

The Saint John Monitor.

Vol VIII.

Saint John, N. B., April 20, 1907

No. 21

Electro. Plated Ware



From the Leading Makers.
Quadruple Plated.
Soup Tureens, Candle Sticks, Needle
labrs, Bake Dishes, Entree Dishes
Cake Baskets. Also Sterling Silver
and Cut Glass.

W. H. THORNE & CO. Ltd.
Market Square,
St. John, N. B.

Pocket Knives.



Boys' Pocket Knives
Ladies' Pen Knives
Gentlemen's Pocket Knives.

Visit us for anything in Cutlery.

T. McAvity & Sons,
St. John, N. B.

Floral Decorations.

We have a large variety for dining
rooms and sitting rooms, in all
colors, good two-third, paneling and
crown effects.

Crown Decorations.

For Dining Rooms, Libraries, Dens
and Halls, in good strong colors,
greens, reds, blues and browns.
We are showing a large line of new
effects for this season.

GIVE US A CALL.
REID BROS.,
King Street.

Removal Notice. Henry Dunbrack.

Plumber, Steam and Hot Water
Heating.
Has removed from 72 Princess Street
to
128 Germain Street,
Corner Princess St., Opposite Union
Club.

A STATUE PRESENTED TO HOLY TRINITY CHURCH.

The Rev. J. J. Walsh, rector of Holy
Trinity Church, announced at the
Sunday masses that a beautiful statue
of St. Joseph had been given to the
church. It was a gift from Mr.
John O'Brien, of Main street, in many
city of his wife who died recently.
The work of the artist was greatly admired
by the congregation.

\$5.00



Teeth Extracted
Without Pain - 15c.

We make the best \$5.00 set of
teeth in this city.

We make the best \$5.00 gold
Crown in this city.

Gold Filling from \$1.00; silver and
other filling from 50c.; plates repaired,
50c.

Boston Dental Parlors, 527 Main St.

DR. J. D. MAHER,

Proprietor.

7 Main Street.

Office hours—9 a. m. till 9 p. m.

Telephones—Office, 688; Residence 73

Wall Paper

20,000 Rolls of Wall Paper. Prices
2c., 3c., 5c. to 20c. a roll. About 200
Patterns. Good Values.

Whitewear Samples.

Fancy Lawn Waists, 45c. to \$2.10
each. Corset covers, 12c., 18c., 22c.
to \$1.50 each. Drawers, 22c., 25c.,
35c. to \$1.50 each. Night Gowns,
45c., 60c., 95c. to \$2.65. Skirts,
45c., 60c. to \$3.50 each. Beautiful
designs. Wholesale prices.

Ladies' Skirts, New.

\$1.65, 1.95, 2.75, 3.50, 3.85 each.

Ladies' Coats.

Waterproof Coats. Special values,
\$5.00 up

Arnold's Department Store.

83-85 Charlotte St.,
Tel. 1795.

Wedding Presents

To Suit All.

English China Table Ware.
Dresden China Figures
and Ornaments.
Solid Silver Table Ware,
Best Plate Table Ware,
Table Lamps,
Framed Pictures, Engravings and
Etchings,
Water Colors and Corbin Prints.
PICTURE FRAMING
A SPECIALTY.

Thomas J. Flood,
60 King St.,
(Opp. Macaulay Bros.)

The Provincial Legislature concurred
in its session on Saturday morning,
April 14th.

SOME RATHER YOUNG CARDINALS

Writes the Rome correspondent of
London Tablet:—

Just when we had given up expect-
ing a Consistory for many months to
come, we learn that the Holy Father
is to hold one. Yesterday evening the
Osservatore Romano was able to an-
nounce that His Holiness has decided
to hold the Secret Consistory on April
15, and the Public Consistory three
days later, and that besides providing
for the vacant sees he will create no
fewer than six cardinals. There is no
prelate of English speaking countries
among them; indeed all but one of
them are Italians, and the list con-
tains only one name that was more or
less unexpected. The first on the roll
is Mgr. Aristide Cavallari, Pius X's
successor in the Patriarchate of Ven-
ice; he was born in 1849, and had been
for nearly thirty years a retiring parish
priest when the Holy Father raised him
to the episcopate as Auxiliary
Bishop of Venice, a fortnight after his
own election to the Supreme Pontifi-
cate. Next comes Mgr. Lorenzelli,
Archbishop of Lucca, and the last of
the Papal Nuncios at Paris. He is
fifty-four years of age, and passed all
his priestly life in the Curia and in
the diplomatic service of the Church,
until the breach between the Holy See
and France in July, 1904. Under the
old regime, Mgr. Lorenzelli would have
been raised to the Cardinalate at the
consistory following his return from
Paris, and it may be said that with
him the Holy Father inaugurated the
principle of not creating churchmen
cardinals simply because they had oc-
cupied this or that position. The
third name is that of Mgr. Muffi, Ar-
chbishop of Pisa, and this is the only
surprise in the list. Everybody knew
that Mgr. Muffi would enter the sac-
red college some time, for his is, per-
haps, the brightest mind in the whole
Italian Episcopate today, and he is as
modest and unassuming as the
Holy Father himself. He was born in
1858, consecrated Auxiliary to the
Archbishop of Ravenna in 1902, and
promoted to the archiepiscopal see of
Pisa in 1903. When he celebrated the
Silver Jubilee of his priesthood last
year many of the telegrams of con-
gratulation received by him were from
French Scientific Societies, for Mgr.
Muffi is the founder and President of
the Scientific Society of Italian Catho-
lics, he is famous as a mathematician
and he is the Director and Adminis-
trator of the Vatican Observatory.

Curiously enough, as Archbishop of
Pisa he enjoys the title of Primate of
Corsica and Sardinia. But with his
elevation to the Cardinalate he will
take up his residence in Rome, where
his talents and energy will be employ-
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tions. After him comes Mgr. Luadi,
Archbishop of Palermo, who was raised
to that dignity hardly more than
two years ago by the Holy Father. He
was born in Milan in 1856 and was
for ten years Rector of the Lombard
College. Then there is Mgr. Mercier,
the learned Archbishop of Malines,
where he succeeded the late Cardinal
Goossens barely a year ago. Before
his elevation he filled the important
office of President of the Higher In-
stitute of Philosophy in the Univer-
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THE MINISTRY OF RAILWAYS.

Globe.

For over ten years—during the whole
period of the existence of the Laurier
administration—the office of Minister
of Railways has been in the hands of
two New Brunswickers, the late Mr.
Blair and Mr. Emmerson. Presumably
there was advantage to the province
in this fact. Certainly a large num-
ber of people found gratification in
the knowledge that one of their fel-
low provincialists was at the head of
one of the largest, spending depart-
ments of the administration. What the
permanent value is to this province
over any other province on this hold-
ing of the office by a New Brunswick-
er might be an interesting subject of
study. But it may be to the credit of
the late ministers to take the view
that while they did not unduly favor
New Brunswick, they did not neglect
the province. It would not be to
their credit to say that New Brun-
swick got this, that, or the other thing
simply because the Railway Depart-
ment was in charge of a man from
New Brunswick. However, the mat-
ter assumes something at least of
speculative interest in view of the fact
that the next Minister of Railways is
not likely to be from this province. A
feeling has taken possession of—or at
least is very active in—the House of
Commons that New Brunswick has
had the office long enough. The com-
mon talk is that with the departure
of Sir Frederick Borden from the min-
istry—to the High Commissionership—
the office which he holds will be given
to a representative from one of the
other provinces, and that the manage-
ment of the Railway Department will
go to Nova Scotia. Indeed, rumor is
quite busy with the name of the Nova
Scotia member who is to be Mr. Em-
merson's successor. It may be of in-
terest in this connection to mention
the fact that the office of Minister of
Railways does not date from Confed-
eration. The first Confederation min-
istry dates, practically, from July 1,
1867. The first Minister of Railways
was Sir Charles Tupper, who was called
to that office from another cabinet
office on May 29, 1879. Up to that
time the Railway Department was a
branch of the Public Works Depart-
ment. Sir Charles Tupper held the
position until September 25, 1885,
when the late Hon. John Henry Pope
succeeded him, and was in the office
until his death in 1889. On Novem-
ber 28, in that year, Sir John Mac-
donald became minister, and was in
the office for over two years. On
January 11, 1892, Hon. John Hag-
gart took the portfolio, and held it
until the Laurier administration came
in in 1896. On July 20 of that year
Mr. Blair was called to the cabinet
and became Minister of Railways, and
from that date until Mr. Emmerson's
retirement the other day—ten years
and eight months—the ministers have
been New Brunswickers. Our province,
therefore, must feel that it has been
well treated in regard to the office,
and can raise no reasonable objection
to the transfer of the office to another
province, much as it may regret it,
provided, of course, that a competent
man is chosen.

