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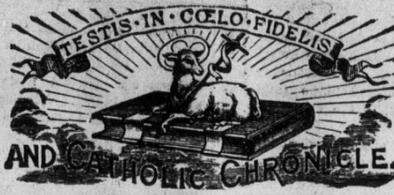
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the

True Witness.

# The True Witness



Vol: LI, No. 35

MONTREAL, SATURDAY, MARCH 8, 1902.

PRICE FIVE CENTS

THE  
DAWN  
OF THE  
SILVER  
JUBILEE  
YEAR!

The brief despatches from Rome, received as we go to press, convey the news that the ceremonies, on Monday last, in connection with the dawn of the year of silver jubilee of His Holiness the Pope were of a most imposing nature.

In the morning at eight o'clock the piazza of St. Peter's was black with a mass of 80,000 people. About 50,000 of these were admitted, and it took four hours for them to enter by four doors. The gold and white marble of the interior glittered with myriads of candles and thousands of electric lights set in the ceiling. The entire concourse within the building stood with the exception of a few of who occupied special tribunes.

The royal tribune, in which were the Grand Duchess of Saxweimer, the Duchess of Trani, and the Princess Liechtenstein was next to that of the Pope's family. The members of the diplomatic corps occupied a third. The general crowd was largely international, and included hundreds of Americans.

The sound of silver trumpets announced the approach of the Pontifical procession. First came a gilded jeweled cross, carried by a white clad youth. Then religious orders of monks, functionaries, archbishops, bishops and prelates of all grades. The Sistine choir rendered soul-stirring music during the entrance. Then the cardinals and His Holiness entered, clad in gorgeous robes of white, red and gold.

The crowd was silent until the Pope entered, and then with one voice it shouted, "Viva papare," (Long live the Pope).

The election of Leo XIII. to the exalted position of Sovereign Pontiff took place twenty-five years ago on Feb. 20. On Feb. 18, 1878, ten days after the demise of Pope Pius IX. 61 cardinals entered into the conclave. The cardinals were of the following nationality: 39 Italians, 7 Frenchmen, 4 Spaniards, 1 Portuguese, 1 Pole, 4 Austrians, 2 Germans, 1 Belgian and 2 Englishmen. The conclave was one of the shortest in history. When the first ballot was taken on the morning of Feb. 19, twenty-three votes were cast for Cardinal Gioacchino Pecci, Camerlingo of the Holy Roman Church, while the next favorite candidate, Cardinal Franchi, received only seven. At the second ballot, taken the same day, the votes for Cardinal Pecci amounted to thirty-eight; the third ballot showed that the election was consummated, Cardinal Pecci having received forty-four votes, more than the necessary two-thirds. Cardinal Donnet, archbishop of Bourdeaux, who sat by the side of Cardinal Pecci during the voting, said that when the name of the cardinal chamberlain was announced with startling repetition, the future pontiff shed abundant tears, and his trembling hand refused to retain its grasp on the pen. The French cardinal picked it up, and handing it to his palled colleague, he whispered: "Courage! This is not a question of you; the interest of the Church and the future of the world are concerned."

When the moment arrived for his

assumption of the name of which he was thereafter to be known in the annals of the Church, the new pontiff assumed the name of Leo XIII.

Leo XIII. is the only one of the long line of popes who has worn the episcopal mitre fifty-nine consecutive years. He is the sixth in line as to length of reign and second as to personal age. He is now the senior bishop of the whole Catholic world and also the doyen of those who have held the rank of cardinal. He has seen 137 cardinals die since he began his reign, a record nowhere approached by any of his predecessors, and has created 148 members of the senate of the Church.

The history of the popes shows that of the long line 195 have been Italians; 7; Greeks, 15; Africans, 3; Spaniards, 4; French, 14; Burgundians, 2; Germans, 6;

The Roman correspondent of the New York "Sun" in a recent letter, writes:—

Leo XIII. has applied the principle of a policy adapted to the facts into all fields. His idea has been to subject the varied contingencies of our times to immutable principles, to adapt old methods of work to new needs, to increase the traditional patrimony by the addition and increase of safe conquests, to point out the agreement of Christianity with whatever is right, true and good in progress, in short, to enable the Church to fulfil its beneficial mission in accordance with the demands of the century.

He triumphs in philosophy, where he brings about the amalgamation of the old schools with the intellectual movement of our times. In history, where, alone among sovereigns, with a generous and bold hand he throws open the Vatican

tory imprints on Leo XIII's brow; such is the monument of perennial bronze of his pontificate.

Justin McCarthy has penned the following picture of the Pope. Leo XIII., he writes, is a man of singularly graceful and imposing presence. He is generally described as very tall, but his slender form gives him the appearance of being much taller than he is. He is a man not much above the middle height, but very slight and stately. His face is bloodless as that of a marble statue. He dresses in white, and the white of his robes is only of a different tone from the pallor of his face. Even now, despite his advanced years, the Pope moves with a quick and easy tread, which has no suggestion of creeping old age about it. He enters readily and simply into conversation, and has the native-born sympathy which enables him to come at once into a

Leo XIII. as one of those figures which must have been more often seen in the days when saints walked on earth—as, indeed, some saints do walk the earth even now."

A correspondent of the Buffalo "Express" gives some notes of a recent visit to the Vatican, from which we clip the following:—

Leo XIII. was working hard from early morning, long before the majority of men who are occupied with mental exertions think of rising. He was up at 6 o'clock and with but few intermissions busied himself many hours daily, receiving the cardinals, bishops, other prelates and political representatives, listening to reports and appearing almost daily before the large bodies of pilgrims from all over the world. One day it was the Spanish pilgrims, the next day a large Polish pilgrimage, the following, a great number of Americans, including about 40

CATHOLIC NOTES OF INTEREST FROM VARIOUS SOURCES!

TO LOAN TO THE CHURCH.— By an amendment to the Supreme Constitution of the Catholic Knights of America the order is permitted to loan the surplus in their reserve fund to the Church to the amount of \$450,000, at an interest rate of not less than 4 per cent. clear of all tax and expense.

These loans may be made to the Archbishops and Bishops of the diocese applying for the loan, and in addition to the properties mortgaged there shall be a good and sufficient bond signed by the parishioners or executive officers of the parish or institution.

The limit of loan to any one diocese shall be \$100,000, and the smallest was fixed at \$5,000. The above amendment was submitted by John J. O'Rourke, of Philadelphia, supreme delegate from Pennsylvania.

DONATED HIS SALARY.— At Towson, Maryland, when Father M. O'Keefe was paid his salary of \$798, he at once turned the same over to the trustees of the building fund for the new church. It is estimated that Father O'Keefe's contributions to this fund aggregate fully \$15,000.

FOR REDEMPTRISTS.— A new chapel is being built in connection with the residence of the Redemptorist Fathers in charge of St. Joseph's Church, Rochester, N. Y. It is to be for the exclusive use of the Rev. Fathers.

A MUNIFICENT DONATION.— \$100,000 is the sum which a wealthy citizen of San Francisco—Mr. E. J. Le Breton—donated recently, for the purpose of securing a site and erecting a building for a home for old people, under the direction of the Little Sisters of the Poor. It is one of the largest individual endowments in the history of that city.

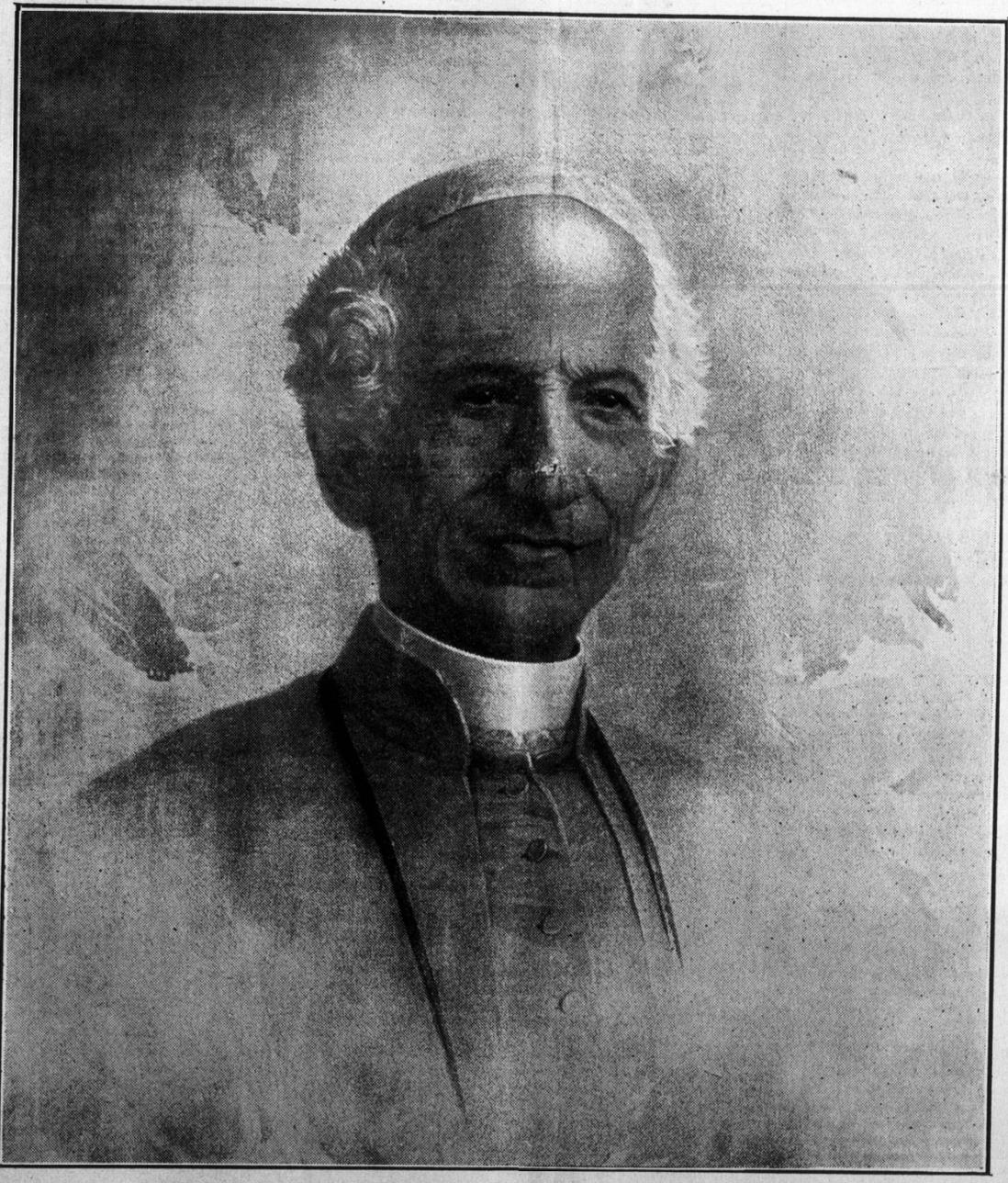
UP IN SMOKE.—A second mortgage of \$16,000 on the property of St. Jerome's Church, Yonkers, N. Y., was canceled week before last, and the document was burned in the presence of the congregation on a recent Sunday.

A GENEROUS DONATION.— Milwaukee Catholics are engaged in the good work of raising \$10,000 for the Sisters of the Good Shepherd in that city. A generous gentleman donates \$2,000 and agrees to increase the amount in proportion to that secured by the committee having the work in hand.

STATIONS OF THE CROSS.— Some parishioners of the Church of St. Lucy, New York, recently donated a handsome set of Stations of the Cross.

ARCHBISHOP CORRIGAN, we learn from New York exchanges, has recovered from the effects of the injuries occasioned by the severe fall he sustained, and to which reference was made in this column two weeks ago.

(Continued on Page Four.)



HIS HOLINESS POPE LEO XIII.

Saxons, 2; Bavarians, 4; English, 1; and Belgian, 1. The nationality of the others is not well established. Forty popes are venerated as saints and confessors and thirty-seven as martyrs, making the entire number of the beatified seventy-seven. The first thirty-three popes were martyred.

Ninety-two years is a long span of life; longer still is it, when we contemplate all that has been crowded into those few years. What a wonderful life, that of Leo XIII! Not in appearance a robust man, still he carries his load with a reserve of strength rarely to be found in any human being. That he is already looked upon as a great Pope, as well as a great statesman, litterateur and ruler, is amply borne out by the testimony which comes from all quarters of the globe.

archives giving new life to the science and demonstrating the Papacy's good wishes for the propagation of truth. In Biblical studies, where, through the commission lately appointed, he takes into the ancient organism of intellectual life the new treasures of criticism. In ecclesiastical science, where he raises clerical education to the level of present demands through his zeal in rejuvenating methods. In political economy, where he brings about the agreement of the principles of justice, fraternity and love with the movement for reform. And so in all other things.

The same policy is seen in every field. His ministry and his reign embody in an illuminating synthesis the two necessary elements of life; stability, or, in other words, tradition, and progress; that is to say, motion. Such is the seal that his-

cordial and thorough understanding with his visitors. It can hardly be necessary to say that he is brought into constant communication with men and women from all parts of the world; and I have never heard of anyone who did not go away impressed with his geniality and his graciousness. Among the many commanding figures in the Europe of our days, he is one of the most commanding. I have seen a good many great men in my time. I have been acquainted with Gladstone, and I have talked with Bismarck, and with Cardinal Newman; I can recall to memory the presence of the Emperor Nicholas of Russia, and I knew Charles Sumner, the great American orator and abolitionist, and I have seen and heard the late prince consort. But no picture has impressed me more than that of Pope Leo XIII. I always think of

priests from the diocese of Brooklyn with the Right Reverend Bishop McDonnell at their head; again pilgrims from the Far East, next from the hot plains of Africa, yesterday Sicilians, to-morrow the French. All came to Rome, all desired and prayed to see the Vicar of Christ, and he did not refuse to receive them."

PILGRIMAGE TO ROME.—Bishop McDonnell, of Brooklyn, will head a big pilgrimage of Catholics from that borough and elsewhere to Rome in celebration of the silver jubilee of Pope Leo XIII. The pilgrimage will start for Rome soon after Easter. A number of laymen will accompany the clergy on the trip.

Good company and good conversation are the very sinews of virtue.

OUR CURBSTONE OBSERVER.

ON TEETOTALISM!

WILL not inflict a temperance lecture on the readers of the "True Witness." I might do so, if I were so inclined for in the long course of my "observations" both on the "curbstone" and elsewhere I have had ample opportunity of noting the effects of intemperance, or rather the advantages of "teetotalism;" but this is not exactly the place for such moralizing, nor am I, in any way, commissioned to perform a work of reformation. But, I was forcibly attracted by a recent utterance of T. P. O'Connor, in an article on "Journalism" that appeared in a recent number of "The Royal Magazine." In closing he said, somewhat to this effect: "Let me whisper a word in your ear—with all the qualifications I have mentioned, you may find it to your advantage to be a teetotaler. I believe than in the next half century no man, whose is not a teetotaler will be able to obtain any position of trust or importance upon any newspaper." I quote from memory, as the number of the magazine is not under my hand; but I believe these are about his words. The moment I read the paragraph I was at once awakened to the reality of a situation that had long puzzled me. In order to explain myself more briefly and more exactly, I will have to tell of a few facts connected with an experience I had in Montreal last summer.

SEEKING IN VAIN.—A young married man, in whom I had a special interest, and who possessed very many desirable qualifications as an employee, was anxious to get work and was unable to find any. He asked me if I would try amongst my own friends to secure him a job. The winter had just commenced, and all places were filled—and, at that season each one hung on to what he had. I went forth on my mission; I followed the advertisements in the papers; I called on the heads of a great many firms; and I even sought ordinary laboring work for him. It was a very difficult task; but I found, in every case, that I was met with one special question. I would tell all the man's qualifications, his experience, his reliability, his honesty, his willingness to work, and so on to the end of the chapter. But whether he suited or not, whether or not he was needed, I invariably was asked "is he steady?"—or "does he drink?"—or "is he sober?"—or the same thing in some other brief form. Happily I was able to say that he was a teetotaler. But, unfortunately, that did not always open the door for him, while, were it the contrary, the lack of that quality would have inevitably closed the door. I came, then, to the very rational conclusion, that the world is becoming very much a teetotal one; that is to say, that employers will no longer risk their business, or their prospects in the hands of any man who is not perfectly temperate.

NO CONTRADICTION.—It is no contradiction in a man to demand teetotalism on the part of his employees, while he is not a personal teetotaler. Even, with greater reason, would he need perfectly sober men to do his work, when he is not too sure of himself. But he has had the experience; probably he has paid for it; and he does not wish that others should gain experience at his expense. In any case the

plain facts are there, and they cannot be denied. Whether it be the result of a religious motive, or of early training, or of inclination, or of association—no matter what the cause—the young man who enters on life to-day as a teetotaler has ninety-nine chances against the one of another less temperate man to succeed and to make his way in any profession or business.

OLD TIMES CHANGED.—The days of our ancestors, when a man was considered no good if he could not drink a given amount per night, and when the day's work ended under the table after the night's repast, have gone and for all time. It is as great a disgrace to-day to be intemperate as it then was considered to be an abstainer; it is as great an honor to-day to be a teetotaler as it was then to be the "prince of good-fellows and of boon-companions. The world is very much governed by fashion. We all are given to imitate those to whom we are expected to look up. It was then the fashion for the master to go to bed staggering; very naturally the follower, the dependent, the servant took his morals from his master. To-day no man occupies any high position that is not strictly temperate; as a result those under him are forced to follow in his footsteps. The fashion has changed and men have changed with it. I have observed this in almost every walk of life; and no place more than in the public service of the country. At present teetotalism is almost as good a passport to a civil position as is the service examination. At all events the latter is of very little use without the former.

A SIMPLE ADVICE.—I am now writing for the young man, the one who is on the threshold of life. Be advised in your youth. You may have learning, and talent, and ambition, and advantages; but you have not the years, nor the experience. Pay no attention to the Satanic advice that tells you to "sow your wild oats;" believe me, you will be "sowing the wind," and most infallibly shall you some day "reap the whirlwind." It is true youth may be excused for many errors and many follies; but you will only know when too late, or when you will have passed through an earthly Purgatory, how hard a thing it is to live down the mistakes of the past. You may live a life of perfect morality, you make your years one long model of every Christian virtue; but, some day, when you least expect it, the weed will crop up in your garden. You thought you had plucked it out years before; you only ploughed it under. It is down there in the soil, and will peep out, when you imagine that the world, like yourself, perhaps, has forgotten all about it. If you wish to have nothing in after life that will demand the constant strain of "living it down," set out, from the very start, as a teetotaler. No matter what errors of judgment, or mistakes from lack of experience you may have to count, they will be all forgotten with time, and all forgiven; but never will the world forget nor forgive the sins against teetotalism. It is thus, from my own observations, extending over the third of a century, that I would advise the youth of to-day to adopt teetotalism as a principle.

short of marvellous. His education did not include a collegiate course in mechanics or any other science, but what he might have done under such circumstances can be inferred from the achievements which are to his credit as a snug young farmer of the premier county.

His comfortable house in the heart of Tipperary is an example of his

genius. It was designed and erected by himself, and every article of furniture which it contains, with the exception of a piano and an iron bedstead, is the work of his own hands.

From mere youth he displayed an extraordinary mechanical genius, and when a young gossoon could take a watch to pieces and put it together again. He has made numbers of violins, and is himself no mean performer on that instrument. On one occasion while invalided with a sore foot and not being able to leave the house, he occupied his time by making a clock.

Among his other accomplishments are glass and china stitching, gun and brass bicycle repairing, steel and brass working and wood turning, but what we are at present most interested in is his successful attempt at the manufacturing of Irish pipes, and his own special device for boring out the chanter quickly in the lathe. This secret of his success he naturally wishes to keep to himself for the present.

It was John S. Wayland, one of the founders of the Irish Pipers Club, Cork, who first got Mr. O'Keefe interested in pipe-making. When Mr. O'Keefe was handed the chanter by Mr. Wayland he remarked that he thought he would get over the paper boring and promised that if he did not make a chanter as good he would not make one worse than the one that had been given him. His words have come true, and he is now in a position to meet the rapidly increasing demand for this old Irish instrument. His success is all the more creditable as he is not as yet able to play the pipes himself. It is an amusing fact that his first experiment at chanter making was made with a well-seasoned stirabout stick, the brass end of which had once done duty as part of a porter barrel tap. When undertaking the experiment Mr. O'Keefe wittily observed that he hoped that where once flowed Cork porter would soon flow sweet music. His wish was realized and the brass keys for this interesting chanter were made from the face of a grandfather clock.

Mr. O'Keefe is an uncle of E. Mac Oisín (Cussen), a national teacher, who has been teaching Irish at Knockavilla for some time.—Dublin Freeman.

For Catholic Teachers.

A public meeting was held last Saturday night at the Catholic Club, New York, to arouse interest in the movement to establish in this city a department of pedagogy in connection with the Catholic University at Washington.

The Rev. Joseph H. McMahon, of the University, presided, and announced that Archbishop Corrigan was ill, and would be unable to be present.

"We hope that the first fruits of the proposed school will be the correction of those misrepresentations of Catholic history which now prevail," the chairman said.

Bishop Conaty, rector of the University, said that many inquiries had been received from Chicago, Boston and other cities as to why the University did not establish a school of pedagogy for Catholic teachers.

Continuing, he said: "The proposed school has great possibilities, and it depends on the encouragement of the people to make these realities. There is something more than industrial and intellectual development with the others. Our great University should be an object of devotion among the people, as it spreads abroad scientific and true knowledge for the onward march of the Church and the salvation of the people. Though there have been great difficulties in our way during the past thirteen years, we have overcome them, and I trust we will continue to succeed in our efforts."

"The University has gathered about it a band of distinguished educators from our own country, and is fast becoming the American Catholic Oxford. We stand for higher Catholic education. If the teachers of New York who feel the need of such a school co-operate with us, we will succeed in establishing it."

Bishop Spalding, of Peoria, said, in part:

"If we are not to sink into a materialistic life and a prey to a sensual life, it is religion that will save us. Institutions of learning alone will not do it. You cannot govern a free people by an army or by a police force; it is only through the conscience that they can be governed, and this principle is an essential of the Catholic faith to make character."

"From religious and patriotic motives we Catholics should take a

more active part in educational matters. The Catholic Church is the strongest religious organization in the country beyond a doubt, and we are constantly increasing in numbers, wealth and education, and if we are to be an active part of the life of our country we must take a national view of Catholic education, and not confine ourselves to the parochial.

"Only men of deep intellectual culture can be safe leaders for us. It is to form the moral fibre of such leaders that the University is most useful."

Other speakers were the Rev. William O'Brien Pardow, S.J., and the Rev. Father Campbell.

IN DAYS OF OLD.

From the files of the "True Witness" of 1851, we take the following items:—

ST. PATRICK'S DAY.—The order of procession was as follows:—

- St. Patrick's T. A. and B. Society.
- Grand Marshal on horseback.
- Band.
- Blue Banner of the Cross.
- Boys of the Christian Doctrine Society.
- Two Deputy Marshals.
- Banner of St. Patrick.
- Supporters with Spears.
- Irishmen, not member of the Temperance Society.
- Original Harp Banner.
- Two Stewards with Wands.
- Father Matthew's Banner.
- Members four abreast.
- Two Deputy Marshals.
- Green Medal Banner.
- Members four abreast.
- Two Stewards with Wands.
- Ladies' Harp Banner.
- Members four abreast.
- Two Stewards with Wands.
- Tree of Temperance Banner.
- Members four abreast.
- Two Deputy Marshals.
- Committee.
- Two Stewards.
- Honorary members.
- Secretary and Treasurer.
- Vice-Presidents.
- Grand Banner of Ireland.
- President.
- Five Stewards.
- Band.
- St. Patrick's Banner.
- Supporters with Battle Axes.
- Members two and two.
- Honorary members.
- Committee of Management.
- Office Bearers.
- Presidents.

