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# The Globe

MONTREAL, SATURDAY, MARCH 30, 1901.

PRICE FIVE CENTS

## AN OUTLINE OF THE RECORD OF LEO XIII.

The following interesting sketch of His Holiness Leo XIII. is from the pen of "Vox Urbis," the Roman correspondent of the New York "Freeman's Journal":—

Twenty-three years ago—Feb. 20, 1878—one of the shortest conclaves in the history of the Papacy was concluded. Many people shrugged their shoulders with surprise and disappointment when the result was made known, and the majority of the newspapers which had been predicting a likely list of "papabili" cardinals in order to be ready with the biography of Pius IX.'s successor were left in the lurch when the telegraph flashed the news that the choice of the conclave had fallen upon Cardinal Pecci, Cardinal Farocchia, then Archbishop of Bologna and now one of the three solitary survivors of that momentous conclave, told some of his dioceses on his return from Rome that he had elected a splendid Pope, but that he was afraid he would be shortly called to the Eternal City again, for the new occupant of the See of Peter was a fragile old man of sixty-seven.

The Cardinal's fears have been so far from being justified that over a score of years later the whole world was talking of the marvellous vitality of Leo XIII. During the past few years almost every month has raised His Holiness a notch higher in the list of long lived Popes. The average length of a Pontificate during the last nineteen centuries has been about six years and a half, and less than a dozen Popes have reigned for more than a score of years. Only five of these have crossed the threshold of the twenty-fourth year of their Papacy, as Leo XIII. has done to-day. There was Adrian I., a Roman of the Colonna family, who was elected the ninety-eighth Pope on Feb. 9, 772, and died on Christmas Day, 795. He was buried in St. Peter's, side by side with St. Leo the Great, under an epitaph full of affection and reverence, which was composed by Alcuin at the order of Charlemagne.

A thousand years elapsed between the election of Adrian I., in 772, before his reign was surpassed in duration by that of another Pontiff—Pius VI., who ascended the throne of Peter as the two hundred and fifty-seventh on Feb. 5, 1776, and occupied it until Aug. 29, 1799. He died in exile, but his body was transported to Rome and buried in St. Peter's where Canova's beautiful statue of him now adorns the Confrontation. Then began the century of the longest Pontificates in the history of the Papacy. It opened with Pius VII.—Napoleon's victim—elected two hundred and fifty-eighth Pope on March 1, 1800, and after a stormy voyage as pilot of the bark to Rome, he died on June 20, 1821. He was buried in St. Peter's, and his body was transported to Rome and buried in St. Peter's where Canova's beautiful statue of him now adorns the Confrontation. Then began the century of the longest Pontificates in the history of the Papacy. It opened with Pius VII.—Napoleon's victim—elected two hundred and fifty-eighth Pope on March 1, 1800, and after a stormy voyage as pilot of the bark to Rome, he died on June 20, 1821. He was buried in St. Peter's, and his body was transported to Rome and buried in St. Peter's where Canova's beautiful statue of him now adorns the Confrontation.

When Pius IX. became two hundred and sixty-second Pope on June 16, 1846, he was told in the ritual "Thou shalt not see the years of Peter." Nor did he, but he actually was Bishop of Rome for a longer period than the Prince of the Apostles. According to tradition St. Peter was Bishop of Rome for twenty-five years, two months and seven days, while Pius IX. reigned thirty-one years, seven months and two days. It was to commemorate this long and glorious Pontificate that the Vatican Chapter in restoring the baldacchino over the celebrated statue of St. Peter placed above it a mosaic portrait of Pius IX., "Who alone equaled the years of Peter in the Roman Pontificate," as the inscription has it. But not even Pius IX.'s reign has falsified the words of the ritual, for adding St. Peter's episcopate at Antioch to that at Rome the Prince of the Apostles ruled the Church of God for fully thirty-four years.

## FIVE MINUTES WITH THE PROTESTANT PRESS.

THE PROTESTANT MINISTRY.—A leading New York secular journal in a lengthy editorial, points out the evident change that is taking place in the influence exercised by members of the various denominational ministries. Of course, we need not remark that all this has absolutely no connection with the Catholic Church, or reference to the Catholic clergy. But, the reasons given for the decline in clerical influence are exactly the logical results of the principles of Protestantism. Here is a very bold proposition, and one which if made by a Catholic would be attributed to either his ignorance of the situation, or his unbending hostility towards the ministry of other churches; yet, this comes from a genuine Protestant source.—

"Taking American society as a whole, there can be no question but that popular regard for the ministry has much declined. Among educated people, none of the so-called learned professions is held in as high esteem, or made the target for so hot a fire of criticism."

concern; on the contrary, he was expected to speak, and to bring to the solution of political or economical problems his wealth of knowledge, judgment, and experience. In the discharge accorded him there was, no doubt, a large element of tradition, and, at times even a spectacular unreality; but the fact remained that he stood, in the public estimation, for the best thought and aspiration of his people, and lived largely to serve the state."

While much of the foregoing is very true in regard to individual instances, still we know that it cannot be honestly applied in general to the ministry. However, the next paragraph is surely a striking evidence of the decline of ministerial power, and consequently of Protestant stability. It reads:—

"To the youth of the present day such a description may well savor of romance. With few exceptions, the civic functions of the minister have been reduced to near the vanishing point. His counsel is now rarely sought on important public questions. His sermons and addresses on political subjects seldom make much of an impression, while his suggestions of reform are apt to be of the visionary and impracticable character, which provokes contempt. If there be a particularly specious political or economic fad rampant in the community, he is very likely to get entangled in it. He rarely attends a caucus, never appears in the proceedings with prayer, and often neglects to do so. He is commonly not a welcome member of social clubs, or altogether at ease in a circle of business men. A titular leader of men and a professional instructor in righteousness, he is inclined to keep aloof from every-day affairs, and to hold out for emulation a type of character which few healthy human beings can find attractive or even tolerable. In short, he is out of touch with life, his life is a stream of daily struggle and need, in the world but not of it."

From a Protestant standpoint, and possibly to a certain degree from a Catholic one, this is regrettable. Socially and morally the world is the loser; but religiously, it makes but little difference. Protestantism is based fundamentally upon a negation of authority ecclesiastical. Its teaching of "private judgment," or "individual inspiration," is destructive of all permanent ministerial influence. Consequently, the inevitable and ultimate outcome of such a system of religion is confusion, division, lack of unity and cooperation, and, therefore, final collapse and annihilation. In fact, we cannot see how a minister could ever expect to perpetually exercise an influence on the laity. He can only do so by accommodating his whims, the likes and the dislikes of his congregation. He can say "you ought to do this," but he cannot say "you must do this." He has no infallible authority behind him, and he consequently cannot command. It is our humble opinion that this state of things is another grave sign of the rapid decline of Protestantism.

## RANDOM NOTES ON IRISH TOPICS

A writer in one of the English papers, dealing with the question of Irish loyalty, says:—But let the fair-minded ask themselves how those are to be loyal who know the august name chiefly on warrants for distress and eviction, who have associated her prayer with a decaying country, who look for relief to friends driven across the Atlantic, and now prosperous American citizens. It is constantly felt by such Irishmen that if their land were a State of the Union its troubles would soon be over, as they think, Home Rule because, as they think, it would compel the "other Irish" to throw in their lot with the nation and cease to act as a beleaguered garrison.

As has been ably pointed out by another contemporary, there are two distinct Irelands—the one represented by the men elected by the people to voice their interests, the other consisting of the landlords, the judges, the magistrates, the university, and the Dublin Castle officials. Measures favorable to Ireland may be passed in the British House, but the application of such measures lies in the hands of the second Ireland, the minority which rules the vast majority. Hence it is that the writer of the comments above quoted can say:—

"They have disestablished the Irish Protestant Church, but not disendowed it to any ruinous extent, or taken from it the mediaeval sanctuaries which it did not build; in short, they have left the 'garrison' as powerful as it ever can be with a democratic suffrage."

A good story, illustrative of the condition of affairs in Ireland, is told. It runs thus:— "The Catholic Archbishop of Cashel was once catechizing a lad, previous to confirming him. 'Who are the Protestants, my boy?' said Dr. Leahy. 'I don't know, sir,' answered the boy, 'but they're all the decent people.'"

testant inheritors of all the good things; on the other the disinherited and hence the discontented Catholic element. The gulf that yawns between these two sections of a race, finds expression in the Irish university issue. A commission of members of the House has been appointed to investigate the whole subject of Irish university education. Our esteemed contemporary, the Liverpool "Cathartic Times," has a word to say on the question:—

"We would fain hope that the investigation will be the beginning of a serious effort to grapple with the difficulties of the situation in a statesmanlike fashion. And we are more inclined to entertain this hope because of the articles on this subject which have within the past few days appeared in the British and Irish press. Their general tendency may be fairly described as an anxiety that a practical modus vivendi should be arrived at between the Catholics and the Government. It is recognized that outside Trinity College University education is wanting in Ireland, and Protestants decline to refuse a university to re-approach them with a lack of university training is utterly unjust. Unless the Commission leads the way to the establishment of a Catholic university it will produce bitter disappointment and heart-burning amongst the Irish people."

## CATHOLIC NEWS NOTES.

From American Exchanges.

SISTERS OF THE POOR.—Archbishop Riordan has invited the Little Sisters of the Poor to open a house in San Francisco.

A BENEFACTOR.—By the will of the late Andrew Dougherty of New York, \$25,000 each was bequeathed to the New York Catholic Orphan Asylum and the Catholic University in Washington, D.C.

A NOBLE DONATION.—On St. Patrick's Day the new church at Spring Lake, N.J., was dedicated by Bishop McFaul. This church was given by Mr. Martin Maloney of Philadelphia as a memorial of his daughter, in honor of whose patron saint it was named St. Katherine.

TRUE GENEROSITY.—A stained-glass window, representing the apparition of our Lady of Lourdes to Bernadette in the grotto, has been given to the chapel of Santa Clara College, Cal., by a lady who declines to give her name mentioned. The window's cost is about \$1,000.

FOR THE SICK.—The City Council of Cedar Rapids, Iowa, has given to the Sisters of Mercy, who are to build a new hospital, to cost not less than \$50,000, and Mr. Abraham Simmer has promised to give one dollar for every dollar the Sisters shall raise in the city up to \$50,000.

AN ORPHANAGE SOLD.—One of the most important sales of real estate this year was effected in New York last week, when the trustees of the Catholic Orphan Asylum disposed of the block bounded by Madison and Park avenues, Fifty-first and Fifty-second streets, for it is said, \$1,200,000.

This block has a frontage in each avenue of 200 1/2 feet, and in each street of 400 feet. It contains about thirty city lots, each 25 x 100 feet in size. The property at present occupied by the girls' wards of the orphan asylum, which will soon be removed to the new buildings in Westchester.

For this block the asylum trustees asked \$1,250,000 and it is understood that they secured \$1,200,000. The buyers are four well-known operators, who will resell the property in lots for improvement with high class dwellings, the Park avenue front possibly excepted. The disposition of this front has not yet been determined.

## THE VALUE OF MUSIC.

We take the following extract from an interesting article in the current number of the "Catholic World Magazine," entitled "The Pathological and Therapeutic Value of Music," by Miss Carina C. Eaglesfield:—

The therapeutic value of pleasant sounds is so well understood that to enlarge upon them is unnecessary. Nurses and physicians have long recognized the difference between the discordant noises of a large city and the soothing sounds which are heard in the country, and they can measure the effect of both on their patients' nerves. The French seem to be ahead of all other nations with their experi-

## OVEREXERCISING THE POWERS OF THE BODY.

A writer in the "New Century," Washington, thus discusses some phases of the all important problem of longevity. He says:—

It seems like a paradox to say that the great event in the lives of great men is their taking off. When the curtain falls and the stage is deserted, the life-drama appears to assume new and striking details. Death is the revealer both of the thoughts of the dead and of the living. Estimates and opinions are made in the light of certain information, public and private. Sentiments, given forth in the unreserve of friendly or social intercourse, are uttered while the dead are yet with us in bodily presence, and are methods of sympathy with the afflicted who still live, or of encouragement to the fallen, whose careers are ended. Two men of ability and renown have lately passed away. They were much in the public eye, and both retained their interest in civic affairs to the close of their lives. It is now of no trifling moment to watch the special emphasis which the journals of the day are placing on the seemingly commonplace remarks of Harrison and Evans, and making these personal sayings, and some of the best public servants of our times, the texts for new lessons not without their uses to all who live by their brains and their products.

In recalling the pleasant recollections of William M. Evans, in a dinner table conversation with some of his fellow-editorial of a great daily, informs its readers that Mr. Evans attributed his long life and good health, despite many gastronomic indiscretions, to the fact that he never took any exercise. The editorial writer says that with proper allowance for the exaggeration made by the circumstances, Mr. Evans only stated a truth with which many able men concur. It is a growing belief in our day that a certain class of physicians, in advice to patients, do not waste of tissue, the part played by mental exercise in conjunction with physical. And the same editorial writer touches the subject with remarkable common sense when he says that "for one whose intellects mental activities involve a constant waste of tissue, a further waste of tissue in the expenditure of physical energy." It is not often that one meets such excellent practical ideas outside of medical journals, for the writer continues that "whether exercise for the sake of exercise is necessary and desirable depends very much upon circumstances. Primarily, it is largely a matter of temperament. Some men would become weak, and perhaps die, if deprived of the opportunity to do a great deal of hard physical work. "Statistically it has been found that the greatest average longevity belongs to the so-called professional class, which includes men of letters, scientists, instructors, ministers, poets, and others who use their brains as often as they use their muscles. The next in order of longevity is the merchant class. It needs no argument to establish the fact that these two classes of men do more head-work and take less systematic exercise than any other classes which admit of statistical segregation. Farmers are, we believe, at or near the bottom of the list in the order of longevity—at least in this country. This is probably due to a variety of causes, but the fact effectively disposes of the contention that systematic and continuous exercise makes for longevity. One need but compare the typical farmer of fifty with the typical city merchant of the same age to recognize the fact that the latter has much the finer and more complete development and is likely to live to a riper old age. There are, of course, exceptions to every rule, but by exceptions rules are proved."

