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## FRIENDLY CHATS TO YOUNG MEN.

[From the Catholic Columbian.]

It is not good for a man to be alone. That fact was found out at the beginning. It remains true to the present day. And for every man not called to the celibate state, Providence raises up a companion. It is not good for man to be alone.

When a lad at the age of fifteen begins to have some common sense, he can say to himself: "Some day I shall get married. Already the girl who is to become my wife is already born, and most likely she is a child from five to twelve years old. I must pray for her daily. I must prepare for my wedding. I must keep myself innocent for her dear sake. I must close my eyes and bar my imagination from all that is not pure. I must think of making a home, of learning some calling by which to earn a living and of commencing to save up to provide for the future. Lord, guard the being whom Thou hast created for my helpmate and make me worthy to be her husband."

When he gets to be twenty or twenty-five, if he has not already found his mate, he will be on the look out for her, eager to make her acquaintance, anxious to win her love.

What will attract him to her? Will it be a pretty face, or a fine figure, or a stately carriage. Although beauty yields a fearful power, the man who marries a doll or a termagant, a slattern or an ignoramus, simply for her good looks, is a fool and will reap a fool's harvest. Beauty is only skin deep. It is forgotten after the first year of marriage. It usually grows dull, if it does not also disappear, after the first decade. The man who hinges his happiness on it, is apt to be locked out.

Will it be stylish clothes or vivacious manners, or aristocratic family connections, or money? These are all good enough things in their way, pleasant to have and charming to others, but they are not the bed-rock on which domestic felicity can be certainly built.

What, then, should the young man in search of a wife look for in her first of all.

Character and virtue. The latter is only the development and perfection of the former. They are the noblest beauty the finest accomplishments, the bluest blood, the richest fortune. A clear intellect, a good will, a quick conscience, a tender heart, a sweet temper, a kind tongue—all refined by piety—these are the qualities to be desired, these are the magnets that win regard, these are the solid and enduring foundations on which a happy marriage can be raised.

"No true and enduring love," says Fichte, "can exist without esteem."

## Notes From Newfoundland.

January 26.—The weather has been unusually severe of late. For the past two or three weeks the coast has been swept by terrific gales, accompanied with intense frost, and heavy falls of snow. As a result much suffering is felt in the poorer settlements, where a large number of families are without adequate supplies of food and clothing. It is to be hoped the Government will assist the unfortunates to enable them to keep "the wolf from the door."

"The Short Line Route is likely to be of very little practical use as a winter route" says the St. John's Evening Telegram, if we may judge of it by the present winter's experience, the first winter it has been in actual use. Already the Bruce trains are so hopelessly in arrears that all dependence on them as mail trains is at an end, and it is impossible for them to gain their regularity. "This is caused no doubt by the enormous amount of snow piled up in many places, from the recent storms, the narrow gauge tracks, and the engines are too light for such heavy work."

The "grippe" is on the increase in many parts of the island, and a large number of persons especially in St. John's are down with the malady.

Hockey is going to be a great game in Terra Nova, especially in St. John's. There are nearly a dozen clubs formed so far, and a hockey league will be formed. The new rink is about completed, and will soon be in full blast. Each team will have a practice night at the rink, and every effort is being made to have the game become popular in the Capital.

A large number of wrecked steamers have entered St. John's Harbor lately, giving a large number of mechanics employment. St. John's possesses a magnificent dry dock, capable of taking up the largest steamer afloat. Since it has been built it has been of

every other draws regret after it and is unworthy of any noble human soul."

When a man is won first by a woman's gifts of mind and heart and then notices that she is also fair, he is more likely to have come into the promised land of true love, than when ensnared by the attractions of her body and blinded by this carnal affection, he believes he sees in her perfections of intelligence and goodness that he wishes her to possess.

Having come to a decision with himself, first of all, concerning the qualities that he must desire in a wife, the young man will then consider where he is apt to find a woman who possesses them. If he is wise, he will conclude that he will most surely discover that treasure in a home—that is the soil in which she has been cultivated—and as it is, so very often as she. So true is this that a sage in giving advice to a youth on the choice of a wife said:

"Take the daughter of a good mother."

In the family circle in which she has been reared, the young man can best trace the inherited traits of the good woman whom he is disposed to study; her nature, the traditions and the surroundings that have influenced her personality, and her chief characteristics. There, he can penetrate by analogy furthest into the future and discern what she is likely to become as a matron, from what her mother is, and from the sort of a man her father has made himself. There he can see her true self.

And all the while that the young man is looking for the model wife, he will be endeavoring to make himself the model husband. He will investigate his own qualities. He will strive to cultivate in himself the characteristics corresponding to the trait that he seeks in her. He will have courage, fortitude, fidelity, manliness, strength, wisdom, forbearance, integrity, industry, perseverance, and courtesy. He will beat down the beast that is within him—sensuality and selfishness. He will deny this lower self. He will not be the slave of his stomach. He will not be the victim of his body. He will not be mastered by liquor, nor tobacco, nor opium in any form. He will not consort with the vicious. He will suffer and be strong.

Such a young man will deserve to secure an excellent wife. He will seek her in the fear of the Lord and he will marry her in the same salutary reverence. And God will bless his search and bless his marriage—his days shall be bright with happiness, and his home shall be an abode of Christian peace!

great service to the Colony, in having large sums of money expended for different causes, whereas, before it was built all the "lame ducks" that would enter St. John's harbor were obliged to go to Halifax for repairs, causing quite a loss to many mechanics and others.

The merchants are getting ready for the seal fishery, the second industry of the island. The product derived from this industry forms one-eighth of the entire exports. At first this fishery was carried on by sailing vessels and boats, but some years ago steam was introduced, and very few sailing vessels are engaged at present, as the undertaking is rather too risky for small vessels. The steamers engaged at present are very strongly built in order to stand the pressure of the Arctic ice. These steamers carry from 150 to 350 men. They cannot leave for the ice-fields before the 10th of March, as this is according to law, and after a couple of weeks they return with as many as thirty to forty thousand seals. Each seal is worth nearly three dollars. The price has depreciated somewhat of late years, to nearly two dollars a seal less. One third of the entire voyage is divided among the men, the captain receives ten cents a seal, and the rest goes to the owner of the vessel. It is hoped that the seal fishery of '99 will be a great success.

A timely discourse was preached in the Cathedral at St. John's lately, by the Rev. E. Cooke, on the habit of cursing, swearing and blaspheming. He referred to the awful habit of profaning the Holy Name, all too prevalent among the youth of the city, and said it was enough to make the passersby shudder to hear the children profaning the Holy Name on the streets. He fittingly remarked that cursing and blaspheming are the vices of the 19th century, and it behooves parents, as well as setting a

good example, to check this terrible and growing evil.

The Rev. Andrew B. Jordan, a young priest ordained only nine months ago, died lately of consumption. The remains were brought to the Cathedral, where the office and a solemn Requiem Mass were offered for the repose of the young priest's soul. The funeral panegyric delivered by the learned and eloquent Bishop of St. John's, Most Rev. M. F. Howley, is well worthy of perusal as it contains many salutary lessons. His Lordship spoke as follows:

My dear Friends,—It would seem that it is expected of me to say something on the sad and solemn occasion which draws us here to-day around the bier of death. And yet it is difficult to find words in any way fitting to express the feelings which will fill our souls at such a time as this. The thought of death, and the sight of a dead body at any time is not a pleasant one. Indeed, few there are so callous of heart as not to feel a shudder pass through their frame at the sight of a dead body. To see lying there before us, stark and calmly in death, one who a short time since stood radiant with life and beaming with love and sympathy, whose warm hand grasped our own in the grip of friendship, whose eye looked intelligence to our glance, whose whole frame throbbled with a responsive greeting, but who now sees not our glance, answers not our word, returns not our caress. If such is the case, even of one who has filled up his life's career, who has lived his allotted course of years, and fought his fight through a long and honored life, how much more is it so when the iron hand of death is laid upon one like him who lies here before us to-day? A beautiful young life so full of promise, nipped, I will not say in its prime, but just in the budding of its spring-time—one from whom we expected much, and whom, in our poor blind way, we thought so necessary, so useful; for whose future we had planned out such good things.

Oh, my dear friends! It almost makes us cry out against God and accuse him of being hard and unjust. It almost makes us question the wisdom and the mercy of God, and rise up in rebellion against His cruel decree. It is for this reason our Holy Church has chosen for the chant of her funeral dirge those weird and woeful words of the Patriarch Job, which we have just recited in the office for the dead. Words in which the holy soul poured forth the bitterness of its sorrow: words of intense agony. "Oh, why," cries out the holy Job, "Why was I ever born! Would that I had been consumed, that eye might not see me. Let that day perish in which it was said, A man is born. Let it be buried in darkness and let not light shine on it. Why was I not carried from the womb to the grave?"—Job, 12-13, etc. But then we are told that in all these things Job sinned not by his lips, nor spoke any foolish things against God (Job, 22); and hence when his wild complaints almost reached the point of imprecation or blasphemy, his great faith and his great patience conquered, and in subdued tones of plaintive wailing he calls on God to shorten his time of trial. "My soul is weary of life" (Job, 3) he cries, "Thou hast made me as clay, and thou wilt bring me to dust again. Shall not the fewness of my days be ended shortly?" But, my dear friends, let us turn now from these heart piercing strains to the sweeter and more consoling words of the wise man which will shed a ray of light, spread a balm of peace over our wounded souls. "Is it not hard," we feel ourselves asking, "that one so young should be taken?" The sacred Book replies (Wisd. IV-8): "A venerable old age is not that of a long time, nor counted by the number of years."

"A spotless life is old age." If such be the case, then well may we say that this young priest, whom God has called away, has lived to a ripe old age! "Being made perfect in a short space, he fulfilled a long time," (IV. 13.) His was indeed a pure and spotless life. As far as our poor way of counting goes, it is easy to tell the story of his life. As a child he displayed a disposition which rendered him dear to all who knew him. In his school-days he was a model of all that a boy ought to be—meek, but spirited; humble, but upright; bright, intelligent, studious, cheerful, obedient to his superiors, but withal manly and honorable. Many of his companions surround his bier to-day. They are going forth upon the world full of ambitions and aspirations, and high hopes of future things; may God grant them success, but let us hope that the thought of the early death of their once bright companion may be a salutary influence to them; the thought that from his home beyond the grave he is not forgetting them, but praying and pleading for them.

May this thought strengthen them in the hour of trial and temptation! His early school-days were spent in the walls of old St. Bonaventure's, and it is pleasing to see that the old traditions and hallowed memories of former students are cherished and kept alive in the hearts of the boys of to-day, as is shown by the beautiful wreaths of flowers so touchingly placed upon the coffin as an offering from the dear old Alma Mater to its distinguished alumnus.

When the time of early youth began to dawn and the decision of a profession in life was to be made, there was no delay no hesitation. The young Andrew was marked out for the priesthood from his infancy. The signs of his vocation to the sanctuary were unmistakable, and he was sent by my predecessor to the renowned college of All Hallows, Dublin—a college that has given so many worthy priests to the Church, both in our own diocese and in foreign missions. Knowing, as I did, his brilliant talents and his beautiful disposition, I decided to send him to Rome, to the centre of Catholic faith and religion, so that he might there drink in that spirit of ecclesiastical fervor which permeates the atmosphere that surrounds the Vatican. I wished that his soul should be adorned with every quality that goes to make up the perfect priest and model ecclesiastic. I knew that the beauty of church liturgy, there seen in all its full and perfection, the grandeur of her noble music, for which he had such talent, the depth and height of her sublime theological science: all these I knew would be absorbed and assimilated by his receptive soul. But, alas! I fear I counted too much on him. I thought too little of the inscrutable designs of God, who had decreed to take him to Himself. I recked not of the fell disease which was silently ravaging his delicate frame and which was destined so soon to claim him for its prey.

Just nine short months ago he was ordained in the Church of St. John Lateran's at Rome—the Cathedral of the Pope, the Mother and Mistress of all Churches, of the city and of the world: (Omnium Ecclesiarum, Urbis et Orbis, Mater et Magistra). He celebrated the Holy Mass at the shrines of the Apostles and the tombs of the saints. Of his arrival here in August last and his long illness, borne with such edifying patience, you are all aware; to his heartstricken parents and family our hearts go out in deep and unspoken compassion. They hoped to see him work out a long and fruitful career among the faithful of his native home, and looked on him as the light and prop of their declining years; but it was not to be so. He never had the consolation of administering the Sacraments to the dying or shriving the soul of the sinner. But there is still much praise and thank God for. Those hands of his on which the sacred oil of Unction is yet scarcely dry, have held in their embrace the living body of his Saviour. That tongue has pronounced the awful words of Consecration—dread words which cause the angels to tremble and the very portals of heaven to quake. Those sublime words which bring down from His Heavenly throne the Eternal "Word made Flesh," the Redeemer of the world and place him upon the altar, renewing again, though in a painless and unbloody manner, the ineffable sacrifice of Calvary. And those lips, now cold in death, have been empurpled with the chalice of His Precious Blood; and that heart has been filled by His sacrificial presence. By faith in the communion of saints, we believe that he will look down upon us still, especially upon those young priests, the companions of his student days, who counted on working side by side with him under the sweet yoke of the Master, for many years. He will be with them in spirit, and will guide and sustain them in their labors. Bear him forth then, dear friends; lay him beneath the consecrated sod, beside the row of noble pioneer priests who lie tranquil after their labors in their silent graves at Belvedere. The spotless snow will weave a silvery pall well fitting his pure young soul. And, while his body rests within the tomb, his bright, unsullied soul will join the band of "The Virgins who follow the Lamb whithersoever he goeth," (Apoc. XIV. 4.) Bear him forth and place him in the tomb, where we ourselves must one day follow, and may he rest in peace until the trumpet sound shall call him unto his judgment.—Amen.

### LE COURRIER DU LIVRE.

We acknowledge the receipt of the January issue of Le Courrier du Livre, a monthly devoted to Canadian history, archaeology, Bibliography, numismatic, philately and book-plates. It is published in the French and English languages, and is the official organ of the Literary and Historical Society of Quebec, one of the oldest societies of the American Continent.

The January issue contains the following interesting articles:

A song written the 1st January, 1776, the day after the attack of Quebec by the Rebels.—The Plains of Abraham.—Journal of Col. Rudolphus Ritzema (continued)—Chronicle and Comment: Literary and Historical Society; Provincial Museum for Ontario; Canada Weather in 1777; Origin of Envelopes.—Notes and Queries French Fort at Prairie du Chien; Portrait de Nicoit; Sister St. Henry; First use of Wood Pulp in paper manufacture; Francois Bigot.—Bibliographie: Canadien-Americans; Publication Diverses.—Annual Reports of the Literary and Historical Society of Quebec for 1892, 1893, 1894 and 1895.

## ODE TO ST. ALOYSIUS.

HENRY M. LACEY.  
St. Laurent College, '99.

O holy youth! from thy first hour Thy steps were e'en on holy ground, Thou ne'er didst feel the Demon's power, Nor feared his legions raging round.

A guileless tongue and gentle heart, Unstained by sin to thee were given; With things of earth thou hadst to part, For all thy thoughts were fixed on heaven.

Patron of youth! thou too hast known The dangers that beset our path, We cannot safely walk alone But Thy sweet name protection hath.

Angelic youth! at whose blest birth Bright choirs of heavenly spirits thronged, How great the day which gave to earth, A treasure that to heaven belonged.

## PUBLIC BATHS IN BOSTON.

Josiah Quincy, Mayor of Boston, lectured to a large audience at Cooper Union recently, on "The Free Bath and Gymnasias of Boston." He said: "I attribute to the public baths in my city a tremendous influence on conditions, sanitary, social and moral. Since the institution of free baths in the European cities the improvement worked in these points has been remarkable. Here in America we are about four hundred years behind the times in this regard."

"However, foreign cities may differ otherwise from ours, the social life is everywhere pretty much the same and a wide foreign experience shows these public bathing establishments to be beneficial in a large degree. "In England where the example of the old Romans was followed, the first public bath was built at Liverpool in 1794, and since that time the good results shown by that experiment have induced many cities to follow the example. A great part of the work of this character has been done within the last half of this century, so after all, this country, considering its newness, is not so far behind."

"We have reached that stage when we are ready to take up that problem and we move so rapidly here in the United States that we may reasonably hope, in view of our present start, to be able to show good results within the next ten years."

"For a few years after our public baths were introduced in Boston, we remained without any winter facilities. But it soon became evident that public bathing was quite as necessary at one season as another, and we have now gone far toward acting on this knowledge."

"We have accomplished good results of late by separating the public administration of the baths from other departments of the city government. It is, in my opinion, just as necessary considering the amount of practical good done, to have a department of public baths in every city of the Union as to have a department of parks or highways or of schools."

"In the European cities to-day it is the custom to separate the administration from other bureaus of public work, and it has been found that operations are thus carried on more economically and satisfactorily."

"In Boston we have to-day twenty-three public bathing establishments to a population of about 540,000. The number of bathers during the last year was 1,900,000."

"These figures prove very conclusively to my mind the existence of a public demand for free baths. This vast number of bathers is just about treble the number who made use of the same facilities the year before. In the interval we have made a great many improvements in our system, providing towels, and a greater number of bathing suits and establishing shower baths in the different bathing houses."

"The people lost no time in taking advantage of their opportunity. The

expense to the city for all this was about \$38,000, paid mostly in salaries, and the average cost of each bath was about 2 cents.

"When we consider the incalculable benefit to the public. I believe that this money was a tremendous factor in the development of the health and morals of Boston."

"The notable feature of it was the large patronage of the children. It kept them from mischief and provided a splendid form of recreation of those who would otherwise have been in idleness during the three months in which the schools are closed."

"Last year we provided one novel feature. It was a course of education in swimming. This is not down in the school course of other cities. We had teachers in eight or ten different parts of the town and as a result about 3,500 children were taught to swim. The chief instructor is Peter McNally, who swam the English channel and performed other notable feats."

"The interest in this swimming course among young men and boys was widespread, and justified the introduction of the idea."

"It is just as important to the building up of a character that a man should have reasonable hours of recreation as it is that he should work. To the persuasion of this idea many foreign municipalities have acceded by building public gymnasiums, which formed social centres and added greatly to the healthful character of the inhabitants."

"Boston already has a large public gymnasium in its eastern section, and it has done so much good that new ones are being rapidly built in all parts of the city."

"I believe that no better expenditure of money can be made than for this purpose, and that the policy will receive due recognition with the growth of the social consciousness of the people of the cities."

## THE DEADLY CIGARETTE.

The Ontario law prohibits the sale of cigarettes to boys under 18 years. Constable Graham was the prosecutor recently, of two parties charged with the violation of the act. A. L. Pinard of King Street, pleaded guilty to selling cigarettes to Eugene Leonard.

"I plead guilty, your Worship," observed Mr. Pinard. "I keep all kinds of tobacco for sale, but some times it is not very easy to tell the ages for many boys look as if they were 18, who are perhaps not."

The Court imposed a fine of \$10 and \$2.

Chas. Lebert, grocer, of Bathurst street, was up on a similar charge. When the father was absent the son sold cigarettes to Joseph Dussault, who is under 18. The same time was levied as in Mr. Pinard's case.—Ottawa Free Press.

We all know, if we are lonely and unloved and unattached, whatever our other triumphs may have been, that in the nearest true home circle there are men and women more blessed than we. It is in these simple joys of a sound body, an alert mind, a warm and generous heart, that the delight and the poetry of life resides and it is in the beautiful men and beautiful women and beautiful children, who feel this delight and live in this poetry, that the wealth of this world is to be found.—Richard L. Olney.



Most women approach the critical period of motherhood for the first time with a sense of dread and foreboding. The ruthless hand of death should snatch them away and leave a little darling motherless. But no woman who fortifies herself with the strength-giving power of Dr. Pierce's Favorite Prescription need feel one instant's misgiving about either herself or the prospective little one.

This matchless "Prescription" will give her exactly the kind of healthy vitality she needs and at the time she needs it most. It will give elastic endurance to the entire delicate organism involved in motherhood. It will make the coming of baby absolutely free from danger and nearly free from pain. It will insure the baby's start in life by imparting, through its influence upon the mother, that sturdy infantile vigor which gladdens a mother's heart. It is the only medicine which can be implicitly relied upon for this purpose; and the only remedy expressly designed by an educated, experienced physician to give perfect health and strength to the delicate, special organism of women.

Mr. Joseph Ramsey, of Williams, Colleton Co., S. C., writes: "I have been using your medicine for some time and am happy to say that they have done all that you claim for them. I think they have no equal in the world. I would advise all women while in a delicate state to use Dr. Pierce's Favorite Prescription. It shortens the time of birth and makes the labor easier. My wife was the mother of five children and she suffered almost death in the birth of them until this last one; the time of birth was short, and labor easy, from the use of Dr. Pierce's Favorite Prescription."

Dr. Pierce's Common Sense Medical Adviser used to sell for \$1.50, now it is free. It tells all about the home-treatment of ordinary diseases. Several chapters are devoted to the diseases of women. For a paper-covered copy send 3¢ one-cent stamps, to cover cost of customs and mailing, only to Dr. R. V. Pierce, Buffalo, N. Y. Cloth binding, 50¢ stamps. "Favorite Prescription" can be obtained in any good medicine store.



## Talks to Catholics On Association Work.

Some time ago, we pointed out that one of the most serious considerations which the Irish Catholic of Montreal should lay to heart, when looking forward to the future, should be the question of the concentration of influence and energy, as regards association work.

Right Rev. Bishop Watterson, in the course of a recent interview with a representative of a newspaper referred to this subject among other questions which are of particular interest to Catholics speaking the English language, especially during these days, when the general tendency seems to be in favor of multiplying the number of Catholic organizations.

His Lordship said:—  
"There is a great difference between a Catholic Society and a society of Catholics," he said. "A number of Catholics may band together for some lawful temporal purpose, without having any distinctive Catholic feature in their organization. There are other societies which in their purposes and rules combine the two ends of religious profit and material advantages. As long as they are faithful to their first and more important object and upright in the prosecution of their second, they deserve the name of Catholic, and as such they can receive the approbation of the Church."

"To be Catholic societies and merit encouragement as such, they should never hide their Catholic character or try to keep it in the background. I do not mean to say that the Church never gives her blessing to things which in themselves are even primarily and principally intended for our temporal benefit. On the contrary, she often does, provided that the temporal ends be made conducive to the eternal, and in order that greater freedom from anxiety about our worldly interests or the welfare of those who are dependent on us may give us more time and opportunity to attend to the one thing necessary."

"But such societies of Catholics are not always Catholic societies. The Catholic associations which have the benevolent or insurance feature attached to them are good and praiseworthy in themselves, but, in my opinion, there are too many of them. If these we have could only be welded together in such a way as to make two or three good, strong societies with a healthy rivalry between them it would be much better for them as an insurance investment and in every other way. A great deal of energy, it seems to me, is frittered away in the multiplication of societies, and in giving approbation to some promising new one that has now and then sought recognition, I have always hoped that it might perhaps be the one that would little by little, absorb a number of the others and leave us at last 'the survival of the fittest.'"

"There is also in practice the danger of turning the principal thing in a Catholic society into the mere accessory and the accessory into the principal. As they are sometimes conducted the temporal is liable to absorb the spiritual, or the religious element becomes a mere invisible gas, for the inflation of the material balloon. The higher ends are in danger of being sacrificed to mere worldly interests. The closer their relations with the Church and their pastors the less the danger is, and the more good of every kind our Catholic societies can do, and, happily, many of them do much good, both to their own members and others also. I like to see them carry a stiff Catholic sail, but at the same time for their security they must have plenty of good, solid Catholic ballast. I am proud of being a Catholic myself, and as their leader I like to see them also proud of their religion and faithful in the practice of it and courageous in the upholding of its principles, and I rejoice to say that many of them are very edifying in these respects."

"In this connection let me say that there are some non-Catholic societies which, because they are not nominally condemned by the Church, like to parade themselves as quasi approved by her in order to attract Catholics to them. Sometimes they are quite indignant because the Church will not give them recognition or conform herself to their regulations on certain occasions. The Catholic Church is older than all other societies, and she will bide when they pass away. She will not change or modify her discipline to suit the ideas of every ephemeral society that springs around her. It would not be convenient, nor could she do it in the most of cases without the sacrifice of principle. A safe rule for Catholics is not only not to belong to any society that is condemned by the Church, but not to join any that is not positively approved by her. Many of them have

rituals and religious services which no Catholic can take part in without an abandonment of religious principles.

"Some time ago it was telegraphed over the country that Rome had changed her attitude towards the Masonic societies in so far as to concede Catholic burial to the bodies of Catholics who died as members of these societies. No bishop has heard of any decision from Rome to that effect. The Apostolic Delegate, Monsignor Martinelli, has publicly denied the existence of such a decree. There was no change of attitude. The statement was false in every respect."

Rev. Father O'Boylan, of Newark, touched upon the same question recently, at the obsequies of one of his parishioners. Father O'Boylan is reported to have said:—

"Seeing that I have permitted the German Benevolent Society to come to this funeral with their badges on," said Father O'Boylan, "there will be certain members of the congregation who are members of other non-Catholic societies, who may ask why I make an exception in this case. To such I answer: Because it has been represented that this society is neither secret nor sectarian. As long as there is no religious ceremony or test as long as there is no ritual which opens and ends with prayer; as long as there is nothing in a benevolent or insurance society that will make it different from a purely secular or business society, then it is not sectarian, and I or any member of my congregation can belong to it."

But whenever an oath binding to secrecy and blind obedience, together with a ritual of any religious rite, are essential parts of a society, it becomes both unlawful and contrary to the conscience of a Catholic to belong to it. It is a sect. When a man says he believes all religions are good he either means what he says or he does not mean what his words imply. If the former, then in his eyes the religion of the Mohammedan, the Jew, the infidel, the spiritualist, the Christian scientist, the Mormon and all others are as good as that religion founded by Christ. If the latter, what does he mean? Believe me, my friends, the Catholic who pretends to be an honest member of his Church and is ready to take part in any other religious ceremony is not to be trusted. No, the true Catholic, even to save his life, much less to gain the esteem of some men, will not compromise one jot or tittle of his holy faith under any plea in the name of benevolence or otherwise. Trust that man who is candid and firm in his religious convictions. He will not be the less charitable and benevolent because he fears God and obeys his conscience, but on the contrary, he will be all the more faithful and trustful to every principle that goes to make the family happy and the State prosperous.

"And while I am speaking on the subject of societies, let me briefly state what the Catholic Church objects to in benevolent societies."

"First. She forbids any of her members to take an oath unless there is a sufficient cause for taking it, and that it be ordered by lawful authority, or required for God's honor, or for our own or our neighbor's good. The chief requisites in these conditions are (a) the sufficient cause; (b) ordered by lawful authority."

"Second. She forbids any of her members to participate in any form or practice of worship unless such as she approves of by the Pope, by legitimate councils or bishops in union with the Apostolic See."