ABOUT TORONTO.—The following extracts from a private letter, of March 14th, from a gentleman in Toronto, to a friend here, have been handed us for publication:—

"The Bishop has been truly a God-sent. He is rapidly diffusing his spirit of goodness among the congregation. The communicants have greatly increased, and he is constantly laboring for the religious teaching of the youth. He has one priest devoted nearly all the time to finding out and bringing within the sphere of his instructions, destitute and neglected children. And then the way he has grappled with the debt of the Church—£2,000 and upwards paid already! £1,000 of this he gave himself, when he came, and of the other £1,000 he received £500 since his arrival from the Propagation of the Faith funds. We have also the benefit of Pere Teller, whose close, logical and elegant sermons you well remember. But the flower of our Clerical flock, as a preacher, is Father O'Hara, a young Irish priest, who arrived shortly after the Bishop. He is constantly attracting Protestants, and is very popular in the city."

St. Patrick's Day of the Past.

THE HIBERNIAN SOCIETY of Montreal had a splendid dinner at the Mansion House, on the 17th instant, in honor of the festival of St. Patrick. The chair was most ably filled by Mr. O'Sullivan, vice, Rev. W. Johnston. The utmost conviviality prevailed. Montreal, 17th March, 1824.

Kingston, 17th March, 1824. —The Sons of Hibernian met at the Mansion House to celebrate the anniversary of their Saint. The company consisting of about 30, sat down at half-past six o'clock to a dinner prepared in Mr. Moore's best style, and enjoyed themselves to a late hour. Many excellent songs were given during the evening. The band of the 60th Regiment was politely permitted to attend.

The above two extracts are from a rare Canadian magazine, and with the compliments of Jno. Horn. Montreal, 26th Feb., 1902.

Returning to the Fold.

The London "Tablet" announces that the Rev. J. R. McKee, M.A., formerly curate of St. Agnes and St. John the Baptist, Tuebrook, Liverpool, has been received into the Catholic Church.

It is reported that Miss Rebecca Emily de St. Remy, daughter of the late Count and Countess de St. Remy, was recently received into the Church at Driffeld, England.

Dr. Frederick Loeber, chief surgeon of Touro Infirmary, New Orleans, who died recently, accepted on his deathbed the Catholic faith. His father, grandfather, and great-grandfather were Lutheran ministers. He was a graduate of the University of Hesse-Darmstadt. Three years ago Emperor William conferred on him the Order of the Red Eagle.

It is stated that a niece of the Turkish Ambassador at Rome, a Greek, whose name is Smaragda Photiades, has become a Catholic. Her father is a governor on the Island of Naxos, and belongs to the orthodox Greek Church. The young lady desires to become an Ursuline nun.

NERVOUS TROUBLES

MAKES LIFE A SOURCE OF CONSTANT MISERY.

The sufferer is constantly tired and depressed—will startle at the slightest noise, and is easily irritated.

There is no torture more acute and intolerable than nervousness. A nervous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise; is oppressed by a feeling that something awful is going to happen; is shaky, depressed, and, although in a constantly exhausted state, is unable to sit or lie still.

If you are nervous or worried, or suffer from a combination or languor and constant irritation, you need a nerve food and nerve tonic, and Dr. Williams' Pink Pills are absolutely the best thing in the world for you. You will find after taking them that your feelings of distress and worry are being rapidly replaced by strength, confidence and a feeling that you are on the road to full and complete health and strength. Get rid of your nervousness in the only possible way—by building up strong, steady nerves.

Miss Ina Doucet, Bathurst, N.B., says: "Words fail me to adequately express what I owe to Dr. Williams' Pink Pills. I was attacked by la grippe, the after effects of which took the form of nervous exhaustion. The least noise would startle me and I would tremble for some time. I used several medicines, but they did not help me, and as time went on I was growing worse and was so nervous that I was afraid to remain alone in a room. I slept badly at night and would frequently awake with a start that would compel me to scream. The trouble told on me to such an extent that my friends feared for my recovery. At this time my aunt urged me to try Dr. Williams' Pink Pills, and after using eight boxes I feel that Dr. Williams' Pink Pills saved my life, and I sincerely hope my experience will benefit some other sufferer."

These pills never fail to restore health and strength in cases like the above. They make new, rich blood with every dose, strengthen the nerves and thus drive disease from the system. Dr. Williams' Pink Pills are a certain cure for rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion, kidney and liver troubles, and the ailments that make the lives of so many women a source of constant misery. Bright eyes, rosy cheeks and an elastic step is certain to follow a fair use of this medicine. Be sure that the full name "Dr. Williams' Pink Pills for Pale People," is on every box you buy. All others are imitations. If you do not find these pills at your dealers, they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

I feel more compassion for those who fight against God than any desire to call down greater vengeance on their heads. They are already miserable enough in the mere fact that they do so fight.

As no single man is born with a right of controlling the opinions of all the rest, so the world has no title to demand the whole time of any particular person.

Irish Leaders and Evictions.

An English correspondent of a leading American daily says:—

The Irish party attaches great significance to the evictions of the tenants of forty farms on Lord De Freyne's estate in Roscommon County, Ireland, for refusal to pay rent, and intends to make a fierce Parliamentary struggle over the matter.

John Redmond, chairman of the Irish Parliamentary Party, said to a representative of the Associated Press:—"Not only are forty tenants now sold out, but many hundreds of others are being proceeded against. The country thereabouts is alive with police, who patrol the roads day and night, force themselves into people's houses, and in every way create a reign of terror. Everything has been peaceable so far, but the proceedings of the Government are so extraordinary that we cannot help feeling anxious lest violence occur."

"The cause of all the trouble is the Government's refusal to face the unanimous demand of the Irish people that it pass legislation giving compulsory power to buy out Irish landlords and thus restore the land to the Irish people. Lord Dillon's estate, which is next to that of Lord De Freyne, was bought out by the Government, and the tenants who bought the land are paying fifty per cent. less rent than formerly. The De Freyne tenants naturally wished to do likewise, but Lord De Freyne refused to sell on any terms. The Government, instead of endeavoring to effect a settlement, poured in an army of police."

John Dillon, the former chairman of the Irish Parliamentary Party, said:—"I agree with every word uttered by Mr. Redmond. The trouble, although for the moment confined to Roscommon, involves a principle of vital interest to Ireland. If the De Freyne tenants succeed it will be impossible for the Government to resist any longer our claims for the compulsory settlement of the Irish land question. The very existence of the Irish nation, and the whole future of the Irish national movement are seriously affected by the struggle proceeding on the De Freyne and neighboring estates."

Trade Inquiries.

The following were among the inquiries relating to Canadian trade received at the Canadian Government Office in London during the week ending February 10th:—

A London firm importing grained split hides wishes to correspond with Canadian tanneries producing such for export.

The following were among the inquiries of canned and dried fruits are asked for by a provision and produce broker in Liverpool.

A Manchester firm desires to get into communication with importers and users of textile machinery in Canada.

A correspondent in the Midlands with experience of Bradford and Manchester goods is open to act as buying or selling agent for Canadian houses in the trade.

An agent having an extensive experience in the grocery and confectionery trade, and having facilities for doing a large agency business, desires to hear from Canadian firms desiring representation.

The makers of horse-clothing of all kinds, saddle-girths, knee-caps, dog-sheets, body-belts, etc., wish to extend their business in Canada, and ask to be referred to importers of these goods.

Information respecting Canadian hard woods for street-paving purposes is asked for by a selling agent who has experience in placing such goods on the English market.

A London firm at present doing a good business in chair-stocks, backs, seats, legs, etc., ask for names of additional exporters of such goods in Canada.

A firm of West of England woollen manufacturers are looking out for a first-class agent to represent them in Canada, and also desire to get into touch with wholesale houses in the Dominion purchasing best cloths.

A Birmingham house exporting gas and electrical fittings is desirous of extending its business with Canada.

One principal reason why men are so often useless is that they divide and shift their attention among a multiplicity of objects and pursuits.—Emmons.

There is one titled person to every 100 untitled persons in Russia.

We must never leave God out of our calculations, or he will leave us out of His blessings.

Some Notes

ANN

Last week a series of festive activities took place which lasted five days my purpose to dwell on the first day. It runs thus:—

Paris, Feb. 26.—Activities to celebrate the birth of Victor will last until Sunday with a grand ceremony in the Pantheon, under the Government. President Waldeck-Rousseau, the other members of the Chamber of Deputies, delegations from the other state bodies, leading lights of literature in France, and the various educational institutions.

The ceremony began ten in the morning, and ended at 11.45. The programme included eulogies by M. Leygues, Minister of Education, and M. Saisset, president of the Institut. Several of Victor Hugo's members of the Comite de l'Opera, and a chorus of women. The public Guards and numbering 100 persons, the instrumental part of the ceremony.

The scene within the most imposing and owing to the brilliant ladies and the officials.

In all the public school the day was celebrated on the life of France, and by readings from the professors."

HUGO'S GENIUS.

Hugo was a literary giant and a man of versatility, and his works evidenced a profoundness of thought and observation; his study of the book of nature, his volume of logic; his serene reason was so numbered by his suggestion and his unbridled imagination, that his world was entirely lost to him, and to the in of Truth. He built monuments of literature that loom upon the nineteenth century, 1

St. Vincent Paul S.

In the current number of the American Catholic Quarterly there is a very timely pen of Thomas D. vard Medical School, a question of "The Needs of the Society de Paul." The writer tend to tell either the Society, so well world to-day, was first yet to trace its throughout the years. Yet, he tells us in connection with its origin: "Four facts stand out: they were men of old whose works of charity and the Divine vision of the Church. He inspired was their chief and his success is discussed here, but did the story of the de their works from visit at their homes to the of charitable works would be well worth particularly to be they worked not merely bodily suffering, but poor better in all the spiritual works of prominent in their place.

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ANNIVERSARY OF VICTOR HUGO

Some Notes  
Last week a series of commemorative festivities took place in Paris, which lasted five days. It is not my purpose to dwell upon the details; but I will quote the cable report of the first day's ceremonies. It runs thus:— Paris, Feb. 26.—The series of festivities to celebrate the centenary of the birth of Victor Hugo, which will last until Sunday next, opened with a grand ceremony within the Pantheon, under the auspices of the Government. President Loubet, M. Waldeck-Rousseau, the premier, and the other members of the Cabinet, the members of the Senate and the Chamber of Deputies, representative delegations from the institute and the other state bodies, including the leading lights of art, science and literature in France, and deputations from the various lycées and educational institutions were present. The ceremony began shortly after ten in the morning, and was concluded at 11.45 a.m. The programme included eulogistic orations by M. Leygues, Minister of Public Instruction, and M. Hanotaux, president of the institute; recitals of several of Victor Hugo's poems by members of the Comedie Francaise, and the rendering of hymns, based on Hugo's works, by M. Delmas, of the Opera, and a choir of 180 men and women. The band of the Republican Guards and an orchestra, numbering 100 persons, performed the instrumental part of the exercise. The scene within the Pantheon was most imposing and full of color, owing to the brilliant toilettes of the ladies and the uniforms of the officials. In all the public schools of France the day was celebrated by lectures on the life of France's national poet and by readings from his works by the professors.

HUGO'S GENIUS.—That Victor Hugo was a literary genius is beyond all dispute. He was a marvel of versatility, and, in many instances, his works evidence a profoundness of thought, or rather of observation; his studies were from the book of nature, rather than the volume of logic; his ordinarily powerful reason was so over-shadowed, so swayed, so suppressed, so benumbed by his towering imagination and his unbridled sentimentality, that splendid vocation for good was entirely lost—to himself, to the world, and to the inimitable cause of Truth. He built up stately monuments of literary grandeur, that loom upon the horizon of the nineteenth century, like the pyra-

St. Vincent de Paul Society.

In the current number of the "American Catholic Quarterly Review," there is a very timely article, from the pen of Thomas Dwight, of Harvard Medical School, on the special question of "The Trials and Needs of the Society of St. Vincent de Paul." The writer does not pretend to tell either the story of how the Society, so well known in the world to-day, was first founded, nor yet to trace its development throughout the years of its existence. Yet, he tells us that in connection with its original aim:— "Four facts stand out: the founders were laymen, they were young, they were men of education, they chose works of charity as the evidence of the Divine origin and mission of the Church. How well inspired was their choice, how wonderful their success is not to be discussed here, but did space permit, the story of the development of their works from visiting the poor at their homes to the carrying on of charitable works of all kinds would be well worth the telling. It is particularly to be noted that they worked not merely to relieve bodily suffering, but to make the poor better in all ways, and that the spiritual works of charity were prominent in their plan." The writer states that his personal knowledge of the Society is limited

to good works, to help to save souls as well as bodies, to win graces, to gain indulgences, can be reckoned by no human bookkeeper. The loss to the poor, though not in dollars and cents, would be equally appalling; the words of kindness and encouragement, the Christian sympathy, the baptisms of children, the reformation of sinners, the families held together, the tottering faith supported. Who shall estimate the loss were these things left undone?" Following up this train of thought we have these two deductions:— "First, that the aim and works of the Society are essentially supernatural, done for the love of God, our own sanctification and that of our neighbor; secondly, that with changing conditions the importance of almsgiving is less and that there is more and more demand for works requiring greater intelligence. This is the era of scientific charity; the name is new; but though St. Vincent de Paul would have expressed it differently, the idea of well-thought-out instead of emotional charity is one of his own." After speaking of the various outside societies, whose work and aim seem to be proselytism, the author gives us something frank, clear and much needed, in the way of advice. It is an appeal to the younger men, and as we have no desire to encroach upon the complete chain of argument, in his article, with any comments of an unnecessary or superfluous kind, we simply give the full extract, and call special attention to it. He says:— "Thus it is inevitable that our members should come into contact with those of other creeds, and most desirable that they should meet them with credit. For this purpose they must meet them as equals. It is best to admit frankly that the great majority of our members are not up to the requirements of this work. Let me try to make myself perfectly plain on this point. Neither riches nor education are necessary to make admirable members. Some of the best I have ever known earned their bread by manual labor. The personal friendship of some of these has been and is very dear to me. Were all such as they, the Society would be very different from what it is and much better. But even then there would be the admission to make that there are works both within and without the Society for which they have not the education. This is no more a reflection on them than it would be to say that they are not clad in purple and fine linen. They have what is far better, true and humble hearts; but it does not follow that there is not need of men fitted for higher work. The Catholic body is much stronger than it was in the early days of the Society amongst us. Apart from accessions through conversions, the sons of former members have grown up with much better education than their fathers. There are large numbers of young Catholics rising to distinction in the professions and in business. Those in our ranks are relatively few. We have tried to get them, and some have accepted the invitation. Why not more?"

A SAD SPECTACLE.—To any person, impregnated with Christian sentiment, having the remotest belief in an existence hereafter, possessing a faith in the immortality of the soul, surely no more depressing spectacle could be afforded than the one described in the foregoing description of the commemorative ceremonies of the Pantheon. The very name Pantheon, is suggestive of the paganism of ancient Rome; it is the embodiment, in stone and in mortar, of the absolute negation of God; it is the charnel-house, where in the disbelievers in eternal immortality vainly seek to secure an earthly immortality that is a self-contradiction. All that surrounds the poor mortal dust that once contained the mind and soul of Hugo, preach the inevitable decay and the ultimate oblivion that must, sooner or later, come to the greatest, as to the lowliest, of human beings. "Les Miserables" were not half, nay, the hundredth part as miserable, in rags and in ignorance, as are the spirits of men, who base their future, their happiness, and their renown upon the acquisition of a place in the godless, soulless, prayerless, home of the two-fold death. The glitter of lights, all electric though they be, can never dazzle the vision of the departed poet; the splendor of ornaments, drooping flags, and graphic emblems, can bring no pulsation of delight to the heart of the silent one; the rounded phrases of a delightfully constructed oration can, in no way, awaken the pride, nor flatter the vanity, of the dead master of that same French tongue. No word of God, no thought of the soul, no reflection upon the only real and unperishable immortality; hollowness, weariness, silence and death.

ited to the New England States, but that he believes the same conditions exist in different parts of the world. We perfectly agree with him, at least as far as the theme he has selected goes, that what applies to such a society in the Eastern States equally applies thereto here and elsewhere. After pointing out that in the earlier times the duties of the members were more restricted than to-day, and that the membership was composed to a much greater extent, than at present, of men of limited education, he thus deals with the social alteration that modern times have operated. He says: "A great change has come over social conditions since that time. Municipal help to the poor has spread and increased wonderfully. It is generally distributed with no sectarian discrimination. If some one or two good old souls of a past generation left certain sums for the benefit of Protestant widows and spinsters, the statement that the religious question does not enter into municipal relief is none the less practically true. Should the Society of St. Vincent de Paul suddenly disappear from the face of the earth, it would probably require not even a year for affairs in this community to be so readjusted that the merely material wants of the poor might be well met. On the one hand, cities and towns might give more; on the other, the money which directly or indirectly comes to the conferences from the parish priests might be distributed through other channels." Then he asks the very pertinent question, "would there be no loss?" and makes this answer:— "On the contrary, the loss would be frightful; first of all to the members. Their loss in opportunity to

one might say that unless the conference should so lose its head as to introduce some custom prejudicial to faith and morals it can hardly go wrong in its charitable work; but practically its activity must be much more restricted. The conference must respect the wishes and the policy of the ordinary and of the rector in all matters. Catholic instinct, good feeling and common sense will be sufficient guides. The second question would be hard indeed to answer were the conference perfect, doing its work as well as it could be done, neglecting nothing it should undertake and aspiring to nothing it should not meddle with. But here below things do not go in that way, and the influence of the priest to guide, encourage and restrain, all without trenching on the rights of the president, cannot be overestimated. It is under such conditions that lay co-operation will be best developed, and that those most fitted for the work will be the most anxious for the chance to do it." As it was not our purpose to either appreciate or criticize the article from which the foregoing extracts have been taken, and as space would not allow the reproduction of the text thereof, in full, we have merely taken such parts as appear to us of major importance and have summarized the extents, in order not to break the chain. But we have no hesitation in saying that very much that is to be found in the above might easily find application in regard to many other Catholic societies, both benevolent and otherwise.

TOPICS OF THE PRESS.

WEATHER AND MISSIONS.—On this subject the "Catholic Standard and Times," Philadelphia, remarks: "A most severe test of the sincerity of Catholic devotion has just been afforded in the recent visitation. All through the frightful weather the attendance in the Cathedral, where the Passionist Fathers are giving their mission, was enormous. Morning and evening, however the storm raged or the frost nipped, the devout people hastened to avail themselves of the means of grace presented to them. We would ask any comfortable, easy-going lady or gentleman or a non-Catholic persuasion what would they think of a proposal to get out of bed at 5 o'clock in the morning, when the thermometer is at zero and the streets crusted with treacherous veneer, in order to attend religious devotions—and this as a preliminary to a very long day of toil. Yet such is the habit of the thousands of humble workers who throng the Catholic missions—not merely in this city, but in every large centre. Much is said of the falling-off in Catholic strength, but while we have a sense of religion so overmastering, a faith so self-denying, no disappointments or drawbacks in other directions can justify despondency. It is an example that cannot fail to shame the weak-kneed and careless; and therefore those who afford it are blest in a double sense. They not only draw down upon themselves the reward of those who mortify themselves and make sacrifices for the love of God, but they serve to encourage the indifferent and shame them into the way of Christian manhood. Sweet, indeed, is the influence of religion when it can thus take the sting from poverty and transform the obscure and the unconsidered into the flower of the Christian army."

No other mission at the Cathedral was subjected to so trying an experience as the present one, and yet none has had more substantial results, so far as known at present. The number of those who have been either rehabilitated in grace or brought to hear the Church by the efforts of the mission preachers exceeds all expectation. It is profoundly gratifying to know that the seed has not fallen upon barren places, but has already yielded a plentiful harvest. It is these things which prove before men that our Holy Church is the one Living Church; it is not blood that courses through the veins of any imitators which style themselves Churches; it is only ichor.

BIGOTED PROTESTANT PRESS.—The "Catholic Columbian," of Columbus, O., where the notorious Margaret Shepherd recently delivered a series of her vile lectures against nuns and priests, in referring to the bigoted action of the secular daily press, says:— "Then the action of at least two of the daily papers—the "Journal" and "The Press"—also struck us to the heart. These newspapers were appealed to by the most representative Catholics of Columbus to add nothing to the notoriety of the Shepherd creature, to give no aid

to the dissemination of her impurities to the corruption of their readers, and to have some regard for the rights and feelings of their Catholic patrons. What did they do? They exploited her, made a sensation of her arrest, treated her with as much consideration as if she were a respectable person, regarded as a matter of doubt the proofs of her vileness that were submitted to them, and scorned the request to uphold the cause of morality made to them privately by some of the foremost priests and laymen of the Catholic body in Columbus. Not upon shall we forget the course of these papers to us in this affair.

INSULTS FOR ST. JOSEPH.—This month is dedicated to St. Joseph. Some magazines and newspapers, having in view the main chance have taken hold of the idea that it would be a clever thing to say something funny about the Saint. The "Catholic Mirror," of Baltimore, points to one offender in this regard, none other than "Collier's Magazine." Our contemporary gives the remarks of the magazine as follows:— "To gain all the benefits St. Joseph can bestow upon you he must be made a present to you, and when handed to you he must be feet foremost in his case. These small statues can be bought at any Catholic book store for from five to twenty-five cents. Many women have a pretty gold or silver case made for their tiny statues and attach them to their long chains. It is said that the Saint will bring you good luck and find a husband within a year. This latter clause, in these days of lightning divorces and marriages, may not be such a piece of good luck after all; but the Saint does his part. He promises a husband, leaving the quality unmentioned, and he expects you to do yours in selecting a good man." This rot, says the "Catholic Mirror," this distortion, this calumny deserves a severe rebuke, and it should be visited upon the offenders by every Catholic reader the publication may have.

GLEANINGS.

ASSISTED PASSAGES.—Of 1,000,000 Swedes who have emigrated since 1850, 850,000 have gone to the United States, and of these only 5 per cent. have returned home. Returns show that from 70 to 80 per cent. of these people have gone to the United States on prepaid passages, while the balance who have paid their own fares have mostly joined friends or relatives.

MORE FINNS.—The Canadian "Gazette" says:—The large number of Swedish-speaking Finns from Russia who went out to the Ottawa Valley in 1884, and eventually settled at Sudbury, near the nickel-mining districts, are now purchasing tickets freely and sending them home to bring their friends out.

COSTLY FUR.—The costliest fur is that of the sea otter. A single skin of this animal will fetch as much as \$1,000.

THE MOSQUITO.—The New Jersey Legislature has appropriated \$10,000 to exterminate the mosquito. It may succeed in getting one mosquito killed for that.