## FATHER O'COIGLY MEMORIAL.

One of the noblest martyrs of the nineteenth century was Father Jas. O'Coigly, the Irish priest, who went to his death like a saintly hero at Pemunden Heath, Kent, away from the land he loved. It is proposed to commemorate his martyrdom, and at the same time emphasize the survival of the spirit of the men of '98, by the erection in the Catholic Church at Maidstone of three stained-glass windows with appropriate religious and patriotic devices. For this purpose it is estimated that the sum of about £100 will be required. The movement is in charge of the committee composed of representatives of the various branches of the United Irish League of Great Britain in London, James V. Taraffe, of Islington, N. London, is the chairman of the executive in charge of the memorial.

## OUR VOCALISTS IN QUEBEC.

The Metropolitan Quartette, of this city, which is composed of four vocalists, will give a concert at St. Patrick's Hall on the 18th inst., and were well received. The Quebec papers speak of them in the following terms:—The Metropolitan Quartette of Montreal, consisting of Messrs. J. Le Gallie, J. Kennedy, E. A. Wilson and J. H. Maiden, were heard with very great pleasure. These gentlemen sing with good taste and expression and their rendering of the Kerry Dance and Killarney was much appreciated. Mr. J. L. McCaffrey made a very efficient accompanist. Mr. J. Kennedy, one of the members of the quartette, sang the "Dear Little Shamrock," and by special request the "Wearing of the Green." He has a pleasing tenor voice, and in the rendering of "Wearing of the Green," he put an amount of feeling and pathos which stirred the hearts of the audience. Mr. J. H. Maiden, the basso of the quartette, contributed to the programme his interpretation of the "Palms," his powerful voice being heard to great advantage.

## ST. JOHN THE BAPTIST PARISH.

A Retreat for the English-speaking Catholics of St. John the Baptist parish will begin next Sunday, and continue every evening during the week, in the chapel, corner St. Lawrence and Rachel streets. A cordial invitation is extended to all.

An "unkindness has no remedy at law," let its avoidance be with you a point of honor.

Death is the most solemn moment of our existence. It is then that the devil has the last battle with us. It is as if he were playing a game of chess with us and was watching the moment of death to give us check-mate. He who gets the better of him then, has won the battle of life.

The holiness of children is the very type of saintliness, and the most perfect conversion, but a hard and distant return to the holiness of a child.

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CATHOLIC ORGANIZATION IN GERMANY.

An article on one branch of Catholic organization in Germany appears in the last issue (February) of the "Union," a monthly review published in Paris in the interests of the Catholic Associations of Workmen.

The primary scope of the Popular Union is the diffusion of social instruction so as to excite interest among the masses in the important problems which affect them. With this object more than 400 popular assemblies have been assembled. These assemblies are open to the general public, and in them the workman finds himself surrounded by thousands of Christians who share his convictions.

Here, too, the farmer, artisan, laborer learn what the Centre has done and progress to do to better their position. They are made acquainted with the means at their disposal for helping the millions. They are taught how to think and act in such a way as not to become the victim of the agitation and wiles of the Socialists.

But the spoken word is heard but for a moment, whereas the people read in permanent fashion the newspapers, the press, the Socialist Democracy to-day possesses 132 newspapers, and hundreds of popular pamphlets, which it spreads broadcast all over the country.

Windhorst saw the need for combined action, and at once set about realizing it. He had long foreseen the labors and combats which the social question would inevitably impose upon the Catholics of the country.

First of all, it was necessary to combat the subversive theories of the Socialist Democracy, which attacked the Church, the school and the family and were undermining the foundations of social Christian order.

The call of the heroic old chieftain was answered. Before his death, in the spring of 1891, Windhorst had the consolation to know that more than 100,000 Catholic men were marshalled under the standard of the Popular Union.

After ten years of existence the Popular Union now numbers 186,000 members, and the Socialist Democracy finds itself face to face with a compact and energetic foe.

This well-organized activity on the part of the Socialists is met by the association of the Popular Union. Its members are the lay apostles of the Catholic people in the social domain.

regular bureaus, workmen's clubs, peasant associations, Raffaisien banks, philanthropic institutions of all kinds, the development of the Catholic press, foundation of libraries, etc.

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According to official statistics just made public for the last six years, an average of 150,000 persons have yearly died in France from consumption, while in Paris alone the total for that period has been 83,274 deaths.

Again according to the report of the Prefect of Police, all classes have suffered from the disease, but it has been particularly fatal in those sections of the city occupied by working families.

of deaths in the richest residential quarters is 20; in the well-to-do quarters, 35; in the quarters occupied by the working classes, 53; while in what may be called the poorer quarters the deaths from consumption have been as high as 65 per 10,000 inhabitants.

LENTEN SERMON AT ST. PATRICK'S.

A Memorial Window to Father James Callaghan.

The Rev. Father McGrath, S.S., of St. Patrick's Church, preached to a large congregation there on Sunday night. "Peter and Judas," formed the subject of his sermon, the text being the words of the Royal Psalmist beginning: "If my enemy had reviled me I could have borne it."

He looks at us when we are in sin with that same look of horror that St. Peter saw. Let us realize this, reflect on his Passion, repent, and live according to his teachings, which will be the only way to the glory of God in the Transfiguration.

CATHOLIC ELITORS ON MANY THEMES.

BOYS' INDUSTRIAL SCHOOLS.—On this important subject the Cleveland "Catholic Universe" remarks: "The thoughtful and observant pastor in a city parish, and those who know the conditions of city life, soon realize that the one great need for our boys is an industrial school under Catholic management."

CANONIZATION OF A BISHOP.—The Sunday "Democrat" says: "The Cardinal Logue's visit to Rome was brought to a happy close by his presentation to the Holy Father of a national request from Catholic Ireland. The Cardinal was the ex-officio bearer of the petition of the Irish hierarchy for the speedy promotion of the cause of the beatification and canonization of the venerable Oliver Plunket, Archbishop of Armagh, Primate of all Ireland."

PATRON OF THE MONTH.—"Men do not realize at once how great St. Joseph is," says the "Sacred Heart Review." "We hear of no miracles that he performed, no sermons he preached, no conversions he made. He crosses the page of Scripture a silent, hard-working, simple-hearted carpenter, living in a lowly home, employed in humble toil."

Mr. Carnegie has offered a five million dollar gift to New York with a big string attached to it. His library hobby is now so well known that particular reference to it is unnecessary. But, in spite of the old saw about looking a gift-horse in the mouth, there are those—and the number is increasing daily—who believe that the acceptance of

the gift, in its present shape, would be a municipal mistake. There is serious doubt of the utility or practicality of so numerous a local series of circulating libraries as Mr. Carnegie's hobby calls for; and a stronger doubt of the advisability of the city entailing the half a million a year expense that such a gift would necessitate.

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the wonderful development of the diocese under his wise and devoted administration. The number of priests that he ordained, of parishes that he erected, of religious institutions that he established, of communities that he fostered, of educational, benevolent and charitable homes that he founded, would cover a goodly space, even as a bare record. In a word, his episcopal administration had been most fruitful of good, both in a temporal as well as a religious sense.

BISHOP SWEENEY DEAD.

On Monday, the 25th March, at ten o'clock, the life of the late Right Rev. John Sweeney, D.D., Bishop of St. John, N.B., closed peacefully within the walls of the Boys' Industrial Home, an institution that owes its existence to his enterprise and zeal.

While the death of Bishop Sweeney was expected for some time back, still the end came suddenly in a certain sense, and long or short as the preparation for such a sad event might have been, the occasion is one of deep and sincere mourning down by the sea. For a time his active participation in the administration of his diocese had ceased; in so far as might be said that the great and good Bishop had "run his course," had "kept the faith," and "fought the good fight," and had pronounced the "nunc dimittis."

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# THE HOUSE OF COMMONS

BY OUR OUBSTONE OBSERVER.

Now that a session is in full swing and that the eyes of the interested from all ends of the Dominion are centred upon the Capital, I am sure I cannot be blamed if I take a short excursion in that direction and re-visit, for an hour, scenes that were very familiar a few years ago. As I walked into the Speaker's gallery the other day I felt perfectly at home. Nothing seemed to have changed in the surroundings. The same walks and lawns outside, the same stairs, pillars, doors, passages inside. The same woman—Mrs. Barrett—sold apples and candies, cakes and cigars in the large lobby; the same old Major Sutherland, with his Crimean medals and his six feet four inches of human frame, stood sentinel at the entrance to the Speaker's corridor. I did not know the door-keeper of the gallery; but that was not surprising, seeing that every year a change was made in that position. In fact, the only new Gal-lerian I noticed was the same clock ticked the hours from beneath the strange gallery, and the same posts and seats stared across at me from the press gallery above the Speaker's throne. In fact, the only new Gal-lerian I noticed was the same clock ticked the hours from beneath the strange gallery, and the same posts and seats stared across at me from the press gallery above the Speaker's throne.

almost all strangers to these events, I feel incapable of doing justice to the subject. If legislative life has its serious and very frequently its wearisome sides, it also has its amusing and most enjoyable phases. For much of what would create a smile in former days would fall flat to-day—simply because it would be misunderstood by the men of the hour. To recall past events and to clothe them in the garments of the period, requires a peculiar elasticity of imagination—and the imagination of the ordinary individual is not far reaching in its flights.

bishop's cross on their breasts, while the pastors appointed by the state imitate the Mass clad in Catholic robes.

When the Danish Kings noticed that so few of the Norwegians had the desire to become Protestants, they imposed the penalty of death upon every Catholic priest who would set foot on the soil of Norway, and also decreed the banishment of all Catholics. This lasted until 1541. The Jesuit Fathers, nevertheless, made frequent attempts to establish the Catholic religion, but the most they could accomplish was that for centuries they offered prayers and the Holy Sacrifice of the Mass for the return of this once Christian country to the Mother Church, from which it has been separated three hundred years! Many of the old cathedrals and churches are to-day in the possession of Protestants, who hold their services within those sacred halls; even in the beautiful Cathedral at Trondheim. For more than three hundred years the altars have been desecrated, the tabernacle deserted and the sanctuary lamp extinguished; the traces of the Holy Sacrifice of the Mass, and the Sacrament of Penance lost; the sacred relics, even those of St. Olaf, destroyed. Only two things saved the old Norwegians who were faithful Catholics—the valid baptism and the Christian spirit.

Though it is true that many Norwegians say with Luther that faith alone is necessary for salvation, there are still many hundred thousand Christians who hold good works in high esteem, and practice them zealously. Though they have been taught to believe only what the Bible teaches, in reality many believe a great deal that has been taught them by tradition. While the pastors are recognized as being in authority, as regards the material welfare of the congregations, it is a fact that they look upon them as representatives of God, unfortunately even when the gifts utterance to the representations of Catholic doctrine and practices, even when they are better informed. As for example, that Catholics worship the saints and obtain forgiveness of sins for money. It is to be regretted, but it shows why well-meaning Protestants who, in their simplicity, believe these calumnies, are not favorably disposed towards the Catholic Church.

I have said that the great majority of Norwegians are religiously inclined. But there is also a minority, namely, the so-called refined elements who, although not firmly bound to Protestantism, have drifted into liberalism, and have become free-thinkers, although it cannot be said that they are hostile to and assail religion and Christianity as the liberals and free-thinkers do in other countries. Everyone has a certain respect for religion, and the Government takes religion for a guide in all its laws and ordinances. Others more religiously inclined feel, but will not acknowledge, that the Lutheran Church established by the State does not satisfy their spiritual needs, and these have affiliated with other Protestant sects which exist here in large numbers. Others follow the inherited Lutheranism blindly, and although hardly two of the sects have the same belief, yet all are united in their opposition to Catholicity. Finally, there are others who are many, who, since the Catholic Church is again in the ascendency in Norway, believe that it is a divine institution. They have seen the missionaries and nuns at work, and have become impressed by their words and deeds.

Not a few of these are beginning to admit that many of the charges against the Church and her doctrines were malicious calumnies; that the so-called Reformation was a great evil and that a reunion with Mother Church would be a great blessing. These separate brethren pray with us, that there may be again a shepherd and one flock. They are in their midst, among the Protestant preachers, write appropriate books and articles, to explain the Catholic Church and its doctrines and to defend them. They say themselves that through a "second Reformation" they have again approached the Mother Church. The stream of converts to Catholicity has become so great, and so noticeable, that the fanatics have become greatly enraged and alarmed. They say Catholicity "is in the air," while others prophesy the time when Norway will be again entirely Catholic. May their prophecies be fulfilled. Although this drift is for the greater part to be ascribed to the influence of Catholic Missions, yet the prophetic reunion of Norway with the Mother Church depends for the greater part on the renewed energies and labors of the missionaries to further the movement towards Rome, and to reap the fruits thereof. May this be done, with God's help, be accomplished.

tion in the United States than here, and, it is evident, that Dr. Le Sueur looks upon the growing influence of corporate bodies in politics as the greatest menace to the future of the neighboring Republic.

