

The Catholic Register.

"Truth Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. IX.—No. 8.

TORONTO, THURSDAY, FEBRUARY 21, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—Seven Founders, Confessors.
Friday—Thorns and Crown of our Lord.
Saturday—St. Peter Damian, Bishop, Confessor, Doctor.
Sunday—Quadragesima.
Monday—St. Felix III., Pope, Confessor.
Tuesday—St. Margaret of Cortona.
Wednesday—St. Anther, Pope, Martyr.

Current Topics.

Of the Asylum population last year, 4,498 were lunatics, and 654 idiots. Of the lunatics 2,198 were males, and 2,300 females. Their nationality is given as follows:—
Canadians, 2,989; born in Great Britain or Ireland, 1,821; born in British colonies other than Canada, 17; foreign born, 321. Eighty-four came to this country from the British Isles through philanthropic agencies. Last year 254 patients recovered, being 28 per cent. of the number of admissions. There were 293 deaths, being 5.80 of the asylum population, compared with 4.87 during the previous year. The number of patients employed was 3,878, or 76 per cent. of the population. The London Asylum had the largest number of inmates, 1,152. There were 1,149 at Hamilton, 848 at Toronto, 704 at Mimico, 681 at Kingston, and 645 at Brockville. The expenditure last year for asylum maintenance was \$694,977.42. The per capita cost from 1896 to 1900 was \$126.26, compared with \$182.07, from 1891 to 1895. Among the causes of insanity in the 723 patients admitted last year, 51 cases were ascribed to worry, 86 to domestic trouble, 10 to religious excitement, 82 to drink, 84 to adverse circumstances and business troubles, 261 to hereditary tendencies, 5 to love affairs, and 26 to overwork.

Thirty Catholic Peers, Catholics including the Duke of Norfolk, have protested against the solemn declaration made by the King in the House of Lords of his belief in the doctrines of the Roman Catholic Church. The tone of the oath, which was prescribed by an act passed in the reign of Charles II., is distinctly provocative. The King declares that he believes that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and water into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever, and that the invocation or adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass as now used in the Church of Rome are superstitious and idolatrous. In making this declaration the King swears that he has not received any dispensation from the Pope. Similar oaths by which private persons and ordinary officials were bound have been modified so as to do away with offensive and contentious matter.

From the details of the expenditure in the Auditor-General's report it appears that the expenditure on the Paris Exposition was \$260,165. The expenditure for the maintenance of dairying service was \$47,000, and for cold-storage on steamships \$69,000. Last year \$10,000 was paid in compensation for hogs and sheep slaughtered, and the expenditure for the prevention of the spread of tuberculosis in sheep totalled \$19,991. The sum of \$2,000,000 was voted to defray the expenses of the Canadian contingent, and up to the end of the fiscal year \$1,459,358 was paid out. The expenditure on capital account for arms, etc., artillery, and rifle ranges, was \$280,850, out of an appropriation of \$589,900. The maintenance of a guard at the Welland Canal cost \$1,006, and \$178,986 was expended on the Yukon contingent. The Halifax provisional garrison entailed an expenditure of \$118,265, out of an appropriation of \$160,000. The exploratory survey for the Klondike district entailed an expenditure of \$24,457. The expenses in connection with the arrest and trial of counterfeiters cost \$8,894, and in connection with the arrest and trial of the Banque Ville Marie officials, \$8,496.

Cattle Tests. Simultaneously with the holding of a convention in Ottawa for the prevention of tuberculosis, a number of cattle importers are seeking to get rid of the tuberculin test. They have had a conference with the Minister of Agriculture, among those

present being Mr. Edwards, M.P.; Prof. Adams, Prof. McEachron, Montreal; Dr. Bryce, Toronto; Dr. Coventry, Windsor; Mr. David McRae, Guelph, and others. Mr. Edwards championed the present regulations, which required a strict test by tuberculin on all imported cattle, while in quarantine. Mr. McCrae was in favor of the total abolition of the test in every case, but if this could not be done the regulations should be modified so as to remove the present injustice which exists regarding the test of tuberculin on cattle for breeding purposes. Mr. Fisher is opposed to the abolition of the test, but was willing to make changes in the regulations as to the manner in which it should be applied. It was agreed that legislation should be introduced abolishing the law, which now prohibits selling the hides of tuberculous stock, and scientists agree that there is not the slightest danger of contagion in the hides.

A few days ago Count von Walderssee wrote to the general under his supervision, notifying them to have all their available troops ready in two weeks for an expedition lasting 80 days. Gen. Chaffee and Gen. Voyron, the French commander, have received letters asking for their cooperation, and expressing a desire to know what forces they can spare. In recommending his letter Count von Walderssee says:—"Owing to the unsatisfactory nature of the negotiations for peace, and also to circumstances rendering such a course desirable, it will probably be necessary to resume military operations on a large scale, especially toward the west." It is not thought likely that General Chaffee will agree to such a plan without instructions from Washington. The French commander, however, is expected to do so. Count von Walderssee's plan contemplates offering the command of the expedition in the first instance to Sir Alfred Gaselee, the British commander, but it is believed that in view of his recent illness, Gen. Gaselee will inform Count von Walderssee that he is unable to accept the command. In that event, it will be offered to Gen. Voyron, provided the French fall in with the arrangement, which Count von Walderssee believes will be the case. Such an offer to Gen. Voyron would have the effect, it is thought, of overcoming the differences which have existed between the French and the monarchist of Count von Walderssee's confidence in the military ability of the French contingent. For long, an announcement is expected that the destination of the proposed expedition is Siam-Fu. The foreign envoys believe its object to be to compel the Chinese to accept the terms of the powers. It is thought when it becomes known that the expedition has started the Imperial court will hasten to comply immediately with all the demands of the joint note. The spect of active service. Many believe the Chinese army will strive to the utmost to protect the province of Szechuan against invasion.

The town of Cumberland, which lies across Mialing land, which lies across Disaster from Union Bay, B.C., where the Alaskan lines call to fill their coal bunkers, was shaken by a most terrific explosion at 10.30 on Friday morning. The source was located at No. 6, which is situated right in the mining town. In a very few minutes crowds gathered at the pit-head, and willing workers hurried there and there the majority being men of great excitement, doing whatever they could to help, and to say, was, "After the explosion there came fire, and entombed in this hall of fallen coal, broken and crushed mining timbers, and debris are sixty-five men; forty of whom are whites, and the remainder Asiatic. The staff of workers known to be in the mine are computed at that number, and since the explosion, none have reached the surface. From the force of the explosion, which covered the ground in the vicinity of the pit-head with a layer of crushed and broken mine timber, men of experience fear the worst. Little hope is expressed that any of the unfortunate imprisoned below will be brought out alive. Number 6 shaft is nearly 600 feet deep, and the workings are connected with the shaft of No. 5, which is a mile and a half away. A mounted man dashed across at once to the place, and a search party was sent down into the workings from No. 5. After getting near the doors between the two shafts this party was forced back, having encountered fire-damp, and they had to race at all speed backward in order to avoid being overcome by the quick-travelling gases. Between the two pits fire was found to be raging, but whether this is because coal has been fired or the broken mining timber is burning is not certain. Rescue parties ineffectually tried, also, from the pit of No. 6, to get down to the buried men, but they were unable to get to the bottom, the cage not being lowered with safety more than two-thirds of the way down. The fan and hoisting gear is intact. All hope has been abandoned that any men would be taken out alive. The scene on the top floor of No. 6 baffles description. Twisted pipe, scraps of iron and wood, splinters from several pounds' weight down to sawdust, some being blown clear from the bottom, the whole being covered with black damp. Of the white men dead in the mine, twelve have widows in fore districts, with twenty six boys and girls made fatherless. A second explosion of fire damp occurred at the Cumberland mine of the Union Colliery Company, where sixty miners have been entombed since Friday morning. The second explosion occurred in the No. 5 shaft, through which repeated efforts had been made during the day to reach the entombed men, who are in No. 6 shaft. There were no fatalities from the second explosion, as the danger of that part of the mine going became so apparent that the men were ordered out of it a half hour before. Everything within a radius of half a mile from the shaft heads is covered with a deposit of black dust to a depth of several inches, like a

The hope is expressed in England that the reference in the King's speech to the intention of the Government to propose certain changes in the constitution of the Court of Final Appeal, may mean that the Ministers are about to attempt the formation of a final tribunal that would have and deserve the confidence of the whole Empire. At present the Judicial Committee of the Privy Council supplies the want, but its methods of procedure are halting to a degree, and important portions of the empire are without direct representation upon it. The suggestion is made that a Court of Imperial Justice should be constituted, representing the Empire's highest legal intellect and experience, and including among its members a leading lawyer of Australasia, another from Canada, a third from India, and a fourth from South Africa. To these might be added two for England and one each for Scotland and Ireland. Such a court would probably do as much as anything else to bring about Imperial Federation.

I. N. Ford cables to the Tribune:—
One of General Buller's brigade commanders in the Natal campaign asserts with an air of confidence that hostilities will be at an end by July 1, and that the final skirmishes will occur in the Standerton district. This forecast may not be more trustworthy than scores of guesses which have preceded it, but a spirit of optimism now prevails among British officers here

and the end of the war is currently believed to be in sight. They explain that General Kitchener has been massing his infantry along the lines of communication, and organizing two large mounted forces, with a flying system of transport, for following Botha and De Wet. Time has been required for the various concentrations and equipments, but mobile columns are now available for beating wide districts and driving the game before them. General French is clearing the eastern district of the Transvaal, forcing Botha's scattered commandos back upon the Swaziland frontier, and General Kitchener himself is at De Aar directing the series of large mounted columns in pursuit of De Wet. French's operations, while not decisive, are most harassing, for he has captured a portion of an ammunition convoy and droves of cattle and many horses, and in clearing the country he has cut a wide swath from Belfast to Ermelo. De Wet, with Plumber's Australian bushmen close behind him, has struck the railway north of De Aar, and lost a portion of his ammunition and supplies. His object in invading Cape Colony has probably been to attempt to concentrate Heriott's Krissinger's and his own forces, and instigate a general uprising among the Dutch by the capture of some important stronghold on the lines of communication. Kitchener is where he can mass his mounted forces and the colonial defence troops, and set one column after another in motion against De Wet. Old soldiers here do not believe that De Wet will escape, but De Wet is a wily fox.

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THE GREAT DIFFERENCE.
And just here, Mr. Editor, is the great (subjective) difference between the two religious ideas—a distinction that your acumen does not seem to have touched. We believe—it is so patent—that Christ founded a society; that it was an organized, organic body, not a mere aggregation; that He made it the depository of His revelation and its infallible expounder; that He commissioned it to teach as His representative (He that hears you, hears me); that its function, then, was to teach with authority; that its prerogative was to claim for its doctrines their acceptance; that this church was designed, and consequently destined, to speak to the end of time in tones of pristine purity; that to think of it as having ever lapsed away into paganism would be blasphemy, for being Christ's own institution, it is indefeasible.

FOR A PROTESTANT
The matter is different. He is his own teacher for each individual tenet; he does not have to hear his ministers; he hears just to the extent that it pleases him; it is they and their ideas that are tried, doctrine by doctrine, in his private judgment. It has been asked how it is that a Catholic convert is able to change his belief on so many various points. He adheres, first to this, the identity of the Catholic church with the church of Christ; and everything that follows as an easy corollary. He does not have to change his private judgment in detail; he merely drops it; it becomes utterly irrelevant. His first proposition accepted, he has only to let himself conform. Truly, if a man holds that the church speaks with the

authority of God, and therefore cannot teach wrongly, what is there for him to do by every consideration of reason and morality but to listen and believe? This is the cord that binds his fascis of doctrines, and prevents their being snapped and splintered, this is the gravitation that brings a scattered mass into round coherence, not fluctuating, but fixed, not wavering, but steady; not loose, but organic; this is what gives us Catholics an unmovable equilibrium in belief for which our neighbors, with their inconstant guide, may long, and their participation in which is the supreme wish of our friendship, the object of our prayers.

FREEDOM OF THOUGHT.

This is the Principle on Which the Creeds Split.

A correspondent of the New York Sun writes: You said, last Sunday, "In the last quarter of the last century the very foundations of religious faith were destroyed in the great mass of the thoughtful minds of the Protestant world, and, as the case of the late Professor Mivart indicated, were shattered in those of many intelligent Catholics, though the Pope makes their preservation essential to salvation."
Many, to be sure, is a relative term and not easy to criticize; but you might rather have cited Mivart's case as an isolated one, standing apart from any class. He was mourned by the church, but simply as one of her children falling away; but in guiding souls to heaven, she does not weight, but number, or, rather, all are of equal weight, being cast at the same mint. What made Dr. Mivart's defection notable to her was the chance that it might be manifolded in others. It happened however that he had no following, not even a corporal's guard. He had no school.

VAUGHAN AND MIVART
It might be noticed, too, that it was Cardinal Vaughan who quietly insisted that Dr. Mivart should not fight religion and wear its uniform. If you bring up this case, you might contrast it with examples of Protestant bodies permitting attacks on religion even from their clergymen. It is a matter of open, unended report that the rector of a prominent institutional church of this city had spoken sneeringly of the holy apostles, scoffed at the doctrine of hell, and taught his hearers to desanctify their Bibles to a level of profane writers, such as Kipling. Yet he holds his pulpit undisturbed.
Let a priest preach thus and he would end with empty pews, as when the congregation of Aring rushed away in a panic. It would be his last sermon in the parish, and eventually, we would look for him doing penance in a monastery, unless, indeed, setting up a church of his own, an ipso facto Protestant. No centennial has found the church more zealous for the truth and the faith more widespread and solid. Whatever the attitude of others, we Catholics accept our creed unswervingly, unhesitatingly, gladly. We have no private judgment in the face of what we believe is Christ's living personal oracle.

ORPHANS' ANNUAL ADDRESS.
Following is a copy of the address:—
My Lord, Rev. Father, Ladies and Gentlemen:—
An older boy than I should, surely, be chosen to address you on this first festival of the new century; but you see, dear friends, every boy who had a friend in the world was sent away to be cared for after the House of Providence fire; for there is little more than standing room in our present quarters, for the handful of boys before you. So, as the big people say, "it devolves upon me" to speak for the orphans to-night.

I have heard a great deal about this new century, but I suppose I am too young to understand all the reasons why it is thought such a great event in the life of the world. I do understand this, however: At the first orphans' festival of the next century, you, my friends, will not be seated there—I shall not be here. None of the little ones who will then stand here with outstretched hands—few of those who will then occupy your places, listening to the orphans' appeal—few, if any, of them will know that you or I have ever lived.
But, dear friends, your good influence will not die; and your example in caring for the orphans and sheltering the homeless poor will cause future generations to rise up and bless you long after your names have faded from the memory of men.

There is another institution in Hamilton that I hope may be still flourishing a hundred years hence, and that is the daily press. Long life, I say, to the Post and the Herald and the Times and the Spectator! The sisters told us all about the noble work these papers did for us when our home in Dundas was burned; and I wish to-night to thank, not only the press, but all the kind, generous people of Hamilton who gave money to rebuild the House of Providence, and who sent us food and clothing when we needed both, for we had not even a bed to lie upon.
Just one word more, my dear friends, before I bid you good-night; when we boys return to Dundas we hope you

will all come out to see us. We were always glad to see you when we lived there before, but now we shall be doubly proud and happy to show you our new home, for which we shall, in great measure, have to thank you.
CONGRATULATORY SPEECHES.
As is customary, His Lordship Bishop Dowling, at the conclusion of the reading of the address, expressed his thanks to the people of Hamilton for their generous support of the orphanage. He asked the mayor to read a few figures relating to the orphanage. Mayor Hendrie was pleased to do so, and he informed the crowd that 4,783 children had been cared for since 1852 by the orphanage. Last year there were 264, and the ages of the children ranged from 6 months to 14 years. At present there were 65 in the orphanage. The Government grant per day was 2 cents, a child, and the city grants 2 cents. His city's grant for children under the protection of the Children's Aid Society was 5 cents. His Worship spoke briefly of the noble work the orphanage was doing, and Mr. Carscallen spoke briefly.