LETTER CARRIERS.—The New York "Herald," in an editorial reference to letter carriers, says:— "There is no class of public servants that works harder than the letter carriers and none that is so poorly paid. Their duties are such as can be performed only by intelligent, painstaking men, and men of unimpeachable honesty, since many letters containing money and things of value pass through their hands. Those who have noted our local letter carriers struggling through the snow and slush during the recent blizzard were struck with the arduous nature of the work. The bill introduced by Representative William Alden Smith, of Michigan, proposes to increase the pay of the carriers in the larger cities. Starting with six hundred dollars salary for the first year it advances gradually until in the fourth year and thereafter it becomes twelve hundred dollars. Bad men must be weeded out before reaching the fourth year, and a hundred dollars a month is not too much for good ones. The bill should pass.

ABOUT STRIKES.—Here are statistics about strikes in New York State:— The total number of disputes recorded in nine months from January 1st to September 30th, was 126, involving 649 firms or establishments and 44,823 employees out of 62,536 the number employed before the dis-

pute. The number of active participants in strikes or lock-outs was 22,057, while 22,766 additional employees were thrown out of employment as the result of disputes. The duration of all disputes, measured by the aggregate number of working days lost by employees, was 815,079 days, of which 497,446 days were lost by those directly and 317,633 days by those indirectly affected. Of the 649 establishments involved, 504 suspended work for a longer or shorter period.

RUSSIAN MEAT.—English and Russian capitalists are interested in a plan to increase the exportation of Russian meat to England.

THE RECORDS of births, marriages and deaths for the State of New York during the last year were as follows: Births, 139,389; marriages, 64,680; deaths, 31,788. The death-rate was eighteen per 1,000 population. The mortality was 7,500 in excess of the average of the last five years, but the rate was the same as that of 1900. The infant mortality is unusually low, being 3,500 less than in 1900 and 2,500 less than the average of the last five years.

A WELSH COLONY.—According to the Canadian "Gazette" 500 Welshmen are leaving the Welsh Colony in Patagonia for the Northwest under encouragement of our Government.

A HINT.—Make an effort to send the name of one new subscriber to the "True Witness" this month.

Slang Phrases.

A learned German philologist has recently traced a number of these so-called slang phrases through half a dozen languages to their beginnings. Here is a partial list of them:—

"To give the cold shoulder."—It was once the custom in France, when a guest had overstayed his welcome, to serve him with a cold shoulder of mutton, instead of a hot roast, as a gentle hint for him to go.

"To kick the bucket."—The phrase dates back from the time of Queen Elizabeth. A shoemaker named Hawkins committed suicide by standing on a bucket placed on the table to raise himself to a convenient rafter. To kick the bucket was, of course, his last act on earth.

"Apple pie order."—A certain Elizabeth Merton, in Puritan times, was in the habit of baking two or three dozen apple pies every Saturday, which were to last her family through the week. She placed them in her pantry, labelling one or more for each day of the week. The pantry thus arranged was said to be in apple-pie order.

"A feather in one's cap."—It was once the custom in their wars with the Turks for the Hungarians to wear a feather in their caps for each Turk they had killed.

"Blackguards."—When the Horse Guards paraded in St. James's Park, London, a crowd of hooligans always crowded about to black their boots and do other menial work. Those attendants at the guard mount have long gone by the name of "black guards."

"Deadhead."—At Pompeii people who gained admittance to an entertainment without paying for admission, were called "dead-head," because the checks used for admission were small ivory death's heads.

An old Well Becomes Hot.

The people of Woodburn, Ky., have been greatly puzzled for several days by the strange action of a well in that town. The water in the well has suddenly become hot without any apparent cause. The citizens do not know whether the phenomenon is due to chemical action of some kind, or to heat from the interior of the earth. The well is about fifty feet deep, walled up, and about three feet in diameter, and was built by the Kirby Milling Company. Since the water became heated it has risen up to within ten feet of the top of the well, and is perfectly clear. The temperature is said to be about 100 degrees.—Cincinnati Enquirer.

Keep your company or none.

Avoid temptation through fear you may not withstand it.

Save when you are young to spend when you are old.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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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.

NOTES OF THE WEEK!

A PECULIAR PRAYER.—In another column in this issue we publish a very timely letter of warning concerning a prayer to St. Joseph, which has been put into circulation in a manner somewhat in the fashion of the "endless chain fad."

habits; and as a conclusive proof of the anti-Christian sentiment of cremation, we find such a person unable to conceive any other immortality, or future state than that of having the ashes to which his poor frame is reduced, sprinkled over the places that, in his lifetime, his footsteps haunted.

THE RELIGIOUS CENSUS.—Without, for this week, entering into special details, we purpose reproducing from the census returns the statement of the numerical standing of the different religious bodies in Canada. When we find—excluding the Catholic Church, which is not a denomination—that there are one hundred and forty-one sects, or religious bodies, in the Dominion, it becomes more and more astounding how any or all of these can claim to possess Christian Truth.

Table with 3 columns: Year (1901, 1891), Roman Catholics, Adventists, Anglicans, Baptists, Brethren, Congregationalists, Disciples of Christ, Friends (Quakers), Jews, Lutherans, Methodists, Presbyterians, Protestants, Salvation Army, Tunkers, Unitarians, Universalists, Unspecified, Various sects, Totals.

VIVISECTION.—There are cruelties and barbaric deeds to which civilized man seems to lean and in which men claiming to be Christian actually take pleasure.

RELIGION IN THE SCHOOLS.—Some time ago the Archbishop of Melbourne, while visiting one of the principal parishes of his archdiocese, received an address that was read by Hon. F. C. Mason, M.L.A., Speaker of the Assembly.

SCATTERING HIS ASHES.—On several occasions we have made mention of queer cases in which men wished to have their ashes, after cremation, scattered to the wind. We remember one man—a sailor—who wanted to have his dust scattered over the ocean.

'pay' better. The vivisection of dumb animals is defended on the ground that it 'pays,' and it is hard to see why the vivisection of criminals could not be defended on the same ground.

ELECTION FRAUDS.—At the opening of the March term of the Court of King's Bench, Judge Wurtelle read a very important charge to the Grand Jury. Especially so was it, in as much as he dwelt, at some length, upon the wrongfulness of political corruption and mal-practice in elections.

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THE CATHOLIC PROTECTORY, of Philadelphia, has purchased over 100 acres of farm land adjoining its

pose they had in a State school a teacher of another denomination, who was very strongly attached to the tenets of his own Church. Could anyone say that he would not unconsciously use the opportunity of inculcating the special religious principles that he himself held, and that he believed were contained in the Scripture lessons?

CATHOLIC NOTES!

(Continued from Page One.)

A SYRIAN CHAPEL was dedicated in Philadelphia last Sunday. The cost of the building is \$20,000.

FRENCH CATHOLICS.—The Rev. Eugene Roy, pastor of St. Paul's French Church, has purchased of F. J. Germain, Albany, the property adjoining St. Paul's rectory for \$6,000.

BISHOP CAMERON.—His Lordship Bishop Cameron, of Antigonish, N.S., recently celebrated his seventy-fifth birthday.

NEW ALTARS.—Rev. John J. Kean, pastor of the Holy Name Church, New York, has ordered two altars.

One altar will be the congregation's memorial to the late Rev. James Galligan, the beloved priest and pastor, who died a short time after the completion of the magnificent Church. This altar will be erected to honor the Sacred Heart of Jesus.

The second altar is the gift of Mrs. McPartland in memory of her mother, and will be consecrated to the honor of St. Ann.

HONORS A NUN.—The King of Belgium has conferred the Cross of Honor upon Sister Marie Clara, for some years superioress of the convent of Servants of Mary, near Brussels, on account of her devotion for half a century to the education of young persons.

FOR EDUCATION.—Miss Mary A. Burns, of Nashua, N.H., has given \$5,000 to found a perpetual scholarship at Mount St. Mary's Academy, Manchester, N.H., taught by the Sisters of Mercy.

THE late William McGrath left to the Sisters of St. Peter's Convent, Hartford, Conn., \$2,000.

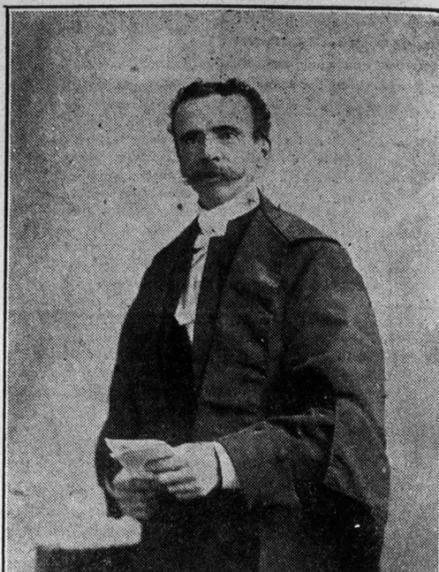
A PERSONAL NOTE.—Thomas O'Hagan, the well known Canadian poet, critic and lecturer will spend the next three months in New York, engaged in literary work.

A NEW CHURCH.—Rev. Denis J. Curran, rector of Corpus Christi, Rochester, N.Y., and his people have decided to build a new church and pastoral residence the coming summer.

THE CATHOLIC PROTECTORY, of Philadelphia, has purchased over 100 acres of farm land adjoining its

SKETCHES OF IRISH-CANADIANS.

His Honor John D. Purcell.



HIS HONOR JOHN DALY PURCELL, judge of the Circuit Court for the District of Montreal, is the son of Mr. John P. Purcell, of H. M. C. He is a native of Montreal, and received his education at St. Mary's College in this city, where he graduated as B. A. in 1873, carrying off the Governor-General's gold medal for the highest honors in philosophy.

Literary Society, and was, for years, secretary of the Catholic Club, composed of the alumni of St. Mary's College, his Alma Mater. From 1884 to 1890 he was president of the Emerald Snowshoe Club, a flourishing body of young Irish Canadians.

present site. It is said that it will be used as a school of farming for the boys of the institution.

BISHOP HORTSMAN, of Cleveland, celebrated the tenth anniversary of his consecration on Feb. 25.

A CATHOLIC UNIVERSITY is one of the projects soon to be realized by the Bishops of Austria. It has long been under contemplation. It will be located at Salzburg.

A PRELATE'S DONATION.—A new altar to cost \$500, the gift of Most Rev. Archbishop Keane, of Dubuque, is now under construction for St. Ambrose College.

IN AUSTRALIA.—The Sydney "Catholic Press," in the course of an enlightening article on the past Year's triumphs of the Catholic Church in Australia, places that of Dean O'Haran in the front rank in social and political importance.

A TRAINMAN'S DEATH.—David W. Speedie, a Grand Trunk Railway car examiner, met a terrible death on Saturday last while at work in the Toronto yards.

TO

THE IDEAL YOUNG MAN.

Man" in a recent discussion up to view a picture of the men must admire and imitate for its imitation. The ideal young man is one who has a love of the domestic virtues, a love of culture; a love of the old-time American womanhood; one who is full, under trial and temptation, every trust; one who is strong in virtue; a man never guilty of a mean or base act; with him the "Everything can be done" is a motto; as he grows in grace and character, he grows in beauty and true; he is low and vulgar; he avoids companionship and danger; his ambitions are not high; he is an "Active deer, nobler than Strong to labor, sure

His life is given to the service of his fellow-men; he holds himself to those who think in herculean all things at the value put upon them; he looks as a sacred gift and his primary duty is to make good; he knows that a nation like that of gamblers and libertines soon body and soul. He held that the wholesome domestic virtues of the young man is responsible for the success that we see around people seem to be allowed in most things their own. The result is the loss of those virtues which are necessary to a pure and stable society among many of our young men, a refinement of honor or delicacy, singled out a few of the young man must be he hopes to reach his respect, self-sacrifice, a duty—these crowned and practice of religion

OUR BO

Whoever sends us a subscription to the "True Witness" will receive two copies of the "Catholic Encyclopedia" mounted.

A PROBLEM IN NATURE.—"We've just had a party to me. With lots of ice-cream candy—all three, and To-day I am six and nine—

What puzzles us most is I was three My sister was six, which double me; But next year, if I live, She'll be ten, and it seems ought to be five."

Uncle Ned is pleased in this issue of the "True Witness" by a little niece and nephew:—

Montreal, March 1st. My dear Uncle Ned,—I might write you a little, but I have not missed a school this year; I hope to be sick before the holidays, but I will not lose the prize for my school.

We are going to have a party in our school, and I am going to recite. Well, I think my letter is long enough, so I will close. Your affectionate nephew,

Uncle Ned was delighted with this nice little letter, and hopes other children will follow this good example they must remember

# TOPICS OF THE DAY OF SPECIAL INTEREST

D. Purcell.

## THE IDEAL YOUNG MAN.

Rev. Morgan M. Sheedy, of St. John's Church, Alton, Ont., pictured "The Ideal Young Man" in a recent discourse. He held up to view a picture that all young men must admire and pleaded forcibly for its imitation.

The ideal young man was described as one who has a noble spirit; one who loves honor, truth, temperance, culture; a lover of home and the domestic virtues; one who has a tender and what may be called the old-time American reverence for womanhood; one who is faithful, under trial and temptation, to every trust; one who daily grows strong in virtue; a true knight, never guilty of a mean or dishonorable act; with him the motto is, "Everything can be endured save dishonor;" as he grows in age he grows in grace and character; he loves the things that are good, beautiful and true; he shuns what is low and vulgar; he avoids bad companionship and dangerous places; his ambitions are noble; his aims are high; he is an

"Active doer, nobler liver; Strong to labor, sure to conquer."

His life is given to God and the service of his fellow-men; he cultivates the society of the good and great; he holds himself aloof from those who think in herds and estimate all things at the value the crowd puts upon them; he looks upon life as a sacred gift and knows that his primary duty is to make it true and good; he knows that a life of dissipation like that of gamblers, drunkards and libertines soon kills both body and soul.

He held that the loosening of wholesome domestic restraint destroys the young man's ideas and is responsible for the moral decadence that we see around us. Young people seem to be allowed to have in most things their own sweet will. The result is the loss of those virtues which are necessary to keep society pure and stable. There is among many of our young people a surface refinement without a sense of honor or delicacy. The speaker singled out a few of the virtues that the young man must build upon if he hopes to reach his ideal. Self-respect, self-sacrifice, a deep sense of duty—these crowned by the spirit and practice of religion—are neces-

sary. The deeper and purer one's religion, the higher and richer is one's moral life; a pure heart is better than a strong mind; and honesty, whether or not the best policy, is better than all policy.

He dwelt on the opportunities of the young men of our day. Never before was there such a demand for the right kind of young man. Youth is no longer a barrier to the foremost places. He cited the case of President Roosevelt, Schwab, Marconi, all young men. Nor does lowly birth bar the way. "I have neither riches, nor power, nor birth to recommend me," said the son of a mechanic who rose to be one of the foremost men of his time, "yet, if I live, I trust I shall not be of less service to mankind and my friends than if I had been born with these advantages."

## CATHOLICS SHOULD WORK TOGETHER.

Catholic co-operation and unity were the questions which occupied the attention of Bishop Hedley of Newport, Eng., in a recent pastoral letter, and from which we take the following extract:

"By intelligent combination we make our influence felt. Such combination, therefore, becomes a duty. But combination, to be effective, depends upon three conditions. First, there must be a genuine and intelligent union among us. Most of the questions on which Catholic combination is required do not admit of discussion. They are settled even in their details by principles of divine law, which it is the business of the Bishops of the Catholic Church to interpret and apply. It is the duty of all intelligent Catholics to make themselves acquainted, with the decisions and pronouncements of the Sovereign Pontiff and of the Bishops on the practical questions of the day, and to put themselves in a position to take them up, not merely with sleepy acquiescence, but with knowledge and with heartiness. If there are occasions in a town or district where discussion is needful or convenient, there should be discussion. It should be empty talk, but in a practical decision and in that suppression of individual views and feelings without which there can be no real working union and, therefore, no effective combination.

"The second condition of Catholic combination is organization. Good intentions and sound views are most praiseworthy, but they are of little use without organization. A man can only make a powerful engine or machine by carefully fitting part to part; the various parts as long as they lie scattered on the ground are inert, powerless and dead; join them together with skilled brain and practised hand and you may prove or make whatever you please. Organization means first the preparation of the units, then, the bringing of them together and, thirdly, the working of the machine.

"The third condition of Catholic combination is that Catholics be prepared to sink their differences for the sake of agreement on what is more momentous. \* \* \* These practical demonstrations of fraternal attachment and loving help to our fellow-Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous or the abandoned who will neglect them. They tend towards the realization of that ideal of peace, unity and co-operation which our Blessed Lord prayed for and which His Apostles preached without ceasing. They show that men who boast of being Catholics are Catholics in reality.

## POLISH POLICY OF GERMANY.

The Polish question will not die down. In the middle of January an angry debate took place in the Prussian Legislature on this burning subject. The enemies of the Poles contended that the Poles were seeking independence by treasonable means; that the Germans in the Polish districts were losing ground and must be helped by the Government; that the Poles must be quickly Germanized (which in plain speech means: Protestantized); that even the Catholic priests were guilty of treason. It was not difficult for the speakers of the Polish and Centre party to meet these attacks. A masterly speech was delivered by Herr Fritzen, a member of the Centre party, which reached the high-water mark of the debate and made a great sensation on all the benches. At the outset he warned the Poles that they must curb their radical papers and suppress their violent utterances. No party, the Centre party least of all, could countenance

treasonable utterances. Next he took up the position of the Germans in the Polish districts. The economical progress of the Poles, he said, is due to three causes: First, they have larger families than the Germans; against this fact the Government is, of course, impotent; secondly, by the Government's mistaken and unconstitutional policy of buying up the large landed property of the Polish nobility and settling upon them German Protestant farmers, you have poured untold millions into the lap of the Poles, and have thereby given them just what they needed, ready money, with which they have marvellously improved their economical condition; thirdly, the educated Pole is bi-lingual, he knows both Polish and German, whereas the German in the Polish districts is handicapped by his ignorance of the Polish language. Let the German learn Polish! In the second part of his speech Herr Fritzen took up the school controversy, and with unanswerable arguments proved the right of the Poles to their language, especially in religious instruction. The enemies of the Poles had made much of the fact that a priest, being asked by one of the recalcitrant children whether he should obey his parents or the schoolmaster, the priest had shrugged his shoulders and turned away. That was, they said, virtually encouraging sedition. "You blame him for that?" exclaimed Herr Fritzen. "He was much too timid; I should have told the boy: Obey your parents!" When Herr Fritzen sat down, the Minister for Public Instruction rose to his feet to express his amazement at the speaker's declaration. "Why," he said, "such advice must lead to anarchy in our schools." Herr Fritzen at once replied, reiterating his statement: "I say, that in a conflict of duties, such as was the case here; the child is clearly bound in conscience to obey his parents rather than the schoolmaster." In the course of the debate the Prime Minister, Count Bulow, announced, amid great applause, that the scholastic authorities had received orders not to resort to flogging any more when Polish children refused to recite the catechism in German—a tacit condemnation of the extreme policy pursued at Wreschen.—The Messenger Magazine of New York.

## ABOUT THE CHRISTIAN HOME.

There is no kinder word in our language than "home," nor a sweeter creation of our civilization than what it stands for, writes His Lordship Bishop Glennon in St. Teresa's "Quarterly Magazine." What memories it conjures up; what undefined longings it creates; what untold good it has done! Now, the home as we understand it is, essentially the product of our Christian faith. The Greeks and Romans of old, though representing classic civilization and literature of a high order, had no definite idea of the home. They had no word to express it; they had no principles on which to base it. For these principles we must go to our Christian faith, which taught first the sanctity and stability of the marriage bond, making thereby husband and wife "one and forever." This permanency of the marriage bond gives to married life a stability which is reflected in their home. Add to this the second principle of parental responsibility for the children their union may be blessed with, and, corresponding with this responsibility on the part of the parents, arises the child's obligation to reverence and obey his parents. These two principles are absolutely necessary if the home is to be an enduring reality.

To-day the home is attacked on every side. The divorce court, laxity of morals, the restlessness of the people, the commercialism of the age,—all conspire to destroy the home. Many have come to regard home life as unutterably dreary. They want to go to the theatres, clubs, hotels, offices—anywhere but home. City life is to-day the life of the homeless, and country life has come to be regarded as a failure. Young people, especially, are so attracted to the tinsel and glare of the world outside that they willingly exchange for it the peace and protection of their homes. They go where there is noise and excitement and false light; and they leave behind the sun-kissed home, where their childhood years were spent in love and benediction. Soon they find out that the great world that lured them away is too much for them. They who went forth to conquer sometimes return to die, sometimes die without returning.

## CATHOLIC PUBLIC SPIRIT IN ENGLAND.

At a recent demonstration under the auspices of the Catholic League of South London, Eng., when the question of placing Catholic elementary schools on a position of financial equality with the secular or Board Schools was under discussion, the Bishop of Southwark delivered a spirited and eloquent address, from which we take the following extract. His Lordship said:—

Catholics had played second fiddle for a long time; they had learned how to struggle on in adversity, and they did not claim too much; but they did ask in fair justice, in fair dealing with the question of education, in decent consideration of the needs of their children, that the experience of the past taught a lesson which the country must learn. It was not going to brush Catholics aside and do without them, and they intended to keep pressing on to the front, and the country must also realize that if the great need of education was to be appreciated, if the great work of education was to be completed and carried forward, it was of vital importance no longer to snub them and thrust them back, but to encourage and bring to the front those who, in the dark days, understood the need of education—and those who were its boastful friends now did not trouble their heads about it—who then laid the foundations from their own hard-earned wages, and by their own sacrifices laid the foundation of the education of this country, who had, in spite of every difficulty, fought on in that great and sacred cause, and who were determined, whatever difficulties might be thrown in the way, whatever opportunities might be lost by statesmen, whatever sacrifice they might be called upon to make, to fight on in this great question to the end. They were determined to show that the only way of solving the great difficulties which existed was by a broad and generous view of the whole question, and by enlisting in its support those who had done more than the extremists and faddists in the real cause at heart, and they were determined to complete and perfect the education of the people of this great empire.

## OUR BOYS AND GIRLS.

Whoever sends us a new subscription to the "True Witness" will receive two beautiful Carbone - Engravings mounted.

### A PROBLEM IN NUMBERS.

"We've just had a party," said Betty to me, "With lots of ice-cream, cake and candy—all three. To-day I am six and my sister is nine— We think it so queer that her birthday is mine!

"What puzzles us most is that when I was three My sister was six, which was just double me; But next year, if Hilda and I are alive, She'll be ten, and it seem's tho' I ought to be five."

—Little Folks.

Uncle Ned is pleased to publish in this issue of the "True Witness" the first letters addressed to him by a little niece and a little nephew:—

Montreal, March 2nd, 1902.

My dear Uncle Ned,—Mother said I might write you a little letter, although I am only ten years old. I have not missed a single day at school this year; I hope I will not be sick before the holidays, so I may not lose the prize for assiduity.

We are going to have an entertainment in our school next month, and I am going to recite a piece.

Well, I think my letter is long enough, so I will close.

Your affectionate nephew,

WILLIAM.

Uncle Ned was delighted to receive this nice little letter from William, and hopes other boys will follow this good example. However, they must remember to write on

one side of the paper only. This is important.

Dear Uncle Ned,—My aunt told me to write to you and ask you to recommend some good story book. My birthday is Sunday, March 23rd, and Auntie has promised to give me whatever good book I should like to read.

Please answer soon.

Your little niece,

KATIE.

Uncle Ned would like to answer Katie's question, but he does not know her age. There are many good Catholic books, but the choice varies according to the age and tastes of the reader.

Uncle Ned will always be pleased to give any information asked by those of his little friends who are anxious to learn and improve.

