

Women in Convention

"New World," Chicago, at the second biennial of the Women's Catholic Congress opened on Monday, with solemn High Mass in the Cathedral, attended by delegates and members from all the courts, cathedral to its utmost

afternoon the convention in order at Steinway hall Elizabeth Rodgers, high and organizer of the appointment of the committee, its report, the delegates of the biennial and the appointment committees constituted the portion of Monday's business.

The first day's session on the 530 regular delegates 30 alternates, the officers sent a cablegram to the blessing of Pope or the convention and in undying obedience and

decided that the sessions of the protest would be held in separate meetings made the members that the would be permitted to be the delegates and alternately sworn in, and finally, they made a promise not to reveal the convention to any one in the order.

M. J. MORRISON.

Morrison, a well known in the Irish section of the treal, and partner of Mr. Quinn, K.C., will have the sympathy of his large circle in this city and in Quebec at sad bereavement caused death of his beloved wife. On during the years of life in Montreal made hosts

She was a woman of eyes of head and heart, and profound interest in all pertaining to faith and stricken down with illness prime of her career she a true Christian resignation the end. The "True Witness" its sincere sympathy to g family.—R.I.P.

DORONATION OATH.

or of the True Witness, that the day appointed of King Edward land is so near at hand no evident sign that the sentence in the oath ratifies the Catholic world is to be eliminated, but be a very Christian act Catholic to make it a point at the Holy Sacrifice on that day not only to shun of such blasphemous as also as an act of reparation to the offended Majesty of God. We pray in a special manner for the conversion of the nation, asking the indulged and Blessed Virgin Mary for all those who have at misfortune to leave her Divine Son to the high ways of conduct and uncertainty.

Jesus Christ in the Sacrament of the altar. the great Mother of God holy.

CATHOLIC.
April 21, 1902.

OF SUICIDE.

We to account for the epidemic of suicides, and by what can it be combated? Actions have been addressed specialists in Paris, most of them very interesting have been received, Augustinian."

Antipalier, a well known in the French Academy of and an expert, gives it as that education is maintained for this state of affairs.

no longer any religious educate our children to be thinkers, and, as a result, of life before they life really is. Nothing to this life. They have no fear, and they fancy through suicide can they from their petty trou- bles.

But he's done his noble mission, And his vigil here is o'er He is gone to that calm haven Where he needs to watch no more, Death to him, how sweet, how pleasant, Not a darkling shade of gloom Could it cast on his brave spirit That had hopes beyond the tomb.

JAMES WHELAN,
County Tipperary,
Ireland.

SATURDAY, APRIL 26, 1902.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

3

A VOICE FROM TIPPERARY.

Old Turnpike, Nenagh,
County Tipperary,

April, 1902.

To the Editor of "True Witness."
Dear Sir,—Through the kindness of my first cousin, Mr. James McCarty, of 30 Paris street, Montreal, I have the pleasure of perusing the columns of your valuable paper for some years past. I have read with interest and profit the beautiful articles on Catholic subjects, I read with feelings of the deepest regret of the death of the devoted and respected Pastor of St. Patrick's, and I take this opportunity (through your columns) of sympathizing with the parishioners of that parish in the loss they have sustained, and I hope you shall find space for the following lines:

A
TIPPERARY
MAN'S
TRIBUTE
TO
THE
LATE
FATHER
QUINLIVAN.

Toll St. Patrick's bell and sadly Drap with yew the sacred fane For the people's friend and father Ne'er shall bless his flock again; He's descended from the watch tower From his labors he's relieved And the "good and faithful servant" By his Master is received.

Persevering, patient, watchful O'er his Master's loving fold, Ever busy in his vineyard In his service he grew old; Piously and well he labored He who made the poor his care Who would help the weak and needy And their joys and sorrows share.

What to him were ease and comfort What to him was life or death! Praying, preaching, uncomplaining, Duty claimed his latest breath!

True disciple, unassuming, unoffensive, gentle, brave Always anxious for those people Praying now above his grave.

See those little children weeping Round their loving teacher's grave Won't they miss his simple kindness, And those lessons that he gave? Won't they miss his gentle patting And his mild persuasive tone Who had been to them a parent, And who made them all his own.

Through the burning days of summer Through the winter's cheerless cold Like true and careful shepherd Did he tend his Master's fold; Ever preaching, always teaching, For the erring ones he'd pray; Well he labored in His vineyard Kind and gentle was his way.

As he heard the touching moan Of the widow or the orphan Till he made their grief his own; Kind, attentive, inoffensive Even anxious good to do And the longer he was with us, Ah, the kinder still he grew.

But he's done his noble mission, And his vigil here is o'er He is gone to that calm haven Where he needs to watch no more, Death to him, how sweet, how pleasant, Not a darkling shade of gloom Could it cast on his brave spirit That had hopes beyond the tomb.

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THE AMERICAN BEEF TRUST.

It is estimated that the members of the Beef Trust, by the arbitrary advance of prices, were able to divide net profits of no less than \$100,000,000 last year. How rapidly rates have been advanced this year is shown by the fact that butchers who paid 9¢ cents a pound for prime beef in this city on February 21, are now forced to pay 12 cents a pound for beef of the same quality, and the prediction is made on all sides that prices will go much higher. This increase has been going on with remarkable uniformity since 1896, as is shown in the following comparison:

LIVE ANIMALS AND DEAD MEAT PRICES PER POUND.

	Ap. 1, 1901.						
Live Stock	1902.	1901.	1900.	1899.	1898.	1897.	1896.
Beeves	7.25	6.00	5.50	5.65	5.50	4.95	3.80
Sheep	5.40	5.40	5.75	4.50	4.75	4.30	3.50
Hogs	7.00	6.20	5.40	3.80	3.95	4.00	3.75
Meats.							
Beef, carcasses	9.12	7.75	7.12	7.12	7.42	7.25	6.00
Hogs, carcasses	8.00	7.75	6.62	5.00	5.12	4.60	
Mutton, carcasses	9.75	9.00	9.62	7.12	8.35	7.75	6.50
Bacon	9.50	9.00	6.87	5.50	6.37	5.25	5.37
Hams	10.75	11.00	11.00	8.00	8.25	10.00	9.50
Lard	10.10	8.70	6.85	5.55	5.35	4.45	5.35
Beef, New York	6.25	5.12	6.25	5.12	5.25	4.50	5.00
Pork, New York	8.12	7.75	6.50	7.75	4.75	4.50	4.37

These quotations are naturally more intelligible to dealers than to the consumer. What the advance means to householders may be more apparent from the following comparison between this year and last:

WHOLESALE.