"Benevolent societies of whatever name, no matter what they pretend

### FRIENDS PREVAILED

**A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.**

TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bloody attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. E. F. PAINE, Degrazi Street.

**Hood's Pills** cure Liver Pills; easy to take, easy to operate. 25 cents.

# MRS. L. EMOND.

Sick Fourteen Years—More Than Half the Time in Bed—  
Now She is Well Again, and Tells How Other  
Women May Regain Their Health.

The following story is truly pathetic. Fourteen years ago (in 1884) a woman was sick with womb trouble. The trouble went on from bad to worse. Such diseases never did and never will cure themselves. As the days pass the pains and weakness increase. Finally comes the collapse. The patient goes to bed. Here she still grows worse. Finally she drags herself from bed and totters around on her feet in an effort to forget her agonies. She reads in a newspaper about a marvelous medicine. She writes for advice to famous specialists. Then she recovers her health completely. Just think of those needless years of torture! She could have been cured in 1884 just as well as in 1898. But read her own words.

Mrs. L. Emond, 2106 Joseph street, Brighton Park, Chicago, Ill., writes as follows: "I had womb trouble for fourteen years. My left side ached terribly, and so did my heart. More than half of the time I had to stay in bed, but especially for the last two years. My sickness was much worse toward the end, and I could not sleep and could not rest in bed. I spent my nights in walking the floor, trying to forget that I was suffering so much. I wrote your specialist, received a long letter in reply, followed his advice, and today I sincerely thank him. To him I owe my cure, for his good advice and special treatment he sent me, together with Dr. Coderre's Red Pills, completely cured me. I am also glad to give my testimony, in order to help other sick women." (Signed) Mrs. L. Emond.

2106 Joseph street, Brighton Park, Chicago, Illinois.



This is not a single instance where Dr. Coderre's Red Pills for Pale and Weak Women have brought about a cure for womb trouble. It is only one of thousands. Don't you see in the papers, day after day, the pictures of different women, together with their own stories of recovery? Dr. Coderre's Red Pills cure every kind of female trouble. They are unequalled for a girl as she goes through the period called puberty. They are a positive regulator of the menses. They are an absolute cure for leucorrhoea, or whites. They strengthen the delicate supports of the womb and overcome prolapsus and bearing-down pains. They banish

headache, nervousness, sleeplessness by giving vigor and tone to the feminine organs. They regulate the digestion and enrich the blood, thus curing pimples, blotches and ugly complexion. The pills are much easier to take than liquid medicines, and they cost only half as much. They can be carried about, and swallowed without attracting attention.

The best way for sick women and girls to do is to write to our famous specialists for advice. This is given absolutely free. No local physician has had so much experience as our specialists. Personal consultation and treatment can be had at our Dispensary, 274 St. Denis street, Montreal.

Dr. Coderre's Red Pills are widely imitated. Beware of all red pills sold by the dozen, the hundred, or at 25 cents a box. They are worthless imitations. Get the genuine at all honest druggists. They have them—always fifty Red Pills in a box for 50 cents, or six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world. No duty to pay.

Dr. Coderre's Red Pills, at 50 cents a box, last longer than liquid medicines costing \$1. They are easier to take, more convenient to carry, and they cure. Under no circumstances take anything which is said to be "just the same" or "just as good" as Dr. Coderre's Red Pills. It is not so. It is false. There is nothing like them made. No one else knows the formula. Address all letters to The Franco-American Chemical Co., Medical Department, Montreal, Canada.

### CUSTOMS REGULATIONS AT NEW YORK.

What are our customs officials trying to do, anyway?

The American returning from Europe now shudders as he approaches his native land, in dread of the ordeal he must undergo at the hands of the dignitaries who first compel him to make a sworn statement as to what he has got and then formally proclaim their belief that he is a liar by ransacking his trunks.

This is a vexation of old standing, and it has been intensified by the Dingley provision that no one may bring home more than one hundred dollars' worth of foreign goods, even personal wearing apparel without paying duty on it. Every one who pays a dressmaker's or tailor's bill knows that it is impossible for the business man, student or tourist who has been abroad any length of time to keep within such a limit even if he entered the port with no clothing except that upon his back.

It seemed as if nothing more annoying and mortifying than this rule could be invented; but it is a mere trifle in comparison with the new regulations which will go into force beginning next Wednesday, February 1. At present the incoming passenger makes a general declaration as to whether he brings with him anything that is dutiable and whether he has wearing apparel bought in excess of one hundred dollars in value. Under the new orders the passenger is expected to state in detail every article of foreign origin, from a matchbox to a fur lined coat and when his statement of the cost does not tally with the inspector's estimate the article will be turned over to another official for appraisal.

This impossible task is being undertaken by Collector Bidwell under an order of Assistant Secretary of the Treasury W. B. Lowell, which directs that when baggage "is found to contain articles purchased abroad which have not been declared by the passengers they shall be described on the back of the baggage declaration by the inspector and submitted to the appraising officer, and the inspector will be held responsible for failure to find and report such articles regardless of their value." On their very face such instructions are absurd and absolutely impracticable. When a big liner comes in with hundreds of w-to-do cabin passengers, each one provided with a number of trunks, fancy the inspectors writing out in the rush of arrival a description of every trivial article—"regardless of their value"—they may find in even a single trunk of the thousands to be examined!

The mere promulgation of such a rule renders it necessary to engage a new corps of inspectors and appraisers, giving more "patronage" to the bosses and entailing additional expense upon the people; but it is impossible to believe that any serious attempt will be made to put the regulations into effect. It would be necessary to have hundreds of inspectors and appraisers for every big steamship that arrived, and to detain the passengers indefinitely while lists of matchboxes, button hooks, and the thousand and one trifling objects accumulated by every traveller or resident abroad were being writ-

ten out and the articles appraised.

The whole scheme is nonsensical and should be abandoned. At the time when the Dingley law has proved a pitiful failure and when our own manufactured goods are being exported in unprecedented volume to every corner of the world the formulation of such instructions, the only effect of which is to inflict annoyance upon American men and women, is peculiarly well, to say the least, peculiarly out of date.—New York Herald.

### ANOTHER KIND OF EXPANSION.

Under the caption, "Trusts," the Providence Visitor makes the following observations:—

Of the making of trusts there is no end. Last week it was announced that certain Boston financiers are making arrangements which will enable them to control the forty concerns throughout the country devoted to the manufacture of writing paper. Forty-two millions worth of securities will be issued. The manufacturers of enamel coated ware have also organized themselves into a trust with a capital stock of fifty millions. They assure the public that the step is taken in the interests of economy and that no increase in the price of goods is contemplated. A gigantic gas combine to control natural gas, illuminating gas, and electric light properties and franchises in Ohio and Indiana, has also been organized with a capital of sixty millions. The interests involved are stupendous. These things are an unpleasant feature in our industrial development, and ought in the interests of public good to be stopped. It is quite true that the moment a monopoly raises the cost of its product above a reasonable margin of profit, rival concerns with less available cash, by selling their products at a figure below cost as long as may be necessary. No wonder the Socialists are active. The economic sovereignty of trusts bids fair to impose greater burdens upon the people of this country than is imposed by militarism on the nations in Europe.

### Paralyzed by Cigarettes.

Springfield, Mass., Jan. 27.—John O'Brien, of No. 165 Water Street, is suffering from a form of paralysis of the Springfield Hospital, caused by an over indulgence in cigarettes. His muscles are rigid and he can hardly move. He smoked sixty boxes of cigarettes while on a visit to New York, and during the time partook of no food.

When he told the house physician that he had no feeling in his lower limbs, tests were made by thrusting needles into them. He told the truth.—New York World.

You wonder at the folly of that rude and naked savage, who would barter a coronet of gold for small, worthless trinkets, and buy the wonders of a mirror, the tinkling of a bell, or the string of colored beads, with a handful of pearls, fit ornaments for a crown. Yet what is that compared with the folly of him who in exchange for the toys of the earth gives his soul?

Success comes to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, you will be surely benefitted.

### PROFESSIONAL CARDS.

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### LEGAL NOTICES.

#### NOTICE

Is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for an Act to incorporate "THE LAURENTIAN ASSURANCE COMPANY," for the purpose of carrying on the business of Fire and Marine Insurance, and having its chief office in the City of Montreal, in the Province of Quebec.

Montreal, December 20th, 1898.  
WHITE, O'HALLORAN & BUCHANAN,  
29-9  
Solicitors for Applicants.

DISTRICT OF MONTREAL,  
No. 2984.

#### SUPERIOR COURT.

Dame Annie Rebecca Barker, of Chambly Canton, in the District of Montreal, has this day instituted an action as to separation of property against her husband, James Gibson, Book-keeper, of the same place, and his Curator ad hoc William J. Pearson, of the City and District of Montreal, Merchant.

Montreal, 30th December, 1898.  
SICOTTE & BARNARD,  
25-5  
Attorneys for Plaintiff.

PROVINCE OF QUEBEC,  
DISTRICT OF MONTREAL,  
No. 1816.

#### SUPERIOR COURT.

Dame Ellen O'Brien, of the City and District of Montreal, wife, complainant as to property, of William Albert Arnold, commission merchant, of the same place, duly authorized to enter on justice, Plaintiff, vs. the said William Albert Arnold, Defendant.

An action for separation as to property has been instituted, this day, against the said defendant.

HONAN & PAINESEULT,  
12 Place d'Armes,  
Attorneys for Plaintiff.  
Montreal, 5th January, 1899. 27-5

### SURGEON-DENTISTS

Vulcanite & Aluminum Plate  
Bridge & Crown Work  
Gold, Silver & Enamel Filling  
PAINLESS EXTRACTION  
DR. J. G. A. GENDREAU  
Surgeon-Dentist  
20 St. Lawrence St.  
MONTREAL

DR. BROUSSEAU, L.D.S.,  
SURGICAL DENTIST,  
No. 7 St. Lawrence St.,  
MONTREAL.  
Telephone, 6201.

Your impression in the morning, Teeth in the afternoon. Slight, full gum sets; Rose Pearl (thick colored). Weighted lower sets for shallow jaws. Upper sets for wanted faces. Gold crown plate and bridge work, painless extracting without charge if sets are inserted. Teeth filed; teeth required in 30 minutes; sets in three hours if required.

### ROOFING.

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A Good Business  
In Roofing

Because we do good work. We sometimes make mistakes, but when we do we make things right. We'd like you for a customer.

GEO. W. REED & CO.,  
783 & 785 Craig Street,  
MONTREAL.

SPECIALTIES OF  
GRAY'S PHARMACY.

FOR THE HAIR:  
CASTOR FLUID.....—25 cents

FOR THE TEETH:  
SAPONACEOUS DENTIFRICE, 25 cents

FOR THE SKIN:  
WHITE ROSE LANOLIN CREAM, 25 cts

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122 St. Lawrence Main street,  
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EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of THE TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work. + PAUL, Archbishop of Montreal.

SATURDAY, FEBRUARY 4, 1899

THE PROTESTANT PRESS AND THE DOUKHOBORS.

When will English-speaking Catholics in this Province realize the hostility with which they are regarded and treated, either openly or insidiously, by the Protestant press? The "True Witness" has several times drawn attention to facts bearing on this point—facts proved by quotations from representative secular newspapers. And yet our people look calmly on, and continue to bestow their patronage to these same journals. A new and very telling testimony to the attitude of the Protestant press towards us is afforded in the manner in which a few thousand Russian Doukhobors, or "Spirit Wrestlers," immigrants have been received by the press. The Montreal "Star" has gone into hysterics over them. It sent a special artist to accompany them across the Atlantic, so as to draw sketches of a number of them, together with a special reporter to write up the incidents of the voyage, the history of the sect, their habits and other peculiarities. Other Protestant newspapers, like the Toronto "Globe," have gone almost as far; and gushful Protestant ladies of Toronto have been writing to the press letters by the score asking for money to make them comfortable, to help them to clear the land which has been given to them in Manitoba. The Canadian Government, even, has accorded to them special favors.

We ask our readers to consider candidly this question:

Would all this fuss, or one-hundredth part of it, have occurred if a hundred thousand good Irish-Catholic immigrants had come to Canada, instead of a few thousand Doukhobors? They know, as well as we do, that nothing of the kind would have occurred. These "Spirit Wrestlers" are warmly—nay, enthusiastically—welcomed by the Protestant press of Canada, because they have left the Greek Church, and have set up a sort of religion of their own. Here is what the Montreal "Star" says about them in a two-page article:—

"A new epoch in Canadian history was begun when the Beaver line steamship Lake Huron arrived in Halifax Harbor, Friday afternoon, a week ago, with the first contingent of the Doukhobor emigrants for the North-West. Two thousand Russian peasants there were, who like the Pilgrim Fathers left homes and native land because of religious persecutions. Like those sturdy souls, these Doukhobors came in sight of the land of promise and liberty chanting songs of thanksgiving. In more than one sense it was an incident of history repeating itself. The followers of William Penn fled from England to escape the persecution of a dominant ecclesiasticism and the tyranny of what they considered unjust laws. They left their native land to hew out of the virgin forests of America new homes where they could enjoy the free exercise of their religious belief without molestation. So also with the Doukhobors. The tyranny of the Czar of Russia, whose proclamation in favor of universal peace has scarce ceased to ring in the ears of the nations of the world, and the relentless persecution of a dominant church, has forced these simple Russian peasants to seek on the prairies of Canada the same liberty which was found two centuries ago in the forests of Pennsylvania, by those sturdy Quaker settlers."

The "Star" writer is all wrong. The Pilgrim Fathers left England on

account of religious persecution, it is true, but when they were well settled in the land of freedom, they themselves set up a system of religious persecution and tyranny more odious still than that from which they fled. Again they left good homes behind them, which cannot be said of the squalid Doukhobors.

Who and what are these Doukhobors? They are not Christians; they do not believe in God; they live in concubinage. The Protestant press does not, of course, put these things as plainly as the "True Witness" does. It seeks to gloss over their absence of any system of religion. They acknowledge "we are told," Christ's coming in the flesh, but chiefly in the spiritual "sense."

"Marriage among them is not regarded as a holy sacrament, and is accomplished merely by the mutual consent of the young couple. There are no marriage rites or ceremonies; the mere consent of the two and a promise to live together suffices."

"By the word of God" they understand the power of love."

We shall not be surprised if these strange people receive an annual grant from the Manitoba Government for separate schools.

ROMAPHOBIA.

In an age when so many new words are being invented we trust that we will be allowed to concoct one for ourselves. We have not been able to watch our friend the "Daily Witness" with the carefulness of a weather prophet, observing the atmospheric indications, but we feel confident that a very slight attention to the vagaries of our contemporary would enable to foretell the approach of its periodical fits of anti-Romanism. Judging from recent issues, and especially that of Saturday last, we would say that the symptoms indicate a bad attack of what we call Romaphobia. The "Witness" certainly goes out of its way to pick a quarrel of some kind. Last week we referred to its antics, such as metaphorically rolling up its sleeves, and assuming various pugilistic attitudes, notably in its "tread on the tail of your coat" article, of the coming struggle. We have no exact idea as to how long these spasms generally last; but we hope that the present one will soon exhaust itself.

That issue of last Saturday is certainly a characteristic one,—we mean characteristic of a Romaphobia attack. In the first place we are treated to an editorial on Catholic discipline regarding dispensations and impediments in the case of marriage. Obviously the writer has never read or heard much upon the subject; unless it be from pens and lips giving expression to as ridiculous contentions as those set forth by himself. In fact there is nothing in the article to refute; we merely refer to it as an indication of the fit being now on.

Then we are presented with a whole page, from the "Converted Catholic" consisting of a mass of clap-trap statements from the pen of a certain Father Augustine Baumann, now Mr. Augustine Baumann—who claims to have been a monk of the Passionist Order, and who wishes to let the world know "How Monks are Made." Possibly on the principle of "Le Roi est mort and vive le Roi," it has been found advisable to trot out some new specimen of the genius ex-priest, in order to keep up the humbug that has so long been carried on by various individuals. We have read Mr. Baumann's account of his vocation, his novitiate and his final profession; a school-boy would laugh at the nonsense contained therein, and any serious man would blush to accept the vulgarly expressed statements of that recent "convert."

The style is bad, the slang is indicative of the mental calibre of the author, and the whole composition is too childish to be accepted seriously by sane readers. Moreover, Widows, who flourished some twenty-five years ago in Canada, and who divided his time between various pulpits, has written the same stuff, but in a much more attractive form and with greater appearance of sincerity. We will have to watch the "Witness" during the coming weeks, or until the next change in the moon, for we are curious to learn all the symptoms of Romaphobia.

THE IRISH UNIVERSITY BILL.

Mr. A. J. Balfour, First Lord of the Treasury, has given the public a general idea of the character of the coming Irish University Bill. The London correspondent of the New York "Times" says that: "No statesman of Mr. Balfour's position has ever ventured to identify himself frankly and publicly with a proposal, whose reception by English and Scotch Protestantism is uncertain." There is no doubt that this measure will create unending discussion, especially in Great Britain; it is somewhat premature for us to enter upon any criticism, favorable or otherwise of the Bill. In fact

its details are necessary, in order to form a sane and reasonable judgment as to its merits, or demerits. We consequently reserve to ourselves the privilege of studying and commenting upon this important subject at a later date. In fact, the mere question of a Catholic University for Ireland opens up an unbounded field for discussion, and furnishes ample material for serious study. However, we may not allow this first and vague announcement of the measure to go past without pertinent reflection. Seventy years ago, after one of the most wonderful political struggles in history, the genius of O'Connell, supported by the unanimous sympathy of his fellow countrymen, succeeded in securing Emancipation. Who would then have been bold enough to predict that, before the end of the century, a British Government would offer to recognize the equal rights of Catholics in the matter of education. In 1863, in a private letter, the late Hon. T. D. McGehee predicted exactly what is now taking place. "If we live not to see it," he wrote to a friend, "our children shall. Catholic rights in Ireland will be fully recognized, a Catholic Irishman may be Lord Chief Justice of England; a Catholic University may flourish in Ireland, endowed by the British Government; and the laws governing the Irish people will be formed by legislators sitting in our Irish Parliament, similar to, or, anyway, not unlike the parliament that makes laws for Canadians."

So far nearly all these predictions have been realized. The University Bill, if carried, will fulfil the second last one; and we trust that before the twentieth century is very old, a Home Rule Bill will fulfil the last and most important of the prophet's predictions.

RITUALISTIC DIFFICULTIES.

The crash which seems to menace the Anglican Church, on account of the differences arising regarding Ritualistic practices has been for a moment avoided by the action of certain sections. Viscount Middleton recently presided at a meeting held at church House, Westminster, to protest against the Ritualistic practices and doctrines of the Church. A resolution was forwarded to the Queen praying Her Majesty to take steps "to prevent the reimposition of sacerdotalism on the country." It seems—at least to the Catholic—a matter of great importance, in as far as these movements indicate the certainty of one ultimate result—the return of thousands to the true fold. However, when we read all the vagaries of the anti-Ritualistic advocates we cannot resist a temptation to grow merry and to look upon the whole performance as a piece of fun.

When serious, learned, and we hope sincere men commence to brandish the fragments of their broken creed against each other, and to go into fits of insane perturbation on account of uncertain forms, ceremonies, or exterior signs of Christian worship, it is time to consider whether they are in earnest regarding the truth, or else merely actuated by an ignorant prejudice against a Church and a Faith which they evidently do not understand. The anti-Ritualistic body fears the Catholicizing of the Church of England by means of special vestments and special ceremonies, the Ritualistic body appears anxious to borrow as much as possible from the Catholic Church, and approach as near to her as is consistent with the retention of real Protestantism. It is our intention in coming issues, and in a few brief editorials, to sift this peculiar question and to analyze this strange situation. For this week, however, we will be content with frankly stating that the anti-Ritualists need have no fear that Ritualism in the Anglican Church can ever transform it into a Roman Catholic establishment. The forms are of little consequence as far as the reality of the Church is concerned. Not all the mitres, stoles, crosses, or even crucifixes that could be fabricated; not all the adoption of hymns, prayers, ceremonies, and forms imaginable; not all the imitations of confessions, communions, or even Masses could impart to the Anglican Church, or to any other one, a single note of Catholicism. As far as the Church of Rome is concerned, the closest imitator of her discipline, her forms, her external decorations is as far from the limits of her pale as is the distant cold, hollow sect that recognizes neither ceremonial nor system of worship, that has neither ritual nor sacrifice.

The Catholic Church of Christ can in no way and no degree abandon one iota of her teachings, nor can she accept aught that is not fully and unreservedly in accord with her faith. There may be degrees, grades, shades or whatever you choose of differences between the various other denominations; but none of them can approach or become part of the Catholic Church, unless by a complete abandonment of every principle of Pro-

testantism and an unreserved acceptance of all the Church's teachings. Therefore, as far as we are concerned, we have no interest in the quarrel, we are mere spectators; it amuses us somewhat; its serious side causes us to reflect. The result of our reflections shall be embodied in future articles.

SOME DUTIES OF PARISHIONERS.

Elsewhere in this issue we reproduce from the San Francisco "Monitor" an article on the predominance of women over men in attendance in the Catholic Churches of that city. While our esteemed contemporary's remarks are not altogether applicable to Montreal, there is still much to be desired in this respect in our city, especially on the part of the heads of households in nearly all the English-speaking parishes. There was a time, particularly in St. Patrick's parish, in the days of McGee, Devlin, Ryan, and other leading Irish Catholics, when the representative of the household, and nearly every one of its members, felt it to be a sacred duty to attend High Mass in their parish church; and, as a matter of fact, would not be satisfied that they had fulfilled their whole duty as Catholics unless they had done so.

We know that our people as a rule attend Mass on Sunday with commendable regularity; but at Low Mass, and not High Mass, and usually in churches other than their own. It is in this regard that they are blameworthy. The delinquents are not confined to any particular class of Catholics; they belong to every class.

Why do so many attend Low Mass? Because it is short; because it does not occupy much of their time. It is giving to God, grudgingly, the least possible service in the forenoon of one day out of the seven. When it is a matter of furthering their own worldly interests, how differently they act! No effort is spared, no sacrifice is considered to be too great to be undertaken, day after day, to accomplish their design of rising to higher positions in their special walks of life.

His Holiness the Pope recently pointed out to a deputation of Italian Catholics, the dangers of such a course of life. He reminded his hearers that when the abomination of desolation penetrated the Temple of Jerusalem a mysterious voice from Heaven cried: "God withdraws"; and he went on: The same terrible words are applicable to the soul occupied with worldly ambitions alone. See that by hearkening exclusively to the things of this world you lose not in the next; that while first here you become not the last hereafter.

Let any one visit our parish churches a few times during High Mass, and he will observe the same faces there, Sunday after Sunday. We have no hesitation in saying, that they are the faces of men who are models in their domestic circles.

The sermon delivered by the Rev. Father McAllen, S.S., of St. Patrick's Church, on Sunday last, touched upon some phases of this question.

May we not trace some of the causes of the difficulties to which we have alluded from time to time, arising from the lack of unity and fraternal sympathy amongst the Catholics of the English-speaking parishes of this city to a failure to appreciate the far-reaching influence and vital importance of family attendance at High Mass on Sundays.

We hope that these remarks will be productive of good effects. We feel certain that they will; for, as a father of a family said to the writer a few weeks ago, when paying his subscription to the "True Witness," "A Catholic paper is the best aid I have of training my children. It saves me a great deal of trouble." So it is also with attendance at High Mass. If fathers and mothers would take their children to High Mass on Sundays, they would find it very easy to train their offspring in the way they should go.

THE GAELIC LANGUAGE.

The organization of a Gaelic society for the preservation and perpetuation of the Irish tongue, is an event that is destined to mark an epoch in the history of Irish-Canadian patriotism. For years back great efforts have been made, in the Old Country to establish centres in which the language of our ancestors would be rescued from oblivion. The noble spirit which animated all these patriotic children of the "Ancient Race" found an echo, as it were, on the bank of the St. Lawrence. If we mistake not, it is now about twenty-five years since the Young Irishmen's Literary and Benefit Association, of Montreal, attempted a similar movement. Public lectures were delivered in the old Mechanic's Hall, and classes were or-

ganized, but the circumstances surrounding the Irish people in a new country, where so much energy had been devoted to the immediate demands of establishment, did not favor the continuation of an enterprise so patriotically commenced.

It was with no small degree of sincere pleasure that we noticed the fair promise accompanying the formation of a permanent Gaelic Society. The first meeting, held last week, was a guarantee of the Association's future, and an encouragement for all lovers of the dear old tongue. On that occasion, Mr. John Lavallee, the president, gave a lucid explanation of the workings of the organization, and St. Ann's talented member, Mr. M. J. P. Quinn, contributed most encouragingly to the success of the meeting. Mr. Quinn's able speech on the Gaelic language, and his present of several volumes of Gaelic literature to the Association, imparted a fine enthusiasm to the movement. This week, the second meeting took place; an eloquent address was delivered by Mr. E. B. Devlin; and the first evidences of a permanently founded organization were manifest. Amongst the many prominent Irishmen who took part in the proceedings on both occasions the names of some of the leaders in other societies indicate a general determination to carry the present movement to a success. Mr. Justice C. J. Doherty, presided at the second meeting and delivered a very enthusiastic speech. There is an idea abroad, especially amongst the people less familiar with Ireland, Irishmen and Irish affairs, that the Gaelic language is a dead relic of forgotten ages. It is old, no doubt; older than the round towers; it was old before the dawn of Christianity, before the Roman set foot in Britain, before Virgil wrote, before Homer sung. "Beyond the misty space of twice a thousand years," can we gaze and vainly do we seek for the time when the Irish tongue was not spoken. History knows not its origin; archaeology is too young to record its birth. Apart from its great antiquity, it possesses attributes that suffice to rank it foremost amongst the most expressive languages of the world.

It is a language of poetry, unsurpassed in its varieties of tones, and blendings of expression; a language of jurisprudence, as exemplified in the remains of Druid laws, that have been wrenched from destruction; a language of inspiration and sentiment, such as has never been employed by man to sway the feelings and guide the actions of his fellow man; a language in which an anathema is more terrible and a prayer more sublime, than even the speaker of it has any conception; a language that has been embalmed in a literature noble, elevating, rich, varied and often sublime. It is the language in which Christianity saved the West of Europe, when the night of barbarism was rushing over the east. In that language were preserved the remains of learning, of science, philosophy, literature, and even theology, when the hoof of the barbarian's horse was trampling the torch of European civilization. The revival of that language would be a fresh source of education; it would open out vast horizons before the students of the future; it would preserve the glorious heritage of Celtic learning and transmit the same from generation to generation, unto the end of time.

Success to the Gaelic Society of Montreal; to its founders and friends we say, in the fulness of our heart.

LOCAL NOTES OF INTEREST.

A magnificent altar of white marble which has just been erected, is the latest addition to the architectural beauty of St. Patrick's church. It is the generous donation of Mrs. Edward Murphy, and will be known as the altar of St. Ann. The beauty of its design is being greatly admired by all.