Answers to the three questions proposed last week were received from a few boys and girls. We will delay the awarding of the prize until next week; as letters are still coming in that should have reached us earlier. Our Montreal youth will have to be careful and wide awake or the prize will be carried off by some of their cousins from the outlying districts.

FILLING IN THE CHINKS.—"I? Oh, I just fill in the chinks." The girl laughed as she said it, but her mother added quickly: "The chinks are everything. You haven't the slightest idea what a help she is, and what a load it lifts from my shoulders, this 'filling in the chinks,' as she calls it."

The busy woman spoke warmly as she smiled happily at her daughter. "You see, when she was through school, there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while at least, before she undertook to go out into the world. Our one servant does all the heavy work, of course, and I am

kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does, and I have very little time for. The left-overs, I always called them—oh, but it is such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat and making it look fresh and fluffy.

"Oh, I don't know," she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically. "Let me see. Well, I began in the parlor, of course. All girls do at first. There were some little silver vases that were seldom shined. I kept those bright, and the silver on the afternoon tea-table. You have no idea how much it tarnishes. And the little cups always dusted, and the dollies fresh and clean, and the tidies also. Really, that is a work by itself, and mother used never to have time. Then the picture molding. The brass hook that holds the picture cord was never dusted. I kept those clean.

"Then in the bedrooms, I look out that fresh towels are on the bureau and stand, and that the hair receivers are not jammed full.

"It is really too funny the way I found them packed when I first began. And the soap dishes clean, and fresh soap when it is needed, and dusters in their bags, and waste baskets emptied—oh, yes, and buttons sewed onto the shoes. I believe I sew on a half-dozen every day.

"I go over the house daily, in the morning right after the children are sent to school.

"I begin by picking up the things they have dropped, and putting them in their proper places. I always find something to be done, something aside from the regular work of clearing up, sweeping, or bed-making—these belong to the girl to do.

"You see, I only do the little things that get left for the general cleaning, or neglected altogether.

"It is very pleasant, and helps—at least mother says that it does."

"Yes," said the mother, "and no one else knows what a difference it does make in having those things filled."—Good Housekeeping.

## Business Changes!

Since the death of Mr. Hector MacKenzie, the senior member of the well known firm of J. G. MacKenzie & Co., wholesale dry goods, St. Paul street, there has been much speculation in commercial circles as to the future of the establishment. Now, there is no longer cause for doubt in the matter, as Hodgson, Sumner & Co., another well known firm of importers, has taken over the extensive business of the late firm, and will continue it under the old name in the same premises. The most gratifying feature of the arrangement is, Mr. Martin Eagan, so well known in Irish Catholic ranks of this city, who had been associated with the firm of MacKenzie & Co., since his boyhood, and who is a stalwart worker in our ranks, in parish affairs, in education, in national and benevolent associations, will continue under the new arrangement as manager of the business.

Mr. Eagan is thoroughly conversant with the demands of his important position, and is a man of undoubted integrity and honesty. He is a shining example to our Catholic young men of the success that may be achieved in commercial ranks by sincerity of aim, strength of convictions, loyalty to one's employers, and perseverance, study, and work! work!

The "True Witness" congratulates Mr. Eagan on his success, and wishes him long years of life in his new sphere.

## OBITUARY.

MR. JAMES KEYS. — Last week another Irish Catholic pioneer passed to his reward, in the person of Mr. James Keys, father of Redmond and William Keys, so well known in labor circles of Montreal, and of Patrick Keys of Boston.

Deceased who had attained his 88th year had been a resident of Montreal for more than 60 years. He was a native of Goresbridge, Co. Kilkenny, Ireland. He was well known in St. Ann's parish, where he resided up to a few years ago. The funeral took place on Saturday last. —R.I.P.

PHOTOGRAPHY. — Scientists of New Haven, Conn., and more especially the scientists at Yale, are discussing the recent announcement made by Professor A. E. Verrill of Peabody Museum, that his son has discovered the secret of a perfect process of color photography. Professor Verrill's son is A. H. Verrill, who for several years has been a

photographer. Professor Verrill's announcement was made at a recent meeting of the Connecticut Academy of Science, and it has, therefore, been regarded as carrying much weight.

The announcement, however, has been shrouded with mystery. Both Professor Verrill and his son have refused to make public any of the details of the so-called discovery.

JIBES AT THE AGED.—There are scores or more of jokes, conundrums or insults, manufactured at the expense of the aged. We have read many in our time, some of them in Catholic papers of well known reputation; but of the number we have never read one more senseless than the following:—

An unsophisticated old woman asked a druggist the other day if he had any soap. "Yes, ma'am," he replied. "Do you want it scented or unscented?" "Well," she replied, "bein' it's so small, I guess I'll take it along with me."

Your character cannot be essentially injured except by your own acts.

**The Only Packet Tea**

That stands the test.

**LILAC TEA**

"A very refreshing blend of carefully selected growths"

Matchless at the Price.

**LILAC TEA**

50 cents per pound.

1 lb. packets, Fraser, Viger & Co., 1 lb. packets.

50 cents each. Importers. 25 cents each.

# BISHOP QUIGLEY ON SOCIAL DEMOCRACY.

The Right Rev. Bishop has issued an open letter addressed to the priests of the German parishes in Buffalo, recently, in which he condemns the doctrines of the Socialist-Democratic party. It is as follows:—

Reverend and Dear Sir, — Of late we have observed with deep concern the pernicious activity of certain emissaries of Social Democracy (so-called) among the German Catholic workmen of this city. Under the pretense of bettering the social and economical condition of the workman, these enemies of religion within the ranks of organized labor, and have succeeded in grafting their baneful principles upon the constitutions of some of our labor unions. With profound regret we have become aware of this deplorable state of affairs, and after consultation with the pastors of our German parishes and representative Catholic workmen prominent in the labor unions of Buffalo, we deem it our duty as bishop and pastor of souls to raise our voice in warning to our people against the dangers to faith and country which lurk in the tenets of this Social Democratic party.

As a political party Social Democracy is a recent importation from continental Europe. Here, as there, its avowed object is the creation of a new order of things totally destructive of the existing social, political and economical conditions under which we live. The attainment of this new order of things is to be effected by political agitation in the main, but revolutionary and violent methods are freely urged by its leading advocates as soon as the masses shall be sufficiently organized to cope with the powers of capital and class.

Everywhere this movement is characterized by unbelief, hostility to religion and, above all, uncompromising and bitter hatred and denunciation of the Catholic Church. Its official programmes, the platforms of its party conventions, the public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions.

One of these party organs published in the city of Buffalo, the "Arbeiter-Zeitung," is most persistent in its efforts to spread abroad these anti-Christian and revolutionary doctrines among our German Catholic workmen, instilling in a most insidious manner the poison of its false philosophy into the minds and hearts of its readers. At one time devoted to the cause of anarchy under the editorship of one of the most notorious of anarchists, this sheet indulged in the most violent abuse of the Church and her ordinances. Latterly, and particularly since the murder of President McKinley by the hand of an anarchist, its tone is more moderate and its language less abusive; nevertheless, it continues to spread far and wide these doctrines of Social Democracy and with sneer and misrepresentation to antagonize our holy religion. It boldly attacks the divinely recognized right of private property. It declares private property legalized robbery, and a usurpation by the strong of the rights of the weak. (May 11, 1901.) It advocates the violent overthrow of the present social order in the following terms: "If it (speaking of capital) does not voluntarily step down from its throne," which will surely never come to pass, "then it must down unwillingly, but down it must come if mankind is ever to rise." (June 11, 1901.)

The "Arbeiter-Zeitung" describes religion as the work of man and not the work of God, and declares in accordance with the opinions of the most famous doctrinaires of socialism, that religion is the result of "a historical evolutionary process intimately dependent upon the deve-

lopment taking place in the industrial, political and social life of mankind." (Feb. 8, 1902.) Therefore, it does not hesitate to proclaim religion a delusion and a superstition, and to publish the assertion that all dogma and all religious faith contribute rather to the misery than to the happiness of humankind. (March 2, 1901.)

More deplorable still, is the fact that certain German trades-unions which number among their members a majority of Catholics, have chosen the "Arbeiter-Zeitung" as their official organ, making subscription to it obligatory upon their members. Furthermore, they have attempted by means of organized persecution to boycott Catholic newspapers and drive them from the homes of German Catholic workmen because these newspapers have dared to expose the baseness and un-Christian character of Social Democracy. We can account for this sad condition of affairs only by the assumption that Catholic men who do or permit such things, entertain the erroneous belief that Social Democracy is not hostile to religion, and that a Catholic may be a Social Democrat without detriment to his Catholic faith. But such is most emphatically not the case. Practical militant Social Democracy exhibits itself in outspoken contradiction to the teachings of Christianity and particularly to those of the Catholic Church. Social Democracy denies the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our present social organization, and the independence of the Church as a society complete in itself and founded by God. Therefore, no Catholic can become a Social Democrat. Therefore no Catholic can become a member of a Social Democratic organization or subscribe for or in any way contribute to the support of a Social Democratic newspaper organ.

We, therefore, entreat you, Reverend Sir, to clearly state and emphasize the following points to your people:

First—Catholics who obstinately refuse to renounce the principles of Social Democracy make themselves liable to be deprived of the sacraments and ministrations of the Church.

Second—Catholics who belong to a union which has become imbued with the poisonous doctrines of Social Democracy are in duty bound in the interest of the working classes as well as of religion, to make every effort to expell all trace of Social Democracy and its doctrines from the constitution and laws of their union.

Let every workman clearly understand, that the Church does not condemn labor unions, but only condemns the doctrines of Social Democracy wherever found. A workman may be a union man and a good Catholic, but he cannot be both a Social Democrat and a Catholic.

Third—Catholics are strictly forbidden to contribute to the extension of Social Democracy directly by word or writing, or indirectly through financial or moral support given to a party newspaper organ advocating its principles.

Fourth—We request you, Reverend Sir, to call attention to the teachings of our Holy Father, Pope Leo XIII., on the reciprocal rights and duties of employers and employed as the only Christian solution of the labor question. We recommend to all the study of his encyclical on the labor question, and call upon all through the founding of Catholic workmen's societies and Christian unions, to place upon a secure foundation the material, spiritual and religious interests of the workman.

The Catholic Reform Association, which has received our fullest approbation, has already entered upon this path and deserves the support of all right-minded workmen and employers.

**JAMES E. QUIGLEY,**  
Bishop of Buffalo.  
Buffalo, N.Y., Feb. 28, 1902.

## New York Irishmen Subscribe Generously.

The following subscriptions to the Irish Parliamentary Fund have been announced from New York city: W. Bourke Cochran, \$1,188; Judge Martin J. Keogh, \$1,000; John E. Milholland, \$1,000; John D. Crimmins, \$500; John F. Carroll, \$500; John E. Carroll, \$250; Robert A. Van Wyck, \$200; Amos Curten, \$1,100; Edward Lauterbach, \$100; P. A. O'Farrell, \$100; Stephen Farelly, \$50; Peter T. St. John Gaffney, \$1,000.

## Recent Deaths.

The death of Brother Columban, of the Christian Brothers, is announced. He died of appendicitis at St. John's Hospital, St. Louis, where he was stationed as instructor in St. Bridget's School. He formerly lived in New York city, and was known as Edward Kiely.

After a brief illness the Rev. Louis Christ, assistant at St. Alphonsus' Church, New York city, died from heart disease Saturday. He was ordained twenty-five years ago, and was sixty-six years old.

Rev. C. Ryan, O.F.M., of St. Patrick's Church, Buffalo, N.Y., died on Feb. 24th. Deceased was born in Ireland thirty-five years ago. He received his education for the priesthood at St. Bonaventure's College, Allegany, where he was ordained to the priesthood eight years ago.

Mother Caroline Glass, the prefect of studies and assistant superior of the Sacred Heart Academy, at Clifton, Cincinnati, O., died February 15. She had been a member of the community for twenty-two years.

Sister Anne Ignatius died on Feb. 22 at the Notre Dame Convent, Cincinnati. Sisters Ignatius was a convert and was one of the first Sisters to enter the Cincinnati convent. She had charge of the sacrificial work for twenty-eight years.

Sister Catherine, of the Order of Sisters of Charity, died Feb. 16, at St. Agnes' Sanatorium, Maryland, of heart disease. Sister Catherine was 28 years old and a native of Niagara, N.Y. She was transferred to St. Agnes' Sanatorium a number of years ago, and for some time past had been the bookkeeper at the institution.

Rev. Father Michael Kelleher died recently at Wilmington, Del. Father Kelleher was born at Kerry, Ireland, October 3, 1854, and studied at Maynooth. He was ordained at Killarney by Bishop Moriarty in January, 1878.

Sister Mary of St. Pancratius, a member of the Good Shepherd Order, died at the convent in Cleveland, O., Feb. 6.

May their souls and all the souls of the faithful departed rest in peace.

## Grand Old Age.

IN NEW ZEALAND.—The number of persons (exclusive of Maoris and Chinese) whose age was 90 years and upwards, according to the New Zealand census taken on March 31, 1901, was as follows: Ninety years, 56 persons; 91 years, 31 persons; 92 years, 32 persons; 93 years, 13 persons; 94 years, 7 persons; 95 years, 7 persons; 96 years, 9 persons; 97 years, 4 persons; 98 years, 8 persons; 99 years, 3 persons.

A VERMONT CENTENARIAN.—Mrs. Honora McCarty, the oldest person in Vermont, celebrated her 112th birthday anniversary on Feb. 21, at her home near Lake Paran in the town of Shaftesbury. Several years ago there was some question as to the accuracy of Mrs. McCarty's age, and the priest of the parish in which she resides sent to Ireland and produced copies of the baptismal records from the Church in that country which left no doubt as to the date of her birth.

SEVENTY YEARS MARRIED.—A couple, at Chelmsford, Mass., last week, celebrated the 70th anniversary of their marriage day. Both have passed their 90th year. They enjoy good health, comparatively speaking, and the infirmities usually attendant upon old age are not particularly noticeable in their cases.

At the celebration held at their home in observance of their anniversary, five generations of the family were represented.

## A MOTHER'S ADVICE.

When baby is cross and irritable you may rest assured he is not well, even if you are unable to see any symptoms of his illness other than fretfulness. It is not natural for a baby to be cross and he is not so without reason. He has no other way of telling his troubles than by crossness and crying. When baby is cross give him Baby's Own Tablets, and they will soon make him good-natured and happy, because they will cool his hot little mouth, ease his sour little stomach and help his obstinate little teeth through painlessly. These Tablets are just what every mother needs for her little ones—and for her older children too.

Mrs. Clarence McKay, Roseway, N.S., says:—"I find Baby's Own Tablets the best medicine I have ever used for my little ones. When my baby was four months old he was very much troubled with indigestion. He would vomit his food as soon as he took it, no matter what I gave him and he seemed to be always hungry and kept thin and delicate. He also suffered from constipation. After giving him the Tablets a few days the vomiting ceased and his bowels became regular, and I must say that since I began the use of the Tablets, I have had less trouble with this baby than I had with any of the rest of my children." Every mother should keep Baby's Own Tablets in the house at all times—there is no telling when an emergency may arise.

These Tablets are a certain cure for all the minor ailments of little ones such as constipation, indigestion, colic, diarrhoea, sour stomach, and simple fever. They break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth. They are sold under a guarantee to contain no opiate or other harmful drug, and dissolved in water may be given with absolute safety to the youngest infant. Sold by all druggists at 25 cents a box, or sent post paid on receipt of price by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

## Learning a Language

Father Wehrle, pastor at Bellaire, O., pleased the Salvonian members of his congregation on a recent Sunday by reading the Gospel to them in their own tongue. In seven days he had succeeded in mastering this strange and difficult language to such an extent that he was able to read fluently.

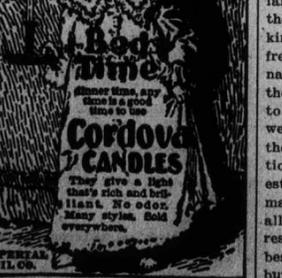
The pastor thinks that he will be able to hear confessions and preach a short sermon in Slovak before the close of the Easter time. In referring to the matter of his efforts to learn the language, Father Wehrle stated that he ascribed the remarkable progress which he had made with only two lessons received from an instructor, to the intercession of the Blessed Virgin Mary.

Never play at games of chance.

Make no haste to be rich if you would prosper.

Small and steady gains give competency, with tranquility of mind.

Do not marry until you are able to support a wife.



## Notes for Farmers.

FEEDING EXPERIMENTS, at the Ottawa Experimental Farm, of much importance are under way in the stables. Prof. Grisdale has given much attention to the cost of producing beef and the most profitable plan of feeding.

On November 25 a lot of 45 steers were set apart for the purpose of testing methods of feeding and caring. Twenty-seven were three-year-olds. Nine were tied, nine were loose and nine others were kept loose in two-thirds of the space of the former nine. The other 18 were made up of nine yearlings and nine two-year-olds. These two latter lots were fed tied.

The daily ration for the first 27 was 40 pounds of ensilage, 20 pounds of roots, 5 pounds of clover hay and one and three-quarter pounds of gluten grain. The younger stock were fed the same ration, with the exception that the gluten grain ration was reduced to one pound for the yearlings.

On Monday last the stock was weighed. The average gain of the three-year-old steers was 152 pounds. The two-year-olds excelled, gaining 157 pounds and the yearlings gained 153 pounds.

As to the method of housing those in the smaller space, untied, gained most. Their increase was 157 pounds. In the large space the gain was 143 pounds.

The figures derived from the above experiment are reliable. It is not probable that the individuality of the steers under test would affect the results, as the average of a large number is considered in each case.

The feeding will continue until May, with other rations.

The twelve steers bought last autumn at Kinburn by Mr. Grisdale are being fed and will be sold next week. Since September the gain is 250 pounds each.

A year ago an experiment in calf feeding began, to learn the result of limited rations. It has been demonstrated that it pays well to feed heavily from the first. One lot of calves which were heavily fed are worth \$63 each, having made 350 pounds. The profit is \$15 a head. The other lot are not worth more than \$20 each and could not be sold without loss.

About 16 freshly calved cows are on hand. The celebrated milker, Champion, has just calved. Last year this cow was a record breaker. The number of milkers this summer will be about 20. The cows are given the same rations as the steers, with the exception of from 3 to 10 pounds of gluten grain instead of one or two pounds. This grain is a profitable ration. It is purchased at \$22.50 a ton.

Mr. Thomas Broadshaw, who superintended the feeding of the Canadian cattle at the competition at the Pan-American last year, has been engaged as feeder.

A Durham bull, Lord Dunsdale, imported last summer from England, is growing handsomely. He will be used for service this year.

The Marchioness, a fine cow imported last year by Mr. Grisdale, is giving good satisfaction, yielding 40 pounds of milk a day, worth 4 1/2 per cent. in butter fat.—Free Press.

HINTS.—Four ounces of solid food has been given as an estimate for a hen for one day. This is intended not only for the supply of eggs, but for nourishment and repair of waste tissue. It requires less for a hen not laying.

Feeding should be done regularly, and an arrangement should be made whereby each sheep receives its proper portion of grain. By this method you will maintain uniformity through the flock. Carelessness or indifference on the part of the shepherd is certain to prove disastrous to his sheep.

At no time are there enough fresh laid eggs in the markets of our large cities. The same is true of the better grades of poultry of all kinds and ages; but to be graded as fresh laid eggs they must be true to name and sustain their honor when the shell is broken; and the poultry to be first-class must be well raised, well fed, neatly dressed and sent to the market in an attractive condition; or it will not sell at the highest prices. Quality and condition make the difference in the value of all poultry products, and all may rest assured that nothing but the best will pass muster with the city buyer who pays the high price.

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Handsome bound Prayer Books.  
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Crucifixes in Metal, Pearl, Ivory, etc.  
Religious Pictures, small and large.  
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BLESSED VIRGIN... 5c, 10c, 15c each  
Larger Size, 35 cents.

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.....1669.....  
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Users of BRODIE'S XXX Self-Raising Flour who serve the empty bags and return them to us will receive the beautiful colored picture in splendid gilt frame, 12 inches x 16 inches. For 24 six pound bags a larger picture in the gilt frame 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. BRODIE'S XXX HARVIE. 10 & 12 Bleury St., Montreal.

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Fowler's automatic draft regulator, regular draft at all times, no over heated furnace, no burning out of grates, nor escaping gases in cellar or room. For 7 in pipe \$3.50. A great coal and trouble saver.

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1901'S HOVRN 'AV  
ALL COMMUNICA  
FORE 6 O'CL  
ST.  
BOUNDARIES OF PARIS  
Patrick's parish extends fr  
hart and Grant streets on  
to Mountain and McCord s  
the west. Above Sberbrook  
it runs from Amherst street  
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Seminary; on the south  
from the corner of McCord  
William street to McGill,  
Gill to river and along wa  
east as far as Grant; the  
limit is the old city bound  
the dividing line between  
and St. John the Baptis  
and running from the corne  
West and Duluth Avenue,  
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and Napoleon streets. All  
Ward lies in St. Patrick's

WHO ARE PARISHIO  
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which they live.

HOURS OF SERV  
ON SUNDAYS AND HO  
Low Masses, at 6, 7 and  
High Mass, at 10 o'clock

ST. PATRICK  
On Tuesday evening St.  
choir, under the direction  
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its annual concert in aid  
works, at the Windsor Ha  
available seat was occupie  
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In the second part the  
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three pound bags may be sent to  
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# OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

## ST. PATRICK'S.

**BOUNDARIES OF PARISH.**—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street, it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

**WHO ARE PARISHIONERS.**—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one of the other French parishes, either Notre Dame, St. James' or St. Therese, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the whole family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

### HOURS OF SERVICE.

**ON SUNDAYS AND HOLIDAYS.**—Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers

and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

**ON WEEK DAYS.**—In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

### PARISH SOCIETIES.

**FIRST SUNDAY OF MONTH.**—Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

**SECOND SUNDAY.**—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

**THIRD SUNDAY.**—Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

**FOURTH SUNDAY.**—Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

**FIRST FRIDAY DEVOTIONS.**—The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

tion and Act of Reparation at 7.30 p.m., followed by short instruction.

**LADIES OF CHARITY** meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

### PARISH REGULATIONS.

**BAPTISMS** are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

**MARRIAGES.**Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Banns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holidays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

**CONFESSIONS** are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

**FUNERAL SERVICES.**—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

The following are the classes with tariff of funeral services in St. Patrick's:—

1st class, full draping of entire Church, deacon and subdeacon, 4 chanters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chanters, two bells rung, price, \$75.00; hour, 9 o'clock.

3rd class, draping of 3 altars, stalls, chanters' and celebrant's bench and pulpit, 3 chanters, deacon and subdeacon, two bells rung, price, \$50.00; hour, 9 o'clock.

4th class, half draping of high and side altars, chanters' and cele-

brant's bench and pulpit, without deacon and subdeacon, 2 chanters, one bell rung, price, \$25.00; hour, 8 o'clock.

5th class, half draping of high altar only, 2 chanters, celebrant only, one bell rung, price, \$18.00; hour, 7.30.

6th class, mourning altar fronts 3 altars, 2 chanters, one bell rung, price, \$11.00; hour, 7.30.

Fifteen minutes grace is allowed for the first four of these services, but not for the two last.

The organ alone costs five dollars extra.

Full choir and organ cost \$25.00 extra in each case.

**CATECHISM CLASSES** are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, discipulary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

### NOTES OF THE WEEK.

THE monthly communion of the Holy Name Society has been deferred till Sunday, March 23rd, owing to the mission.