	1901.	1902.	Lb.	Lb.
Dressed beef	61c.	91c.		
Lamb	8c.	11c.		
Mutton	8c.	11c.		
Veal	8c.	13c.		
Pork	6c.	9c.		

RETAIL.

	1901.	1902.	Lb.	Lb.
Sirloin steak	16c.	20c.		
Porterhouse steak	20c.	22c.		
Round steak	16c.	18c.		
Mutton	12c.	14c.		
Lamb	12c.	15c.		

These figures indicate the grievance of the general public against the Beef Trust. They do not mean, however, that the Trust has reaped the full benefit financially of the phenomenal advance. One result of the increase in prices has been to curtail the consumption of meats of all kinds. Many small butcher shops

Reports received in Omaha from the range districts of the West indicate that there exists no falling off in the supply of beef cattle, notwithstanding the plains of the Beef Trust. Receipts of cattle at the stock yards are heavier than at the same time last year.

The last week's receipts were 16,371, as against 16,817 the preceding week, and 11,370 the corresponding week of last year. Another significant fact is that while last year a large share of the receipts were "feeders," to be again shipped out this year, very nearly all are "beef" cattle, and are being killed at the abattoirs here. —New York Herald.

RESULTS OF LABOR.—I have given a strong illustration of a genius, a man of the greatest poetic sentiment and the loftiest flights of imagination, laboring to fit a conception into words; or to select words to properly convey an idea. That poem of "The Daisy" will live as long as the English language is spoken; and even were the ages to come to witness the descent of English into the realm of Dead Languages, the tongue that would then be spoken would need translations of such a poem, even as we require translations of the Odes of Horace. Yet it was not "dashed-off;" very far from it. No work that is only "dashed-off," that comes on the spur of the moment and is immediately put into form, can ever live. The most rapidly written compositions are often the result of long years of study, or of unconscious preparation; and if they do survive the tumult or torrent of ages it is due to that previous preparation, and not to the rapidity of their composition.

GENIUS AND WORK.—The diamond in the jeweller's window is worth a large sum of money, because it is a diamond; but what has imparted to it the greater portion of its value is the skilled work of the lapidary, who took it in its rough and cut and polished it into form.

The genius may conceive a brilliant idea, be seized with a sublime thought, have a special inspiration;

but when it comes to transferring that idea to the mind of another person, of translating that thought into language calculated to impart it to his neighbor, or conveying the full meaning of his inspiration to either an audience or a set of readers, he must labor, using the tools that nature has given him and the means often too inadequate, that our language can supply. He cannot "dash-off" his sublime thought; he must construct the electric battery of words whereby he can transmit it properly. I will add no more this week, but simply warn all my kind readers against the "dashing off" method of attaining either literary fame or other recognition in this world.

THE DAISY.—To illustrate these evolutions of now admittedly classic poem, in the mind of the author, before he could bring them to the stage of perfection that would satisfy his own ideals and would make them immortal in their places in the world's literature, I will deviate from the usual path of my observations, to present the readers with an example of Tennyson's labor in constructing a poem. Take, for instance, "The Daisy." This was written in 1852, and alludes to a trip that the poet once had, over the continent of Europe, with his wife, and the memories of which were evoked

by the finding of a crushed daisy in a book. They had plucked that flower on the steep slopes of the Splügen; and it brought back all the joys and experiences of that trip.

A CORRECTED STANZA.—Taking the tenth stanza of this beautiful little poem, as an example, we find that— in his own manuscript, preserved by his family—the lines, which describes the Doge's Hall in Genoa, were first written thus:

"That Doge's Hall tho' bare and cold Had shapes of men of hero mould"—

"How much we loved that Hall tho' cold Which had those forms of hero mould,
A princely people's awful princes
The grave, severe Genovese of old."

Dissatisfied with the first two lines he crossed out "how much," and inserted "bare and" before the word "cold;" so it ran thus wise:

"We loved that Hall tho' bare and cold,
Having pondered over this for a while he came to the conclusion it would read better, and better convey his thought in this form:

"Well pleased that Hall tho' white and cold,
Such forms were these of noble mould."

Again does he change the first and second lines to the following:

"We loved that Hall tho' white and cold,
Those niced shapes of noble mould."

Still finding something wanting in the second line, he makes another change:

"Such shapes were there of noble mould."

He now writes out the whole stanza in lead pencil in the shape that best pleases him:

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TRIBUTE OF LIVING ROSARY TO NEW PASTOR OF ST. PATRICK'S.



NSunday evening last over two hundred ladies assembled in St. Patrick's Hall, to participate in a most delightful ceremony—the presentation of an address and an accompanying testimonial, by the Confraternity of the Holy Rosary, to the Rev. Martin Callaghan, pastor of St. Patrick's. Since his appointment as successor to Father Quinlivan, Father Martin has been the recipient of honors, of tributes, of expressions of congratulation from all sections of the parish. But we doubt if any expression of sentiment was more welcome or more fully appreciated by the zealous pastor, than that of the Holy Rosary Sodality. The address was couched in terms of the choicest, as will be seen by a perusal of it in this column. It was accompanied by a handsome sum. Above all, did these tokens come from an organization that has been very little mentioned in the press, and whose countless and unceasing good works have rarely been recorded for the admiration of the world. It might be timely, therefore, that we should tell our readers what the Confraternity of the Holy Rosary, or, as it is sometimes called "The Living Rosary," actually is.

As the name alone may suggest, it is a society, within the congregation, that has for special object the "saying of the Beads," the honoring of the Blessed Virgin through the medium of the Rosary. This grand and general purpose of the Sodality need not under the present circumstances constitute a part of our report; but we cannot avoid indicating a few of the special aims, methods and practices of those who—male and female, married and single—band together to carry into every-day life the teachings and the recommendations of our Holy Church in regard to this splendid and favored devotion to the Mother of God.

Apart from the usual meetings and exercises that are the practice in almost all like societies, associations, and congregations, the members of the Holy Rosary have a special duty of visiting the sick and of reciting the Beads for them—as well as performing the various acts of Mercy and Charity incidental to such visits. The same takes place in case of death, when the prayers for the departed, and the Beads are recited beside the remains of the one that has gone. Needless to dwell upon the sublime mission of those who unite together for such a holy and such a thoroughly Catholic purpose.