The annual exposition and veneration of the relics of St. Felix, martyr, the twelve Apostles, St. Patrick and all the saints named in the ecclesiastical calendar for each day of the year, commenced in the chapel of the Hotel Dieu, on Monday last, and will continue for eight days. The veneration of the relics takes place every afternoon at three o'clock, and the faithful are invited to attend. Several signal favors have been granted through the special intercession of St. Felix, whose relics enclosed in a wax figure are placed within the sanctuary.

Owing to the increase in the population of the North-eastern portion of St. Denis Ward, His Grace the Archbishop recently created the new parish of St. Denis, to meet the requirements of his spiritual flock. Pending the construction of a new church by special permission, a temporary chapel is situated in the upper part of the old municipal hall, where the first parochial Mass was

held on Sunday last, with becoming ceremony. Rev. C. St. Jean, the parish priest, was the celebrant, being assisted by deacon and sub-deacon. There was a large congregation present.

The trustees of St. Jean Baptiste Church, which was last winter entirely destroyed by fire, have made application to the Legislative Assembly in connection with the rebuilding of the church.

It also provides for the levying of an assessment of \$150,000 in capital, payable in fifty years, renewable every year and based on the valuation roll of the city of Montreal. The preamble further states that Messrs. J. Valliere, Jos. Lauzon, Edouard Roy, A. Germain, Onesime Martineau and Noe Leclerc are appointed trustees for the purpose of said assessments. The bill further provides that the trustees shall levy by assessment upon the immovable property of the Catholic freehold inhabitants of the said parish an annual sum not exceeding 15 cents per hundred dollars of the value of the property assessed, for a period of fifty years to provide for the payment of the capital and interest and the sinking fund of such capital, if necessary, of a loan, not exceeding one hundred and fifteen thousand dollars; the proceeds whereof shall be devoted to the rebuilding of the parish, parsonage, house, and dependencies and incidental expenses; provided that the immovables of the said freehold inhabitants shall be affected and that the said freehold inhabitants shall be liable only to the extent of the payments due on such assessment."

Mr. D. McDonald, road master of the Montreal Street Railway, received with the compliments of the United States Projectile Company Friday morning, a six-pounder projectile torpedo form, such as was recently used so effectively at Santiago, Manila and Havana. The projectile is nickel-plated, and can be used as a pretty paper weight.

St. Ann's Young Men's Society will give a very interesting entertainment at their hall on Tuesday evening, Feb. 13. The programme prepared for the occasion includes the best talent in the parish.

DEATH OF MR THOMAS HOCTOR.

Mr. Thomas Hoctor, son of Mr. Daniel Hoctor, of the firm of Thomas May & Co., passed away to his reward a few days ago, at the early age of 24 years.

Deceased was a general favorite in the circles of young men's societies. He was an enthusiastic member of the junior sections of the S. A. A. and great regret was heard upon all sides, when the sad news was announced.—R.I.P.

DEATH OF MR. JOHN McCAFFREY.

Trout River, N.Y., Jan. 31. Mr. John McCaffrey, a leading merchant of this place died on Sunday morning after a brief illness. He was widely known throughout the surrounding districts and highly esteemed for his great public spirit. In all matters appertaining to the parish he always took the most lively interest. He was trustee of St. Bridget's Church, and was known for his generosity to the poor. Great regret was expressed on all sides, when his death was announced.

The funeral took place on Thursday, the 31st, from his residence to St. Bridget's Church, where a solemn Requiem Mass was chanted at which Rev. Father Desjardins, P.P., officiated, assisted by Rev. Father Saurel and Rev. Father Armois. Rev. Father Blanchard, of Malone, N. Y., at the close of the service made a feeling reference to the generosity and charity of the deceased. The musical portion of the Mass was under the direction of Miss Mattie McDonald, of Malone, N. Y., and was in keeping with the occasion.

Rev. Father Quinlan, pastor of St. Patrick's was called away a few days ago to the bedside of his father, in Minnesota, who is, at the time of going to press, reported to be dangerously ill.

"Our Talks to Boys and Girls," edited by Mr. Thomas W. Whelan, are eagerly looked for every week by the rising generation.

The Catholic young man who walks towards the path of virtue, by directing his steps from going into dangerous places, his tongue from speaking foul and dirty language, and uncharitable conversation, his eyes from immodest gazes, his ears from hearing injurious language, and his hands from stealing, is the joy of a good home, the pride of the State, and last but not least, the glory of that Church whose light illumines the world over; and whose eyes are brighter than the noöday sun.



# LENTEN REGULATIONS.

We stated in our last issue that owing to the prevalence of "la grippe" in our midst, Archbishop Bruchési had decided to modify the Lenten regulations. The following letter has since been addressed to the clergy:—

"The health of a large number of people has been affected since the beginning of the winter by la grippe. This malady, as well as several others, are still prevalent almost all over the diocese. Under these circumstances, it has seemed to me that I should conform to the spirit of kindness and solicitude which animates the Church towards its children by lightening the severity of the Lenten regulations. By virtue of the powers conferred, regarding this subject, to the bishops of the whole world by the Pontifical Decree of 1892, I decree for the coming Lenten season the following discipline regarding fasting and abstinence:—

1st. The only days of fasting and abstinence during the whole of that period, including Holy Week, will be Wednesdays and Fridays of each week, as well as the Saturday of the Ember week.

2nd. On all other days the faithful will be exempt from fasting and will be permitted to eat meat at the three meals. This exemption from abstinence at the three meals extends even to persons who fast on the days on which fasting is maintained.

Nevertheless, you will understand, this lengthening of the ordinary rules of Lent, far from relieving the faithful from the obligation of doing penance during the holy period, must, on the contrary, render such obligation more imperative for everybody. I require you, therefore, to renew your zeal with your parishioners, in particular from the pulpit, and at the

tribunal of penance, to induce them to enter into the spirit of the Church, which requires that each Christian prepare himself for the Easter festes by a fervent imitation of Jesus Christ suffering and crucified.

Recommend to them to avoid sin, and its temptations. Entreat them to abstain from all worldly gatherings and from all amusements of a nature to turn them away from their duties, and throw them into dissipation. Advise them strongly to persevere in practice of offering up prayers, giving good example, practicing Christian humility and the giving of alms.

An aim which I particularly recommend among all others, because I am assured that it will be particularly agreeable to God is the aim in favor of the diocese works.

You will place a contribution box for this purpose in your churches and the same thing will be done in all public chapels and the offerings which will be voluntarily placed in them during Lent will be then forwarded to the Archbishop's Palace. This treasure formed by the alms of the faithful will be distributed by the Archbishop who has the supervision of so many works among the poorest, to works most deserving and for the benefit of poor seminarians. Use all your influence and all your resources to bring the faithful to appreciate the excellence of diocesan works, and also lead them to realize the obligation and holiness of the alms given in a spirit of religion and penance.

I remain very sincerely dear co-workers.

Your most devoted in Christ,  
(Signed) PAUL,  
Arch. of Montreal.

# NOTE AND COMMENT.

From time to time we meet with enthusiasts who glory in the career of the great Napoleon, and who never grow weary of reading and commenting upon every item of historic value connected with the eventful period during which the first Napoleon "rose and reigned and fell." We are not given to hero, worship, nor are we of those who can see nothing but grandeur, greatness and glory in the phenomenal career; yet there are few periods in the history of France—or that of Europe—more worthy of careful study.

Glancing back over the nineteenth century, which is soon to pass into the realm of history, we cannot but remark the very peculiar parts which Providence seems to have reserved, in that drama of a hundred years, for the Napoleonic actors. In view of recent events in France—events calculated to awaken the attention of Europe—we may be pardoned if we indulge in a little speculation. Not later than last week there was a somewhat serious rumor of an attempt on the part of Prince Victor Napoleon, to bring about a revival of Imperialism by means of a "coup d'état." In the discordant clashing of sensational reports, in the fever of excitement that various important events have stirred up, in the confusion of political interests and the uncertainty of national changes, there is nothing too wonderful for expectation, or too wild for romance in the sudden and frequent shiftings of France's administrative panorama. While allowing this rumor, to which many facts lend a color of possibility to go for what it is worth, we cannot help comparing the circumstances that surrounded Napoleon the First, and his career, with those that marked the appearance and disappearance of Napoleon the Third. The beginning of the present century beheld an officer of Corsica grasping Imperial power, carving a path to the throne with one hand, and holding the crown of empire in the other. The middle of the century witnessed the prisoner of Ham following the steps of the great "Napoleon," and, while moving in a less meteoric manner, taking possession of the same imperial throne, and relinquishing it, as did his ancestors, after a fitful term of power. Both sprang up on the ruins created by a revolution; both carried the ebb of autocracy to the very limit of its influence; both established order out of political chaos; both went down before the phantom of martial defeat—Waterloo and Sedan; both died in exile, and under the flag and protection of Great Britain.

Would it not be an extraordinary coincidence, and an evidence of how truly "history repeats itself," if, at the close of the same century, for a third time, a Napoleon were to extricate France from the dangers and turmoil of conflicting factions, to re-establish the imperial power and to pass away—as did the preceding leaders—when his mission of useful-

ness would be accomplished and before the evil consequences of his arbitrary power could be felt. We never reflect upon the life of the first Napoleon without having two expressions brought forcibly to our mind. Lamartine compared him to a flash of lightning, coming forth from the cloud of obscurity that overlungs the island of Corsica, and sinking into the cloud of oblivion that rests upon the island of St. Helena. And Charles Phillips, the great Irish-Protestant orator, addressing an assembly of Catholics on the subject of Napoleon, said:

"It is remarkable, that the last hour of his triumph and the first one of his decline was that in which he smote the Holy Head of your religion, and dared to raise the immortal Cross amidst his pestilential trophies." Less brilliant, less attractive, less wonderful, the career of Napoleon III. was in many senses not unlike that of Napoleon I. He, too, shot up from the convulsions of a revolution; he, too, silenced faction and restored order, by the imposition of his authority upon the nation; he, too, had his hours of weakness and infidelity, his moments of unjustifiable ambition; he, too, went down in the whirlwind of battle, and left behind him a page of national history that now reads like a dream.

Never were there more striking illustrations of the workings of Providence in the progress of nations. That Almighty Power, which reaches from end to end, which whets the sword of justice, nerves the patriot's arm, and guides the prophet's pen, rises up instruments, at will, for the punishment or for the reward of nations; and when these instruments have fulfilled the duties for which they were destined, or turn against the source of their strength and triumph, the same Omnipotent Power snaps them as a reed and hurls them back into the obscurity out of which they had been drawn. Alone, of all the powers that the earth has ever known, of all the governments that time has witnessed, of all the instruments that God has chosen for His great ends, the Catholic Church has weathered the changes of centuries, resisted the temptations of power and success, conquered the obstacles to its progress and expansion, and has remained unchanged and unchangeable, like the last mountain of a deluge, amidst the crush and fall of empires, kingdoms and republics.

A week ago last Sunday, the Rev. J. F. Gorman, rector of Grace Church, Ottawa, delivered a remarkable sermon on the Mother of Christ. He spoke of her as she is considered by the Anglican and by the Roman Catholic Churches. The sermon was remarkable in more sense than one: the reverend gentleman paid a beautiful tribute to the virtues and grandeur of Mary, he even quoted the angelic salutation in which she is hailed "blessed among women," he spoke

of Christ as "the Son of man," he proposed the Virgin Mother as a model of womanly purity and loveliness of character. We have called this tribute a remarkable one; it becomes more so when we discover the same preacher, in the very same sermon, attacking the Catholic Church on account of the special veneration she has for the Immaculate Mother. There are three errors—each a most glaring one—expressed or illustrated in that sermon. Firstly, the refusal of the title "Blessed" to Mary; secondly, the denial that she is the Mother of God; thirdly, the assertion that Catholics worship her. Here is a field for a hundred articles; we will only briefly touch on each of those points in order to indicate the glaring contradictions that Protestant precept and Protestant practice present.

Firstly: Why not call her "Blessed?" We know not; it is an enigma, as far as we are concerned. Rev. Mr. Gorman acknowledges the Angelic salutation: the gospel, on which Protestantism exclusively founds its claims, puts emphatically on the lips of Mary the words that "henceforth all generations shall call me blessed." Last Christmas we noticed that in two-thirds of the services held up on that great day, in Protestant churches, the "Magnificat" was chanted; and part of that glorious hymn, which is in itself a part of the gospel, declares: "ecce enim et hoc beatum me dicent omnes generationes." ("For behold from henceforth all generations shall call me blessed."—Luke, chapter iv. 48.")

Why then refuse to her the title of "Blessed?" They call her the "Holy Virgin"; the one expression is not more wonderful than the other. If there be a difference it is in favor of "Blessed," because the Scripture in no place declares her to be "Holy." The only reason apparent for such a contradiction is that the Catholic Church uses the very expression authorized by Holy Writ; only a spirit of contradiction could dictate the refusal of a specially authorized title.

In the second place the Protestant teaching denies that Mary is the "Mother of God." It cannot be that these good Christians deny that Christ is God, or that she is His Mother. There must be some other reason for such an absurd contention. Rev. Mr. Gorman calls Christ the "Son of man"; so he is; he has said so Himself; he spoke of His Father in Heaven, then declaring Himself to be the Son of God; He spoke again of Himself as the "Son of man," when he had not whereon to rest His head. If then, on the human side, and through the human maternal status of Mary, Christ is the "Son of man," of necessity she must be the "Mother of God." otherwise there were two Christs, one human and the other a Divine Being. In other words to refuse her the title of "Mother of God" is tantamount to a denial of Christ's divinity, and we do not think Rev. Mr. Gorman would like to go that far.

The third accusation, that of Catholics paying divine worship to Mary, has so often been refuted that we cannot understand any educated and honest man pretending to believe in it. Catholics venerate her; but they pay divine tribute to Christ, and to no creature. We worship the Queen; we worship our parents; we worship great and good men, that is to say we venerate them; but we do not adore them. To God only does the Catholic pay the tribute of adoration. The only act of religion that constitutes in itself and by itself the very essence of adoration is the sacrifice; of all the Christian Churches the Catholic alone has perfect adoration, for she alone has a sacrifice. It is the absence of that great essential in all the branches of Protestantism that causes them to fail in any attempt to comprehend the difference between the veneration of the Saints, the worship of the Mother of God, and the adoration paid to God.

In learned, sincere and religious men this persistence in "hearing false witness" against the Church can only be attributed to blindness; otherwise it would be due to a spirit of pure contradiction.

## MR. STENSON, M.P., ON AGRICULTURAL MATTERS.

St. Ferdinand, Jan. 30th, 1899.

Mr. T. Stenson, M.P., gave a very pleasant surprise, to his many friends and admirers in this place when he arrived here last night, to give a lecture on agriculture in the large hall of the College. He was accompanied by Dr. Dechene and Mr. P. McFarlane, who also addressed the people on the same subject. The great popularity of Mr. Stenson, together with his well known capacity as a lecturer brought a large audience.

Although the weather was intensely cold, there were several hundred persons present, many of whom came a long distance. All went home well satisfied with what they had heard about agriculture. The farmers of this place who are for the most part very prosperous and highly intelli-

gent, feel greatly honored to feel that a gentleman of Mr. Stenson's position should take interest in this work, and give them sound advice as to what they should do to succeed well.

## DOINGS IN SOCIETIES.

A large and enthusiastic meeting of Branch No. 10, C.M.B.A., (United States and Canada), was held in their hall on Wednesday evening, when the following officers were installed for the current year by Grand Deputy Meek:—

Pres., Thos. F. Mace; 1st Vice-Pres., P. Morninge; 2nd Vice-Pres., Rf Bishop; Fin. Sec., A. Duggan; Rec. Sec., J. Melver; Asst. Rec. Sec., J. Holland; Treas., C. J. Flanagan; Mar. J. Corbett; Guard, J. Dwyer; Trustees: M. Barry, J. Morgan, M. J. Walsh, J. J. Holland, and T. P. Mace. Fin. Com.: D. P. Flanagan, J. Dwyer, and M. Barry.

Delegates to Advisory Board: P. F. Mace, A. Duggan, and P. Morninge. The reports of the various committees showed the Branch to be in a flourishing condition, with a good balance to its credit in the bank, and a steady increase in membership during the past year.

At a subsequent meeting resolutions of condolence were passed to the wife and family of our late Bro. Denis Barry, conveying to them the deep sympathy of the Branch in this their sad bereavement.

In the death of Bro. Barry, this Branch has lost an earnest and untiring worker, and his family a kind affectionate father and husband.

The regular fortnightly meeting of Div. No. 1, was held in their Hall, No. 5, Place d'Armes sq., on Wednesday evening, Jan. 25th, a large attendance of members being present.

The following resolutions of condolence were unanimously adopted in memory of our deceased Bro. Denis Barry:

Whereas, it has pleased God in His infinite wisdom to call from our midst, our worthy and beloved brother Denis Barry, on Sunday, Jan. 22, 1899.

Whereas, by the death of our esteemed Brother, Division No. 1, A. O. E. U., has lost one of its most beloved and respected members, and his family a most loving and kind father, therefore be it resolved, that while we bow in humble submission to the will of our Heavenly Father; we nevertheless mourn the loss of an endeared and worthy member, and earnestly pray to the Most High for the eternal repose of his soul, and sincerely condole with his family in this their sad bereavement.

Resolved, that the charter of our Division be draped in mourning for the period of thirty days, and that these resolutions be spread on the minutes of our meeting, that a copy of the same be transmitted to the family of the deceased, and published in the "True Witness."

At a recent meeting of the St. Mary's Conference of St. Vincent de Paul Society, Mr. D. Murney, the able secretary, made a feeling reference to the death of Mr. Thomas Gaynor, a staunch member of the Conference ever since its formation. Mr. Murney referred to the great generosity of the deceased, his many endeavors to promote the prosperity of the parish, and his patriotic aspirations for the cause of Home Rule. He closed by moving a resolution of condolence with the family. Mr. John Morley, the esteemed president of the Conference, seconded the resolution, and said by the death of Mr. Gaynor, the parish had suffered a great loss.

A resolution of condolence was also passed to Mr. T. A. Johnstone, who had suffered the great loss of his only daughter.

## PERSONALS.

Mr. Thomas Wall, well known in connection with the various athletic associations of Montreal, and for many years city traveller for Frothingham & Workman, has been appointed Canadian representative of the well known American dealers in athletic equipment, Spalding Bros., of Chicago, New York, and Philadelphia. Mr. Wall enjoys the reputation in local circles of being one of the ablest drummers. He is thoroughly reliable and full of energy. That Spalding Bros. have made a good selection seems to be the opinion of the large circle of Mr. Wall's in Canada. The "True Witness" wishes him great success in his new sphere.

Mr. Alcide Chausse, architect, of this city, has been admitted a corresponding member of the National Society of Architects of France and the Central Society of Architects of Belgium.

Mr. Michael F. Sheridan, a stalwart worker in the Knights of Columbus, and for some time past associated with Mr. James Bamford in the insurance business, in this city, was

made the recipient of a novel testimonial in the form of an address and a Klondike outfit a few days ago, preparatory to his departure for the great gold district, where he is going in company with his brothers Thomas and William.

Sometime ago another brother, Mr. Phillip Sheridan, advocate, also of Montreal, received the appointment of Crown Prosecutor for Dawson City.

The Hon. John Costigan was at the St. Lawrence Hall yesterday.

Sir John Bourinot, of Ottawa, was a guest at the Windsor during his visit to the city.

Lady Laurier, who was the guest of Mrs. J. P. B. Casgrain last week, returned to Ottawa.

Mr. R. E. Ogilvy, manager of the Lunifer Prism Company, returned from New York and Philadelphia, where he went in the interest of his Company.

Mrs. Shaughnessy entertained a party of ladies to a very recherche luncheon last week. The ladies who were invited to partake of the dainty repast were: Lady Laurier, Mrs. J. P. B. Casgrain, Lady Van Horne, Madame Louis Frechette, Mrs. G. W. Stephens, Mrs. Thompson, Mrs. Ogilvie, Mrs. Playfair, Mrs. James Ross, and Mrs. Gordon Strathy.

Mr. J. T. Dillon, chairman of the Board of City Assessors is now convalescent, and expects being able to attend his office within a few days.

Miss Margaret Dee has arrived from Detroit to enjoy some of our winter pleasures, and is the guest of her cousin, Mrs. John Dwyer, 38 Shuter Street.

Among the Americans who are visiting here at present is Miss Smith, sister of Judge Smith, of North Tonawanda, N. Y., who is the guest of Mrs. P. Reynolds.

Mr. Justice Curran has just recovered from a severe attack of "la grippe." He was confined to his room for more than a week.

The theological students of the Grand Seminary, have not escaped the epidemic of "la grippe," which is so prevalent in the city; and quite a number have been attacked by it. The following are at present confined to their rooms in the ecclesiastical infirmary of the Hotel Dieu:—Messrs. Gibbons, Whelan, Barry and Cavanaugh.

## PROF. DE LABREOLLE'S LECTURE.

The lectures on French literature which have been delivered for some time past in Laval University by Professor P. de Labreolle have become an established and highly acceptable feature in connection with the season's instructions, and the one given on Monday evening by the learned professor, was no exception to the general rule. The subject selected was "The Martyrs" of Chateaubriand, reference also being made to the author's travels from Paris to Jerusalem. The connection can be established from the fact that, Chateaubriand undertook this journey in order that he might become familiar with the appearance of the country which was to be so beautifully and vividly described in "The Martyrs."

The Martyrs was written said Monsieur de Labreolle in order to demonstrate the theory so dear to Chateaubriand's heart, viz, the superiority of art and Christianity. The great author took particular pains to make this work a "chef d'œuvre" imposing upon himself seven years of hard labor and study, and bringing the greatest possible care to the preparation of its pages. Chateaubriand's purpose was to give a salutary lesson to his readers by comparing Christian and pagan civilization to the profit and glory of the former. This, M. de Labreolle said, was an admirable subject when one realizes the several realities which are hidden under these two words, "Christianity and paganism."

Then, the professor proceeded to analyze "The Martyrs." He read some of the first passages. The description of the country surrounding Naples; the visit of Eudore to the Catacombs, which is one of striking beauty and elegance; the battle of the Romans and the Francs; several quotations from the epics of Virgil; and finally the tragic and pathetic scenes attending the death of Eudore and Cymodome in the Roman Amphitheatre. Nothing in fact is more beautiful than those which are called Chateaubriand's most beautiful pages. No one can understand or realize the almost incomparable beauty of the French language, without reading these splendid pages of Chateaubriand. Although M. de Labreolle appeared to be a warm admirer of "The Martyrs" he however, found some defects. He found in the first place, that the constant imitations of the epic poem of old gives to "The Martyrs" a character somewhat fictitious and insincere, and secondly, the

rise of the marvels of Christianity by which Chateaubriand transformed religion into a storehouse of accessories. In fact Prof. de Labreolle opines that the only marvel which is rightly applicable is the one which Corneille presents to us in "Polyeucte," viz., the mysterious and supernatural influence which acts upon the heart. For this reason the lecturer said that "The Martyrs" was more valuable on account of the details than for its "ensemble." As for his travels, all who have gone over the same route signal the wonderful precision with which Chateaubriand speaks of what he saw during his journeyings, while the humor of his recitals are likewise much admired.

M. de Labreolle announces that his next lesson will be the last on Chateaubriand, and that it will take place on the 15th of the month. The public lecture to be delivered Feb. 8, will be given by Mr. Rodolphe Lemieux, M.P., who will treat "The English Parliament under George III." Prof. W. C. Kitchin, of the University of Vermont, was present at M. de Labreolle's lecture.

## A GLANCE AT EUROPE.

The conciliatory attitude of France gives ground for hope that the Newfoundland shore question will be amicably settled, on a basis of mutual concession. Canadians would be glad if such a solution were reached soon, as it is this French shore difficulty which constitutes one of the great obstacles to the ancient Colony's entrance into the Canadian Confederation.

There is some discussion in legal circles at Her Majesty's unusual course of raising the retired octogenarian judge, Sir Henry Hawkins, to the peerage. Only two other instances have occurred in this century where a judge of his position on the bench, have been similarly honored, one of them being an Irish judge. His retiring allowance, too, is large—\$17,500. Sir Henry—as he will be called until he selects his title—embraced the Catholic faith a few months ago. A writer in the "Outlook" says of him:—

How deny his great merits, his remarkable personality? He is best summed up as the strong man of the Bench; his body was strong, his mind was strong, his will was strong, and all of him, as far as work goes, as strong to-day as ever. He did yeoman service in the Tichborne trial. As junior to Lord Coleridge, he was against the claimant in the civil case, and led for the Crown in the subsequent trial of Orton for perjury. The report of that mammoth cause celebre occupies some seven thousand huge pages of print. In comparison with others, Sir Henry was brief; his opening speech fills three hundred pages, his summing up five hundred. He missed nothing, he threw up word after word, he had all those complicated facts at his finger ends; his must have been the greatest burden, yet the weight of part of that business, men thought, killed the late M. Justice Bovill, and fatally injured the constitution of the late Lord Justice Bowen, then a junior. All this is long years ago, and the other day Sir Henry, his eightieth birthday well behind him, was sitting at Assize day after day till well-nigh midnight, receiving with smiling indifference the angry protest of leading counsel. A strong man, indeed!

Replying to a letter from the well-known Irish barrister, Mr. J. R. O'Flanagan, the historian of the Blackwater, offering to introduce him to the scenery of the Irish Rhine, as that river is called, should he visit Ireland, Sir Henry in a kindly note says he only wishes he had been with the English Lord Chancellor when he paid a visit to Mr. and Mrs. Flanagan.

Apparently, neither England, nor Germany, nor Russia itself, nor the fallen Italian statesman, Crispi, believes that Russia's disarmament proposals will amount to anything. England is building 119 new warships, from heavy battleships to tiny torpedo boat destroyers. The armored ships alone, numbering 28, will cost \$130,000,000. Germany and Russia are adding to their navies, and Crispi believes that a general war is more likely than a general disarmament.

The reputation of Paris for pure water is gone. M. Girard and Borda, director and sub-director respectively of the municipal laboratory, which analyses the water every week, while giving some encouragement to those who regard the Paris water with distrust, said the most serious thing at present is that the Avre water is contaminated by drainage, as is proved by bacteriological analysis, which has revealed the presence of the bacillus coli commune, which is found in the intestinal canal as well as a bacillus bearing some analogy to the cholera bacillus. Both of these, says M. Girard, are pathogenic bacilli that might cause the most serious disturbance in the system. At the same time, added, no trace of the typhoid bacillus has been found yet. A notable gathering will shortly be held in Paris. It will be a congress of Gaelic-speaking, Scotch, English-speaking Irish, Cymric-speaking Welsh and Breton-speaking Bretons.

Influenza, or the grippe, is assuming large proportions in London. About two hundred deaths have occurred during the past three months. Medical practitioners, however, deny that it is epidemic.