THE next meeting of the Ladies of Charity will take place on Tuesday, the eighteenth instant.

REN. FATHER CASEY, of the diocese of Springfield, has been ap-

pointed to work at St. Patrick's. Father Casey is a graduate of the American College, Rome. He was ordained priest last June.

NOTE.—Owing to their many duties the priests of the parish can attend none but cases of sudden illness or accident from 3 o'clock on Saturday until the afternoon of Sunday.

THE PASSIONIST MISSION will open next Sunday for the women married and single. The mission for the children will begin at 2 o'clock next Sunday. Only children who made their First Communion are allowed to attend it.

**BAPTISMS.**—Mary Grace Brady, Marian Grace Barfoot, Donald Leo Scanlan, Thomas Gerald L. Kavanagh, Arthur James Coleman, Catherine Alice Siefreda, John James S. O'Grady, Mary Ellen Doyle, and William Patrick Shea, on Feb. 9, omitted.

**DEATHS.**—Arthur Turgeon, James Keys, Sarah McGreevy, wife of Bernard Allan, Mrs. William Dawley, Margaret Fahey, wife of James R. Wynne.

Notice of funerals should be given as early as possible, and the time appointed for each adhered to strictly.

### ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 2nd March, 1902.—Males 366, females 73. Irish 257, French 154, English 18, Scotch and other nationalities 10. Total 439. All had night's lodging and breakfast.

## ST. PATRICK'S CHOR CONCERT!

On Tuesday evening St. Patrick's choir, under the direction of its enthusiastic and talented director and organist, Prof. J. A. Fowler, held its annual concert in aid of parish works, at the Windsor Hall. Every available seat was occupied. Space will not permit us to enter into any detail of the merits of each number of the programme, which we give below. Suffice it to say that the various soloists rendered their parts with much skill, and that the choruses, composed of ladies and gentlemen, were of a high order and well merited the enthusiastic applause which they received.

In the second part the introduction of a charming little sextette of gypsies was a feature, which was greatly appreciated. The manner in which the little ones acquitted themselves won all hearts.

At the conclusion of the first part of the programme Rev. Father Martin Callaghan, acting pastor of St. Patrick's, delivered a short but eloquent address. He thanked the large audience for the generous spirit they manifested in parish works by so nobly seconding the efforts of Prof. Fowler and his choir, and of the Ladies of Charity, who had worked so earnestly to make the concert of the evening the veritable triumph that it was. Father Callaghan touchingly referred to the faith and devotion of the Irish race in all lands to religion and nationality, he alluded to the fact that the entertainment was held on the anniversary of the patriot-martyr—Robert Emmet—and paid a tribute to the unselfish devotion of that great Irishman, whose name is so inseparably associated with days of sorrow and gloom in the history of Ireland.

Father Callaghan in closing, praised Prof. Fowler and his choir for the judgment displayed in their selections for their programme and for the artistic manner in which they had been rendered.

### PART FIRST.

1—Solo and chorus, "O'Donnell Aho," McCann, Mr. G. A. Carpenter and choir.

2—Part song, "Rich and Rare," Moore, Misses M. Emerson, K. Warren, M. Laing, Messrs. D. L. McAndrew, W. J. Walsh, J. J. Walsh.

3—Piano duet, "March de Concert," Paul Wachs, Miss Gertrude Hayes, Miss Winnie Dempsey.

4—Contralto solo, "Kathleen Mavourneen," Crouch, Miss Margaret Anna McCabe.

5—Chorus, "Dublin Bay," Barker.  
6—Soprano solo, "Love Token," Thome, Master Thomas M. Cowan, with violin obligato, by Miss Frances McGovern.

7—Tenor solo, Adams.

8—"Leetle Bateese," Dr. Drummond, Mr. Jas. S. McCarrey.

### PART SECOND.

1—Contralto solo, "Cavatina Lieti Signor," Meyerbeer, Miss Margaret Anna McCabe.

2—Chorus, "We Are Brave Matadors," Verdi, (with tambourine accompaniment), by Miss Rosie Smith, Gertie Egan, May McNally, Kathleen Carpenter, Dora Larkin, Eva Furlong.

3—Duet, "Heavenly Love," Gounod, Mr. J. J. Rowan, Mr. G. A. Carpenter.

4—Cello solo, "Irish Melodies," Dubois, Mr. J. M. Power.

5—Part song, "Go Where Glory Waits Thee," Moore, Misses A. Menzies, M. Laing, M. L. Delaney, Messrs. J. F. Cahill, W. F. Costigan, J. J. Walsh.

6—Contralto solo, "Ashore (Darling)," Trotter, Miss Margaret Anna McCabe.

7—Speech of Robert Emmet (Before Receiving Sentence), Mr. Jas. S. McCarrey.

8—Chorus, "Romeo and Juliet," Gounod.

### NOTES.

Miss Anna McCabe was the star of the evening. Her interpretation of the first number in the second part of the programme was most artistic. Her rendition of the grand old Irish airs captured the hearts of the audience.

Mr. James McCarrey scored another triumph by the true-to-life presentation of his various character sketches.

The costumes of the ladies of the choir were much admired, as was the artistic grouping of the chorus upon the stage.

The instrumental work of Miss Frances McGovern and Mr. J. M. Power was greatly appreciated.

Master Thomas Cowan possesses a sweet voice, and exercises taste in its use that is surprising for one of his age.

### Parish Work in San Francisco.

We have from time to time published many edifying examples of the good work being done in San Francisco in Catholic parishes. Quite recently we reproduced an article, from a Catholic newspaper of that city—"The Monitor"—showing what had been achieved in the ranks of Catholic boys by the formation of temperance associations. Now we take from the same newspaper the following account of the work performed by the various parishes in aid of the distressed. It runs thus:

On Sunday the members of the St. Vincent de Paul Society received Holy Communion in a body at the 8 o'clock Mass in St. Rose's Church. Mass was celebrated by the pastor, Rev. D. Nugent, who in a short address to the members congratulated them on the good effects resulting from the work of the Society.

The first general meeting of the year, of all the Conferences of the Society, was held in the afternoon in one of the class-rooms of St. Rose's School. President John M. Burnett presided at the meeting. Rev. D. Nugent was also present and offered up the prayers. Reports for the past two months were submitted from the following conferences:

St. Mary's—Receipts, \$213.45; expenditures, \$290.60; families helped, 35; persons assisted, 103.

St. Joseph's—Families helped, 41; persons assisted, 166; receipts, \$195.80; expenditures, \$193.

St. Patrick's—Families helped, 37; persons assisted, 203; receipts, \$154.80; expenditures, \$162.10.

St. Peter's—Families helped, 15; persons assisted, 74; receipts, \$81; expenditures, \$95.45.

Sacred Heart—Families helped, 15; persons assisted, 55; receipts, \$78.75; expenditures, \$82.50.

St. Rose's—Families helped, 35; persons assisted, 74; receipts, \$90.75; expenditures, \$109.65.

St. Dominic's—Families helped, 8; persons assisted, 30; receipts, \$99.70; expenditures, \$55.25.

St. Brigid's—Families helped, 10; persons assisted, 25; receipts, \$6.75; expenditures, \$75.25.

St. Brendan's—Families helped, 7; persons assisted, 17; receipts, \$35.50; expenditures, \$39.50.

St. Paul's—Families helped, 8; persons assisted, 35; receipts, \$37.50; expenditures, \$59.

St. Francis—Families helped, 15; persons assisted, 58; receipts, \$54.43; expenditures, \$55.15.

The Alms House Committee made a report favorable to the condition and management of the Alms House. Especial mention was made of the courtesy of Mr. Kelly, the superintendent.

It was announced that the next general meeting would be held on Sunday, April 14, 1902, in St. Francis' Church.

## Sanctuary Decorations.

Father Biden, rector of St. Joseph's Cathedral, is ever surprising his congregation by the addition of something new and beautiful to his already magnificently-appointed Church. The latest addition consists of a superb Moorish sanctuary lamp and four candelabra, eight feet in height, two being placed in front of the Sacred Heart and two in front of St. Anthony's shrine, the two latter being of Moorish workmanship and design, the material being of hammered brass in filigree and repousse work, embodying many scriptural texts in Arabic.

The custom of using the large candelabra at either side of the altars and lighting them during the celebration of Mass is prevalent throughout Italy, and favorably impressed Father Biden when on his travels in that land; the two candelabras signifying the light the apostles and gospels shed and likewise the dual nature of Christ.

The sanctuary lamp, which has quite a history, was made originally for a Moorish temple, but finally reached the hands of Christians and hung for years in a Catholic Church in the city of Damascus. During the warfare about seven years ago between the Turks and Armenians, in one of the riots the lamp was taken possession of by the Turks, but was rescued by a Christian of Constantinople, who underwent many difficulties in getting it forwarded to London, England, whither he followed, reaching there two years later.

The Pan-American was the magnet that drew the lamp and candelabra to Buffalo, and when Father Biden saw them first in the Turkish village he at once decided that the proper home for them was St. Joseph's Cathedral, and with the same persistent effort that has made the Cathedral one of the most beautiful interiors of this country, he succeeded in securing these beautiful pieces of art.

The lamp is of brass, inlaid with silver, and is the work of an artist for an entire year, and is thought to be the most artistic as well as the handsomest lamp that hangs in any sanctuary in this country, the original cost of it being \$600.—Catholic Union and Times.

## St. Laurent College.

TALKS ON LITERATURE.—The third of a series of lectures, under the auspices of St. Patrick's Literary Society, was delivered before the members of that body, Sunday evening, March 2, by Rev. W. H. Condon, C.S.C. The subject was, "Commentaries on Literature," and as was anticipated, the lecture enhanced the reputation which the rev. gentleman already holds as a lecturer.

The rev. lecturer opened his discourse by explaining the origin of art and poetry; the simple directness with which he treated this matter, was greatly appreciated. Next followed a definition of literature, succeeded by the exposition of terms "sincere" and "general" as applied to feeling. As an illustration of "personal feeling," Mrs. Browning's sonnets and confessions of St. Augustine, were aptly quoted. While examples of "impersonal feeling" were furnished in Shakespeare's sonnets and "Task of Amontillado." In a concise and lucid manner, the Rev. Speaker pointed out the characteristics of true literature, which he stated in brief were "convincingness," "sincerity," "Truth to life." The standard authors with the exception of Byron were favorably criticized. While the exponents of "Sham" emotion, who catered to the morbid were severely scored. With a few appropriate remarks the rev. gentleman concluded his interesting talk, and was heartily applauded by his admiring audience. Among those present were Rev. James Lacey and Rev. L. Broughall.

Keep yourself innocent if you would be happy.

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**SURPRISE**

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Pure Hard Soap.

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**SURPRISE**

## MR. DEVLIN'S CRITICS ANSWERED!

A representative of the "Free Press" recently, called upon Mr. E. B. Devlin, advocate of Hull, and brother of Mr. C. R. Devlin, Canadian Commissioner in Ireland, and asked him if he had any knowledge of the articles which appeared in the press within the last two days referring to attacks made upon his brother in connection with an interview given to the Montreal "Witness," January 17, and if he knew anything about the interview in question.

He said: Yes, I was with my brother at the time that the "Witness" reporter and others called upon him in our room in the Windsor Hotel in Montreal. It was well understood at the time that Mr. C. R. Devlin refused to speak upon political questions in this country, as he stated most emphatically he was now out of politics, and on no occasion would he broach the subject. Asked by the "Witness" reporter what he was doing in Ireland to urge emigration, he answered in substance what has appeared in the paragraph of the interview in question. It is apparent that Col. Sam Hughes and Mr. Wilson, who appear to be the two members of the House most interested in the question are thoroughly ignorant of existing conditions in Ireland. In Ireland as elsewhere my brother takes absolutely no active part in politics. I remember last year asking him to accompany me to a United Irish League meeting held in the rotunda at Dublin, at which Mr. T. P. O'Connor, M.P., and Mr. John Redmond were to outline the present policy of the league. He refused, saying that his presence might be construed to mean by some as active sympathy with politics in Ireland. At that meeting, as in several other places in Ireland, I particularly noticed that public men were very keen on the question of the depopulation of Ireland. Every year thousands and thousands were leaving Ireland for the United States and Australia, and it was a

part of the policy of the Nationalist party to prevent such emigration. When my brother first went to Ireland Col. Hughes and Mr. Wilson must remember that the question of his going there as a commissioner, was brought upon the house by Mr. Bennett, and Mr. Bennett then read a speech delivered to Mr. Devlin's former electors in the township of Low, when he said that he was going to Ireland not to help to depopulate the land, but to induce those who were bent upon leaving Ireland to come to Canada instead of the United States and Australia. It is a well known fact that when the present commissioner went to Ireland to undertake his duties there that he was assailed on all sides by the Nationalist press because, as they said, he was sent over from a British colony, to try to drive Irishmen from their homes. In view of all these facts, he would be a poor representative of a country who would immediately enter upon a policy which would antagonize so large and important a section of the Irish people as the Nationalist party.

"Diplomacy in such a case even in his utterances was necessary, and through such diplomacy he succeeded in changing an antagonistic feeling to his mission to one of such friendliness even by the Nationalist party, to such a degree that he has been invited to deliver lectures on Canada and its advantages to intending settlers in almost every part of Ireland. If Col. Hughes and Mr. Wilson were to take the trouble, since they take such extreme interest in the matter, to take a trip to Ireland it might have the effect besides broadening their views on Irish questions and matters of interest to the Irish people generally, of showing them the great difficulty which my brother had to contend with when he first went to Ireland, and on the splendid work he is doing for Canada in Ireland.

### Brief Notes of the News.

**EMMETT'S DAY.**—Robert Emmett's memory was glorified and the cause of united Ireland received a new impetus at the Hollis Street Theatre on Sunday evening last, in Boston. The occasion was the observance of Emmett's birthday by the Boston branch of the United Irish League, and 1,000 enthusiastic people listened to addresses made by William H. K. Redmond, M.P., of Clare, and Joseph Devlin, of Belfast, both Irish members of Parliament. Mayor Collins presided.

**KNIGHTS OF COLUMBUS.**—Unusual interest attaches to the national convention of the Knights of Columbus, opened at New Haven, Conn., on Tuesday last. As we go to press, we learn that since the last annual convention 88 councils have been added, 17 of which were instituted since January 1, of this year. There are 609 councils now in the order.

The insured membership on December 31, 1901, was 32,790, a net gain of 2,354 during the year. The associate membership had increased at the same time by 7,796 and reached a total of 45,712.

The financial condition of the order has improved during the year, \$123,380, having been added to the surplus, making a total of \$621,805. This shows a per capita surplus of \$19.50 of membership.

**LAYING A CABLE.**—For the manufacture of the proposed Pacific cable—the largest in the world—an enormous amount of material will be required. It is estimated that there will be needed 1,989 tons of copper wire, 1,260 tons of gutta percha, 2,300 tons of jute yarn, 1,300 tons of compound and tar and 12,000 tons of steel wire. The lay-

ing of the cable will take four specially constructed ships and a staff of 1,000 electricians, cable engineers, etc. The rate of laying a cable, in the absence of unforeseen difficulties, is about seven nautical miles an hour, and in a couple of thousand fathoms of water the cable takes as long as three hours to sink to the bottom. When a cable is paid out it runs over a wheel at the stern of the ship, having to pass on its way from the tank where it has been coiled through a dynamometer, which tells the strain to which it is being subjected.

As soon as all the cable on board a cable ship has been paid out the end is sealed carefully and attached to a rope, the other end of which is attached to a buoy and dropped into the sea. The vessel then returns to port for more cable, with which she steams off again to the scene of operations, picks up the buoyed end, carefully splices it to the end of the new section which she has brought out and goes on with the laying as before.

To land a cable some interesting preparations are made. Sheaved wheels are anchored on shore and around them a line is passed and carried back to the cable ship. To this line the end of the cable to be landed is attached and floated shore, buoyed up on inflated rubber bags. The land end of a cable is considerably larger than the part which is submerged. Once on shore it is drawn up the beach to its proper inland position and secured.

The new Pacific cable will be 8,000 miles long. No other cable in the world is half as long. When the new cable is laid there will be sufficient length of submarine cables in the world to girdle the earth at the equator eight times and something to spare, or enough to reach two-thirds of the way to the moon.

Make few promises.

## Market Report.

Cheese continues very firm, and there is some idea that prices will go higher. Eggs are rather scarce and firmly held. Otherwise the markets do not show any new features.

**GRAIN**—No. 1 oats, 48c; No. 2 oats, locally, at 47c to 47½c ex-store; feed barley, at 53c ex-store; buckwheat, 55½c low freight; peas, 79½c high freight; rye, 62½c adroit May.

**FLOUR**—Manitoba patents, \$4.10 to \$4.20; strong bakers, \$4; straight rollers, \$3.50 to \$3.60; in bags, \$1.62½ to \$1.72½; Ontario patents, \$3.70 to \$4.

**FEED**—Manitoba bran, \$20 to \$21; shorts, \$22 to \$23, bags included; Ontario bran in bulk, \$19 to \$20; shorts in bulk, at \$20 to \$21.

**ROLLED OATS**—Millers prices to jobbers, \$2.45 to \$2.55 in bags, and \$5 to \$5.20 per barrel.

**HAY**—No. 1, \$10 to \$10.50; No. 2, \$9 to \$9.50; clover, \$7.25 to \$7.50 in car lots on track.

**BEANS**—Choice primes, car lots on the track, \$1.30 to \$1.40; broken lots, \$1.35 to \$1.40.

**PROVISIONS**—Heavy Canadian short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8½c to 9½c; pure Canadian lard, 11½c to 12½c; finest lard, 12½c to 13½c; hams, 12c to 14c; bacon, 12c to 14c; dressed hogs, \$8.25 to \$8.65; fresh killed abattoir, \$9 to \$9.25 per 100 lbs.

**POULTRY**—We quote turkeys, fresh killed, 13c to 14c; ducks, 9c to 10c; geese, 7c to 8c; chickens, 11c to 12c; frozen, 9c to 10c.

**CHEESE**—Ontario colored, 10½c to 10¾c; white, 10½c to 10¾c; Eastern Townships, 10½c to 10¾c; Quebec, 10c to 10½c.

**BUTTER**—Choice creamery, current receipts, in jobbing lots, 21c to 21½c; Western, 19½c to 20½c.

**MAPLE PRODUCTS**—New syrup, at 6½c per lb. in wood; 70c per tin; sugar, 8c to 9c.

**EGGS**—Strictly new laid, 24c to 25c straight receipts.

**POTATOES**—Choice stock, 80c to 82½c per bag on track.

**CHICAGO CATTLE**—Cattle receipts, 4,000, including 200 Texans; steady; good to prime steers, \$6.50 to \$7.05; poor to medium, \$4.00 to \$6.50; stockers and feeders, \$2.25 to \$3; cows, \$1.25 to \$5.30; heifers, \$2.50 to \$3.50; canners, \$1.25 to \$2.25; bulls, \$2.50 to \$4.65; calves, \$2.50 to \$6.00; Texas fed steers, \$4.50 to \$6.95.

Hogs receipts, 19,000; let over, 4,229; weak; mixed and butchers, \$5.90 to \$6.50; good to choice, heavy, \$6.35 to \$6.52½; and rough; heavy, \$6.15 to \$6.80; light, \$5.85 to \$6.20; bulk of sales, \$6.10 to \$6.35.

Sheep, receipts, 13,000; weak, lambs, are strong; good to choice, wethers, \$4.75 to \$5.25; fair to choice, mixed, \$3.90 to \$4.60; native lambs, \$4.75 to \$6.50.



**CHICKERING**

**BABY GRAND**

Piano cost \$850.00, can now be had for \$450.00 on easy terms. This is a musical piano. Splendid tone and touch. A high class bargain.

**LINDSAY-WORDEMEIER CO.**  
266 St. Catherine St.

### SUPERIOR COURT.

**PROVINCE OF QUEBEC**, District of Montreal, No. 855.—Dame Emma Savage, of the parish of St. Martin, District of Montreal, has this day, instituted an action in separation as to property against her husband, J. Pierre Marchildon, of the same place.

**PICHE & CORDEAU**, Attorneys of Plaintiff. Montreal, 17th Feb., 1902.

## CANADIAN PACIFIC

**\$48.65**

### PACIFIC COAST.

Commencing March 1st, and until April 30, 1902 Colonist rates from Montreal to

**VANCOUVER, VICTORIA, SEATTLE, TACOMA, PORTLAND, NELSON and ROSSLAND, SPOKANE, Wn.** ..... \$48.65

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### CANADIAN NORTHWEST

for Settlers and their effects from Carleton Place, at 2:00 p.m. Tuesdays, during March and April. Particulars on application.

**MONTREAL and SPRINGFIELD, Mass.**  
Through Coach and Sleeping Car Service.

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Lv. Montreal daily at 9 a.m. ar. Toronto 4:50 p.m.; Hamilton 5:50 p.m.; London 7:42 p.m.; Detroit 9:40 p.m. (Central Time), and Chicago at 7:20 a.m. A Cafe Parlor Car is attached to this train, serving luncheon a la carte, at any hour during the day.

**FAST NIGHT EXPRESS.**  
Lv. Montreal 10:30 p.m. daily, ar. Toronto 7:15 a.m.; Hamilton 8:30 a.m.; London 11 a.m.; Chicago 5:45 p.m. Through Sleepers are attached to this train.

Commencing **MARCH 1st** and until **APRIL 30th, 1902.**

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**Perfect Fit and Finish Guaranteed in Ladies' Tailoring and Parisian DRESSMAKING.**

### SPRING MILLINERY!

Rumors of spring are increasing, and there is every indication at present of the advent of a new season. Our Millinery Department means to anticipate, and we expect to be in a position to show a very pretty assortment of Flower Hats and early Spring Millinery about the middle of next week.

### In Our Cloak Department!

We have just received a large consignment of Ladies' New Sange Shape Raglans at prices ranging from \$7.50 up.

### RAINY DAY SKIRTS FOR SPRING WEAR!

A FULL RANGE FROM \$2.90 UP.

The following new lines have been placed into stock on our first floor: New Fancy Dimities. New Fancy White Muslins.

New Hemstitched Muslins. New White Organdies.

New Colored Organdies (in Black and all plain shades).

New Fancy Organdies. New English Prints, 800 patterns. New Scotch Gingham. New Art Draperies.

Country orders carefully filled. Samples sent on application.

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Keep good company or none. When you speak to a person look him in the face.

Good character is above all things else.

If any one speaks evil of you, let your life be such that no one will believe him.

Drink no intoxicating liquors. Ever live (misfortune excepted) within your income.

When you retire to bed think over

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SATURDAY, MARCH 8, 1902.

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The best for the least money fitly describes the many magnificent things for Home Furnishings that crowd these important departments of The Big Store. In the direction of styles these stocks touch the highest and lowest water mark. Prices are dwarfed by exceptional value. The general trend of present wants embraces such spring needs as Carpets, Rugs, Oilcloths, Linoleums, China Matting, etc., all waiting for your pleasure. Call and see them.

### CARPET PRICES..

A beautiful range of New Spring Carpets in a variety of pretty art designs and colorings including Tapestry from 21c to 70c, Velvets, \$1.15, Brussels from 89c to \$1.25, Wiltons, \$1.35, Axminsters from \$1.25 to \$1.65.

### KIDDERMINSTER CARPETS

A large line of the well known and exceedingly serviceable Kidderminster Carpets, the designs and colorings for spring now in stock are particularly good.