The next important paragraph in the lecture deals with the system of criticizing our representatives, and it contains one passage that deserves the careful study of men called upon to legislate for the country. He says—

"In popular government, especially in Canada, we demand wise legislation and efficient administration. From this arises the question of representation. Formerly the Legislature was a difficult position; there was a more limited franchise. Burke thought delegates could not act to the best interests of the country, as they were too local; they should not follow the ideas of their constituents but their own. To-day the delegate theory is thoroughly established, and with consequent changes in the Legislature. The Legislature is supposed to deliberate, which presupposes the possibility of change of opinion, but members now go to Parliament prepared to support the ideas of a few leaders on either side, whether it be against their own ideas, their constituents' ideas, or both."

Through thick or through thin, a man must vote with the party he claims to support. If he does otherwise, yet a political party is agreed upon, if he displays the least inclination to find fault with or disagree with his own leaders, he is set down as a backslider, or else he is the worst of motives imputed to him. Yet a political party is agreed upon, if he displays the least inclination to find fault with or disagree with his own leaders, he is set down as a backslider, or else he is the worst of motives imputed to him. Yet a political party is agreed upon, if he displays the least inclination to find fault with or disagree with his own leaders, he is set down as a backslider, or else he is the worst of motives imputed to him.

Of late we have read a great deal about "The Machine," but to laud the expression has no meaning, unless allied to another word, machine, or some such compound word. Dr. Le Sueur defines "The machine" in a pretty exact manner, when he says: "From this comes the machine, which is the natural and necessary accompaniment of suffrage, as many will not go to the polls, and it was to give these to vote that it was invented, and the highest point it gets to is local interest."

Two very dangerous methods are next indicated, and time alone will correct them. The idea of an absolute necessity of opposing every government measure—be it good, bad, or indifferent—is based upon a false principle and is antagonistic to the true spirit of democracy; then the idea, possessed by politicians, that the people are mere instruments for them to use, in order to attain their ends, is another blot upon our practical system of politics. Both of these matters are thus treated—

"One ugly feature of party government is the idea that the Government must be obstructed on every measure by the Opposition, which comes from the idea that every Government needs criticism, as it certainly does."

Then he says—

"The last great evil is the relation between politicians and people. The former have come to the conclusion that the people can be herded like cattle by a word of flattery, or such like art, that they will use their intelligence. Consequently, they use them as tools to gain the primary object of party, which is power, not the good of the people, and those districts that adapt themselves to that end, are the successful parties, get the patronage of the Government. The pull is the part that accrues to the private political worker, who then uses his influence to his own interest, and this, combined with the foregoing, is the cause of bad administration. This is wrong. People should not play politics with the stakes which come out of the pockets of the people."

From all this the lecturer draws three moral lessons. They are as follows:—

"The morals to be derived from this is that more trust should be reposed in the people; that disinterestedness be the guide of those at present about to enter public life, and remember we have no other material to work with than the individuals we find in the country."

On a future occasion, when I can again secure space sufficient in the "True Witness," I purpose developing the ideas conveyed briefly in the foregoing passage.

God has ordained hardship to bring us face to face with our better natures. We can "study geology the morning after an earthquake." So God knows that we can better study love and sympathy the hour after a broken heart. Yes, God knows that trials compel growth in eternal things.

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### NOTICE.

Notice is hereby given that at the next session of the Parliament at Ottawa, the company called "Le Credit Foncier du Bas-Canada," incorporated by the Act 36 Vict. Ch. 102, will apply for amendments to its charter for the purpose of changing its capital stock and board of management; of providing for a change in its place of business; of regulating shares, securities (letters of exchange), loans, deposits, and the keeping of accounts; of amending and making new by-laws and for other purposes.

LE CREDIT FONCIER DU BAS-CANADA, Montreal, 19th February, 1901. GEOFFRION & CUSSON, Attorneys for Petitioners.

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A. J. COIRIVEAU, Managing Director. Montreal, 17th February, 1901. 32-3

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PROVINCE OF QUEBEC, District of Montreal, Superior Court.

No. —

Dame Marie Hymne Gagnon of the City and District of Montreal, wife of Elzeur Martel, of the City and District of Montreal, duly authorized a *curator ad litem*, Plaintiff.

The said Elzeur Martel, Defendant.

An action in separation of property has been instituted in this cause, the sixteenth day of March, 1901.

Montreal, March 6th, 1901. DEVLIN & BRISSET, Attorneys for Plaintiff.

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PROVINCE OF QUEBEC, District of Montreal, Superior Court.

No. 438.

Dame Marjory B. Mowatt, of the Town of Westmount, in the District of Montreal, wife of Charles R. McDowell, of the same place, Merchant, Plaintiff.

The said Charles R. McDowell, Defendant.

An action in separation of property has been this day instituted between the above parties.

Montreal, March 6th, 1901. SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff.

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## CATHOLICS IN THE VIKING'S LAND.

What is the religious standing of the Norwegians? Unfortunately I cannot give you the pleasing information that you and I would wish, writes Rev. Ferdinand Hartmann, of Lapland, from Christians, Norway. But there is something that will please you in the very beginning.

With but few exceptions, the Lord be praised and thanked, all Norwegians validly baptized, and religiously inclined, are to the present day, by far the most of them, remnants of the faithful old Norwegian Catholics. As you are aware, Norway was once entirely Catholic. Even the primitive Norwegians, the Vikings, have taken from the Catholic countries, not only gold and silver, but also many Christian maxims. With Haaken the Good, who reigned from 936 to 961, Norway had a Christian King. As a true Christian King, Olaf Trygvesson reigned from 995 to 1000. But first, through Olaf, the saintly, who wielded the sceptre from 1015 to 1036, did the country become truly Christian. With a burning zeal he sought to destroy paganism; on the field of Stikstad he died a hero's death, and won the martyr's palm. His death was both a victory for himself and Christianity. Even those who had slain him soon honored him as a saint. Over the stones which enclose his sacred remains there was erected at Trandhyem a cathedral, so beautiful and stately that even

the best I can do is to close my eyes—while few Irish members can fail to appreciate what I advance—and conjure up a picture of the House of Commons as it was in the eighties. Well, then! I am sitting, as of old, in the same gallery, and become me, conspicuous amongst all others, are the forms of Sir John A. Macdonald, Sir Hector Langevin, Sir John Thompson, Sir A. P. Caron, Sir Charles Tupper, Sir Mackenzie Bowell, (Sir Adolphe Chapleau had not yet left the Provincial arena), and Hon. Mr. Foster. These occupied the front benches to the right of the Speaker. Directly across the floor, seated with the Opposition, but voting with the Government, are Alonzo Wright, and N. F. Jarvis—the two great representatives of literary eloquence, native wit, and genuine good nature. Squeezed in between I see Landarkin far away from the Senate—and behind him George Casey, apparently a fixture for years to come. I now look about the seats immediately beneath the ministers and I ask myself where are they all gone—all the men whose faces and forms are paraded before my vision by the magic influence of memory?

There is John F. Wood, of Brockville, Col. O'Brien, Dalton McCarty, McNeill, McMullen, and all that phalanx of Equal-Rights agitators. There is the slight form and keenly active personality of Sir John Brodeur, the classic head and energetic frame of the eloquent Curran; there, yonder, are Adams, Dickey, Bryson and Charlie Macintosh. Pat Purcell is over in the far corner, sharing his seat with Berry from Prince Edward Island, and Dr. D. McGeachy in a t-t-a-tete with Dupont, Choquette, ever ready to deliver a fiery speech, or to sing "Brigadier," smiles to Quimet, whose huge proportions and military bearing make him appear a formidable opponent, Peter White and Thomas Murray chat together as if they had never fought political duels to the death; and Davis, of the Saskatchewan, seems ready to jump on the desk and executed a war dance. Bergson is disputing about the accommodations on the St. Lawrence steamers, with Capt. Labelle—a sort of side-play behind the scenes. Looking down, from the press gallery, and noting every move, in the large, smiling, good-natured face of Louis Kribbs.

I have only mentioned a score of the individuals whose presence my day-dream has summoned to re-people the seats on the floor of the House; yet, there are many more, on reading these paragraphs, will acquire knowledge that the change has been wonderful. Where are they all now? It matters not, as far as our present purpose is concerned; the majority of them are in eternity; a few are on the Bench, or are occupying high posts of public trust; some have met defeat on the field of strife, and are seeking to repair the defeat by deeds of political worth in private life. But whatever may be the cause of their absence, all these, and one hundred more, whose names are necessary to mention, at present, were actors in some of the most stirring political dramas, as well as some of the most laughter-creating political farces of the years long past. With this latter class less important, at least most amusing phase would I like, from time to time, to deal.

### EDUCATE THE PEOPLE TO GOVERNMENT.

A REVIEW BY "CRUX."

"Educate, that you may be free," was the motto of Thomas Davis, one of the founders, and from 1842 to 1845, editor-in-chief of the Dublin "Nation." The idea of that wonderful little man was so eminently patriotic that love of country was stamped upon every line—prose or verse—that flowed from his pen. He was truly a great and popular poet; but his poetry only represents one phase, and a very insignificant phase of his life. He had an abiding faith in the future of the Irish people; but he depended more upon education than upon military organization to achieve the ends which he and his associates had in view, when establishing that wonderful national organ "The Nation." He believed in preparing the people for freedom before insisting upon it. His grand object was to accustom the masses to think, to study, to judge, to appreciate; and this result, obtained had no fear for the future. Come when it might, and in what ever form it could come, the Home Rule sought by all would prove a blessing to the country, for it would come to a people capable of enjoying its benefits.

These reflections came to me as I perused a lecture, delivered a few weeks ago, by Dr. W. D. Le Sueur, Secretary of the Post Office Department, Ottawa. The subject was "The Problem of Popular Government." A live topic all will admit; and whether applied to Canada, to Ireland, to England, or to any other country, is sure to attract special attention. I have long since been acquainted with Dr. Le Sueur's erudition, and while I cannot agree with him on certain subjects, still I know of no man—Sir John Bourinot, perhaps, excepted—more competent to deal in a sensible, comprehensive and logical manner with the question at issue. In the domain of political economy the doctor is certainly an authority,—and, as far as that domain is concerned, I could ask for no more careful and exact expounder of principles.

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It is not my purpose to follow the lecturer over the space of sixty years, during which time he explains the gradual transition from the aristocratic ideas of government to the democratic principles that have become so general during the past decade or more. I simply wish to show how Dr. Le Sueur at the opening of the twentieth century lays down the same rule of conduct for the Canadian people that Davis, in the middle of the nineteenth century, prescribed for the Irish people.

He thus defines democracy: "that system of government in which the totality of sovereignty is divided per capita among the populace." Starting from this definition, he proceeds to show that democracy is the political life of the people and of individuals. If anything would incline me, more than another, to accept Dr. Le Sueur's ideas on this subject, it is the fact that he is not an extremist; he sees the faults and the lacking in the system he most

admires, and he proceeds at once to point them out. For example, in referring to this country, he says of political democracy—

"Certainly it is open to criticism; it is in its infancy. It must learn to walk just as a child must learn to crawl. It should not be scorned or despised, but it should be nurtured and nurtured with care. Like the children societies are born into the world, and they must pass through their early stages before becoming strong in themselves. In comparison with other forms of government it compares favorably, for it is not, in itself, better and more salutary to have a contemplation of wisdom composed of votes of wisdom given by everyone in a country, than having the ideas of only a few. It gives a share in the Government to everyone."

Here he at once points out the necessity of being patient with a system that is only a trial, and indicates the advantages that it offers, once it has become recognized and practicable. However, there is an evil which is common to almost every system of Government, and from which the democratic form has not escaped. This evil the lecturer indicates in these words:—

"The one great evil, however, that has been inherited by democracy in government, is that of selfish aims which is the standard by which people judge it, but which is altogether foreign to the true idea of democracy, therefore we should begin at once to get above that plane of selfishness in government, and condemn the heads of the older kinds of government for their selfishness, which was the downfall of their estates, and yet we allow it in our popular system."

In regard to large corporations, and, to-day, we may include "trusts" in our list of the dangers they present.

"The obstacles to be met by democracy are great. There are the large corporations and business men who bring their influence to bear on the government, and give their support to that one that will give them the greater privileges. But since public virtue is the condition of the permanence of a republican form of government, this must be remedied or its downfall is certain." This may find a stricter applica-



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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work." — PAUL, Archbishop of Montreal.

SATURDAY MARCH 30, 1901.

Notes of the Week.