If, as we stated, the Confraternity has been so chary of notoriety and that its good deeds have been done in comparative silence and with the very least possible ostentation, yet it has been forty years in existence and has flourished in a special manner during the past decade or more. During sixteen years the late regretted Father James Callaghan was the Spiritual Director of the Sodality, and under his energetic and sympathetic guidance, the work done was worthy of the grand course that the members had at heart, and the zeal and devotedness of their Director. While, at that time, there was somewhat less than one hundred members, and the lay element had not yet taken a directly active part in the administration, still the progress made, the good done, the blessings scattered on all sides, and the lovely idea of the variegated bannerettes—each symbolic of a mystery in the Holy Rosary—all paved the way for the gigantic strides during the last years of the direction of Father James when the Sodality could count upwards of fourteen hundred members. At present it is under the able direction of Rev. Father Ouellette. The work is now carried on by some sixty promoters, and there are three lay executive officers—a President, and two Vice-Presidents. This is not the first time that the Sodality has come to the front and has actively participated in the honoring of the pastors of St. Patrick's. The members of the Holy Rosary Confraternity played a conspicuous part in the great jubilee celebration in honor of Fathers

Dowd and Toupin. Since then these two noble and saintly priests have gone to their reward; they have been followed by the very worthy successor of Father Dowd, the late Father Quinlivan; and now, that the mantle of pastoral responsibility has fallen on the shoulders of one who was their fellow-laborer, in the field of God's Church, with each and all of them, it is meet that the Sodality should again appear on the public scene, to do fitting honor and pay worthy tribute to Rev. Father Martin Callaghan, P.P., of St. Patrick's.

When Father Callaghan entered the hall accompanied by Father Ouellette, he was greeted with a chorus rendered by the pupils of St. Patrick's School, under the direction of one of the Nuns, in a most artistic manner. Miss B. McInenly also presided at the organ. When the last sweet tones of the youthful voices had passed away, Miss Susie Kerr, in a

his loss as dutiful children, and in grateful recognition we stormed Heaven with our prayers for the repose of his soul. His demise gave rise to anxious surmisings as to his probable successor. Not to us, dear Father. Not for a moment did we hesitate to name the future pastor of St. Patrick's, for we were confident that our own Father Martin was the one, and the only one entitled to the honored position. How could it be otherwise? Have you not spent the best years of your life in this portion of the Master's vineyard? Have you not always been a child with the children—a man with the adult—a father to the prodigal, a friend to the sick and needy, a consoler in doubt, a guide along the intricate paths of virtue and piety, a living image of the Divine Saviour of souls whose fondest desire to have but "one fold and one shepherd" you have endeavored to realize by bringing countless strayed sheep into the true fold? In a word, a true priest to all and all. Are you not one of our own, dear Father, born and bred in the parish over whose destinies Divine Providence has called you to preside?

Do you not belong to that grand old Irish stock which has been so prolific in priestly vocations? Are you not a brother of priests whom all have learned to love, honor and revere? Is it surprising therefore, that our hearts did leap with joy when the glad news of your nomination flashed like wild fire over the city, nay, over the whole continent. The congratulations which you have received from prelates, priests, and people of every walk of life, at home and abroad, demonstrate the fact that you, dear Father, are the right man in the right place.

Pardon us, dear Father, if amidst our rejoicings, we recall the memory of one whom you loved and whom we loved too. How proud he would be to behold you the honored pastor of St. Patrick's! To your deeply lamented brother, the beloved Father James, whose name and virtuous deeds are enshrined in the warmest corner of our hearts, our sodality owes a debt of gratitude which we can never repay for the giant strides it has made, thanks to his initiative.

We trust that from his throne above close to the Sacred Hearts of Jesus and of Mary, the Queen of the Holy Rosary, for whom he ever entertained such childlike love and devotion he will watch over and pray for you and us, and for our devoted director, Rev. Father Ouellette, that he may continue to guide us with the solicitude which has characterized him since he undertook the direction of our sodality.

Accept, therefore, our sincere congratulations with our best wishes for a long and prosperous career, and rest assured, dear Father, that we shall do our utmost to aid you in the discharge of your arduous duties.

You may rely on our prayers and on our co-operation as well in all the works you shall undertake for the greater glory of God and the welfare of our spiritual interests.

As an earnest of our sentiments, please accept the accompanying gift. It is not much, but, small as it is, it bespeaks the motives that actuated us to offer you our congratulations to-day.

We could not resist the promptings of our humble hearts to give you, dear Father, this slight token of our friendship, love and gratitude, and thereby manifest our happiness and delight at having you as our pastor at last.

Though last perhaps among your flock in tendering you our heartfelt congratulations, on your richly merited appointment to the pastorate of St. Patrick's, we are not least, we hope, and the sentiments to which we are giving expression are, you may rest assured, sincere deep and lasting.

When, some weeks ago, the Angel of Death summoned the late Father Quinlivan, our pastor, to his eternal reward, under such sad and unexpected circumstances, we mourned



well modulated voice, read the following address:

**REVEREND
FATHER
MARTIN
CALLAGHAN, S.S.
PARISH
PRIEST
OF
ST. PATRICK'S.**



I deeply appreciate you in tendering me this publication. I am presented with a book. I accept with gratitude. You belong to a race of generous. Though it is abundant in pecuniary resources, it justly claims an exception.

The Irish Catholic is the only Catholics in the world who are never so poor when offering a portion of their earnings to a matter what may be of importance.

In your address you make upon being the pastor of the parish. God grant, through the Rosary, that I may not be unworthy of the title of Shepherd. Your shepherds in wisdom, patience and charity. Your society dear to my heart. Noth me greater delight than reaching all its aims and in membership and influence. all the good it has done amount of good it can do.

You are animated with most deserving of all applause. The Rosary is to which you have given yourselves. Thus do you show your tenderly love the Rosary. You cannot be eternal, can you be anything else from sin and loyal to the intercession of the Divine. All the graces you need in confession is a kind of admission. Never was she refused any favor or may solicit.

You have a sincere Patrick's parish. You are entitled to anything which reputation. You rejoice may be to its advancement, may be to its advantage, may grieve at the smallest may be to its prejudice.