HAMILTON'S ORPHANS.

Forty-Eighth Annual Festival a Grand Success.

The 48th annual festival in aid of St. Mary's Orphan Asylum, Hamilton, in the Grand Opera House on Monday afternoon and night was a grand success, and every one connected with the worthy festival was pleased. It was evident to the most casual observer that the orphans have still all the good friends that are necessary to see that they are cared for and brought up so as to be good men and women, and that, after 48 years of giving, the people of Hamilton continue to esteem it a privilege to contribute to the noble charity of St. Mary's Orphan Asylum.
Both afternoon and night the theatre was filled with enthusiastic audiences, the afternoon crowd being too large for the accommodation. The afternoon portion of the festival was given largely by the orphans themselves. The program was as follows: Flag drill, orphans; two choruses, orphans; recitation, Morris Walsh; song, Leo Neilligan; recitation, J. Padden; dance, Irish jig, Chas. Hayes; comic song, J. Morrison; comic song, L. Vizard; recitation, Miss McGrath; farce, Claude Newton, Herbert Allen and Flora Barkis.

EVENING PROGRAM.

Selection—Irish Music. Van Mane
XIII Regiment Band
Quartette—Crossing the Harbor Bar. Adam Geibel
Messrs. Wodell, Swartz, Robertson and Gayer.
Solo—Angelus. Opetri
Miss M. E. Nolan.
Duet—Bolero. Saint Saens
Misses Carmela and Grace Corbano.
Recitation—The Bravest Battle. Jacquin Miller
Miss Jeanette Lewis.
Solo—Love in Springtime. Ardit
Miss Ruby Shea.
Piano Solo—Polonaise. Chopin
Miss Helen MacMahon
Quartette—Off in the Still Night. J. H. Brewer
Messrs. Wodell, Swartz, Robertson and Gayer.
Solo—Fiona. S. Adams
Miss Helen MacMahon.
Recitation—Baron's Last Banquet. Abb G. Green
Miss Jeanette Lewis.
Duet—(a) Harvest Field, Mendelssohn; (b) Corinthian Folk Song, Koschat; (c) Tuscan Folk Song, Caracillo.
Misses Corbano.
Solo—(a) The Rosary, Nevin; (b) The Garden of Sleep, Isadore Delare.
Miss Ruby Shea.
Solo—Irish Folk Song. F. Ote
Miss M. E. Nolan.
Quartette—Up-to-Date Medley. Adam Geibel
Hamilton Quartette Club.

J. L. Cherrier was the accompanist and Geo. S. Lynch-Staunton, K.C., master of ceremonies.
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Following is a copy of the address:—
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HOUSE OF PROVIDENCE.

Dundas' Charitable Institution Being Rebuilt.

The work of rebuilding the House of Providence, Dundas, which was totally destroyed by fire last September, has commenced, but it will be many months before the new building will be ready for occupation. When it is completed, however, Dundas will have one of the finest charitable institutions in the Province. The work of preparing the plans and superintending the construction has been entrusted to Robert Chocey, architect, Hamilton, which is an assurance that it will be well done. All the walls of the old building have been torn down and very few of the old bricks will be used. The new home will cost in the neighborhood of \$10,000, and will comfortably accommodate 225 old people and orphans, and 25 or 30 sisters and attendants.

The new building is being erected on the site of the old one, which is in every respect most desirable. Situated on the crest of a hill, it commands a grand view of the historic town. The beautiful grounds make it a pleasant place for those who have fought the battles of life to spend their declining years. The building will be a classic in design. The outer walls will be Milton pressed brick and the trimmings cut free stone. It will cover more ground area than the old building, will be one storey higher and will be fitted in the modern style. Including the basement and attic the new home will be five stories high. The central corridors dividing the rooms will be wide and airy, giving better ventilation than the old home had. The roofs are to be slated, the sky line being broken by a handsome classic cupola on the main building and dormers, and clock turret with flagstaff on the wing.

The building will form a three-sided square, with north east and south wings, leaving a large central courtyard. The lavatories, etc., will be in annex, and the laundry and chapel will also be detached from the main building. The front or east wing will be 140 feet long and 43 feet wide; the north wing 125 feet by 10 feet; and the south wing 120 feet by 40 feet. The laundry will be 37 feet by 40 feet, and the chapel 80 feet by 33 feet. There will be four general staircases reaching from the staircases to the attic, and also a private staircase, which will give ample access to all parts of the building and provide plenty of exits in case of fire.

The building will be heated by the latest direct and indirect hot water system. The plumbing, both in work and fixtures, will be the latest and most improved style of sanitary plumbing, and all through the building will be most comfortable and convenient.
The water supply will be pumped from a stream to the south of the building into large lead lined tanks in the attic and distributed through the building as required. The tanks will have a capacity of 5,000 gallons. The sleeping quarters, through-out will be large, with high ceilings and lighted by electricity. The clubs, rooms, dermatics, community rooms and sitting rooms will also be large and well lighted and being taken the greatest possible care being taken to make the building not only comfortable but healthy. The contracts have been awarded as follows: J. M. White, carpenter and joiner work; James Findlay and Sons, lathing and plastering; Adam Clark, heating and plumbing; and K. J. Scully, painting and glazing. The contract for electric light wiring has not yet been let. Mr. White is clerk of the work.
The committee that has charge of the work hopes to be able to raise sufficient funds by subscription before the close of the present year to clear off all indebtedness. Already about \$20,000 of the required amount has been subscribed.

Our Weekly Sermon

THE HOLY NAME OF JESUS.

ITS POWER AND EFFICIENCY.

Preaching at Farm-street, Rev. F. Gavin, S.J., based his discourse on those words from the Lesson of the Day—Acts IV., 8-12:—"This is the name which was rejected by you builders; which is become the head of the corner; neither is salvation in any other. For there is no other name under Heaven given to men, whereby we must be saved."

The reverend preacher said:—"His name was called Jesus." My dear brethren, we are caught by the magic of a name—the name of a general, or a statesman, of a painter, of a poet, of a physician, or even a millionaire. But those names only speak of a very limited audience. They convey no lesson. They are merely empty sounds to the poor and the uneducated, who are perhaps the best portion of the human race. In the soldier and the sailor, in the porter, in the apple-man in the street, these names arouse no enthusiasm; they enforce no lesson. We want a name that will speak at once to a little child, and that will lighten the way of the old man in the shadow of death, a name that will arouse to repentance the poor sinner in the very depths of his degradation. And where are we to turn? Assuredly not to anything human, for every thing human is fallible. Even in the Saints there were defects—in all except Mary, Queen of Saints. Yet even in her there were defects of limitation.

For 1900 years titles and dignities have been cried out. The name alone that can satisfy us, the personality we want is Christ Jesus, Son of the Living God.

Every sermon should be practical. Every sermon ought to be a lesson to each person that comes to listen and to learn. We have to imitate the Apostles in their preaching. What did they do? They went everywhere preaching and teaching Jesus. There is a verse in a hymn for the Feast of the Holy Name which, while giving a practical lesson, inspires at the same time love of Jesus Christ: "Oh, Jesus, full of hope and compassion, how good to those that seek thee, and passing all belief to those that find thee. Oh, Jesus, hope of man."

Christian hope is very different from the sentiment spoken of by novelists, and essayists. Christian hope is Jesus Christ living, suffering, dying, rising again. How, you may ask, can a man hope who is tied down by sin? Look how Christ came to us. He came to the world from the womb of a lowly virgin, and He took to Himself the flesh of a sinner. No man can be terrified by His God on the Cross. I am amongst you, He said. "I am amongst you as one of you." In four different epistles St. Paul, a master of language, calls the Incarnation a mystery. And why? Because of the depth of the atonement that it involved which no intellectual conception of man or angel can fully fathom. That acceptance of human abasement by Jesus Christ tells us that no sin is too great for forgiveness. Only one sin seals the guilt of the sinner, and that is the sin like to that of the guilty man, who, rushing into the chamber with the accursed thirty pieces of silver, dashed them in frenzy on the floor—the sin of the betrayal of Christ's blood.

How we shrink from asking a favor, even from a friend, for fear of being refused. There is only one Being who is never weary of being asked and of granting, and that is Jesus Christ. He is, first and foremost, an indulgent father who delights in hearing His children's voices and wishes to know their petition. Sometimes what we ask is, in the wisdom of God, refused. Christ knows what is best for us. What you desire, ask, and He will give it to you if it be for your good; if not now, later on. Place your confidence in Him, and you will not be disappointed, because He is so full of compassion—"How good to those that seek Thee, and passing all belief to those that find Thee, O Lord." Man is so very different from God in this respect, especially if we take the highly situated ones of this world. It is hard to find them at home. They are always busy and pre-occupied. We have to make appointments to meet them, and the appointments are cancelled by telegram. They have no time to do anything in fact, except, perhaps, to amuse themselves. How very different is Jesus Christ in His dealings with His creatures. You know that picture of the gracious figure knocking timidly at the door of the heart—"Behold, I am at the gate knocking." He never enters unless the creature says, "Come in," and when that permission is granted Jesus Christ comes into the soul to fill the vacant chambers, and even in that changeable, incomprehensible, passion-loving vessel which we call the heart,

even there He finds His habitation. In two places we are always certain to find Him—in His Tabernacle and on His Cross.

A man returns to the home of His childhood to find old spots and old figures passed away. Disappointment, sickness, sorrow, and death are only the titles of the chapters of this world's change. But wherever He wanders He can enter a Church. Within the King dwells, not on a throne, but in a tomb more narrow than the tomb that may soon be his (the wanderer's) bed. God is there, living and having His being, attending and ministering to us.

For 1900 years men, women, and children have been walking up the Mount of Calvary in moments when the world is heavy upon them, and whispering the burden of their hearts into the ear of that crucified Master looking at that Divine figure in its incomprehensible desolation, viewing the hands and feet pierced with nails, and the heart able to excuse and forgive, unable to condemn. They have gone down from Calvary, not with their burden taken away, but with their hearts full of consolation.

"Passing all belief to those that find Him." Assuredly this is a magnificent description of Christ's mercy.

What a weak and human cry is that uttered by Hamlet when he says: "How weary, stale, flat, and unprofitable seem to me all the uses of this world." This is the lament of a soured, disappointed man. Put this side by side with the declaration of Solomon:—"Whatsoever my eyes desired I possessed, and I gave my heart to human pleasure. Vanity of vanities, all is vanity; shadow of shadows, all is shadow," except to know and to serve Him alone.

We have found Christ in His Tabernacle; we have found Him on His cross. Is there no other place where we can worship Him? Yes, in Heaven, in that kingdom whose gates are always open to mark the security that reigns in the City of the Saints. All that makes life and home sweet will be intensified there a thousandfold. Jesus and Mary there shall be Mother and Son. Peter and Andrew, and James and John shall be brothers, and Martha and Mary sisters there. And in that eternal home there will our knowledge grow greater and greater of Him who was born 1900 years ago of a virgin and a saint, to die on a cross. That is your home, that is my home, our eternal inheritance, that we can gain by our own efforts. The means are familiar to you. Pray fervently and frequently, frequent the Sacraments, be scrupulous in your daily examination of conscience, be compassionate to the poor; and on this Feast of the Holy Name of Jesus, linked with that Society which has the honor to bear His name, and which has the high honor of sharing, to some small extent, His shame, His sorrow, and His travail, remember the Fathers fighting for the name of Jesus; pray for them that they may put their hope in Jesus, for He is the source of all hope; "In Thee, O Lord, I shall have hope, and I shall not be confounded for ever."

HON. LOUIS PHILIPPE BRODEUR.

Biographical Sketch of the New Speaker of the House.

In tracing the career of able Canadian statesmen, who, by their talents, industry, and integrity, uphold the honor of the Dominion, it adds to the interest of the recital when we have to do with a man who is under forty years of age, a period of life at which many men of good parts scarcely get their name before the public or are known outside their own immediate circle. The future Speaker of the Commons had, however, the advantage of coming early into professional and political life, and doubly so by the good impression he made as soon as he came upon the scene. Men of less individuality and force of character would have had to linger by the way and win popularity and preferment by slow degrees, but young Mr. Brodeur was enabled to take the "short cut" to the practical road of professional progress. When he was admitted to the bar in 1881 he was scarcely beyond the boyhood stage in years and appearance, but his splendid scholastic and legal training enabled him to enter the courts and to handle cases with as much ability and confidence as lawyers who had been practising at the Bar for years before. And it was by the exercise of legal powers, early developed, that he pushed so rapidly to the front and made his mark as a bright and able young leader, who from the very start thoroughly appreciated his responsibilities and spared no pains to safeguard the interests of his clients. By his business-like methods he attracted the favorable notice of the Court and of his seniors at the Bar, and at the same time increased his practice.

It is well understood, of course, that a professional man's success in later life depends largely upon the sort of preparatory training he has had, as well as upon his personal aptitudes

and his strong determination of purpose. The future honorable Speaker of the Canadian Commons showed from the first that he had the essentials for a successful career. He was born of a good parentage, his father being a "patriot" of '37, and on his mother's side he came of good stock. His infantile years were passed under a pure and virtuous Christian atmosphere, wherein he learned his first lessons and his young mind was bent in the direction of what was good and honorable in life, and his home instructions were enlarged and developed in the clean and wholesome atmosphere that prevails in the Catholic college and university. Setting out with such a favorable equipment, it is hardly to be wondered at that his rise to political and legal prominence has been progressive and unusually rapid. Owing to his recent elevation to the Speakership it were well, perhaps, to give some minute details of his career. Hon. Louis Philippe Brodeur, K.C., M.P., Speaker of the Dominion House of Commons, and the subject of this all-too-short sketch, is the son of Toussaint Brodeur, a "patriot" of '37, by Justine Lamber, his wife, whose father was killed at St. Charles; was born at Balocil, P.Q., August 21st, 1862. He made his regular course of studies at the College of St. Hyacinthe, Que., and, having decided to adopt the profession of the law, he entered the Laval University to pursue and complete the higher branches of his chosen calling, and in due course he graduated L.L.B., from that famous seat of learning, and was called to the bar in 1884.

In his preparatory as well as in his higher studies he displayed an enthusiastic love of learning and a determined purpose to master whatever branches he took in hand, thus indicating the thoroughness of his character, and giving evidence in advance that he had the qualities which enable men to move quickly to the front rank when their God-given abilities are exercised for worthy ends and backed up by a lawful ambition to make the best use of their intellectual faculties.

He practised for some years in partnership with the late Mr. E. Lareau, the well-known writer, but more recently has been a partner of Hon. R. Dandurand, K.C. He has written largely for the press, and in 1896 became one of the editors of Le Soir, Montreal. Previously, however, his fine abilities had been recognized beyond the courts, and his work in the editorial chair, and in 1891 at the general elections, he was returned to the House of Commons for Rouville. It was in that wider field of political life that opportunity was given him to prove the practical knowledge, clear judgment, and ripe abilities which he possessed; nor did he disappoint his friends, for almost on his entrance into Parliament he took a prominent part in the debates in the Chamber in favor of his party, and was always listened to with a degree of respect not usually accorded to young members; but he had the power to make his speeches worth listening to, for he discussed public questions with good taste and judgment as well as with keen insight into their bearing upon the future welfare of the Dominion.

He was re-elected at the general elections of 1896, and was, on the assembling of the new Parliament, elected to the office of Deputy Speaker and Chairman of Committees. At the general elections, held on the 7th of November last, he was re-elected to the House of Commons, and on the meeting of the House the other day he was elected to the office of Speaker.

While serving as Deputy Speaker and Chairman of Committees he did his work fairly and efficiently, and won golden opinions on both sides of the House.

In the higher position to which he has just been called he will no doubt show an equally good record. His ten years' service in Parliament and five in the Deputy Speakers' chair have made him thoroughly conversant with the rules of constitutional and parliamentary procedure, and his quick intelligence has enabled him to store all he has gathered in the past for reference and use, now and in the future. Besides, he has the instincts of truth and justice within himself, and this important factor combined with his acquired knowledge and experience will constitute him a fair arbiter in disputed points of a critical nature.

