

DAY, MARCH 1, 1902.

Business Caras

Nothing new

put on your pipe

automatic draft regulator, reg-

at all times, no over heated fur-

turning out of grates, nor escap-

cellar or room. For 7 in pipe

great coal and trouble saver.

BO. W. REID & CO.,

Asphalters, Heat Contractors,

783-785 Craig Street.

J. O'NEILL,

Estate Agent,

F. JAMES STREET.

lected, Renting and repairing

and included in commission. Special

turns of all collections. Special

given the property of non-ret.

SHARKEY,

and Fire Insurance Agent

1752 NOTRE DAME ST.

Montreal.

made of Real Estate. Per-

mission given to all business.

Main 771.

ESTABLISHED 1864.

O'BRIEN,

and Decorative Painter

IN AND DECORATIVE

PAPER-HANGER.

ng and Tinting. Orders promptly

Terms moderate.

15, Office 57, Dorchester street,

street. Montreal.

Telephone, Main, 1405.

ROLL RBOS.,

Practical Sanitarians,

bers, Steam Fitters,

metal and Slate Roofers,

REET, near St. Antoine Street.

and Ventilation a specialty.

MODERATE. Telephone 1886

ROY BROS.,

Centre Street,

bers, Gas and Steam Fitters

C and MECHANICAL

BELLS, etc.

2. Night and Day Service

L. MAIN 3090.

F. TRIHEY,

l Estate.

on City Property and Improve-

Farms. VALUATIONS.

Imperial Building,

F. JAMES STREET.

TELEPHONE 3833.

S O'CONNELL

Household Hardware, Paints

and Oils.

RD Street, cor Ottawa

CAL PLUMBER,

and HOT WATER FITTER.

ING, FITS ANY STOVE.

CHEAP.

ly attended to. Moderate

trial solicited.

J. CURRAN,

A., B. C. L.

VOCATE...

Chambers, 180 St. James

et, Montreal.

McDONNELL,

t and Liquidator.

JAMES STREET.

Montreal.

experience in com-

liquidation of Private

Estates. Auditing

Comparing Annual Reports

and public corpora-

ty.

PHONE 1182

KENNEDY

Dentist.

PALACE STREET.

Main 880.

to 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!

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; Syrians, 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.

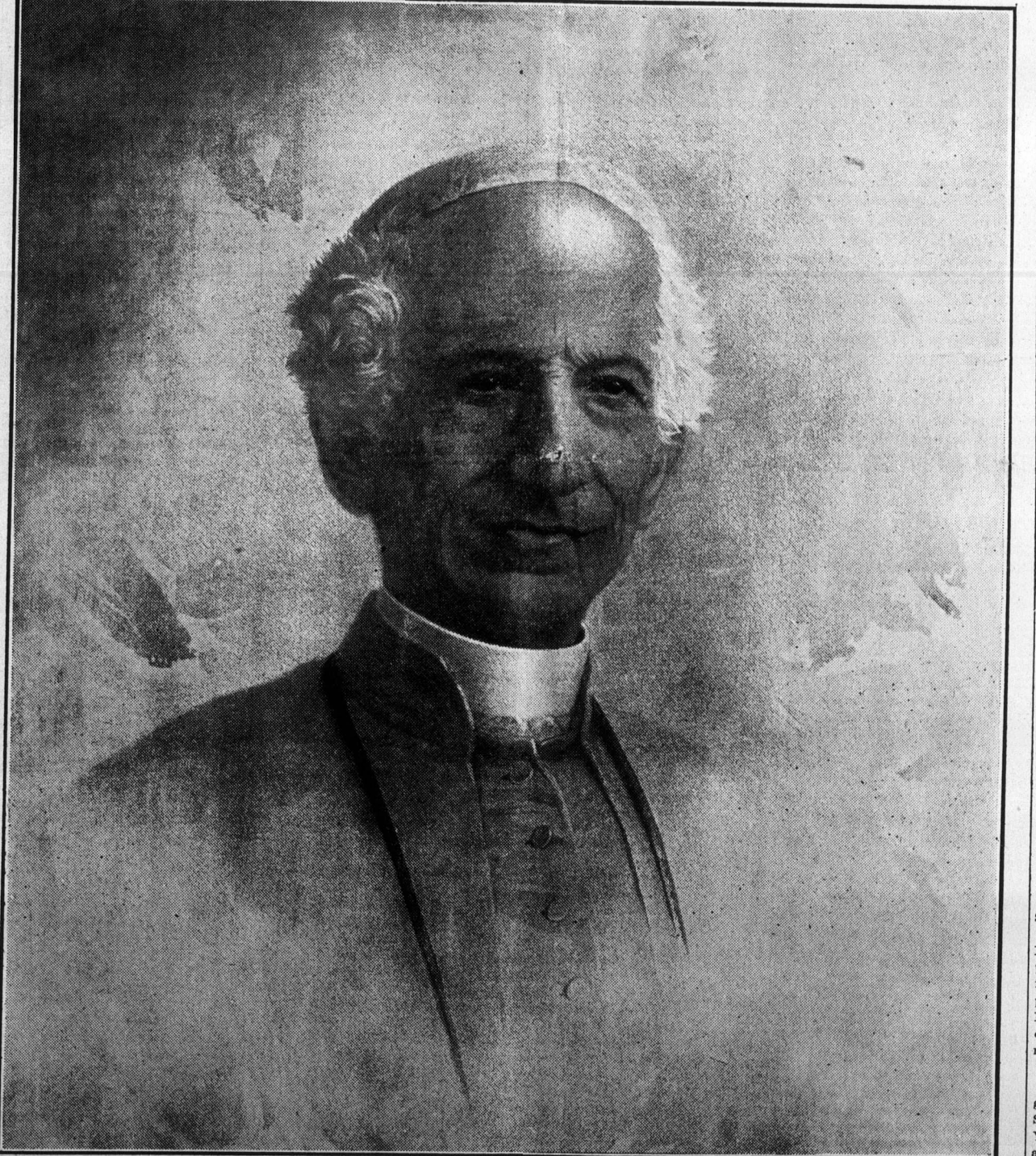
UP IN SMOKE.—A second mortgage of \$16,000 on the property of St. Jerome's Church, Yonkers, N. Y., was canceled week before last, and the document was burned in the presence of the congregation on a recent Sunday.