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istry dates, practically, from July 1,
1867. The first Minister of Railways
was Sir Charles Tupper, who was called
to that office from another cabinet
office on May 29, 1879. Up to that
time the Railway Department was a
branch of the Public Works Depart-
ment. Sir Charles Tupper held the
position until September 25, 1885,
when the late Hon. John Henry Pope
succeeded him, and was in the office
until his death in 1889. On Novem-
ber 28, in that year, Sir John Mac-
donald became minister, and was in
the office for over two years. On
January 11, 1892, Hon. John Hag-
gart took the portfolio, and held it
until the Laurier administration came
in in 1896. On July 20 of that year
Mr. Blair was called to the cabinet
and became Minister of Railways, and
from that date until Mr. Emmerson's
retirement the other day—ten years
and eight months—the ministers have
been New Brunswickers. Our province,
therefore, must feel that it has been
well treated in regard to the office,
and can raise no reasonable objection
to the transfer of the office to another
province, much as it may regret it,
provided, of course, that a competent
man is chosen.

For over ten years—during the whole
period of the existence of the Laurier
administration—the office of Minister
of Railways has been in the hands of
two New Brunswickers, the late Mr.
Blair and Mr. Emmerson. Presumably
there was advantage to the province
in this fact. Certainly a large num-
ber of people found gratification in
the knowledge that one of their fel-
low provincialists was at the head of
one of the largest, spending depart-
ments of the administration. What the
permanent value is to this province
over any other province on this hold-
ing of the office by a New Brunswick-
er might be an interesting subject of
study. But it may be to the credit of
the late ministers to take the view
that while they did not unduly favor
New Brunswick, they did not neglect
the province. It would not be to
their credit to say that New Brun-
swick got this, that, or the other thing
simply because the Railway Depart-
ment was in charge of a man from
New Brunswick. However, the mat-
ter assumes something at least of
speculative interest in view of the fact
that the next Minister of Railways is
not likely to be from this province. A
feeling has taken possession of—or at
least is very active in—the House of
Commons that New Brunswick has
had the office long enough. The com-
mon talk is that with the departure
of Sir Frederick Borden from the min-
istry—to the High Commissionership—
the office which he holds will be given
to a representative from one of the
other provinces, and that the manage-
ment of the Railway Department will
go to Nova Scotia. Indeed, rumor is
quite busy with the name of the Nova
Scotia member who is to be Mr. Em-
merson's successor. It may be of in-
terest in this connection to mention
the fact that the office of Minister of
Railways does not date from Confed-
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Why Do People Cough in Church? A Medical Opinion.

Inattention, Over-attention or Nervous Irritability? Coughing Should be a Signal to Cut it Short. Some Good Stories.

The epidemic of coughing that attacks a congregation at times is regarded as of sufficient importance by a writer in *The British Medical Journal* (London) to merit discussion in a column of its articles. He is of opinion that the cause is nervous irritability, but will not accept the theory of an American physician that it is due to prolonged attention, holding that lack of attentiveness must rather be held responsible.

Contagious Coughing.

"Persons who will sit out a play or listen to an interesting conversation without coughing, seem to be seized," he says, "as soon as they compose themselves to hear a sermon, with distressing irritation of the windpipe that can be relieved only by violent and continued coughing. The affection is contagious, spreading from seat to seat, cough answering unto cough, all the church is as full of noise as Prospero's island. As far as we know the etiology of this strange disease has not received attention from the scientific investigator.

Guesses at the Cause.

"Is it due to sudden changes of temperature in the sacred edifice, or to the sudden inroads of malign drafts? It may be granted that the eloquence of some preachers has a chilling effect, while that of others is of a windy character; neither of these things, however, can be accepted as a vera causa. We note with interest that the problem has been attacked from another side by an American scientist who has studied the epidemic as it occurs in theatres. He has satisfied

The Struggle in France.

Rome, April 15.—At the consistory today, Pope Pius X. delivered a short allocution. His Holiness recalled the fact that Easter, as a symbol of the struggle of the church, must always be celebrated, and dealt especially with the struggle in France, which, he said, was particularly painful to him, as he loved that "most noble nation whose sorrows and joys I consider as my own instead of being those of her French rulers, who, after arbitrarily denouncing the Concordat, violently despoiling the church, and failing to recognize the ancient and true glory of the country, tried to uproot the remains of religion by committing all kinds of excesses, even those most repugnant to French politeness, violating with the gravest offence every public and private law and custom. In so doing they calumniated the episcopacy and clergy, tried to separate them from the Holy See, and purposefully utilized the national institutions to further their anti-religious war, so as to be able to accuse the Holy See of being in opposition to French popular institutions, which in reality were always recognized and respected."

The Pope said he was much pleased with the splendid showing by the French bishops and clergy who remained faithful to the Holy See, hoping for better days for France and for the church. He was confident they would not cease to work for the benefit of so beloved a people, adding:

"To hatred they will oppose love, to error truth and to insults and maledictions forgiveness. I pray God to end this persecution of religion and permit the church to reacquire her liberty. Even non-Catholics, if they are lovers of civilization and honesty, must agree with us that this would add to the common good and prosperity of the country."

Immediately after delivering the allocution, the Pope proceeded to the creation of the new cardinals, asking of each appointee if the members of the Sacred College approved his choice which is only a formality as the cardinals answered affirmatively by lifting their red caps. As soon as this ceremony was over the names of the new cardinals were read out as previously given.

After this the pontiff made appointments of archbishops and bishops, including Mgr. Albert Goertin, bishop of Manchester, N. H.; Mgr. Jas. Davis, bishop of Davenport, Iowa; Mgr. Emanuel Reiz y Rodriguez, bishop of Pinar del Rio, Cuba; Rt. Rev. Wm. A. Jones, bishop of Porto Rico, and Mgr. Shortynski, titular bishop of Gaulia,

himself that there, at least, the coughing which goes far to spoil the performance is due to reflect irritation propagated from the ear to the larynx. The source of irritation, according to him, is to be found in the strain on the auditory apparatus induced by the effort to hear what is said on the stage.

"This suggests that actors of the present day do not know how to use their voices. It would be a comfort to preachers if the church cough could also be explained by over-strenuous listening. We fear, however, that a solution of the riddle is rather to be found in what Falstaff calls 'the disease of not listening, the malady of not marking.'"

Coughing is an Opinion.

"It is related that once upon a time when an author was reading a new play before the members of the Comedie Francaise, an actress fell asleep. When the company were expressing their various opinions, the author maliciously insisted on having that of the sleeping beauty on the ground that the attention she had given to it would make her opinion especially valuable. The reply was disconcertingly to the point: 'Monsieur, le sommeil est une opinion' ('Sir, sleep is an opinion')."

"In like manner it may be said that coughing is an opinion. At a full-dress rehearsal of a new play by Sardou, the audience, which had applauded the first act, began to cough in the middle of the second. The author at once exclaimed: 'They cough; I always thought that scene was too long.' Preachers might sometimes at least draw the same moral from the coughing of a congregation."

Greece.

In Vatican circles, after the consistory, there was considerable comment on the fact that the papal allocution did not contain any reference to Mgr. Montagnini, but in the main, was a solemn affirmation of papal loyalty to the French republic.

THE MORAL LIFE OF A LARGE CITY.

Those who look after the moral life of a large city—and this work should not be cast entirely upon the clergy, it is the business as well of every Catholic layman who wishes to be regarded as a good citizen—must be prepared to meet and counteract the many new ways in which the inventive devil manifests himself. The *Newsboys Journal*—the organ of Father Dunne's Newsboys' Home, St. Louis—calls for some act of protest against the attendance of boys at low theatres. "These variety dens," says the *Journal*, "are schools of hell. Indecent spectacles, suggestive songs, and filthy jokes are half their stock in trade. No one can attend them without injury to innocence and incentive to impurity. Yet the galleries are crowded with boys. Night after night, thousands of these children see things and hear things that should not be so much as mentioned among Christians."