COTTON MIXTURES 25c. ALL WOOL 53c.

### SCOTCH LINOLEUMS

Special line of extra quality Scotch Linoleums in a magnificent range of floral and block designs, 2 yards wide. To-day's special price, 38c square yard.

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### BUREAUS AND WASH STANDS

20 only Bureaus and Wash Stands, rich golden oak finish, hand carved, shaped top of bureau fitted with 18 by 20 inch bevelled mirror, handsome design to go with Brass or Iron Bedsteads. Regular, \$13.00. To-day, \$10.00.

### IRON AND BRASS BEDSTEADS

20 only Iron and Brass Bedsteads finished in white enamel, brass rails, mounts and knobs, head end 53 inches high, heavy filling, with fancy chills, 1 inch posts, sizes 2 feet 6 inches, 4 feet and 4 feet 6 inches wide. Regular \$6.75. To-day \$4.75.

### WIRE MATTRESSES

27 only Woven Wire Spring Mattresses, heavy maple frame, close, double woven weave, steel wire top, strongly supported with cables and side wire supports, all sizes to fit wood or Iron Beds. Regular \$3.50. To-day, \$2.40.

### New Wallpaper Curtain News

For the Kitchen. Hundreds of new, neat and dainty patterns at prices from 3½c to 7c roll.

For the Bed room.—Very pretty designs in handsome new colorings, from 5c to 9c roll.

For the Sitting Room.—Very stylish patterns in Art Gold, with 9 and 18-inch frieze to match, from 14c to 23c roll.

For the Drawing Room.—New designs in shades of green, terra-cotta, old blue, etc., from 23c to 37c roll.

### Gas Lights

Incandescent Lights, complete as cut with reliable mantle, plain or frosted globe, in round or pear shape, best burner in the market. Price 45c.

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**JOHN JAMESON & SON**

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This Celebrated Pure Pot Still Whisky commands the highest price in the London and Dublin Markets for Fine Quality, Age and Purity.

FROM time to time I have been amused by the attempts of some of the stragglers of the province, to appreciate the religious, political, religious

wise that obtain in rule, they fail to gratify exactly as it is still more in unduly problem of conflicting elements united in one as a special and distinctive the Canadian Confederation much Canadian as at of the Dominion. All Catholics miss the narrow allow themselves to be by old-time and bureaucratic domination. the situation from a standpoint, and they of the country from less tainted with such one meets with such knowledge, and above all, in the habits, manners, and traditions it is refreshing to me comprehensive and logical situation. Such I

"Boston Transcript," of Mr. Robertson Jan taking a few extracts icle and, if comment t sary, I will comment I am afraid of infrin with too many extrac it possible I would like cause they would way to redeem the pe

Next week I will take two other important subjects.

subject.

# IMPARTIAL TESTIMONY REGARDING QUEBEC

By an Occasional Contributor.

From time to time I have been amused with the attempts of strangers to our province, to criticize, or to appreciate the conditions social, political, religious and otherwise that obtain in Quebec. As a rule, they fail to grasp the situation exactly as it is, and they fail still more in understanding the problem of conflicting, accumulating elements united in one grand whole, as a special and distinct part of the Canadian Confederation, yet as much Canadian as any other section of the Dominion. Above all do non-Catholics miss the mark when they allow themselves to be led astray by old-time and baseless cry of clerical domination. They study the situation from an outsider's standpoint, and they learn the story of the country from sources more or less tainted with prejudice. When one meets with such a lack of real knowledge, and above all of experience in the habits, customs, manners, and traditions of the country, it is refreshing to meet with a comprehensive and logical review of the situation. Such I found in the "Boston Transcript," from the pen of Mr. Robertson James. I purpose taking a few extracts from the article and, if comment be at all necessary, I will comment upon them. As I am afraid of infringing on space with too many extracts; but were it possible I would like to do so because they would go a long way to redeem the past of slander.

Next week I will take up one or two other important features of the subject.

After dealing with the situation of this province, brought about by the Quebec Act of 1774, the writer says:—

"To-day the habitant takes no sort of interest in the thing called 'imperial' idea. You will be told often enough in Protestant Canada that the population of Quebec does not think for itself, but the truth is it thinks very steadfastly, and quite as determinedly as does the Boer, on the subject of his political future. If the spirit of political independence exists anywhere on earth it exists with the French-Canadian, and the institutions which he loves are likely to enjoy a stability quite as enduring as those which are the proud boast of his American Republican neighbors. Perhaps no more fortunate a calamity ever befel a conquered people than the conquest of Canada by the British arms. Because England at the time of granting the Quebec Act was by reason of the American Revolution compelled at least once in her history to be sanely tolerant toward a vanquished people, we have to-day the marvellous spectacle which the Province of Quebec presents. For surely it is a marvellous spectacle to look upon a people numbering a million and a half who in point of fact simply tolerate her sovereignty because, until better days arrive, it is the dictate of expediency to do so."

While I am fully in accord with the writer in his appreciation of the independent spirit that reigns in this province, and in regard to the fact that the American Revolution had an influence upon England, I cannot agree with him that the fidelity of French Canada to the constitution is merely a matter of expediency.

In the next paragraph the writer says:—

"Mix as one may with the abbés in a village, with the gentlemen in official station, with a cultivated woman at some afternoon reception, or with the chance acquaintance at the hotel—the subject of English supremacy is politely ignored. Over the land there rests the atmosphere of a self-respecting neutrality, and one can not help feeling a sort of pity for the small minority of Englishmen whose lot compels them to remain where their own language is ignored as much as possible."

Here again we have two distinct statements, one very exact, the other not in accord with the real facts of the situation. For very obvious reasons the French-Canadian is not inclined to broach the subject of English supremacy, especially to a stranger; and I need not enter into the reasons. The subject is neither congenial, nor is it one calculated to benefit him in any way. But I see no reason for any sentiment of pity in regard to the English-speaking minority of this province. There has been no encroachment upon their rights and privileges at any period in the history of this province, and there is no likelihood that there will be any in the future. But as this is a question quite apart, and only incidental to the review of Mr. James' contribution, I will not enter into its details.

From the Irish Home Rule standpoint, there is a very interesting passage, which I cannot overlook. The author says:—

"The situation existing invites the mind to all sorts of speculation as to the anomalies of English rule. For instance, why has England withheld from Ireland so implacably the boon of Home Rule, which has made people of a hostile race her allies—so long at least as they are respected in their rights of religion? The French-Canadians, while in effect constituting an absolutely distinct race and nation holding different ambitions and claims, have always said to England, 'Provided you do not exhibit toward us the airs of superiority you exhibit toward weaker people, you can count on living in peace with us.' In this respect England can say that the French-Canadians are good allies of King Edward—but only to this extent. It remains for some political psychologist to explain the situation. It is possible that Ireland is too near the throne to make it safe to lift the iron heel of power and suffer an industrial and political development there which would make her a good ally when some European power settles an old score with the mistress of the seas."

It would seem to me that the writer has touched the proper note in this case. It was fear of losing all Canada that forced England to pass the Quebec Act of 1774; and it is fear of losing Ireland that prevents her from doing an act of universally admitted justice, in according legislative autonomy to that country.

One of the strongest paragraphs in the article is that in which the writer refutes the entire article the long-standing accusation that the power of the Catholic Church has kept this province in ignorance and servitude. It does one good to find such impartial testimony from such a source as the one before me. The author truthfully says:—

"It would be difficult to find evidence in French Canada to substantiate the claims sometimes made by moralists that Rome keeps a nation in material and political servitude and blinds the ignorant to what today is called civilization. Probably in no country under the sun can a greater measure of political privilege be exercised than is to-day exercised by the most obscure citizen of the Province of Quebec, and it would be difficult to find a million and a half of people elsewhere who exhibit a like degree of thrift, content, courage and respect for laws. At Quebec and Montreal there will naturally be found a body of police, but it does not appear that the vocation of a constable is an arduous one. The statistics of the Recorder's Court in Montreal, just published, show an extraordinary decrease in crime during the last ten years, especially in the particular of drunkenness. Twenty-five years ago, when the city was much smaller than it is to-day, one thousand more vagrants were arrested in the Province of Quebec, with an enormous majority of Catholics on the Board of Education, the right of a Protestant child to benefit by the state fund applied to a Protestant education is most zealously and most jealously guarded. Indeed, there appears to be no religious rivalry of any kind."

Within fifty feet of the presbytery stands the village church, where for two hundred years, father and son, mother and daughter, have gone to Mass; have heard the precepts of good citizenship; have sought counsel when in affliction and have been, guided when sore beset. The limit of strength in the creation of the great Province of Quebec has always been the country abbe. He has always been faithful to the people, and the people have returned his trust with a pathetic and noble obedience. When the word of a king was no good, when their army was whipped, when they sought refuge from the attack of the Iroquois, when all the world had to give failed them, the 'bon pasteur' did not desert. In this way they have grown up having a natural suspicion of the pomps and honors and rewards of the temporal state. Above all does the history of French Canada illustrate the fact that it is not dangerous to the stability of a state to commit the religious education of its future citizens to the religious teachers. In the Province of Quebec, with an enormous majority of Catholics on the Board of Education, the right of a Protestant child to benefit by the state fund applied to a Protestant education is most zealously and most jealously guarded. Indeed, there appears to be no religious rivalry of any kind."

## THE PRIESTHOOD.

From an article recently published in the "Sacred Heart Review," under the title "A Magnificent Organization," we take the following:

With a Catholic's life, the priesthood is, next to one's parents, (and in one sense even more so), intimately connected. The infant goes from its mother's first caress, to receive at the priest's hand the baptismal waters that make it God's child and an heir of heaven. It is the priest's care to build the beautiful great churches that will be its spiritual home. The priest erects the schools where it will learn something better and higher than the things of time and earth, yet will learn these as well. The priest is the wise confidant in time of sorrow or temptation or sin; he blesses the marriage bond; he stands by the sick and dying; pestilence and danger and scandal can not daunt him; he will bury the dead. The poor and the hungry are his charge; all troubles are brought to him for safe-keeping; wives and husbands, parents and children trust him. He comes, young and strong and silent, into some bigoted spot, and goes, day by day, and night by night, through the streets on his simple duty; and suddenly,—men hardly know how,—his great church arises, and his house and school and convent adorn the place, and bigotry begins to die, and then, behold! he dies, and his work passes to another. The individual priest is gone, but he has done God's work and the Church's work. Straightway, from that splendid phalanx, the "magnificent organization" of the Catholic priesthood, another steps into his vacant room, and the work goes onward—that Christ-like work of caring for the immense spiritual family given to those who voluntarily renounce family and name for themselves at the call of Christ.

In these modern days of irreverence, self-assertion and a false independence, do we think enough of what our priests do for us, and of what they are?—for these are two different aspects of the same subject. They are—God's anointed, the keepers of the King's secret, men set apart to call God daily down upon our altars; and they are—men fearless of death for themselves if duty calls, and regardless of life

for themselves if they can bring help to souls in need. In the homes of the old country, the caution was often given: Beware of talking about the priest! Is that caution given as often as it should be here? Do Catholic parents set the example to their children not to criticize, or gossip about, or speak lightly of, the Lord's anointed? This is certainly an important question for all to bring seriously into consideration, especially as the stage and the novel and the newspaper of the day by no means tregt always the "sacred calling with due respect. And yet, on the other hand, neither can they restrain, at times, outbursts of admiration for these strange men, "set apart," who walk into the pest-house, and are found ministering to the outcast and the criminal, and counting their own lives nothing, with a smile upon their face!

That part of the story the world knows. Catholics know far more. They know the hand that gives to them their First Communion and their last, and the heart that receives with tender compassion their worst confession, and would not reveal it, even if long, slow torture, or death itself, were the penalty of silence. They know who build our parishes, and never leave their own names, but the saints' names, to mark them; and then go down to death with none to remember them, if their spiritual flock should forget. And yet Catholics can be found to carp and blame because the priest is man, not angel. Ungenerously they forget the lifelong cross and sacrifice, and the hidden, holy, heart-service of the Master,—they forget it all, because of some flaw they think they see!

Let it be our better part to remember the love and reverence and gratitude and ready support of their plans that we owe to them, who give up earthly ties, and build their hearts into their work for their people and their Lord. Let us turn our thoughts oftener to what strikes a non-Catholic world about us, as well as a convert,—the "magnificent organization" of that Catholic priesthood made up of men to whom a great Father of the Church applied no less a title than "other Christ!"

## Pastors of Montcalm Visit Quebec.

St. Patrick of Rawdon, Feb. 26, 1902.

On Tuesday, Feb. 18th, a delegation comprised of the Reverend Pastors of St. Julienne, Rawdon, Chertsey, St. Emile and Notre Dame de la Merci, visited Quebec, and held an interview with the Messrs. J. G. Scott, E. A. Doucet and Guy Thoms, principal officials of the G. N. R., concerning the extension of railway from St. Donat to Montcalm, and thence to Montreal, passing thus through the parishes of Notre Dame de la Merci, St. Emile, Chertsey, Rawdon, St. Julienne, St. Esprit, St. Roch, Epiphane, Assumption, etc., to Montreal.

Reaching Quebec the delegation was courteously conducted to Chateau Frontenac by Messrs. Guy Thoms and E. A. Doucet, where an interview took place with the railway officials. The general manager, Mr. J. G. Scott, assured the reverend pastors that his Company was ready to undertake the proposed extension as soon as the subsidies were voted by the Government. The interview closed. On the following day the delegates visited the Parliament buildings, and met Dr. Bissonnette, the local deputy. He was delighted to meet so many representatives from his County. Upon ascertaining the object of the visit of the delegates he immediately arranged for an interview with Premier Parent for a later hour. At the time appointed Dr. Bissonnette, accompanied by Mr. Chertsey, M.L.A., Mr. A. Bergevin, M.L.A., Mr. J. B. Prevost, M.L.A., Mr. Chicoyne, M.L.A., Hon. Jules Tessier, Mr. J. M. Tellier, M.L.A., Mr. S. Sylvestre, M.L.A., Hon. de la Bruyere, superintendent of public instruction, and many others.

Mr. Bissonnette introduced the delegation, and stated the object in view.

The Premier in reply, expressed the great pleasure it afforded him to meet such an influential deputa-

tion. He referred to the great desire of the Government to encourage the work of colonization, and in furtherance of that desire it was the intention to name a special committee which would be directed to make a special study of different districts in the province where good water power is available and where mines are located; in such places, said the Premier, the work of railway extension will be encouraged by the Government by granting subsidies. He closed by informing the delegation until such information was in the possession of the Government nothing could be done.

Both pastors and deputies were much pleased at the reception accorded them by the Premier. Dr. Bissonnette also introduced the delegation to Hon. Mr. Gouin, who promised to visit the parishes of the North during next summer.

Dr. Bissonnette very enthusiastically promised that he would see about the subsidy of Quebec, and for that of Ottawa, he would urge upon Mr. F. O. Dugas, M.P., to obtain it at the present session.

Wednesday, Feb. 19, 1902, was really a memorable day for the reverend pastors. The warm reception at the Parliament House by Dr. Bissonnette and other deputies, the sincere promises of zeal for the promotion of such a good cause, so precious for the applicants, etc., etc., are things which encourage, sustain and rejoice.

It was not without feelings of regret that the reverend pastors left the Parliament House after such a courteous welcome and happy result. They returned to the officials of the G. N. R. to give an account of the interview. Mr. J. G. Scott pleased with the account given, said:—

"You are on the way to success, and notwithstanding the delay of the provincial subsidies, we are ready to construct the railway as soon as we have obtained the subsidy from Ottawa."

The next day after having been kindly received by the Rev. Oblate Fathers of St. Sauveur, the reverend pastors left Quebec.

Among those interested in the program mentioned:—

Rev. Father Viau, P. P., of St. Julienne; Rev. J. M. Landry, P. P., of Rawdon; Rev. O. Forest, P. P., of Chertsey; Rev. J. Poitras, P. P., of St. Emile; Rev. M. Vigneault, P. P., of Notre Dame de la Merci; Mr. B. Prevost, M.L.A.; Mr. A. Bergevin, M.L.A.; Mr. M. Duhamel, M.L.A.; Mr. H. Caron, M.L.A.; Mr.

## With the Naturalists.

THE LEACH AND WEATHER. — You are probably unaware that one of the most curious of the many natural barometers consists of a half-pint glass full of water, a piece of muslin, and a leech. The leech must be put in the water, and the muslin tied over the top of the glass, so that the creature cannot get out again. When fine weather is to be the order of the day the leech will remain at the bottom of the water, coiled up in spiral shape, and quite motionless. If rain is to be expected it will creep to the top of the glass, and there remain till there is a likelihood of more settled weather. If there is to be a storm of wind the little animal will contort itself violently and squirm about. For some days before thunder it will keep out of the water almost all the time, and will occasionally move its body in a convulsive fashion. For frosty weather it behaves in the same manner as for fine, and it foretells snow in the same manner as it does rain.

A CURIOUS RACE. — A curious race was recently witnessed at Westphalia, the contest being between pigeons and a number of bees, the respective owners of which had wagered their favorites to win. The course was three miles and a half, and a dovecot which happened to be near the hive was selected as the winning post. It was found no easy matter to mark the bees so as to make their identity unmistakable; but the difficulty was at last surmounted by rolling them in flour previous to starting on their journey. This, while making them easily recognized on their arrival, probably retarded their flight; but, nevertheless, and though the pigeons were looked upon by those interested as the most likely winners, the race resulted in a victory for the bees, the first bee arriving at

the post twenty-five seconds before the first pigeon, and three other bees before the second.

WHY DO BIRDS MIGRATE.—The principal reason for their departure is that they live on insects which are only found in our northern latitudes in summer. The cuckoo and the swallow are just as able to withstand the cold of a northern winter as the wren and the bunting, and would doubtless remain with us the entire year if caterpillars and gnats could be obtained at that season. In just the same way many birds that live in the arctic regions in summer visit our country in winter because they can here obtain the food they need.

HIGH PRICED CATS. — If you happen to possess a female red tabby, without any white spots, you could probably obtain a price for her which would keep you in comfort for three or four years. Female red tabbies are as rare as tortoiseshell toms. The taste in Persian cats just now runs on the deep blue, with orange-colored eyes. Edward Lloyd, the famous tenor, has one for which he has repeatedly refused \$250. The bright slate or blue is a favorite variety of the Persian, the price sometimes going as high as \$125 to \$150. White cats of really herculean proportions readily fetch \$500. A well known Marquis is extremely partial to white cats, upwards of a dozen of these splendid furry creatures having been comfortably domiciled at the British Embassy in Paris during the time he was an Ambassador there. Mr. Sam Woodwiss is the owner of a smooth-haired tom, Xenophon, who weighed 25 lbs. Xenophon is valued by its owner at \$12,500. A cat which possesses the black marking on the chest, known as the "Lord Mayor's chain," is valued at \$2,500.—Catholic Times.

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## THE PATHETIC STORY OF A MISSIONARY.

It was a beautiful afternoon in autumn when I set out to visit a tiny cottage home on the outskirts of a large inland town. I had been giving a mission in the district, and, although the pretty church had been crowded daily and nightly by earnest men, devoted women, and eager, happy children, yet there were many who held aloof, many who for years had not bowed their heads in humble contrition at the feet of the minister of God, or approached the "Sacred Banquet where Christ ministers." Therefore, I resolved to make a visitation of the parish with the object of searching out the stray sheep, and seeing that each member of different families attended the mission as often as possible. If some of these visits brought me pain—pain at witnessing the sad neglect of the Holy Sacraments, the carelessness of parents in regard to the religious education of their children, the total absence of Catholic objects of faith and piety—others brought me intense pleasure. What a joy to see in many a humble cottage pictures of Our Lady smiling down upon her children, or St. Joseph toiling in his workshop at Nazareth, cheered by the celestial presence of the Divine Child and His tender Maiden Mother! But in the cottage which I last visited that particular afternoon, I saw something more. The little room into which I was ushered was scantily furnished, but very neat and clean. Everything spoke of poverty; therefore, I was both pleased and astonished at seeing a small ruby-colored lamp burning before a little statue of Our Lady, which stood on the mantel-piece. Two little children came shyly to the door, but would not venture in until their mother entered. She was a woman still young, but hard work, sorrow and care had left their impress on her features. Her hands were hardened with toil, and more than ever I wondered at the lamp burning so steadily and brightly in this home of poverty, where it seemed that undiminished labor was necessary in order to keep hunger at bay.

"Tell me," I said, after making a few inquiries relative to her attendance at the mission, "have you any particular reason for burning that little lamp to-day?"

"I always burn it," was the reply. "I lit it on my marriage day and placed it before that little statue given me by my mistress, and it hardly ever is allowed to be out."

"But the oil! how do you manage to procure that?"

"It is hard, but I manage it; sometimes I hardly know how. My days are days of toil, and I have little time for prayer, but the lamp speaks for me to Our Lady, and whenever I look at it I say, 'Show thyself to be a Mother to me and my children, and do not allow us to want.'"

"But your husband! Where is he?" I asked.

Tears filled her eyes. "Alas! I do not know. That is my great sorrow. He was always delicate, but two years ago his health completely failed. A sea voyage to a warmer climate was recommended, but how were we, in our poverty, to carry out this proposal? At that time we lived in Sydney, and my poor husband, fearing that he would be a burden on me, got some light employment on board a large steamer trading to China and the East, in the hope of recruiting his shattered health. Since the hour we parted I have heard nothing of him, but I cannot persuade myself that he is dead. After he left I, too, fell ill, and only for a few charitable ladies, who came to my aid, I would have been in sore straits. They kindly paid my railway fare to this country town, thinking that the change would benefit me. They also put me in the way of earning a humble living. May God bless them, for I have recovered my health and am able to work for my children. And now my lamp burns night and day, pleading with Our Lady for my husband's return. I have made every effort to trace him, but without success. I wrote, telling him of my change of residence, but fear that the letter never reached its destination, and so he has lost all trace of us. But something tells me that he will yet return, and the little lamp will bring him, for never yet has Our Lady failed me in my hour of need."

I was filled with compassion for

the poor woman, who, in the midst of so many trials, preserved such unbounded faith in God and Our Lady, and I assured her that her prayers would not be in vain, promising her at the same time to make every enquiry in regard to her husband on my return to Sydney.

A few weeks later my missionary labors were transferred to a city church in the centre of a shipping population. One morning, after I had celebrated Mass, I saw the Sacristan talking to a poor, careworn man, and a few minutes later he lit a little lamp and placed it before the statue of Our Lady.

"That poor man," he remarked, "has just given me this little offering for a lamp to be burned to-day for his special intention. I hardly liked to take it, but he insisted, saying it is his last hope."

"Poor fellow!" I said, "he must be in great trouble; let us both kneel down and say a 'Hall Mary' for his intention."

That same evening I preached on devotion to Our Blessed Lady, and related, as an instance of perpetual self-sacrificing love towards the Mother of God, the story of the poor woman, who, out of her poverty, managed to save sufficient to keep a little lamp always burning before the statue of her who, she said, had never failed her in the hour of need. As I spoke, I suddenly caught sight of the man who in the morning had placed the lamp on Our Lady's altar, and it seemed to me that the careworn, anxious look had vanished, and was succeeded by one of hope and joy. No sooner were the devotions ended than he sought me in the Sacristy, and begged me to tell him how I had learned the facts which I had just related. I frankly conjectured that he was the husband of the poor woman whose faith had so deeply impressed me, and I soon learnt his sad story. On the voyage he had undertaken he had fallen seriously ill, and at one of the ports of call he had been landed and placed in a hospital. The letters, relative to her change of abode, sent by his wife to his original destination, never reached him, and after many months' sickness he returned to Sydney, only to find her gone he knew not where. Being penniless, he undertook another voyage, and had only returned a few days previously. His search had again been unsuccessful, but, remembering his wife's unbounded confidence in Our Lady and the little lamp she always kept burning in her honor, he determined to follow her example. It was his last resource, for the next day he intended to set out on another voyage.