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.



and Evictions.

Respondent of a daily says:— attaches great significance of the tenancy on Lord De Roscommon Council refusal to pay rent, make a fierce Parliament over the matter. chairman of the Party, said to the Associated Party are forty tenants at many hundreds being proceeded thereby about is who patrol the night, force them to his houses, and in a reign of terror. been peaceable so beddings of the Gov. extraordinary that being anxious lest all the trouble is refusal to face the id of the Irish peo- legislation giving us to buy out Irish us restore the land e. Lord Dillon's is next to that of was bought out by , and the tenants land are paying different than formerly. tenants naturally wise, but Lord De sell on any terms. instead of endea- settlement, poured olice." e former chairman liamentary Party, with every word ut- md. The trouble, moment confined involves a principle to Ireland. If the succeed it will be the Government to our claims for the ement of the Irish . The very existence on, and the whole sh national move- ly affected by the ding on the De aboring estates.

**ANNIVERSARY OF VICTOR HUGO**  
 "BY CRUX."

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. Hanotiaux, 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.

do 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 no 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?"

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.

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, wherein 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.

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.

**inquiries.**

**St. Vincent de Paul Society.**  
 The main aim of the article before us seems to be the defining of the respective positions of the parish priest, or spiritual director, and the society itself. This we can condense into two clear-cut passages. They run thus:— "This brings us to a very difficult and delicate question which practically lies at the root of the matter. It is the relation of the parish priest to the conference. The question should not be avoided were it possible to do so, for the support of the parish priests is essential to the movement. At present there is great variation in the relations of the pastors and the conferences. As a rule, the best conferences are those that are in close touch with the pastor, who is also the spiritual director, who makes it a point to attend the meetings frequently and who is familiar with the regulations and the spirit of the Society. As a rule the worst are those in which the pastor takes no interest. Almost equally unsatisfactory is one having in mind the traditions of the Society is another type of conference which nevertheless may do fair work. It is that of which the members are but the agents of the pastor, with no more initiative or responsibility than errand boys." "A crucial point in the discussion is this: admitting that the Society is a lay society, and assuming that it is composed of good material, what on the one hand is the limit to the activity of the conference? and on the other what is the limit to the pastor's responsibility for it? It is hard to define these limits for all cases and under all circumstances, but a general answer should present no difficulty. Theoretically

**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 thermometers 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

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 boot-blacks 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 though fear you may not withstand it.  
 Save when you are young to spend when you are old.

The writer states that his personal knowledge of the Society is limited.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & F. CO., Limited,

Subscription prices: City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.

EPISCOPAL APPROBATION.

If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country.

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, 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.

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.

From all this we can simply conclude that such a life could have simply been one long string of materialistic thoughts suggestive of more or less pagan manners and

'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.

Now, whether this be serious or sarcastic, or whether it be the outcome of reflection or of irreflection, it is certainly suggestive of the most barbarous spirit.