PALM SUNDAY.—We are fast approaching the time when all the sad, but glorious events of Our Blessed Lord's Passion must be related. To-morrow, Palm Sunday, the Church commemorates the progress of the Saviour into Jerusalem, when the people and even the children congregated along the way to strew His path with palm branches, and hailed Him as the King of the Jews. None present on that occasion could foresee that in a few days a mob would drive the Son of God to His death, with lashes and scourgings. Yet such was the picture that Christ foresaw; and hence His great sorrow and His warning. He wept over Jerusalem and the fate of that ancient city; He also wept over the miseries that awaited poor humanity upon the highway of the future. Each year it is customary to carry palm branches and to have them blessed on that occasion. These branches are kept in the home and serve as reminders of the day when Our Lord made his triumphant entry into the city that was about to crucify Him. No Catholic home should be without its blessed palm; like all the olden customs of the Church, it is one that serves to draw down benedictions upon those who adhere to it.

CREMATION AGAIN.—The "Daily Witness" has another editorial upon cremation, in which it objects to the Legislature inserting in the Bill a clause forbidding the cremation of Catholics. To a certain degree we are of the same opinion as the "Witness"; it is unnecessary to pass a law to forbid the cremating of Catholic bodies. While the clause might do no harm, it is certain that the principles inculcated by the Church are sufficient to deter any Catholic from having his body burned. However, taking all their writings upon this subject together, one would be led to suppose that the "Daily Witness" was very anxious to have the Catholics cremated—we mean up on Mount Royal. But, happily, the Catholics are not inclined to allow their bodies to be burned.

RIDICULING PRIESTS.—Some papers, especially one or two "dailies," that we have in our mind, are very much given to reminiscences. When it comes to the question of a Catholic priest the line should be drawn at that point where vulgar familiarity becomes apparent. Recollections of childhood are very interesting, provided they are not calculated to fling ridicule upon personages whose sacred office should be a safeguard against all mean and meaningless comments. We had a striking example of this class of journalism in a very widely-circulated evening contemporary, a few days ago. Now these are the papers that a certain class of Irish Catholics in Montreal, support and follow most attentively. There is a lack of "backbone" amongst us; we are too prone to detect the faults and the blemishes of our fellow-countrymen, but we assist, in every way, the work of those who make it their business to cut up our people and our clergy. We are not more sensitive than other people, but we are as much so. If the quarter of what is spent in the encouragement of the Protestant daily newspapers were devoted to the Catholic cause, we would, long since, have had a real Catholic daily but we are not of that make unfortunately.

A ROBBER NUN.—Under different headings, of which the above is a sample, the secular press of Italy and America has been publishing a romantic story, that is at once harmless and very natural. The story is all right enough; it is the manner in which it is announced that is to be found fault with. It frequently happens that a catchy heading may contain more prejudice than a whole article. The story in question, is as follows:— "There is a fine flavor or romance in the story of the capture of four

robbers at Amorosi, a small community not more than 50 miles from Naples.

"At dusk a few days ago, during a shower of rain, a nun presented herself at the house of the cure and asked for shelter. She was hospitably received, and given a seat near the fire, and the ladies of the house entered into conversation with her. The unassuming appearance of the nun, however, soon aroused suspicions in the mind of the niece of the cure, and these suspicions increased when she thought that she could detect, below the skirt, the outline of a pair of trousers.

"She imparted her fears to her uncle who at once sent for the gentlemen. It was then found that the nun was a robber armed with a dagger, two revolvers and a whistle—the latter, he confessed, for the purpose of summoning his accomplices when the time for action should have arrived. Thereupon a trap was laid for the other robbers. At midnight the whistle was sounded, the door being purposely left open, and three men, armed to the teeth, walked into the house.

"They were promptly arrested and lodged in Cerreto jail."

CONVERSION OF ENGLAND.—Whenever a Catholic publication makes reference to the possible, and probable final conversion of England, there is a corresponding outburst of Protestant zeal and indignation. A sermon on this subject was preached recently at the Church of St. Sulpice, by Abbe Guilbert, of the Catholic Institute of Paris. After comparing the status of Catholicism in England to-day with that of one hundred and twenty years ago, the preacher said that:—

"About 50,000 in all without a bishop, almost without priests, worshiping by stealth, shut out from all posts of honor and emolument and with their very name a byword. He then asked how the once glorious Catholic Church of England of more than a thousand years old and which had helped to people Heaven with its saints and martyrs had come to be reduced to this state. He answered that the result they were considering had been effected by a cruel and pitiless system of legislation, which, in the words of Burke, on the subject in the House of Commons, he did not hesitate to call an outrage to humanity."

REVIVAL OF CATHOLICITY.—Coming to the present revival of the Catholic Faith in England, Abbe Guilbert drew a vivid picture of the advance made by the Church during the century. He gives credit for the results which we now perceive to Daniel O'Connell and John Henry (Cardinal) Newman. On this interesting point we will quote a lengthy, but most edifying extract from that admirable sermon—it runs thus:—

"O'Connell was shown twenty times refusing to take a blasphemous oath, twenty times invalidated, and twenty times re-elected by his constituents. The great figure of John Henry Newman was no less ably drawn. 'A statue of Newman,' said the orator, 'in one of the great thoroughfares of London speaks of an act of thanksgiving.' Alluding to the extraordinary development of Catholicism among English-speaking races of to-day, he said: 'The word Catholic is no longer looked upon as a by-word. On the contrary, Anglicans envy us the term and make it their own. And they envy us, too, our church ornaments and vestments, which they come over here and buy for themselves in the great shops around St. Sulpice.' In short, the speaker saw reason for great hopefulness for the future in the present English Catholic movement. Alluding to the recent Royal Oath, which has so justly aroused the susceptibilities of the British Catholic, he even saw that good might come out of that."

THE BRITISH CABINET.—The London correspondent of the New York "Sun" indulges in a heap of speculations concerning the British

Government. He sees the defeat of the Salisbury Cabinet within the very near future. He claims that if a general election were to take place this summer, the Government would go under in the contest. He says that the "Spectator" advises the Cabinet to push through the questions of vital importance, which are:— "The reduction of over-representation from Ireland, the imposition of heavy rates for liquor licenses, and the establishment of a Roman Catholic university in Ireland."

We have grave doubts about the wisdom of the "Spectator's" advice and about the likelihood of the Cabinet paying any attention to that organ and the "Sun's" London correspondent. Why should these papers and writers always seek to bring about a clash between the different advocates of Ireland's rights? They advise the establishment of the Catholic university of Ireland, and at the same time ask that the representation of Ireland in the Commons be reduced. We need comment no further upon that question.

THE BOER WAR.—Despite the queer prognostications in which Mr. I. N. Ford, the London correspondent of the New York "Tribune," indulges, it would seem as if the Boers were going to keep up the war. He writes:—

"The main object of the Boer leaders will be to elude pursuit by retreating to inaccessible sections of the mountains, prolonging in this way the period of disturbance, when their ammunition has run low and their resources for guerrilla warfare have been exhausted. They have nothing to lose, while an army of 200,000 men has little to gain by the game of hunting a fox to his hole. The Boer women and children are safe in British laagers and are provisioned from day to day. The Boers themselves can divide into small bands, baffle their pursuers and keep up a semblance of warfare by sniping and train-wrecking. Military men do not attempt to forecast how long resistance of this kind can be maintained by a desperate and obstinate foe. They are exasperated beyond measure when they reflect that the largest British army ever in the field must be employed for an indefinite period in warfare of this kind."

The end has been so frequently predicted, and has just as often been removed beyond the ordinary range of vision, that we will believe in a peace when the official statement is made.

RUSSIAN SENSATIONS.—We took no stock in the flamingly headed reports of plots, murders, revolutions, and so on, from Russia. The daily press has been full to choking with the alleged news of outrages, and of attempts upon the Czar's life. Count Cassini, the Russian Ambassador to the United States, very wisely said last night:—

"Such reports are pure inventions and are probably circulated in the hope that they will embarrass the Russian Government. I read the other day that a steel lined room had been constructed in order to protect the Emperor from harm. Such a statement is ridiculous. No such precautions are needed. As a matter of fact, the Czar, unprotected by military or police, takes frequent drives in his sleigh. It is difficult to understand an imagination which can incarcerate the Czar in a steel lined room when he appears so often on the streets of St. Petersburg."

"The reports that the life of the Czar is in danger are on a par with a statement I have read that one hundred men were killed by Cossacks in St. Petersburg. This report is probably based upon the fact that the Cossacks in dispersing a crowd used their whips, with which they are equipped. It is utter nonsense to say that one hundred men were killed."

"It is possible that the university students in St. Petersburg have been causing some disturbances, but I am certain they are not political in character. The troubles are probably the result of dissatisfaction with the faculty. Every time they occur they are seized upon by some newspapers which delight in making sensations. This is what they are trying to do now. In general, you may depend upon it the reports are generally exaggerated."

This is a little more like the situation, and we even think that the Count is stating the facts with considerable reserve.

CHINA'S REFUSAL TO SIGN.—Two of the clauses—and the most important two—in the proposed arrangements concerning China, are:—

"Article 8.—The destruction of the forts which might obstruct free communication between Peking and the sea."

"Article 9.—The right to maintain occupation of certain points, to be determined by an understanding

among the powers in order to obtain open communication between the capital and the sea."

The Chinese had not signed the Manchurian agreement when the date of the offer expired on the night of the 26th March. Thus the situation remains unchanged, as far as concerns China and the Powers, a Peking despatch says:—

"The Ministers have many different views on the indemnity question, which may result in considerable delay in the negotiations on that subject."

There is another report to the effect that the Chinese Government wants to return to Peking and settle once more in the former capital. While Russia and England are growing at each other over a patch of land, at Tien-Tsin, the Celestials seem to have matters pretty much their own way.

IMMORAL PLAYS.—It would be a wise precaution were our Legislature to accord this city similar advantages to those granted by the Ontario Legislature, in the Toronto Bill, providing that the Chief of Police or some officer specially designated, shall have the right to enter theatres, where an immoral play is going on, and to arrest the performers. "The new clause is designed chiefly to meet the conditions in the low class theatres of this city, where regular performances are frequently given, and where the police, under decision given some time ago, have no right to penetrate, unless with a warrant properly made out."

FRENCH PROTESTANTISM.—The New York "Weekly Witness," an organ evidently animated with as hostile a spirit towards Catholicity as is our own "Daily Witness," has astonished some people by declaring that France would soon "be induced to receive the Gospel of Christ in its purity and simplicity from the lips of the apostles of Protestantism." Not the slightest danger, France is truly "the eldest daughter of the Church;" she is Catholic at heart. The very tyrannical nature of the anti-clericalism of French officialdom, is evidence that it is infidelity, not Protestantism that speaks and acts in that country. On this the "Catholic Transcript" very properly said:—

"It has been said thousands of times and always with absolute truth that the French people are too logical to halt at Protestantism. For them it is either Catholicity or infidelity. The religion of the 'reformers' never has and never will flourish in French soil. Instead of being on the gain, as that most unreliable of publications, 'Le Siecle' avers, Protestantism is so fast declining that some make bold to declare that hardly a vestige of it will remain when the present generation becomes extinct."

LENTEN RETREAT.—A most successful Lenten retreat was brought to a close at St. Ann's Church on Sunday last. Rev. Father Delargy, C.S.S.R., was the preacher, and his eloquent discourses made a deep impression on the minds of all present. The closing exercises were truly impressive. Twelve hundred young men with lighted tapers in hand, renewed, in a loud voice, their baptismal vows, and received the Papal Benediction.

CLOSING DAYS OF LENT.

By an Occasional Contributor.

HOLY WEEK.—The last week of Lent, which we are about to commence, is very properly styled "Holy Week." The reason is quite obvious to all Catholics. Into the three last days of that one week are crowded more commemorations of important events in the history of Redemption, than into all the rest of the ecclesiastical year. The whole Passion of Our Blessed Lord is repeated during these days, and the Church makes special efforts to impress upon the hearts and minds of the faithful the story of the wonderful sacrifice made by the Son of God, for the redemption of humanity. It is also a Holy Week, because it is the one during which the vast majority of Catholics seek out the tribunal of penance, and by means of that sacrament, return to the state of grace so necessary in all who wish to rise from the death grasp of sin and to participate in the glories and triumphs of Easter.

HOLY THURSDAY.—On the very eve of the saddest, yet most marvellous event in the history of time, the Church rejoices and dons the vestments of jubilation. This is so because on that day is commemorated the love-inspired establishment of the Sacrament of the Blessed Eucharist. It was upon Holy Thursday

that Our Lord partook of that eternally-memorable Last Supper with His Apostles. Then it was that He performed, for a first time, the miracle of transubstantiation, and that He bequeathed to His representatives on earth that tremendous power of repeating, for all time, the same astounding miracle. On that occasion He gave to humanity His Sacred Body, as food, and His Holy Blood, as drink, to nourish the hungry and parched souls of untold generations. Corresponding with the establishment of the Blessed Eucharist was that of the priesthood, and of the unbloody sacrifice destined to perpetuate, upon our altars, the bloody sacrifice about to be offered by the Redeemer, upon the imperishable altar of Golgotha. After the boon of redemption, which the Saviour bestowed upon the race of man, the most glorious and most consoling gift made by God to humanity, was that of His own perpetual presence under the form of the sacred species hidden beneath the veil of the altar's tabernacle. Hence is that day called Holy; hence the rejoicings with which the Church commemorates that grand and mysterious event. It is like a song of anticipated jubilee, rising up from redeemed humanity, even while the shadows of Friday's great sorrow are lengthening and deepening around us.