"Another source of evil lies in the indecent pictures to be found in many of the penny-in-the-slot machines throughout the city. It is sickening to see at these penny shows the very flower of our youth. You mothers and fathers, if you do not believe that in such places lurk dangers for your children, step in and look through one of these machines. Away with them."

MOTHER'S WORK.

"My mother gets me up, builds the fire and gets my breakfast and sends me off to work," said a bright youth.

"Then she gets my father up, gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school. Then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she's 'most two, but she can talk and walk as well as any of us."

"I get two dollars a week and father gets five dollars a day."

"How much does your mother get?"

With a bewildered look, the boy said: "Mother. Why, she doesn't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does, but there is no money in it."

Seven New Cardinals.

Rome, April 15.—Pope Pius X. held a secret consistory today in the Vatican, and created seven new cardinals, as follows:

Mgr. Cavallari, patriarch of Venice; Mgr. Rinaldi, papal nuncio to Spain; Mgr. Lorenzelli, ex-papal nuncio at Paris; Mgr. Lualdi, archbishop of Palermo; Mgr. Mercier, archbishop of Malines; Mgr. Madi, archbishop of Pisa; Mgr. Aguirre y Garcia, bishop of Burgos, Spain.

The event was awaited with great interest, as it was the first function of the kind in which the present Pontiff had created such a large number of cardinals, and at the last moment hopes had been entertained that another prince of the church might be added to the five Italians, the one Belgian and the one Spaniard announced since March 23.

The ceremony took place in the hall which takes its name from the consistory, and was performed with the usual gorgeousness and impressive pomp. First, all the cardinals met there, headed by their octogenarian dean, Oreglia de Santo Stefano, the only surviving cardinal created by Pius IX. They divided into three groups according to their orders, that of the bishops, including, besides Oreglia, the two Vanutelli brothers, Agliardi, Sattoli, and Cassetta; that of the priests, the most numerous, headed by Rampolla, and that of the deacons, just deprived by death of their dean, Cardinal Macchi.

The scene was most picturesque. Pius X., robed in white, entered the hall on foot, preceded by the Swiss guard, flanked by the Noble Guard and followed by the Sistine Choir, singing.

HIBERNIANS WERE FIRST.

The Catholic Union of Boston and other Catholic bodies have been claiming the honor of being the first American Association of Catholic laymen to protest against the robbery, deceit and religious persecution of the French government. The *Southern Messenger* of San Antonio, Tex., rightfully states that the honor referred to belongs to Division No 1 of the Ancient Order of Hibernians of San Antonio, who on March 19, 1906, adopted stirring resolutions of protest against the acts of the French government and of sympathy with the French Catholics which resolutions were cabled in full to Paris and published in *L'Eclair* of that city.

THE ELDEST DAUGHTER.

What a comfort to a home in which the family is large is the eldest daughter who is worthy of her place!

With her father, she is a special favorite. She takes after him; she reminds him of his wife in the happy days of the latter's girlhood; she is attentive to his wants; she is his companion when his wife is busy or indisposed. To the mother the eldest girl is herself over again. She is her confidante, her counselor, her assistant, her lieutenant. She relieves her of much of the care of the younger children. When she can be left in charge the mother can go away for a rest, with peace of mind. Everything will then go on as usual, as it should. She is her mother's hope.

Over her big brothers, the eldest girl who is what she ought to be, has a strong influence. She refines them. She makes them have the upward look. In their constant purpose to protect her they are strengthened in their principle not to try to do wrong to other girls. She does not preach, or scold, or fuss; but by gentleness and kindness wins their hearts.

To the younger children she is a second edition of her mother—patient, sweet, self-sacrificing, considerate and steadfast in helpfulness.

The family that has such a daughter and sister is indeed fortunate.—*Catholic Columbian*.

"WELL TEMPERED."

If, in the intercourse of life, you found the feelings of a fellow-Christian, it seems a duty, after the ebullition is over to go and seek him out and make things right. But this is rarely done; the abasement of self pride involved is too great a cost to pay.

How much better it is to exercise a constant self-control. The peppery temper is usually due to a physical rather than to a moral condition; many a very kind man is explosive and instantly sorry for it, though he won't say so. Well, then, self-restraint must be exercised. The habit of altercation surely grows if not checked; and the power of self-control increases with the exercise thereof.

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Notice to Architects

Designs for New Departmental and Justice Buildings, Ottawa.

EXTENSION OF TIME.

The time for receiving competitive designs for the proposed new Departmental and Justice Buildings at Ottawa, is hereby extended from April 15 to July 1, 1907.

By order,
FRED. GELINAS,
Secretary.

Department of Public Works, Ottawa, January 24, 1907.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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Big Four Consolidated Gold Mines, Ltd., Capital \$625,000

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Mines directly west of Le Roi, who e shares are now about \$11; Le Roi No. 2 shares are about \$15 and went up to \$100; and Consolidated Mining and Smelting Co. of Canada, Ltd. shares \$150.00 each. Granby Mine paid over \$2,000,000. Dividends in 1906; the largest gold-copper mines in B. C. paid Large Dividends. Big Four assays from \$5 to \$800 in gold, copper, silver, with 32 percent in the Treasury. Note.—Most of these mines sold for a few cents once, but over-capitalized even now pay Big Dividends.

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Dates in Irish History.

Speakers at exercises fitting honor off-hand to dates marking events in Irish history and seldom give two dates alike for one certain event. William J. Mahan in The Catholic Union and Times has compiled the following data:

- 432—Conversion of the Irish by St. Patrick.
- 797—First invasion of Ireland by the Danes.
- 1014—Battle of Clontarf; defeat of the Northmen.
- 1169—Invasion of Ireland by Strongbow.
- 1172—Henry VII. of England landed in Ireland.
- 1315—Edward Bruce invited by Irish chiefs; lands at Carrickfergus.
- 1316—Edward Bruce crowned King of Ireland.
- 1318—Edward Bruce defeated and killed in battle at Dundalk.
- 1393—Rebellion in Ireland.
- 1394—Richard II. arrives at Dublin. Irish chiefs submit.
- 1465—"Poll act," price put on head of certain Irishmen.
- 1494—"Poynning's act," all laws relating to Ireland to be first approved by English Council.
- 1534—Attempt to introduce the "Reformation" into Ireland.
- 1569—Rebellion by the Butlers—suppressed.
- 1574—Rebellion led by O'Neill. The Earl of Essex fails to quell it.
- 1601—Arrival of Spanish force to aid O'Neill and O'Donnell; defeated and captured.
- 1607—Flight of the Earls O'Neill and O'Donnell.
- 1612—Confiscation of Ulster by James I.
- 1646—Battle of Benburb; defeat of the English by Owen Roe O'Neill.
- 1649—The Catholic Confederation.
- 1649—Cromwell's ruthless campaign of slaughter and murder.
- 1689—King James II. lands at Kinshale.
- 1690—Battle of the Boyne; defeat of King James.
- 1691—Gallant defense of Limerick; capitulation.
- 1691—Battle of Aughrim. St. Ruth, French General in command, killed; Irish defeated.
- 1699—Confiscation of Irish estates for English adventures.
- 1745—Battle of Fontenoy; was largely won by the valor of the Irish brigade.
- 1752—Dungannon convention.
- 1798—Rebellion of 1798.
- 1801—Last Irish Parliament. Act of Union.
- 1801—Emmet's abortive attempt at an uprising.
- 1829—Catholic emancipation. The Clare election.
- 1841—Agitation for "Repeal of the Union."
- 1843—The Irish State trials.
- 1847—The famine. Death of O'Connell.
- 1867—Fenian uprising.
- 1870—The "Home Rule" agitation.
- 1879—The Land League. Parnell.
- 1886—Gladstone's Home Rule bill for Ireland.
- 1890—Fall of Parnell.
- 1903—Land purchase act passed.

IS IT HONEST?

From the Paulist Calendar New York

This question has often been asked, and the answer must nearly always be in the negative. Is it honest for a young man to monopolize the time of a young girl for one or two years without any definite matrimonial object in view. No, decidedly it is not honest; but on the contrary, it is very dishonest and will eventually bring its own reward on the offender.

So many young men think they are perfectly justified in their butterfly acts—jumping from one flower to another at will—that their sense of duty, their conscience, seems to have left them. It is true that every young man who intends to wed has the right to a certain amount of time during which he may judge whether the girl whom he visits will be for him a worthy partner in life. But the average young man can settle that question in less time than it takes his employer to increase his salary, if he is honest, noble and manly and above all, if he is in earnest.