The other day, sixteen years call me. "Father Martin," she, "I am sorry that we are leaving. We are moving. Annex. No matter has always been ways be with St. Church." It is misfortune that in parish of ours heart such as this and could not be speaking as she

They will pass by day after Sunday, it. They do not want names of the priests sit for their soul not give the fraction any parochial interest. God is watching over St. Patrick's people, the priests who labored and departed

SATURDAY, APRIL 26, 1902

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

5



FATHER
CALLAGHAN'S
REPLY.

I deeply appreciate your kindness in tendering me this public reception. I am presented with a purse which I accept with gratitude. You belong to a race proverbial for its generosity. Though it does not abound in pecuniary resources, still it justly claims an exceptional glory.

The Irish Catholics are the only Catholics in the world who are never so happy as when offering a portion of their earnings to a priest no matter what may be his nationality.

In your address you congratulate me upon being the Pastor of your parish. God grant, through our Lady the Rosary, I may not be an unworthy Pastor—that I may be somewhat like the Shepherd of all Shepherds in wisdom, patience, humility and charity. Your society is most dear to my heart. Nothing could give me greater delight than to see it reaching all its aims and increasing in membership and influence. I know all the good it has done, and the amount of good it can accomplish.

You are animated with a spirit most deserving of admiration and applause. The Rosary is the devotion to which you have pledged yourselves. Thus do you show that you tenderly love the Blessed Virgin. You cannot be eternally lost. By reciting the beads you call upon the intercession of the Divine Mother for all the graces you need. Her intercession is a kind of omnipotence. Never was she refused and never will she be refused any favor she solicited or may solicit.

You have a sincere love for St. Patrick's parish. You are not hostile to anything which concerns its reputation. You rejoice in whatever may be to its advantage, and you grieve at the smallest thing which may be to its prejudice.

The other day, a girl of sixteen years called to see me. "Father Martin," said she, "I am sorry to tell you that we are leaving the parish. We are moving to the Annex. No matter, my heart has always been and will always be with St. Patrick's Church." It is a serious misfortune that many in this parish of ours have not a heart such as this girl has, and could not be justified in speaking as she did.

They will pass by the Church Sunday after Sunday, without entering it. They do not wish to know the names of the priests who are responsible for their souls. They would not give the fraction of a cent for any parochial interest.

God is watching in a special way over St. Patrick's parish. So are all the priests who labored for its welfare and departed from this world.

Father James was identified with your society. He felt all its importance. He realized what a potent factor it is in promoting the good of the parish and in forwarding the cause of religion.

It was he who originated your society, and principally contributed to its development. You cannot but remember how he busied himself as its Director in devising schemes and in executing them. You do not forget all that he did in organizing your concerts, and in conducting your pilgrimages. You must have pictured to yourselves the happiness beaming from the countenance of Father James as he saw during the Fete Dieu processions floating in the breeze the bannerettes which so beautifully illustrate the fifteen mysteries of the Rosary. Let us trust that he is now with the Queen of the Rosary in the Kingdom of her Son, singing her praises more sweetly than he did upon earth. In his place is the Rev. Father Ouellette, who could not be a Christian, a priest or a Sulpician unless he were inviolably attached to whatever appertains to the glory of the Blessed Virgin Mary. All her interests are safe in his hands. I am confident you will sec him in all that he may be inspired to by his zeal to undertake.

The committee, which had the direction of the presentation, included the principal officers of the Sodality, and were as follows:

Miss Annie Cassidy, President.
Miss Ellen Hannebury, 1st Vice-President.

Miss Susie Kerr, 2nd Vice-President.

Miss Lizzie Driscoll.
Miss Bridget Delaney.
Miss B. Conway.

They are deserving of great praise for the successful manner in which all the details of the function were conducted.

THE TRAIL OF BIGOTRY.

(By a Regular Contributor.)

It would seem that those who are intensely bigoted against the Catholic Church, and who persist in refusing to accept the most positive and most perfectly substantiated refutations of their calumnies, are ever able to find some means, in season and out of seasons, of giving expression to their prejudices. There is scarcely a subject imaginable that they cannot twist into a means of launching some old time, exploded and foolish misstatement concerning Catholicism, Catholics, and the Catholic Church. We found a recent example of this unjustifiable method of dealing with public questions, in a correspondence to the "Evening Post," in which the writer refers to the Courts Martial necessary in the Philippines, and the difficulty of obeying civilian witness to testify before them. He very properly states that effective means should be taken to oblige such witnesses to appear; and that extreme measures—short of bodily torture—are often very necessary in order to attain the ends of justice and to quell the revolutionary spirit that is creating so much trouble. All this we fully understand; but where we fail to see the application, and where we find the writer going out of his way to create prejudices, is when he says:

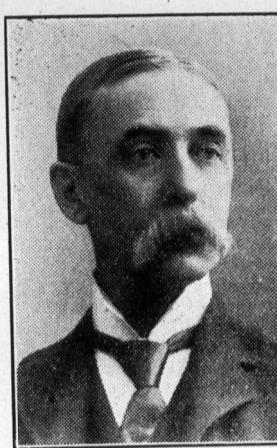
"But torture, and particularly a reproduction of the most hideous features of the Spanish inquisition, will not be tolerated for a moment. All that is desired on the part of the authorities here is that there shall be no confusion in the mind of the army or of the public between civilized warfare and softness. There will be no cessation of the vigor of legitimate campaigning; our soldiers will simply not be permitted to forget that they are human beings."

We have no intention of here entering into the arguments, that have been established over a thousand times and in every form, whereby this long-standing accusation of the Spanish inquisition, has been disproved in as far as the responsibility of the Catholic Church goes; but we will draw attention to the fact that the foregoing remarks are assumed to be based upon facts and truth, and on that assumption, the writer has the meanness and lack of common sense to launch a hint that he cannot back up, save by a reliance upon untutored popular prejudice. Even were the Church's case not so positively proven in this historical matter, there was no need of any such remark to strengthen or add the assertions and contentions of the writer. Out of pure and unadulterated bigotry he seeks an opportunity of firing this shot; the fact of so doing takes from the force of all his other arguments, in the estimation, not only of Catholics, but of all serious and right-thinking men.

SKETCHES
OR
IRISH CANADIANS.

Mr. Gordian Francis Maguire.