# RANDOM NOTES For Busy Households.

The Paris newspapers are astonished at the professions and industries in the United States now occupied by women. They declare that the day is not distant when all positions save those involving arduous toil will be filled by women. There were no women acting either as accountants or secretaries of firms and companies. There are now 43,071. In 1878 there were only 527 female doctors and surgeons; they now number 6,822, while in 1870 there were only seven women stenographers and typewriters. The number to-day is 52,000.

Flat dwellers will be delighted to learn that a German engineer has invented an artificial stone that is a non-conductor of noise as well as heat and cold. It is made of purified paper pulp, mixed with a number of other ingredients to harden it, and while it is as hard as stone it is much lighter in weight and inexpensive. A floor can be laid of this composition that effectually deadens all sound, or it can be used in partitions.

One person in six or seven whom you see as you walk the streets will die of consumption, remarks a well-known writer. Of these again fully two-thirds could be saved by prompt action, by proper diet and by exercise in the open air. If you have children with a tuberculous tendency, look after them in time.

The first rule for the treatment of the grip is: "Go to bed" and take a very nutritious diet, as far as possible liquid. A good many people fail to do this. These are apt to be the ones who have it hard and are long in recovering.

Nothing is so bad for a cough as coughing. In the later stages of a bad cold, coughing is sometimes a mere nervous habit and may be checked by reading a very exciting book or listening to music or by any means that causes temporary self-forgetfulness. A cough may often be partially checked by taking very long slow breaths, retaining the air long in the lungs.

The general health suffers grievously from neglected teeth. Decaying teeth cause a bad breath, and are a frequent source of indigestion and nervous disorders. The teeth should be brushed at least twice a day. If but once it should be at bed-time.

The proper temperature of hot drinks of any sort is from 105 to 110 degrees Fahrenheit. Greater heat is injurious to the teeth and to the stomach.

Drink all the water you want, summer or winter, if it is pure and not too cold.

Most people use too much salt upon their food. Moderation in the use of condiments is an easy rule of health. Too much salt prevents the taste, overworks the digestion and is bad for the complexion.

You can't condense an hour's exercise into half an hour. The best exercise is gentle and long-continued. Gardeners who do light work in the open air, are the longest lived of men.

The fear of appendicitis has killed more people than the disease ever did by causing them to give up eating fruit. Appendicitis is quite as apt to be caused by bread-crumbs as by grape seeds, and neither will cause it unless the person is predisposed to it.

Fashion has issued a decree that the up to date bodice shall button on the back. What woman or girl gazing on this latest creation of the modiste will not in fancy, afterward in reality, undergo all the tortures and gymnastic contortions of her early childhood, when her poor little arms had to climb up half way, then down the other half in the agony of getting her waist properly buttoned behind?

The new bodice is freakish enough to satisfy Dame Fashion for once, but not content with turning waist-down kindside foremost she must "do the same thing with the new skirt, and the edict has gone forth that this must be buttoned in the front.

This new skirt is cut to fit tight over the hips and down to the knees, flaring greatly from there down in Spanish flounce style. It may be fastened in three ways—either buttoned down the front to the flaring flounce or buttoned down the entire length of the left side seam, or else half way down on both seams.

When a baby comes to the house real happiness comes. The care and anxiety count for nothing against the clinging touch of the little hands and the sound of the little voice. The highest function given to human beings is bringing healthy, happy children into the world. Over thirty years ago the needs of women appealed to Dr. Pierce, now chief consulting physician to the Invalids Hotel and Surgical Institute, of Buffalo, N. Y. The result of his study improved by thirty years of practice is embodied in Dr. Pierce's Favorite

Prescription. It strengthens, purifies and makes healthy the organs distinctly feminine. It gives weak women the strength and health necessary for the production of healthy children and it makes the bearing of those children easy. It is sure to cure any weakness or derangement peculiar to women; stops pain, soothes inflammation, strengthens, purifies, invigorates.

St. Anthony Canadian Messenger in a recent number dwells upon some features of Catholic family life as follows:—

There are some who are disconsolate, from the beginning to the end of the year, at the spectacle of the faith that grows cold, of the morals which become corrupt, of the bad principles which are diffused around; and they moan for not being able to bring back society in the righteous path whence it diverts continually.... But what man could hope to convert all at once the world? Is it not rather by lonely individual efforts incessantly renewed that one may work for the good cause? It is no man's power to act at the same time in the five parts of the world, or even in all the parts of the province in which he lives. But, as a set off, every one may very well fight against one bad principle in the crowds he associates with, give the good example of a religious bearing in the Church where he hears Holy Mass, succour the miseries of a poor neighbor in his locality, admit in his house but irreprovable books and papers, abstain himself from encouraging dangerous theatres, in a word every one may show himself a true Christian in the details of his daily life, in the midst of his family and countrymen. All that is within every one's reach. Let every one put it in practice according to his means and it will be sufficient to cure society, no matter how sick it be, that is to render it more and more christian. That will be better than to grive to no purpose over the progress of evil.

We are coming back to chignons and nets in the spring, Mme. Rumor says, but yet not really the old fashioned chignon, for the hair is to be coiled in some distant fashion, braided or twisted up close to the head, not the English "bun" that hangs half way down the back. The net is to do duty as an ordinary piece of the head furniture to keep the stray locks in place. It is not to be a marked feature, like the brilliant Trelavny nets. The hair done on the top of the head is so much more comfortable for the summer that the low dressing will probably not prevail during the hot months.

The Rev. Lawrence C. M. Carroll, rector of St. Patrick's church, Jersey City, after complimenting the congregation at all the Masses on a recent Sunday for their liberality during the past year, made some remarks about the falling off in the number of marriages.

"I cannot account for the small number of marriages," said Father Carroll, "except by the fact that the war took from us many of our young men. I am afraid that our young women are altogether too stylish and expect too much. They want a house and lot and the house furnished before they will consent to marry. Their parents did not have all these things. I have been told that some of the young men and young women in this parish have been keeping company for from six to ten years. That is altogether too long. I hope the young men will take more courage on this question of marriage, and I also hope that young people will not try to be too well off before making up their minds to get married."

Kate Upson Clark in the January Woman's Home Companion, claims that most parents do not realize the gravity of the task of training their children or they are too lazy or incapable to attend to it. For young people work is all the exhortations in the world, useful as they sometimes may be. The first duty of the rich is to be industrious and to inculcate habits of industry in their children. If they are only taught to keep constantly busy in some useful and ennobling employment the chances of their evolution into honorable men and women are a million times increased. Awaken their intellectual curiosity. Study with them yourselves mothers. It is the parent who is usually best fitted to form the early habits of the child if he will only take the trouble to do it. The making of collections and the hardy study of almost any branch of natural history are likely to interest children.

In a short sermon on people good and bad, says the Home Journal and News, a mellow philosopher gives

utterance to some sound sense, and good advice which is well worth the perusal of all who enjoy an occasional feast of reason. This modest humanitarian, who fails to sign himself says:—

"Optimism and a faith in the world's goodness pays best. It is better to confide in your fellow men and get cheated out of your boots once in awhile than to distrust everybody and be forever on the lookout for rascals. The man who doesn't derive pleasure from the thought that the world is full of people as good or possibly very much better than himself is putting a very low estimate on the worth of humanity.

Men are made better by thinking that their fellow men are good. The man who thinks every one in the church is a hypocrite makes a sad mistake and one that must bring him much mental distress. It is pleasant to think there are thousands of good, true, sincere, earnest men and women who believe that in the church they are filling the highest and best purposes of their lives. Those who think everyone outside of the

church is a mean, wicked, dangerous person are also sadly mistaken. There are lots and lots of good people everywhere.

All things considered one citizen does not differ from another very much. He may vote with a different party in politics and believe in quite another creed, but in hope and fear, life and death, health and sickness, both have about the same purposes and aspirations. Their breasts are saddened by the same sorrows; their hearts beat high at the same good tidings. The love that binds the mother and the babe at her breast is universal and eternal. The fraternal bond of human affection between man and man was born long before creeds and parties were thought of. It will live after they have passed away. It pays to like people. It is no pleasure to think that all the apples in the orchard are sour. Let us not job-lot them. Let us believe they are sweet and many of them will prove to be so. We can at least enjoy thinking so until we know differently. Our happiness in life will depend upon the number of persons and things we like.

## OUR CHILDREN AS JUDGES.

Our sophisticated minds can hardly realize the unprejudiced, "at first hand" impressions of young children, and it would doubtless be a book of amazing revelation which should record in any ordinary family the thoughts of these children about their parents.

A busy matron, full of affairs, running hurriedly back to her interrupted work, encountered her five-year old girlie at the head of the stairs. The brown eyes were very serious and inquiring. "So you forgave Mrs. Timmins, mamma; I saw you kiss her good-by."

Astonished at the child's evidently anxious mood and solemn little address, she said hastily: "What in the world do you mean, Rosa? I have nothing to forgive Mrs. Timmins."

"Oh! but you were so angry, when she came, and I heard you tell auntie that she was tiresome and very annoying and that you had no time for her long visits, and I heard you speak so nicely when she went away and tell her to come in whenever she could, and then when you kissed her I knew you were not angry any more."

Kisses in nursery-land meant repentance accepted and the seal of full forgiveness, and Rosa's heart, troubled for her irritated mother, felt that now she had come out into the "clear shining" of peace, and that her visitor was assailed of all her sins. Over the nursery mantelpiece was an illumination:

"Truth before all things." Mamma's cheeks glowed with an unusual flush as she re-seated herself at her desk, and said to her sister: "Children do think the most extraordinary things."

The whole category of our small or great inconsistencies passes before this unimpaired jury. They listen with eagerness to whatever reveals to them the realities of life; they are intensely interested in what makes known to them the aims and purposes of their parents. They weigh the meaning of words and turn them over and over in their strangely acquisitive minds, trying to gather what the true import is.

The most loving and careful tuition as to what is true or charitable, or honest, is as nothing before the influence of our petty treacheries to our social affiliations and our joy over a keen bargain. The triumph of the man who rehearses to his wife how he "got the best" of his fellow-struggler in the transactions of the day, sets a fair-minded boy wondering in a very curious fashion as to what that sort of success means, and if he loves his father, he assures himself that it must be right and a fine thing to take advantage when the opportunity arises. No need to warn Tom Jones that the arrow he has chosen is not straight nor to tell him of the danger of a stumble on the track: "He ought to use his eyes and look out for himself."

Not seldom do we lose that love which is the innermost craving of our lives, that half adoring love which some few mothers win from their children, because they have unconsciously tested our largeness of heart and sincerity of word and deed toward others, and found us wanting. The life of the world, the measureless something which we call social obligation, "so tends to 'make-believes' of every sort, that we continually offend their unsophisticated ideas of right and wrong, and without formulating their decisions, they no longer look to us as fulfilling their ideas of honor and truth.

Especially injurious to our children's respect for us is the detection that we live beyond our means, that we are trying to appear to have what

we have not, and that to do this, we are willing to buy what we cannot pay for. The boy whose eager ambition reaches out for further educational advantages, which he is told that his father cannot afford, has his own ideas of the costly decoration of the dinner-table and the magnificent gowns in which his mother sits at its head. The girl who knows that her ball dress represents a merchant and a dressmaker unpaid is not satisfied by the notice its pre-eminence beauty won from the reporters in the public press, nor is her mother as dear to her as if she had denied her the luxury she could not afford.

If we can win the belief of our children in the practical reality of our principles, that the laws we make for them are obeyed by us because we believe they are right, we have done more to win a lasting affection than if we indulged their wildest whims at the cost of their respect.

Manoeuvring of all sorts is instinctively abhorrent to normal, right-minded children, and they are very shrewd in their discernment of it. They find it more trying to have been enjoined than to have been obliged to do a thing because it is right. And insincere speech is a very thin disguise to their clear-eyed perception, whether addressed to themselves or others.

Many a young girl of twelve or fourteen, called to the drawing-room to see some interested visitor, has returned to the school-room with very confused thoughts as to what her mother meant by saying all those delightful things to the ladies she had just met, when she had so often heard her say she disliked or disapproved of them. The sense of weariness often precedes emancipation and "coming out" into the place and privileges of the world; already it seems too great a toil to be so un-real and so untrue to her convictions as her mother has to be.

Unloving hospitality is also a source of wonder to children. What is it all for, this beautiful and laboriously prepared entertainment of folk who are neither friends of the heart nor closely bound in any way? "We really must ask those people to dinner" has a strange meaning which they cannot puzzle out. The discussion of weakness, the folly, and the bad form of the guests so honored, after all has been done that money and skill can devise to gratify their eyes and their palates, does not make it easier for an honest boy and girl to understand and trust their parents implicitly.

Our children ought to act upon us as extraordinary promoters of nobility of character: to be, as it were, detected by them in doubtful purposes and unworthy efforts for unworthy ambitions is a terrible loss and humiliation. To have them dependent upon us for amusements and enjoyments and indulgences may give us a certain ephemeral hold upon them, but they should be to us as an infallible test of the purity of our intentions and the spotlessness of our endeavors. What would they feel towards us if they realized that they were screwing and pinching and turning and twisting to seem to spend \$2,000 a year when we have but one? What would they say in their hearts if they knew that we were toiling day and night to appear intimate with this or that great man, simply because of his money and the power it gives him to lavish in his entertainments?

"Behold, we count them happy who endure," said one who knew the joy of self conquest, and children brought up in homes where they are sharers in self-denial because it is right not to have all they want get ten times more pleasure out of life than if they were shut out of their father's strug-

gles and left to wonder at the strange incongruity between their indulgence and the importunate calls for payment at the door.

Family life ought to be one of open confidence between parents and children on points affecting the family income and the general good, and to let the youngsters stumble on the fact that they have no right to what they enjoy, is not only to wound their own self-respect, but to lower father and mother to a place from whence they must needs pity them.

The definition of all the vital points of noble character is puzzled out by boys and girls through the conduct and the speech of the elders of the family. If small deceptions mark the mother's daily life, they become to them the standard of the easily sliding scale which shall weigh how much truth is required in their daily lives. If the laying bare of our neighbor's shortcomings and sins is the theme for piquant conversation at the dinner table or around the evening fire, respect dies in their hearts for some one, it may be for the wounded neighbor, it may be for ourselves,

The dress and bearing of mature women greatly affect their sons and daughters; she has lost what the world's wealth cannot buy back whose son has found an artificial color on her cheek, or regretted that his mother's dress was more costly and fashionable than decorous. The daughter who has detected in her mother's manner the craving for compliment and admiration for any other man than her father has been robbed of more than a principality, and can never be as tender and trustful of her sex as before.

Childless men and women are to be honored in unusual degree who, for one another and themselves, hold to the highest standards of life and character. The limpid, steadfast gaze of a child's pure eyes is a defence against the lower temptations of our natures; the confiding caress of a proud son is an armor against the folly to which thoughtless vanity so often tempts a careless pretty woman.

Beside the coffin of a mother who had lived out more than ninety noble years, her children stood and looked at her unwithered, calm face, and "called her blessed." "She never thought an evil thought, nor spoke an untruth in her whole life," said one, with trembling lips, as he bent over her. Looking at the still dignity of her fine presence, commanding even in death's rigidity, her descendants took account of themselves, questioning if they were living up to her standard. It must be a terrible experience to see the last of father or mother and long to blot out the record of their influence. To have the light of a home go out with clouds of regret and sad remembrance, hindering love, is one of the most tragic of human vicissitudes.—New York Post.

## HAPPINESS OF CONFESSION.

"What a pity," said Mr. Maynard Childs, of the U. S. Hospital Corps, on the morning that he made his first confession recently in Washington, D. C., "that so many people cannot realize the happiness of Confession."

Mr. Childs is a convert, who was received into the Catholic Church while he was stationed at Fort Myers.

He has found out by actual experience that the Sacrament of Confession as practiced in the Catholic Church, is a comfort and encouragement. It gives the repentant sinner assurance of forgiveness, direction to avoid further transgressions, and advice for the practice of virtue. It brings peace to the sad soul. It bestows grace. It infuses detestation of sin and a firm purpose to lead a Christian life.

Confession is one of the masterpieces of God's mercy.—Catholic Columbian.

## WHY HE BURNED HIS TOBACCO.

W. S. Holmes, a dealer in smokers' articles in Danville, Ky., writes to the local press as follows:—

I burned my tobacco and cigars because I saw people come in the store every day and spend their money for it when their wives and children were suffering for the necessities of life. I saw others, who had means, spending their money for it when they could put it to some better use. I saw the filthiness of its use, as the choppers besmeared all around them, spitting out their amber, and with their old pipes, cigars and cigarettes, until oftentimes it had to be said: "You may be a Christian but you smell like the devil."

I saw it brought disease of different kinds upon the human system, one of my customers telling me just be-

fore the stock was condemned to the flames. My doctor says I have one of the worst cases of tobacco heart."

Nearly all my customers said it was a bad habit, but one from which they had no power to free themselves. I did not want to be a party to these evils and hoped my action might save some of the young men from starting on a downward course.

## Society Meetings.

### Young Men's Societies.

#### Young Irishmen's L. & B. Association.

Organized April 1874. Incorporated, Dec. 1876. Regular monthly meeting held in its hall, 8 Dwyer street, first Wednesday of every month at 8 o'clock. Officers: President, J. J. O'NEILL; Secretary, M. J. POWERS; all communications to be addressed to the Secretary, 8 Dwyer street. Delegates to St. Patrick's League: J. J. O'NEILL, W. J. Hinchy, D. Gallery, Jas. McManhan.

#### St. Ann's Young Men's Society.

Organized 1885. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, at 2:30 p.m. Spiritual Director, REV. P. S. FERRIS, C.S.S.R.; President, JOHN WHITTY; Secretary, D. J. O'NEILL. Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

#### Ancient Order of Hibernians.

DIVISION No. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and L'Arraive streets, on the 2nd and 4th Friday of each month, at 8 p.m. Officers: ANDREW DUNN; Recording Secretary, THOS. N. SMITH, 68 Richmond street, to whom all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and B. Connaughton.

A.O.H.—Division No. 3. Meets the 2nd and 4th Monday of each month at Hibernia Hall, No. 242 Notre Dame St. Officers: B. Wall, President; P. Carroll, Vice-President; John Hughes, Fin. Secretary; Wm. Rawley, Rec. Secretary; W. P. Stanton, Treas.; Marshal, John Kennedy; T. Ervine, Chairman of Standing Committee. Hall is open every evening (except regular meeting nights) for members of the Order and their friends, where they will find Irish and other leading newspaper files.

A.O.H.—Division No. 4. Meets the 2nd and 4th Monday of each month at Hibernia Hall, No. 242 Notre Dame St. Officers: P. J. Tomlitt; Treasurer, John Traynor; Sergeant-at-arms, D. Mathewson, Sentinel, D. White; Marshal, J. Geehan; Delegates to St. Patrick's League, T. J. Donegan, J. P. O'Leary, J. Geehan; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 1113 Notre Dame street.

## C.M.B.A. of Canada, Branch 26

(ORGANIZED, 13th November, 1883.) Branch 26 meets at St. Patrick's Hall 52 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any other desired information regarding the Order may communicate with the following officers: MARTIN EAGAN, President, 577 Cadieux St. J. H. FEELEY, Treasurer, 719 Sherbrooke St. G. A. GADBOIS, Fin. Sec., 511 St. Lawrence St. JAS. J. COSTIGAN, Secretary, 325 St. Urbain St.

## Catholic Order of Foresters.

### St. Gabriel's Court, 185.

Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and L'Arraive streets. M. P. MCGOLDRIK, Chief Rangor. M. J. HEALEY, Rec.-Sec'y, 48 L'Arraive St.

### St. Patrick's Court, No. 95, C.O.F.

Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 p.m. Chief Rangor, JAMES F. FOSGATE, Recording Secretary, ALEX. PATRICKSON, 197 Ottawa street.

## Catholic Benevolent Legion.

### Shamrock Council, No. 320, C.B.L.

Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 p.m. M. SHEA, President T. W. LESAGE, Secretary, 447 Berri Street.

## Total Abstinence Societies.

### ST. PATRICK'S T. A. & B. SOCIETY.

ESTABLISHED 1841. Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. REV. J. A. MCGILLIEN, Rev. President; JOHN WALSH, 1st Vice-President; W. P. DOYLE, Secretary; St. Martin Street. Delegates to St. Patrick's League: Messrs. J. H. Feeley, M. Sharkor, J. H. Kelly.

### St. Ann's T. A. & B. Society.

ESTABLISHED 1863. Rev. Director, REV. FATHER FLINN; President, JOHN KILLFEATHER; Secretary, JAS. BERRY, 119 Quebec Street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 p.m. Delegates to St. Patrick's League: Messrs. Killfeather, A. Rogers and Andrew Galtier.

FOR Crochets, Bonds, St. Anthony's Medical Public Chaplet of St. Anthony and Cancelled Postage Stamps, write to Agency Bethlehem Apostolic School, 153 Shaw street, Montreal, 6-Nov-98

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The "True Witness" is the best medium of education for Catholic young men and young women. Heads of households should subscribe for it.



# FRED'S LITTLE DAUGHTER.

BY COURTESY OF SARA TRAINER SMITH.

## CHAPTER II.

The one who was least interested in the question was Katharine herself. After the terrible ordeal through which she had passed on the first morning, the relief and security of Captain Ramsey's kind protection and the loving sweetness of pretty Mrs. Ramsey's reception and care were all such as a baby needed in her first grief. She had not fully awakened when the Captain laid her on the bed beside the sleeping boy. Mrs. Ramsey had so hurriedly abandoned in the shock of remembering Katharine, but had smiled drowsily and sweetly in his face, and turned on the pillow to the unconsciousness of a child's healthy sleep after excitement, from which everything had hitherto guarded her.

Mrs. Ramsey watched that sleep anxiously and was at her side the instant she awoke with such soothing and gentle gaiety as could only encourage forgetfulness, and Katharine met every advance with her usual happy disposition. A child of little more than five years old learns to remember only by losses, and Katharine had never before missed from her short life anything that she valued. At first she was moderately shy but pleased, and gradually grew well acquainted with Mrs. Ramsey and the baby. The Captain coming in later, heard a gay little laugh. He was startled but relieved—immensely relieved.

"A mere baby, thank God!" he thought. "It is better so. She will never suffer as she would have done had she been older. Every one must be kind to an orphan. And such an orphan as this!

He went up the stairs almost eagerly and light heartedly to pet her, for in his secret heart he had been dreading so much sorrow as he had seen that morning.

But, when the twilight brought bedtime to the nursery, came the memory of it all—the sights and sounds she could not have been spared the day before, of the early, lonely waking in the empty house, of the long day without the dear playfellows, and, above all, of the bedtime romp and chatter with the beloved "farder" and "mudder," so mysteriously absent. All broke with an overwhelming force upon the little, happy heart, and the outcry could not be hushed.

"Oh, my mudder, my dear mudder! Please tum, mudder!" she wailed, standing in the middle of the room with expectant face towards the door. "Mudder, if you'll tum, I won't be naughty—not never!"

There was an effort, heroic and pathetic to the lookers-on, to check his sobs, and even to smooth the face into a trembling smile. The little hands were tightly clasped, and the little bosom heaving under the restraint. "Mudder don't like tryn," she said, apologetically to Mrs. Ramsey, whose own cheeks were wet with tears. "But, oh!" with a sudden recurrence of her woe, "she's been so long! An' I do want her!"

"I know you do, darling!" was all Mrs. Ramsey could say. How was she to ever soothe or coax such real and comfortless sorrow as this?

But, little by little, a word and a soft caress, a close clasp and a gentle assurance of companionship through the night, and, finally, the suggestion of pleasing the dear mother by that good behavior the little one seemed to have clearly before her as her rule of conduct, brought peace to the troubled soul.

"An' farder, too," she said half jealously. "Farder is more sorry an' more sorry when the children is bad. Farder is dood."

"Yes, darling, he is. Every one knows that. And Katharine will be good, I am sure, so that father and mother shall be pleased."

"Yes," with a long, quivering sigh. "An' you, An' him. Mudder said if I be dood, everybody loves me. I will be dood—in a minute."

It was a struggle of one year's older and far wiser, and it was victorious. "I am dood now," she said, looking up with a smile. "Put me in bed, an'—you tan tate the light away."

Mrs. Ramsey lifted her tenderly to the white nest and covered her with a mother's touch. From the pillow came softly as she was leaving the room the plaintive voice once more: "If you will tise me—like mudder, I toud make believe. An' if he would tise me like farder, farder always does."

Mrs. Ramsey turned back. She could kiss the little anxious mouth, but she could not speak—not even when she stood at the Captain's side in the cheerful front room below and

he looked up to ask if he could do anything? When she could answer him, it dimmed his eyes. Poor little thing! Almost reverently he bent over the pillow, and with a prayer for the dead farder and a promise to him surging through his heart, he kissed and blessed the orphan.

She neither moved nor spoke again. But Mrs. Ramsey knew it was long before she fell asleep.

From that time she was like a child of their own, both to them and in her own view of her position. Obedient and loving, unquestioning and ready to meet every suggestion from them as a child responds to its parents, she gave little sign that she understood and felt the change that had come to her. To Mrs. Ramsey and the Captain, however, she now and then gave proof that she had not forgotten—that potent as ever was the resolution to "be dood" that the dear, dear "farder and mudder" might be glad. Otherwise, she was content and happy—a merry and a generous nature that must make friends.

Glad indeed was Mrs. Ramsey that this was so when the change came. It comforted her not a little to believe that no one could be harsh or cold to the dear little stray nestling.

"I have had a letter at last," said the Captain, coming in one morning weeks later. He looked grave and perplexed. Mrs. Ramsey knew without a question the letter it must be and wasted no words.

"Is there any one? Do they want her?" she asked at once.

"Yes," answered the Captain to both questions, resting his head thoughtfully on his hand. "There seems to be a number of them. I think there must have been some kind of trouble among them. This letter is from Katharine's aunt—her father's sister. It does not speak of the mother at all."

He took it leisurely from his pocket and opened it. Mrs. Ramsey was very sure he was not glad to get it.

"It is a very good sort of letter, he said, presently. 'Plenty of money where it came from, I am pretty sure. Read it and see what you think of it.'"

It was a very elegant letter. It was written on the finest paper—white, of course—and it was well written. That is, the lady who wrote it was used to letter-writing in a dainty style, with plenty of time at her command, as a lady should have, no abbreviations, and the perfect assurance that she knew exactly what to say to any one, from the Emperor of China to the gardener's boy, and from the queen to the cook. It began with a very agitated expression of grief at the death of her brother in "such a peculiarly distressing manner," and with the statement of unexplained "causes" for the news not having reached her at an earlier date—that is, the news of Katharine's survival, of whom she spoke only as "the child." She and her sister begged to hear at once all the details, and, also, to have "the child" sent to them. With many apologies and assurances that she would have "communicated with the authorities at a much earlier date" had she been able to do so, the letter was signed in a dashing, yet distinct scrawl "Sara Bronson Morris."