His commanding intellect, too, will help him to reach correct conclusions quickly.

In speaking of his personal aptitudes we may add that the House has made a wise choice of an able, clean-cut, and scholarly gentleman of strong character and executive force, who will always be found maintaining the dignity of Parliamentary debate and the decorum of the House.

Statesmen and politicians in Canada will be glad of the prudent choice made by the Government, and the feeling of satisfaction will be increased in Quebec Province, and will grow still warmer among the honorable Speaker's race and kindred.

As bearing upon the subject in hand,

we may be permitted to quote the lines below:—

"Wisdom," quoth the sage,
"Comes only with old age."
Then quacked the goose;
"What's the use?"

In Hon. Mr. Brodeur's career we have a living and striking refutation of the dogmatic influence conveyed in the above lines. Mr. Brodeur has hardly reached the prime of his young manhood, and yet he has attained to high place and responsibility, which only wisdom and sound judgment could entitle him to.

In the space at our disposal we are debarred from speaking much of Hon. Mr. Brodeur's private or domestic life, but we are warranted in saying that it is as pure and honorable as has been his political and public career. He is happily married, having had the good fortune to select a life-partner, who is in every respect worthy of him, in the person of Emma, daughter of Mr. I. R. Britton, M.P., of St. Beloit.

That the worthy couple may fully enjoy the marks of distinction conveyed in Mr. Brodeur's new appointment will be the cordial and sincere wish of all who have watched his upward career and the fine example it sets to the rising generation of young men, who may be fired with the determination to make their lives useful to their native country.

WILLIAM ELLISON.

CONFUCIANISM.

WU TING-FANG'S EXPOSITION OF THE CHINESE RELIGION.

Minister Wu Ting-Fang, Chinese Ambassador at Washington, recently delivered a lecture before the New York Ethical Society on the doctrines of Confucianism, which is the national religion of the Chinese. Minister Wu is a man of high culture and scholarly attainments, and gave a perfectly clear and lucid explanation of the religious beliefs by which so many millions of his fellow-countrymen live, but do not die, because, as Mr. Wu was careful to explain, Confucianism promises nothing after death.

It is doubtful if the average man, who has ever so slight a claim to Christian belief, will feel his respect for the Chinese or their religion by reading the lecture. Mr. Wu makes very little effort to conceal his contempt for Christianity and its ideals. Confucianism pronounces nothing after death; hence the idea of having these priests—Tavisto, Buddhaist, etc.—join in the funeral rites, so as to make sure that if one religion will not bring everlasting happiness to the dead soul, the other must do so:—"I must confess that the immortality of the soul is a pleasing thing to contemplate. I wish it were true; but all the subtle reasonings of Plato cannot make it amount to anything more than a strong probability." We have here explained the radical difference which exists between the ideals of Confucianism and Christianity. Christianity points to a life beyond the grave; to a place where the inequalities of this life will be rectified, where the poor will be exalted and the rich cast down; where those who suffer in this world will receive compensation. Confucianism goes not beyond this world; it says, "Do good because it is good," and "The good man is happy." Christianity has high ideals and it must be admitted very few live up to those ideals. The Sermon on the Mount says, "Do good to those who hate you, and pray for those who despitefully use you." "Whoever smitest thee on the right cheek, turn to him the other also." Christians do not live up to their ideals, but is it not better to have ideals that are everlasting—even though it be only in thought—than to have one's ideals bounded by this world, and circumscribed by the pride, avarice, and selfishness which seems inherent in Man. Let us examine for a moment, the practical working out of the ideals of Confucianism, and those which animate the Christian. What has Christianity done for mankind? It has placed a hope in the hearts of the downtrodden, and is a beacon light to suffering humanity. As individuals, we may not live up to our ideals, but as communities we do try—it may be afar off, and in a halting manner—but we do try to follow the example of the Founder of Christianity. As communities, we feed the hungry, clothe the naked, visit the sick, and care for our distressed neighbor. What meant the martyrs of the Coliseum? What power tamed and subdued the barbarians of the North, who had overturned the Empire of Rome, and made of them upholders and defenders of Christianity? Men and women are to-day turning away from seemingly brilliant prospects, to take the vows of poverty, chastity and obedience. What causes them to do so? Not all who take up the religious life have the same high motives, but we know of our own knowledge that many religious bright careers to become poor and unknown to the world, and take up the highest form of service to God, the service of one's fellow-men.

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of Christ, and cannot point to one hospital, to one institution for the relief of the insane, the blind, or the deaf and dumb, as the result of its teaching must not vaunt itself in the presence of Christianity. The country in which children are exposed in order to get rid of them—as we know by the records that 4,000 in one year were gathered up in baskets by the Sisters of Charity in the City of Canton alone—is not even living up to the low ideal of "doing good because it is good."

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WORK IN THE PACIFIC ISLANDS.

THE RESULTS OF FATHER DAMIEN'S WORK FOR LEPEERS.

Though the remains of Father Damien, the Lepor Priest, have rested for more than eleven years under the pukkella tree in the cemetery, surrounded by so many of his spiritual children, yet his example has not been forgotten, and on that sad island of Molokai other devoted apostolic workers are carrying on his labors among the sorely afflicted lepers. The settlement is much in the shape of a triangle, two sides of which are bounded by the ocean, while the base is formed by the "pale" or precipitous volcanic cliffs, more than 2,000 feet high. Here the path communicating with the other parts of Molokai is so steep that independently of the very stringently-enforced prohibition, few of the lepers could have the strength to climb to the top of the ascent. In the settlement there are now the Baldwin Home for men and boys, and the Bishop's Home for girls; the former founded by Senator Henry Baldwin, is under the special supervision of Brother Joseph Dutton and his assistants from the Damien Institute; the latter under the care of the devoted Franciscan nuns, who have made it, indeed, a very real home to many helpless girls and women struck down by leprosy. The Baldwin Home, which is not far from the church built by Father Damien, stands in an enclosure of two acres and a half. The dormitories, schoolhouse, laboratories, and bathrooms are on three sides, and the fourth side is the residence of the infirmarian Brothers. The grounds are very well kept, and a fine lawn surrounds a rocky and fountain. An occupation is good for the lepers, they are employed, as far as their malady will permit, in various household duties, as well as in other little industries. Brother Joseph Dutton's old military habits have been of great use since he was appointed head of the Home, where the utmost order and cleanliness reign. "We are told he would not accept any money for his labors from the Hawaiian Government, and that he has changed into a garden the bare and rocky ground around and inside the Baldwin Home. The kitchen garden, under the care of Brother Van Lil, was most successful, and it produces abundant vegetables for the Home. Brother Dominie, from the English branch of the Damien Institute, was over the tailoring department; where his boys made their clothes, for which the Government paid them a small sum, which was devoted to the purchase of little additions to the Government rations. The boys, who have their own band, which, indeed, was first established by Father Damien, who displayed wonderful ingenuity in making some of the instruments. Now they have a fine set, presented by a benefactor, and the band, is a great source of pleasure to the music-loving Hawaiian lepers. The inmates of the Home are as contented and as happy as they can be under their affliction, and the children are cheerful and much attached to the kind Brothers, who do all they possibly can to alleviate suffering. Besides, the Baldwin Home, the hospital and dispensary, the resident physician's house, and other buildings belonging to Government are also at Kalawao, the village where many lepers reside. Though supported with the greatest generosity, and every care bestowed on them, still few of these poor people live very long; though of late years, owing to admission in an early stage, and the more improved methods of treating the disease, the death-rate has diminished among the Molokai lepers. The Bishop's Home for girls and women at Kalanapapa is kept with the same scrupulous cleanliness and order as the Baldwin Home by the good Franciscan Sisters. It seems to come to them naturally, as it were, this devotion to the lepers as part of their spiritual inheritance from their great Father, St. Francis of Assisi, who was ever zealous in his attempt to relieve the poor lepers, who in his days were treated like pariahs. As we have said before, the excellent Sisters volunteered readily for the Molokai Mission when the call came to their convent at Syracuse, in the State of New York. At Honolulu these nuns have their schools and the charge of the Kapiolani Home, on the island of Oahu until the eighteenth year, when they are given their liberty if quite free from all taint of leprosy. As it is, there have been very few cases among these children. A similar Home is much needed for non-leprosy boys, in order to give them a chance of escaping the malady. At Molokai the Sisters' service is invaluable, and besides their chapel they have a schoolhouse and the fourteen roomy cottages which form the Bishop's Home, near which is the fine granite monument erected to Father Damien's memory by the English people. Before we go further, we must tell our readers about this chapel we have just mentioned. It is a pretty Gothic edifice, built for the Sisters by a wealthy Honolulu citizen to testify

his admiration of the humble nuns who have devoted their lives to the lepers. But although it does belong to the Sisters for their own use, they have established here a regular service of adoration for the women and girls who are anxious to honor the Sacred Heart of Jesus by their prayers and acts of homage, in reparation for the ingratitude of men. These poor sufferers also derive from this service of love a greater resignation under their heavy cross, and are the better able to pray for their benefactors. Ever since the opening of this chapel there has been every day a regular guard of honor from eight o'clock in the morning till six at night; the leper girls and women constantly relieve each other. During their hour they are wrapped in a large red cloak. What a consoling spectacle. What a complete change from the horrors of that life which these unfortunate people led before dear Father Damien came among them. —(Damien Institute Magazine.) In the Bishop's Home the Sisters do all that lies in their power to make life less unbearable to their afflicted charges, even teaching music to the girls and showing them how to play with their crippled fingers, which is a great pleasure to these very musical islanders. When the semi-annual visit is paid by members of the Board of Health a concert is given in the large hall of the Bishop's Home that is a real source of enjoyment to the lepers. The grounds are very neatly kept, and also the leper village of Kalanapapa, with storehouses and other buildings all in excellent condition. In 1895 Father Damien's brother, Father Pamphile Devener, left Europe with the Vicar-Apostolic of the Sandwich Islands, Mgr. Roper, and a number of other missionaries, and four Sisters for Honolulu. Then Father Pamphile and four Brothers of the Order were escorted by the Bishop of Molokai, where a warm reception awaited them all, especially Father Pamphile, brother of much-beloved Father Damien. Thirty-two years had elapsed since the day when illness having prostrated him, his place as Missionary to the Sandwich Islands had been taken by his younger brother. Now no longer young, he quietly and humbly, at the call of his superiors, started for Molokai to continue his dead brother's labors among the lepers. It was a great change in the life of a learned and studious man in his sixtieth year, to put aside the books and studies among which had been passed the best years of his existence, but a true religious, he never hesitated in obeying the call, merely telling his friends that it was his duty to obey, and that he was departing with the desire to do all the good he could to the poor lepers. Father Pamphile had the advantage of being more learned than Father Damien. He knew Hebrew, Greek and Latin; spoke English extremely well, and also some other modern languages, and with his facility for acquiring languages, he was not long at Molokai before he was able to preach in the Kanaka tongue to his people. So far has been the result of Father Damien's work on the island of Molokai, showing to the world the great charity of the Catholic Church, who never has the least difficulty in finding among her children zealous apostolic laborers, only too willing to bring the blessings of our holy religion to their most afflicted brethren. In Europe, while great meetings are being held and statues erected, and speeches made, and newspaper articles written in honor of Father Damien, the Catholic Church, by means of a former colleague of the holy priest, commemorated him in her own silent and practical, and, one might say, almost obscure fashion, by the erection at Aerschot, near his native village, of an apostolic school now known as the Damien Institute, where boys are trained for the Missions. It was begun in great poverty, and simplicity, and there were many to prophesy its failure, but, like the grain of mustard seed, and under the protection of St. Joseph it threw in a very quiet, unobtrusive manner, and now there are six branches of the Institute comprising four apostolic schools, with 220 pupils, if not more, and two novitiates. There is also a schoolhouse at the central house at Lourain, and in England a branch has been established since 1894, which is doing good work in training apostolic students, though it has to struggle with poverty and other difficulties in its efforts to second the other houses of the Institute that is answering the appeal uttered by the noble missionary whose name it bears, "Induce others to come and join us in the work, but train them for a Missionary life."—Irish Catholic.

SLEEPLESSNESS—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be relief for a while and temporary relief. Paracelsus' Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

SECULAR APPRECIATION.

The Hamilton Herald on the Good Work Done by the Sisters.

The Great Father of all alone knows the sorrow of an orphan's lot. "Ah, for the happy days of childhood!" sigh those who have been protected by parental arms in babyhood days. It is a happy dream to them. How different for the fatherless! No tragedies in life are so real, so great, as the childish sorrows of those who, unsupported by the experience of themselves or others, know not of the healing power of time.

No work is so blessed as that of caring for the otherwise uncared-for children. This is the work of the good Sisters of St. Joseph. Their headquarters are on Park Street north, adjoining St. Joseph's Convent. Here, in an airy, cheerful building, surrounded by delightful playgrounds, is the home of over one hundred friendless little ones. Here a visitor from the Herald found the children yesterday afternoon, their radiant, happy faces reflecting the sweet, placid countenance of the sisters.

"From where did you collect such a bright, pretty lot of children?" would be your first exclamation of astonishment. Mother Antoinette led the way into the nursery first. Here are the tots, too small for school. Here are indeed some even in the cradle. From that they ranged to three and four years. One was a half-breed babe, rescued at Owen Sound.

"Edna; Margaret!" called the mother superior. Two little girls toddled forth, proffering their hands shyly to the visitor. "Kiss a baby," lisped they. The visitor was puzzled, and tried hard to find what the little ones meant. The sister in charge wasn't so dull.

"You may," she smiled to them. They caught each other gleefully and went through a pretty dance as they sang, "If a Body Meet a Body."

"We can do something, too," echoed a chorus from the other children. In their childish way they sang as they went through a pretty calisthenic exercise.

Next, the older girls in the school-room were visited. They sang and performed a graceful calisthenic exercise, too. But they have more serious work, also. In graded classes they are given all the advantages of any other school.

Into still another branch of the work the way was shown. Little two-year old Mona was on the stairway, busy with her childish broom. "I'm not through," she cried warningly at the visitors, just for the world-like a housewife, who wards off intruders that would track through her unfinished sweeping. After making peace with her, admission was gained to a room where the older girls were busy with thimble and needle on some aprons and other sewing.

"There's not one of them but could prepare a dinner," explained the Mother Superior, proudly.

Up into the dormitory, with its snowy little cuts, down through the dining-rooms with their shining tables and along into the well-furnished kitchen, with its big range, the visitor was taken. Everything was delightful, clean, and well ordered.

On the north is the chapel where the little ones lip their prayers, and are told of the Great Father, the Father of the Fatherless.

Bright and early at halfpast six the children are called from their beds. Prayers follow, and afterwards breakfast. Then comes the work of the day in school. Dinner is set at half-past eleven, and supper at five. The youngest are tucked away for their slumbers then, and everybody is in child's dreamland by eight.

Just as soon as they are fitted, they are farmed out into good homes. Many a prosperous man, many a happy, bustling wife has been cared for in this institution since it was started in 1852, soon after Hamilton had attained the dignity of a city. Two young ladies are now in the Toronto hospitals fitting themselves for nurses. Only the other day the sisters were surprised by a visit from a wealthy farmer of Caledonia who had spent his boyhood days there.

The first superior was Mother Martha. Her place is now well filled by Mother Antoinette, who is in charge of the girls, and Mother Irene, who looks after the boys. For some years the boys have been cared for in the House of Providence, Dundas. Until that can be rebuilt, they are being cared for here. They are fed at the orphanage, and housed in rooms adjoining St. Mary's Hall. Just now, they are being taught in the separate schools.

The Herald prints to-day a front view of the Orphanage, with pictures of Bishop Farrell, in whose time the institution was founded, and the present bishop, Right Rev. Dr. Dowling. Mother Superior Antoinette kindly wrote the following interesting history of the Orphanage for the Herald; The Sisters of St. Joseph came to Hamilton from Toronto in 1852. The first community consisted of only three sisters. Their first undertaking

was the establishment of St. Mary's Orphan Asylum, adjoining the convent on the corner of Macnab and Cannon streets. The duties devolving on them were many, yet their courage and zeal were equal to every emergency. Their expectations were more than realized, and in a short time they were obliged to solicit additional help from Toronto, and two more sisters were sent to assist them.