GOOD FRIDAY.—Of all the days of the year this is the most sacred, for it is the annual commemoration of the most stupendous act of love that has ever, or could ever be performed. On that day the tabernacles are thrown open, and their interiors are empty; funeral signs are associated with the ceremonies and the ritual of the Church; images, ornaments, decorations, all are hidden from sight; the bells are silent, they do not even as much as toll out a death-knell; the most solemn and mournful of all the Church's hymns and prayers are repeated or chanted; the whole story of the Passion is gone over; the Way of the Cross becomes the path of devotion along which the soul travels; the history of Our Lord's sufferings, from the sweat of blood in the Garden of Olives to the shedding of the last drop upon the gibbet of the cross, constitutes the subject matter of all sermons and instructions. It is called "Good Friday," for it was a day of the supreme and infinite "good" that was done during its hours. In this sense "good" means benefit; and no such benefit was ever before conferred upon one being by another. Going over, in detail, the whole record of Christ's sufferings and death, constitutes one of the grandest acts of religion that could be performed. If it is natural that we should commemorate the anniversary of a parent's, or a relative's death, how much more so must not be the recalling of all the pains, the humiliations, the tortures, the excruciating sufferings which our sins inflicted upon the Divine one, whose death eclipsed the sun, rocked the earth, burst open the tombs, and tore to shreds the veil that for generations, under the old dispensation, hid the Holy of Holies from the eyes of the world?

HOLY SATURDAY.—A pause, a hyphen, between the gloom of Friday and the dazzling glories of Sunday. While the Saviour reposes in the tomb, prepared for His humanity, and while His Divine Spirit is breaking the seals that original sin had set upon the portals of Limbo, the Church takes advantage of the hour to draw the faithful to the sacred shrines wherein repose the Adorable Sacrament of her altars. For, while the death, burial and disappearance of Our Lord from earth are commemorated, still His eternal presence with His Church is not allowed to be interrupted for one second of time. It is during the hours of Saturday that the Church blesses the water, the holy oils, the paschal candle, and all the ingredients needed during the coming year for the proper celebration of the Mass and the administration of all the sacraments. For more than one reason, therefore, is Saturday called Holy. During the Mass on that day the Sacred Host is brought back to the High Altar, and at the "Gloria" the bells again peal forth their life-imparting tones. From that moment forward expectancy is the order of the time. Saturday may be compared, in regard to religious sentiment, to the grey dawn, gradually changing from the blackness of night to the first faint streaks of morning. In a few hours the Sun of Redemption will flash gloriously upon the hill-tops of twenty centuries, and all eyes are straining towards the East, in glad anticipations of the error-confounding re-appearance of the resurrected Son of God. On Saturday night thousands seek the confessionals, and therein prepare for a sincere and meritorious participation in the wonders of Easter Sunday.

ANNUAL DUES FOR SUPPORT OF CLERGY.

Matters are assuming a serious aspect in connection with the payment of the annual dues for the support of our priests in some of our Irish parishes. We know of one parish where there are seven priests and several attendants. The cost of maintaining the house, including taxes, fuel, light, food, and every other outlay—save that of clothing—amounts to the very small sum of \$4,000 per year. A modest sum you will say for such an institution and so many persons. Yet, it is a fact that the contribution of annual dues of the parishioners barely reaches on an average \$1,200 per year.

Sometime ago we clipped from an exchange the following extract from an instruction delivered by a Pastor of a parish in the United States. We reproduce it now for the benefit of the delinquents who fail to discharge one of the most important obligations imposed upon them by the Church:—

"The glory of God, the good of souls, the honor of the Church imperatively demand that the pecuniary needs of religion be amply provided for. Careful methods of business, prompt payment of debts and economical management of funds are exacted by those interested in banks, stores, industries and civil offices. Storekeepers want their bills paid promptly, landlords their rents, laborers their wages, clerks their salaries, money lenders their interest, the city and State their taxes. No one can retain honor and credit who culpably fails to meet his just obligations.

The influence of the Church makes for honesty in business transactions, for the faithful payment of all just debts, the maintenance of social order, the strengthening of civic virtue and the support of legitimate civil authority. Yet there are those who complain and criticize when the pastor insists on sound business methods in church affairs and pleads for the prompt payment of dues for the maintenance of religion. When you find people who are trying to travel to heaven at their neighbors' expense, who give little or nothing towards the support of religion in their parish, you are sure to find ones who are loud-mouthed in their denunciations of their pastor's appeals for money to supply the very deficiencies that their own niggardliness has created.

On the way home from Church, at the family dinner table, at evening gatherings such ones may be heard condemning appeals for money in church, censuring the management of the parish, finding fault with the music, the sermon, etc. The tendency of their unreasonable, censorious scoldings is to weaken and undermine religious faith, lessen reverence for the priesthood and destroy regard for authority in general. It is because such ones do not contribute their share to maintain their parish church that the pastor is compelled to plead for money.

People that pay nothing to the church have no right to criticize the methods of procuring support. These self-appointed critics and chronic grumblers can dress well, give parties, attend the theatre, travel here and there and, in a word, have money for everything except the church. Some young people spend more money in a single evening than they give the church in a whole year. They have money for cigars, drink, operas, picnics, excursions, balls, etc., but when the plate goes round on Sundays a penny is rummaged out from the silver and bills in their pocket-book for the Lord.

When a special collection is announced the professional Christianity of those non-contributing members of the parish is awfully shocked. To delude others into believing that they are heavy contributors they are loud-mouthed in making irreverent comments. "They are always taking up collections; you hear nothing but money in church," such ones say. It is the miserly closeness and meanness of such ones that make special appeals for aid necessary. Did those ones contribute even a reasonable share of the tithes demanded by God for the decent support of His Church, priests would be saved the very painful necessity of making special appeals.

A title of the money spent foolishly for dress, theatres, parties, travelling, rames, cigars, etc., would supply the imperative needs of church and school. If those sordid grumblers did but see their base, selfish treatment of the Church as sensible people see it, the would doubtless grow ashamed of conduct so mean and low that no society would suffer it."

Love and obedience are so closely related that one may be the cause of the other.

Letters to

VISITING THE "True Witness" I can't graph devoted would like to m on the subject a children. Here in not enough of in children as reg schools, and seei ng through their "The schools unde Catholic Commi worst in this res the Commissione is to their scho Commissione's a number, you'll fin tribution at the they won't take t the different clas schools, and see t poor teachers, a day. What does h his trouble? A m in his salary so reasons. Firstly, should interest th noting the teach little or nothing a task of teaching. the Commissione trouble of spendi in the class-rom gress of the child order and discipli they have no time ness takes up al consequently, both nils are left in cases alone. Thee when an increase gues put forth a t creased. Sp much which the larger nmissioners' take 'll now take up

There are three o parents. Firstly, t interest whatever progress in school, who take a little twice a year th about their childre give the teacher a pecuniary such a boy her good boy con Thirdly, those par tually solicitous dren's progress in that their home w come each evening, pleasure the onwa improvement. This nether too few.

If one day in each aside for visiting t "La Patrie" sugges a great boon to be three in as well as b parents learning n of their children i is required of the s day would not b ence at all, if at st there. In the aftern opposition to the p probably come from the School Board, must be given by th cipals of each schoo as advocated by th was a very wise an put into practice, as ble.

CIVIL SERVICE

From an Occasional

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FOR SUPPORT OF CLERGY

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Letters to the Editor.

shielded from the enforced payment of their honest debts, and there was no statute on record declaring specifically that civil servants' salaries should not be attachable. Two reasons for the immunity of civil servants were that it was not possible to sue the Government without its own consent by what is known as a petition of right, and that money was voted by Parliament for a specific purpose could not be diverted from such purpose. It would be quite constitutional, however, to pass a law based on the idea in his resolution, and the first reason for immunity could be overcome easily by acknowledging the jurisdiction of the provincial courts in these matters. For instance, there was the judgment in the case of Leprohon vs. the City of Ottawa, by which it was declared that the Provincial Government had not the authority to impose a special tax upon an official of the Federal Government. Clearly the matter was one for legislation by the Federal Parliament itself.

Laws of this kind were to be found on the statute-book of every civilized country. When the question was raised a couple of years ago the honorable member of the Government had to be embarrassed by the Federal Parliament. This proposed the existence of a state of affairs that would be the strongest argument in favor of the legislation proposed. If a number of civil servants were to go through the loop-hole to escape the payment of obligations which were justly due, it was all the more reason why his resolution should pass and legislation based upon it introduced. If necessary an official could be appointed to control attachments, to be known as the "Commissioner of Dead Beats." For his own part, however, he declined to believe that dead beats were so numerous in the service as the Minister's argument would pre-suppose. Many members of the civil service approved of the proposal, but the majority did not. The existence of a law against a civil servant coming in debt. Mr. Fortin hoped his resolution would commend itself to the House, and be fairly treated, not shelved.

Mr. Richardson, M.P., strongly supported, in this case, the motion, all the contentions of Mr. Fortin. Mr. Belmont opposed the resolution as being illiberal and unprogressive. There had been no demand for such legislation, and to his mind to make salaries at a very serious matter. It would be possible to do more good by exercising pressure on men who did not pay their debts. He strenuously opposed the resolution. Mr. Britton, M.P., of Kingston, moved the following amendment:—"That this House is of the opinion that some provision should be made by the Government by which the salaries of public officers and Government employees or part of such salaries, shall, as far as consistent with the requirements of the public service, be made attachable or available for the payment of their debts."

Mr. Fortin accepted the amendment. It will be very interesting to learn the decision of the House upon this important matter, when the vote is taken. As to the employees, it would mean an entirely new system of living, and for the trades people it would do away with the present cash system which has become so necessary. Without entering into details, we can safely say that no person, no citizen of Canada, he employed for the Government or otherwise, should find it possible to refuse paying a lawful debt.

CIVIL SERVICE EXEMPTION.

The week has been one of considerable activity in the House. Some really interesting speeches were made during the closing hours of the Budget debate. But Hon. Mr. Patterson's eulogy of the Premier, and Mr. Monk's defence of Quebec; while causing much comment all over the country, fall into insignificance, as far as abiding interest is concerned, in presence of the motion to do away with the exemption from seizure of the civil servants' salary. While there are civil service employees scattered all over the Dominion, still it can be truthfully said that in Ottawa this motion has produced the greatest effect. A large proportion of the population belongs to that category, and we can easily understand what a revolution in the present state of affairs would be caused were the salaries of these gentlemen to be, in future, subjected to the same rules as the wages, salaries and incomes of other citizens. The principal speaker for the motion was Mr. Thomas Fortin, M.P., and only argument against the proposed change, was Mr. Belmont, M.P. The speeches of these two gentlemen contain almost all that can be said for or against the motion. Mr. Fortin said: "I move the following:—"That in the opinion of this House the salaries of public officers and Government employees should be attachable like those of ordinary citizens." He recalled the fact that three times in the late Parliament bills with this object in view had been introduced and defeated. The first was objected to as being too short and not providing machinery for its enforcement, and the last one was considered too cumbersome. The present resolution was proposed as a mild and simple middle course. Was it right that a privileged clause should be maintained in Canada? There could be but one answer to the question. We were not living in a middle age, but in a democratic country where all citizens were supposed to possess equal rights. Members of Parliament, Senators and Ministers of the Crown were not

Cal., has been filed for probate. It disposes of a fortune of \$2,000,000. The trustees part of which is left to the children of the testator. A peculiar provision is inserted relative to the conduct of the trustees, who are not required to give bonds. The requirement provides:—"In case either of the trustees here- by appointed shall become addicted to the use of intoxicating liquors or shall ever become intoxicated, or use or take opiates, whether morphine or chloral or any other drug of like or similar effects, or shall gamble in stocks, or shall use or trade in commodities on margins, such conduct or acts herebefore enumerated shall be sufficient cause for his removal as trustee under this will."

A MODEL WILL.

From time to time we meet with a Catholic Will that deserves special attention on account of its provisions. Mr. J. B. Mueller, of Detroit, who recently died, disposed of his property in a manner that deserves the careful attention of every wealthy Catholic. These are the provisions of that Will, and they are as follows:—"I bequeath to my houses at 110 and 114 Sixteenth street to the Congregation of St. Boniface Church, the proceeds to be used for beautifying the Church edifice, and for writing material for the poor, parochial school children."

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OBITUARY.

MR. WILLIAM McDONNELL. — The sad death of Mr. William McDonnell, the well known hay and grain merchant, and one of the most prominent young Irish Catholic business men of Montreal, created a widespread feeling of sorrow in commercial circles when the announcement was made on Monday last. Mr. McDonnell was instantly killed, by falling from a ladder. He had been on the roof of one of his hay sheds on Dalhousie street, where some men were cleaning off the snow, and was coming down, when the ladder slipped, and he fell to the sidewalk, a distance of about twelve feet. He struck on his head and died instantly. His skull being fractured. His brother, James McDonnell, and his brother-in-law, Dr. M. Kannon, who were near when the accident happened, picked him up and carried him into the office, and telephoned for Dr. E. J. Kennedy and the ambulance of the Royal Victoria Hospital. They also sent to St. Ann's convent for a priest, and the Rev. Father Fortier came. Shortly after the arrival of the priest and doctor, death took place.

AGAINST INTemperance.