THE Prothonotary of the Superior Court and Clerk of the Crown and Peace for Bonaventure in this province is Mr. Gordian Francis Maguire, one of the most popular Irish-Cana-



dians in his section of the country. Mr. Maguire is the son of late

Honorable Justice John Maguire, of the Superior Court of Quebec. His mother, Frances Agnes Horan, was sister of the late Rt. Rev. Bishop Horan, of Kingston. Having studied classics at Regis College and at the Seminary of Quebec, Mr. Maguire studied law in the office of the Messrs. Alleyne, distinguished barristers. In 1868 he was admitted to the Bar. He practised for some years in the city of Quebec, and then removed to New Carlisle, where he soon gathered around him a numerous clientele. In 1878 he was offered the position he now holds, and he accepted at the earnest solicitation of his many friends. In 1884 Mr. Maguire married Isabella Mary, daughter of the late Duncan Patton, one of the leading lumber merchants of the Ancient Capital. The subject of this sketch is man of varied attainments. An excellent lawyer, he has a decided "penchant" for literature, both English and French. He is a forcible writer in both languages. Those who have visited the lower St. Lawrence are well aware of Mr. Maguire's genuine Irish hospitality. Amongst French-Canadians he is just as popular as with his own people. Generous and affable, both Mr. and Mrs. Maguire are at the head of every movement of a philanthropic character in the community they live in.

New President
of S.A.A.A.

MR. H. J. TRIHEY, B.A.B.C.L.

The Shamrock Amateur Athletic Association enters upon the last year of its first decade of existence with one of the most promising members of the Junior Bar of Montreal—Mr. Henry J. Trihey, in the presidential chair. In selecting Mr. Trihey for the high and important

office the directors have displayed excellent judgment, and recognized the notable services which he has rendered to the organization on the ice and around the Council Board in connection with the hockey department of the Association.

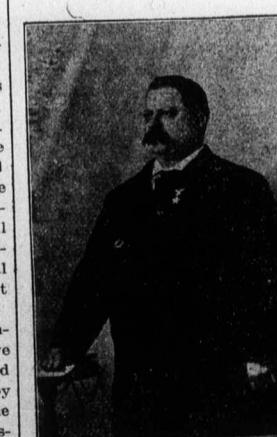
In Montreal and elsewhere Mr. Trihey is esteemed as an ideal young athlete who has rendered signal service in popularizing and improving Canada's great national winter game.

The "True Witness" predicts for the noble Irish athletic association a year of great success in all its departments. With its young and talented chief, his enthusiastic associates and the genial and reliable secretary-treasurer, William P. Lumy, the next annual report should be a record one in the history of Shamrock affairs.

The directors for the term are:

- H. J. Trihey, Pres.
- C. M. Hart, vice-Pres.
- H. E. McLaughlin.
- Thomas O'Connell.
- W. J. Hinphy.
- M. R. Cuddihy.
- T. F. Slattery.
- P. Murphy.
- W. Kearney.
- F. Tansey.
- M. Hughes.

WORTHY CITIZEN HONORED

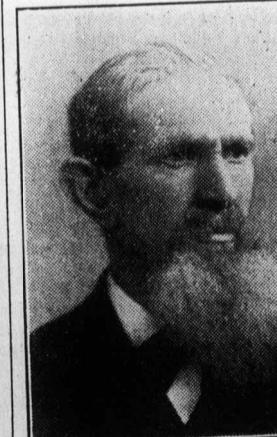


MR. JOHN B. LORGE.

Last week Mr. John B. Lorge, the well known hatter and furrier on St. Lawrence street, was made the recipient of a valuable testimonial from the De Salaberry Guards, a military organization much appreciated in religious circles of this city and province, on the occasion of the celebration of his sixtieth birthday. Mr. Lorge ever since the foundation of the Guards has occupied the position of Commander, and has been most enthusiastic in promoting their welfare.

He has long been a staunch friend and supporter of the "True Witness," both as an advertiser and a subscriber. We wish him long years of life and prosperity.

A FATHER MATHEW MAN.



MR. JOHN HOWARD.

Mr. Howard is an Irish Catholic, at present residing in Chicago. He received the pledge of total abstinence from Father Mathew and is the possessor of one of the famous medals which he treasures with much pride and affection.

SYMINGTON'S

INDUSTRIAL

COFFEE ESSENCE

makes delicious coffee in a moment. No trouble no waste. In small and large bottles, from 1 oz. to 1 lb. GUARANTEED PURE.

SURPRISE
IS. **SOAP**
PURE HARD SOAP



"SURPRISE" makes
child's play of wash day.
Use the "Surprise" way
Follow directions. They are plain.

LOCAL NOTES.

Business Cards

T. J. O'NEILL,
Real : Estate : Agent,
ISO ST. JAMES STREET.

Rents collected. Renting and repairing attended to and included in commission. Monthly returns of all collections. Special attention given the property of non-residents.

ESTABLISHED 1864.

C. O'BRIEN,
House, Sign and Decorative Painter

PLAIN AND DECORATIVE

PAPER-HANGER.

Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, Office 647, Dorchester street, east of Bleury street, Montreal. Bell Telephone, Main, 1405.

BUTTER—Choice creamery, current receipts, in jobbing lots, 22c; seconds, 18c to 19c; western dairy, 14c to 15c.

CHEESE—Ontario colored, 11½c to 11¾c; Eastern Townships, 11½c to 11¾c; Quebec, 11½c to 11¾c.

PURE UNFERMENTED GRAPE JUICE

From Choicest Concord Grapes.

In Half Pints, Pints and Quarts. Very Finest Quality.

Grape Juice.....	In Half Pint Bottles.....	18 cents each
Grape Juice.....	In Pint Bottles.....	30 cents each
Grape Juice.....	In Quart Bottles.....	66 cents each

The above is the choicest, purest and best Grape Juice on the market, from the blood of the Concord Grape.

FANCY EVAPORATED FRUITS FOR PIES.

California Pears, California Apricots, California Peaches.

Extra Fancy Evaporated Pears..... 15 cents per pound

Extra Fancy Evaporated Peaches..... 15 cents per pound

Fancy Evaporated Moorpark Apricots..... 20 cents per pound

These Fruits are "the very finest" possible to procure, and were carefully selected for our trade.

Remember the price, only 15 cents per pound for Fancy Pears and Fancy Peaches, and only 20 cents per pound for Fancy Moorpark Apricots.

Call and examine the Fruit. Simply perfection.