"So it was her little lamp that brought you back," said I, as I saw him off at the railway station the next day, a happy smile lighting up his careworn face. "I wish I could be present at your joyful reunion, but tell your good wife that I will be with you in spirit, and will not forget a prayer of thanksgiving. Next time I visit your district I will make a point of seeing you. Good-by! God bless you all!"

And that night I finished the little anecdote I had begun the evening before, and told how the little lamp had guided the husband and wife to each other, and how Mary in return for this act of devotion toward her had shown herself a Mother to those who had such confidence in her maternal love and power.—Annals of Our Lady of the Sacred Heart.

### Some Notes on Vibration.

"What force least expected does the greatest damage to buildings?" a "News" representative asked a well-known architect.

"It is difficult to tell. But I will venture to say that you would never expect violin-playing to injure the walls of a building. Yet that is certainly the case. There have been instances when the walls of stone and brick structures have been seriously impaired by the vibrations from a violin. Of course these cases are unusual, but the facts are established. The vibrations of a violin are something terrible in their unseen, unbound force, and when they come in contact with regularity they bear their influence upon structures of stone, brick or iron. Of course it takes continuous playing for many years to loosen masonry or to make iron brittle, but that result is obtained. In the great Masonic Temple in Chicago I have thought of what the result might be if a man would stand on the first floor, at the bottom of the nineteen-story light well, and play there continuously. The result could be more easily seen there than almost any place else, because the vibration gathers force as it sweeps upward. A man can feel the vibrations of a violin on an iron-clad

ocean vessel, and at the same time be unable to hear the music. It is the regularity of the vibration which means so much. Like the constant dripping of water wearing away a stone, the incessant vibration of the violin makes its way to the walls and attacks their solidity."

"But why doesn't this vibration affect the player?"

"Because man is a flexible object. He can give way to motion and resume his place again. A frame building would not be damaged by vibration, because the timbers are flexible. But it is different with masonry."

"You may have noticed that a dog crossing the room will shake the entire building, no matter how small the dog. A dog can shake a suspension bridge. There are some great and valuable bridges which dogs are never allowed to cross, except when carried. You see, in that case it is the regularity of the vibration that is so powerful. The dog's movement is a fixed and positive institution. The first step on the bridge is not noticed so much, but every step comes just alike, at the same interval, and with the same firmness. The force gathers momentum, and each step makes the bridge sway more. But there is another way that it may perhaps be illustrated better. As you sit there raise one foot partially on tip-toe. That's it. Now work your knee up and down rapidly and regularly. See how everything in the room rattles and the floor shakes? That illustrates the dog step's power better than anything else. You and I and all our friends could not jump up and down in this room and shake the floor as you have just shaken it while sitting down and using only the force of one leg. It is the regularity of the vibration which is powerful.—Indianapolis News.

## St. Joseph's Prayer.

Montreal, 25th Feb., 1902.

To the Editor of the True Witness:

Dear Sir,—A few days ago I had sent to me the enclosed prayer and accompanying directions for use. It struck me at once as being unorthodox, and having shown it to a learned priest in this city, I was assured that it was superstitious, and in no way in conformity with sound Catholic doctrine.

I should be much obliged if you would publish it with any comments you may think wise.

I have copied it just as it was sent to me, with little or no punctuation.

Yours faithfully,  
R. C. F. ALEXANDER.

"THE PRAYER" bears the title "Thirty days devotion to St. Joseph," and is as follows:—

"O Glorious St. Joseph, whose powerful protection we all need. Before God I come to confide and place under your care all my anxieties and interests in life. Vouchsafe to assist me with your powerful protection and obtain from Our Lord Jesus Christ and Savior all the special graces we need to offer you due homage ever and a ways my patron forever. O! St. Joseph, I never cease to contemplate the Infant Jesus sleeping in your arms, neither dare I approach Him while reposing there. Beg of Him for me that He may keep my soul within His Sacred Heart and under the refuge of your protecting mantle.—Amen."

"NOTE.—This prayer must be said for thirty days, counting from the day it is received. Three of the most difficult favors requested from the Saint will be granted. It is obligatory to write five copies of this prayer and distribute them to five persons, who will recite it every day without interruption, otherwise the formality and effect of this devotion will be broken and favors asked for might not be granted. This distribution must be made within eight days after prayer is received, so the chain will not be broken and not lose favors asked. I ask you in the name of Our Lord Jesus to do this faithfully, and you will never regret it."

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### MISSION

BY THE

## Passionist Fathers,

AT

ST. PATRICK'S CHURCH,

Montreal, P. Q.

Sunday, March 9th, 1902.

CONTINUING TWO WEEKS.

"Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive."—Isaias, vi. 7.

OBJECT.

The object of the Mission is to offer extraordinary opportunities for hearing the Word of God and worthily receiving the Sacraments. The Church enriches with special favors those who make the Mission well.

We should all earnestly pray to God that not one member of the parish may fail to profit by this season of grace.

In the words of St. Paul, "We exhort you, that you receive not the grace of God in vain."

ORDER OF EXERCISES.

The Mission will open at the late Mass, Sunday, March 9th. Both men and women should be present, but not children.

The Masses on Sunday will be at the same hour as on Sunday outside of Mission time.

On week days the Masses will be at 5 and 8 o'clock. The earlier Mass will be followed by a short Instruction; and after the last Mass there will be a sermon.

In the evening at 7.30 o'clock there will be the Rosary, Instruction and Sermon, followed by Benediction with the Blessed Sacrament.

The early morning service and the evening service of the first week will be exclusively for women. During the second week services at the same hours will be exclusively for men.

Both men and women, however, should attend the last Mass and Sermon of both weeks if possible.

There will be Mission exercises specially for children, Sunday, Monday and Tuesday afternoon at the hour to be announced.

CONVERTS.

During the Mission, in the true spirit of charity every facility will be afforded for the instruction or information of non-Catholics, who may be desirous of knowing the true teachings of the Catholic Church.

CONFESSION.

Confessions will commence on Tuesday evening of each week.

Hours for Confessions. In the morning, from 5 to 7 o'clock and from 8 to 11.45. In the afternoon, from 3 to 5.45 o'clock, and at night, from 7.30 to 10.15 o'clock.

RELIGIOUS ARTICLES.

Books of Instruction and Devotion, Beads, Crucifixes, Scapulars, etc., may be procured at the Orphan Asylum.

This selection of religious articles is particularly recommended to those making the Mission. The ceremony of enrolment in the Scapular and blessing of religious articles, will be performed at stated times during the Mission.

ADVICE.

During the Mission not only renounce sin, but avoid all vain amusements, idle conversation, and useless reading, and apply yourself earnestly, in prayer and meditation, to the great affair of your eternal salvation; God alone knows how near you are to eternity. We beseech all attending the Mission to pray earnestly for the conversion of sinners. Those who have at any time led their fellow creatures to sin should repair the past by leading others to God. St. James tell us that he who causes a sinner to be converted "Shall save his own soul from death, and cover a multitude of sins."

### Society Directory.

A.O.H., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary; 1528F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording-secretary, 155 Inspector street; Miss Emma Doyle, financial-secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran, 1st Vice, T. J. O'Neill, 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording-Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COUET, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seigneurs and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch, 26 meets at St. Patrick's Hall, 92 St. Alexander St., 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. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording-Secretary, J. J. Costigan; Financial Secretary, J. H. Feeley, jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

These last words were to Frith, who begged, ed, or the wicked man him to death. Our ur-tive, whose dastardly God forgive, listened and brought the str back. As soon as he state of affairs, he said story this, Cousin Bell fiance of law, Parlia Council, and the expro pleasure of our gra whom may God long England's weal, you priest into the house him there! And only fore yesterday the Cou at Westminster inflicted sin Robert for the ve fence no greater penalt of £1,000 and eighteen imprisonment! Do you the learned members of Council, irritated by y obstinacy, and the your offence, after you ceived such lenient their hands, will be dish you with the utmo law? Suppose the sta mire is put in force a don, and the whole goods and chattels, m immovable property, to the Crown or to L It is a good thing the some extent provided. Come into the hall w with Mr. Topcliffe's have an important c to make to my Aunt her children and grand for the priest who is s hidden here, I shall, a loyal Englishman, off tion to Mr. Topcliffe, trary, I shall render servants all the assist power, that law and take its course."

This expression of intentions was not very us. I must, however him, that he seem ashamed of himself, venture to look us in followed him to the l word, for we thought dignified course, we c meanwhile, Topcliffe Frith's hands together which he fastened to On entering the hall saluted his aunt, our mother, muttering a sympathy for the loss son, then clearing his some embarrassment began to say that, s his deceased cousin t heart complaint, he that he could not liv therefore, out of his y and care for our fami though it was on our taken measures before Council to prevent W being lost to us, or from going out of th had at last been succo not without the cost ble to himself, in pro ment which he had which was affixed the the Lord Treasurer a tary of State, and th Drawing from his br roll of parchment, ca in silk, he opened it, ed the Queen's effigy seal, and read the co us. I cannot of cou wording of the docu know the gist of the riods and elaborat was this: That the of our father's prem created her beloved a vant Sir Richard Pa Woxindon, with full powers over the esta tion of the fact th Bartholomew, Robert were notorious and lists. Moreover, on a loyal sentiments, the ard Page was to bec and entire propriet of Woxindon, unles months from the pr should determine to mination of the Pap theocforward dilig vine service estab Queen, the rightful h lish Church.

When my cousin b ing this document, t silence for a few m grandmother stood

**Directory.**

**ION NO. 3.** meets on third Wednesday of at 1863 Notre Dame McGill. Officers: Al- laltery, M.P., Presi- arthy, Vice-President; devlin, Sec.-Secretary. lo street; L. Brophy, John Hughes, Financial 5 Young street; M. rman Standing Com- O'Donnell, Marshal.

**A. & B. SOCIETY,** 1868.—Rev. Director, Flynn, President, D. Sec., J. F. Quinn, inique street; M. J. urer, 18 St. Augustin on the second Sun- month, in St. Ann's Young and Ottawa 80 p.m.

**IES' AUXILIARY, D-** Organized Oct. 10th, ing are held on 1st very month, at 4 p.m.; rday, at 8 p.m. Miss vran, president; Mrs. n, vice-president; Miss augh, recording-sec- spector street; Miss e, financial secretary; te Sparks, treasurer; McGrath, chaplain.

**'S SOCIETY.—**Estab- h 6th, 1856, incor- 1864. Meets in s Hall, 92 St. Alexan- first Monday of the mittee meets last Wed- eers: Rev. Director, ulivan, P.P. President, r, 1st Vice, T. J. d Vice, F. Casey; John O'Leary, Corres- rary, F. J. Curran, rding-Secretary, T. P.

**OUNG MEN'S SOCI-** 1885—Meets in its tawa street, on the of each month, at piritual Adviser, Rev. e, C.S.S.R.; President, r, Treasurer, Thomas Secretary, W. Whitty.

**'S COURT, C. O. F.,** the second and fourth very month in their s. A. T. O'Connell, C. ne, secretary.

**'S T. A. & B. SO-** cets on the second Sup- y month in St. Pat- 92 St. Alexander St. after Vespers. Com- Management meets in e first Tuesday of every .m. Rev. Father Mc- v, President; W. P. e, Vice-President; Jao, Secretary, 716 St. An- St. Henri.

**OF CANADA, BRANCH** ized, 18th November, ch 26 meets at St. Hall, 92 St. Alexan- y Monday of each y regular meetings for ction of business are 2nd and 4th Mondays h, at 8 p.m. Spiritual v. M. Callaghan; Chan- J. Curran, B.C.L.; Pre- J. J. Sears; Recording- J. J. Costigan; Finan- ary, Robt. Warren; J. H. Feeley, Jr.; Medi- a, Drs. H. J. Harrison, anof and G. H. Merrill.

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AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

**The Wonderful Flower of Woxindon,**  
By Rev. Joseph Spillman, S.J.

PUBLISHED BY PERMISSION OF B. HERDER, St. Louis, Mo.

These last words were addressed to Frith, who begged to be released, or the wicked man would beat him to death. Our unhappy relative, whose dastardly conduct may, God forgive, listened to Topcliffe, and brought the struggling boy back. As soon as he learnt the state of affairs, he said: "A nice story this, Cousin Bellamy! In de- fiance of law, Parliament, Privy Council, and the express will and pleasure of our gracious Queen, whom may God long preserve for England's weal, you introduced a priest into the house and harbored him there! And only the day before yesterday the Court of Justice at Westminster inflicted on our Cousin Robert for the very same offence no greater penalty than a fine of £1,000 and eighteen months' imprisonment! Do you not think that the learned members of the Privy Council, irritated by your continued obstinacy, and the repetition of your offence, after you having received such lenient treatment at their hands, will be disposed to punish you with the utmost rigor of the law? Suppose the statute Praemunire is put in force against Woxindon, and the whole estate with goods and chattels, moveable and immovable property, is confiscated to the Crown or to Lord Burghley! It is a good thing that I have to some extent provided against this. Come into the hall with me, for with Mr. Topcliffe's permission, I have an important communication to make to my Aunt Bellamy, and her children and grandchildren. As for the priest who is supposed to be hidden here, I shall, as becometh a loyal Englishman, offer no opposition to Mr. Topcliffe, on the contrary, I shall render Her Majesty's servants all the assistance in my power, that law and justice may take its course."

This expression of my cousin's intentions was not very pleasant for us. I must, however, say this for him, that he seemed thoroughly ashamed of himself, and did not venture to look us in the face. We followed him to the hall without a word, for we thought this the most dignified course, we could pursue; meanwhile, Topcliffe had bound Frith's hands together with a cord which he fastened to his own belt.

On entering the hall, Cousin Page saluted his aunt, our dear grandmother, muttering a few words of sympathy for the loss of her oldest son, then clearing his throat, with some embarrassment of manner he began to say that, since he knew his deceased cousin to suffer from heart complaint, he had foreseen that he could not live long, and therefore, out of his warm affection and care for our family—all required though it was on our part—he had taken measures before the Privy Council to prevent Woxindon from being lost to us, or at any rate from going out of the family. He had at last been successful, he said, not without the cost of much trouble to himself, in procuring a document which he had with him, to which was affixed the signature of the Lord Treasurer and the Secretary of State, and the royal seal. Drawing from his breast pocket a roll of parchment, carefully wrapped in silk, he opened it, reverently kissed the Queen's effigy upon the great seal, and read the contents aloud to us. I cannot of course recall the wording of the document, but I know the gist of the longwinded periods and elaborate phraseology was this: That the Queen, in case of our father's premature decease, created her beloved and faithful servant Sir Richard Page, guardian of Woxindon, with full and unlimited powers over the estate, in consideration of the fact that our uncles Bartholomew, Robert and Jeremy were notorious and stubborn Papists. Moreover, on account of his loyal sentiments, the said Sir Richard Page was to become the sole and entire proprietor of the estate of Woxindon, unless within six months from the present date, we should determine to abjure the abominations of the Papacy, and from thenceforward diligently attend divine service established by the Queen, the rightful head of the English Church.

When my cousin had finished reading this document, there was perfect silence for a few moments. Then grandmother stood up and said,

with a look that I shall never forget, but with perfect calmness of manner: "Nephew, I pray God that on the day when you must abandon all your earthly possessions, and must appear, as my son Richard did last night, before the judgment seat, that your treachery, and the document you have just read to us, the price of your treachery, may not occasion you bitter remorse."

Thereupon Page declared he had not acted in this way for his own sake, but for ours; it depended upon us alone whether we kept Woxindon or no. For the matter of that however, almost every stone on the estate was mortgaged to him, in consequence of our willfulness, and the enormous fines our late father had incurred. We had always set his warnings at naught, and always, as at the present time, instead of thanking him as he deserved, rewarded him with the blackest ingratitude.

What the man said made little or no impression upon our guests and such of the servants who were present, let alone ourselves; indeed we felt heartily ashamed of him. He had to content himself with the congratulations he received from Topcliffe, who wished him joy and shook him warmly by the hand. When Babington saw him take the blood-stained hand of the pursuivant, he could not restrain his indignation and disgust; no man of honor, he said, would henceforth call Sir Richard Page his friend, since he had lowered himself by this familiarity with the hangman's accomplice.

At this Topcliffe began to storm and bluster, threatening us with dire revenge. Babington boldly replied that he should be happy to answer all his accusations on the morrow in the presence of Sir Francis Walsingham, to whom he had letters of introduction from high quarters. He was then only waiting to know what were Topcliffe's intentions in regard to Miss Bellamy and her little brother, in order that he might report this abuse of his powers to the Secretary of State, for he did not believe him authorized to arrest women and children.

"I shall most certainly take both of them with me to London as prisoners," Topcliffe rejoined with a diabolical laugh, "if they do not forthwith reveal the hiding place of the accursed Priest of Belial!"

Anne immediately said that she really did not know it, and would not tell if she did; while Frith declared he knew it, and nothing would induce him to betray it, whatever might be done to him.

Then, though it went hard with me to do so, I appealed to Richard Page, and besought him, in his official capacity as mayor, himself to take Anne under arrest, rather than let Topcliffe drag her away to one of the horrible London prisons. But like the craven coward that he was, he answered in the words of Pontius Pilate, that he washed his hands of the matter, and would leave justice to take its course.

Almost immediately after Topcliffe gave the signal for departure to his men. He scarcely allowed Anne, who was crying with grief and rage, and Frith, who kept a brave countenance, time to bid grandmother and me good-bye, before he hurried them away in the midst of his guard, the servants following them with sobs and tears. Poor old Bosgrave was almost beside herself for sorrow, at seeing her dear children driven out of the house where their father lay dead.

That was a terrible day, indeed! I cried till I could cry no longer, but nothing was of any use. I really do not remember what else happened that day. I only know that the six young gentlemen who were with us took their leave, for they said they would accept no hospitality from Page, and that Windsor, who had been of such great assistance to us during the preceding night, said all he could think of to console me, and at parting asked if he might be permitted to call and ask for us. I cannot recollect what I answered him, for I felt quite bewildered with tears and anguish of heart.

CHAPTER VII.—Hitherto I have left the part of narrator to my wife, although from the commencement of the third chapter, from the

time that is of my arrival at Woxindon, I was myself in a position to relate a great part, or indeed all, of what occurred. However she told her tale so faithfully and so well, that I was fain to let her continue speaking; and I shall be content if I can give equal satisfaction to the reader, now that it is my turn to record events of which she was not a witness. On this point at any rate my narrative will bear comparison with hers; in the perfect truth and accuracy of every statement. One thing I must add to what she has already said: I remember quite well, what my dear Mary professes to have forgotten, that she gave me permission most graciously, to visit Woxindon again, nay even smiled through her tears as she did so, as a gleam of sunshine sometimes breaks out through a shower.

As we were riding through St. John's Wood, when we had got about half way to London, we overtook Topcliffe and his troop, with their two unfortunate prisoners. Babington and some others who were with me would like to have drawn their swords and set them free, and bring Topcliffe to the nearest tree, a fate he richly deserved. But Tichbourne and I prevailed upon our companions not to engage in such a desperate attempt, which would have brought us all to the gallows and done no good. So we sode on our way, only as we passed, bidding the young lady and the boy keep good heart, for we would see that they were soon set at liberty.

Our way led through St. Giles-in-the-Fields, where in earlier times a small church had been erected in honor of the saint, a favorite resort of pious Londoners. Now in these changed times no pilgrim wended his way thither. But though the sanctuary was neglected, the stately hostility of the "Blue Boar," standing in the midst of green meadows, shaded by ancient oaks, was still much frequented. This inn was amply not only for its good beer and fiery wines, but also as a place where arrangements were made for several of the national sports, such as rackets, football, races, archery, shooting, and above all, cock-fighting, in which hundreds of pounds were lost and won in the course of a year. The host himself kept about a dozen game-cocks of a special breed, one of which he would pit against any cock brought to the house. We six young fellows were well known guests at this hostelry, for we had almost all well filled purses, and did not look twice at a crown piece or a rose-noble. Ever since the previous autumn it had been our habit to meet one evening every week at the Blue Boar, where we engaged a room in the upper story, whereto no one else was admitted. Very weighty matters were discussed between those four walls!

As we were passing through St. Giles on our way to London, Babington, who, contrary to his custom, had been the most silent of our party, suddenly pulled up, and said: "Let us turn in at the Blue Boar. I have a proposal to make to you fellows after supper." To this we agreed, and a few moments later we dismounted at the door under the spreading oaks. Little did we then suspect what scenes those oaks, not as yet in their vernal garb, would witness, before the tender green leaves, just ready to burst their buds under the influence of the April sunshine, would in their turn be sere and yellow!

Before proceeding further with my narrative, I must go back a space, and speak of the consultations that were held and the resolutions taken in the aforesaid upper room in the Blue Boar in the course of the last winter. My friendship with Babington and the others of our party dated from the Oxford days; during my absence in Italy they had formed a sort of association, into which I was instantly admitted on my return to London last autumn. The principal object of our meetings was, in addition to the services which we as good Catholics could render to our clergy, the enjoyment of pleasant intercourse with congenial companions, and the innocent amusements suited to our age and position, such as rowing, riding, hunting, tennis and archery. Now we should have proved ourselves very poor Catholics, if the subject

of our confidential conversations had not often been the lamentable status of the Church in England, the terrible persecution which brought priests to the block and the laity to beggary. We used to debate whether there was no means of at least alleviating such deplorable misery; the only hope of better things, the only star in this stygian gloom, was as far as we could see, the imprisoned Queen Mary Stuart, the legitimate heir to the English throne. Neither her troubles and sufferings in Scotland, nor her captivity of eighteen years duration in England, had induced her to swerve one hair's-breadth from her fidelity to the Catholic Church. Would that she were on the throne which was now unworthily filled by the daughter of Henry VIII. and Anne Boleyn! Thoughts such as these occupied our minds, and gradually took the shape of a well considered plan.

On the evening of the Epiphany 1586, we were holding one of our pleasant meetings in the parlor of the Blue Boar. Babington had ordered a large cake to be baked with a bean in it, after the French fashion; whoever found the bean in his portion was king for the evening. A good supply of wine from the sunny vineyards of Spain was on the table; when the cake was cut, the bean fell to Babington's lot, so we paid him homage amid laughter and merry jests.

"We have got a new kind for the nonce," cried I, "would that we had a new queen too."

"You have forestalled me in what I was going to say," answered Babington; "God knows, Elizabeth is no more a true queen than I am a true king."

Then we grew grave, and Tichbourne exclaimed: "Take care what you say, the host might overhear you. An expression like that would count as high treason, and I for one have no wish to feel the hangman's rope round my neck, for not having given information of a rash word spoken by my friends."

"What I said is quite true," Babington rejoined. "Elizabeth's birth gives her no claim to the crown, and besides this, she has been formally deposed by the Pope, so that we owe her no allegiance. In fact the bull of Pius V. originally declared those persons to be excommunicated who declared her to be the rightful Queen, and obeyed her as such. I am quite aware that in consequence of the representations made to him by the Jesuits, the present occupant of St. Peter's Chair has modified this statement; but the bill of deposition was not revoked, and if circumstances permitted, we should still have the right to obey our Holy Father's command."