The will of the late John M. Williams, once a resident of Chicago and Evanston, but whose later years were spent in Mountainview,

Cal., has been filed for probate. It disposes of a fortune of \$2,000,000. The trustees part of which is left to the children of the testator. A peculiar provision is inserted relative to the conduct of the trustees, who are not required to give bonds. The requirement provides:—"In case either of the trustees here- by appointed shall become addicted to the use of intoxicating liquors or shall ever become intoxicated, or use or take opiates, whether morphine or chloral or any other drug of like or similar effects, or shall gamble in stocks, or shall use or trade in commodities on margins, such conduct or acts herebefore enumerated shall be sufficient cause for his removal as trustee under this will."

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ABOUT MILLIONAIRES.

A London despatch, of the 26th March, says:—"Letters addressed to J. Pierpont Morgan, threatening him with assassination are in the hands of the police authorities at Scotland Yard. Mr. Morgan is expected here next week, and arrangements have been made to guard him closely. The authorities have sent the original letters to New York, at the request of the New York police, who refuse to say anything about them, except that they are anonymous and apparently based upon belief that the gigantic financial operations with which Mr. Morgan's name has been identified during the last few months threaten the ruin of British trade and starvation for the British workman. "It is said that the original warning to the London police came in the form of a request from New York that they look after Mr. Morgan's safety when he arrives here." As far as we know, and as far as we believe, this is merely a sensation-starting piece of journalism. The press of the world is getting tired of killing the Pope and hatching plots against the Czar of Russia. The novelty of these sensational announcements has quite worn off. But it is something new to have an American millionaire threatened by unknown people.

THE SULTAN'S TROUBLES.

Advices received in London, Eng., from Constantinople are to the effect that affairs are rapidly reaching a dangerous pass there. Turkish finances are in great confusion. All Government salaries are from six to eight months in arrears. Upwards of 1,000,000 Turkish pounds are due for war material, while the military expenditure is daily increasing. In order to cope with the rebellion in the province of Yemen, in southern Arabia, and the possible rising in Macedonia.

MARCUS DALY, THE COPPER KING.

The following sketch of the late Marcus Daly, the "Copper King," from the pen of C. P. Connolly of Butte, Montana, which was published in the "Sunday Call," of Newark, N.J., recently, is worthy of a careful perusal. To those of a reflective turn of mind it will afford an interesting study of what success in industrial and financial affairs costs.

Mr. Connolly says: Mr. Daly was one of the most remarkable men this country has produced. Not academic or learned in the sense that we accept these terms, yet he acted upon lines and arrived at conclusions that were the embodiment of exact science. He followed no rules; he ignored all precedents. He had no prototype or predecessor, and he will have no successor. His genius had been of the schools and followed the theories of learned scientists. Had he been of the schools and followed the schools he would not have been the commanding genius he was. "If you want to become successful beyond question," said a successful business man to me once, "strike a line that nobody else has struck. True genius tramples upon the rules and limitations that other men implicitly obey. I once heard John B. Gough, who spoke good, eloquent English, say that if he were to be hung for it he could not, and never could, parse the simplest English sentence. There is an old idea, which like most old ideas, is a good one, that correct spelling is an evidence of inferior mind. Let me implore you," said United States Senator Sanders, of Montana, in the celebrated Montana capital fight, "do not send out public speakers who use correct English, if you want to win; there is universal prejudice native to them." No man of Daly's native ability, force of character and brains would have started out in life by becoming a mining engineer according to the school. He would have smashed the whole curriculum, and might have smashed the professors and their theories in the bargain. As the Englishman said of Webster, "This was a steam engine in boots. In fact, but a few more discoveries have changed completely the theories of the geologists and mineralogists. The old editions of celebrated works on these subjects have been revamped and new ones issued from the press to meet the new theories and conditions which have astonished the mining world and which are due to Daly's determination and confidence in his own ideas.

Marcus Daly discovered and developed the greatest body of copper ore in the world. He did this on the eve of the copper supply of the world, and while the world was astonished the world in the quarter of a century. Had it not been for Marcus Daly, the march of the world's progress would have halted half way. In the industrial world just now copper is king. Its use is indispensable. It is electricity what water is to steam. Electricity is responsible for the splendid growth of cities, for the suburban homes which have made life in the cities worth living, for the telephone and the electric light and all those myriad improvements which made the story of Aladdin's lamp seem like a prophecy. The mines which Marcus Daly discovered, and which he alone discovered and developed, produce to-day more than half the copper supply of the world. When others were looking for silver he put his faith in copper. Without the supply of which he gave to the world copper would have doubled in price with the increased demand, and while the world, perhaps, would have demanded his improvements, the world would have paid vastly more for them but for Marcus Daly. While Montana is preparing to erect monuments and general halls to him, the world at large ought not to forget that like all geniuses, Daly devoted his life for the benefit of others. Unlike most geniuses, he had enormous wealth thrust upon him, and felt its power; but for twenty years, during which time he might have retired in ease and comfort, he worked like a querronever saw him at a theatre or entertainment; he rarely felt the comfort of his own fireside, though no man was happier or truer in his domestic relations. Politics and horses were his only diversions; yet he never attended a political convention but twice in his life, and then only as a spectator; he never saw his famous horses win their victories, simply because he had not time. A member of his household once begged him to draw out of politics. It was after a particularly vitriolic attack from one of the opposition papers. He replied that politics was a good deal like the highway business—every man had to carry a gun to protect himself; that he didn't want to be in politics, but had to in order to protect his own interests. His family spoke of the constant newspaper attacks that were made on him. "What do they say about me?" inquired Daly. "Well, said Daly, just let any other man in Montana take my place and see what they'll say of him." This was true. The papers that were most bitter against him in politics often spoke most kindly of him personally. "Why, they call me a boss," he said once to me. "If they only knew how little I have to say, and how I am bossed by those who are said to do my bidding!" A year before he died he attended in his own great hotel in Anaconda a banquet given in honor of the tenth anniversary of the "Standard," his pet newspaper. He sat in one corner of the room, dressed in a plain business suit, the most modest figure at the banquet board. Two days after I met him in Butte, inquiring for his health, he replied that he had caught

a heavy cold at the banquet — that he had to sit near an open window all night. "Quoer," I said, "that a man like you that owns the whole works and foots the bills should not sit where he pleases." "Well," he replied, half-jokingly, half-seriously, "that's the way with me. I have to do just as they tell me. The bell boys can beat me. I can't boss banquet any more than I can boss you politicians."

HOME FOR POOR ORPHAN EMIGRANTS.

The Misses Brennan who have charge of St. Vincent's Home, St. Thomas street, of this city, are doing a commendable work in providing a home and refuge for poor orphan emigrant girls, ranging from the ages of 14 to 20 years. It is not only a home in the true sense of the word for these orphans, but during their stay in the institution the girls are all taught or retrained in the essential requirements of life, and become respectable members of society. The home is conducted and carried on by the ladies entirely at their own expense, receiving no aid from any public or private source. However, notwithstanding all this, their work of charity and benevolence is worthy of the commendation of the public, and its sympathy and financial support, and this irrespective of creed or nationality, as it is indeed a home for all poor orphan girls, in the true sense of the word. The Misses Brennan, by their charitable work and efforts, have been the means of providing places and situations in many families of this city. For these orphans. And an invitation is extended to all who feel a sincere interest in such a benevolent work to visit the St. Vincent's Home and see for themselves what is being done for the bettering of the unfortunate so thrown upon the world.—Communicated.

THE OLD STORY.

Whatever else comes and goes, one thing remains, and that is the interest which men and women feel in the affairs of other men and women, so long as these objects of interest can be of any profit to the interested. Yesterday an old gentleman was buried, his funeral services attracting a very few of his fellow-citizens. Had he died 20 years ago, when he was a millionaire, the largest church in the city could not have held his sorrowing friends. Twenty-five years ago he was the wit and life of the stock exchange, his sayings were current gossip, his advice was sought and followed, his companionship was a cheer, a delight. He lost his fortune, and little by little sank from the general eye until, during the past years, he has been referred to as "poor old Blank."—Boston Globe.

ALARM CLOCK KILLED HER.

The sounding of an alarm clock caused the death of Miss Marie Hartman, of Elmira, N.Y., at Paradise, Mercer County, a few days ago. Miss Hartman was sleeping with Mrs. T. B. Curtis, a friend, at 5 a.m. the alarm clock at the head of the bed went off. Miss Hartman sprang up, shrieked and then fell back gasping for breath. Mrs. Curtis asked her if she was frightened, and she answered feebly, "Yes." She then fainted away. A physician was summoned, but the woman died within five minutes. Her death was due to heart disease, caused by fright.

DONE HIS BEST.

"Your constituents are getting annoyed with you," said the faithful adviser. "For what reason?" inquired Senator Sorghum. "They say you haven't done a thing to discourage the trusts that are becoming so rich and arrogant." "You go back and tell my constituents they wrong me. Tell them that whenever I have come in contact with a trust I have done all in my power to take some of its money away from it."—Washington Star.

AN IRISH CENTENARIAN.

John Tubbert, the oldest resident of Syracuse, celebrated his one hundred and second birthday with his family on St. Patrick's Day. He was born in County Waterford, Ireland, March 16, 1799. He has never ridden on a trolley car, worn an overcoat or over shoes, or carried an umbrella. He has used tobacco all his life, but never drank.

A SAD END.

The danger of leading the life of a recluse is sadly illustrated by the following paragraph:—Allen Hale Sexton, who had lived the life of a wealthy recluse, because of that fact died without attention when suddenly stricken down in his luxurious bachelor apartments. He was alone, as he had been habitually, and he was stricken so suddenly that he was unable to get to the bell or to call help. Attention might have saved his life, but the recluse's apartments were not visited, and he died without any person knowing. For the same reason that was at the bottom of his death, he was unable to get to the bell or to call help. Among the rich furnishings of the recluse's apartments. Then it was only by chance that the body was found.

Like a morning dream life becomes more and more bright the longer we live, and the reason of everything appears more clear. What has puzzled us before seems less mysterious, and the crowded paths look straighter as we approach the end.

Religion is simply the way home to the Father.

AN ANSWERED PRAYER.

Mr. Jennings had passed his threescore and ten, and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped off his break-down as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He almost resented the fact that the church and the community could get on so well without him; and it seemed hard that his manly vigor, carried so finely into old age, should waste in unfruitful idleness, with nothing to look forward to but final helplessness and death.

"I stay at home and pray," he said, "but I can do nothing to answer my own prayers. I can't get out to meeting, and I have little chance to influence any one for good. The world has gone on while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship, and daily praying for the Lord's work, which was going on without them.

One morning the two old saints finished their breakfast, and then, according to their custom, to thank God for their blessings, to ask His guidance and care for the growing-up and scattered family, and His benediction on the work which others were doing, and in which they no longer had a share.

While they were on their knees, a ladder rose against the open window, and a man began to ascend. The old couple were a little deaf, and prayed on. The carpenter, who had come to repair the roof of the bay window, ascended two rounds and stopped. He stood for a minute, at least, undecided whether to go up or down or stay where he was; then he descended quietly and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a sheet one, and its tones still came to him. He recalled the words which he had heard on the ladder, and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired old couple, now dead, who never failed while they lived, to pray to God for an absent son.

He remounted the ladder, at length, but the accents of the prayer rose and fell in his ears with the tapping of the hammer, and when Mr. Jennings came out and leaned on his staff and inquired about the repairs which the roof needed, the carpenter felt as if he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings' door-bell rang, and a man entered and said: "I am the carpenter who repaired your roof last spring. I had godly parents, but I entered the army and led a hard life. I had not been to church nor heard a prayer for years. I heard your prayer when I put up the ladder. For eight months, by the help of God, I have lived a new life." Then Mr. and Mrs. Jennings knelt down again, and thanked God for an unexpected answer to their prayer.

Sincere goodness is never "out of work." Its employer finds triumphs and trophies for it in retirement and rest as well as in strenuous activity. —San Francisco Monitor.

Religion and life are one, or neither is anything. Religion is no way of life, no show of life, no observance of any sort. It is neither the food nor the medicine of being. It is life essential.

To call things by their right names and to know their right value is half the science of life. Their true names are the names God calls them by, their true value is the value He sets upon them.

Province of Quebec, District of Montreal, SUPERIOR COURT. No. 2990. Dame Florence Gagnon has this day instituted an action in separation as to property against her husband, Leon Girard, merchant, of the City and District of Montreal. Montreal, 16th March, 1901. BEAUDIN, CARDINAL, LOHANGER & ST. GERMAIN.

One Dollar advertisement with text: "If you will send us ONE DOLLAR we will send the 'True Witness' for one year to any part of Canada (outside the city), the United States or Newfoundland. ...OUR REQUEST... Every friend of the True Witness can do something to assist us; all have a few friends or neighbors they might easily approach and who would subscribe if asked to do so. One Dollar"



PUBLIC SCHOOL BOARDS OPPOSED TO CATHOLIC TEACHERS.

By JAMES CONNOLLY, in DONAHOE'S MAGAZINE.

Rev. M. P. Dowling, S.J., President of Creighton University, writing in the January Donahoe's, advanced a strong and convincing argument for equal rights and privileges for all graduates seeking positions as teachers in the public schools.

Here on the Pacific coast there are phases of the school question that seem not to have come to light east of the Rocky Mountains.

The best possible education to be had for their children is probably the highest aim and chief concern of the American people, for on this they can depend for their future.

We, of course, believe that all true education must have a religious foundation, and that the truth that makes us free must be interlarded with the structure from the ground up.