FINEST QUALITY

AUSTRIAN LOAF SUGAR

In Loaves of about 7 pounds each. The purest and best.

We have just received in Store 25 cases, about 6,000 pounds, FINEST SUGAR IN LOAVES of about 7 pounds each, for sale at 9 cents per pound.

LILAC TEA!

1-2 lb. Packets	35 cents each.
1 lb. Packets	50 cents each.

"A very refreshing blend of carefully selected growths."

FRASER, VIGER & CO.,

Italian Warehouse - 207, 209 & 211 St. James Street.

SATURDAY, APRIL 26, 1902.

The Father Mathew Pledge.

(By a Regular Contributor.)

In a Catholic journal I read the following note:—

"Ex-Mayor Hughes, of Wexford, Ireland, who is still living, took the pledge from Father Mathew in 1840. We noted this fact in our last issue. Now a Nebraska reader informs us Thomas McCabe, J.P., Laughmoylan house, Carrickmacross, County Monaghan, Ireland, took the pledge from Father Mathew in 1839, and has been an adherent ever since. He is hale and hearty and proud of his record."

If we are not laboring under a great mistake, we think that this city of Montreal contains possibly as many of the living people who took the pledge from Father Mathew, and who adhered to it, as any other one place outside of Ireland. At all events, when we glance over the records of our Irish Catholic Temperance societies, we are forced to marvel how it is that the prejudiced idea of the Irishman's proverbial (?) intemperance could possibly have so long survived. If any person will take the trouble to look back for half a century, to read the membership of St. Patrick's, and then of St. Ann's, St. Gabriel's, St. St. Mary's temperance associations, he will be astounded at the numbers of our great and good, our prominent and our humble citizens who have, at one time or another, belonged to that splendid phalanx. When we study the lives of these men, note the examples that they set, mark their adherence to the fundamental principles of total abstinence, we wonder how any prejudice could be so inveterate as to brand a whole race with a stigma that is in common the share of the minority amongst all peoples. None more than we regret the excesses of those of our fellow-countrymen who err in this regard; but we cannot find, either in experience, or in statistics, that they are more generally afflicted with intemperance, than the same classes in other lands and amongst other races. We admit that the lively, warm, fervent, excitable Celtic temperament is calculated to expose the Irishman, more than the son of a more sluggish, cold-blooded, or phlegmatic race, to extremes of excitement and to open demonstrativeness, under the influence of drink; but we do not see why, in the case of the Irishman, as in that of every other people, the reverse of the medical should not be studied. If the critics of our fellow-countrymen would only lay aside their prejudices, and calmly study the record of Irishmen—from Father Mathew down—as the advocates of temperance, and as the living examples of its benefits to men, we are sure that they would be inclined, at least, to do us justice.

Our Boys and Girls.

THANK GOD FOR HIS GIFTS.—How often do we pause in the midst of life's great comforts and encouragements to thank the Giver of all good and perfect gifts.

An interesting anecdote is related of King Alfonso X, surnamed "The Wise," who succeeded to the throne of Leon and Castile in 1252. On learning that his pages neglected to ask God's blessing before partaking of their daily meals, he was deeply grieved and tried to point out to them the evil of this omission. At length he succeeded in finding a plan to suit the occasion.

He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were all assembled around the table the king gave a signal that all was readiness for them to begin. They all enjoyed a rich feast, but not one remembered to ask God's blessing on his food.

Just then, unexpectedly to the thoughtless guests, there entered a poor, ragged beggar, who, without leave or license, seated himself at the royal table, and ate and drank undisturbed to his heart's content.

The pages looked first at the king, and then gazed on the audacious intruder, expecting every minute that His Majesty would give orders to have him removed from the table. Alfonso, however, kept silence; while the beggar, unabashed by the presence of royalty, ate all he de-

sired. When his hunger and thirst were appeased he arose and, without a word of thanks, departed from the palace.

"What a despicable fellow!" cried the boys.

Calmly the good king arose and with much earnestness said:

"Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your heavenly Father, yet you ask not His heavenly blessing, and leave it without expressing to Him your gratitude. Yes, each and all of you should be heartily ashamed of your conduct, which is far worse than the poor beggar's."

BEING A BOY.—Charles Dudley Warner has said, "The disadvantage of being a boy is that it does not last long enough; it is soon over; just as you get used to being a boy you have to be something else, with a good deal more work to do and not half so much fun."—Young Catholic Messenger.

FLOWERS AND INSECTS.—There are many interesting things in nature that we can fully understand without having to bother with the dry problems that confront the scientists, and this is one of them. Flowers live by the insects, and the insects live by the flowers. The nectar in the heart of the flowers is the insects' food, and the insects, to get at it, light on the flower and thrust their proboscis down into it for a sip. In doing this they bring to the flower, on their legs and feet, pollen gathered from other flowers. Without this pollen the flowers would be without the fertilization that they must have to live and continue their kind. So you see how dependent one is on the other.

There are certain flowers, as you all know, that open only at a certain time of the day—the morning glory and the four-o'clock, for instance—and others that open only at night. Now this is not the result of chance; it is just as much a law of nature as the revolution of the earth around the sun. These flowers depend on certain insects for fertilization, and they open when those particular insects are on the wing. Night opening flowers depend on insects that fly by night, and as the day insects would not visit them even if they were open they remain closed during the day.

THE STORY OF A STATUTE.—A young correspondent of the "Augustinian" tells the following touching little story:—

Henry Emerson, a boy about twelve years of age, was a devoted child of St. Joseph. On his First Communion day he received a beautiful statue of St. Joseph which he prized very highly. Once as he was sitting in his room looking at the statue it seemed to say to him, "O child of God, be good and kind to all." On another day he said to his mother, "I long to meet St. Joseph face to face."

One day in August he was taken seriously ill, and asked his mother to make an altar to St. Joseph and place a lily on it because that was St. Joseph's favorite flower. He grew weaker and weaker each day, and on the sixth day all hopes of saving him were given up.

As the evening shades were falling a cry was heard from the sick chamber, and his mother entering saw him staring upward, his hands clasped in prayer while he sweetly murmured "St. Joseph, pray for me," and then with outstretched hands he fell back upon the pillow just as the bells pealed forth the Angelus in the distant Church tower. St. Joseph had appeared to him and we trust Angels bore his soul to heaven.

Don't Save Money and Starve Mind.