The first festival in aid of the asylum was held in 1853 in the Town Hall, and was well patronized by all classes of citizens. Among the most liberal benefactors of the institution at that time were; D. Murphy, L. Devany, R. Chervier, P. Chervier, W. Harris, K. Fitzpatrick, and D. Smith. These gentlemen were always ready to render active services for the progress of the good work, and were mainly instrumental each year in making the festival a success.

Sir Allan MacNab and his family at Dundurn were also kind benefactors. The orphans had free access to the beautiful grounds, where they enjoyed their occasional little picnics. It was through the influence of Sir Allan MacNab that the first Government grant, amounting to \$900, was given to the orphanage in 1856.

During the five years that had elapsed since the foundation of the community in Hamilton, its members had increased to such an extent that it was found necessary to make provision for a more commodious dwelling. Accordingly, with what could be spared after the maintenance of the community and the orphans, together with the amount realized from collections through the city at different times, the sisters found themselves in possession of a moderate sum with which to begin, and a suitable lot on Park St. was purchased. At the laying of the corner-stone, by Right Rev. Dr. Farrell, there were present many of the benefactors of the institution. Among them were the daughters of Sir Allan MacNab, his sister-in-law, Mrs. Sophie MacNab, Mrs. Wm. Harris, Mr. and Mrs. D. Smith.

Much kindness to the orphans was bestowed by the ladies of St. Mary's congregation, especially Mrs. Murray, Mrs. Norton, Mrs. Logon, Mrs. D. Stewart and Mrs. Harris.

Since the establishment of the Orphan Asylum, in 1852, many children had been admitted. The number at the beginning of 1859 was 63. Some of those were adopted by good families, and others who were old enough were provided with suitable employment.

The number of orphans continued to increase; consequently it was necessary to provide further accommodation. For the purpose a roughcast house near by was purchased and moved onto the present site, in rear of St. Joseph's Convent. After some alterations and necessary repairs, it was ready for the reception of the little ones.

At the beginning of the year 1862, the children in the Orphanage numbered 100. The citizens of Hamilton continued their liberality to the institution. Their generous donations, together with the annual government grant and the proceeds of the festival, enables the sisters to provide comfortable maintenance for the many orphans committed to their care; but, as yet, they had not all the accommodation necessary for sleeping and sitting rooms. But, with the continued and increased assistance of kind benefactors, these wants were soon supplied.

As early as the year 1854, the sisters began their annual collecting tours through the diocese for the support of the orphans. This is an annual work of the sisters, and one which, especially during the winter season, is attended with much hardship.

Dr. Martin J. O'Dea, for many years gave his medical attendance gratuitously to the institution. Messrs. J. F. Egan, G. M. Barton, Dundas; T. Filgiano and family, N. Ewer, and the members of St. Mary's choir always interested themselves in making the orphans' annual festival a success.

The first grant, amounting to \$200, from the City Council, was given to the Orphanage in 1868. Improvements followed quickly after this. A spacious recreation ground has been provided for the unfortunate boys and girls.

The coffin was still locked and sealed; after the arrival of the governor the document drawn up in 1890, at the last exposition, was read, and the highest representatives of the ecclesiastical and secular authority together opened the coffin. To judge from the description which I had read and heard about the condition of the body at the time of

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At a recent great Eucharistic Congress in Goa, Ceylon, there were present nearly the whole Roman Catholic hierarchy of India, including the Patriarch of Goa, the archbishops of Bombay and Verapoly, eleven bishops, and three Syrian bishops of the Malabar rite. The ceremonies relating to the body of St. Francis Xavier, which had not been exposed since 1890, were interesting, the devotion to the saint's body bearing some resemblance to that shown by the primitive Christians to St. Paul.—Acts. xix, 12. Says the London Tablet:—All the prelates prepared about 10 a.m. to the sacristy of Dom Jesus, to which, by the direction of the patriarch, the coffin in which the precious relics rest had pre-

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THURSDAY, FEBRUARY 21, 1901.

LENT AND FASTING.

Yesterday began the annual lenten time of fasting, and of preparation for the Easter time. It is not necessary to remind Catholics that we are now in the season of mourning—a season set apart by the Church as a preparation for the glad time of Easter.

really we are given two full meals a day. The law is one commanding abstinence rather than fasting, and no one should seek to relieve himself of the inconveniences of fasting unless the observance of the law might endanger his health or his efficiency.

WHAT WE CONTRIBUTE.

There is a law in the Church providing for the support of pastors. We believe that most of Catholics do their best in this matter, but we cannot pass by without remarking that there are hundreds of young men and young women who are working and who have not yet come to the realization of the fact that they have attained to that physical growth which makes them liable to this law.

but they are not called upon to exercise their generosity with anything like the frequency that their neighbors are.

For instance it cost last year nearly four million dollars to maintain the Protestant churches in the boroughs of Manhattan and the Bronx, New York City, and nearly a million and a half to maintain the Roman Catholic churches.

This, however, is but one third of the sum spent in Christian effort. "The largest single item, on a complete list, is," according to The Herald, "eight million dollars for new structures and repairs, followed by four and a half millions for education, three millions for hospital support, and nearly two millions for Christian literature.

In its analysis of the different Protestant denominations in the metropolis, the Episcopalian are credited with spending almost twice as much as any other. The Presbyterians come second, then the Baptist, Methodist, Lutherans, Reformed, and Congregationalists.

THE TEMPORAL POWER.

At the time the English Pilgrimage paid their respects to the Holy Father the Duke of Norfolk made reference to the temporal power, and expressed the hope that this century would see the Pope in possession of such temporal power as was necessary for his high position.

Lord Brougham, as early as 1817, said of the Pope: "Stripped of his secular dominion the Pope would become the slave, now of one power then of another; one day the slave of Spain, another of Austria, another of France, or worst of all, the slave of his own factions and rebellious subjects."

LIBERAL CATHOLICISM.

Continuing our synopsis of the Pastoral issued by the Bishops of England, we find them explaining the aspect of mind which every son of the Church is bound to yield "in whatever she presents for acceptance."

spirit. From such sources have sprung the most noxious dangers to the Church in other lands. From men who have won a position in literature or science, simple children of the faith have lost their holy dread of "erroneous doctrines and false principles."

A DIVIDED HOUSE.

The two Presbyterian ministers, the Rev. Drs. Milligan and Black, are divided upon this question of racial troubles. Dr. Black asserts that national life must receive a baptism of blood, to be had only through religious, racial or Old World strife.

Spain is experiencing an uprising of labor that is seeking a vent in riot and uproar. We see reports in the daily papers every day chronicling the storming of religious houses. These reports need cause Catholics no alarm.

ment forbids all that works ill to one's neighbor by any reports we make concerning him. Now could any word work more ill to Dr. Milligan's Catholic neighbors than that he should speak of them as idolaters, and worshippers of colored lights—that he should report to his flock of old St. Andrews' that the Catholic congregation attending St. Michael's Cathedral, with some of whom his hearers were on friendly terms, were not Christians but worshippers of material electric lights?

EDITORIAL NOTES.

Lent began yesterday. Catholics should give good example and observe the rules and regulations of the Church to the letter.

If our Catholic people observed Lent as they should, this season would be a series of sermons; a forty days' retreat; a continual period of missions to non-Catholics.

Let every Catholic in Canada go on retreat during this Holy Season; let every one enter within himself and prepare for the Easter resurrection from sin and his old self.

Another case illustrating the evils of divorce comes from Milwaukee. Over two hundred people in that city have secured divorces, and many of them have married again.

Another case illustrating the evils of divorce comes from Milwaukee. Over two hundred people in that city have secured divorces, and many of them have married again. It now turns out that in over a hundred of these cases the divorces are illegal.

The Austrian Reichsrath is once more giving the world an example of the species of peace and harmony that holds sway in that Empire.

The trustees of the Hart A. Massey estate of this city have announced that they will erect and equip a hall and library to cost \$40,000 at the agricultural college at Guelph.

Once in a while one is so placed in church as to be unfortunate enough to have a curious inattentive worshipper in front of him.

At the Anglican Synod at its annual session in Montreal last week, Bishop Bond announced the law of his church on the re-marriage of divorced people.

"I, therefore, direct that no marriage of a divorced person shall be knowingly solemnized within this diocese, by any of our clergy without reference to the matter to the ordinary."

The opinion of the House of Bishops reads as follows: "That it is the strong opinion of this house that the marriage of a divorced person, during the lifetime of the other party, is entirely to be deprecated, and that the clergy of this province should not perform such a marriage."

The pronouncement of the Lambeth Conference, to which the Bishop referred, is as follows:

"That the sanctity of Christian obligation implies the faithful union of one man with one woman, until the union is severed by death."

Perhaps the most amusing historical act of the age was chronicled in China last week. The Emperor sent a choice of methods of suicide to some of the fomenters of trouble in his territory.

venience of his Imperial Highness. Owing to this unreasonableness in his subjects, the Emperor then withdrew his request, and now the three perverse fellows may drag out that existence which they stuck to so tenaciously, in peace if not in quiet.

The United States has determined to recruit its standing army up to its full strength—100,000 men. There are at present 67,000 on the pay rolls, including those who are at present in the Philippines.

The Canadian Churchman has the following nice things to say of Dr. De Costa the distinguished convert, who was recently elected president of the Catholic Converts' League:

"We rejoice to see the following paragraph: B. F. DeCosta, who used to be rector of St. John the Evangelist's is now president of a Converts' League, made up of Romanists, who formerly belonged to many different religious bodies."

We are glad that the Anglican organ is glad. We thought, however, that Dr. De Costa's stand just before his conversion created somewhat of a stir in New York religious circles.

An evening paper in this city recently came out with the utterly foolish statement that the Catholics of England were raising no objections to the King's oath, and that, consequently, we here in Canada should have none.

THE PAPAL HIERARCHY.

Details of the Government of the Church.

The Vatican authorities publish each year a book called "La Gerarchia Cattolica," which gives officially the status of the hierarchy of the Roman Catholic Church.

At the head of the Roman Catholic hierarchy stands, of course, Pope Leo XIII, elected on February 2, 1878, and crowned on March 3rd of the same year as the two hundred and sixty-third occupant of the throne of St. Peter.

of 69 members, there being 11 vacancies, so that the total membership is 70. One of these vacancies has recently been filled by the selection of Dr. Sinar, the archbishop of Cologne.

MONTREAL HOSPITALS.

Proposal to Have Two Contagious Disease Houses.

The Montreal Star says: The necessity for a new Civil Hospital constituted the principal object of discussion at yesterday afternoon's meeting of the Hygiene and Statistics Committee.

Montreal has practically no history in regard to preventative measures against contagious diseases prior to 1895.

It was in 1895 that the long-to-be-remembered smallpox epidemic, with nearly 5,000 cases, with 468 deaths, and costing the city \$189,000, broke out, and so alarmed the citizens that by unanimous consent it was agreed that its recurrence should be made impossible.

So in 1896 the civic authorities caused to be built, on the Beau Street property, the building now used for a fever hospital.

This civic smallpox hospital was opened for the reception of patients early in 1897. By that time the smallpox epidemic had subsided and the immediate necessity for an hospital no longer existed.

THE TWO INSTITUTIONS

It is proposed to erect two institutions instead of one. These are to be upon land contiguous. There is to be an entente between the several architects so that a uniform general plan will be followed.

DUAL ARRANGEMENT ELSEWHERE.

This dual arrangement is by no means unknown in other cities. In Lowell, Mass., a similar condition exists. The Sisters of St. John's Hospital take care of the Roman Catholics, the General Hospital provides for all others.

SISTERS OF ST. JOSEPH.

By a Cinct of St. Joseph. Among the many pious orders of religious women that have added to the glory of God and of His Church, the congregation of the Sisters of St. Joseph stands foremost.

plan works well elsewhere, there is no reason, therefore, why it should not work well here.

I have pleasure, therefore, in proposing that the Board of Health consider with favor the officers made by the Sisters of Charity, and by the general hospitals to assist in the work of establishing and maintaining suitable contagious disease hospitals.

The final details of such an arrangement may be completed at leisure, after conferences with the parties concerned.

For the present, at least, I trust that we may unite in securing the passage of the by-law in Council, and by the proprietors, assuring these latter that if their permission be obtained to borrow \$100,000 for this purpose, the amount will be expended in such a manner as a majority of their representatives in the Council, after considering the offers before it, may deem advisable.

The committee appeared favorable to the project, but left over the discussion of details until the next meeting.

PROTESTANTISM LACKING.

Some Few things that are wanting and Should be Supplied.

In a conversation recently with a well-known and eminent priest, a doctor of divinity, on the subject of Catholic literature and the mission and usefulness of Catholic newspapers, writes the Baltimore correspondent of the "Freeman's Journal," he said in terse language this:

"Enlightenment is what our separated brethren need, as relates to the origin of the Church, the preservation of her unity and her vast influence in perpetuating everything that helps to the comfort, the pleasure and intellectual progress of mankind.

Montreal has practically no history in regard to preventative measures against contagious diseases prior to 1895. It was in 1895 that the long-to-be-remembered smallpox epidemic, with nearly 5,000 cases, with 468 deaths, and costing the city \$189,000, broke out, and so alarmed the citizens that by unanimous consent it was agreed that its recurrence should be made impossible.

"But there is another point," said my scholarly and distinguished friend, "that has always more or less mystified me. Protestantism has no saints, and its single representative, has no saints as worthy of its adulation, or that it can look to as an intercessor between God and man.

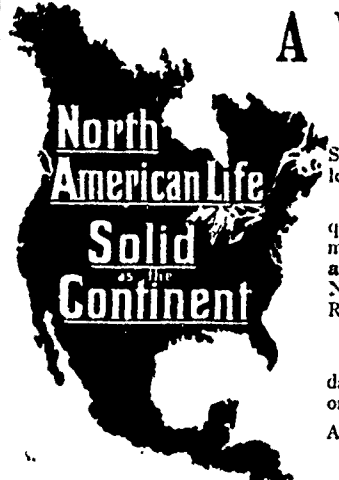
"Still another great point at which Protestantism is sadly deficient is in its utter repudiation of the dignity and honors belonging to the Blessed Virgin Mary. Her very name seems to be scorned.

SWEELS IN THE TELLING.

Repeated statements are made in public journals as to the wholesale conversion of France clergy to Protestantism, particularly under the auspices of a certain Abbe Bourrier, who keeps a home for Pretres Evades in Paris.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Branch 85 C.M.B.A., the following resolution was moved and unanimously adopted.



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It is worth \$1,000 a year," said Dr. Samuel Johnson, "to have the habit of looking on the bright side of things."

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Department of Railways and Canals, Canada. Welland Canal. NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for East Locking, Port Dalhousie," will be received at this office until six o'clock on Friday, the first day of March, 1901, for taking down a portion of the timber superstructure of the East Locking at Port Dalhousie and placing the same in concrete. Plans and specifications of the work can be seen on and after this date at the office of the Superintendent Engineer of the Welland Canal, St. Catharines, where form of tender can be obtained. In the case of firms there must be attached to the tender the usual signatures of the full name, the nature of the occupation and residence of each member of the firm, and further, an accepted bank cheque for the sum of \$1,000 must accompany the tender. This accepted bank cheque must be endorsed over to the Honorable the Minister of Railways and Canals, and will be forfeited if the party tendering declines to enter into contract for the work at the rate and on the terms stated in the offer submitted. The accepted cheque this sent in will be returned to the respective parties whose tenders are not accepted. The Department does not bind itself to accept the lowest or any tender. By order, L. K. JONES, Secretary. Department of Railways and Canals, Ottawa, 15th February 1901. Newspaper inserting this advertisement without authority from the department will not be paid for.

The Home Circle

ME AND LIZA JANE.