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.

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.

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

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.

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.

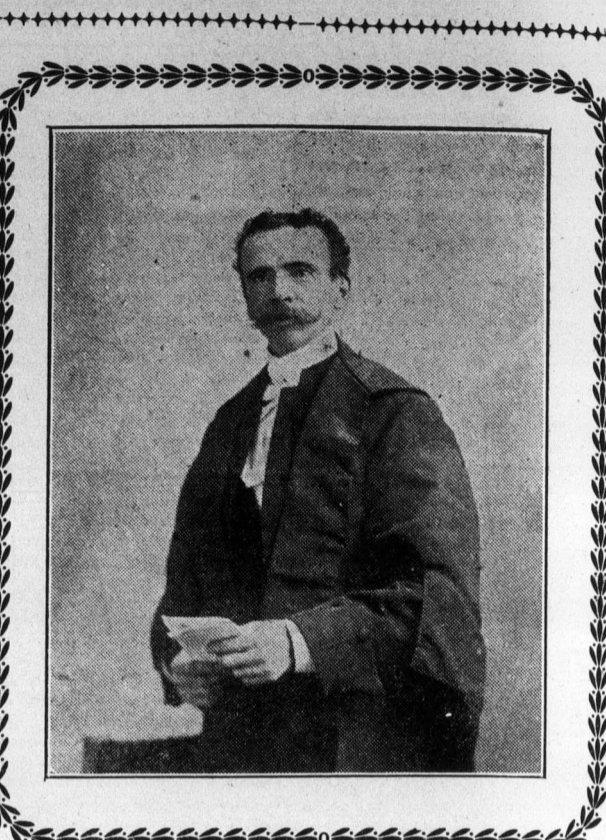
A PRELATE'S DONATION.—A new altar to cost \$500, the gift of Most Rev. Archbishop Keane, of Dubuque, is now under construction for St. Ambrose College.

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.

Uncle Ned was pleased in this issue of the "True Witness" to receive a letter addressed by a little niece and nephew.

SKETCHES OF IRISH-CANADIANS. His Honor John D. Purcell.



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.

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 BELL FALLS.—At St. Peter and Paul's Church, Rochester, N.Y., an accident occurred which might easily have resulted disastrously.

Uncle Ned is pleased in this issue of the "True Witness" to receive a letter addressed by a little niece and nephew.

Uncle Ned was delighted to receive this nice little letter from William, and hopes other little ones will follow this good example they must remember

SATURDAY, MARCH 8, 1902. THE IDEAL YOUNG MAN. Rev. Sheedy John's toons. "The Man" in a recent discussion up to view a picture of men must admire and imitate for its imitation. The ideal young man is one who has a love for one who loves honor, and the domestic virtues, and a tender and what is called the old-time American womanhood; one who, 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" as he grows in grace and character; beautiful 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 God; 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 men must be he hopes to reach his respect, self-sacrifice, a duty—these crowned and practice of religion











# 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 abbes 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 Christs!"

## 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. Vignault, 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.

J. M. Tellier, M.L.A.; Mr. Jos. Brunet, M.L.A.; Mr. H. Nault, M.L.A.; Dr. Fiset, M.L.A.; Mr. F. X. Dupuis, M.L.A.; Mr. J. Allard, M.L.A.; Dr. G. A. Lacombe, M.L.A.; Mr. C. B. Majeau, M.L.A.; Mr. Mirault, M.L.A., and, the last but not least, the Hon. Jules Tessier, I.M.L.

## 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.

**SYMINGTON'S**  
EDINBURGH  
**COFFEE ESSENCE**  
makes delicious coffee in a moment. No trouble, no waste. In small and large bottles. From all Grocers.  
GUARANTEED PURE.  
Never be idle.  
Always speak the truth.