How many there are who have been very successful in saving money, but whose minds are as barren of anything beautiful as is the hot sand of the Sahara Desert! These people are always ready to invest in land, stocks, or houses, but are never able to buy books or collect a library.

We know men who started out as bright, cheerful boys, with broad, generous minds, who have become so wedded to money making, so absorbed in their business, that they cannot find time for anything else.

They never travel or visit their friends. They consider it foolish or extravagant to go to the opera or a good play; the daily paper limits the extent of their reading; recreation of any kind is relegated to a far-away future, and yet these men are surprised, when they retire from business late in life, to find that they have nothing to retire to, that they have destroyed the capacity for appreciating the things they thought they would enjoy.—"Success."

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

THE ORGAN BLOWER'S PART.

Catholicity in Europe.

Paris correspondent of the "Catholic Standard and Times," discussing the various methods of the opponents of Catholicity in Europe writes:—

"The three opponents of the Church in Europe to-day are Freemasonry, Protestantism and the Greek Schism."

counselled by the Pope to the Catholics of France finds opponents among the legitimists who do not understand its meaning or scope, and who with characteristic obstinacy are augmenting the strength of the common enemy. The present alliance between France and Russia is prejudicial both to France and to the Church. Because of it France does not properly maintain her protectorate in the East, a fact that Russia takes advantage of, to supplant Catholic influence in the Holy Places, as is seen in the events of the fourth of November when the French governor relegated his power to the Russian consul who used it to oppress the Latins and favor the Greek Schismatics. We hear now that the President of the Republic is about to visit Russia to bind more firmly the bands of the alliance, and thus to increase the popularity of his administrations in view of the coming May elections.

International Catholic Congress

At Fribourg, in Switzerland, from the 18th to the 21st of August this year, will be held, under the high patronage of the Bishop of Lausanne and Geneva, a grand International Congress in honor of the Blessed Virgin. This method of publicly paying tribute to the Mother of God has been in vogue for some years back. In 1896 a like congress was held at Livourne (Leghorn); another at Florence; in 1897, a third at Turin, in 1898; and one at Lyons, in France, in 1900. These splendid religious reunions are entirely in accord with the spirit of the Holy Father's yearly invitations to do special honor to Mary, that her Divine Son may be glorified amongst men.

Before the congregation was really conscious that anything had happened the blower had resumed his duties and the music was going on as smoothly as before.

HEART TROUBLE.

THE SYMPTOMS OF MISUNDERSTOOD BY THE SUFFERER.

The Trouble at all Times an Extremely Dangerous One—How to Promptly Believe It

There are many forms of heart disease, some of which manifest themselves by symptoms which are misunderstood by the sufferer and ascribed to indigestion or some similar cause, when the heart is really affected. The slightest derangement of this important organ is extremely dangerous. If at times the action of the pulse is too rapid and the heart beats violently, resulting in suffocating feeling, or, if the heart seems inclined to stop beating, the pulse becomes slow, and you feel a faint, dizzy sensation, you should take the best course in the world, and that is to take Dr. Williams' Pink Pills for Pale People. You will find that the distressing symptoms promptly disappear and that the heart at all times acts normally. Mr. Adelard Lavoie, St. Paome, Que., bears strong testimony to the value of these pills in cases of heart trouble. He says: "For nearly three years I was greatly troubled with a weak heart and in constant fear that my end would come at any time. I placed myself under a good doctor, but did not get the desired relief. In fact I grew worse; the least exertion would overcome me, and finally I had to discontinue work. While in this condition a neighbor advised me to try Dr. Williams' Pink Pills and I procured supply. They simply worked wonders in my case and when I had used six boxes I was again enjoying good health. I have had no sign of the trouble since and I can cheerfully recommend the pills to similar sufferers."

Blood troubles of all kinds are also cured by these famous pills. If you suffer from headaches, dizziness, languor, boils or skin diseases of any kind, your blood is in an impure condition, and Dr. Williams' Pink Pills are what you need. These pills are not a purgative and therefore do not weaken like medicines of that class. They are tonic in their nature and make new, rich, red blood with every dose, thus restoring health and strength to hopeless and despondent sufferers. But you must get the genuine, which always has the full name, "Dr. Williams' Pink Pills for Pale People," on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

ST. BRIDGET'S NIGHT REFUGE

Report for week ending Sunday, April 20, 1902:—Males 203, females 0, Irish 114, French 67, English 9, Scotch and other nationalities 18. Total 203. All had night's lodging and breakfast.

Every noble life leaves the fibre of it interwoven for ever in the work of the world.

THIRD SECTION.—The Blessed Virgin in history.

1. The divine maternity of Our Lady defended by St. Cyril of Alexandria at the Council of Ephesus.
2. The Blessed Virgin victorious over the enemies of the Church and Christian civilization in the course of centuries.
3. The Blessed Peter Canisius. His works in defense of the worship of the Blessed Virgin in the XVI cent.
4. The Popes of the XIX. cent. and the worship of the Blessed Virgin.
5. The principal shrines of Mary with every nation.
6. The miraculous manifestations of the Blessed Virgin during the last century.
7. The Blessed Virgin in art: Architecture, Sculpture, Painting, Embroidery.

FOURTH SECTION.—The apostolate of the congregations and confraternities of the Blessed Virgin.

1. The religious and social influence of the congregations and confraternities of the Blessed Virgin.
2. The works of charity and the pious associations in honor of the Blessed Virgin.
3. The congregations and confraternities of the Blessed Virgin and the Catholic press.
4. The pilgrimages to the shrines of Mary at large. Their effects from a religious and social point of view. The necessary conditions and dispositions.

FIFTH SECTION.—The Blessed Virgin in the social question.

1. The universal royalty of Mary.
2. The Holy Family of Nazareth and the social question.
3. The Blessed Virgin and feminism.
4. The Blessed Virgin and the international association for the protection of young girls.

JOHN MURPHY & CO.

ARTISTICALLY PRETTY WASH FABRICS

A full stock of all the Latest and Finest Novelties of the Season!

In the whole range of textile manufacture, there is no class of goods that has made more rapid progress towards artistic prettiness and daintiness, and a high standard of taste than Wash Fabrics. As time goes on, they would almost seem to rival in this respect the hitherto peerless beauty of silk. This season they are prettier and more dainty than ever. In confirmation of this remark, we invite inspection of our present collection which embraces a full stock of all the latest and finest novelties.