It's fifty years an' more ago since me and Liza Jane A-walkin' home from meetin' through a sweet and shady lane. Agreed it was the best fer us to join our hands fer life; An' haint I allers blessed the day she said she'd be my wife! We've had our little fallin's out, the same as all the rest, But all the while I've known 'at she's the kindest an' the best, Thetruet an' fergiveness, fer I begin to see She's had to be an angel fer ter git along with me.

Fer since I'm getting on in years, I sort o' set around An' kind o' speculate about the things 'at's more profound; An' as my mind goes strayin' back along the path o' life, I jest begin to see how much I owe that good old wife! You wouldn't thank her handsome, cause your eyes'll never see The many lovin' deeds she's done to dear her dear to me. Oh dear! the things 'at she's gone through fer love o' me an' mine; It's 'nuff ter make a feller think her beauty most divine.

I s'pose I done the best I could ter make her burdens light, Yit, lookin' back, I seem to see so much 'at wasn't right— So much 'at brought her sorrow,—yit through all the changin' years, I've seen her keep her faith in me, a-smillin' through her tears. An' now we're old together, but to me she's young and fair, As when the rose was in her cheek, the sunshine in her hair; An' while I hold her hand in mine, an' journey down the hill, I'll make life a sunset good an' sweet— God helpin' me I will! —Nixon Waterman, in L. A. W. Bulletin.

THE HIGHEST TYPE OF GIRL.

Julia Ward Howe, famous the world over as the author of "The Battle Hymn of the Republic," and for her prominence in women's activities, writes, in "Success" for February, her twentieth-century American girl will be the highest type of girl the world has seen. But she also sounds a note of warning, as to the cultivation of fine manners:—

"In this matter of manners, we have not advanced during the last half century. We Americans do not give manners the attention they deserve. Abroad, we are acquiring the reputation of being the best dressed people in the world; but about our manners, which are even more important than dress, there is often a polite but significant silence. Our educational system should take more account of deportment, which, in large measure, is expressive of what we represent. The social atmosphere is warmed by the enthusiasm of youth. We admire and even envy the overflowing vitality of the healthy girl. But when the outpouring of this enthusiasm and vitality becomes forgetful of the feelings and opinions of others, the line between good manners and bad is crossed. Young women who are fond of outdoor sports, who can do as well as men numerous things, that, in the past, men alone did, and women who are successfully competing with men in the business or the professional world, exult in the power and freedom which their mothers did not have. This is excellent, but these progressive women are in danger of offending good manners, by giving their exultation and their own personalities too great an emphasis. Some of them feel that their sturdy work, or play, is too engrossing to give them time for the delicate amenities and little niceties of social life, that in my youth were held in such high esteem.

MOURNING REFORMS.

The lavish use of crepe, which was the great feature of mourning in earlier days, has been completely put aside. Crepe in small quantities is still used for trimming gowns for first mourning, and the famous dressmakers whose word is law in matters of taste contend that a widow's first mourning should always have a touch of crepe, but in mourning for any relative save a husband crepe is not essential, and even a widow rarely wears a crepe veil to-day.

The old-fashioned crepe veil, against which physicians for so long raved in vain, has been put aside in favor of the light-weight veil of nun's veiling, and even this veil is never worn over the face, as was formerly the custom. The widow's ruche of white in the bonnet is also discarded, which is rather a pity from an aesthetic viewpoint. Many materials never until recently considered suitable for mourning are now admitted, and lustrous black silk is worn in first mourning, though nun's veiling, cashmere, Henriette cloth and such materials are not popular. Juncet velvet, too, has come to the front, superseding crepe in many instances as a trimming for even the deepest mourning.

The wearing of mourning black by children was never so prevalent in America as in Europe, and has been

practised less and less, until now one rarely sees a child in black. The bonnet and veil worn by young women in mourning for parents are also obsolete. A widow to-day, if she wishes to follow conventional rules in her mourning will wear dead black for a year. After that she will lighten her black with white or gray for a year, and at the end of that time she can, with perfect propriety, go into colors. Lavender and violet as half mourning are not in use, possibly because of their popularity outside of mourning, and there is much less of the gradual shading from black into colors than formerly. Now one wears black, with possibly the touch of white or gray, until the period of mourning is ended. Then one plunges into colors with a splash. The widow of olden time who did not wear heavy black for four years and then shed discreetly and almost imperceptibly into colors was guilty of an inexcusable offense against good taste and decorum.

Mourning for parents or children conventionally lasts a year, though the period is now in many instances shortened to six months, and for more distant relations six months is considered sufficient to show one's respect and affection for the deceased. A woman in mourning can to-day appear with perfect propriety in public places where, ten years ago, her presence would have been a sin against decorum, and she can entertain informally as frequently as she chooses. As for the men, mourning apparel for them grows less and less customary, and even a widower seldom affects funeral black. There has been a growing tendency among men to assume the black band on the coat sleeve as a badge of mourning, but this English custom, though not, as some American writers have asserted, confined to the servants in England, has little to recommend it.

Black-edged visiting cards and note paper are dropping into disuse along with crepe, and closed window blinds, and seclusion from all society; and the public attitude toward grief, while less histrionic than it was fifty years ago, is unquestionably more sane.

STYLES IN HATS.

Styles in hats are taking a very decided turn as the season grows older. The flat mushroom effect, early predicted, but not so strongly in evidence toward the first of the season, is showing up very decidedly. Almost all of the hats are flat, lifted slightly from the head and trimmed upon the very brim. Extreme airiness and lightness is given to even the most demure models this season. Tulle, lace, gold and silver tissues, flowers, feathers and fur all combine in the fashioning of bewitching headgear this season.

The newest notion in millinery is a cluster of flowers held on the brink of the pancake-shaped hat, where it is lifted from the head. The effect of this little bouquet of roses or other blossoms is very winning, looking as it does as if the blossoms had but accidentally fallen on the hat and were momentarily to continue their flight to the ground. Gold roses, made of pale gold tissue and grouped in small clusters of themselves or mingled with other roses of contrasting color, are the latest things in the millinery world, and are tremendously popular. The cost of these little trimmings is something quite shocking, but nevertheless they are very generally in evidence. Autumn leaves, in every conceivable shade of red, from brilliant scarlet to maroon, and in tones of golden brown, old gold, tan and yellow are one of the latest Parisian caprices in millinery.

A perfect gem of a hat, flat in shape and built entirely of these beautiful leaves, shading from crimson to light scarlet elicited sights of admiration from a little crowd of women that had gathered before a Broadway window to take notes on the newest models. This one had no trimming at all and the red leaves were swathed in swirls of misty maline, which lent it an air of indistinctness and cloudiness that was altogether fascinating. No wonder women cannot resist these little works of art; they are an inspiration and a joy while their evanescent charm lasts.

Surely it looks as if the gold craze were running itself out of breath. The refined touch of gold appeared early in the season, but whetted the appetite for more, and now it is thickly applied in all directions with a lavish hand. Gorgeously brilliant and overwhelming is the display of gold, silver, rhinestones and rich colors, and it promises to be many a long day before quiet, steady stones and styles appeal to our taste again.

THE RAGE FOR BEING THIN.

It was George Du Maurier who first had the daring to proclaim that bones were beautiful. But, before that, Burne-Jones, the artist, had made immortal the slim, wand-like girl of his pictures, and, whatever the idea may be, the fashionable woman of this winter is very Burne-Jones, says an American paper. Emaciation has at last become smart, and shoulder blades

and collar bones are now the things to be cultivated. The outlines of modern femininity have undergone another of those starling changes that dazzle the ordinary observer and the one spring fashion that is already settled beyond the possibility of change is that women must be slim to thinness. All curves must be suppressed and pressed and made hollow if possible. Every woman is working assiduously nowadays to take off any extra pound of flesh that may hamper her hips, her arms, her bust, or throat. She is striving with all her might to reveal the bone beautiful, and the cry is no longer for development, but for reduction. Masseuses, doctors, athletic instructors, are harassed with demands for prescriptions that will take off the flesh, while the topic of discussion at teas and places where women congregate is the best methods for reducing weight.

There is a perfect rage for thinness; not the ordinary healthy lack of fat, but the long, lean effects that suggest a poster, that a few years ago would have been considered most ungraceful. Time was when my lady's petticoats were typical of her femininity, but all that is swept away and the petticoat is almost a tradition. Many women extremists in the new idea discard them altogether, wearing only the thin silk drop lining of the skirt. The fashionable modistes have invented a skirt that is of thinnest, softest silk, clinging to the knee and flaring outward about the feet. These petticoats like the skirt, are cut quite closely after the line of the figure, tending outward, to produce the wonderful Bernhardt effect managed so cleverly by the French artist, whose gowns as Camille were all fashioned in this way, trailing at the front and sides, as well as at the back, a fashion much more difficult to manage than a train.

The petticoats for the spring, both those in cambrie and in silk, will all have this peculiar curve and lack of fullness about the hips.

CITY WOMEN HAVE LARGER FEET.

A shoe dealer asserts that city women wear shoes from one to two sizes larger than those who live in the country. The artificial pavements, he says, are responsible for this, as the yielding earth is the only natural substance to walk upon. Further, that the terrible experience by so many people with the feet is caused less by tight shoes than by stone and brick sidewalks. The remedy suggested is to wear thick, pliable soles, in order to minimize the difficulty as much as possible.

TRANSPLANTED HAIR.

Transplanting eyelashes and eyebrows is the latest thing in the way of personal adornment. Only the brave and rich can patronize the new method at present, for, besides being painful and costly, it takes a long time to accomplish. In Paris and London there are specialists who make a handsome living out of the process of transplanting hair from the head to the eyebrows or eyelashes.

The specialist works by putting in, not on, the new eyelashes and brows wherever they are absent or grow thin, and so cunning is he in his work that not even the closest scrutiny can detect any difference. By means of the new process, it is said, eyes which are at ordinary times only passable, become languishing in their expression while eyes which were previously considered fine have their beauty much enhanced.

Most of the hairs that have been transplanted take root and grow, but a few of them fall out and have to be attended to. For the first month it is necessary to curl the new eyelashes every day, but after that they are said to become properly assimilated, and it is not necessary to give them further attention.

SULPICIANI AT WASHINGTON.

The priests of the Society of St. Mary's Seminary, who have charge of St. Mary's Seminary, this city, and St. Charles' College, near Elliott City, have acquired a site near the Catholic University, Washington, and will erect a house of studies which will be affiliated with that institution. The new institution may be opened for students in September next. The special work of the Sulpician Fathers is the training of young men for the priesthood.

The Catholic population of Buffalo is nearly as large as that of all the Protestant sects combined.

The Mildmay, Decemerton and Neustadt R. C. churches have recently united in one circuit. Rev. Father Lenhardt, of Waterloo, will assist Rev. Father Halm.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in the Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PAINFUL that a child will not refuse it, and is put at a price that will not excite the poor from its benefits.

CHILDREN'S CORNER

IT ISN'T THE THING YOU DO.

It isn't the thing you do, dear, It's the thing you leave undone That gives you a bit of heartache At the setting of the sun.

That tender word forgotten, The letter you did not write, The flower you did not send, dear, Are your haunting ghosts to-night.

The stone you might have lifted, Out of a brother's way, The bit of heartsome counsel You were too much hurried to say.

The loving touch of the hand, dear, The gentle, winning tone, Which you had no time or thought for With trouble enough of your own.

These little acts of kindness So easily out of mind, These chances to be angels Which we poor mortals find.

It isn't the thing you do, dear, It's the thing you leave undone That gives you a bit of heartache At the setting of the sun.

NO SUCCESS WITHOUT WORK.

The "Advance" says that young men should learn early that they cannot make a success of life without work. The work may be through the exercises of brawn or muscle, or it may be with the head and the use of brains. Many men have tried to reach success without work, but all have failed. Young men cannot loaf around street corners and saloons, smoke tobacco, drink beer or whiskey, sponge on some one else for these things; learn to tell foul stories, and sing ribald songs, without such failure. Successful men must necessarily learn a trade or some honest business. If they don't they will be chronic loafers, despised by all decent people, producing nothing and a burden upon their parents and the State. There is no place in the world to-day for loafers.

The ripest fruit is at the top of the tree, and one must climb to get it. If you wait for it to fall to your feet you will never get it. Smarter men will jump and pluck it all. Young men, get a move on you, and do something, no matter how small at first.

If you would get a starter help yourself and others will help you. Toil, grit and endurance are the requisites. Wake up and see what you can do!

THE UNIVERSAL CRY: "WANTED, A MAN."

Never did the world call more loudly for young men with force, energy and purpose, young men trained to do some thing, than to-day. Though hundreds of thousands are out of employment, yet never before was it so hard to get a good employee for almost any position as to-day.

Everywhere people are asking where to find a good servant, a polite and efficient clerk, an honest cashier, a good stenographer who can spell and punctuate, and is generally well-informed.

Managers and superintendents of great institutions everywhere are, hunting for good people to fill all sorts of positions. They tell us that it is almost impossible to find efficient help for any department. There are hundreds of applicants for every vacant place, but they either show signs of dissipation, are rude or gruff in manner, are slouchy or slipshod in dress, are afraid of hard work, lack education or training, or have some fatal defects which bar them out. Even if they are given positions, very few are able to hold them, and so this great army tramps about, from store to store, from office to factory, wondering why others succeed when they fail, why others get the positions when they are denied. The head of one large commercial establishment says that the blunders and mistakes of its employees cost \$25,000 a year to correct, notwithstanding his utmost vigilance.—O. S. Marden, in Success, for February.

POPE LEO AND THE INDIAN GIRL.

No less cordial than that bestowed on the statuesque Moravian, the brilliant German university student, or the Slavonian who ran them close in picturesqueness, was the apostolic blessing given to the poor old Italian peasant of one hundred years of age, who had the courage to undertake a pilgrimage to Rome, and well deserved the honor of special presentation to His Holiness. Leo XIII. spoke long to the aged pilgrim, patting her on the cheek and encouraging her by reference to his own age, for, like all aged persons, the Pope takes the greatest interest in anyone who has equalled or surpassed his remarkable longevity. A widely different type of pilgrim, both in appearance and fatherland, was the little American Indian from Montana who appeared at a recent papal audience in all the glory of the daughter of an Indian chief, fur, feathers, moccasins and all. This

small, dark-eyed maiden of eleven years old, who excited much interest and attention in Rome, is from the schools of the Indian Mission at Montana, so successfully conducted by the Ursuline Sisters. She came to Rome under the care of the deputation of Ursuline Religious from Montana, who visited Rome recently to take part in the Ursuline Congress.

THE DISCIPLINE OF EARLY LIFE.

It should not be forgotten by us that we are indebted for the best part of our education to the works and providence of God, that patience, courage and strength of will are often wrought into the character, without reflection, by the discipline of early life. What is impressed on the soul by the silent forces of nature, or by the imperious law of circumstances, remains forever, and must be pronounced, in many instances, the finest culture which it has received. God be thanked for the hills and the mountains, the valleys and the streams, which encompass our childhood, in this country; but no less for the burdens, the straits, the failures and the successes which make it a shadow of events soon to test the qualities of our manhood, and a school preparing us for the more serious duties of after life.

BAD LANGUAGE.

God holds your daily life and breath in His hands. He it is who counts out to you, with steady rise and fall, every beat of the pulse that sends your blood bounding through your veins. Were He for one moment to withdraw His protection and support, you are at once face to face with Him to be judged.

What ingratitude—what irreverence in you, then, to call upon His holy name in vain, because you can find no other word desperate and forceful enough to express your anger! If you are at a loss for language in which to express yourself decently, take your spelling-book and dictionary, and learn enough pure English to say all you feel, without profanity and blasphemy.

It does not alter the case because this one or that one indulge in the habit, who are older and wiser than you. They are wrong. It is true—but in the eye of God you stand alone, solely accountable for your own actions. Swearing can do you no possible good. It will cheapen you in the regard of all right-minded people whose good opinion is worth having. Break the habit at once, and do not use coarse and foul epithets. Purge your heart of evil thoughts. A vile tongue is always the medium of a vile heart. A pure and clear style of expression in conversation will go far to assist you more than you think, in succeeding in life.—Bouquet.