But the truth is that so many are not in earnest. They keep company, so to speak, just as long as it suits themselves, and then discover some other girl in order to waste her time and spoil her chances of a better man. If you are keeping company, so to speak again, find out just how your young man treated his last girl: it's a good test and may be of service to you in sizing up his character.

HIS ERROR.

"So you're going to marry Miss Flippisleigh? I thought you said you were merely having an innocent little flirtation with her."
"Yes, I had an idea it was that, but it appears that she took it more seriously."—Chicago Record Herald

Uncle Sam Helps Fat

Folks and Slim Folks.

There are too many fat people and too many thin people in the country, and the government through the Agriculture Department, is conducting experiments to show them how to strike an average.

C. F. Langworthy, chief of the division of nutrition investigation, is conducting investigations which include dietary studies, digestive experiments and various other things in connection with food.

"How to get thin and how to get fat" are being experimented with in a course of dietary studies at the University of Maine, at Orono, in that state, under the supervision of Professor C. D. Woods, and at the University of Tennessee, at Knoxville, by Professor E. C. Waite.

These experiments were in full swing before Secretary Taft entered the cabinet, and therefore it cannot be charged even in a presidential campaign that he used his influence to get the government's experts believe. With the approach of the summer and its green vegetables the path of the fat man who wants to reduce is made easier.

To fat ones the government says: "Eat little, sleep little and drink less."

To the thin man it says: "Drink all you can, eat all you can and sleep as much as you can."

The thin man who wants to get fat

must eat and drink everything that he can stomach. He must eat plenty of potatoes, bananas and bread, most important, he must drink water before and after his meals.

The expert says it is principally what a person drinks and not what he eats that makes him fat. Fat is mostly water, it is asserted, and the more water or other liquids a person stows away the more likely he is to gain weight. Sweets of all kinds are also urged as fat producers.

Above all, a thin person who wants to spread out must sleep ten or eleven hours a day. A nap after each meal is offered as an excellent inducement for fat to come and stay.

On the other hand, the man who is trying to lose weight is advised that he keep moving after a meal to thwart the dread adipose.

"This is the season of the year," said an Agriculture Department official, "when persons who are inconvenienced by fat may easily get rid of some of it. The heat of summer naturally tends to reduce the weight for it causes perspiration and that means the discharge of a good deal of the water under the skin. But the principal inducement of summer is that the season offers many fresh vegetables, like tomatoes, onions, lettuce, radishes and the like, which the fat man may eat by the wholesale with impunity."

BANK OF NEW BRUNSWICK.

The business of the Fredericton branch of the Bank of New Brunswick, which was opened last fall under the capable management of Mr. C. H. Lee, has so far increased that another addition to the staff has become necessary. Mr. G. C. Roy has gone from St. John to join the staff of the bank. Mr. Roy's native home is in Perth, Scotland. Mr. Young, the teller of the bank, comes from the same place.

A SAMPLE IRISH CITY?

An illustration of the Romanizing of our Massachusetts cities may be found any day in our journals; but the following is in point, being a report of the public school committee of the city of Lawrence, held last week. We condense it, but give it in substance.

At the meeting of the school committee last night, Dr. John J. Bannon was elected school physician. W. H. Dooley was chosen as instructor in the high school, at \$1,200 per year. The meeting was called to order by Mayor J. P. Kane. Vice-chairman Breen was absent.

The following resignations were accepted: Miss E. J. Conway, Miss M. A. Sullivan and Mrs. Elizabeth Dowd-Kelly.

M. J. Mahoney offered a series of resolutions.

Dr. Bannon made a motion, which was opposed by P. A. McCarthy.

Voted, that the salaries of two teachers be raised—Miss S. T. O'Connor and Miss C. R. Regan.

Mrs. D. J. Mahoney, not having completed her text-book on Irish history for the schools, it was proposed to postpone consideration of the matter; but Dr. Bannon, M. J. Sullivan and P. A. McCarthy moved to adopt the Irish history used in the schools of Boston.

M. J. Sullivan reported that his committee had arranged with Rev. J. J. Gilday of St. Patrick's church, for the use of three rooms in the new parochial school at \$1,000 per year. Report accepted.

Supt. Sheridan reported on the purchase of a new school-site.

Every one of the above is an Irish Roman Catholic.—Boston Citizen (A. P. A.)

TO DRY AN UMBRELLA.

The best way to dry an umbrella and to preserve it is to leave it spread on the floor or in the hall. When there is not enough room to allow that, reverse the usual method and stand the umbrella in the corner with the handle down. The rain drips quicker off the points. The ordinary way collects all the water at one place, where the cloth dries slowly, and therefore rots the quicker. Never put several wet umbrellas together in an umbrella stand.

SUPERSTITIONS ABOUT SNEEZING.

Xenophon, Prometheus, Theophrastus and Cicero regarded a sneeze as a favorable omen. Among the Hindus and Persians, however, sneezing and yawning were ascribed to demoniacal possession. The Hindoo snaps his thumb and finger and repeats the name of one of his gods. The Moslems believe that the devil may leap into a gaping mouth, and hence when he yawns he draws the back of his hand over his mouth and mutters this prayer, "I seek refuge with Allah from satan, the accursed."

MORE COURTSHIP AFTER MARRIAGE.

Some men seem to consider their marriage certificate as a sort of fully paid-up policy of happiness. They act as if the courtship days were those of paying premiums of compliment, cheerfulness, courtesy, consideration and chivalry, and that marriage cuts off all these premiums of lover-like attention. The only way to get an absolutely guaranteed insurance on matrimony is to keep paying the premiums. Many first-class matrimonial policies lapse just because of these suspended payments. There is a tendency to assume that this love is known and recognized, so why speak of it? This is dangerous taking for granted of what should be made real, pulsing and vital in thought, word and deed. There is little danger of over-telling this story; it is often the wine of life and inspiration to one hungering and thirsting for the little tendernesses of affection. There are more people on this great, big, rolling earth hungering for sweetness, tenderness, and words of appreciation, genial confidence and generous affection than are starving for bread. With husband and wife these delicate messengers of affection cost so little—sometimes only a thought but it is the thought that is all. Continued courtship after marriage, preserves the lover in the husband and the sweetheart in the wife. But courtship is not solitaire like a quarrel; it requires two to make it a success. It is the wife alone who needs the gracious sweetness of concentrated comradeship, for husbands who are built on the right lines have the same hunger for loving kindness and kindly loving. Courtship is a vessel of promise that is often wrecked on the shoals of matrimony. Courtship means two mates without a captain; marriage sometimes becomes two captain without a mate—Exchange.

CHANGED.

She—If every atom of the human body is renewed every seven years I cannot be the same woman that you married. He—I've been suspecting some time.—London Mail.

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 ST. JOHN, N. B., APRIL 20, 1907.

THE TOMB OF LEO XIII.
 Nowhere else in the world do monuments speak to the soul more eloquently than in Rome, and amongst the Roman monuments none is more replete with religious, historic, and artistic interest than the Lateran Archbasilica, in which has been erected the monumental tomb of Pope Leo XIII. The story of the imposing building carries the mind back to the days of Constantine, who after his conversion devoted immense sums of money to the erection, decoration, and endowment of churches. Pope St. Silvester laid the first stone of St. John Lateran's in 324 and from that year till the present time Pontiff after Pontiff has done something to enrich it. Amongst its most precious relics are the table on which Our Lord took the Last Supper with His disciples when he instituted the Blessed Eucharist, the heads of the holy Apostles SS. Peter and Paul, and the wooden altar at which the Popes celebrated the Holy Sacrifice down to the reign of St. Silvester. The custom of making the Archbasilica the final resting-place of Popes began, it is believed, with Leo V. in 903. There are the remains of a great number of the men who contributed most powerfully to the building up of Christian civilization. If from this beautiful granite which Giulio Tadolini has raised a work worthy of the best traditions of the age of Bernini, the voice of Leo XIII could come forth, it might well say, like the hero of Uhland's ballad who lay down to die amidst the coffins of his ancestors, "Heil mir ich bin es werth"—"give me a greeting; I deserve it."