M. W. Pepper had taught school for about ten years in San Diego County. He had been principal of one of the city schools for five consecutive years, and when a reorganizing A.P.A. was appointed in his place, there was a petition signed by the parents of every scholar attending that school for the reinstatement of Mr. Pepper.

There was no fault to be found with Mr. Pepper other than that he was a Catholic. He is a graduate of the Wisconsin State University. He has a teacher's life certificate from the California State Board of Public Instruction, and one from the State Normal School. He had been admitted to practice law in the supreme courts of Wisconsin and California.

After some months he was appointed principal of the new Coronado High School, over which the San Diego Board had no control. But at the end of his first term the County Board of Education, of which Herr Wagner was president, trumped up some trifling technicality against him for the purpose of preventing his reappointment.

Wagner failed to get himself re-elected, and after a brief attempt and pitiable failure at reviving a local newspaper, went north. After many months of pretty adroit experiment and wire-pulling he finally succeeded in getting his "Western Journal of Education" adopted as official organ of the State Board of Public Instruction.

It is, of course, to be regretted that, in order to reveal something of the true character of the men who have been exploiting this un-American boycott of Catholic teachers, one is obliged to write such facts. Nor am I to be misunderstood as meaning that such men comprise any great number of the people of the State.

criminate against an applicant for a teacher's position in the public schools on account of his or her religion than on account of the color of the hair or the style of the necktie. But it is with the men as they are that we have to deal, not as they ought to be.

Nearly all Catholic parents of means sufficient to enable them to send their children to convent and parochial schools seem to think that they are thus fulfilling their civic and religious duties. But what about the great majority of children of Catholic parents too poor to afford this? It is among such children, who are the principal objects of the Association to maintain this healthy state of things, which is a marked improvement on the past.

Some say that the greater part of the prejudice against Catholic teachers comes from the Catholics, so many of them sending their children to private schools. But there can hardly be much truth in this, as we hear nothing of prejudice or discrimination against American Lutherans, who have 4,000 members in the county schools.

Coming up from the schools to the State University at Berkeley, California, half an hour's ride of the western metropolis, with more than half its population Catholic, we find things no better. If space permitted I would here quote the inimitable words of Rev. Father York.

The same is practically true of the great private Leland Stanford, Jr., University, to which a Catholic lady, about two years ago, gave something like five millions of dollars. In both these institutions, from base to dome, a distinct anti-Catholic atmosphere is respired.

Confronted with such obstacles on every hand the outlook for the young Catholic student, eager to become a teacher in the public schools, is not very bright. Even this will not deter or impede the ardent enthusiasts in the pursuit of their chosen work, and is it not to such enthusiasts that the world owes its ever forward course toward the realization of the higher ideals of men.

CATHOLIC ORGANIZATION IN BELFAST.

His Lordship Bishop Henry of the diocese of Down and Connor has always been an enthusiastic advocate of the cause of Catholic unity. Recently he issued a letter which was read in all the parish churches of Belfast, in which he dwells upon the great work which has been done by the Catholic association of that city.

One of the great events of each week in Rome during Lent, is the sermon preached every Friday by the Apostolic preacher, Father Paul of Pieve di Couteone, of the Minor Capuchins. On these occasions the Throne-Room, draped with hangings of sombre violet damask, presents a most striking appearance.

demonstrate with increasing force the necessity and importance of union and co-operation among Catholics, rich and poor, for the advancement of their material and spiritual interests. In this city, through the efforts of the Catholic Association and the gratifying union between the priests and the good Catholic people of Belfast—a union which it is to be hoped no sinister influences will ever be able to impair—the voice of Catholic representation is heard and their influence exerted in behalf of justice and fair play at nearly all the public boards.

It is my desire to see the Catholic Association doing everything in its power to ameliorate the lot of the toiling masses in the foundries, mills, and factories, and at the docks. In improved methods of education, in the acquisition of habits of thrift, above all in the practice of the virtues of Catholicism, lies the hope of improving the moral, domestic, and social condition of the working classes.

A LIBEL NAILED.—In Rome the anti-clericals do not always have their own way—especially when they undertake to run down priests from the British Isles. The recent case of the Masonic paper, "La Patria," is an illustration. That journal, edited by Federico Fabbrì, one of the fiercest enemies of religion and of truth, published a sensational article on the 8th of February last, entitled "The Black Scandal," purporting to be a revelation of scandal in connection with the now dissolved convent of St. Benedice, and openly accusing Mr. James Campbell, formerly rector of the Scots College, and afterwards chaplain in the above-mentioned convent, of participation in these scandals.

CATARRH. Catarrh is an inflammation of any of the mucous membranes of the body. It is marked by the usual signs of inflammation and, as the word implies,—being derived from a Greek word meaning to flow down,—by a more or less profuse discharge. Catarrh may be acute or chronic, and the latter, as will be explained later, may be either atrophic or hypertrophic.

NOTES FROM ROME.

THE POPE'S CEASELESS LENT.—It has often been remarked that the aged Pontiff, Leo XIII., almost invariably adheres to every rule and regulation that the Church prescribes for the Lenten fast and abstinence, and it would seem that he could not well change his diet without endangering his health.

PREACHING TO THE POPE.—One of the great events of each week in Rome during Lent, is the sermon preached every Friday by the Apostolic preacher, Father Paul of Pieve di Couteone, of the Minor Capuchins. On these occasions the Throne-Room, draped with hangings of sombre violet damask, presents a most striking appearance.

the other places being taken by patriarchs, archbishops, bishops, heads of religious orders, prelates of the Pontifical Court, etc., in hierarchical order, all the members of the Papal household, from the Prefect of the Palace down to the "bussolante," being also present in their varied and gorgeous uniforms and robes, forming a dazzling ensemble which contrasts strangely with the humble sackcloth of the man whose voice all this imposing assemblage awaits in reverent silence.

most obvious symptoms are swelling of the membrane, which may be so great as to close the nostrils completely, and a profuse discharge. When acute catarrh attacks the pharynx or larynx we have a sore throat, and if the inflammation extends still farther we have bronchitis. In the latter case the most evident sign is a cough, due either to the presence of a mucous discharge, or to irritation caused by the air passing through the inflamed bronchial tubes.

In young children the inflammation in the larynx causes much swelling, and this gives rise to the difficult breathing and hoarse voice which characterize one form of croup. If catarrh attacks the stomach it causes severe indigestion, and when the intestinal mucous membrane is affected the most prominent symptom is diarrhoea. Conjunctivitis and acute inflammation of the ear are the expressions of catarrh of the eye and of the drum of the ear.

In chronic catarrh the process is less active; there is usually little or no pain, but the discharge is profuse and thick. In hypertrophic catarrh the mucous membrane becomes permanently thickened, but in atrophic catarrh it is thinned. Atrophic catarrh is not really an inflammation, but rather the result of a previous inflammation which has destroyed the mucous membrane, leaving in its place merely a thin skin, covering the surface, but answering none of the purposes of a mucous membrane.

A catarrh may be caused by anything that acts as an irritant to the mucous membrane—dust, sulphurous, ammoniacal or other strong fumes, undue dryness of the atmosphere, and so forth, in the case of the air-passages or eyes; indigestible food, alcohol, and so forth, in the case of stomach or intestines.

Often the inflammation is due to the action of microbes, which are probably always present, but can work harm only when the soil has been prepared for them by mechanical injury, or by congestion caused by a chilling of some portion of the surface of the body.

W. GBO. KENNEDY, Dentist, No. 758 PALACE STREET, Two Doors West of Beaver Hall Hill.

Advertisement for Surprise Soap, featuring an illustration of a man carrying a large box labeled 'SURPRISE SOAP'.

Advertisement for Thomas Liggett, featuring the text 'THOMAS LIGGETT Will Move to New Premises, 2474-2476 St. Catherine Street, IN A WEEK.' and 'Removal Discounts and Terms will hold good next week.'

Advertisement for The Co-operative Funeral Expense Society, featuring the text 'THE CO-OPERATIVE FUNERAL EXPENSE SOCIETY 1756 St. Catherine Street. The Only Society Incorporated and Offering Solid Guaranteed CAPITAL, - \$30,000.'

Advertisement for W. A. Wayland, featuring the text 'W. A. WAYLAND, GENERAL MANAGER, Bell Tel., East 1235, Monro. Tel., 563.'

HIS We were sitting... "Yes," said the... "I was sitting here... "You'll get a do... death, too, probab... to work?"



# HIS MAGIC KEY.

BY LAURA E. RICHARDS.

We were sitting in the office of the ironmaster. "Yes," said the ironmaster, "first honesty, and then pluck—those are the things needful. Speaking of pluck—" He stopped to answer the summons of the telephone. "Yes," and "No," by turns for five minutes and then resumed: "Speaking of pluck, as you were doing just now, reminds me of a story, the beginning and end of which is that one word."

We settled ourselves in our chairs. "I was sitting here in this very chair," the ironmaster began, "one day about seven years ago, or may be eight. Time goes so fast. I hardly try to keep count of it in these days. At any rate, here I was sitting, reading the newspaper, when there came a knock at the door. 'Come in!' I said; and in walked a stranger. He was a young man about twenty-five years old, dressed like a gentleman, though his clothes had seen a good deal of service. Tall, with his head held up, and gray eyes that met mine fair and square.

"Always look first at a man's eyes, my boy! If he looks you in the eye, he is worth trying. If his eyes shift about here and there, as if they didn't know where to look, or were afraid of seeing something they didn't like—have nothing to do with him! That's my experience!

"Well this young man came to my desk, and spoke without waiting for me; yet it was no want of manners for his manners were good.

"'Good morning, sir!' he said; and his voice had a clear ring to it that I liked. 'I want work. Can you give me any?'

"I shook my head, I never took strangers in that way, and I don't recommend the practice at any time.

"'No, sir!' I said. 'We have no work here. Sorry I can't accommodate you.' I took up my paper again, and looked to see him go out without more words; but he stood still. 'I must have work,' he said. 'I would try to give satisfaction, sir, and tell you I must have it!'

"He spoke as if I had the work in my coat pocket, and as if he was determined to get it from me at any cost, yet perfectly respectful, you understand, with nothing I could take hold of and get angry about.

"'My good sir,' I said, putting the paper down, 'there is no vacancy in the place. If you will give me your name and your references I will make a note of them, and some day when we do have a job to dispose of, I will remember you. That is the best I can do for you to-day.'

"The young man shook his head. 'That won't do!' he said. 'Think again, sir. Surely, in this great place there must be something a strong, willing man can do. It is useless to talk of waiting till a vacancy occurs. I must have work now, to-day! It is absolutely necessary!'

"It was on the tip of my tongue to tell him that it was absolutely necessary for him to leave that office and shut the door after him; but I looked at him again and didn't say it.

"I saw that he was telling the truth and that he must have work. It wasn't that he looked shabby, or that there was any suspicion of whining or snivelling about him. If there had been, out he would have come in pretty quick time. But there was a look in his eyes—well, I hardly know how to describe it, but the man was desperate, and had some reason for being so.

"What kind of work do you want?" I said, putting down the paper again.

"Any kind."

"You mean that?"

"I do. Anything that will put bread in the mouths of—' he choked a little and stopped. Then, 'I came from Canada two days ago, with my wife and three children, and was robbed in the train of my wallet. I have not a penny!'

"Come with me!" I said. And he followed me out of the works. His story might be true, or it might not, but I had thought of a way to test the metal of which he was made.

"The Stark Mill, in which I had some interest, had been partly burned a few days before, and I had a gang at work clearing away the rubbish. A dirty job it was; the men were up to their waists half the time in mud and water, and the whole place was a muddle of rusty iron and burnt timbers and what not—looked like the end of the world, and the wrong end at that.

"The gang I had on were mostly Italians—it was too hot for work for Yankee to touch, and the Irish were shy of it. They were little, dark, monkey-looking in their uncouthly gibberish. I glanced from them to my gentleman, with his clear, white skin, and hands which showed that, whatever trade he had worked at, clearing away wreckage hadn't been part of it—though he looked like one who might have taken a good deal of exercise in athletic sports.

"Here is a job! I said. 'The only one I know of. How do you like it?'

"Well enough," he said, as cool as possible.

"You'll get a dollar and a half a day," I told him. "You'll get your death, too, probably. When will you go to work?"

"In an hour," he said. Well, off he went, and I hardly expected to see him again. But before the hour was out, he was back again, in a flannel undershirt, and a pair of old trousers. He took his pickaxe, and down he went into that hole as if it was an evening party, sir.

"Well, I went back to the office. I couldn't be hanging round watching the men, or the boss would have been making trouble; but my new hand stayed on my mind somehow, and I strolled round by the wreck two or three times in the afternoon, making some errand, you understand, in that direction.

"That man was working, sir, like a—like a horse, the Italians are good workers, none better, as a rule—but his pick went in and out three times for their twice, and there was no chattering in his corner of the hole. He had little breath to talk, if he had wanted to, for though he was muscular fellow, you could see with half an eye that he had never done such work in his life before.

"The sweat poured down his face like rain, but he never stopped, never loomed up, or knew that I or any one else was near—just plodded away, swinging that pick as if there were nothing else in the world.

"That's pluck!" said I to myself. "If he doesn't die he'll do!"