"I don't believe she cares whether 'the child' is a boy or a girl!" exclaimed Mrs. Ramsey. "How very strange that they knew nothing of the family, and that no one knew enough to write a letter of some kind! Poor little Katharine! I wish we could keep her."

The Captain knew Mrs. Ramsey was not glad to get the letter either.

"Well, the fact that we have heard nothing directly from any one leads me to believe there was trouble in the family. Oh, nothing tragic or disgraceful, of course, but some falling out. Otherwise, they would have known some particulars of the family life. But she ought to be with them. Morris would like that I am sure."

"Why should he, if they were not friends?"

"Because a family is meant to belong together. Every man knows it is not exactly the most respectable thing in the world for his people to hold off from him and not know whether his children are boys or girls or both. Morris was a man who loved his own too. I imagine that tinge of sadness always about him was owing to this very thing. But we don't know anything about it. Only it does seem to make it harder for the little thing. It is well for all of them that she is such a good little creature—the best child I ever saw! She may never know of this, if they only get to know her first."

"I wonder if she will want to go."

"No," said the Captain briefly. "She is not a child to take root in many places, although she will be obedient, and she has principles already. I must confess—I would like to keep her. But it is all right—it is all right!"

"Have you written to those people?"

"To Miss Sara Bronson Morris? Yes, I wrote once. It is time they knew all there was to know. Any more delay might prejudice them against the child. There is more than one, for she speaks of her sister. I fancy—"

"Well?"

"Oh, it's nothing but a fancy! But that lady—he pointed to the letter—has a mind of her own and makes it up very decidedly out of scraps and trifles."

Mrs. Ramsey was doubly sure now that the Captain did not feel pleased or satisfied with the letter.

But he went out without more words, and came back in a better mood. He was a reasonable man, and he soon took himself to task for his "fancies." It might be that Miss Sara Bronson Morris—that great, running, dashing black name seemed always to pronounce itself to him in his thoughts—was quite other than he thought her, and, at all events, nothing must be said to the little girl until more was known. No guesses of any kind must be made in her presence, for, whatever her sentiments, she must soon be borne away to find her only home with strange aunts. Mrs. Ramsey agreed with him, and Katharine played on with the baby and the nurse as if she was settled for life in the Ramsey household.

## CHAPTER III.

There followed a correspondence that could not be hurried. Miss Sara Bronson Morris was a lady who "wanted to know a great many things, but told very little of what she knew herself. She wrote for her sister as well as herself, but she never mentioned her sister's name, nor stated very exactly where either of them lived. Her letters were frequently dated from a place named Brightmar, but they were post-marked "here, there, and everywhere," now in Maryland, now in Pennsylvania, and now in Virginia. The Captain decided that she had plenty of money and "tripped about," as he said, visiting her family, and keeping them all in order, and that she would have a great deal to say about Katharine's future, whatever the others might do.

But at length it was all arranged to the satisfaction of Miss Sara Bronson Morris, if not exactly as the Captain would have it. Katharine was to go North with the Lyndes on the steamer to New York. From there she was to go to Brightmar with a friend of the Morris family—a gentleman who would call on Mrs. Lynde at the hotel and take charge of the little girl.

"I wish I knew where she is going," said the Captain uneasily. "I don't suppose there is anything wrong. It's just a woman's way of doing business. I mean a woman who has never had any real business of her own to attend to or manage. She is such a little thing to go alone."

"She is not going alone," said Mrs. Ramsey. "Mrs. Lynde will take the best care of her, and she and I have arranged it all. She will find out something from the gentleman when she calls. She can do it, I know."

"Yes," said the Captain, only half satisfied.

"But—have you told her yet? She has no idea of any change. And she is to go on Saturday! It is Thursday."

The Captain did not reply. But presently he opened the door into the hall and called gently: "Katharine, my darling! She came running down the stairs. Time had passed quickly in the letter writing, waiting, and changing of plans, so that it was seven months since the morning when she ran into his arms in her father's deserted quarters. Seven months'

time makes more difference to five years than it does to thirty-five, and Katharine was a much older child than she had been then. No longer 'one of five' she had received more attention from every one, independent of the interest she still excited as the only surviving member of her family, and quick to observe, clever, thoughtful, she had grown out of her baby ways into a sweet and sensible childhood.

"I want you, little maid," said the Captain. "I want to have a talk with you—a real long talk. Isn't that what you like?"

"An' Johnny, too? He's not asleep. An' he's had his dinner."

"No, not Johnny to-day—only Katharine Morris, my good little girlie. Sit down there on this big, old sofa, quite close to me. There, now we can talk in comfort! Why, what a great, big, grown-up lady you are getting to be!"

It was hard work. The Captain wished he had left it to Mrs. Ramsey. But, then, he remembered she had said she would not—could not tell it, if Katharine was never told. "Is this talking?" gravely questioned Katharine. "Must grown-ups do this way?"

"Yes, my darling, 'grown-ups' must do very much this way—and all sorts of things they don't want to do, either. Do you know your Aunt Sara, Katharine? Did you ever see her? Even hear of her?"

"Katie Lynde has aunts. I never had any."

"Well, that is what we must talk about. Yes, you have an Aunt Sara and an Aunt Mary. I think that must be her name."

The child looked at him steadily.

"Did they know farder?"

The Captain nodded.

"An' mudder?"

He nodded again, watching her solemn little face with the feeling that some dim memory was struggling to make itself clear in her curly hair.

"Have you gone to my Aunt Sara's house?"

"No, girlie. They have gone to—gone to their father's house. I cannot tell you anything about that, but they are safe in it. Aunt Sara's house is in Brightmar. Did your mother never tell you about it?"

"No, she never did. Nor farder."

Then she was silent, and no question made it easier for the Captain to tell what must be told. Gradually—awkwardly enough—he did tell it, and made it all clear enough to her. She must go away on Saturday from Mrs. Ramsey and from the baby and from him; she must go way with Mrs. Lynde, whom she did not know very well, and with Katie, who cried, and with Watterson, whom she disliked as a good little girl dislikes a bad little boy, who tells what is not true, and teases. Above all, she must go to this unknown Aunt Sara, and, perhaps, Aunt Mary.

The Captain had no reason for bestowing Mary as her name on the "sister" who moved as a stately shadow through Miss Morris' half of the correspondence, but the name seemed sweet and soothing to him, and he hoped rather than thought it would be the familiar sound to welcome home his "girlie."

"How do you know?" asked Katharine, after a pause that lasted long enough to disturb the Captain as to her reception of the news. "Who told you? Maybe—maybe it is like the things Watterson says?"—with a gleam of hope.

"No," said the Captain hastily, for the wistful face moved him. "No, it is all true. Your Aunt Sara has written to me many times. I had a letter from her this morning, and she wants to see you very much indeed. She has wanted you a long time, but we could not send you alone. Now that Mrs. Lynde must go, it will not do to wait any longer. But we shall miss our girlie! One baby is not enough to fill up her place—no indeed!"

He gathered her very close to him, and kissed her with that feeling of a sacred trust from her dead father and mother which always accompanied his caresses. She clung to him, but said not a word.

(To be Continued.)

Ask your doctor how many preparations of cod-liver oil there are. He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion." Then see that this is the one you obtain. It contains the purest cod-liver oil, free from unpleasant odor and taste. You also get the hypophosphites and glycerine. All three are blended into one grand healing and nourishing remedy.

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Dr. Cotton, member for Missisquoi, has prepared a bill, which will be presented in the Legislative Assembly providing for the taxation of mortgages. A farm may be mortgaged to three-fourths its value, yet the proprietor, really owner of one unencumbered fourth, is obliged to pay taxes on the whole. Dr. Cotton holds that this is unjust. The holder of the mortgage is for the time being the contending, practically proprietor to the extent of his investment, and should bear a proportionate share of the public burdens.

#### A Peculiar Bill.

Since 1855, conscience money paid to the chancellor of the exchequer of England has appeared each year in the public accounts, as the amounts were large enough to command attention. The following figures, from which the shillings and pence are omitted, will give some idea of the amounts that have from time to time been received:—

1855	£1,895
1860	16,488
1865	7,184
1870	7,132
1875	2,688
1880	5,801
1881	6,203
1882	5,346
1883	6,614
1884	3,127
1885	9,234
1886	6,565
1887	2,288
1888	955
1889	635
1890	1,588
1891	1,834
1892	253

#### Klondikers Freeze to Death.

The steamer Cottage City, from Alaska, which arrived at Seattle a few days ago, brings news that several Copper River Prospectors perished in Valdez glacier. The following are known to have been lost:—

ERJEN, OLIE, of Wisconsin.

HENDERSON, —, of Wisconsin.

KHRON, CHAS., of New York City.

SMITH, J. P., of Chicago.

SWEESNEY, GEORGE, of New York City.

Among the many badly frozen miners are:—

Gorge Poalowitz, New York City;

Sylvester Grog, St. Joseph, Mo., and

Holven Evjens, Baldwin, Wis.

There are six men at Valdez suffering from frozen feet, hands and faces. A hospital has been established at Twelve Mile Camp, on the other side of the glacier, and fifteen men are suffering there from the same cause. All were frozen trying to cross the glacier, but managed to get back into camp.

#### Doctor May Loose His Foot.

Coroner's Physician Dr. Alvin C. Henderson of 82 Morton street, Williamsburg, is a patient in the Long Island College Hospital, suffering from blood poisoning in the left foot and it is feared that amputation of it will be necessary. Dr. Henderson's condition was brought about by a



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every thread of every garment which the little stranger wore was made by mother's hand. To-day this loving home work is more easily and quickly done. *Tiny modern dresses of wondrous beauty* may be made with the

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passenger in a trolley car stepping on his big toe and causing a bad wound. The tow was so swollen when he reached home that his shoe had to be cut before he could take it off.

The wound grew worse and the swelling extended to the doctor's leg. He placed himself under the care of Dr. James Feeley, and on Thursday after a consultation with Dr. A. T. Bristow, the house surgeon of the Long Island College Hospital, it was decided to remove Dr. Henderson to that institution.—New York World.

#### Horses For John Bull.

Chicago will supply England with ten thousand coach and omnibus horses. They will be purchased in different parts of Illinois and Iowa, and will be shipped across the Atlantic at the rate of two hundred head a week. The first consignment left last week for London and Liverpool.

A few years ago a Chicago dealer sent over a shipment of horses and offered them in the English market. At first he could not induce the auctioneers to allow them to be taken into the pavilion where the sales were to take place. At last the horses were placed on sale. "They won in a walk" as the way the cablegram read that was sent back to America. Since that time orders for American horses have been gradually on the increase. Now comes this order for ten thousand of them. The prices are satisfactory, ranging from \$150 to \$500 for best coach horses and \$100 to \$250 for 'bus horses.

#### GRATIFYING IMPROVEMENT.

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THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.



DISTRICT COUNCILS IN IRELAND.

CONTINUED FROM FIRST PAGE.

well, Wm. Donnelly, Jas. Irwin, John McClelland, Jas. Whittitt, Richard Best.

In St. Patrick's Ward the result was not declared till 11.45. Hundreds surrounded the polling place from 9 o'clock. The Nationalist candidates, Michael Donnelly, Patrick McKenna, Geo. Sherry, Bernard O'Neill, Patrick Kelly, Peter Trodden were returned by sweeping majorities in the order named. The announcement of the result was received with undoubted enthusiasm. Tar barrels were lighted and Nationalist bands paraded the streets notwithstanding the lateness of the hour. The Nationalists now have a majority of 6 on the town board, a condition of affairs hitherto unprecedented in Armagh.

The following are the figures representing the voting for the Nationalist and Conservative candidates in St. Patrick Ward, Armagh, in which such a magnificent victory was gained over Orangism on Monday: Michael Donnelly, (N), 241; Patrick McKenna (N), 240; Geo. Sherry (N), 238; Bernard O'Neill (N), 234; P. Kelly, (N), 233; and Peter Trodden (N), 231.

The above are the six successful candidates. The defeated Conservative candidates were—Wm. H. Gillespie, 185; Wm. J. Greer, 178; A. C. McBride, 177; Thomas J. Newton, 176; Alex. Wallace, 173; and Howard O'Connell, V. S., 169.

The poll was a very exhaustive one, almost every available vote being recorded. In St. Mark's Ward the figures were—J. Maxwell (C), 151; Wm. Donnelly (.) 148; James Irwin, (C), 138; John McClelland (Independent Unionist), 127; James Whittitt (C), 124; Richard Best, (C), 116; R. T. Houston, V. S. (C), 106; Dr. R. T. Herron (Independent Unionist), 95; J. Blacker (C), 71; Gervais Bright, (C), 70; and G. McDougall (C), 8. The first six named are the successful candidates. In this ward the total number on the register is 332, and out of these 228 polled. Mr. McClelland secured a seat as independent Unionist. Mr. Maxwell, V. S., one of the six nominees of the Local Unionist Association, being in consequence defeated.

**NEWRY.** North Ward (six seats)—T. P. Le die (Unionist), 227; Jos. Fowler, (U) 224; J. C. Nicholson (U), 221; J. K. Todd (U), 221; John Strain (U), 221; Jas. Savage (U), 214; Patrick Connolly (N), 207; Michael Maguire (N), 204; Francis Rooney (N), 201; Bernard O'Flare (N), 203; Patrick Marron (N), 202; E. A. Byrne, (N), 201.

West Ward—six seats—Jos. Fisher (U) 289; J. T. Cardwell (N), 344; H. J. M'Conville (N), 331; Felix O'Hagan, jr. (N), 336; Hugh M'Caffer (N), 331; Francis Bennett (N), 323; Daniel Rooney, (N), 323; E. A. Lamb (P), 225; R. H. O'Rourke (P), 96; W. Crilly (P) 89; Bernard Rice (P), 82; Joseph Larkin (P), 66. The first six in each ward were elected. A draw between Mr. Bennett and Mr. Rooney for sixth place in the West Ward resulted in favor of Mr. Rooney.

South Ward (six seats)—M. J. Bowdall (N), 433; M. J. M'Cartan, M. D. (N), 429; B. Hannarty (N), 419; Jno. Treanor (N), 419; Jas. Rice, (N) 400; H. Loughran (N), 386; Jno. Frs. Small (P), 262; D. Murtagh (P), 251; Jas. M'Conn (P), 239; Murtagh Lavery (P), 178; Jnr. Lowry, (P), 178; R. H. O'Rourke (P), 154.

**MONAGHAN.** Thirty candidates—of whom twenty-one were Nationalists, seven Unionists, and two Independent Protestants—for twenty-one vacancies. Result—Dr. M. R. Whitta, Independent Protestant, 316; Peter Tierney, (N), 259; Thos. Smith, do, 255; Frs. Tierney, do 255; Jas. Mullen, jr., do, 254; Patrick Rafferty, do, 252; Jas. Mullen, sr., do, 249; Jas. M'Ardele, do, 238; John Treanor (Dublin St.), do, 245; Henry M'Geough, (Labor N), 241; Bernard M'Kenna, (N), 239; O. M'Nally, do, 239; Peter Mullen, do, 239; John Trainor (Market St.), do, 238; Thos. M'Phillips, do, 237; Jas. Slowe, do, 232; Bernard Kieran, do, 227; Jas. Trainor, do, 218; Patrick M'Kenna, do, 217; Pk. M'Fadden, do, 207; W. M'Carroll, do, 201; Dr. Hall, J.P., (U), 165; R. H. Burke, (P) 171; Pk. Gormley, (N), 153; Robert Black, (C), 141; W. J. Crawford, do, 128; H. G. Leeman, do, 124; Harry Rogers, J.P., do, 114; Wm. Ryan, do, 111; J. W. Johnston, do, 104. The retiring officer declared the first 21 elected.

**LURGAN.** There were eighteen candidates for fifteen seats on the Council, and fourteen of these were Unionists, who issued a joint address to the electors. Of the remaining four candidates two (Messrs. John M'Nally, J.P. and Bernard O'Hara) were Catholics; one Mr. Richard Soye) a Protestant Home Ruler, and one (Mr. Joshua M'Neill) a workingman candidate.

Results—John M'Nally, J.P., 750; Thomas Hopps, 556; James M. Moore M. D., 536; Robt. Hazelton, 523; Ed. Lunn, 516; John Gilchrist, 409; Thos. Clarke, 473; Wm. J. Fleming, 462; J. M'Caughy, 440; Joshua M'Neill, 460; John A. Thompson, V.S., 459; William White, 440; John Mahaffy, 419; John Dobson, 417; John Soye, 398 (elected); William Redmond, 392; Richard Soye, 359; Bernard O'Hara, 283. It will be seen from the above that one of the Catholic candidates (Mr. M'Nally) has been returned at that poll of the poll with an overwhelming majority through the Unionists have the majority of voters on the register.

This success was most enthusiastically received by the Catholics. **AUGHNACLOY.** Messrs. John McCann, Jas. Abraham, David Wright, Jos. Boyd, Dr. Phillips, Geo. McElroy, solicitor; T. Wright and Wm. Moore. Mr. McCann is the only Catholic on the new board the others being Protestants or Presbyterians

**LONGFORD.** Results—John Mathews, 287; Thos. Plunkett, 274; P. E. Fitzgerald, 242; Matthew Farrell, 242; Jas. Farrell, 232; Peter Igoe, 231; Thos. Shanley, 228; M. P. Nolly, 187; Thos. Stafford, 164; M. O'Connor, 158; M. Gilchrist, 157; John Devine, 145; John Ward, 139; Thomas Duffy, 133; M. O'Connell, jr., 126; R. Igoe, 125; Michael Dinneen, 123; Patrick Egan, 122; T. Clarke, 122; Pat Hanly, 74; The first twelve were declared duly elected for Longford Ward, and Messrs. T. C. Maxwell, S. Wilson, J. P., and Jos. M'Gaver were elected unopposed for the Abbey Ward.

**DOWNPATRICK.** Wm. Breen (U), 293; R. J. Quail (U), 286; Sam. Hastings, (U), 285; J. R. M'Connell (U), 285; John M'Kee (U), 285; Alex. Moore (U), 283; Jas. Lascelles (U), 282; J. T. M'Laughlin (U), 275; J. H. Smith (U), 275; Jas. Johnston (U), 273; John Devier (N), 270; John Maguire (N), 255. The above were declared duly elected. Other candidates—Robert Hunter (N), 232; John Tate (U), 210; Jas. Dougherty (N), 204; Jas. M'Cardell (N), 200; Peter Fitzsimons (N), 193; Patrick Starkey (N), 186; Jas. Kerr (U), 105.

**BALLYSHANNON.** The result of the elections have been most satisfactory to the National Party. The twelvemonth commission were returned by an overwhelming majority, Mr. M. Maguire, solicitor, heading the poll.

**NAVAN.** The following have been elected—P. Finnegan, 556; J. M'Connell, 218; J. Spicer, 210; P. Gibney, 208; V. Lalor, 204; J. Finnegan, 190; J. Sheridan, 182; Wm. Wilkinson, 182; G. Boylan, 181; P. M'Namara, 166; Luke Smith, 166; J. Evarard, 160; E. Loughran, 160; H. Loughran, 157; J. Finucane, 154; P. Sheridan, 154.

**MULLINGAR.** Results—Denis Kelly, labor candidate, 138; M. Murtagh, do, 121; J. O'Sullivan, do, 121; Jas. Doyle, J.P., 100; Frs. Stafford, 94; John Wickham, 88; Jas. Allen, 84; John C. Bannon, 84; Michael Cassidy, 81; Patrick Keaton, J.P., 81; Peter Daly, 78; Michael Gallagher, 76; Thos. M'Donnell, 76; Patrick Merlehan, 76; Geo. Hickey, 69; and Geo. Heghegan, 69. As the two latter tied lots were cast and Mr. Hickey was declared elected, so that Mr. Geogheghan, who was a member of the old board was a defeated candidate.

**WEXFORD.** The result of the polling for the three wards of the Wexford Corporation was declared at 11.30 on Monday night amidst considerable excitement. In most cases the selections of the workmen's meetings were approved and in a few cases the results were surprising. Politics did not enter into any of the contests, all of which were decided on local and personal issues.

The following were the results—St. Mary's Ward—Jas. Stafford, 295; John Barr, 249; Howard Howe, 235; Jas. J. Stafford, 212; Walter Walsh, 205; Jas. Cullinane, 168; P. Hayes, 156; Jas. Browne, 128. The above were declared elected. The vote for the others was as follows—John Lyne, 125; Wm. Sears, ("Wexford Independent"), 111; Simon M'Guire (Editor "Wexford Free Press") 100; Wm. E. Turner, 74; John Kearney, 53; Martin Fenelon, 23.

**ST. SIKSAR WARD—**Geo. Hadden, J. P., 220; N. J. Cosgrave, 213; M. Somers, 212; P. Ryan, (Mayor), 201; P. Kehoe, 156; Ed. O'Connor, 165; B. Hughes ("Wexford Independent"), 138; Cameron Rogers, 118. The above were declared elected and the defeated candidates were Messrs. Michael O'Connor (111), P. Hanrahan (111), Jas. Hore (81), and Ed. Kearns, (44).

**ST. IBERIUS WARD—**M. J. Furlong, 291; John Clancy, 209; John Tyghe, 208; M. M'Kenny, 205; N. O'Neill, 193; R. Hanlon, 172; Thos. Harper, 141; Richard Walsh, 138; elected. The defeated candidates were — Messrs. Pk Byrne, 131; H. M'Guire, 117; John Lyne, 66; Jas. Byrne, 15.

With the exception of Messrs Hadden and Rogers the new Corporation is entirely composed of Nationalists. The first two in each ward are now the aldermen of the wards.

**ENNISCORTHY.** The result of the polling yesterday for the Enniscorthy Urban Council was announced this evening at 9 o'clock as follows: W. J. Doyle, V. S. (Labor candidate), 338; W. P. Casey, C.E., do, 320; Morgan Kinsella, do, 311; J. P. Ryan, do, 301; D. Coghlin, do, 297; J. J. O'Brien, do, 282; T. O'Leary, do, 246; J. Bennett, 236; P. O'Neill, 234; T. M. Roberts, M.D., 161; P. Byrne, 159; G. Dempsey, 147; M. Ryan, 120; Aidan Harpur, 119; D. Jordan, 109; J. Bolger, 101; T. O'Brien, 99; Martin Donohoe, 99; James Dempsey, 83; J. Roche, 70; J. O'Gorman, 69; J. N. Greene, 64. No political aspect was placed upon the elections, which caused little excitement. The seven first named candidates were put forward by the workmen of the town and replace seven of the former commissioners. The whole board consists of 15 members. The contest was simply between the old order and the new, the entire of the old Municipal body have claimed the suffrages of the electors.

The defeated candidates were— Mr. Patrick Dinn, 15; Mr. Philip Dunphy, 10; and Mr. John Cahill, 3.

**KILKENNY.** Result of the polling: St. Canice's Ward—John Coyle, 622; P. J. O'Keefe, 566; Edward Nowlan, 548; M. L. Potter, 539; Pierce E. Wall, 522; Patrick Hayne, 501; Jos. Purcell, 492; Thos. Power, 462; John Pembroke, 437; E. T. Keane, 418; Dr. White, J.P., 384; James Smithwick, J.P., 380; Timothy W. O'Hanrahan, J.P., 370; Geo. Stallard, 335; Patrick Rowan, 332; Dan'l Kerwick, 313; E. J. Delahunty, 225; And. Tynan, 159.

St. John's Ward—John A. Healy, 383; Jas. Nowlan, 359; Thos. Carwell, 358; Ed. O'Shea, 331; Jas. Gregg, 320; Dr. Reginald E. Griffin, 294; Jno. Morrissey, 289; M. M. Murphy, solicitor, 243; Major P. O'Leary, J. P., 240; Wm. H. Whittaker, 238; Michael Brennan, 233; M. Holohan, 210; John Barry, V.S., J.P., 189; M. Ring, 168; Jas. Harte, solicitor, 161; Jos. Empson, 159. The first 12 in each ward have been elected.

The sitting members in St. Canice's Ward were—Dr. Jas. White, J.P.; Mr. T. M. O'Hanrahan. In St. John's Ward—Mr. Barry, V. S., J.P.; and Mr. Martin Ring were also defeated.

**BIRR.** Resulted in the Nationalists winning every seat, the poll being as follows: Wm. O'Meara, J.P., 481; Stephen Mathews, 430; J. J. Byrne, 434; John Dooley, 433; Wm. Lowry, 421; W. J. Kingston, 420; D. P. Hector, 417; Jas. Browne, J.P., 408; Jer. J. Nolan, 406; Ed. Treacy, 402; John Lee, 341; Patrick Walsh, 329; John Delany, 340; Thos. Mollow, 339; J. Donnelly, 338; William Egan, 375; Hugh J. Bergin, 374; Jos. Moran, 370; Patrick Claffey Ryan, 368; Jas. Hickey, 366; M. Scully, 369. The foregoing were declared elected.

The following Unionist candidates were defeated: T. Roberts Garvey, 230; Hy. Frend, 183; H. M. Davis, 178; E. H. Davis, 173; T. Mitchell, 165; P. Clery, 153; T. Keele, 161; Wm. E. Woods, 153; Surgeon-Major Storey, 150; M. G. Bagnall, 129.

**MALLOW.** Here the interest attached to the proceeding was not great, the only interesting feature being centred in the trade and labor candidates, and they headed the poll. Results—Ed. Hyde, 359; J. Hasset, 354; Cornelius Hayes, 349; Timothy Leary, 294; Richard Greenan, 280; Timothy Lane, 280; Andrew Taylor, 261; Patrick Magner, 253; Denis Sullivan, 221; John Golden, 209; M. O'Connell, 189; Mortimer O'Connor, 185; A. G. Crough, 178; Michael Moran, 178; J. Kepple, 166; Cornelius Buckley, 162; Ed. Donovan, 162; Ed. Donovan, 156; P. R. Fitzgibbon, 155; Michael Horne, 151; Michael Quirk, 146; D. B. Sullivan, 144; Jas. Moran, 142; D. M. Barry, 132; E. Cronin, 116; J. O. Driscoll, 71; Rich. Lombard, 127; D. M'Carthy, 121; Jno. M'Grath, 116; Jas. Moran, 142; S. O'Dwyer, 127; J. O'Meara, 121; J. K. Power, 94; Jas. Turner, 80.

**BOYLE.** The following were elected—P. C. P. MacDermot (neutral), 243; Jas. J. Tully, M. P. (N), 201; Dr. P. A. White (neutral), 175; J. Clarke, (N), 172; Major J. E. Murphy (Con), 169; W. Monson, (Con), 145; L. M. O'Hara (N), 134; J. Black, (Con), 125.

**CALLAN.** The following is the result of the municipal contests in Callan—Thos. Shelly, 155; J. P. Shelly, 145; Martin Funcheon, 144; Jas. Polford, 130; Grainger, 129; Thos. Walsh, Green St., 126; Thos. Walsh, Bridge St., 115; John Molloy, 114; Pat Pollard, 113. There was a keen contest.