A LOYAL DUMB BEAST.

Mrs. Jessie Benton Fremont, in her story of "The Guard," a body of young men who followed "The Pathfinder" into the Civil War, and made a brilliant record of their courage and gallantry, tells a pathetic little story of a dumb beast who also was loyal and courageous.

While the guard, a body of cavalry, was drilling one day near St. Louis, a little fox terrier followed one of the men, Herr Wisa, a Hungarian officer, going with him to the camp. He could not be driven away.

The men all made a pet of him and named him the "Corporal," but, though he was affable to them all, he made the Hungarian soldier his companion and friend, sleeping at his feet at night and following him by day.

When the guard made their memorable charge at Springfield, Mo., the "Corporal" charged with them, keeping beside his master's horse throughout the battle. Herr Wisa was wounded and fell apparently dead in a thicket. The corps swept past, his horse fled, wild with terror, but the little "Corporal" nestled close beside him, licking his face and trying to rouse him.

There the dog remained through the bitter cold night. When morning came he ran to the distant road and by his frantic barks and cries induced a passerby to enter the thicket.

The man seeing only a cold, stiff body, supposed the soldier to be dead and would have hurried on, but the "Corporal" furiously drove him back and would not be silenced until he saw his master move and speak, when he crouched, dumb and contented, at his feet.

THE FLAGGING ENERGIES REVIVED.—Constant application to business is a tax upon the energies, and if there be no relaxation, lassitude and depression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to healthy action, dispelling depression, and reviving the flagging energies.

THE CHURCH'S FIGHT.

For the Preservation of Christianity in Cuba.

In writing of the first day's session of the Cuban Constitutional Convention, last fall, I said that if the name of God was mentioned there that day, I did not hear it, and that neither could I find it in any of the published reports of the opening of the convention. This was entirely true and told in unmistakable terms of a peculiar religious situation. The name of God was, however, destined to finally stir that convention as it had never been stirred before, and prove to be the occasion of a scene which threw new light on the religious situation. CISNEROS MOVES TO STRIKE OUT THE NAME OF GOD.

The convention began the consideration of the Constitution, article by article, and when the secretary had finished reading, the preamble, Salvador Cisneros arose and moved that the name of God, which appeared in the preamble, be stricken therefrom, and, when stung by the sarcasm later thrust at him, publicly declared that he did not believe in God or any religion. This is the same Salvador Cisneros who once bore the title of "Marquis of Santa Lucia" the same Cisneros who traveled to the United States to petition President McKinley to remove Bishop Sparretti from the See of Havana; the same Cisneros who has been sending cablegrams and petitions to the Vatican for that object.

SEÑOR FLORENTE DEFENDS RELIGION.

Senior Florente, a member of the Supreme Court, and known as the patriarch of the revolution, was the first to take the floor in opposition. He spoke with much fervor and held Cisneros up to scorn and ridicule. Florente began by saying that he had been elected by a believing people to represent them in the convention and were they not a believing people he would not represent them. He referred to Cisneros as the president of a satanic committee that aspired to drive away from Cuba the lawful bishop of Havana. Continuing, Florente declared himself to be a man of toleration in religious matters, and, though a Catholic from childhood, he said he was in favor of entire freedom of religious worship, and, as the representative of a believing Christian people, would defend the rights of God against all assaults of whatever nature, made upon them. He said he is now in the winter of life, and believed he would soon make the journey that all men must make, and that he believed the Cuban people were a Catholic people.

The scene reached a climax when Judge Florente raised his arms above his venerable head, and exclaimed:—"Cubans are not Atheists." This remark brought forth cheers from the galleries and created a sensation even among the delegates. An assertion by Florente that atheists had no right to vote upon the question called forth applause from a number of ladies.

The next delegate to take the floor in opposition to Cisneros' amendments was Manuel Saugully, a noted lawyer, formerly professor of rhetoric in the University, but now director of the Institute of Havana. Saugully emphatically declared that a people without faith was an unfortunate people, and he concluded his learned plea by an earnest appeal to the delegates to retain the name of God in the preamble to their constitution.

THE NAME OF GOD RETAINED.

When the vote was taken the amendment offered by Cisneros to strike the name of God out of the preamble to the constitution was defeated by a vote of twenty-two to seven, and the Constitution will go to Congress with the name of God in the preamble.

The press of Havana has generally deplored the debate very much; and the atheists of the convention have been severely censured by some of the editors. The fact of men standing up in the convention and asserting their disbelief in God seems to have been received as a surprise and a shock. Cubans have always considered themselves a Catholic people, and their respect and confidence are enjoyed only by men of faith. It was very gratifying to see how the public rallied to the side of the men that defended religion; and it may be that the occurrence will work much good in time.—Baltimore Mirror.

MONEY SAVED.—and pain relieved by the leading household remedy. Dr. Thomas' Electric Oil,—a small quantity of which usually suffices to cure a cough, heal a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or unflamed breast.

A CANADIAN MISSIONARY.

Rev. Father Prezeau, of Bailton, Archdiocese of Kingston, has resigned, and will leave on the 23rd on a journey to Cent'ral Africa, where he will do missionary work for the Catholic Church.

The Catholic population of the State of New Jersey has increased fifty-five per cent. in the last ten years. More than half of the avowed Christians of that State are Catholics.

SEND FOR HW PETRIES NEW & MACHINERY

The Chains that Bind the World

By Maurice Francis Egan, LL.D.

The crops looked well; green and yellow, with streaks of brown, covered the fields; but every farmer knew what it meant, and was not joyful. It had rained, rained for many weeks, and beneath all this show of color there was nothing but rottenness.

Mary Gartland read in the newspaper that the incessant rain had ruined the crops in Bavaria, but she thought it made no difference to her, and she was heartily glad that the crops were good at home, for that meant to her and her sisters a trip to France and Germany in the spring. May had not been graduated from school yet, but she and Alice and Margaret had done so well that their father had promised them six months abroad, if matters were propitious.

And so May, who always read the foreign news to her father every night, merely shrugged her shoulders. Mr. Gartland smiled.

"Too bad," he said; "but it will bring up the price of our corn. You needn't worry about the trip, May."

May laughed and said; —

"You dear old papa!"

Alice and Margaret were pleased too. They had made a great album of photographs of foreign places, and they were practising French and German verbs with a will. They, too, smiled. Bavaria was so far off, and the failure of the crops there would only give them additional pleasure. Their mother, who was sewing at the table, shook her head.

"I would rather stay at home than profit by the misfortunes of others," she said. "I feel sure that no evil can happen to our brethren anywhere without its affecting us in some way. We are all bound by golden chains about the feet of God."

Mr. Gartland laughed.

"You always were sentimental, Peggy," he said. "I must say I am more glad that corn will go up in price than sorry for the Bavarians."

Mrs. Gartland sighed. "You do not realize what poverty means. I was once very poor myself, after my father's failure in business, and I know."

"What's the use of talking about that, mother?" said May, rather pettishly. "I am awfully ashamed —"

"Awfully, May? I thought you prided yourself on your good English," said her mother.

"I was very much ashamed when you said before Laura Wells, of all people — the most conceited, snobbish thing in our school — that you and grandmamma had often done your own washing. I could have sunk through the floor."

"I have never been ashamed of it, dear. And your grandmamma's roughened hands were more precious to me than if they had been loaded with diamonds."

"I was not at all ashamed," said Alice, hotly. "I thought it was a good lesson for Laura Wells — she is always talking about her ancestors. I'm sure they did their own washing."

"Your mother is always right," said Mr. Gartland. May raised her head haughtily.

"In our position in life, we can't talk about such things; they are unpleasant. Why, the other day Laura Wells asked me if mamma hadn't made dresses before she married papa. I was that mortified!"

"Poor, tender violet!" said her father, smiling indulgently. He admired even the haughtiness of his eldest daughter.

"It is true, my dear," said Mrs. Gartland. "It is true — and if I had not been skillful with my needle, my dear mother would have lacked many little comforts, and I," she added, with a smile, "might not have been able to wear the pretty pink dress in which your father first saw me as I was coming out of church."

May's cheeks flushed; she tapped her foot against the carpet.

"I hate poverty," she said. "I wish we had always been rich. And I think proper pride is a good thing."

"Self-respect, my dear, is a good thing — but not pride. May, you ought to remember how poor Our Dear Lord was — and I shall never be ashamed of that poverty which taught me so many lessons of patience, endurance and gratitude."

Alice and Margaret dropped their photographs, and each pressed a cheek against her mother's. Put May went out of the room. Her mother looked after her.

"Ah, poor May," she said, "she will have many lessons to learn — many. She is a good, sweet child, and after a while she will get rid of these false notions."

Mrs. Gartland went on with her work, and Mr. Gartland, who inconvenienced himself very often to make home pleasant, read aloud the description of St. Mark's in Ruskin's 'Stories of Venice,' while the girls looked at the photographs.

Couldn't her mother be more like other

people? It was just horrid to have May, in the meantime, sulked upstairs. She felt aggrieved. Why those old, hateful things talked of? Other girls' mothers probably had been poor, but they didn't talk about it. "I am always tender with the poor because I was poor myself," her mother often said. Such nonsense! May herself had always found the poor and poverty very disagreeable. "There was one consolation," she said to herself — "that the trip was assured."

Karl shivered. His mother took her shawl and wrapped him closely in it.

"Ah, dear mother," he said, "I have never been warm since we left the little house. If father would come back and take me in his arms again I should be warm. When shall we see father?"

Frau Wiener choked down a sob as she led her little boy along the windy street. It was in February, and drearily cold and blustering. Karl looked very quiet and funny with his gold head and blue eyes above the dark blue shawl, and with his fringe dragging behind him, people turned to look at him and his mother. They had just come from the steamer, driven from their home by the failure of the crops. Karl, the father, had died of overwork and exposure in the fields, and his wife Gretchen and little Karl were left with almost nothing.

But somehow Gretchen felt more hopeful every time she looked at Karl's curly head. Surely the dear Child Jesus would help this little one. And so she took her little boy, and embarked on the cold, wide sea, trusting in God.

She could speak no English, and, after she had reached Boston, she became afraid for the first time. After all, she said, perhaps she and Karl had better have remained among the ruined crops at home than to have come among these strange people, who hurried so, who were not Christians — for she saw nowhere images of the dear Lord or the saints. It was Sunday, and yet the people hurried. She had been directed to a German boarding-house, and there she had left her mattress and her little box, so that she might go to Mass. She carried her basket, in which she kept her own shoes and Karl's, when they did not wear them, for Gretchen looked upon shoes as very precious. They were to be worn only on Sundays and in the town. In the country they were to be carried in the basket. After Mass, she would try to find work as a servant. Karl and she tramped on, Karl feeling very uncomfortable in his stiff shoes.

"Oh, mother," he said, "I must take them off; they hurt."

"But we are going to Mass," she said, and we must be well dressed before Our Lord."

Karl hobbled along, and many eyes were turned to the poorly-dressed woman and the curly-headed little boy. The wind caught Gretchen's usually smooth locks, and turned and twisted them in most unruly fashion. At last Gretchen caught sight of a gilded cross. She was heartily glad. Here were rest and hope at last. She gave Karl the holy water and piously crossed herself. The candles were lit for High Mass. She entered the beautiful vestibule. It was warm and bright with the soft glow from the stained windows.

"Oh, little mother," whispered little Karl, "let me take my shoes off. They hurt so."

The church was empty, so Gretchen took off the little fellow's shoes, and put them carefully in her basket.

"Oh, how good it is to be warm," he said, "and in God's house."

Gretchen pressed him close to her heart. She looked at the red light before the Blessed Sacrament.

"We are at home, Karl," she said — "we are at home as much as if we were in our own little house."

"Let us go in."

Some people, in fine clothes, had entered. And Gretchen followed them. She had no fear. In the house of God poor and rich were alike. The pews puzzled her; there were no pews in the little church at home; she drew aside the soft red silk cord that hung there and walked into one. People passing up the aisle did not notice her. Remembering her basket, she hastily left Karl in the pew and put it under the bench in the vestibule. Karl was alarmed.

"Are you sure, little mother," he asked, in a whisper, "that the good God will take care of my shoes?"

She did not answer; she had taken out her rosary, and had lost herself in prayer. She was in her Father's house. She began to be warm again. She did not shiver now, and poor little Karl raised his clubby hands and began to pray for his dear father with all his might.

Up the aisle — by this time the Mass had begun — came May Gartland and

her schoolmate, Laura Wells. Behind them was Mr. Gartland. His wife and Margaret and Alice had gone to early Mass.

May was conscious of her well-fitting dress, her new hat, and her fashionable air; and Laura Wells had flattered her — by whispering as they entered:—"Dear me! Quite respectable — no poor people — just like an Episcopal — an Episcopal church."

Laura herself was an Episcopalian, and she had come with her Catholic friend "just to have a look at things." May walked up the aisle with her head in the air. It was so lucky that all the pews were filled with well-dressed people. It was lucky, too, she thought, that those horrid, dowdy Smiths, who occupied the pew next to theirs, were not at church. Mr. Gartland had quietly slipped into the last pew; he had no desire to be disturbed by Laura's restlessness and questions. May made her most graceful genuflection, with her mind entirely taken up with Laura. As she rose, she caught sight of the woman with the old shawl, the tangled, wind-blown flaxen hair, and the shabby little boy. They did not see her. Karl's little hands were clasped, his eyes fixed devoutly on the altar, and his mother had forgotten all earthly things.

May touched her on the shoulder.

"Will you please leave this pew?" she asked, in a sharp whisper. "People like you ought to go to early Mass."

"Fraulein!" exclaimed Gretchen, awakened from her vision of the angels.

May dropped into her German. She knew enough to give the command; "Leave at once. This seat is mine."

Gretchen arose, bewildered. It was a new thing to be driven out of church. She drew Karl by the hand, and walked quickly down the aisle.

Mr. Gartland, absorbed in his devotions, did not notice this.

Gretchen went into the vestibule. She picked up the prayer-book which Karl always liked to hold open in church — it was his father's prayer-book — and looked back into the beautiful church. Ah, surely, she thought, the people were not Christians in this country, though they had such a beautiful church; she sat for a few minutes on the bench, and then, fearful lest somebody should drive her away, she put on Karl's shoes, and, taking her basket, went out upon the front steps.

The wind whirled past her. Karl cried; he wanted to go back into the lovely, warm church; he was so cold.

"Be content, mein Liebling," she said; "we shall hear Mass here; the people within do not want us."

"But God wants us. I know he wants us. Let us not mind the people."

Gretchen shook her head. She wrapped the boy in her shawl, and knelt, saying her rosary, with the sharp wind cutting her like a knife, until she heard the "Te, Missa est." Then she could kneel no longer; she fell forward on the cold steps, fainting, and little Karl cried out for help with all his might. Mr. Gartland, being in the last pew, was the first to come to her.

"Poor creature!" he said, as he opened her eyes. "Why, she has a high fever."

Gretchen seemed to be burning up and shivering both at once. Mr. Gartland lifted up her head and said to Karl:

"Don't cry, little boy, your mother will be well soon."

Karl did not understand the words, but he felt the kindness of the look, so he ceased to sob. May and Laura passed by.

"Papa is so queer," May said, "we'll just go on ahead. I suppose that woman has been drinking. Somebody ought to keep such people away from respectable churches. It's just awful."

"We have a chapel for such people as that," said Laura, lifting the long-handled single eye-glass she used so constantly, and the possession of which May envied. "They never come near our church at all. Do you know," Laura continued patronizingly, "I think if you would not let such a miscellaneous lot come to your churches, we'd come often, just to hear the music."

May tried to feel grateful.

Mr. Gartland called a carriage and drove to a hospital. He could not understand Karl, and Gretchen could not tell where her boarding-house was.

The doctor at the hospital, who knew Mr. Gartland, said that Gretchen was very ill. "She has been exposed to the cold for some hours, and may have a fever." Then he dropped into German, speaking to Karl.

"The little boy says that a young lady drove him and his mother from the church, and that they had to kneel on the steps in the cold."

"Is it possible?" asked Mr. Gartland.