... LIMITED.  
... St. James Street  
... MARCH 8, 1902.  
... ets ..  
... the many magnificent  
... important departments  
... these stocks touch the  
... exceptional values  
... such spring needs  
... fashions, etc., all wait  
... CES ..  
... variety of pretty art  
... 21c to 70c, Velvets,  
... 35, Axminsters from  
... CARPETS  
... ly serviceable Kidder-  
... ring now in stock are  
... EUMS  
... in a magnificent range  
... day's special price,  
... URE ..  
... STANDS  
... oak finish, hand  
... 20 inch bevelled mir-  
... Bedsteads. Regular,  
... TEIDS  
... white enamel, brass  
... heavy filling, with  
... 4 feet and 4 feet 6  
... ample frame, close  
... ported with cables and  
... Beds. Regular \$3.50.  
... ain News  
... in beautiful de-  
... inches by 4 yards,  
... each.  
... in blue and red  
... Special \$2.75 pair.  
... Curtains in a great  
... and designs. Prices  
... \$7.50 pair.  
... tal Bagdad Curtains,  
... \$3.70 each.  
... nd Saucers  
... d Saucers as cut, in  
... urnished gold decor-  
... ill known clover leaf  
... e half dozen.  
... ons on Sale at  
... . LIMITED.  
... nes Street, Montreal.  
... rpeting.  
... and ARTISTIC  
... essential factors  
... GGS, Private and  
... We carry a large  
... e not procurable  
... Promptly and  
... ET,  
... St., Phone Up 957  
... ish  
... S  
... & SON  
... Whisky com-  
... mon and Dublin  
... Purity.

# 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.

### 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."

## 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."

**PURE GOLD Jelly Powder**  
Joyfully, Quick,  
Flavored with 1  
**PURE GOLD EXTRACTS**  
Always true  
To Name!  
AT YOUR GROCERS

**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 1863, 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. J.** 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.

### Business Cards.

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

Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.  
TELEPHONE 1182

**FRANK J. CURRAN,**  
B.A., B.C.L.  
...ADVOCATE...  
Savings Bank Chambers, 180 St. James Street, Montreal.  
TELEPHONE 3833.

**THOMAS O'CONNELL**  
Dealer in General Household Hardware, Paints and Oils.  
137 McCORD Street, cor Ottawa  
PRACTICAL PLUMBER,  
GAS, STEAM and HOT WATER FITTER.  
RUTLAND LINING, FITS ANY SIZES.  
OHEAP.  
Orders promptly attended to. Moderate charges. A trial solicited.

TEL. MAIN 3090.  
**T. F. TRIHEY,**  
Real Estate.  
Money to Lend on City Property and Improved Farms. VALUATORS.  
INSURANCE.  
Room 33, Imperial Building,  
107 ST. JAMES STREET.

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-ance 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-prisonment! Do you r-the learned members of Council, irritated by y-obstinacy, and the your offence, after you-cieved such lenient d-their hands, will be dis-hish you with the utmo-law? Suppose the sta-nire is put in force a-son, and the whole goods and chattels, m-immovable property, to the Crown or to L-It is a good thing that some extent provided-Come into the hall w-with Mr. Topcliffe's have an important c-to make to my Aunt J-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 l-servants all the assist-power, that law and take its course."

This expression of n-tentions was not very us. I must, however him, that he seem-ashamed of himself, v-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 o- 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 th-heart complaint, he that he could not liv-therfore, out of his v-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 succ-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 coi-us. I cannot of cou-ording 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-ation of the fact th-Bartholomew, Robert-ists. Moreover, on a-loyal sentiments, the-ard Page was to bec-and entire proprie-tof Woxindon, unles-months from the pr-should determine to-mination of the Pap-theenceforward 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-
lattery, M.P., Presi-
Arthy, Vice-President;
Devlin, Sec.-Secretary.
to street; L. Brophy,
John Hughes, Financial
5 Young street; M.
rman Standing Com-
O'Donnell, Marshal.



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

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

These last words were addressed
to Frith, who begged to be releas-
ed, or the wicked man would beat
him to death. Our unhappy rela-
tive, 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-
spite of your treachery, may not
occasion your 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 how-
ever, almost every stone on the es-
tate was mortgaged to him, in con-
sequence 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, re-
warded him with the blackest ingra-
titude.

with a look that I shall never for-
get, 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 docu-
ment 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 how-
ever, almost every stone on the es-
tate was mortgaged to him, in con-
sequence 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, re-
warded him with the blackest ingra-
titude.

time that is of my arrival at Wox-
indon, 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 compar-
ison 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, may even smiled
through her tears as she did so, as
a gleam of sunshine sometimes
breaks out through a shower.

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 de-
bate 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. Ne'er her troubles and
sufferings in Scotland, nor her cap-
tivity of eighteen years duration in
England, had induced her to swerve
one hair-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 oc-
cupied our minds, and gradually
took the shape of a well considered
plan.

a gleam of wintry sunshine broke
through the clouds, and rested on
the group of riders. The Queen was
dressed in black, and seemed scarce-
ly able to sit upright in her saddle,
yet she threw back her long veil and
smiled kindly at the country peo-
ple, many of whom were weeping.
How immensely she had altered in
appearance, since I was her page at
Sheffield Castle! She was then a pic-
ture of beauty, the loveliest woman
I had ever seen; now her long cap-
tivity had greatly aged her, she
looked like a withered and faded
flower. I heard a burly peasant be-
hind me say: "Ay, poor soul, she
wont last much longer." And an-
other answered: "What would you
have, gossip, buried alive as she
has been all these years! And peo-
ple 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 reli-
gion as well as the Queen will be in
danger."

ler took our horses away to the
stable." "Fie, gentlemen," he said,
"what long faces I see on this love-
ly 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 consigna-
ment 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."