**ATHY.** Out of a register of 745 voters, 365 votes were recorded, of which number only fifteen were rejected. Fourteen outgoing commissioners sought re-election, and seven were returned, eight new members being returned: Mathew J. Minch, M.P., 308; J. A. Duncan, J.P., 320; Thos. Newnham, J.P., 288; M. Doyle, P.L.C., 212; Thos. J. Whelan, P.L.C., 236; W. M. Ma-

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lone (new candidate), 234; J. P. Whelan, 233; T. Hickey, 225; Wm. P. St. John (new candidate), 214; Dr. Jer. O'Neill (new candidate), 188; John Oxford (new candidate), 180; D. Carbery (new candidate), 166; P. Knowles (new candidate) 161; J. J. M'Hugh (new candidate), 156; M. Murphy (new candidate), 152.

**CLOMEL.** For 24 vacancies on the council, there were 43 candidates, including ten labor representatives and 19 of the old members. The others were Conservative and Independent candidates. Out of the 10 labor candidates one was elected in the East Ward and three in the West. Alderman Nugent, Mayor; and Alderman Condon, M. P., retain their senior corporate honors, and the third Alderman Mr. D. O'Connor, has been a councillor for many years. There are only three Conservatives returned. The results are as follows:—

East Ward Aldermen — Thos. Morrissey, 343; Patrick Condon, 238; W. Geary, 238. Councillors—Patrick Moroney, 226; J. O'Donnell (Market St.), 220; David Clancy (solar), 214; Thos. Fitzgibbon, 205; Ed. Murphy, 199; D. J. Higgins (solar), 192; E. Fayle, C. E., 182; M. O'Connell, (L), 164; Thos. Phelan, 161.

West Ward—Aldermen — Patrick Nugent, 405; D. O'Connor, 387; Thos. J. Condon, 381. Councillors—Thos. Russell, 361; Wm. Dwyer, 332; Thos. Skehan, 318; Dan. O'Brien, 268; Ed. Pope, 259; James O'Connell (L), 229; E. Burke, jr., 225.

**LETTERKENNY.** The result of the poll in the Letterkenny election was declared on Tuesday morning as follows:—M'Fadden, 288; Bradley, 225; M'Ghera, 255; Doherty, 207; Langan, 204; Carroll, 202; Sweeney, 186; Gallagher, 174; Ward, 174; M'Kinney, 125; Boyd, 124; M'Anley, 96; Doyle, 82; Patterson, 82; M'Clure, 76; and O'erry, 79. The first nine declared elected are all Nationalists. The remainder are Unionists.

**WATERFORD.** The elections so far have passed off quietly. The Orange and Blue Association have got in nineteen candidates out of forty, and it is now quite on the cards that the city of Waterford will have a Unionist Mayor for 1899. Great indignation is felt over the whole business.

West Ward.—The voting was as follows:—L. A. Ryan, 381; W. G. D. Goff, 310; Ed. Phelan, 303; And. Farrell, 243; John Flynn, 185; John J. Rodgers, 183; David M'Donald, 185. The defeated candidates were—Anthony Cardigan, Ed. Breen, Ed. Shallow, Richard Mahony.

Centre Ward—Michl J. Hurley, 324; John Breen, 287; John Curran, 286; Wm. Kieley, 283; Walter Bishop, 276; Hy. Granger, 273; Thos. Fitzgibbon, 250; Thos. Phelan, 195. The defeated candidates were—Richard Gough, 182; Ed. Feilding, 171; Wm. J. Smith, 119; Patrick Leo, 116.

Custom House Ward.—John Heame, 322; Richard Heame, 312; Jas. Knox, 310; Jas. Power, 261; Laurence Strange, 232; Wm. Fitzpatrick, 217; Dr. O'Sullivan, 209. The defeated candidates were — Richard Morrissey, 185; David Kenneally, 104; Isaac Hill, 50; Michl. Connell, 72.

Tower Ward.—Myles Baillie, 531; William Ward, 448; Jas. Yotuz, 417; Dr. Mackesy, 318; Alex. Nelson, 306; Henry W. Ward, 304; Geo. Clappett, 249; Michael, Cashin, 218. The successful candidates were—J. Clancy, 143; M. Delandre, 101; T. Harvey, 147; E. Harvey, 184; J. Keating, 106; John Myler, 73; Jas. Wright, 77; R. Whally, 145; J. Walsh, 46.

South Ward—Alderman R. Power, 528; Geo. Nolan, 708; Maurice Quinn, 626; Henry Fisher, 595; Michael

## CONSUMPTION? TRY

# VIN MARIANI

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erman John Higgins, 564; Michael Kirwan, 535. The unsuccessful were —Jas. Power, 516; Dr. White, 331; Michael Kennedy, 321; David Hyland, 312; Wm. Cullinane, 201; John J. Harty, 253.

**THURLES.** Here there was a considerable amount of interest centred in the elections. Sixteen candidates were nominated for the 12 vacancies, and 12 of these were nominated pledged and supported by the Trade and Labor Association. The remaining four were nominated by the ratepayers, and seeking elections as Nationalists, and Independent of the Trade and Labor Association, which elected nine while the opposing party returned three out of four. Mr. A. Callanan, Mr. H. Ryan and Mr. Chas. Cullane succeeded in being elected as representatives of the ratepayers and Nationalists. Results—Patrick Meara, 315; Ben. Jackson, 307; And. Callanan, 284; Hugh Ryan, 275; John Ryan, 268; S. Dunne, 268; Wm. Bourke, 2647; C. Cultrane, 263; Thos. Ryan, 261; J. L. Johnston, 258; Wm. Delahunty, 249; E. J. M'Cormack, 245. The foregoing were elected. D. H. Ryan, 214; Jas. Keogh, 203; John Walsh, 199; Jer. M'Grath, 154.

**NEWBRIDGE.** The following were elected:—F. Burke, solicitor, 203; Dr. Rowan 180; Thos. Kearns, 147; P. J. Doyle, 131; G. Turner, 123; T. Flood, 122; F. Dickson, 113; C. Whitehead, 64; T. J. Dowling, 58.

**SLIGO.** The following are the results:—North Ward.—P. A. M'Hugh, M.P., 333; P. J. Costello, 305; T. Killeather, 257; E. Kelly, 217; T. Phelan, 216; J. Nelson, jr., 170; F. Nelson, J. P., 145; J. Shea, 136.

East Ward.—Keenan, 272; Foley, 264; M'Clunn, 262; M'Guire, J.P., 228; Collyer, M.P., 209; Keane, 205; Hanney, 188; Tighe, 168.

West Ward.—John Connolly, 452; Thos. M'Garrick, 418; Thos. Scanlon, 409; Frs. Higgins, 400; M. Milroe, 302; Ed. Connolly, 282; John Frs. O'Kelly, 288; John Mulligan, 237. Three labor candidates were returned out of the 21 seats. Only two Conservatives were successful. There was great enthusiasm over the fact that the Mayor, Mr. P. A. M'Hugh, M.P., headed the poll in the only ward in which Tory candidates had been adopted.

**DUNGANNON.** The polling for the election of 21 members of the new Urban Council resulted as follows: East Ward, Chambré, 123; Hy. Newell, 93; Knox, 91; Black, 88; Irwin, 84; Reynolds, 81; Boardman, 77; Darragh, 73; Sythes, 71; Howard, 57; Central Ward.—Fairbairn, 174; Hardy, 144; Jos. Newell, 162; Reid, 161; Aikin, 158; M'Clean, 154; Marmion, 150; M'Curry, 144; Clarke, 143; Hov, 135; M'Allister, 96; Darragh, 94; Howard, 64.

West Ward.—P. M'Elhone, 132; Greene, 123; M'Naney, 123; B. Kelly, 120; J. M'Elhone, 120; M'Elvogue, 120; Quinn, 120; M'Garland, 119; P. Kelly, 116. Constitution of new Board.—13 Unionists, 8 Nationalists

Unfortunately for those who are tempted, issues are never put quite so plainly by the heralds of destiny and penalty. They are disguised as delectable chances—the toss-ups are always the temptations of life. The man who uses trust money for three days only, to acquire in those three days a fortune, certain as a magnet, would pull up short beforehand if put squarely before him. Morally, he means no theft; he uses his neighbor's saw until his own is mended; but he breaks his neighbor's saw, his own is lost on its homeward way, he has no money to buy another, and he is tried and convicted on a charge of theft. Thus the customer of society establishes the charge of immorality upon the technical defect. But not on that alone; upon the principle that what is committed in trust shall be held inviolate with an exact obedience to conditions and an adherence to the spirit of the letter of the law.—Gilbert Parker.

**SCHOOLS OF THE CHRISTIAN BROTHERS.**

**St. Patrick's School—Honor Roll for January.**

1st Class—1st, E. J. Lemieux; 2nd, William Murphy; 3rd, Thos. Altamis; 4th, James Carroll; 5th, Lovis Freeman; 6th, Chas. O'Brien; 7th, A. Guerin; 8th, John O'Neill; 9th, Edw. O'Flaherty; 10th, Jos. Banville.

**St. Ann's School—Honor Roll for January.**

1st Class—J. Nolan, J. Kiely.

**Obedience—**Some people seem to think it a sign of superiority to ignore restrictions and regulations. They seem to look upon obedience as childish, and a regard for the rules of society as an indication of weakness. As a matter of fact, however, it is disobedience that is childish, and licence that is the unmistakable mark of an uncultivated and inferior nature. The older one grows, and the more important his position in the social or business world, the more necessary he finds it to give implicit obedience to certain regulations. The Gipsy vagrant disregards social laws, and the untrained little child has not learned the necessity of obedience, but every life you would care to pattern after is willingly held subject to law and order. Obedience is the characteristic of the higher, disciplined nature rather than of the lower and untrained.

It is a fault in the constitution of the world that we receive so much pleasure from innocent wild creatures and can never thank them in return.—Bradford Torrey.

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# Father McCallen's Eloquent Discourse.

Each week it is the intention of the "True Witness" to give a report of the sermon preached at High Mass of the Irish parish churches of Montreal.

We give below a synopsis of the able sermon delivered by Rev. J. A. McCallen, at St. Patrick's on Sunday last, made by our own reporter:—

Father McCallen said in opening:—Septuagesima Sunday's Gospel terminates with the enunciation of the solemn truth, that "Many are called but few are chosen." The question naturally arises, why few are chosen? It cannot be God's fault, for, to assert this would be blasphemy. Being infinitely Just He cannot condemn the innocent. Moreover, He died to save all men. He came not to destroy, but to save. It is therefore man's own fault if he loses his soul. Men, however, seldom admit that they are to blame for this loss. They think God in His mercy should save them whether they themselves are willing or not. The fact however, is, that God who created us without any assistance on our part, will not save us, unless, through our co-operation. Failure to co-operate with God's grace is therefore the reason why though many are called, few are chosen. The failure to co-operate with God's grace arises from the fact that men do not set as much value on the eternal as on the temporal, on the spiritual as on the material, on their soul's salvation as on worldly success. This is so patent in the daily lives of men, that any one who runs may read. Thus, the farmer who desires a rich harvest does not fail to cultivate the ground, and watch attentively the gradual growth of his wished for crop. He loosens the earth around the plant removes the weeds which choke its growth, and he kills the parasites which prey upon its life. All this means much worry, toil and fatigue. The Christian, too often gives himself little or no trouble about the soil of his soul; is careless about the choice of virtues' seeds, planted therein; fails to root up the weeds of vice, to ward off the evil influences, which like so many parasites prey upon the life of the soul. He does not moisten the soil with Christ's most precious blood, received in the Holy Sacraments. He should not therefore be surprised, if when the Master comes seeking fruit, there is none to offer, or when the gatherers of the harvest are ready, there is not found good grain but cockles, which are fit only for the fire. If we do not cultivate the soil of our souls with as much care and labor as the farmer does his land—the harvest we shall gather will not be worthy of the eternal granaries. We shall be found among the many who are called—but not among the few who are chosen.

So it is in the professions. No man can become a successful lawyer, physician, etc., unless by constant application to study, by severe mental labor, and by assiduous practice of the duties of his profession. We are called by God to the greatest of all professions—to be Christians, followers of Christ. "Have we studied, do we study God's law? In the last twelve months have we opened a book on Catholic Doctrine? Do we really know our religion? If not, we are unworthy of our profession. Alas! so little do most men care for the Divine law, the Doctrines of Christ, and the obligations of the Christian, that they find a half hour's instruction on these subjects once a week, too long. If a train would bear them to some church where Mass would be a few minutes shorter, and no instruction at all given, it would have to be run in sections to accommodate the Christians, who seem to study not how much they will give to God, but how little. Have we studied the wounds of our soul, the spiritual diseases with which we are afflicted? Have we sought to produce harmony in all our relations with our fellow men. Have we struck the right note in all our conversations? Do we labor to free our lives from discord and contention?

If the answer is negative to all these questions, then we have the explanation, why the lawyer, physician, musician and others attain success; why they are chosen for high positions, and why they receive the rewards of their hard labor, and why, the Christian does not achieve success, and does not obtain the rewards of heaven. "Few are chosen."

The merchant wins success, increases his profits, accumulates wealth, by careful buying and selling—by study of the wants of his patrons, by attention to details, by hard personal, persistent work. The Christian to win eternal rewards should not fail

to lay up treasures, where the moth doth not consume nor thieves break through and steal. If he fails, he will not be chosen. The office and bank clerk know a great deal about credits and debits, journal, day-book and ledger, profit and loss, interest and discount, notes drawn, notes endorsed, and notes protested, deeds, mortgages, coupons and the rest. They settle their cash account daily, and make their annual and yearly statements, and they are at their office on time, often at much inconvenience to themselves. They work hard to please the Christian clerk as carefully keep his account with his Creator? Is he familiar with daily examination of conscience—does he make a monthly or even semi-annual statement to Christ's representative on earth in the confessional? Would he long retain his position of clerk in office or bank, if he were only once a year to visit the office, and endeavor in the space of ten hours to arrange a year's accounts? Yet, this is precisely what hundreds and thousands of Christian men attempt to do, when once a year, not after ten hours examination of their spiritual accounts, but after half an hour of such examination or less, they seek to settle their account with God—It is also why many are called, but few chosen.

The laborer toils six days of the week, and eight or ten hours a day. No matter what the season, or the state of the weather, he must rise early and report for duty at a fixed hour. Coming late is tolerated once, twice, perhaps three times—then a discharge follows and the laborer is out of employment—But he takes good care not to be late. His is a hard life, but it helps to bring himself and family food and clothing, and so he labors even cheerfully. This is for six days of the week, eight hours a day. Sunday comes and the Lord of that day asks half an hour's adoration in His Temple. He asks the laborer to listen during another half hour to the Divine Word—in all one hour, not eight, in one day not in six. The Word of God is bread to the soul. The Sacrament of the Church furnishes the robe of grace, which is the clothing of the soul. The laborer heeds not the call: "Go ye also into my vineyard, and what is just I shall give to you." He don't dare to go late to work, but he does go late to the Mass. He don't dare to stay away from work—but he does dare to miss Mass. He fears the loss of earthly wages, but not the loss of heavenly rewards. He toils willingly, most times cheerfully, "for the bread, by which men die"; but he deems the bread that gives eternal life not worth the purchasing. Robbed thus of the bread of God's Word, of the nourishment of God's Sacrament, he has not strength. "To walk unto the mountain of God." Not having purchased by obedience to God's law, and by the practice of other virtues, the robe of grace—he is not found worthy of the Kingdom of God. He is not among the few chosen.

The speculator is a man who, more than any other, when successful, makes much out of little. He buys cheap and sell dear. He exchanges poor investments for rich. The Christian can speculate with advantage to his soul. If he examines closely, he will find he has paid a great price for things of small value; that he has bartered his soul for worthless trifles. He holds on to bad investments till the crash of death comes and like Dives he is buried with them in hell. Had he possessed the wisdom of the children of this world, he would have looked more carefully into his investments. He would have bought virtue at the small price of a little self-restraint, self-sacrifice. He would have gathered in merits, by selling out pride, vanity, and the dross of human passion, earthly ambition and worldly interests, and he would have held on to these investments because no earthly price could buy them back—but he does not do so. As a Christian speculator he is a failure, and finds that though called he is not chosen.

The politician, (we speak of one who is honorable, having a proper sense of his responsibilities), has to labor night and day for success. His ambition may be to attain a position of honor, of trust, to become a lawmaker in the land; or he may simply desire to acquire that influence which will enable him to benefit his constituents, and the city or county generally. He has much to endure and to suffer. His time ceases to be his own. His company is not of his own choosing. His good name, hitherto unimpeachable, becomes public property and the sport of all the invidious and calumnies of those to whom he is opposed. He must be polite, courteous, and patient to a degree, which sup-

poses and requires wonderful self-restraint and self-sacrifice. But he succeeds, because he has taken means to acquire an end.

St. Paul ought to be our model of a Christian politician; for he made himself all things to all men, that he might gain all to Christ. He served his Master well, and did not mind who procured the glory of that Master, provided it was procured. "I rejoiced, and I shall rejoice." If the politician makes himself all things to all men, to gain all men to himself, and through their good will to become their representative in office, that he may enjoy, its influence, its emoluments, its rewards. If this requires from him much abnegation, patience and self-restraint, surely as Christians we ought to bear with the defects of our fellow men. We ought to serve them in all charity—"making to ourselves friends of the mammon of iniquity, that they may receive us into eternal dwellings."

If we do not do so, we shall learn why we are not chosen.

Finally, society men and women, though apparently enjoying life, have to pay heavy tribute for their ambitions and their pleasures. To be obliged to make calls and receive calls which they would rather dispense with—to be slaves of dress—to undergo the fatigue of the long list of social entertainments, to give up to company the hours they would rather spend with some special and dear friends, all this and more is necessary, if they would hold their place in the social world.

As Christians we are called to the society of the angels and saints of

God. They cannot consent to accept our companionship unless we learn to God's sight, not necessarily in man's an unblemished reputation; unless our souls are clean and pure and noble unless our robe of grace is untaughted. For just as any man or woman daring to enter society with soiled hands and face, unkempt hair, tattered and torn and soiled dress, would be refused admission—so though invited to join the company of God's own holy ones around His throne, we shall not be chosen if our souls are not what they have just been described. And to make and keep them clean and richly adorned, requires constant care, attention and effort.

Men have been lost because they have failed to set a just value on their immortal souls, on eternity, on the possession of God, and the rewards of heaven. In consequence they have failed to sow and reap—to labor and earn—to invest and grow rich, to study the Divine law and keep it, to lay up spiritual merits and treasures, to keep their accounts with God balanced, and by a holy life, made holy and kept holy through determined constant effort, to deserve to be chosen companions of God's angels and saints.

They did set a value on earthly rewards, temporal interests and material prosperity, and by hard labor, or weary toil and unceasing effort, did they win temporal success. Had they given one-thousandth part of the same toil, and effort, and perseverance to the affairs of their soul, and to the work of their salvation, it could never have been said of them—"They were called but not chosen."

## NOTES FROM OTTAWA.

January 30.

About two hundred and fifty years ago the Venerable Margaret Bourgeoys, founded the Congregation de Notre Dame de Montreal, and the rules of the Institute were soon after approved by His Holiness the Pope, on the Feast of the Purification, and the anniversary is invariably celebrated and grand conge given in all the houses of the Order throughout Canada and the United States.

Wednesday of last week was the twenty-fifth anniversary of the ordination of Very Rev. Canon Bouillon, of the Basilica and chaplain to the Sisters of the Precious Blood. The reverend gentlemen declined any demonstrative celebration of the event, but nevertheless congratulations came to him together with some tangible tokens of esteem. He celebrated Mass at the Monastery as usual, but the occasion was marked by the Sisters singing appropriate canticles and hymns during the Holy Sacrifice.

A retreat for boys was preached last week at Renfrew, by Rev. Father Dowdall of Eganville.

Miss Agnes Burke daughter of Mr. Thomas Burke, of the Geological Survey Department, is about to enter the Monastery of the Precious Blood.

The devotion of the Forty Hours will take place in the Congregation de Notre Dame Convent, Gloucester St., on Sunday.

An entertainment in aid of St. Patrick's Home, under the auspices of the children of Mary of St. Bridget's Parish, was given in the Rideau Street Convent, on the evening of the 24th inst. His Worship Mayor Payment (a resident of the parish), presided, and Mr. Waters lectured, giving a number of extracts from Dickens' works. A musical programme was also presented in a very fine manner. Mr. H. C. Grounds gave several piano selections in his inimitable manner and Mr. John P. Clarke sang well as he always does. A trio on mandolins and piano was also given by Misses P. O'Brien and M. Neville and Miss M. Neville. The committee of management consisted of the Misses O'Farrell, Breen, Smith, and O'Meara.

An old men's wing with a public hall is to be added to St. Patrick's Home.

The festival of St. Francis de Sales was observed on last Sunday, in the Basilica by the members of the Association.

Friday was the Fiftieth anniversary of the approbation by His Holiness the Pope, of the Rules of the Order of Grey Nuns of the Holy Cross. It was observed at the Mother House of the Order in this city, by celebration of Mass by His Grace the Archbishop.

Rev. Father Mangin of Deschenes was in the city last week, after a severe attack of la grippe.

Rev. Father Rochon, of Papineauville, is in the Grey Nuns' hospital, Water Street, with la grippe.

The examinations in theology for students of the Diocesan Seminary took place on Saturday, and those for the Ecclesiastics of the Scholastic

cate of the Oblat Order, were held on Monday. His Grace the Archbishop presided.

At a recent meeting of the Board of Directors of St. Patrick's Home, a resolution of condolence with Rev. Sister Howley, the Superior, on the death of her sister, Mrs. James D. Callery, of Pittsburg; and also with Mr. Callery on his bereavement. The home is indebted to the deceased lady for many acts of kindness.

Mr. Denis Burke of the Privy Council office, has been elected chairman of the Board of Separate School Trustees.

Rev. Father Myrand, the pastor of St. Thomas Aquinas, Billing's Bridge, preached on Sunday of last week, at Eastman's Springs.

The annual retreat for the Sisters Adorers of the Precious Blood, preparatory to Lent, will commence on the 6th February, and will close on Ash Wednesday.

Towards the end of last summer these devoted ladies took possession of their newly acquired monastery, "Elm Bank House," formerly owned by the McKay family. It is a very eligible property, of about five acres, situated on the Rideau Canal, with dwelling and outbuildings, to which the Sisters have added an ornate chapel and community hall. Also, they have prepared a number of comfortable rooms in connection with the chapel, for the use of ladies who may desire to retire from time to time, for a few days, "for their souls sake," from the bustle and turmoil of the world. These rooms have been comfortably fitted up by friends of the institution. The Order is one of contemplation and prayer and work; the proceeds of the latter in paintings, needlework, etc., going to form a portion of their income and besides which they have no other resource excepting the goodness of God through charitably disposed souls.

The purchase of their present property—on borrowed money—has saddled them with a heavy annual outlay for interest, but they are confident in God's continued goodness to them and their Order. It may be mentioned that it is essentially a Canadian Order, originating several years ago at St. Hyacinthe, Que. The Reverend Mother Foundress, Catherine Aurelia, is still living, and is at present the honored guest of her Spiritual children in the Ottawa house. Already the Order has several establishments in Canada and the United States. Friends desirous of communicating with the Sisters should address, "Monastery of the Precious Blood, Elmbank, Ottawa, Ont."

The annual meeting of the St. Patrick's Branch of the Catholic Truth Society, and of the Newman Catholic Reading Circle in connection therewith, were held in the St. Patrick's Home last Sunday, when officers for the current year were elected.

Reverend Mother Provincial after visiting several homes of the Order in Ontario and the United States, has returned to headquarters at the Convent of la Congregation de Notre Dame, Gloucester Street.

# PREDOMINANCE OF WOMANKIND IN THE CONGREGATION.

One who is a regular attendant at church cannot help noticing the predominance of womankind in the congregation. It is safe to say that there at least two women to one man at the ordinary services. Not unfrequently the disproportion is still more marked.

It is generally admitted that women are more religious than men—the female sex is sometimes written the "pious sex." Why this is so cannot be very easily determined. One may hold that it is due to congenital causes, and a good argument in support of this position may be found in the principles of biology. Another may explain the matter by sociologic principles—environment, and so on.

Some writers attribute the devotional tendency of woman to the fact that she is by nature superstitious, that she has a more vivid realization of the unseen, and that she is easily brought under the influences of fear and love which are the two great incentives to the service of God. Of course few women will admit that they are more superstitious than men and indeed the argument is used only by those who hold that religion is nothing more or less than a form of superstition.

Whatever way it is to be accounted for women are the "pious sex"—they are really the bulwark of religion throughout the world. Men will not go to church to the same extent that women do. In the European cities congregations may be seen with scarcely a single man in them. In the villages men attend fairly well. But outside of the general question, we have no interest in the peoples of Europe. In the United States the male population exceeds the female by nearly two millions, but in the churches the female population is very much in excess of the male.

The Protestant churches appear to be afflicted by a scarcity of men to a greater extent than the Catholic. Periodically we hear of some combination among the preachers for the purpose of getting the men to attend divine service. Catholic priests do not usually make such a noise in the world as the preachers. The greater number of them do not realize the value of advertising. They work along totally different lines, and they do not air their wares in the public place of waiting. But they too feel "the need of a world of men," and they do what they can to gather in the males of the flock. They are never altogether and completely successful. Many Catholic men will not go regularly to church.

Now what is the cause of this? For if the evil is to be remedied, because of it must be known. In general it may be said that it is useless to expect men to frequent the churches as women do. But men have immortal souls and they must take the means to save them which God has given without distinction of condition or sex. They must at least hear Mass Sundays and holydays of obligation and go to Confession and Holy Communion at least once a year. The Church compels them under pain of sin to do this, and all Catholic know the penalty of disobedience. When men fail in these duties, there must be some reason for the failure, and the cause must be a serious one to work the evil that it undoubtedly does work.

Some say that the fault is with the priests who give less attention to the training of boys than they give to the training of girls. Some years ago this charge was made in a letter to a Catholic paper in England, and it raised an interesting though bitter controversy. We do not think that this charge can be substantiated. It certainly is not true of the priests of St. Francisco. The boys in our parishes are carefully looked after. Boys' sodalities and societies are attached to every church. The League of the Cross has done more for the boys in this city than has ever been done for the Catholic boys of any city in the land. There are very few boys here who do not attend Mass and approach the Sacraments regularly. If they become careless in their religious duties when they reach manhood and after, this cannot be because their early training was neglected, or because they did not have the same opportunities as their sisters to know the precepts and the practices of their religion and to live up to them. They receive attention enough God knows, and yet they fall away—some for a time, but few altogether.

We are inclined to think that when men neglect Church, or when they have acquired a habit of neglecting it the cause lies in the irreligious society into which many of them are necessarily thrown. No matter what may be said to the contrary all of us are affected by our environment. The young men of St. Francisco do

not spend their evenings in their own homes. It may be that those homes are not always comfortable or attractive, but whatever they are they cannot ever claim to have attractions for thoughtless young men such as may be found in the public places of amusement. When a young man has acquired the inclination to seek amusement on the streets or in public resorts, when his home becomes to him merely a place to eat and sleep, he will soon weary of the hour he is expected to spend in church on Sunday, and he will no longer brook the restraint which the Sacraments impose. This may not be true in all cases, and we know it is not; but it is true enough to argue from, and we are not afraid that anybody who has considered the matter will dispute it.