"What is the matter with the woman?"

"Scarlet fever — possibly; it looks like — developed by exposure. But I can't tell yet."

"The Sisters will take care of her and the boy. You may count on me for expenses."

When Mr. Gartland reached home — he had walked slowly through the blustering wind — he found May and Laura and Margaret and his wife in

the parlor. Alice came in with a telephone message.

"The woman is worse, papa," she said. "Dr. West tells me to tell you so. He says that she probably would not have had the fever at all if she had not taken such a bad chill."

"I am sorry," he said. "Her little boy will die of grief. He is a nice, frank-looking little fellow."

"How could you be so awfully silly, you foolish papa," said May, with her eyes on Laura, "to take so much trouble about that untidy-looking woman? I had to ask her to leave our pew."

"You!" exclaimed Mr. Gartland. "You did that?"

"And very properly," said Laura. "The church was not a place for her." Mr. Gartland did not notice this.

"May," he said, "I thought that your frivolity had touched only your head; I had no idea it had affected your heart. Go to the telephone, Alice, and tell Dr. West that I will call this afternoon, that it was my daughter who ordered that poor woman, out into the cold, and that, as I am responsible in a manner for her illness, he must spare no expense for her or the boy."

"Your father is awful," whispered Laura. "The church was not a place for her."

May blushed and began to cry, and Mr. Gartland told the story to his wife.

"It is my duty to make all the amends I can," he said.

Mrs. Gartland, for the first time in her life, spoke very sharply to May. That young lady went up to her room and refused to come down to dinner. Laura looked as if she had been insulted, and pitied "poor, dear May," in a whisper.

The dinner was not as cheerful as usual. Mrs. Gartland was uneasy; her husband was silent; Alice and Margaret were as polite as possible of course to Laura, but they felt less so now, because of her heartless chatter.

It seemed to Mrs. Gartland a real misfortune that her daughter should have been unkind to any poor person. And to think of having driven that woman and child out of church! Mrs. Gartland resolved to have a serious conversation with May. In the evening, when Laura had gone home, Mr. Gartland spoke little; he went several times to the telephone and made anxious inquiries.

"No better," he said — "worse, in fact. Oh, May, how could you have been so heartless!"

May pouted.

"There's one thing he will not do," she said to herself. "He will not take back his promise about the trip. I am sure of that, at any rate."

"The doctor told me this afternoon over the wire," said Mrs. Gartland; "that this poor woman was a Bavarian peasant driven over here by that failure of the crops May was reading about."

"Indeed!" said Mr. Gartland, languidly; "Do you know, Peggy, I am tired to-night, and I have a sort of headache."

May looked up from her book.

"Shall I play something for you?" she asked.

"No, — not to-night — thank you," he said, coldly.

May pouted again. The idea of making people uncomfortable about a wretched woman. What would Laura Wells think of the whole thing? And Alice and Margaret evidently felt that she had done wrong; she might have gone into the Smiths' pew and let the poor woman say her prayers in peace, they said. The idea! Was not the pew her property, as well as Alice and Margaret's? Having come to the conclusion that she was deeply injured, May went upstairs again, hastily said her prayers — all the time wondering whether her father would choose to go by Hamburg or Havre line of steamers — and closed her eyes for the night.

On Monday morning Mr. Gartland did not appear at breakfast. He was ill — a slight fever. He was anxious about Gretchen Wiener and Karl. He seemed relieved when he found that the boy had been taken care of, and the woman was no worse.

The girls enjoyed the pleasure of waiting on their father; it was "so nice" to have him at home. Alice took in her pots of white hyscynthas, Margaret made all sorts of dainties, and May hovered about. Her father was very gentle to her.

"You need sorrow, dear," he said, "to soften your heart. If we are a little hard through too much prosperity, sorrow always comes — always."

On Wednesday the doctor said that he was really ill; he had scarlet fever, and the girls, who never had the disease, were forbidden to enter the room.

May went about the house sobbing.

"He caught it from that wretched woman!" she cried. "Oh, why did he trouble himself about her?"

"If you had left her to say her prayers in peace," said Mrs. Gartland, sternly, "she would not have fainted on the steps, and he would not now be ill. In future, daughter, learn to respect poverty."

Days of anxiety passed. Gretchen Wiener grew steadily better. One day, little Karl was permit-

ted to see her, and on that day the priest came out of Mr. Gartland's room and said to his wife:—

"God help you! It is over—he passed away blessing you and the children — and he was well prepared. You know he received the Holy Eucharist yesterday, and I had just given him absolution after confession to-day when he—"

May's wild cries rent the air. She could not be comforted.

"God's will be done," Mrs. Gartland said; "God's will be done."

After this, times changed for the Gartlands. They were obliged to move from their fine house, and Laura Wells ceased to know them. It required the greatest economy for Mrs. Gartland to live and educate the girls. She was in delicate health herself; and yet she could not bear to think of obliging one of them to neglect her education, to hold in the household work. May offered to stay at home; she had changed wonderfully; she was now as meek as she had formerly been arrogant.

"Sorrow has come, as father said," she often thought. "But, oh, if I could only have him back!"

They lived outside the city in a little house surrounded by a garden.

"If I only had somebody to help me, how bright I could make it," Mrs. Gartland said, one day in the spring, looking at the budding buds. She was temporarily "up" May at home; but that would mean that the girl should miss her chances of an education. "Ah," she said, "if I had only somebody to assist me, I could raise plants and flowers for the city market—it would help so much."

It seemed as if her thought was answered:—

"Lady," said a voice behind her, "Ach, dear lady, I have found you. I am well now, and I have been told all. Will you let me and my little Karl work for you?"

It was Gretchen, who had learned some English; and there was curly-headed Karl, in his stiff shoes, looking up at Mrs. Gartland, with his frank blue eyes.

Mrs. Gartland stooped to kiss him.

"So you are the little boy?"

Karl nodded as if he would never stop. He liked Mrs. Gartland's look. And so it was arranged that Gretchen and Karl should stay, and they made themselves very valuable.

You see that the failure of the crops in Bavaria did influence May Gartland's trip.

A CHRONICLE OF THE PARISH.

An incident which happened a few days ago illustrates the faith and courage of those whom we like to call "the old stock." An old lady entered a grocery store in which those present were discussing the death of the Queen. Said one, who, by a strange coincidence, happened to be the old lady's landlord:—"I know she is now in Heaven, with the Crown upon her head." We will let the old lady tell the rest in her own words:—"Beggin' your pardon, Sir," says I, "there is only one in Heaven that wears a crown." "And who is that?" says he. "The Virgin Mary," says I. The old lady added somewhat irreverently, and perhaps irreverently, "Divil a word more he said."

WHERE CONVERTS ARE MADE.

At St. Francis Xavier's Church, West Sixteenth street, more than forty converts have been of late received into the Catholic Church by the Rev. J. F. X. O'Connor, S.J., from nearly every religious denomination. Among them are Lutherans, Presbyterians, Baptists, Methodists, Anglicans, Episcopalians—Low Church and High Church Protestants—Russians, baptised Catholics, Campbellites, Congregationalists and agnostics. They include almost every rank and profession of life, author, journalist, prince, daughter of eminent Chief Justice, university graduate, merchant, artist, showing the divine unity of the Catholic Church, the one fold that attracts all minds in response to the mission, "Go, teach all nations."

Besides these, a large number of others have been instructed and baptised by the Rev. Fathers Van Rensselaer, Francis McCarthy, Denny, Young, McCluskey, Campbell, and the other Jesuit Fathers at the church and in the mission. The harvest is ever whitening.

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For full information see Calendar.
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General News.

ARCHDIOCESE OF TORONTO

FORTY HOURS' DEVOTION.

The Adoration will Begin Next Sunday.

The Devotion of the Forty Hours will begin at St. Michael's Cathedral on Sunday next. The object of this devotion is to give public worship and adoration to Our Lord Jesus Christ, in the Sacrament of the Altar; to atone for the neglect of our people; to stimulate our devotion to the Blessed Eucharist...

The Blessed Sacrament is exposed solemnly for forty hours in each church in turn. A solemn Mass of Exposition will be celebrated in each of the churches on the opening day; on the following morning, a High Mass is celebrated for Peace, and the Devotion is closed on the third day. After the first mass and Benediction in the evening of the Mass of Exposition...

ARCHDIOCESE OF TORONTO.

Regulations for Lent.

- 1. All days of Lent, except Sundays, are fast days.
2. On these days only one full meal is allowed, and is to be taken about noon, unless a change in the hour is approved by the Pastor or Confessor.
3. They who fast may take a cup of tea or coffee with a small piece of bread or biscuit...

LONDON REGULATIONS.

New Lent will be Observed in Western Ontario.

The following are the Lenten regulations for the Roman Catholic Diocese of London:--

- 1. All days of Lent, except Sundays, are fast days.
2. By a special indulgence from the Holy See, A.D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.
3. The use of flesh and fish at the same time is not allowed in Lent.

respective churches, at least twice a week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotion, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the Diocese.

HAMILTON REGULATIONS.

Official Instructions By the Bishop of Hamilton.

The following regulations for Lent were read by the reverend clergy of the Diocese of Hamilton for their respective flocks at all the masses last Sunday.

- 1. All days in Lent, Sundays excepted, are fasting days—one meal and a collation.
2. All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.
3. By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

7. Those exempted from fasting are: All persons under twenty-one and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labor.
8. All who cannot abstain, should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

ARCHDIOCESE OF TORONTO.

Regulations for Lent.

Every facility should be afforded the faithful for the early performance of their Easter duty during the course of this holy season. By order of the Bishop of Hamilton, J. P. HOLDEN, Chancellor. Hamilton, Feb. 11, 1901.

ASH-WEDNESDAY.

Yesterday saw the beginning of Lent, a time of fasting, mortification, and prayer. It was a beginning of another year's struggle against self; a preparation for the happy time of resurrection with our Lord at Easter; a resurrection for us from sin and iniquity for sin; a time of making for our transgressions and to submit ourselves to the will of God in all things in every Catholic church throughout the world the Lenten Season was inaugurated yesterday with the blessing of the Ashes. In our city churches, the faithful were signed with blessed ashes upon the forehead after mass in the morning, during the afternoon, and after Benediction in the evening. The ceremony, though simple, is solemn, and full of significance for us. "Remember, man, thou art dust," should be full of meaning for us and it is. The little sign of the cross on the forehead marks us as mortal and brings forcibly to our minds the utter insignificance of our bodies in comparison with our immortal souls; it reminds us that our bodies, which must crumble into dust, must be subjected to discipline for the sake of our immortal souls. The ceremony was simple but the meaning of it all is as wide and far-reaching as Christianity itself. The blessed ashes are made from the blessed palms of last year.

LENTEEN SERVICES.

On Wednesday and Friday evenings throughout Lent there will be devotions followed by Benediction in all of our city churches. On Fridays the Stations of the Cross will be made.

ST. PATRICK'S.

Father Miller, C.S.S.R., preaches on Sunday evening last in St. Patrick's Church in behalf of St. Patrick's branch of the St. Vincent de Paul Society. "Charity" was the subject. The church was crowded to the doors. A special musical service was rendered. The collection was a fair one, and will enable this eminently charitable society to continue its good work during the remainder of this winter season.

ST. BASIL'S.

Rev. Father Mungoven, C. S. R., Treasurer of the Basilian community in the Province of America, is seriously ill at St. Michael's Hospital. The Catholic Union continued its debate on Monday evening last on the necessity of having religion taught in all of our public schools in Canada. The debate was entered into with a good deal of spirit and the subject was thoroughly threshed out from every point of view. Both sides had very available speakers on the floor, and not a point was left untouched. On taking the vote, it was carried that religious teaching is absolutely necessary to the proper education of youth.

Mr. W. O'Connor, who is looking after the interests of the Catholic children of the Province, who have no homes of their own, left for Ottawa on Monday last. He will spend two weeks in looking after the children who come under his jurisdiction in that section of the Province.

ST. MARY'S.

Mr. John O'Donnell, an estimable young man of St. Mary's Parish, died at Gravenhurst on Monday last. The remains were brought to Toronto. The funeral took place from his late home on Thursday to St. Mary's Church, and thence to St. Michael's Cemetery. Mr. O'Donnell had been suffering from consumption, and felt so well last week that he had determined to come home, but the dread disease had gone farther than he knew. He was well-known as a fine young man, and one with a great future before him. He was a brother of the Rev. Father O'Donnell. May his soul rest in peace.

The regular weekly meeting of St. Mary's Literary and Athletic Association was held last Sunday in the Club Rooms. Only routine business was gone through. The financial standing of the Club was before the meeting, which if though dry was extremely interesting in that it showed a most encouraging state of affairs. On Tuesday evening the Entertainment Committee submitted an excellent program. Dr. Macdonagh was the speaker of the evening, and it is quite needless to say that he was listened to with the closest attention. His subject was carefully and thoroughly handled.

ST. MICHAEL'S.

A very sad death occurred in St. Michael's Parish last week in the passing away of little Marie Antonia D'Allesandro, of Agnes Street. She was suffering from typhoid fever, but seemed well on the road to recovery on Saturday. On Monday, however, she died. Her funeral took place on Wednesday morning from her late home to St. Michael's Cathedral and from there to the Cemetery. She was a lovely character, and was a great favorite with her schoolmates. R. I. P.

ST. PETER'S.

The Devotions on Wednesday and Friday evenings will be held at 7.45.

NON-CATHOLICS EAGER.

They Desire to Hear the Truth, and the Missions to Them Are Very Successful.

The Catholic Missionary Union makes the statement that there are thirty priests in the States who are actually engaged in giving missions to non-Catholics.

In view of the facts that there are 60,000,000 non-Catholics in the country, and that a very considerable percentage of this people is eager to know the truth, this number seems ridiculously small. Yet five years ago there was not one priest who looked on this as his exclusive work. The movement practically has only begun. The time will come when not fifty, but 300, missionaries will be actively engaged in this apostolic work.

It is not always understood by people, even those well disposed, how truly apostolic the work of the non-Catholic missionary is. It is apostolic because in his preaching he visits parts of the country where the Catholic church is only a name—where a priest is considered to be some strange monster, where the most grotesque misrepresentations, partly foul, wholly idiotic, are circulated concerning the church and her ministers. It is exactly the kind of conditions which confronted St. Paul when he stood face to face with the heathen Roman empire. Telling of one of these villages where the people are truly pagan, a missionary says; "Here was a community that never had a resident Catholic pastor, to which little or nothing of the Catholic Church was known; in which the Catholic population was smaller than that of any of the sects. Now, to present the teaching of the church to a few people in such a community is bound to have a lasting effect for the good of religion. A large amount of Catholic literature was distributed, and the eagerness with which books and pamphlets were sought was, perhaps, the most encouraging feature of the work."

The eagerness to learn, to hear the truth which this missionary speaks of is the phenomenon noticed by everyone who has had anything to do with non-Catholic missions. This is mildly put by another priest who has given up his life to preaching the faith among Protestants. "Although," he says, "I had thought myself well acquainted with the non-Catholic character, I was amazed, I must confess at the reception which I received in notoriously Protestant-like families. The really greedy eagerness-like famishing children at the truth touched me to the heart. Not once have I ever delivered a lecture to non-Catholics that I have not been forced to hold an informal reception in the hall afterwards, often for upwards of an hour, answering the earnest questions of souls awakened now by God's grace from the lethargy of years to a perception of Catholic truth. Often, too, have I been surprised at the intelligence of these questions and at the grasp of the subject, almost intuitive, which many seemed to have."

The same priest tells of some of the difficulties he encountered in giving a mission in conjunction with another priest. He writes: "The greatest difficulties were each of money and that opposition which sometimes is met with in the missionary's work arising from distrust of novelty. We resolved to ask no assistance from any person, but place ourselves in the hands of God and push on the work. Our success was the wonder of the locality. We gave, during the season, twelve straight weeks of missions, besides single talks; distributed 500 books and did not ask a dollar from anybody. The truth is that, though in most towns we met opposition, it did not last beyond the second lecture, and in every place non-Catholics paid all local expenses." Besides the ordinary difficulties of the work, the missionary feels cramped for room, his toll becomes

doubly hard; but God is with him, as in this last case, and ever under such unfortunate circumstances makes the mission a triumphal success.