THE NEED OF WATCHFULNESS.
 The curious ideas which some people entertain as to what is lawful in the promotion of their religious tenets render vigilance on the part of Catholics most imperative in connection with public institutions. Take the case of Mrs. Bawn, the wife of a late alderman of the London, England, County Council, as an illustration. She was a member of the Ladies' Committee of the Stepney Board of Guardians. It was found that she had been distributing religious tracts of a controversial character to the patients in the infirmary. There is no toning-down of phrases in Mrs. Bawn's literature. It has the full flavor of the sixteenth century, and one might have taken the author for a companion of Luther himself, so frankly free from squeamishness are the accusations. The Catholic clergy are alluded to as "these abominable wretches, the priests of Rome," who "are on their devilish deeds in the habitation of the Pope himself," and also as "these dark priests of Rome," who "are devils in cruelty and cunning." Mrs. Bawn has been compelled to resign membership of the Ladies' Committee because she declined to undertake not to distribute tracts of this kind in the infirmary. It is puzzling to understand how one filled with religious zeal, such as it is, could recognize proselytizing work with the duties of a position in which justice demands absolute impartiality. But that such cases pretty often occur evidence clearly proves.

DON'T RATTLE THEIR BONES.
 We need not only consecrated ground in which to bury our dead, but we need also cemetery authorities with a finer sense of the consecrated trust reposed in them. Note the following paragraph from the Irish-American of New York:—

"We regret that the cemetery trustees have been considering the sale of the old Eleventh street burial ground and find no conviction of its necessity in the arguments so far advanced. There have been 41,016 buried in that Eleventh street cemetery, and 32,153 in the churchyard about old St. Patrick's. Of these 73,169 persons, the very large majority were of Irish birth or descent. We believe that both cemeteries should be left undisturbed and that we should not have to face the reproach that the only graves of the Catholic pioneers on Manhattan Island untouched by the changes of time are those protected by the non-Catholic Trinity corporation within the unconsecrated limits of its old churchyards."

We are all doomed to reside, soon enough, in these white cities of the dead. We may be forgotten; no prayers may be said over the green grass that covers us, and our graves may even be utterly neglected. But at least, let there be no rattling of our bones. Let the dead rest in peace. Let the real estate deal that contemplates the digging up of coffins and the secularization of consecrated ground be entertained only by the tribe of ghouls, et id genus.

A PLEASING MANNER.
 It is a curious fact that nothing plays a greater part in a woman's career than a charming manner. Yet nothing is taught and cultivated less. To be gracious without being patronizing on the one hand or too gushing on the other, all this requires cultivation and is not attained in a day. That illustrative attribute known as charm is still more difficult, if not impossible, to achieve. It is not in-born and not to be acquired, strive as we may ever so hard. Certain it is that this charm is the most to be desired of all the good gifts the fairy godmothers have to bestow. Beauty may fade and riches may fly away and health and youth be swallowed up by the years as they pass, but that charm will ever remain, more potent, more soul-satisfying, than beauty and riches and even youth itself. How often does not one see this exemplified in society by the popularity of some woman who apparently possesses little or nothing to justify such success and who nevertheless is courted and admired and of whom every one says: "Isn't she charming?" You agree that she is and wonder why. Other women you know, better looking, younger, better dressed and yet they lack just something which attracts others. What is it, you ask yourself, and you come to the conclusion it is something which, for want of a better name, you call "charm."

THE LOGIC OF THE CASE.
 The Young One—The old man said he wanted to get her off his hands, and yet he wouldn't listen to me when I spoke of marrying her.
 The Wise One—Probably that's the reason he wouldn't listen to you.—Judge.

JOHN O'LEARY.
 The first time I met John O'Leary, wrote H.W.N., to the London Chronicle the day after O'Leary's death, was many years ago—I think it must have been towards the end of the 'Seventies—when I went as a boy to spend the winter in Paris. He had then not been long out of goal for the Fenian troubles, and was living in exile at the little Hotel Cornelle in the Latin Quarter, where I was staying. Though he was even then haggard and white-bearded, much occupied with political affairs and violent intrigues of rebellion, he went out of his way to show me the utmost courtesy and gave me every assistance in my loneliness, though I had no introduction to him whatever.
 Every evening he used to sit for an hour or two in a cafe upon the Boulevard St. Michael, and there I listened while he discoursed on Ireland's wrongs, his great eyes glowing with a passionate rage that at times was new and terrible to me. I well remember him saying, "We Irish have no congeniality with English people. We are much more foreign to them than the French are. But a Frenchman at his best does come rather near the Irish. If our island had lain off the

French coast, how much happier we should have been!"
 From that spirit of irresponsible hostility he never swerved. When I used to meet him many years later in Dublin, he was still the same rebel, preaching arms as the only solution and longing for the old days of the pikes and the boys of Wexford. The last time I saw him was when he took the chair at a great Irish meeting for Miss Maud Gonne, in Holborn Town Hall, some three years ago. His voice was gone. His memory was not so clear, and his speech wandered. But he was still aflame with the spirit of the Young Ireland of sixty years ago, still inspired by the one great motive of his life—rebellion against the alien race which so long had alternately mocked and trampled on his country. With him goes a relic of a time already distant, and a memory of a band of men who risked all for a cause, and never thought of themselves or their future.

ACCUSED BUT NOT INDICTED.
 "Rome," published almost under the eaves of the Vatican, says that "the Holy Father has thanked the Emperor of Austria for securing the restitution of the documents of the ex-Nunciature at Paris which were plundered by the French government. The papers of Mgr. Montagnini, the papal representative at Paris, after the breach of diplomatic relations between the Holy See and France, are still in the hands of the government which threatens to publish them later on. The situation at present is curious and suggestive. Mgr. Montagnini's papers are seized on the pretext that he has been engaged in a conspiracy against the French laws but no inventory is made of them in his presence or in that of any representative of his; no attempt is made to indict him—on the contrary he is expelled from the country. He is accused without being indicted, and he is at the same time deprived of the power of defending himself."

WORTH KNOWING.
 During the months when we find pneumonia prevalent, one may offer a helping hand, when medical power has been exhausted. I am asking that you make use of this recipe in your valuable column. It is for a most excellent poultice, which has been a life-saver in many cases. Take six onions, chop fine, put into a large spider over a hot fire; add vinegar and rye meal enough to form a thick paste. Stir it thoroughly, letting it simmer from five to ten minutes. Put into a cotton bag large enough to cover the lungs and apply to the chest as hot as the patient can bear. In about ten minutes change the poultice and thus continue, reheating poultice. In a few hours the patient will be out of danger.
 This simple remedy has never failed to cure this too often fatal malady. Usually two or three applications will be sufficient, but continue always until perspiration starts freely from the chest. This remedy was formulated many years ago by one of the best physicians New England has ever known. He never lost a patient by the disease and won renown by simple remedies. It is also an excellent croup remedy when applied to the throat.—Mrs. R. E. R., in Chicago Record-Herald.

CAUSE OF THE FAILURE.
 "To what did the critics attribute the failure of his later opera?"
 "The music wasn't reminiscent and all the jokes were new."—Milwaukee Sentinel.

WHAT TO DO WITH A BAD TEMPER.
 Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yourself to do nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not hold him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.
 What is gained by yielding to temper? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and the pain is given to others as well as self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. Starve your temper. It is not worth keeping alive. Let it die.—Unknown.

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No. 131—Express for Quebec and Montreal	19 00
No. 10—Express for Halifax and the Sydneys	23 25

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No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	3 45
No. 25—Express from Halifax, Pictou, Point du Chene, and Campbellton	17 40
No. 3—Mixed from Moncton	19 30
No. 1—Express from Moncton	21 20
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ROMAN DECISIONS.**Confessions During Sea Voyages.**

All priests who take a sea voyage, provided that they already hold or obtain faculties for hearing Confessions from their own Ordinary, from whose diocese they depart, or from the Ordinary of the seaport where they go aboard ship, or even from the Ordinary of any intermediate port through which they pass on their voyage, can during the whole time of the voyage hear the Confessions on board the ship only of any of the Faithful travelling with them, although during the voyage the ship may pass through or even stay for a while in various places subject to the jurisdiction of various Ordinaries (S. Cong. Inquisition, 21 Aug., 1906). The Holy Father grants to priests going on a voyage as above, whenever the ship stops anywhere during the voyage, faculties to hear the Confessions of the Faithful who come to the ship for any reason, and also if such priests chance to go on shore for a short while (forte in terram obiter descendentes), of those who ask to go to Confession to them, with the power of validly and lawfully absolving even from cases reserved to the Ordinary of the place, provided—as regards the second case—that in that place there is no approved priest, or only one approved priest, and that the Ordinary of the place cannot easily be gone to (S. Cong. Inquisition, 13 Decem., 1906).