The Church has no positive power to check this evil. The priest may speak of it now and then, but he feels that his words are useless. And when the wisdom of years has come to him, and the enthusiasm of the first years of his priesthood has died out—as it sometimes will—he depends on other means than words to bring his young men back to his congregation. Catholic societies are popularly supposed to be a solution of the question since their rooms are havens of innocent rest for the Catholic youth of the town. We have always upheld Catholic societies, and do now uphold them; but while they are good and useful—and perhaps indispensable—they cannot do what only the wildest enthusiast claims for them. And indeed, to speak plainly, but in all humility, we rather fancy that societies, even Catholic societies, sometimes do positive harm. There can be no doubt whatever but that the craze for joining societies, which seems to possess the whole male population of the United States, and which is spreading amongst the women, is the cause of much unrest, the misery and the sin of the age. But that is not the question now before us, though it is an interesting one.

You cannot get men to go to church who are vagabonds and outcasts on the streets of the city, who have no sense of sacredness of home, and no appreciation of the blessings of it. In other times and other climes men went forth to battle against the invader for their altars and their hearths. What meaning does the word "hearth" convey to the young men of San Francisco? And how many of them would fight for what it did at one time mean? Remember that altars and hearths always went together, each representing a most sacred thing. When one was forsaken the other was not long retained. This will give a possible explanation of why men do not go to church. Catholic women are as a rule much better than Catholic men. Most people will admit this, without however, wishing to cast any reflection on the men. Allowing for scientific reasons—if they amount to anything and we think they do—is not there a possible explanation in the fact that Catholic girls spend their evenings at home? We know the old proverb about a gadding woman—she is sure to get lost. And we know from experience that if a girl circulates to any great extent in this city she will do very little good. The same thing holds with regard to men. If anybody therefore takes the question of church going among men seriously he should start a crusade in favor of home life and against club life and gadding, and against all society work that keeps men continually away from home in the evening. He may begin very near home, and the good that he can do will keep his name in perpetual and blessed memory.—San Francisco Monitor.

## PATENT REPORT.

Below will be found a list of patents recently granted by the Canadian Government through Messrs. Marion & Marion, solicitors of patents and experts, New York Life Building Montreal.

- 62370. Norbert Champagne, Ste. Monique, P. Q., stump extractors and conveyors.
- 62392 John A. Markle, Birtle, Man., Heaters.
- 62409 Wm. Bruce Morris, Dunrea, via Belmont, Man., bicycle tire.
- 62411 J. P. Marchand, Lowell, Mass.
- 62418. Karl Sykora, Strakonice, Austria, necktie fasteners.
- 62424. Calixte Courchesne, St. Gabriel de Brandon, P. Q., boilers.
- Caaveat.—No. 6755. Louis Noel, Montreal, P. Q., carving machine.

Gossip is a sort of smoke that comes from the dirty tobacco-pipe of those who diffuse it; it proves nothing but the bad taste of the smoker.—George Eliot.



# “THE TRIUMPH OF FAILURE.”

By REV. WILLIAM BARRY, D.D.

I remember, long ago, the title of a book of John Mitchel's which was called "The Last Conquest of Ireland—Perhaps." Without reading the volume, one could be pretty sure that it was dealing with conquests achieved by force of arms rather than force of ideas, and that it bore his name as a defiance, not to surrender. What Irishman, indeed, of ancient stock and St. Patrick's religion will ever admit that the Green Isle can be effectually conquered, or its people held down, so that they shall not rise "sobbing from the soil," as I heard it expressed with admirable vivacity? But alas, there is a conquest more subtle, more enduring, than comes after the foughten field—a conquest of poetry by prose, of romance by commercialism, or religion by worldliness, of the ideal by the vulgar. And what should we say who belong to the greater Ireland, if our sacred Island home, the Erin of saints and sages, with all its enchanting memories from of old, were at length to be subdued in this way and become a province of London, a smaller England—in a word, to speak it sadly and mockingly, a mere West Britain? Better far it should sink into the deep, with the fairy mists of the Tuatha De Danaan floating above it, an immortal sorrow unstained by touches of the base modern coal-smoke, unweaved by the cries and screaming of a multitude given over to Mammon. What is Ireland making of her destiny? What of her message to the nations?

The other day I opened Father Sheehan's volume, not suspecting its contents; and I read and read and was delighted, and somewhat amazed, on finding at last an Irishman at home, a Catholic and a priest, who saw the perils of this new and threatening conquest, shuddered at them, called his country to arms against them. He had written a story; but he was preaching a crusade. With learning in plenty, Greek, German, English, secular and sacred; with flashes and gleams, undoubtedly of genius; in a language always touching, often exquisite; and deeper than all these fine qualities which become an eloquent style was the austere, kindly, imaginative mood, Celtic and none other, that seemed to be falling out of a world not worthy of it. I will allow the severe critic to weaken my praise with as much water as he can draw from Castalian springs; but I do maintain that the spirit, the temper of this very remarkable tale is all that I have said—heroic, inspiring, Irish of the days that are no more; it is a trumpet call to our people. Father Sheehan's heart years over the youth of Ireland, witnessing in what deadly danger they stand at this moment—a youth such as the Almighty never created a second innocent, affectionate, clear-eyed, gentle, ardent as the morning; but how shall they keep their fair nature in this utilitarian age? The peasant, the child—in these we may still perceive what the Celtic soul can reach of purity and poetry, miracles unattainable by our debasing so-called education, which stifles where it should cherish, and runs all to competition, to prizes, to places, to the worship of money. Teach the Irish children on this beautiful system, and watch the result. A Pagan education at the crammer's means either indifference in religion or the of a National School education has too often meant the very thing that Dr. Whately aimed at, taking from the Celt every charm that was his own, to make him a vile caricature of the Saxon. This is the conquest of Ireland which is enough to break one's heart. Shall it succeed? It will, most assuredly, unless Father Sheehan's way is followed—the way which leads us back to our saints, and which is a pilgrimage of learning and love to Clonmacnoise, and Glendalough, and Bangor, and Lismore, seeking inspiration where alone an ancient folk like ours can find it, in our heroes and our history and our religion. We never can be English. If we degrade ourselves into West Britons, who will prefer the tawdry imitation before the original? We shall deserve our fate, and there will be none to pity us.

I am forgetting to tell you the story which is in these books. But the story, though full of interest and movement, is less to me than the moral. Two figures, Geoffrey Austin and Charlie Travers, furnish a contrast, imaginable certainly, and I suppose often realized, among Irish young men of the middle class! It is our Sphinx, our problem, and will devour us all, gentle and simple, if

we do not somehow transform it by faith in the beauty which God has made, and in the religion wherof our Lord Jesus Christ is the message and substance. But these lads, with their unsullied Irish hearts and their passion for learning, are sent to Mayfield—a house where the crammer reigns supreme—to prepare against some London examinations. The old story of Irishmen leaving their home in the West—the wild, poetic, sea-beaten West of Finnvarra, and the cliffs of Moher—betaking themselves to Dublin, and there, without warning or safeguard, plunged into the modern chaos. One could match it to a hair from the novels of Turgenieff, and the parables of Tolstoy. And, up to a given point, may be studied also in M. Paul Bourget, who discovered, by no means too soon, where this life of the secularized school, and discipleship to science and literature, divorced from religion, will lead its votaries. The Catholic who is successful as a lawyer, official, journalist, or what not, and who never goes to Mass—ought we to be proud of him? The learned youth, utterly ignorant of Church history, Christian philosophy, and even of his forefathers' sufferings in a Divine cause—it appears that he flourishes under competitive examination. The parasitic society people, who despise everything Irish, and are such barbarians as to have lost all judgment as regards the beautiful and the antique, reckoning that to be art which is only the fashion—one knows where to look for them whenever the Lord Lieutenant holds his Court, laughed at by the satirical Thackeray. And so these two youngmen are in danger of losing their souls. If the training succeeds they are ruined—the Celt will no longer be religious, the Catholic will have bartered his living faith for marks in an honors' list. Multiply the instances, and where is your Erin of the saints and sages?

Happily, they are saved by failure. Charlie Travers, a "beautiful soul," if ever there was one, breaks down in his exams, is taken in hand by Father Aidan—the strong man of the story—dedicates himself to be the only lay Apostle of his countrymen, and dies a martyr to calumny. He is the true picture of "The Christian," so badly drawn two years ago by Mr. Hall Caine, in a book concerning which I have said my say elsewhere. But I cannot fancy the middle-aged Irish layman reading of Charlie Travers without some dull twinges, or even poignant throbs of anguish, as at the remembrance of the dreams of his youth, unfulfilled and accusing. Why has no single Charlie Travers come forward in a Catholic nation, to take up this high redeeming task, and to be a spiritual O'Connell or a lay Father Mathew? Is there not a cause? Let me quote one passage—the sum of Father Sheehan's contention. It is severe; but suppose it is true, whom are we to blame, the preacher of an audience that requires such a lesson? Charlie Travers, then, a "young advocate" in Dublin, inveighed "against all modern vices of society, its love of ease, its mad passion for wealth and distinction, its Godless education, its dread of trial, its hatred of sickness or poverty, its want of charity towards the fallen and afflicted. He pointed out that between the well-to-do city merchant, who picks his teeth after his luncheon and poises his heavy seals in his hands, and goes to his Turkish bath in the afternoon, and sits down to a stately dinner, and stares at half-naked women from his opera-box—and the cultured Pagan, who wrapping his toga around him, strolled down to the baths of Vespasian, or had supped with Lucullus, and frequented the circus in the days of ancient Rome, there was not a hair's breadth of difference. It is true the latter laughed at his gods, and jested about the augurs; but the city man, too, would not spare a clever mot about a priest, and would send his women and children to church on Sunday. Where, exactly, does Christianity come in? Not in our personal habits—they are sensuous and voluptuous; not in the splendor of our churches—they are vile and contemptible compared to a Roman or Grecian temple; not in the well-being of the working-classes—they were never so poor, ill-educated, comfortless; not in the extirpation of vice, as our streets testify; not in the checking of drunkenness, as our distilleries testify. Surely that Divine Man of Judea had some message for the world besides the platitudes of philosophers or the divination of augurs. Yet where is it visible or audible in the world?"

It is impossible not to ask, on hearing this frightful description,

"What are Catholic laymen doing?"

The author replies: "Absolutely nothing, either defensive or aggressive. With the exception of a few Vincent de Paul societies, there is absolutely no organization in (Ireland) that would combine in one solid body all the zeal and talent of thousands of young men who would dare and do a great deal for Jesus Christ, but who are now kept back for want of an inspiring voice." Against the marshalled forces of evil there stand on the side of Christ, "a handful of priests, a few weak women, a literature that is saved from ridicule barely by its good intention, and a few saints, who lift their hands like Moses on the mountain, while the armies of Israel are hard pressed in the valleys of humiliation and defeat." In exchange for the lofty idealism which created missionaries and martyrs, Ireland is now offered culture—that is to say, the cheapening of "olographs and the buffo opera, broken French and ungrammatical German"; but the "liquor interest" must be respected, nor can "medieval ideas" be allowed to stop the way of "modern civilization."

Do not imagine that if religion is to hold its own, in Father Sheehan's opinion culture must be given up. Let things be called by their right names. This branch of money-making, with exams for its stock Exchange, is not, nor never was, culture in any tolerable sense. Yet the finest scholarship ought to receive baptism, and stands in need of grace, and will turn to poison without prayer. Geoffrey Austin is the scholar who nearly loses his faith, and loses the strength and comfort of it altogether, because he never has best shown the true relation of culture to Catholicism. He is saved indeed at last, yet so as by fire. And here I am reminded of an august memory which, though invisible, floats over this volume at its highest, and might have guided the writer's pen. By an extraordinary Providence, now more than forty years ago, there went from Oxford to Dublin a scholar of the pattern dear to the Irish heart; John Henry Newman became first rector of the Catholic University; his task was to draw out a rational scheme of studies and sciences, viewed in their place according to the Church's principles, to train the laity of Ireland, to prepare them against this very day, whose advent he prophesied, and to convert its perils into motives of learning and piety. By what series of mistakes did that enterprise issue in disaster? But his lectures may still be read; they ought surely to be read; if young Irishmen, students in seminaries of whatever kind, did read them and did lay them to heart in all sincerity, Geoffrey Austin would be a rare exception, and Charlie Travers would find by his side, no longer a pessimist and a Pagan, but the right hand of the priest.

I had much more to say. But the book will say it, and say it exceedingly well. For the many who want an exciting story, full of adventure, and the not so many who take delight in wisdom and epigram, "The Triumph of Failure" comes at a good season. It will naturally be taken with the introduction, "Geoffrey Austin, Student," which leads up to it. Nevertheless, I look on Father Sheehan's last writing as, in the language of his favorite Jean Paul Richter, "one of those books which are half battles"—a story indeed, and excellent literature, but something else beyond literature. It is a challenge, a rebuke, an onset against the enemy of us all; against the commonplace ambitions, and woeful victories, and vulgar triumphs, associated everywhere with "Liberalism" of which its former advocates are beginning to feel ashamed. I say "Liberalism," but I am not thinking of politics, I will say "Enlightenment," if I may be allowed to qualify it with the names of Voltaire and Bentham and Friedrich Strauss. Are these, or are their like, to be set up and worshipped as gods on the Hill of Tara? God forbid. Yet, in a lecture which I do not think most Irishmen even glanced at Cardinal Newman foresaw and described the rising cloud. His voice was not heeded. Pray heaven that this fresh warning from the lips of one of our own kindred scholar and a priest, may not prove likewise in vain!—Liverpool Catholic Times.

### SWEATSHOP UNIFORMS.

The report comes from Washington that Brigadier General Ludington, Quartermaster-General has determined to prevent hereafter the manufacture of clothing for troops under the "sweat shop" system.

This matter has been under careful investigation by Lieutenant Colonel William S. Patten, one of General Ludington's assistants, who has been considering a plan for putting an end to the practice several New York contractors are known to have pursued of cutting out the clothing and then giving the pieces to tenement families to sew together. Lieut.-Col.

Patten has been assisted by the regular inspectors of the government, by the New York State authorities and by the contractors themselves, who have frequently made reports against each other. It is understood that the Quartermaster General will hereafter award contracts to firms calling only for such quantities of clothing as they shall be able to furnish with their own facilities.

### MGR. CONATY AT BROOKLYN.

Mgr. Thomas J. Conaty, rector of the Catholic University, in a lecture on "The Church and the Modern Idea of Education" before the Knights of Columbus, in the Montauk Theatre in Brooklyn, recently cited "The Christian" and "Robert Elsemere" as examples of popular literature which tended to the promotion of a false and non-religious culture.

"The Catholic Church is talked of but little by those who talk most of education," he said. "Traditions of three centuries have blinded men to the fact that the Church is a most potent educational factor. In the modern theory, so called, of education there are certain shibboleths. Intellect is one of them. Men will say that religion is not the field for the highest intellect, because it treats of the highest intelligence.

"Science is another shibboleth. Great is the God of science, and intellect is his prophet. Science has for a long time had its day, but misery and evil are still in the world, and the great question of life is still as far away as ever from the student who seeks to solve it by the light of science alone. Science has its realm in discovering the forces of nature, but the supernatural belongs to God. Thank God, the pendulum that swung to agnosticism in science is swinging back again!

"Culture is another cry. We are all readers these days. We read everything, from the small newspaper with the 'patent inside' to the great metropolitan daily, with its engines of information at work in every corner of the world. Yet in the newspapers we find pictures of crime and details of scandal given to us with all the skill of the trained modern writer. It is the same in our novels. Why? Because the writer of to-day is writing for the market, not for the truth.

"The realism of the novel is what makes it popular. There is no objection to realism if it is realism of the right kind, the realism of honest manhood. That is the realism our novelists will not give us. It is the realism of mud, of filth, which pays. The novel of to-day aims to be philosophical, psychological, social. But it is without the Christian idea. The agnostic rules, and we rave over him and flock to the theatre where his dramatized novel is presented.

"When Mrs. Ward wrote 'Robert Elsemere,' she did not make Christianity strong in its contest with agnosticism. Her minister was only a straw minister, whom she constructed out of her mind in order that his agnostic antagonists might knock him down. He wasn't even a good Anglican minister.

"Then we have had 'The Christian,' which has been advertised and nauseum. Do you think John Storm is a representative of the Christian ministry, strong in faith? Is Glory Quayle a representative of true womanhood, with the modesty, purity and unselfish, gentle traits of the true woman? No. The novelists of to-day give the realism of the man without the soul of the man.

"Humanity is another cry. Humanity! We went to war for humanity, though not every one believes it now. (Laughter.) It was too thin all the way through. It was a good word to conjure with. There is plenty of work for humanity at our own door." Mgr. Conaty said that in education the Church takes all the elements he mentioned, imbues them with the spirit of Christ and unites them in the work of Christian education.

### A GENEROUS BRIDE.

London, Jan. 28.—Patti has settled \$15,000 a year on Baron Cederstrom, her husband. The New York World's London correspondent says the Baron's own income is only \$750. The diva made this settlement entirely on her own notion, and presented the deeds as her wedding gift the day before the wedding. The Baron was taken by surprise.

### AN IRISH CENTENARIAN DEAD.

James Kelly, aged 101 years, died Jan. 18 at his home, 51 Pleasant st., Waterbury, Conn.

Mr. Kelly was born in Queen's County, Ireland, in October, 1797, and came to America over fifty years ago. The deceased was in possession of all his faculties up to the time of his death, and could tell some thrilling anecdotes of his experiences in Ireland from the time of his youth up

to the famine of 1847, when he came to this country. He had a wonderful retentive memory, and could talk about things that took place in Ireland seventy-five or eighty years ago as though they were events of yesterday. He was a baby in arms during the awful scenes which occurred in that country during the rebellion of 1798, was 6 years old at the time of the execution of Robert Emmet, and was well able to take a hand in what was going on when O'Connell appeared on the scene. The meeting of the Repeal Association and the tithe war were events quite fresh in his mind.

### GOLD IN IRELAND.

According to stories published with slight variation of fact in the Limerick, Belfast, and Dublin papers, a veritable Klondike is about to be developed in Ireland in the county of Wicklow. Years ago, before modern mining appliances were in use, copper, lead and silver were profitably worked in Wicklow; but owing to the slump in the price of these metals, most of the workings were long ago deserted. It seems that for the last year or two peasants have made there fairly good discoveries of alluvial, but have kept the matter a close secret, sending only enough gold to Dublin for their passing needs.

### HEALTH OF HIS HOLINESS.

Dr. Laponi, the Pope's physician, according to a New York daily, said a few days ago, in answer to enquiries about the exact condition of His Holiness.

I am convinced that the Pope has a physique so happily constituted that he can yet live a number of years said Dr. Laponi.

Absolute repose had caused all the recently alarming symptoms to disappear.

But His Holiness sacrifices himself too much. He works beyond his strength. He does not obey the voice of his physicians.

Despite all this there is a most encouraging symptom. The Pope always preserves his appetite and sleeps well.

### HIS NERVE SAVED HIS LIFE.

Dinner was just finished, says the Scottish American, and several English officers were sitting around the table. The conversation had not been animated, but there came a lull, as the night was too hot for small talk. The major of the regiment, a clean-cut man of fifty-five, turned toward his next neighbor at the table, a young subaltern, who was leaning back in his chair, with his hands clasped behind his head, staring through the cigar smoke at the ceiling. The Major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and in a quiet, steady voice, he said:

"Don't move please, Mr. Carruthers; I want to try an experiment with you. Don't move a muscle."

"All right, Major," replied the subaltern, without turning his eyes. "Hain't the least idea of moving. I assure you what's the game?"

By this time all the others were listening in a lazily expectant way.

"Do you think," continued the Major, and his voice trembled just a little, "that you can keep absolutely still for, say, two minutes—to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered, "Yes," and his face paled slightly.

"Burke," said the Major, addressing an officer across the table, "pour some of that milk into a saucer and set it on the floor here just at the back of me. Gently, man. Quiet!"

Not a word was spoken as the officer carefully filled the saucer, walked with it carefully around the table and set it down where the Major had indicated on the floor. Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capello, which had been crawling up the leg of his trousers, slowly raised its head, then turned, descended to the floor and glided toward the milk. Suddenly the silence was broken by a report from the Major's revolver, and the snake lay dead on the floor.

"Thank you, Major," said the subaltern, as the two shook hands warmly, "you have saved my life."

"You're welcome, my boy," replied the senior, "but you did your share."

### TO PREVENT CONSUMPTION.

Hard to cure; easy to prevent. Scott's Emulsion nourishes the body, keeps all the organs and tissues healthy, and the consumption germs cannot get a foothold.



### A VICTIM OF NEURALGIA.

MRS. ROBERTS, OF MONTREAL, TELLS A WONDERFUL STORY.

She Was a Sufferer for Some Seven Years, and Medical Treatment Failed to Give Her More Than Temporary Relief—A Herald Reporter Investigates the Case.

From the Montreal Herald.

"I thought it something wonderful when I went three days without being sick," said Mrs. Annie Roberts to a representative of the Montreal Herald, referring to her remarkable recovery from an illness of over seven long years. Mr. and Mrs. Roberts reside at 34 Wolfe street, Montreal, and the reporter was cordially welcomed when he went to enquire as to the truth of the report that Mrs. Roberts had been restored to health through the use of Dr. Williams' Pink Pills. Mr. and Mrs. Roberts came to Canada from England a little more than five years ago, and Mrs. Roberts' illness began while still in the Old Country. "I was really the victim of a combination of troubles," says Mrs. Roberts. "For seven years, neuralgia, with all its excruciating pains, has been my almost constant attendant. Added to this I was attacked by rheumatism and palpitation of the heart, and for the last five years, was not able to get out of doors during the winter months. Sometimes I felt as though those terrible pains in the head would drive me mad; my nerves were all unstrung and a knock at the door would send me nearly crazy. I was treated at different times by four doctors since coming to Montreal, but without any lasting good, and I had given up hope of ever being better on this side of the grave. A friend of mine whose father had been helpless for two years, but was restored by Dr. Williams' Pink Pills, urged me to try them. My husband asked the doctor who was attending me what he thought of them, and the doctor replied that he believed them to be a good medicine. This persuaded me to begin their use. No one who sees me now can form any idea of my condition when I began taking Dr. Williams' Pink Pills, and I had only taken three boxes when I began to recover. But seven years of pain had nearly shattered my constitution and I did not look for a speedy recovery, and I was more than gratified to find that after I had used I think about a dozen and a half boxes, I was fully restored to health. It seemed all the more wonderful because the doctors both in England and here never done more than give me temporary relief, and their treatment was much more expensive. The past summer was the first in years that I really enjoyed life, and I was able to go on a visit to Radnor Forges. Dr. Williams' Pink Pills have also been of much benefit to my daughter Violet. She is just nine years old, but she suffered a great deal of pains in the back and sick headache, but the pills have made her feel all right again."

"I never fail to recommend Dr. Williams' Pink Pills when any of my friends are ill," said Mrs. Roberts. "While visiting at Radnor Forges, I urged a young lady friend who has been a sufferer from curvature of the spine, and obstinate constipation to try them, and they have done her a vast amount of good."

The reporter confesses that Mrs. Roberts' story is a wonderful one. That she is now thoroughly well is clear from her face, her manner and her happy spirit. Mr. and Mrs. Roberts are intelligent and reliable people. Mr. Roberts is head engineer in the biscuit works of Viou & Frece, the wealthiest firm in this line in the Dominion, and he fully endorses the good words his wife has to say in favor of Dr. Williams' Pink Pills. In fact he says the speedy cure they wrought in his wife's case has saved him many dollars.

Dr. Williams' Pink Pills have no purgative action, and so do not weaken the body. They build up the blood by supplying it with the elements that enrich it, and strengthen the nerves. In this way they cure all diseases having their origin in poor and watery blood. Always refuse the pink colored imitations which some dealers offer. See that the full name, Dr. Williams' Pink Pills for Pale People is on every package you buy. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c. a box or six boxes for \$2.50.

To set about acquiring the habits of meditation and study late in life is like getting into a go-cart with a grey beard, and learning to walk when we have lost the use of our legs. In general the foundations of a happy old age must be laid in youth; and, in particular, he who has not cultivated his reason young will be utterly unable to improve it old.

### THOMAS LIGGETT'S

January Sale of Carpets, Curtains AND House Furnishings

will be discontinued at the end of this week. All goods during this sale at greatly reduced rates.

1884 Notre Dame st., 2446 St. Catherine st., Montreal, and Sparks Street, Ottawa.



# TALKS TO BOYS AND GIRLS.

He looked very small for a boy of ten. As he stood before a group of men, and asked for work "with a modest air."

"I will do your errands," he said, "with care."

They laughed, and with words that shall be left unsaid, they joked till his face with pain grew red.

"You are built," said one, "on a limited plan—"

You never will make a full grown man."

Then another—"I'm sure it is not very wise"

To expect much work from a chap your size.

The youngster looked at the bearded men—

"I'm small," said he, "and I'm only ten."

And you are grown up, and know a lot,

But I can do something that you cannot."

"What's that?" they cried, "it will strike us dumb"

To be cast in the shade by a young Hop o' my Thumb."

"I can keep from swearing," the boy replied,

And the little form grew dignified.

He turned, but he did not hear one say,

"That's a sermon I'll not forget to-day."

### Choosing One's Education.

This subject is of vast importance to all boys and girls, as a mistaken calling is the most frequent cause of so many failures in life. Many young folks do not know the correct meaning of the word vocation. Some seem to think it means to go to college to study for the priesthood; or a young man to be a religious—a Christian Brother, for example; for a young lady to enter the convent to join some Sisterhood like the Sisters of Charity, or the Sisters of Mercy, or of Notre Dame, etc. The idea itself is a good one, but it is not exactly correct. The real meaning of the word vocation is a call or an appointment to a particular state, occupation, business, or profession; as the clerical state, the religious state, the married state. We sometimes speak also of the vocation of a doctor, a lawyer, a mechanic, a business man, a seaman, etc.

It is highly important for all to follow and discover their true vocation, as soon as possible; for, not only one's peace and happiness thereby assured, but also, failure or success in life depends thereon. Thousands of men whose lives have been failures have done drudgery enough in half a dozen different occupations to have enabled them to reach great success if their efforts had been all expended in one direction.

That mechanic is a failure who starts out to build an engine, does not quite accomplish it, and shifts into some other occupation where, perhaps, he will almost succeed again. The world is full of people who are "almost a success." Their courage oozes out just before they become expert.

How many of us have acquisitions which remain permanently unavailable because not carried to the point of skill? How many people "almost know a language or two," a science whose elements they have not quite mastered, but which they cannot practice satisfactorily?