"Yes, if circumstances permitted!" interposed Barnewell. "But we know very well they do not permit it. And therefore a truce to these wearisome speeches on politics, that spoil our merry-making. Pass the bottle, Babington."

"These speeches, as you please to term a few sensible remarks, might lead to something practical, if there were a dozen young men like minded with ourselves," remarked Salisbury.

"If we six only had sufficient pluck," said Babington, "we might with one bold stroke save England from being lost to the Faith, and obtain eternal renown for ourselves."

"I devoutly hope you mean nothing of this sort for Elizabeth," said Tichbourne with a significant gesture. "For if you do, I shall leave the room forthwith, I will not be accessory to any such crime, I will not even hear it spoken of."

"Listen to my proposal," rejoined Babington, "before you fire up in that way. As you know, towards the close of the year I went down to my place in Derbyshire. On the morning of Christmas Eve my steward came to me quite breathless, with the intelligence that Mary Stuart was to be removed from Tutbury, where under the charge of Sir Ralph Sadler, she had been comparatively well treated, to Chartley, near Barton. The Privy Council had appointed Sir Amias Paulet, a rabid Puritan, to be her jailer, and it was whispered abroad, that it would go ill with her there, in fact that an end would soon be put to her days. I must make haste, he said, if I wanted to see her; about noon she was expected to pass through Staleycross. I mounted my horse at once and rode the few miles to the spot. All the neighborhood was on foot; hundreds of people were standing in groups on the highroad, in the driving snow, to see the captive Queen pass by, so greatly was she beloved for her kindness to the poor, and venerated on account of her angelic patience. At last the mournful procession came by; it consisted of fifty troopers in whose midst rode Mary Stuart with Sir Ralph at her side, and her men and maid servants close behind. Just as she reached the cross,

a gleam of wintry sunshine broke through the clouds, and rested on the group of riders. The Queen was dressed in black, and seemed scarcely able to sit upright in her saddle, yet she threw back her long veil and smiled kindly at the country people, many of whom were weeping. How immensely she had altered in appearance, since I was her page at Sheffield Castle! She was then a picture of beauty, the loveliest woman I had ever seen; now her long captivity had greatly aged her, she looked like a withered and faded flower. I heard a burly peasant behind me say: "Ay, poor soul, she went last much longer." And another answered: "What would you have, gossip, buried alive as she has been all these years! And people do say, she will have it much worse now than in that cold damp hole, Chartley. Sir Amias Paulet is not the one to make any man's bed softer. I would not give a dog to the care of such as he. But last Sunday I heard the new preacher in the 'Mayflower' say that was just what the Privy Council wanted with this Moabitess—so he called her—that she should be done to death at last. For as long as this Stuart is alive, the Papists will have ground for hope, and the new religion as well as the Queen will be in danger."

Such were the opinions expressed by the peasants, while Mary Stuart rode by, bowing graciously in acknowledgment of the greetings she received. I said to myself: These rustics are perfectly right! That is exactly what Burghley and Walsingham are aiming at, the death of our rightful sovereign! It is true that while she lives, there is still some chance for us. Then I thought, what cowards we Catholics are! Are there really not half-a-dozen men to be found amongst us ready to risk their lives for the life of this royal princess, on whom our last hope rests? Then I remembered you, Brothers, and I determined to propose to you that together we should attempt, ay and accomplish also, this noble, this truly chivalrous deed. What say you? Will you or will you not? And as sure as I am a living man, if your courage fails you, I have sworn alone and single-handed to rescue the illustrious Mary Stuart from the men who are murdering her by inches!"

Babington spoke with such feeling and animation, that he awoke in us the same enthusiasm. All who were present sprang to their feet, and grasping his hand, shouted: "We will join you! Hurrah for Mary Stuart! We will risk life and lands to set her free!"

And so it came to pass that on that Feast of the Epiphany the generous resolve was taken unanimously that we six young noblemen under Babington's leadership, should undertake at all risks to liberate the Queen of Scots from prison and from the hands of her enemies. We were stimulated to do this, it must be acknowledged, to a great extent, by the bond lately formed under Leicester for the defence of Elizabeth, who certainly stood far less in need of protection than her unhappy rival.

From that day forth our confabulations, when we met at the Blue Boar, were for the most part about the means of carry out our project. The chief difficulty was this: If the prisoners were set free, where could a place of safety be found for her? At any rate, it must be abroad, therefore in March Babington went to Paris, to ask counsel on this point of some of Mary Stuart's best friends, who were then residing there; the Archbishop of Glasgow, Mendoza, the former Spanish Ambassador, Morgan, and others. The universal opinion was that her place of refuge must be in France; but they all begged him, while they commended his scheme, to defer the execution of it for a time, since it must be carried out in concert with another scheme, which they were elaborating, and of which they hoped shortly to give us the details.

In the week after Easter Babington returned and reported to us what had been said. It was agreed amongst us, that before any steps were taken, we would each one of us set his affairs in order, both temporal and spiritual, since on so hazardous an enterprise as that whereto we were pledged, we held our lives in our hand. We also determined to be present in a body at the execution of the two priests, which was already spoken of as certain, in order to see with our own eyes the fate possibly in store for us. It was for the purpose of making our Easter confession to Father Weston that we repaired to Woxindon. The circumstances that prevented us from doing so have already been told by my wife. This brings me back to that evening in April, when we dismounted at the door of the Blue Boar in St. Giles. Mine host came out to receive us, bowing and smiling, while the ost-

ler took our horses away to the stable. "Fie, gentlemen," he said, "what long faces I see on this lovely Spring day! Please to walk up to your room upstairs and drown your cares in a goblet of good wine. I have just received a new consignment from the Rhine; Deldesheimer, like molten gold, soft to the palate, but fire in your veins. Or would some old Bordeaux please you? If you ask my advice, sirs, I think there is nothing comes up to a bowl of stiff, well brewed punch."

Rambling on after this fashion, the host led the way into the house. Babington, the leader of the little band, cut him short, bidding him to send up the best supper he could provide, for we had not yet dined; after that we would do honor to his choice wines.

The room in which we found ourselves was not very spacious, but pleasant and scrupulously clean. The two windows looked out upon the green, with the oak trees; the only ornament on the walls was a plain and ink drawing by Tichbourne, which consisted of our six heads, surrounded by wreaths of laurel. As likenesses, they were not at all bad, for nature had gifted Tichbourne with talent for all the fine arts. I can see that ill-fated picture now; Anthony Babington, our chief, occupied the centre, with his handsome, daring face, not exempt from a touch of vanity. The other five were arranged around him. Tichbourne's portrait was next to me, for we were united by a similarity of tastes as well as by mutual affection. Beneath the whole Babington had inscribed the lines:

"Hi mihi sunt comites, quos ipsa pericula jungunt."  
These are my comrades, united to me by a common danger.

We shall presently see that this verse was not chosen at random.

We were soon seated round the oaken table, and did full justice to the excellent viands placed before us. When my friend Tichbourne had said grace, (his habit of always performing this duty led us jestingly to call him 'the parson') and the cloth had been removed, the host himself brought in a round, highly ornamented flagon, which he set upon the table. He then took out of a cupboard six silver goblets, and filled them one after another, ending with a glass for himself. "Your health, good sirs," he said. "May you experience the truth of what Holy Scripture says, that wine cheers the heart of man. For never have I seen you merry fellows so silent over your meal as to-day. Where in the world does the shoe pinch with you? Not that old Clayton wants to ferret out your secrets, but we all know that even rich young gentlemen like you may happen to find their purses tight, and if so, the host of the Blue Boar would think nothing of a few paltry pounds, to which the gentlemen would be welcome merely on their word of honor, without a written acknowledgment."

We thanked the good man for his generous offer, and assured him the state of our funds was not such as to cause us disquietude. He then looked at us in turn with as searching a glance as he could throw in his shrewd little eyes, half-buried as they were in his fat cheeks, and clearing his throat, began: "Well, gentlemen, I humbly ask your pardon. I am right glad that your purses are full, and yet, by Jove, I am half sorry, too. For, excuse me, but I am sure something has gone wrong with the gentlemen, and I could almost wish it were money matters, as that malady could then be easily cured. What may it be after all? If I saw only one of you hang his head, I should conclude he was in love and trouble myself no more about it; but now you all of you look so glum, even the worthy Mr. Tichbourne, who has got a sweet young wife, God bless her. It occurred to me—I must again beg your pardon, but you know I mean well, and I must speak out—it occurred to me that it might be something connected with the rumors which reached my ears to-day. Yes, good sirs, believe me, one cannot be too careful in these troublesome times, when the air is thick with conspiracies and plots, in Germany, Italy, France, the Netherlands, not to speak of Scotland, which bubbles over like a witches' kettle! And I must tell you the fact of your having hired this room in my house for yourselves alone, and for some months past, holding a meeting here every week with closed doors, has set idle tongues wagging. People say something is being plotted and planned here, for as much as every one knows, you, one and all, profess the old Roman faith. I should have paid no heed to this idle gossip, although I should have no objection to have you Catholics served at least in the same way we were served under 'Bloody Mary,' (continued.)

# AVIGOROUS PROTEST

Thirty thousand Catholics of Columbus on Sunday, unanimously adopted a stirring set of resolutions passed by the priests of the diocese at the meeting held Friday, and at the request of the Catholic federation, denouncing in no uncertain terms the infamous conduct of the woman, Margaret Shepherd, who has been in this city wantonly maligning the priesthood and sisterhood of the Catholic Church. It is not improbable also that a public mass meeting will be called to take further action in the matter.

The Catholics of Columbus are thoroughly aroused and will not let this Shepherd matter rest. The reflections on the priesthood and on the sisterhood have created a furor here that will be lasting.

In all the churches Sunday there were indignation meetings and the resolutions were everywhere adopted by rising votes.

These meetings to express their indignation on the Shepherd matter were held both after High Mass and in the evening following Lenten devotions. At each service the history of the woman was laid bare, and all Catholics were warned against her and her methods.

At the Masses it was announced that meetings would be held. There was a big congregation at St. Joseph's—over 1,800, and Father Meara offered the following resolutions which were adopted by a rising vote:

Whereas, Our Church, its people and its institutions have lately been vilely slandered in this city by a notorious lecturer, the feelings of many non-Catholic citizens embittered against us, and our hitherto friendly relations endangered, and

Whereas, A certain portion of the press of this city, whose duty it is to reflect public opinion and defend morality, has by its unfriendly silence or exaggerated reports in this connection given countenance to the lecturer's slanderous assertions, and

Whereas, Certain citizens of this community have aided and abetted her by placing their hall at her disposal, and

Whereas, The sacredness of Christian faith and the preservation of Christian morals demand that we break the patient silence which holy Church generally prefers for her insulted and persecuted children, be it

Resolved, By the members of this congregation, in union with all the Catholics of the city, That we deeply deplore the necessity of even noticing such foul and unjust slander. Be it

Resolved, That we denounce as false, slanderous, malicious and vile the utterances, and the literature of this disreputable influence upon the young and misinformed in this community. Be it

Resolved, That we vigorously condemn the indefensible conduct of the lessees of the hall, and the cowardice of certain newspapers of this city which, even when so requested, have refused to recognize our claim to American fair play. Be it

Resolved, That we hereby express our kindly remembrance of those papers which championed the cause of morality and voiced honest public opinion. Be it

Resolved, That the grateful support of every Catholic in this country is due "The Catholic Columbian" for its fearless advocacy of the cause of religion and morals on

this and similar occasions. Be it Resolved, That we demand from the city authorities the protection to which as citizens we are entitled for our honor, and for the sacred honor of our mothers, wives and daughters. And be it furthermore

Resolved, That a copy of these resolutions be engrossed and preserved in the archives of each parish of this city and published in "The Catholic Columbian" and other proper publications.

Father Meara was thoroughly earnest when he spoke of the abuses the Catholics of this city had borne from Mrs. Shepherd and he said: "When it comes to our ears that the Sisters of Charity are insulted and the Catholic working people, who are employed in our houses are insulted, then it is time to act, and to give some expression of Catholicism." He said that priests and the sisters could scarcely appear on the streets without being stared at and made the butt of remarks. "It is no sin to die," said Father Meara, "but it is most miserable to lead a dishonorable existence."

Father Meara also made reference to the attitude of the newspapers of the city, mentioning the "Journal" and the "Press-Post" as having been appealed to by the Catholics to do something, and said that they had done nothing.

Many of the members spoke on the resolutions and on Mrs. Shepherd, whose history was told in letters published in the "Dispatch Saturday."

At all the other Catholic churches of the city meetings were held and the stirring resolutions were passed.

After the adoption of the resolutions at the Cathedral the matter of strengthening the County Federation of Catholic societies was discussed and George Bruck, one of the best known members of the Cathedral, was chosen a delegate.

At Holy Cross a meeting was held at the school house in the evening and Father Rhode had an audience of over 300. He read a number of letters and clippings which showed the character of Mrs. Shepherd. One of these was from Florence E. Booth, in which she stated that Mrs. Shepherd was never a nun. The scenes attending her attempt to "lecture here" were also referred to.

At St. Patrick's Church, 800 people expressed their approbation of the resolutions and John L. Lawler was elected a delegate to the county federation. Other churches whose congregations adopted the resolutions were: Holy Family, Sacred Heart, St. Dominic's, St. John the Evangelist, St. Francis' and St. Mary's, and—in fact, of the parishes.

Columbus Council No. 400, Knights of Columbus, held a meeting, and decided to pass resolutions to which a full record of Mrs. Shepherd will be appended. A full copy of these will be sent to all the councils.

Said Father Meara: "We are men, and will show that we are. If the resolutions are not enough to condemn this woman, then a mammoth meeting will be called at the auditorium. The matter has just been begun. Our Sisters of Charity have been attacked; we have been maligned by this woman. We will not stand it. Our sisters are the best women in the world!"—Columbus Dispatch, Feb. 24th.

# IN OKLAHOMA.

A despatch from Wichita, Kan., says:—Traveling men and others returning from the newly opened Oklahoma country report a great deal of suffering in and around Lawton, Anadarko and other new towns. At El Reno, the town where the registration took place, there are hundreds of families in destitute circumstances. Some of them are actually starving to death. The city authorities at El Reno are unable to care for them, as they have spent so much money in that line already, and the poor homeless find no aid whatever from the citizens of the new country.

A great many of those who secured farms in the drawing are quite as hard up as those who did not. They can borrow no money on their property until time for filing has passed and they secure some kind of a tangible title. They have had an opportunity to plant no crops, and the little money they took to the opening with them is fast disappearing. A great many of the poorer class have attempted to dispose of their claims, but they cannot do it.

The land office clerks are watching very closely any attempts to sell claims, and have already caught several persons who wished to relinquish. As a result the guilty parties lost not only their farm, but are now languishing in jail.

# HOUSEHOLD NOTES.

**TO REMOVE MILDEW.**—Use lemon juice and sunshine; or, if deep-seated, soak in a solution of one tablespoonful of chloride of lime in four quarts or cold water until the mildew has disappeared. Rinse several times in clear water.

**TO CLEAN THE IVORY** handles of knives, mix ammonia and olive oil in equal parts, and add enough prepared chalk to make a paste. Rub the ivory with this, and let it dry before brushing off. Several applications may be necessary.

**A SOOTHING DRINK** for a sore throat that is recommended is made of a pint of barley water brought to a boil over a hot fire, to which is added, while stirring until dissolved, 1 oz. of the best gum arabic. Sweeten to taste.

**BOILED SAGO PUDDING.**—Put a pint and a half of milk into a pan by the fire, pare into it the rind of half a lemon, and allow it to boil up. Strain the milk and mix with it five tablespoonfuls of sago and 3 ozs. of sugar, and simmer for fifteen minutes. Let the mixture cool a little, and stir into it two eggs, well beaten, and 1 1/2 ozs. of butter. Flavor with a little grated nutmeg, butter a basin, pour the mixture in, and boil for an hour and a half.

**BERRY PUDDING.**—Wet with milk or water a pint of grated cold potatoes, one pint of flour, 1/2 lb. butter, a teaspoonful of salt, to the consistency of soft biscuit dough; roll out and spread with berries, even dried ones, such as currants and raisins; roll again, and fasten in a cloth; steam an hour and a quarter. To be served with any kind of sweet sauce.

**BREAD PUDDING.**—One tumbler of bread crumbs, one tumbler of milk, one teaspoonful of sugar, grated rind of a fresh lemon, yolks of three eggs. Mix all together, put into a small pie dish, and place in the oven until well set. When done, beat the whites of the eggs to a stiff froth, add the juice of the lemon, and a tablespoonful of sugar. Spread the pudding with jam, then pour the mixture entirely over it. Put in the oven to set and nut brown.

**TO CURE CRAMP.**—Cramp generally arises from a disordered liver, which must be attended to at once. For quick relief from the pain the feet must be plunged into hot water, and rubbed with a hard towel. If hot water cannot be obtained, camphor liniment should be well rubbed into the part affected.

**TO REMOVE IRON RUST.**—Cover the spots with salt, moisten with lemon juice; let stand a time, adding more salt and lemon. If not successful with these, use for fast colors muriatic acid. Spread the cloth over a large bowl of hot water, touch the dry spots with a drop or two of the acid. When the rust disappears, rinse several times in clear water, and then in water in which there is a little ammonia.

**ABOUT VEGETABLES.**—There seems no excuse for the continual use of drugs if the same remedial effects are to be found in the more palatable form of vegetables and fruits. Does the system demand sulphur? We find it in turnips, onions, cabbage, cauliflower, watercress and horseradish. The much maligned potato is rich in salts of potash. French beans and lentils give iron. Watercress contains a sulpho nitrogenous essential oil, iodine, iron, phosphate and other salts, and spinach salts of potassium and iron in such quantities that the French term it "the broom of the stomach" and food specialists rate it as the most precious of vegetables.

In case of anaemia cabbage, cauliflower and spinach proved distinctly beneficial. "Love apples," our modern tomato, stimulated the healthy action of the liver. Asparagus was beneficial in kidney troubles. Celery was a sure cure for rheumatism and neuralgia. The carrot formed blood and added to the beauty of the skin. Beets and turnips kept the blood pure and improved the appetite. Watercress, like asparagus, was good for the kidneys and was a stimulant to mind and body. Lettuce was extremely beneficial for tired nerves and the lassitude peculiar to spring.

Parsley proved an excellent tonic and also cleared the complexion, while the whole array of "greens," mustard, cowslip, horseradish, dock, dandelions, young beet tops and even stalks of the milkweed were religiously added to the springtime bill of fare, to clear the blood regulate the system and remove that tired feeling so closely associated with the vernal season.

# ABOUT LIVE STOCK

Chicago is known the world over for the immensity of its stock yards. Recent statistics published inform us that during the year there were received at Chicago 3,069,700 cattle, 183,600 calves, 9,015,000 hogs, 4,102,000 sheep, and 110,000 horses, or a total of 16,480,000 animals in 303,900 cars, showing an increase of 340,700 cattle, 47,300 calves, 320,900 hogs, 553,000 sheep, 11,000 horses and 18,500 cars over 1900.

A portion of this number of animals received were shipped out of the city again alive, but the great majority went out in the form of dressed and canned meats, the number slaughtered in the city during the year being 2,035,000 cattle, 164,100 calves, 7,696,800 hogs and 3,331,700 sheep, a total of 13,227,600 animals manufactured into a vast variety of foods and other products. The number is over 1,000,000 greater than in 1900, surpassing all previous years in slaughter, and indicates the expansion of Chicago's packing industry.

The total value of the live stock sold in the Chicago market during the past year was \$301,406,000, an increase over the preceding year of \$32,295,000, and was greater by \$8,000,000 than any previous year in Chicago's history.

The last census showed a total of 223,121,737 farm animals of all kinds in the country, and of this great number practically one-fourth passed through the Chicago stock yards last year.

# SAYINGS OF WRITERS AND ORATORS.

**MARRIED LIFE.**—A great deal of the irritation and restiveness felt under the marriage yoke, by women in particular, is caused by that morbidly sensitive nervousness and hysterical egotism that are induced by unwise education and an idle, luxurious life. Our ancestors were like children in their domestic relations; they quarreled and kissed, forgave and forgot, and hand in hand "went down the hill together." Our modern married people nurse their wrath to keep it warm; they ruminate over their disagreements, exaggerate their importance, read exciting literature spiced with similar experiences, imagine themselves doomed to life-long wretchedness and immediately begin to realize their anticipations.

**THE NEED OF THE HOUR.**—We need more young men who can endure being called milkops rather than yield to the wrong that promises them pleasure. We need more statesmen who would rather lose an election than forfeit God's smile of approval. We need more business men who would rather fall than put a dirty dollar into their pockets.

**THE GRANDEST** of heroic deeds are those which are performed within four walls and in domestic privacy. Keep ever in mind that the consequences of your actions cannot rest upon your head alone, but must reach away into the future, and taint and embitter the lives of the innocent.

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# NOTICE.

The Montreal & Southern Counties Railway Company will apply to the Parliament of Canada at its present session, for an act extending the delay for the construction of its Railway, enabling the Company to use any motive power; to make connections with other railways on the Island of Montreal and elsewhere; to make agreements with other companies; to construct, maintain and operate vessels, vehicles, elevators, warehouses, docks, wharves and other buildings, and to dispose of the same, and amending the Company's Act in such respects as may be necessary for its purposes.

LAJOIE & LACOSTE, Attorneys for the Company. Montreal, Feb. 8th, 1902.

# NOTICE.

Application will be made to the Parliament of Canada at its present session by the Lake Champlain & St. Lawrence Ship Canal Company for an act declaring the corporate powers of the Company to be in full force and extending the time for the completion of the construction of the Canal and amending the Company's Act in such respects as may be necessary for its purposes.

LAJOIE & LACOSTE, Attorneys for the Company. Montreal, Feb. 8th, 1902.

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# FOR DRESS MAKERS.

A writer in an American journal says dressmaking has long ago passed its experimental stage. Referring to an institute in New York, expressly organized for the purpose of teaching the art, we are informed by our contemporary that the class rooms of the institute are well attended. A director of one of these training schools in discussing the matter says:—

She found her inspiration in France. There she saw schools in which girls were scientifically and thoroughly trained for the dress-making profession.

In the United States good dressmakers were few, and those few complained of the impossibility of obtaining competent assistants. A clever seamstress was very rare.

Yet, in spite of all this, the standard of taste in dress was rapidly rising, and the demand for artistic dressmaking was increasing at a great rate. A broad field of employment lay open to girls, but the girls were not able to undertake the work.

They needed training. There seemed to be no place where they could obtain it. The idea of an institute was suggested and immediately ad-

opted. As a result there has been a wonderful development during the last fifteen years, not only in the school, but in the dressmaking trade. Each year successful dressmaking calls for a higher form of art and intellect.

There was never a time when women dressed so well or a time when there was room for so much individuality in dress. The day of the best gown, carefully brushed and laid for state occasions, is past.

A woman now wants gowns particularly suited to each occasion. Then, too, the gown must be adapted not only to the occasion, but to the wearer.

There was never before, I think, such beauty in the color, design and texture of even the cheap goods used for dressmaking purposes, and this beauty of materials makes possible innumerable new effects in designing. Designers can now blend many shades and materials in one gown where formerly they were obliged to limit themselves to one or two colors and one or two forms of trimming.

The new materials and the increasing demand for artistic work call for greater skill in designing and

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