The following may be offered as an example of how these two decrees would seem to work out in practice:—A young priest just ordained at Oscott for Birmingham diocese before beginning work goes with some friends for a sail to the Canary Islands and back, taking the Elder Dempster boat from Liverpool to Las Palmas, and calling at Lisbon, and perhaps at some of the smaller of the Canary Islands. In order to hear Confessions he may ask for faculties from his own Bishop of Birmingham or from the Bishop of Liverpool, or from the Patriarch of Lisbon. After receiving faculties from one of these three Bishops he can hear Confessions on board the ship (1) of all Catholic sailors or passengers on the ship on the outward and homeward voyage, including those who join the boat at Lisbon or Las Palmas; (2) of those who come on board the ship for any reason, as to meet their friends, or bring aboard coal or provisions at Lisbon or Las Palmas, where there are a number of priests holding faculties. If the ship calls at the smaller islands of Gomera or Hierro, and if on going ashore he were told that there was only one priest in the place holding faculties, then even on shore he could hear the confessions of any who asked him, and if it were difficult to get to the Bishop, he could also absolve even from reserved cases.

A NEW "EX-PRIEST."

Once in a while there is an instance in which Catholics of some ability become professional renegades, and this appears to be true of Prof. Augustine Dwyer, formerly of Boston, who according to Chicago reports, is now exhorting for the Methodists. The latter should beware of him and save their money, for Dwyer has method in his mercenary madness—he can't help flopping, when he wants diversion, notoriety and money. The history of this peculiar freak of a man is briefly as follows:

Thomas Augustine Dwyer was born about forty-five years ago of Irish Catholic parents. He was educated in Boston and New York by the Jesuits. After leaving college he joined the Paulists and spent four years with them in preparation for the priesthood.

Before receiving orders, however, he left the Paulists and the Catholic Church and became a High Church Episcopalian, joining Father James Huntington's community at Westminster, Maryland. A few years later he repented of his apostasy and, desiring again to return to the Catholic Church, he made, by the direction of the Most Rev. M. A. Corrigan, then Archbishop of New York, an absolute abjuration of heresy and expressing the profoundest grief and sorrow over his defection, and declaring anew his belief in all the teachings of the Catholic Church, he was received back again into the fold. He then spent a year in Somerset, Ohio, as a guest in the household of the Dominican Fathers, always declaring his gratefulness to Almighty God for having again brought him back to the Church of his fathers. From Somerset he went to New York and associated himself with the Fathers of the Blessed Sacrament, and now he is lecturing in Methodist churches against the Catholic Church.

VARIOUS MATTERS.

Bishop Garrigan, of Sioux City, Ia., has ruled that in his diocese hereafter there shall be no funeral orations and no flowers shall be laid on the coffin.

There are seventy cardinals. Friends, Romans, countrymen: Is it a fair division to allow the Western Hemisphere only two?

Vilatte, whose attempts to form a schismatic church in Paris were not crowned with success, has decided to transport his headquarters to Villeneuve, St. George's, a few miles south-east of Paris on the Seine.

"At the present moment," said Edmund Picard, the Belgian Socialist Senator, in an interview with a reporter of the Brussels "XX. Siecle," "French Catholics are treated as no foreign conqueror would ever treat them."

Word reaches us that after a year of suspension the Catholic magazine, Men and Women, will again begin publication next June. The name of the new editor has not yet been announced, but rumor states that when it is it will surprise many. The purpose of the new proprietors is to make the resumed periodical greater than it was before.

In Milwaukee, recently, upon motion of a Socialist alderman in the common council, a committee was organized to study ways and means of destroying the many pitfalls of vice which attract the sons and daughters of the poor, the young workingman and the girl in domestic service. Here is certainly an avenue of activity for the modern chivalry.

"Within the Purple Hills" is the title of Mrs. S. M. O'Malley's new novel, now ready for the press. It is a Catholic story, but along lines entirely new, being classic from the first line to the last. Before writing it, the author patiently re-read the masterpieces of Greek and Latin literature, and the most famous of the moderns, and the result is a work of marvelous beauty and power, resembling to some extent, Campanelli's "Cicita Solis," and Chateaubriand's "Athalie."

Archbishop Messmer of Milwaukee, has expressed himself favorably on the question whether woman should be permitted to take part in civic government. Said the archbishop: "The time has gone by when Catholics may confine themselves solely to the exercise of their religious duties. Modern times call for the hearty co-operation of every good man and woman in the interest of religion, moral right, justice and all that concerns organized society."

When "Men and Women," the flashy parody of The Ladies' Home Journal, appeared and called itself a "Catholic" paper, hundreds of Catholic "patrons" slow to support old existing Catholic papers, took the flashy new thing to their bosom and paid "subscription in advance." They even bought "stock" in the parody. It suspended and they are "out" so much. The moral is "Be not the first by which the new is tried," or if you must, "don't pay in advance."

The editor of this journal has, for years, occasionally "placed" Mss. for Catholic young writers, making no charge. Now and then he does so yet, but must protest that it is not in his power to place poetry with Catholic editors and get pay for it. So far as we are aware, few Catholic magazines pay for Mss. of the kind. The Rosary pays, and so does the Messenger of New York, but, as a rule, both publications invariably are overwhelmed with verse, good and bad. We take pleasure in helping writers, but they must not expect us to do impossible things.—Catholic Sun.

QUIT.

Saying that fate is against you.
Anticipating evils in the future.
Going around with a gloomy face.
Fault-finding, nagging and worry

ing

Taking offence when none is intended.

Talking big things and doing small ones

Boasting of what you can do instead of doing it.

Talking continually about yourself and your affairs.

Depreciating yourself and making light of your abilities.

Comparing yourself with others to your own disadvantage.

Work once in a while and take time to renew your energies

Waiting round for chances to turn up

Go and turn them up

Writing letters when the blood is hot which you may regret later.

Thinking that all the good chances and opportunities are going by

Dreaming that you can be happier in some other place or circumstances.

Belittling those whom you envy because you feel that they are superior to yourself

Speculating as to what you would do in someone else's place and do your best in your own—American S. oemaking.

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- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

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Deputy of the Minister of the Interior,
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The Question—Temperance.

Editor of the Monitor:—

The kind reception with which you welcomed my short Biography of St. Patrick, written for his feast day, prompts me to write the following few lines on Temperance.

It may be well, at the beginning for me to say that I am not at all inclined to go beyond the teaching of the church in this matter or to represent it as a precept of the Church or of the moral law, farther than she recognizes it as such. I wish, as when last year, I wrote on the "Liquor Traffic," in the columns of your valuable paper, to keep in harmony with the true teaching of my church: The Roman Catholic Church.

This Church then, in accordance with St. Paul, who enumerates drunkenness among the sins which exclude from the Kingdom of Heaven, teaches that it is a mortal sin. She teaches, moreover, that all are warned to avoid the proximate occasions of mortal sin. If then, an individual knows from experience, that whenever he drinks intoxicating liquors he is liable to get drunk, or even when not perfectly drunk to be excited to the commission of other mortal sins, he is warned, under pain of mortal sin, to refrain from the use of these liquors; he is bound to become a total abstainer. Beyond these cases there is no command, direct or indirect, prohibiting the use of intoxicating beverages.

But there is no question here of simply doing what each one is bound to do to keep himself free from grievous sin; it is a question of combating a great evil, of doing some things for the good of our neighbors, of the human race as well as for ourselves. It is a question not of how one man may be kept from getting drunk but how the curse of drunkenness can be removed from the community, from the Dominion, from the world.

This being the case, those desiring to have part in so great a work, must not limit themselves to simply doing what they are bound to do to ward off from themselves the danger of becoming drunkards, but be willing to deny themselves even legitimate pleasure, if necessary, to attain the desired end. Other than total abstinence, the chief remedies advocated at various times, are moderate drinking, the use of beer and wine instead of beverages containing a higher percentage of alcohol, and lastly legislation directed to the regulation of liquor traffic or the punishment of those who use it to excess. As to moderate drinking, experience teaches that it cannot be practiced by those who are tempted to drink to excess and a careful inquiry will establish the fact that a very large majority of those who fill drunkards' graves, or who are fast approaching that goal, were once moderate drinkers. No man, I think, ever starts out with the determination of becoming a drunkard.