The fact of this eager demand on the part of non-Catholics has compelled to organization of the non-Catholic mission work. It is difficult to explain our inactivity in view of this eager desire to know the truth. St. Paul once said, "Woe to me if I do not preach the gospel." A. P. DOYLE, C. S. P.

CATHOLIC TRUTH SOCIETY.

At the regular meeting of the St. Mary's Branch of The Catholic Truth Society, Reverend Father Canning gave a lecture on "The Catholic Church and Her Sons in the World of Science." The reverend lecturer outlined his subject in a most interesting and comprehensive manner, reviewing the attitude of the Church towards Science in the various departments of geography, astronomy, physics, and, lastly, medical science. The Society is to be congratulated in securing the services of one like Father Canning, who combine with erudition and research a clear and forcible treatment of their subject. The lecture was supplemented by a concert of high order. The singing by Mrs. A. B. Jury was especially worthy of note; besides commanding a beautiful soprano voice she has a very charming stage presence. As an encore, she gave the simple ballad, "My Old Kentucky Home," with exquisite finish. Miss Winnifred Skenth-Smith played several selections of the violin, with a skill rarely shown in one so young. "Asleep in the Deep" was given with very fine effect by Mr. H. McGuire. Other artists who took part were the Misses Harte and Holmes, and Messrs. A. B. Jury and W. R. Gibson.

FATHER HINCHEY HONORED.

Address and Presentation Made to the Popular Chaplain.

About twenty members of St. Patrick's Branch of the Hamilton I.C.U. composed a deputation to wait upon their chaplain, the Rev. Father Hinchey, at St. Joseph's parsonage, last week. Father Hinchey has just recovered from a very severe attack of illness. First the deputation, through J. P. Dougherty, presented to him an address, in which the branch sincerely congratulated him on his recovery and expressed the esteem in which it held its chaplain. The branch's earnest wish was, that he would long continue to act in that capacity.

Following the address a handsome reclining chair was presented to Father Hinchey, who, in a short speech, thanked the members for their kindly expressions and gift.

The visitors spent a social hour and then dispersed.

"CHARITABLE TRUST."

Six Hundred Dollars Apportioned to City Charities.

The annual meeting of the "Toronto Savings Bank Charitable Trust" was held at St. John's Grove, Sherbourne Street, on Thursday last.

His Grace the Archbishop presided at the meeting, with Messrs. Thomas Flynn, Hugh T. Kelly and M. O'Connor also present.

After the general business of the meeting was disposed of, it was ordered that the sum of \$600 be taken from the earnings of the Trust for distribution among the charities of the city, and the Treasurer, Mr. M. O'Connor, was requested to apportion the same, which he did, as follows:--

Table with 2 columns: Charity Name and Amount. Includes House of Providence (\$100.00), St. Nicholas Institute (\$100.00), Good Shepherd's (\$100.00), St. Michael's Hospital (\$100.00), Orphanage, Sunnyside (\$100.00), House of Industry (\$100.00).

The following resolution of condolence was offered to the family of the late Charles B. Doherty, who was a member of the trust, and had died since the last meeting of the Board: "Whereas, in the inscrutable wisdom of an all-wise Providence, it is decreed that death will come to every one, and, as since our last annual meeting we expected and very worthy member of this Board has been called to his eternal rest; Be it resolved, that we, the members of the Toronto Savings Bank Charitable Trust," at this, the first meeting convened since the demise of our late confere, Mr. C. B. Doherty, bowing in respectful submission to the eternal decree, feel most deeply his passage from amongst us, and the loss of his prudent and wise counsel in all matters pertaining to the Trust, and that we now tender to his widow and the members of his family our most sincere and heartfelt sympathy in this hour of their mourning and sorrow. That this resolution be entered on the minutes of this Board, and that the Secretary-Treasurer be requested to forward a copy of the same to Mrs. Doherty. Mr. O'Connor's letter was as follows: "Dear Madam,—I have been requested by the members of the Board of the Toronto Savings Bank Charitable Trust" to forward the enclosed resolution, passed by the Board at their last meeting since the death of the late Mr. Doherty, as a mark of the high esteem in which he was held by his associates on the board, and to express to you and family their sincere feelings of sympathy in your affliction and sad bereavement. I am, Dear Madam, Very respectfully, M. O'CONNOR, Secy-Treas.

February, 14th, 1901.

SANCTUARY BOYS ENTERTAIN.

The sanctuary boys of St. Mary's Cathedral, Hamilton, gave an entertainment last week. Rev. Father Donovan was in the chair. The program consisted of solos by J. Sullivan and Leo Nelligan, piano solos by Leo Burns, Fred Wilmot and Thomas Clochey, a duet by Dan Phelan and Robert Burns, violin and piano duet by Layd Nelligan and Fred Wilmot, duet by L. Hanrahan and Myles Doyes, Irish jig by Chas. Hayes, harmonica solo by Angus Mundy, gramophone selections by Stanley Birrell, and recitations by Jos. Padden, Manley Wright and Charles McCabe.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

COLUMBIAN SUMMER SCHOOL.

Arrangements Made for Next Summer's Session at Detroit.

The directors of the Columbian Catholic Summer School met at the Palmer House, Chicago, last week, and completed arrangements for the next annual session at Detroit, Mich., July 9 to 31, 1901.

The report of the committee on studies was adopted as far as completed, and includes the following lectures: Dr. Whalen, of Baltimore, three lectures on "Authority in Religion," "Religious Indifferentism," and "Reunion of Christendom"; Judge Wade, of Iowa, one lecture on "Some Grave Social Problems"; Dr. M. E. Egan, of the Catholic University, Washington, D.C., one lecture on "The New Ancient and Modern"; James Jeffrey Roach, editor of the Boston Pilot, two lectures; Dr. Conaty, rector of the Catholic University, three lectures on the general subject of education; Dr. Henry Austin Adams, three lectures on biographical subjects; Dr. Carroll, president of St. Joseph's College, Dubuque, Iowa, one lecture; Rev. M. S. Brennan, of St. Louis, one lecture; Professor J. C. Monaghan, of the Wisconsin State University, formerly U. S. consul at Frankfurt, Germany, three lectures on "Commercial Conditions"; Dr. Thomas O'Hagan, of Toronto, two lectures; Joseph Haworth, one lecture; Rev. M. J. O'Connor, S.J., three lectures; Rev. J. Schrems, of Grand Rapids, Mich., one lecture; Hon. Louis Frechette, of Montreal, the post laureate of Canada, one lecture; Rev. Jos. Campbell, of St. Paul Seminary, St. Paul, Minn., two lectures on ethics.

The list will be completed by the committee on studies, and several eminent lecturers will be added thereto. In addition to adopting this course of lectures, the board of directors arranged for a conference on Sunday-school work lasting one week.

The fact that the meeting of the National Educational Association will begin in Detroit on the 8th of July will insure a very large attendance from all parts of the United States, as at this time a rate of one fare plus two dollars for the round trip can be secured from all parts of the country. The Michigan Passenger Association has already granted a rate of fare and one third for the round trip during the entire session of the Summer School, and it is expected that the other passenger association will grant the same privileges.

The bi-centennial celebration of the founding of Detroit will be celebrated during the session of the School. There will be a grand civic display, and also important religious exercises, and it is expected that the Apostolic Delegate for Canada will be present at the session, as well as a large number of eminent Church dignitaries from different parts of the country.

PETERBORO SCHOOLS.

Financial Statement for the Current Year

At the last meeting of the Peterborough Separate School Board the financial statement for the year was received and referred to the auditors, being as follows:--

Table with 2 columns: Item and Amount. Includes Bal. in Toronto Bank (\$1,060.04), Town Treas. tax 1900 (\$765.50), Provincial Treasurer (\$390.00), Rural municipalities for 1900 (\$319.80), Miscellaneous (\$15.35), Total (\$5,056.99).

PAYMENTS.

Table with 2 columns: Item and Amount. Includes Fuel (\$4,338.00), Fuel Account (\$462.78), Repairs Account (\$314.00), Supplies (\$139.18), Furniture (\$26.75), Interest (\$25.15), Printing (\$22.14), Miscellaneous (\$60.01), Total (\$5,385.90).

Bal. in Toronto Bank \$271.00

On motion of Messrs. McGrath and Kieckey, it was arranged that the necessary funds for the carrying on of the financial business of the Board for the current year be borrowed from the Bank of Toronto.

Mr. Walter C. Cain, of Lindsay, was appointed examiner at the entrance examinations in mid-summer, on motion of Mr. McGrath, seconded by Mr. Goselin.

A KINDERGARTEN.

It was moved by Mr. McGrath, seconded by Mr. Healy, that the members of this Board consider it advisable that a branch of the kindergarten be arranged for in connection with the schools, if the necessary arrangements can be made for the same, and that for the purpose of thoroughly considering the matter it be referred to a committee consisting of the chairman and Messrs. Dr. Moher and McGrath to report to the Board. The Board then adjourned.

OBITUARY.

MARY VICTORIA MCGUIRE.

It is with the deepest regret that we announce this week the death of Miss Mary Victoria McGuire, second daughter of Chas. McGuire, Collier St., Barrie, who passed peacefully away to her long rest on Friday morning, Jan. 25, after a short illness from a gripper, and an affection of the throat which followed. Miss McGuire was a bright, cheerful young lady, and enjoyed the respect of a large circle of friends, who were pained to hear of her death.

For some years she was employed as stenographer in the office of Messrs. Lennox, Boys and Brown, and when that firm dissolved, and Mr. Boys entered the firm of Messrs. McCarthy, Boys and Murchison, she was engaged by the new firm.

The funeral took place from the family residence on Monday morning at nine o'clock, to St. Mary's Church, where Requiem High Mass was sung by Rev. Dean Egan.

The pallbearers were Messrs. Thos. McCabe, Chas. T. Berlin, S. Hinds, A. Cowan, J. McLean, W. Scott.

Among the spiritual bouquets were a Mass and a Novena, in honor of the Blessed Virgin, from Miss M. Kearns, also Masses from the Misses Loretto and Francis Meehan, Toronto.

The floral tributes were numerous and beautiful. A wreath, "Our Darling May," from the heart-broken brothers and sisters; a wreath, Mr. C. G. Graham, Peterboro; a cross, Messrs. McCarthy, Boys and Murchison; a cross, Mr. and Mrs. J. J. Coffey; a cross, Mrs. J. McGuire; a cross, Mrs. Jos. Marri; a star, Mr. and Mrs. R. McDonnell; sprays from Houghton Lennox, Esq., M.F.P., Mrs. Jno. Clayton, Miss A. Hinde, Miss B. Dutton, Peterboro; Misses Ella and Madge Mahoney, Miss E. F. King, Mr. J. McLean.

LATEST MARKETS.

Table with 2 columns: Commodity and Price. Includes Alaska choice No. 1 (\$8.50 to \$9.50), Alaska good No. 2 (6.00 to 6.25), Red clover bush (6.00 to 6.50), Timothy per bush (1.90 to 2.25).

FARM PRODUCE WHOLESALE.

Table with 2 columns: Commodity and Price. Includes Hay, baled, car lots, ton (\$9.50 to \$10.00), Straw, baled, car lots, ton (4.75 to 5.00), Butter, dairy, lb. rolls (0.19 to 0.20), Butter, large rolls (0.18 to 0.19), Butter, creamery, boxes (0.21 to 0.22), Butter, creamery, lb. rolls (0.23 to 0.24), Butter, tubs, per lb. (0.18 to 0.19), Butter, bakers' tub (0.14 to 0.15), Eggs, fresh, per doz. (20 to 22), Eggs, new-laid (20 to 22), Turkeys, per lb. (10 to 12), Geese, per lb. (0.07 to 0.08), Ducks, per pair (0.30 to 0.40), Chickens, per pair (0.30 to 0.40), Honey, per lb. (0.10 to 0.11), Dressed hogs, car lots, per cwt. (7.25 to 7.50).

LOCAL LIVE STOCK.

William Leyvack bought 100 cattle, principally beefers, for local trade, at the following prices: Medium to good loads, at \$3.45 to \$3.75 per cwt.; picked lots, at \$4.10 to \$4.40 per cwt.

W. H. Dean bought four loads exporters, weighing from 1250 to 1350 each, at \$4.50 to \$4.80.

Dunn Bros. bought two loads choice exporters, 1875, at \$5 per cwt., and two loads, 1300 each, at \$4.90.

Crawford & Hunslett bought three loads exporters at prices ranging from \$4 to \$4.50 per cwt. One load export cows and bulls at \$3.50 to \$4 per cwt., and one load butchers' cattle at \$3.00 per cwt.

Alex. Leyvack bought 40 butchers' cattle, 1000 to 1150 each, at \$3.80 to \$4.87 1/2 per cwt.

R. J. Collins bought 20 butchers' cattle, 1030 each, at \$4 per cwt., less \$15 on lot; 11 butchers' cattle, 1050 each, at \$3.90 per cwt., and two butchers' cattle, 1100 each, at \$3 per cwt.

Corbett & Henderson bought 24 butchers' cattle, 925 each, at \$3.45 cwt.; 11 steers, 875 each, at \$3.25 cwt.

William McClelland bought 21 butchers' cattle, 1020 each, at \$4 cwt.; 17 cattle, 900 each, at \$4 cwt.; 4 cattle, 1095 each, at \$4 cwt.; 24 cattle, 1020 each, at \$3.45 cwt., and 0 choice cattle, 1055 each, at \$4.15 cwt.

Holligan & Rountree bought one load of butchers' cattle, 1070 each, at \$4 cwt., and one load, 1000 each, at \$3.75.

James Armstrong bought 11 milch cows at \$33 to \$44 per head.

James Harris bought four loads exporters, 1300 each, at an average of \$4.90 cwt., and 40 butchers' cattle, 1050 each, at \$3.50.

H. Hunslett bought eight export bulls, 1300 to 1800 each, at \$3.25 to \$4 cwt., and some export cows, 1250 to 1350 each, at \$3.25 to \$3.50 cwt.

W. H. Reid of Kingston bought one load of butchers' cattle, 1050 each, at \$3.75 cwt.

A. M. Buck bought three mixed loads of butchers' cows and exporters, 1050 each, at \$3.75 cwt.

J. Vanclief of Picton bought one load of three exporters and balance butchers' cattle, 1000 each, at \$3.50 cwt.

Wesley Dunn bought 250 lambs at \$4.00 cwt.; 100 sheep at \$3.25 cwt., and 14 calves at \$7.50 each.

Beal & Stone sold seven butchers' cattle, 950 each, at \$3.85 cwt.; one feeding steer, 900 lbs., at \$3.25; one export bull, 1700 at \$4.25, and two export steers, 1210, at \$4.65 cwt.

P. Holland bought two milch cows at \$38 for the pair.

J. Murton bought five butchers' heifers and steers, 1025 each, at \$4.12 1/2 cwt.; two heifers, 1000 each, at \$4 cwt.; four heifers, 975 each, at \$3 cwt., and two heifers, 865, at \$3.75 cwt.

C. Wood bought 15 cattle, 900 to 1050, at \$3 to \$3.75 cwt.

F. Mac'bee bought 20 stockers at \$3 to \$3.40 cwt.; 22 butchers' cattle, 1050 each, at \$3.70 cwt.; 21 butchers' cattle, 1040 each, at \$4 cwt., and three cattle, 900, at \$3.25 cwt.

W. B. Leyvack bought 50 sheep at \$3.25 cwt.; 200 lambs at \$4.00 cwt., and 11 calves at \$7 each.

John Featherston sold one load butchers' steers and heifers, 1000 lbs. each, at \$3.60 per cwt.

Mr. Charles Zeigman, who has been suffering with rheumatism for the past month, has so far recovered as to be able to attend the market to-day.

Mr. Charles Schlegel of Plattsville, well-known old-time cattle dealer, was visitor at the market, and was kept busy shaking hands with old friends.