Beware of that fatal gift versatility, which has deluded many a promising mind. In attempting to gain a knowledge of half a hundred subjects, many have mastered none; thus they miss being great by splitting themselves into middling men. We often find out what we cannot do before we find out what we can do.

If we go into a factory where the mariner's compass is made, we can see the needles before they are magnetized, and they will, point in any direction. But when they have been applied to the magnet and received its peculiar power, from that moment they point to the North, and are true to the pole ever after. So man never points steadily in any direction until he has become polarized by the choice of his ideal career.

I wish to say a word here about the vocation of the priesthood and the religious life. A vocation in this sense can come only from God; for the thought of leaving a good, devoted father, a kind loving mother, affectionate brothers and sisters, riches, pleasures, liberty,—everything in fact that is nearest and dearest to the human heart, in order to lead a life of self-denial, can never come from one's self; it is so repugnant, so contrary to one's natural inclinations. Neither can it be inspired by the world, since the world regards as fools those who entertain or carry out such thoughts. It can therefore come only from God, who alone has the right to select the road we are to follow in our journey through life.

Therefore let our vocation be what

it may, whether a religious, business or professional one, we should strive to excel and steadfastly persevere in it.

Many a man has dwarfed his manhood, cramped his intellect, crushed his aspirations, blunted his finer sensibilities, in some mean, narrow occupation, just because there was money in it.

The man with a vocation he likes, the practical man, the energetic and industrious man, builds a house upon the ground, while the dreamer builds a castle in the air, and he lays up a few thousands in bank while the other revels in imaginary millions. The dreamer's pockets are full while he is asleep, but he wakens to find an empty purse. It takes a good many dreams of fortune to make an actual dollar.

### Boys, be Orderly.

Disorderly habits are frequently the cause of a good deal of uneasiness; and children would do well while this year is yet young, to take firm resolutions to correct their faults. The great trouble is that young folks do not always heed advice, but usually learn from their own experiences only.

"Where's my hat?"

"Who's seen my knife?"

"Who turned my coat wrong side out and slung it under the lounge?"

There you go, my boy! When you came into the house last evening you flung your hat across the room, jumped out of your shoes and kicked 'em right and left, wiggled out of your coat and gave it a toss, and now you are annoyed because each article hasn't gathered itself into a chair to be ready for you when you dress in the morning.

"Who cut those shoe strings?" You did to save one minute's time in untying them! Your knife is under the bed, where it rolled when you hopped, skipped and jumped out of your trousers.

Your collar is down behind the bureau, one of your socks is on the foot of the bed, and your vest may be in the kitchen wood-box for all you know.

Be orderly. An orderly man will be an accurate man. If he is a carpenter, every joint will fit. If he is a turner, his goods will look neat. If he is a merchant, his books will show neither blots nor errors. An orderly man is usually an economical man, and always a prudent one. Be orderly, be accurate.

Little Harry Careless Was always losing things— Shoes and hats, and slates and books,

Pencils, marbles, strings— Till at last his mother Took a faded flag (A great enormous one it was) And made of it a bag.

"Now, my careless Harry," Said she, with a kiss, "When you feel like losing things, Pop them into this."

"That I will," cried Harry, Happy as a king; And since he's had the losing bag He has not lost a thing.

I fear there are too many careless Harrys, and I trust they will take heed in future.

### Clear Grit

About thirty years ago, says Judge P—, in "The Young Catholic" I stepped into a bookstore in Cincinnati in search of some books that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography. "Plenty of the," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and even opened the door, but closed it again and came back.

"I have got sixty-one cents," said he; "could you let me have a geography and wait a little while for the rest of the money?"

How eagerly his little eyes looked for an answer! and how he seemed to shrink within his ragged clothes when the man not very kindly told him he could not. The disappointed little fellow looked up at me with a very poor attempt at a smile, and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I will try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and

told the gentleman just what he wanted.

"You want the book very much?" said the proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school but I study when I am at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I wanted to learn the places where he used to go?"

"Does he go to those places now?" asked the proprietor.

"He is dead," said the boy softly. Then he added, after a while, "I am going to be a sailor too."

"Are you, though?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do; I will let you have a new geography and you may pay the remainder when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I shall have eleven cents left towards buying some other book. I am glad they did not let me have one at any of the other places."

The bookseller looked up inquiringly and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along I saw a nice new pencil and some clean, nice white paper in it.

"Thank you, sir; you are so very good."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?" I now asked him. "More than I can ever get," he replied, glancing at the books that filled the shelves.

I gave him a bank-note. "It will buy some for you," I said.

Tears of joy stood in his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for my mother," said he; "I thank you very much, and some day I hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him by the counter, so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could ride in such a sea. The captain, who had been below with his charts, now came up; he saw how matters stood, and, with a voice I distinctly heard above the roar of the tempest, ordered every man to his post.

It was surprising to see these men bow before the strong will of their captain and hurry back to the pumps. The captain then started below to examine the leak. As he passed me I asked him if there was any hope. He looked at me, and then at the other passengers, who had crowded up to hear the reply, and said rebukingly:

"Yes, sir, there is hope as long as one inch of this deck remains above water; when I see none of it then I will abandon the vessel, and not before, nor any one of my crew, sir. Everything shall be done to save it, and if we fail it will not be from inaction. Bear a hand, every one of you at the pumps."

Thrice during the day did we despair; but the captain's dauntless courage, perseverance, and powerful will mastered every man on board, and he went to work again.

"I will land you safely at the dock at Liverpool," said he, "if you will be men."

And he did land us safely, but the vessel sunk moored at the dock. The captain stood on the sinking vessel, receiving the thanks and the blessings of the passengers as they passed down the gang-plank. I was the last to leave. As he passed he grasped my hand and said:

"Judge P—, do you recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," said he; "God bless you!"

And God bless noble Captain Haverly!

The first newspaper in America that furnished accurate reports of the legislative debates was established by Martin Carey, an Irishman and Catholic.

# TO PREVENT PREMATURE BURIAL.

This year the New York Legislature will have to face in earnest the problem of preventing premature burials. It escaped the ordeal last session by a fluke. The bill drafted on the subject by H. Gerald Chapin, a lawyer of this city, was kept among the legal and medico-legal societies until the last moment, was introduced in a hurry, and smothered in committee. This year Mr. Chapin has taken time by the forelock. Assemblyman Redington, a democrat from this city, introduced a bill last Wednesday covering very much the same ground as the bill that was lost last year. It provides that in cities or places where there are one hundred or more interments each cemetery shall have a mortuary or mortuaries to be used for the disposal of the dead, which shall provide rooms of sufficient number to enable each body that is received to be placed and kept therein a certain time.

No body shall be received unless accompanied by a statement on the part of an attending physician or Coroner showing whether he has found these signs of death:—

1. Permanent cessation of respiration and circulation.
2. Purple discoloration of the dependent parts of the body.
3. Appearance of blistering around a part of the skin touched with a red hot iron.
4. The characteristic stiffness known as rigor mortis.
5. Signs of decomposition.

The proposed legislation in New York is based primarily upon laws that were enforced in different German provinces before the Empire, and which are still carried out to perfection in Bavaria and Saxony. Amendments to the laws have been made from time to time, but only in the direction of improvement. There is no additional expense to people who are obliged to dis-ose of their dead. That is already expensive enough in New York, at all events. The cost of precautionary measures suggested are paid by the municipality, and this has been reduced to a minimum in Germany.

The laws there are very simple, and the lichenfrauen—women who take care of the dead, corresponding to lay-out in England—are instructed as distinctly, what they may do as to what they may not do. Nothing is left to their discretion. A staff of physicians are at their call. In many towns these women assume the duties left to the Coroner in this country. They are trained to the work and appointed by the municipality on a civil service basis.

There is a deathhouse in every cemetery. The law specifies how and where they shall be built. The rooms for the reception of the dead are ten feet long, six feet wide and ten feet high. Even the temperature of the room is fixed by law. Each door has a room leading into a common hall or waiting room. The door is unlocked at all times, and relatives or friends of the deceased are practically unrestricted, except in cases of infectious diseases, in their opportunity to visit and inspect the bodies of their dead.

Apartments are provided in the building for the lichenfrauen, and it is their duty to inspect each body in their charge at least three times every day for signs of returning life. Electrical connections are made with each body, so that at the slightest movement an alarm is given to the watchers in charge. The fact that many persons have been saved from burial alive by these establishments in Germany is sufficient reason for the adoption of the same system in this country.

In Europe the subject has attracted a great deal of attention. In France the state and private individuals have offered rewards for determinative tests that would settle beyond question the existence or non-existence of death. The fact is that no sign commonly supposed to indicate death is conclusive. No one test is infallible. Here are the commonly accepted indications of death:—

- Respiratory failure.
  - Cardiac failure.
  - Absence of filling of veins under pressure.
  - Reduction of temperature below normal.
  - Rigor mortis and muscle collapse.
  - Coagulation of blood.
  - Decomposition.
  - Absence of red color in semi-transparent parts under the influence of a powerful stream of light.
  - Absence of muscular contraction under galvanism.
  - Absence of signs of rust on a bright steel needle after plunging it deep into the tissue.
- "It is necessary to apply nearly all these tests before making sure of death. The lichenfrauen use them. They do not depend upon such simple and delusive signs as loss of lustre in the eyes or muscular relaxation, which are common in epilepsy and trance. If a person is dead decompos-

ition is almost sure to set in after seventy-two hours have elapsed. If it does not set in after that time there is room for investigation by the physician."—New York Herald.

# CAPITAL AND LABOR.

A despatch from London says:

The Trades Unions have replied to the challenge of the employers in forming a league for protection against strikes by a meeting at Manchester of the representatives of many branches of labor, who organized a central federation almost on the lines of the Employers' League.

If the plan proves successful and all the great unions enlist in it Great Britain may yet witness a gigantic war of capital against labor, in which the organized employers will confront the organized workmen.

There was strong opposition to the plan from the labor leaders, who believed in maintaining the autonomy of the unions, but the centralization scheme mustered a large majority. It is estimated that this consolidated union starts with a membership of 600,000 and an annual revenue of £60,000 (\$300,000).

Many of the newspapers fear that the great power which such an organization will give the workmen may tempt them to strike more readily than ever, particularly since they will be assured of money backing. However, the speakers at the Manchester Congress all deprecated strikes and took the view that the control of them by a strong central Committee would prove an effective brake on "city strikes," while give the men the most powerful weapon for the protection of their real rights.

# VOICE CULTURE.

The artistic cultivation of the voice in both speech and song, as well as distinct musical training on some suitable instrument, is what is meant by a true musical education. What a tremendous contribution to the charm and success of life would be wrought by this simple innovation! We lose much through our harsh voices, in the gentle art of living. And then, too, music and song add so much to the joy of life. The sailor singing at the capstan, the negro singing in the cotton fields, experience an uplifting of spirit that we cheat ourselves by not sharing.

When passion develops into love there is often a period of intense suffering to be endured before the transportation is complete; love seems at first so much less desirable, so poor and dull a thing in comparison. But love is solid certainty, and passion but a gaudy illusion. Love is a compact of every little kindly grace; it is a matter of habit, of association; it lives on duty done, on care bestowed, love, like passion, may have its stages, but they are always from the lower to the higher. And as it is in the particular, so it is in the general; it prefers its own of the community at large to its own immediate advantage.—Sarah Grand.

## HENRY MORGAN & CO.,

Colonial House, Montreal.

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### The Great Discount Sale

Will be continued all this week. Intending purchasers should go at once to avoid disappointment

#### THE DISCOUNTS

Extend to Every Department in the House and mean very great advantage to the Customer.

#### Men's Furnishings Department.

Men's All-Wool Black Half-Hose, in plain and ribbed, at prices ranging from 30c to 50c, less 20 percent.

Men's Heavy Ribbed All-Wool Half-Hose, in heather mixtures, at 25c per pair, less 10 percent.

All Odd or Broken Lines in Men's Genuine Scotch Lamb's Wool Underwear, less 20 percent.

Men's Neckwear, in Purlin-Hand, Sailor Knots, Flowing Ends, Bows and Strings, ranging in price from 20c to 75c; all to clear at Half Price.

Men's All-Wool Flannel Shirts, less 25 percent.

All Odd Lines in Men's Lined Gloves, less 35 percent.

Men's Wool Gloves, in plain or fancy colors, less 25 percent.

Special Line Men's Kid Gloves, wool lined at 51c per pair, less 25 percent.

Men's Heavy Twilled Cotton Night Shirts, our own make, fancy trimmed, price \$1.25, less 20 percent.

Men's and Boys' All-Wool Sweaters, in navy, white, cardinal, heather mixtures, less 20 percent.

Men's Neck Mufflers, in Silk and Wool and Pure Silk, less 25 percent.

A Special Line of Men's Hemstitched Japanese Silk Handkerchiefs, less 25 percent.

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#### Household Drapery.

SPECIAL VALUES AND LARGE DISCOUNTS.

Table Cloths, 20 percent. Napkins, 20 percent. Doilies, Tea and Tray Cloths, 20 percent. Towels, 20 percent. Blankets, 10 to 20 percent. Colored Counterpanes, 20 percent. French Wrapper Flannels, 25 percent. Ceylon Flannels, 20 percent.

Wool Shirting Flannels, 20 p.c. Wrapper Flannels, 20, 31 p.c.

ALL THE USUAL 20 PERCENT FOR CASH.

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MAIL ORDERS RECEIVE CAREFUL ATTENTION.

## HENRY MORGAN & CO.

# JOHN MURPHY & CO.

## GET MUCH

For your money while you may! If the iniquitous tax on Departmental Stores proposed by the City Fathers (?) is imposed, the purchasing power of a dollar will fall to 80 cents. Consider this fact and take full advantage of cheap selling while it lasts!

### END OF THE MONTH SALE

Bargains Extraordinary in all Departments.

#### Dress Goods.

100 pieces Fancy Dress Goods, on Dress Goods Tables.

All Wool Tweeds and Cheviots, Fancy Boucle Cloth, Covert Suitings, all wool Diagonals, etc., at regular value from 50c to \$1.25; choice during our End of the Month Sale, from 25c to 62c, half price.

500 yards Choice Silk and Wool Dress Goods, all the latest colorings and new designs; regular value from \$2.00 to \$3.00 per yard; during our End of the Month Sale, half price, or from \$1.00 to \$1.50.

A Fine Lot of Black Dress Goods, all choice new goods, worth from \$1.40 and \$1.50 per yard; choice during our End of the Month Sale, for only \$1.00 yard.

300 yards Black All-Wool Crepons, 42 inches wide, regular 65c. End of the Month Sale, price 30c, half price.

#### Ladies' Jackets.

100 Ladies' Jackets, assorted colors and sizes at half price.

Heavy Nap Jacket, marked \$4, for \$2.

Heavy Beaver Jacket, trimmed black, \$10.50 or \$5.25.

Fine Boucle Cloth Jacket, bound braid, \$7.75, for \$3.88.

50 Maids' Jackets, assorted colors, in black, boucle, mixed beaver, assorted colors, at half price.

REDUCED PRICES FROM \$1.75.

Fine Tailor-made Jackets, lined silk, at 20 and 35c, half price.

### JOHN MURPHY & CO.,

2343 St. Catherine Street, Corner of Metcalfe Street.

TERMS: Cash. TELEPHONE UP 900.

### THE Society of Arts,

OF CANADA,

1666 NOTRE DAME STREET, MONTREAL.

Drawing Every Wednesday.

PAINTINGS Valued from \$2 to \$1800.

10 Cents a Ticket.

The "True Witness" is the best medium of education for Catholic young men and young women. Heads of households should subscribe for it.



### MORE STOCK YARDS.

In compliance with a petition presented by Mr. E. Lefebvre, of this city the municipal council of Petite Cote, at a meeting held on Wednesday, passed a resolution granting a privilege of twenty years, under certain conditions, to a cattle stock yards company now being organized.

The promoters are cattle dealers, both from this province and the west, who are not satisfied with the present state of things and wish to provide for their own accommodation in the immediate vicinity of the city. Among other conditions of the privilege are the following:—

The company will bind themselves to purchase two hundred acres of land and erect thereon buildings of a value of a hundred thousand dollars. The sum of fifty thousand dollars must be expended during the present year and the operations of the company commenced, at least in part. A drainage system will be constructed at the company's expense, and the municipality will have the right to connect with such drainage. The company will get the water supply at their own cost, but the municipality will induce the city of Montreal to furnish such supply. The stock yards must be kept in a perfect sanitary condition, and an inspector, chosen by the municipality, to see that this is carried out, will be paid by the company.

The company will pay all taxes and will comply with all the by-laws of the locality. No right is given to build abattoirs, and the only object of the enterprise is to be a central market for cattle and farm produce, with facilities for export through the Canadian Pacific and Grand Trunk railway companies. The company will open the necessary streets, and police service as well as protection against fire will be furnished by themselves. The rates to be charged are to be the same as those now collected by the city, namely, twenty cents for cattle, five cents for sheep, calves and hogs, twenty-five cents for horses, ten cents for farmers' waggons, twenty cents for gardener's waggons. The weighing is not to cost more than ten cents per head, and the company will be allowed to collect on their own property only. Before the privilege is signed, stock to the extent of a hundred thousand dollars must be subscribed, and paid in part, a

mortgage on the property must be given to the municipality, and a deposit of five thousand dollars must be made in the Bank of Montreal. The company is to be organized within six months, and buildings of a value of ten thousand dollars must be erected during the present year. The company will pay an annual sum of a hundred dollars to the municipality, the farmers of the locality are to be given the preference to get the company's manure, and the local residents are also to be given preference for the help needed.

In America's struggle for independence, the first general officer killed in battle, the first artillery officer appointed, the first commodore commissioned, the first victor to whom the British flag was struck at sea, and the first officer who surprised a fort by land, were Irishmen; and with such enthusiasm did the emigrants of the "Green Isle" respond to the cause of liberty, that Lord Mountjoy declared in parliament, "You lost America by the Irish."

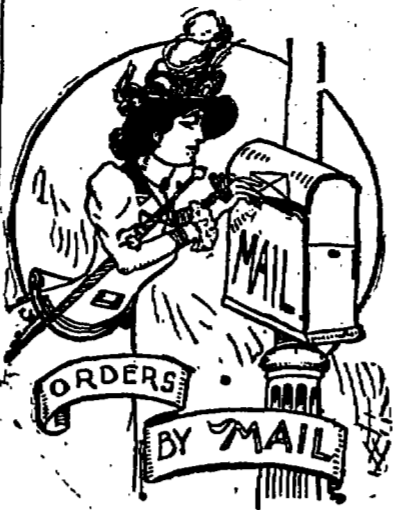
When the Catholic barons of England, headed by Archbishop Langton, wrenched from King John the great Magna Charta they there and then created all there is known by the words, "Civil liberty," and when the Catholics of Maryland, in 1840, published their great "Toleration Act," they gave us all that we know by the words, "Religious Liberty."

What makes a man?  
Not costly dress, nor dudish air;  
Not jewelled hand, complexion fair;  
Not graceful form, nor lofty tread;  
Not paint nor curls, nor splendid head;  
Not all the stores of fashion's mart;  
Nor yet the blandishments of art;  
Not one, nor all of these combined,  
Can make one man, true and refined.  
'Tis not the casket that we prize,  
But that which in the casket lies;  
These outward charms that please the sight,  
Are naught, unless the heart is right.

The Bishop's ring has a beautiful significance. It's the pledge of faith with which Christ wedded the Church his spouse. As the young man puts a ring on the finger of his spouse, so the Bishop receive a ring at his consecration, to show that he is wedded to the Church, his diocese, and he wears it as a pledge of his faith towards that Church, that he may love it like himself.

## The S. CARSLY CO., Limited.

Notre Dame Street. Montreal's Greatest Store. Feb. 4, 1899.



### Shopping by Mail.

Out-of-Town customers can shop very easily by mail if they only care to use the advantages of our mail order system. They get the benefit of the best buying experience and the best money's worth. No matter where you live you should know this store, most people are learning every day how simple and economical shopping by mail is.

If you can't come in person write for anything you want, a post card will bring you samples and information.

The Illustrated Winter Catalogue containing one hundred and seventy-six pages mailed free to any address in the world.

### Thousands Throng the Big Store's Food Fair.

The thousands of people who thronged the FOOD FAIR yesterday were greater in number and beyond the most sanguine expectations of the management. From early morn until six o'clock in the evening thousands of happy people were busy.

A FAVORITE CORNER—Drinking delicious cups of Tea, Coffee, Cocoa, Chocolate, etc., and tasting the tempting dishes of jelly, biscuits, sweets, etc. Among the numerous attractions are

A FAVORITE CORNER IN THE FOOD FAIR. This sketch shows a favorite corner in the FOOD FAIR where ladies love to congregate, regaling themselves with cups of delicious tea, given free.

THOUSANDS OF SAMPLES. Thousands of samples were distributed FREE OF CHARGE and a practical demonstration of the most practical mode of preparing them.

YE OLD-FASHIONED CANDY—Hundreds of interested sightseers viewed the process of making.

This is the GREATEST PURE FOOD SHOW ever held in this city. Great in its completeness; great in its instructiveness; great in its practical hints to Housekeepers.

### A Mighty Linen Sale.

Linen for "The Thousands," Cottons for "The Millions." The Big Store is mighty in its Linen values, never was so strong as now, never so well prepared with unapproachable Linen bargains. Every housekeeper must be interested in this great sale, there's a clear saving of 15 to 20 per cent. compared with ordinary stores' prices.

Loom Table Cloths.	Linen Napkins.
Unbleached Hard Loom Linen Table Cloths, good clear yarn, at the following prices:	Hundreds of dozen Linen Table Napkins specially priced for this mighty Linen Sale.
Size about 14 yard square..... 52c	Size Linen Table Napkins..... 48c doz.
Size about 15 yard square..... 52c	Size Linen Table Napkins..... 62c doz.
Size about 2 yards square..... 95c	Size Linen Table Napkins..... 80c doz.
Size about 2 by 2 1/2 yards..... \$1.17	Size Linen Table Napkins..... \$1.13 doz.
Size about 2 by 3 yards..... \$1.30	
WHITE COTTON—8 Cases good strong white cotton, 37 inches wide, the usual kind. Sale price..... 40c	PILLOW CASES—300 Pairs good strong well made pillow cases, size 36 by 20. Sale price..... 20c pair.

MAIL ORDERS CAREFULLY FILLED.  
**The S. CARSLY CO. Limited.**  
1765 to 1788 Notre Dame St. 184 to 194 St. James St., Montreal.

### The Sultan Fears Bombs.

A despatch from Constantinople says: The Sultan made his annual visit to Stamboul by water last week to kiss the Mantle of the Prophet. The usual elaborate ceremonies were observed. The police had been taking extraordinary precaution for his safety and made many arrests. Yesterday they went to all the drug stores and hermetically sealed all deposits of chlorate of potash to allay the Sultan's fear of being attacked by explosives.

To dig deep is better than to build high. Foundations are the most difficult part of any work, and if you have not glory with men, your glory with God will be all the greater.

He that loseth wealth, loseth much; he that loseth friends loseth more; he that loseth his spirits loseth all.

### GRAND TRUNK SYSTEM

### Fast Express Trains.

TORONTO and WEST.	Daily.	Sx. Sun.
Lve. MONTREAL	9.00 a.m.	10.25 p.m.
Arr. OTTAWA	5.30 p.m.	7.15 a.m.
Arr. HAMILTON	6.55 p.m.	8.45 a.m.
Arr. N. I. A. G. A. B. A.		
FALLS	8.40 p.m.	10.55 a.m.
Arr. BUFFALO	10.00 p.m.	12.00 p.m.
Arr. LONDON	3.10 a.m.	11.30 a.m.
Arr. DETROIT	6.45 a.m.	2.00 p.m.
Arr. CHICAGO	2.00 p.m.	9.10 p.m.

\*On Sundays leaves Montreal 8.00 p.m.

### FAST EXPRESS TRAINS AT POPULAR HOURS

### Montreal and Ottawa.

Leave Montreal, 7.30 a.m., 9.30 a.m., except Sunday, and 4.05 p.m. daily. Leave Ottawa, 8.00 a.m. daily, 3.30 p.m. and 6.45 p.m., except Sunday.

For tickets, reservation of space in Sleepers and all information, apply to Company's agents City Ticket Offices;—137, St. James Street, and Bonaventure Station.

### BRODIE & HARVIE'S PANCAKE FLOUR

For PANCAKES, MUFFINS, Etc. Ask your Grocer for it. 5 lbs and 6 lbs packages.

The best service that Irish men and Irish women can render to the True Witness is to patronize our advertisements and to mention the name of the True Witness when making a purchase.

## BOARDING SCHOOL AND ACADEMY.

CONGREGATION DE NOTRE DAME, Corner Bagot and Johnston Streets, KINGSTON, ONTARIO.

For terms, etc., apply to MOTHER SUPERIOR

### INTERNATIONAL Business College

PLACE D'ARMES, MONTREAL. One of the best organized Commercial Institutions in America. The course comprises:—Book-keeping, Arithmetic, Writing, Correspondence, Commercial Law, Shorthand, both languages, Typewriting, English, French preparation for Banking and Actual Business Practice. Separated rooms for ladies. Classes will be resumed August 2nd. Call, write, or telephone, Main 309, for prospectus. CAZA & LORD, Principals. 428

### SCHOOL BOOKS.

During the coming School Term of 1898-99 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text Books both in English and French; also, School Stationery and School requisites.

### SADLIER'S DOMINION SERIES.

Sadlier's Dominion Reading Charts, 20 Reading Charts and one Chart of Colours, mounted on 14 boards, size 2 1/2 x 3 1/2 inches.  
Sadlier's Dominion Speller, complete.  
Sadlier's Dominion First Reader, Part I.  
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Sadlier's Dominion Second Reader.  
Sadlier's Dominion Third Reader.  
Sadlier's Dominion Fourth Reader.  
Sadlier's Outline of Canadian History.  
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Sadlier's School History of England, with 500 colored maps.  
Sadlier's Ancient and Modern History, with 110 illustrations and 23 colored maps.  
Sadlier's Edition of Butler's Catechism.  
Sadlier's Child's Catechism of Sacred History, Old Testament, Part I.  
Sadlier's Child's Catechism of Sacred History, New Testament, Part II.  
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# BARGAINS FOR THE MILLION !!

## A Special Winter Clearing Sale at Lorge & Co.'s,

19 to 21 St. Lawrence Street.

### One Thousand Caps

Of various styles, for Men and Boys, at prices to suit everyone.

RACCOON COATS and JACKETS, at a small advance on the Cost Price.



### One Thousand Muffs

In PERSIAN LAMB, SEAL, BEAVER, and other Furs.

Must be sold before the end of February to make room for Spring Stock.

The Superiors of Religious Institutions should call and examine our Special Line of Furs

Special Discount given on every sale to Educational and Charitable Institutions.

Remember the Address, 19 and 21 St. Lawrence Street