I have heard a rather amusing incident related concerning the efforts of two clergymen in dealing with victims of intemperance. Fr. S. was an advocate of total abstinence, as the sovereign remedy, while Fr. K. thought the better way was to induce men to drink moderately and pledged his clients to take only a certain number of glasses each day. One day Fr. S. being on the street, saw a parishioner cross the pavement with unsteady steps and hand against a lamp post, to which he clung for support. The good priest approaching him, looked at him sternly, and was about to administer a rebuke, but before he could speak, John, between hiccoughs and with a grin, denoting that he appreciated the ludicrousness of the situation, broke out, saying: "Fr. S., you needn't look at me that way. I belong to Fr. K.—'s temperance society."

Well does the drunkard know that moderate drinking is no remedy for his disease, as the above quoted incident, amply proves. It may be true that in some countries, where beer and wine are the common beverage of all, and where the same stigma is attached to the excessive use of them, as attaches to other forms of gluttony, there is less drunkenness than where stronger drinks are used. But every candid observer of conditions in this country will admit that we do not rank among the countries where beer and wine are the common beverage.

Nevertheless, I must say that it is beer or wine that is set before young girls at dance halls and works the downfall of many each passing year. It is beer, as a general thing, which creates the craving of the physical system for stimulants, and when a moderate amount ceases to satisfy that craving, causing its victim to drink larger quantities and finally to have recourse to whiskey and brandy to quench the ever increasing thirst. These facts are indisputable and therefore the theory that the cultivation of beer and wine drinking will teach sobriety is untenable.

The futility of legislative enactments to control the manufacture and sale of intoxicants, even to the extent of collecting revenue for the government,

has been made manifest by the experience of ages. The history of the excise laws made for Ireland by England, and enforced by as large a body of alert and hostile constabulary as was ever entrusted with the execution of any measure, gives us an example of the impotency of such enactments. The Irishman had his potent in spite of England's power. The attempts to prohibit the manufacture and sale of liquors have been still more abortive.

Right in our own midst, the Canada, we all know that the most reasonable laws are set at defiance. Oftentimes the saloonkeeper openly boasts that Sunday is his best day and therefore he cannot afford to keep the law. Competition is so keen he is compelled to sell to minors and intoxicated persons in order to keep, he thinks, from bankruptcy. All these things go to prove that prohibition laws, no matter how stringent, are powerless to cope with the evil of intemperance, and this being true, we are forced back to the consideration of total abstinence.

No one will question the assertion that total abstinence, if it were universal, would make drunkenness impossible. If a man never drinks he will certainly never get drunk. . . . But does any sane person expect ever to see all men total abstainers? Certainly not. How then is total abstinence practiced only by a portion of the human race going to accomplish the redemption of the race from the shackles of intemperance? I answer that it will do its work in exactly the way it has done in the past. It will exert a direct influence upon those who practice it and an indirect one upon those who do not, yet come into contact with those who do.

Drinking we all know, is a social vice. The men who drink to excess alone are the exception, not the rule, whenever in any community there is a good number of total abstainers they will undoubtedly influence a large number, even who love their glass, to be more abstemious and to avoid the company of drunkards. The prosperity and happiness of the sober portion of the community will have its influence to bring a part of those, who have gone too far, back to sobriety in order that they may have the same blessings. The influence of all these will act upon the venders of liquor, causing them to observe the laws better, thereby removing many occasions of drunkenness. This is not simply a theory, it is a statement of what total abstinence has really done where it has obtained a sufficient foothold in any community. I shall cite only one example of this.

Last year a highly respected priest of Canada visited the home of his boyhood after more than a quarter of a century's absence. He found there a notable change. Formerly the custom of attending market on certain days prevailed among the farmers. The day was a gala one. Many return from these outings at times, with broken heads, often so much the worse for the day's frolic that it took several days to put them in shape to attend to their ordinary duties frequently, often having spent the proceeds of their sales at the ale house making the day one of anxiety for wife and children and often aged parents, to be turned into the bitter disappointment by the loss of the pittance they had eagerly looked forward to obtaining from the sale of a few eggs or fowls or bit of butter, saved for the market by stinting themselves in the use of it. Worse than this sometimes the day's misdoings cost the poor slave of the whiskey bottle and his helpless family their home and turned them unsheltered into the highway.

This is all changed now, says the Reverend Gentleman. The head of the family, or some other member of it, goes as of yore to the market, but there is no anxiety about his return. He makes his sales and his purchases, puts his surplus cash in his pocket and returns to his work with a light heart and a clear head. What has wrought this change? Total abstinence. Every man, except one, says the Reverend Gentleman, is now, in my native parish, a total abstainer, and that one seldom drinks because he has no one to drink with him. Again the Reverend Gentleman adds, that this condition, though not always quite so pronounced as in his own parish exists in many parts of his native land, and he does not hesitate to attribute a large share of the increasing prosperity of his country to the spread of total abstinence.

SACERDOS.

SETTING HIM RIGHT.

Mr. Nagger— Was there any silly idiot hanging about you before I proposed to you?

Mrs. Nagger— Oh, yes, there was one.

Mr. Nagger— Well, I wish to good ness you'd married him.

Mrs. Nagger— I did marry him.

CARDINAL MORAN.

Australian Prelate Not Only a Leader in Religious, But in Secular Matters.

A member of the Australian Parliament, J. Meagher of Sydney, was recently in London on a visit, and said:

I suppose we may claim to have in Australia the most illustrious of living Irishmen, Cardinal Moran, a churchman, a historian, and a patriot. His influence in the Southern Hemisphere is immeasurable. It is felt in every walk of life. I believe the future historian will bear me out that only for the Cardinal the Australian states would not be federated today.

When federation was purely a debating society question, a conference was held in Bathurst. The Cardinal attended and he delivered a speech which thrilled the whole continent. From that hour the federal movement began in real earnest, and the Cardinal was the centre figure. Sir Henry Pargès, an enemy of Catholics, acknowledged in the House of Parliament the greatness of his Eminence's services and the late federal Prime Minister, Sir Edmund Barton, declared that history would award the honors of the achievement to the great prelate.

The Cardinal is not only a leader in religious, but in secular matters. His people look to him for guidance on all questions. The minister of works has often acknowledged, that next to the State, the Cardinal is the greatest builder and the largest employer of labor in Australia. The commissioner of education recently said that his Eminence is one of the few men in Australia who have a correct grasp of the educational requirements of the people. He gives a lead to the State authorities, and at the last St. Patrick's day celebration he achieved a great triumph by a schools' industrial exhibition of huge dimensions and workmanship in the arts and crafts.

The Cardinal realized that the fact of the Irish people not having an opportunity to learn trades in the past was one of their great drawbacks, and that we live in the age of skilled labor. So he has brought technical education into the schools. Cultivation of Irish patriotism in the schools is another of the aims of the Cardinal's life, and in all the Irish celebrations the children are given the place of honor. At the St. Patrick's day celebration in Sydney this year he had over six thousand children formed into a living shamrock on the grounds, each waving a green flag and singing national songs.

He has organized a Home Rule tribute, proposing that by a systematic collection the Irish Party should be subsidized to the extent of \$100,000 a year, and that he guarantees \$10,000. The Cardinal is now in his seventy-sixth year, but he is as vigorous and not straight as a man of forty.

CARE OF THE TEETH.

Take a drink of cool water the first thing in the morning. Then brush your teeth with an antiseptic solution or one of the powders or pastes that come for the purpose. Cleanse your nasal passages with a similar solution used in an atomizer or taken from the palm of your hand. Brush the teeth after each meal or use dental floss to remove particles of food. Rinse your mouth with a solution of baking soda borax or listerine at night just before going to bed. Hold the solution in your mouth for three or four minutes. This will neutralize the acids which sometimes form in the mouth and cause the teeth to crumble. If, in spite of your care, your teeth show signs of decay, have them filled at once. Don't let the holes get large, and don't have a tooth pulled if you can possibly save it. All this sounds like considerable work, but it will pay you to do it.—Aunt Bride in Sacred Heart Review.

SELF-DEVELOPMENT.

Whatever you do in life, make any sacrifice necessary to keep in an ambition-arousing atmosphere, an environment that will stimulate you to self-development. Keep close to people who understand you, who believe in you, who will help you to discover yourself and encourage you to make the most of yourself. This may make all the difference to you between a grand success and a mediocre existence. Stick to those who are trying to do something and to be somebody in the world—people of high aims, lofty ambition. Keep close to those who are in earnest. Ambition is contagious. You will catch the spirit that dominates your environment. The success of those about you who are trying to climb upward will encourage and stimulate you to struggle harder, if you have not done quite so well yourself.