"For all that, I thought he would give out after the first day—didn't think his strength would last. When he came in for his pay at night, he was shaky and pretty tired-looking; but he said never a word; just took his pay with the rest, and thanked me, and went off.

"The next morning I was very busy, and although I thought of my gentleman once or twice, I didn't manage to get down to the wreck till noon, soon after the whistle had blown for knocking off work.

"When I got there, I saw the Italian lying round on the ground or squatting on the fence, eating their black bread and sausage, and chattering away as usual; but no sight of my gentleman in the flannel shirt.

"'Oh!' said I to myself. 'One day was enough for him, was it? And I thought it would have been enough for me, too. When you are not used to the swing of a pick, the way it taken you in the back is something beyond belief. I turned to come back, and lo! there he was, sitting up in a corner by himself, all crouched up, with a great hunch of bread in one hand and a book in the other.

"I strolled up behind him and looked over his shoulder at the book. It was an Italian grammar, sir!

"My shadow falling on the book startled him and he looked up. I startled him and he looked up. I loomed as I felt, for he smiled, and said, 'I couldn't afford to lose such an opportunity! The boss is very friendly, and I have learned several phrases. Buon giorno, signore!'

"Are you a schoolmaster?" I asked, and working down in that key.

"No," he said, quietly. "I am a bookkeeper. It is a great advantage for a bookkeeper to be able to read and answer foreign letters, and although I have some knowledge of French, it has never come into my way to hear Italian spoken. So now is my chance. I got this grammar for fifteen cents," he added, turning it over, with a smile—the book was pretty ragged and one cover was gone—and I am getting on pretty well."

"Why in the name of everything foolish didn't you apply for a position as bookkeeper?" I asked, "instead of this kind of thing?"

"Nobody will take a bookkeeper without references. I couldn't think much of a firm that did, I suppose, he said, flushing a little. "My references were in my wallet that was stolen, and it will be a week and more before I get new ones, as my native town is off the main lines, and I don't take a good while to get there. I've always been fond of open air and exercise, he added, with a quizzical look at the hole where he had been digging, "and now I am getting lots of it."

"Back stiff?" I suggested.

"Set! I'll manage, though—of—"

## BLOOD

We live by our blood, and on it. We thrive or starve, as our blood is rich or poor. There is nothing else to live on or by.

When strength is full and spirits high, we are being refreshed, bone muscle and brain in body and mind, with continual flow of rich blood.

This is health.

When weak, in low spirits, no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

Back of the blood, is food to keep the blood rich. When it fails, take Scott's emulsion of cod-liver oil. It sets the whole body going again—man, woman and child.

We'll send you a little try, if you like. SCOTT & BOWNE, Toronto, Canada.

It had been worse after a day's rowing—and this is just as good bread as any other," and he took a bite out of his lunch, and looked at his book, as much as to say he had talked enough, and wanted to be back at his grammar.

"I walked off, and didn't see him again till he came for his pay in the evening, shaky again, but smiling as if he had had an excursion down the harbor. So it went on till the fourth day. Every day I looked to see him give out, but his pluck kept him up, and it's my belief he would have worked in that hole and got stronger and stronger—if something hadn't turned up.

"The fourth day I was sitting in the office, when the door opened and in came Green, from the boiler works over the way. 'Morning,' he said. 'Do you know of a bookkeeper? Our poor fellow, who's been sick for so long, died yesterday. I have to think about getting another.'

"I shook my head, but an idea came to me.

"Will you take a man on trial?"

"What kind of man?" asked Green.

"Well, I hardly know," said I. 'I think he's a pretty good kind, but I've only known him four days. I can answer for his power of work,' and I told the man's story.

"Green went out with me, saw the young fellow, liked his looks, and engaged him on the spot. He finished his day's work, came out of his hole in the mid, shook hands with me, and the next day found a home for the rest of his life.

"That is seven or eight years ago, and he has been at the boiler works ever since. If he's not to be made a partner soon, I've been misinformed about his success in life. I told him my head when we were talking about pluck just now. That man, sir, had the real article, and when a man has the real article, and is honest to boot, don't talk to me about his such extensive precautions as those of the moth worms. I've told you in your new venture, and let your watchword be—'Pluck!'

## HOUSEHOLD NOTES.

NOW PRESERVE FURS.—At this time of year, when muffs and tippets and other fur goods of the winter are considered for rest for the summer months, the use of a little precaution in their packing may result in untold saving.

While it is true that most insects have strong antipathy to tobacco, camphor and certain other substances with a strong smell, nevertheless such precautions often prove ineffectual in some degree. Just why it is that in some instances in which fur articles are thoroughly sprinkled with snuff, tobacco leaves or camphor the moth is still found in the article when again taken out for use, while in other cases these simple precautions prove most effective is a question which furriers have been unable to answer.

The fur dealers, however, realize that it is a fact, and do not use any substance of the kind, but depend on such extensive precautions as frequent whipping with rattans.

In most of the fur shops and stores the large fur skins are packed away in large square pine boxes in March, and once in two or three weeks taken out and beaten with sticks, by which method the moth worms are brought out and fall to the ground.

Smaller and finer articles, like muffs and tippets, are wrapped in newspapers and laid in bandboxes, often with another newspaper placed over the box, and shut in by the cover. Every two or three coverings they are all taken out, whipped and replaced in a different position. They are turned with the "other" end or "other" side up, to prevent matting down the fur.

Sometimes the corner of the bandbox is further secured by pasting the paper tightly around it, but even then it must be often opened.

Of course, it is unnecessary for the private individual with her one or two or half a dozen fur garments to undertake such extensive precautions as those of the furrier with his store full of perishable fur goods. Nevertheless, the method he has adopted to prevent the destruction of his furs is undoubtedly the best, and, in a somewhat modified form, can be followed by the individual in preference to the old time method of camphor and tobacco, which leaves the garment with such a strong smell when again taken out for use.

The danger begins in March and the way against the moth should now be taken up in earnest.

SLEEPLESS NIGHTS.—Sleeplessness is generally due not to physical strain, but to mental overwork and worry.

The best cure for insomnia is exercise in the open air. When you find that you can't sleep, get up at once, dress and go for a walk. It will be much better than to lie in bed and keep tossing about.

When you get back from your tramp the bed will feel good, and sleep will come quickly to your tired body and brain.

Don't walk along, however, in a livery, half-hearted fashion. Go at a brisk, half trot. Expand your chest, stretch your legs, breathe steadily and get your blood purified by the exercise of your whole body.

And don't think about the things that have worried you during the day. Try to give your mind some new food.

THE FEATHER BED.—The feather bed, so long banished to the attic, as an unsanitary relic of years long gone by, says the "Home Journal and News," is said to be coming into favor again, so housekeepers whose ticks filled with feathers have not been disturbed by the recent craze for sofa pillows may send them to be steamed and cleaned, to be kept in readiness for the

use of aged people whose blood is readily chilled and for persons suffering from rheumatism and neuralgia.

ABOUT COLDS.—This is the dangerous time of the year for contracting colds. A contemporary thus dwells upon a method of treatment in such cases:—

There is one other essential point to be remembered by those who would escape colds as well as drugs, the free circulation of the blood, much impurity is thrown off through the pores. It is therefore important when the presence of a cold indicates some impurity in the blood that the clothes worn next the skin should be changed frequently to prevent reabsorption to the skin. Of course, clothing worn during the day should never be worn at night. Since it is impossible to take a cold unless the system is in a condition for it, it follows that whatever tones up the system and builds up a well nourished body is unfriendly to colds at large. The use of cold water as a preventive has many converts and followers. The treatment consists in a thorough rubbing with a brush before the morning bath and in sipping a quart of cold water night and morning. The cold water taken in this way simply washes the stomach, carrying off the injurious acids. After this the next step is to induce circulation. This is done by means of the vigorous carrying, which brings the blood to the surface to resist external chill and opens the pores to allow impurities to escape. The brush used should be stiff enough to accomplish its work. In fact, a regular horse brush is recommended, used gently at first and until the sensitive skin becomes toned up to the pitch of endurance.

## SUFFERING WOMEN.

### A Message of Hope to the Weak and Depressed.

A Grateful Woman Tells of Her Release From the Agonies That Afflict Her Sex, After Three Doctors Had Failed to Help Her.

The amount of suffering borne by women throughout the country can never be estimated. Silently, almost hopelessly, they endure from day to day afflictions that can only fall to the lot of women. The following story of the suffering and release of Mrs. Charles Hoag, of Southampton, N.S., ought to bring hope and health and happiness to one suffering from Hoag's pain.

"For nine out of the thirty-two years of my life I have suffered as no woman, unless she has been similarly afflicted, can imagine I could suffer and yet have lived. Three years out of four I would be unable to move about and, indeed, at no time was really fit to attend to my household duties. I consulted physicians—three of the most skillful doctors in the county of Cumberland at different times had charge of my case. They agreed on their diagnosis, but the treatment varied; and while at times I would experience some relief, at no time was there any hope given me of a permanent cure.

Many a time when I went to bed I would have been glad if death had come before morning. I never had much faith in proprietary medicines, but at one time I took a half dozen bottles of a blood-making compound that was highly recommended. This, like everything else, failed to help me. There seemed to be not a particle of blood in my body. My face was absolutely colorless, and my appetite almost entirely deserted me. I often saw in the newspaper letters testifying to the merits of Dr. Williams' Pink Pills determined to try them. I had not taken two boxes before I began to feel better, and an agreeable surprise I kept on taking the pills, all the time feeling new blood in my veins, activity returning to my limbs, and the feeling of depression gradually wearing away. To many women it may seem incredible that the mere making of new blood in my veins could restore to a healthy condition misplaced internal organs, but this has been my happy experience. My pains have all left me, and I am now as healthy a woman as there is in the place. This health owe to Dr. Williams' Pink Pills, which have rescued me from a life of suffering, if not from the grave."

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. These pills are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of druggists, or direct by mail from Dr. Williams' Medicine Company, Brookville, Ont.

## HINTS TO BOYS AND GIRLS.

"Why didn't you keep that boy?" asked one merchant of another, referring to a boy who had applied for a position in his office.

"I tried him, but he wrote all morning with a hair on his pen. I don't want a boy who hasn't sufficient gumption to remove a hair from a pen."

"That was a very slight reason for which to condemn a lad."

"Pardon me, but I think it is a very sufficient reason. There was a

ASSOCIATION OF OUR LADY OF PITY.

Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 25 cents year. The spiritual benefits are very great. On application, each member receives gratis a Candelabra with 500 days' indulgences, also indulgences Cross.

Address, The Boys' Home, 528 Sycamore street, Cincinnati, O.

hair on the pen when he began to write, for I put it there to test him. I am satisfied that I read his character from that one thing."

"I didn't keep her because her finger nails would turn her down anywhere," said one member of a law firm to another in response to a question about a stenographer and typewriter whom he had on trial. "She was a competent person, I think, but her nails"—he shrugged his shoulders, and the subject was dropped.

"Oh, yes, she wrote a good letter," said the same man, speaking of another applicant. "There was one thing I didn't like, and that more than counterbalanced the good points in her application. I don't want a typewriter who is careless about her machine. Her letters were blurred; her machine needed cleaning. If she wasn't careful enough to clean her typewriter when writing a letter of such importance to herself, she would be sure to be slovenly in her every-day work."

"I can't stand his voice. I'd as lief hear a buzz-saw," said a man about a boy who applied for a position in his office.

"Tell that young woman we can't take her. She wears too many rings for us," said an editor-in-chief to his associate speaking of a lady who was seeking a position as sub-editor.—Exchange.

## Business Cards.

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Dealer General Household Hardware, Paints and Oils.  
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## Society Directory.

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. Quinlan, P.P. President, Wm. E. Doran; 1st Vice, P. C. Shannon; 2nd Vice, T. J. O'Neill; Treasurer, John O'Leary; Corresponding-Secretary, F. J. Curran; B.C.L.; Recording-Secretary, S. Cross, residence 55 Cathcart street.

YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April, 1874. Incorporated, Dec. 1875.—Regular monthly meeting held in its hall, 19 Dupre street, first Wednesday of every month, at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month. President, M. A. Phelan; Secretary-Treasurer, M. J. Power. All communications to be addressed to the Hall, Delegates to St. Patrick's League, W. J. Hinphy, D. Gallery, Jas. McMahon.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.—Meets in St. Patrick's Hall, 92 St. Alexander Street, on the first Sunday, at 4 p.m., and third Thursday, at 8 p.m., of each month. President, Sarah Allen; Vice-President, Statia Mack; Financial Secretary, Mary McMahon; Treasurer, Mary O'Brien; Recording Secretary, F. J. Curran; Corresponding Secretary, J. Brophy; Delegates to St. Patrick's League:—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street. Telephone, Main, 2239. Recording Secretary, Thomas Donohue, 312 Hibernian street, — to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League:—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A.O.H.—DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Ald. D. Gallery, president; T. McCarthy, vice-president; F. J. Devlin, recording secretary. 1675 Ontario street; John Hughes, financial secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1855.—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, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League: Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary; 414 St. Antoine street.

M.B.A. OF CANADA, BIANCHI 26.—(Organized, 18th November, 1883.)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers: Frank J. Curran, B.C.L.; President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY, established 1863.— Rev. Director, Rev. Father Flynn, President. D. Gallery, M.P.; Secretary, Jas. Brady, No. 97 Bleury street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killheather, T. Rogers and Andrew Cullen.

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