CHAPTER VII.—Hitherto I have
left the part of narrator to my
wife, although from the commence-
ment of the third chapter, from the
very poor Catholics, if the subject

# AVIGOROUS PROTEST

Thirty thousand Catholics of Columbus on Sunday, unannouncedly 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.

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

# 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.

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.

More and more, wealthy parents seem to be recognizing the value of practical training for their daughters. We see that in many of the departments of the school, and particularly in those of domestic science and domestic art.

The girls in the same classes are of all sorts and conditions. Some of them are poor. Others come from wealthy families.

More and more, wealthy parents seem to be recognizing the value of practical training for their daughters. We see that in many of the departments of the school, and particularly in those of domestic science and domestic art.

We have drawing classes. Every girl in the professional classes is obliged to take the course in free pencil sketching and water colors. The home-course pupils are not compelled to take that work, but most of them do it.

We have a special course in costume designing, but that is a part of the art department and intended for students who intend to make illustration for fashion magazines and for dressmakers a profession.

Our dressmaking students study and sketch the human figure. They must understand proportions and know how to make the best of a good or a poor figure by the art of dress. They sketch costume models.

The class rooms are large and light and full of students. On every side hang photographs, engravings, colored prints illustrating the history of costume.

Idleness is the hotbed of temptation, the cradle of disease, the waster of time, the canker-worm of felicity.

# SCROFULA.

To cure Scrofula take Scott's Emulsion.

Scrofula may be described as "scattered consumption."

It is consumption of the small glands under the skin, and these break out into the sores. Scott's Emulsion heals these sores.

But there's more to the story. The loss of flesh and great weakness that comes with Scrofula is a regular part of the disease—the same as in consumption of the lungs. For this as for the sores, Scott's Emulsion is just the remedy.

Flesh and strength are gained by the use of Scott's Emulsion quicker than in any other way.

Scrofulous children improve in every way on Scott's Emulsion.

Send for Free Sample. SCOTT & BOWNE, Chemists, Toronto.

# 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 of 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.

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.

# 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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# PUBLICATIONS OF B. HERDER.

17 South Broadway, St. Louis Mo.

# TALES and NOVELS. MISCELLANEOUS.

- ADAMS, HENRY AUGUST, M.A. Westchester. A Tale of the Revolution. 12mo. 264 pages. 75c.
- BALLOU, MADAME. The Flowing Tide. 8vo. 298 pages. Net. 1.00
- BRUNOW, MARION J. Laughter and Tears. 12mo. 165 pages. 50c.
- ...should be added to all our libraries for the year. —(The Catholic News, N.Y.)
- BUCK, LELLA HARRIS. A Little Book of Wisdom. Being Great Thoughts of many wise Men and Women. 16mo. 240 pages. 75c.
- ...especially rich in the best thought of American and Catholic writers. —(The Catholic Standard and Times, Philadelphia.)
- ...JACOBI. A Novel. 8vo. 422 pages. 1.25
- ...Orchids, like the American herb perennial from which the novel takes its name, merits a lasting place among the flowers of our literature. —(The American Ecclesiastical Review, Philadelphia.)
- CANNON, DONALD, O.S.B. In the Brave Days of Old. Historical Sketches of the Elizabethan Persecution. 12mo. 12 and 194 pages. 75c.
- ...Books such as this are rare and should be read by young and old. —(The Church Progress, St. Louis.)
- DONNELLY, ELEANOR C. Girlhood's Handbook of Woman. A Compendium of the views of Eliza Allen Stuart, Madeleine J. Dahlgren, Eleanor C. Donnelly, F. M. Edesley, Elizabeth Bead Smith, Mary Josephine O'Connell, Annie T. Sadlier, Katherine E. Conway, Rose Hawthorne Lathrop, Helen Grace Smith, Mary Elizabeth Cronyn, Jane Campbell, on Woman's Work—Woman's Sphere—Woman's Influence and Responsibilities. 12mo. 203 pages. 50c.
- ...A handy, intensely interesting and original little work. —(Carmelite Review, Niagara Falls.)

# 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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.

# CHURCH BELLS.

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.



Vol. LI, No.

ST. PATRICK'S DAY

DIES