The only sacrifice agreeable to God is that which the fire of charity consumes on the altar of good works.

PERSONAL AND SOCIAL.

Miss Jennie Burns left last week to visit her sister in Roxbury, Mass.

Mr. F. Nell Brodie has returned from a business trip to Campbellton.

Mr. David Collins, of Grand Falls, is visiting his mother, Mrs. Collins, Bridge street.

Mr. D. J. McManus, who has been on a visit to his mother, Mrs. F. McManus, Queen street, West side, has returned to his home at Charlestown, Mass.

Mayor Sears on Monday received word from his son, Mr. Albert H. Sears, who left on Saturday for the head office of the Bank of Montreal, that he had been appointed on the staff of the bank at Winnipeg.

Mr. Charles O'Neill, St. Andrews, is critically ill the past week. The Beacon says:—Dr. Frank O'Neill, of New York, and Miss Kathieen O'Neill, of Boston, came home on Wednesday last to be at their father's side during his illness.

Mr. Fred Jenkins, who has been in the office of Mr. F. N. Brodie for several years, has secured an excellent position in the architects' department of the Grand Trunk Railway at Montreal and left St. John on Wednesday evening. The many friends of Mr. Jenkins, while regretting his removal, will wish him success in his new field. He has all the qualifications to become a very successful architect.

Miss Nellie N. Hanlon, daughter of Mr. Dennis Hanlon, Fredericton, on Monday graduated from the Morrison Hospital at Whitefield, N. H., where she had taken a three years course. Miss Hanlon had the excellent average of 96 out of a possible 100, and will make her headquarters hereafter at Berlin, N. H., practising her profession.

WEDDING BELLS.

A wedding which was charming in its simplicity, and to which only relatives and a very few friends were bidden was that of Miss Kate Barret, daughter of Mr. Michael Barret, and Mr. Hugh Montague, which took place on Tuesday morning, at St. Peter's Church, North End. The ceremony was performed by Rev. Edw. Scully, C. S. R., after which nuptial Mass was celebrated. The bride looked very graceful and lovely, attired in a white gown with leghorn hat and white silk poppies and tulle. She was attended by Miss Maggie McCarthy. The groom is a popular young man and a valued employee with The Vaughan Electro Co. The duties of groomsman was fulfilled by his brother, Mr. John Montague. The happy couple are spending their honeymoon in Boston and other New England points. On their return they will reside in North End. The bride looked very charming in a becoming travelling costume of lawn and brown and brown hat to match. Many beautiful presents were received by the young couple.

Quebec Telegraph: St. Patrick's church was the scene of a very pretty wedding at 7.45 this morning, when Miss Nellie O'Regan was united in marriage to Mr. Thomas Scully. The celebrant was the Rev. Father Scully, C. S. R., brother of the groom, who had come all the way from St. John, N. B., to officiate at the wedding. The bride looked charming, being attired in a brown marquisette travelling suit with hat to match and carrying a magnificent bouquet of roses and maiden hair fern. The groom was accompanied by his brother, Mr. E. D. Scully. Immediately after the ceremony, they left by the C. P. R. for Toronto, being accompanied to the station by a large concourse of admiring friends.

A wedding of much interest took place at 8.30 o'clock Thursday evening in St. David's church when Miss

Agnes Grace Burpee, only daughter of the late Mr. J. F. C. Burpee, became the bride of Hon. Harrison A. McKeown. The ceremony was performed by Rev. A. A. Graham in the presence of only immediate relatives of the principals. Miss Maud Blinning was bridesmaid, while the best man was Prof. W. Morley Tweedie of Mount Allison University, Sackville, formerly a fellow student of the groom at Mount Allison. After the wedding the bride held a reception at the residence of her mother, 105 Mount Pleasant Avenue. Mr. and Mrs. McKeown sailed from Halifax, on the steamship Empress of Ireland on Saturday. They will spend two months enjoying a continental tour. On their return here they will take up their residence at Queen Square.

INTERESTING LECTURE.

A large and appreciative audience assembled in the basement of St. Bernard's church last evening and heard the excellent lecture of Rev. J. J. McLaughlin, Provincial Chaplain of the A. O. H., on "The Problems of Life." The discourse was indeed an able one, full of eloquence and instruction, and in its deliverance it was plainly evidenced that the speaker was well versed in the subject. After a short introduction he said in part: Life is a problem and the American has been heard to say, "We had better live while we live, because we are a long time dead." That American did not understand the problem of life. He dealt with the inaccurate conception one often had, in reference to life. Getting rich quick was a problem and some people hold the dollars and cents to be more value than anything else. Graft was referred to and explained. He said that people who have no ability are given responsible positions by influence. He referred to the Scott Act as one of many farcical laws and he said he often wondered how long the people were going to put up with it. We have enough faces without that one. We have three kinds of laws, natural, equitable and divine. The education of the boy does not make a man of him. At home he should learn nothing out of that which is moral and an example from his parents should be set before him. If this is done it will be his guiding star but if immoralities are practiced within his reach he will follow the example.

He said in marriage be sure to choose a wife whose disposition is economy, application and industry and the same as your own, and above all keep home secrets.

Among those seated on the platform were Revs. LeBlanc and Cormier, Messrs. H. Hamilton, T. I. Coffey and John Doherty.

A vote of thanks was tendered to the eloquent speaker. Prior to the lecture an excellent musical programme was rendered, consisting of choruses, vocal and instrumental solos.—Moncton Times, Thursday.

NEW ENGLAND'S GRAND OLD MAN.

Archbishop Williams will attain his eighty-fifth birthday on Saturday next, 27th inst. At present the venerable and beloved prelate is in splendid health and vigor and his faculties appear unweakened despite his great age. He was in Washington last week attending a meeting of the hierarchy. There will be no observance of the Archbishop's birthday, despite paragraphs in the secular press to the contrary, says The Pilot, Boston.

NOW ON GERMAIN ST.

Mr. Harry Dunbrack, plumber, has removed from 72 Princess street, to 128 Germain street, corner of Princess street, in the McLaughlin building.

A RECENT DEATH IN IRELAND.

The death is announced of Mr. Donald Sullivan, M. P., for Westmeath, Ireland.

Mr. Sullivan was one of a family who have all distinguished themselves, says The Irish Catholic. He was born at Bantry, Co. Cork, in 1838. He joined his brother, the late Alexander M. Sullivan, in 1857, in the conduct of The Nation and other newspapers owned by that gentleman, the subject of our notice taking charge of the managerial department of the papers. Mr. Sullivan occupied this position until 1885, when he was elected to Parliament for Westmeath, and he has continuously represented the same constituency ever since, having been, as a general rule, returned unanimously. Mr. T. D. Sullivan, writer of "God Save Ireland," who visited St. John about twenty years ago and lectured in the Opera House, is also a brother of the deceased.

NEW REDEMPTORIST BISHOP.

The election of the Rev. Andrew Boylan, C. S. R., Limerick, to the vacant See of Kilmore, Ireland, has been confirmed by the Pope. Bishop Boylan is a native of the diocese, and was a professor in St. Patrick's college, Cavan, for a number of years. He was afterwards bursar of Maynooth Ecclesiastical college. About twenty years ago he joined the Redemptorist Order, and since then has shared in their apostolic labors in Ireland, England and Scotland. During eight years he had much experience of parochial work in St. Mary's parish, Clapham, London, which is in charge of the Redemptorist Fathers. Father Boylan has just returned from visiting the houses of his Order in Australia, New Zealand, and also in the Philippines, where a new Redemptorist monastery has been founded for the Catholics of those islands.

READ THE BIBLE.

Cardinal Gibbons preached at the Cathedral in Baltimore Sunday. The principal feature of his sermon was his exhortation to Catholics to read the Bible. Almost up the present time the idea has prevailed among Catholics themselves that the Bible was for the priests alone. Cardinal Gibbons, in his sermon, brought home to the rank and file of the Church membership the necessity for the same study of the Bible that is enjoined upon the clergy itself. After pointing out the obligation upon the priest for ecclesiastical study, the Cardinal said:

"Now, what is good for the priest ought to be profitable to the people. Pope Pius VI., the highest authority in the Church, in an official letter urgently recommends to the faithful the pious perusal of the Word of God. By meditating on the Sacred Scripture you will nourish your soul with the bread of life."

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