New Plain French Organdie Muslins

In Black, White, Cream, Pink, Sky, Nile, Heliotrope, etc.

New Plain Indian Dimity

In Black, White, and all the new shades, fine quality, 25c per yard.

New Fancy White Muslins

In Spots, tucked, striped, etc., all the latest novelties, from 20c per yard.

New Plain White Dress Fabrics

New White Batiste, half silk.

New White Swiss Muslins, from 10c.

New White Victoria Lawns, from 10c.

New White Piques.

New White Bedford Cords.

New Organaries, extra fine make.

New India Linens, from 25c.

New White Persian Lawns, from 25c.

New White Nainsooks.

New Fancy White Fabrics

New Fancy Dimities, from 15c.

New Fancy French Organarie Muslins, from 25c.

New Fancy Dress Ginghams, from 10c.

New Fast Colored English Prints, from 10c.

New Plain and Fancy Dress Linens, from 10c.

New Batiste Foulards, from 35c.

New Irish Dimity, fast colors, 25c.

Country Orders Carefully Filled.

JOHN MURPHY & CO.

2245 St. Catherine Street, corner of Metcalfe Street.

Terms Cash Telephone Up 2940

LAWRENCE RILEY, PLASTERER.

Successor to John Riley. Established in 1864. Plain and Ornamental Plastering. Rooms of all kinds promiscuously attended to. Bathrooms furnished. Postal orders addressed to 15 Main Street, Montreal, Quebec.

A TOUCHING HIGH MASS ON Saturday, April 26, 1902. The Rev. Father John Murphy, Rector of St. Lawrence Church, will say Mass at 10 a.m. in memory of the deceased members of the Murphy family. The Mass will be followed by a short sermon.

Only a fortnight ago, the Rev. Father John Murphy, Rector of St. Lawrence Church, died suddenly after a short illness.

SATURDAY, APRIL 26, 1902.

PRIL 26, 1902.

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MURPHY
CO.

CALLY PRETTY
FABRICS
of all the Latest and
ties of the Season!

range of textile manu-
is no class of goods
more rapid progress
ic prettiness and dan-
high standard of taste
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almost seem to rival
the hitherto peerless
This season they are
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French Organdie Muslins
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Indian Dimity

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White Muslins

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White Dress Fabrics

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Victor Lawns, from

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Persian Lawns, from

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White Fabrics

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French Organdie Muslins

Dress Ginghams, from

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Foulards, from 35c.

munity, fast colors, 25c.

ers Carefully Filled.

MURPHY & CO.

orne Street, corner of

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...Telephone Up 2940.

ENCE RILEY.

TERIER.

Only a fortnight ago Rev. Father

Riley, established in 1866,

nt Plastering. Experts for

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Chariot.

OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

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

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

HOURS OF SERVICE.

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

PARISH SOCIETIES.

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

SECOND SUNDAY.—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church.

General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

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

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

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

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

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

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

PARISH REGULATIONS.

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

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

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

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

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

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

on that occasion, and more than once he expressed to me his pleasure. On that account I wish here publicly in his name and in the name of the parishioners to thank Professor Shea and the members of the choir for the splendid Mass they sang that morning.

Father Scanlan came from Ste Anne de Beaupre to Montreal to undergo a painful operation. He was apparently in fairly good health, full of life and certainly full of hope. We were all glad to see him back in St. Ann's parish, and we little thought that his useful noble and zealous young life would come to so unexpected and so untimely an end. On Saturday he underwent a serious operation at hands of a good physician, who in the afternoon reported to me that he was satisfied with what had happened. Think then what were my feelings on Monday morning at half past twelve when a messenger came to tell me that a change for the worse had come upon Father Scanlan. I immediately sent to his dying bed-side good Father Sauzier, who was his constant companion during his period of illness. A quarter of an hour later a second messenger came to tell me that Father Scanlan was dead. It was a sad message, and it brought sorrow upon our parish.

The depth of that sorrow was shown at the funeral and solemn Requiem Mass on Thursday morning, and I wish to thank you, this time in my own name for the universal sympathy and regret that marked the most touching ceremony and most sorrowful rite we have ever been called upon to witness. The Requiem Mass, thanks to Prof. Shea, the members of the choir, and friends beyond the parish, was unquestionably the finest and most solemn service held, within our memory, in St. Ann's Church. Father Scanlan was one of the brightest members our community could boast of; a child of the parish he was reared in our midst; a zealous worker he had been and a noble example to all.

There beneath the altar of the Crucifixion he lies at peace beside good Father Savard, and I thank God that since He chose in His Holy Sacrifice, and indeed it was at his own expressed wish that on last Sunday week he sang High Mass. He was pleased with the beautiful musical service that had been arranged

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

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

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

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

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

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

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

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ST. ANTHONY'S.

THE
DIVINE
LAW
OF
LABOR.

"The Divine Law of Labor" was the subject of an eloquent sermon, preached at the High Mass by the Rev. John E. Donnelly, pastor of St. Anthony's Church, in that sacred edifice on Sunday last in the presence of a large congregation.

His text was: "In the sweat of thy brow shalt thou eat thy bread till thou returnest to earth; dust thou art, and unto dust shalt return."

All animal life, he said, is subject to a positive law from which it cannot deviate. With man, however, it is different, he is endowed by his Maker with reason and intellect.

God has shared with him, in these respects, His Divine nature. But there are limits to man's reason and intellect; "thus far shalt thou go and no further." His nature, though higher, was limited, just as an animal's nature was limited.

There was a time when man was perfect in nature and in intellect. But then came the temptation, the fall, and the curse, and as some of the results of original sin we had pride and lust and sloth. The ambition of many men seemed to be to escape the law of labor, and to hope for a time when he could fold his arms and do nothing but enjoy himself for the remainder of his life.

But that sort of life was not in conformity with God's will. It was against the law of labor. Labor, of course, includes all sorts of work—work by the hands, skilled work, and work by the brain. St. Augustine said that by original sin all men came under the penalty of the law of labor.

Some men look upon labor as a degradation. It is nothing of the kind. Nor is it a degradation to be poor. "The poor ye shall always have with you." Dreamers are continually forming theories to abolish poverty, but they all fail, for the poor we shall always have with us.

A man who does no work, who leads an idle life, is offending God by making no use of the gifts of which he is the recipient. Labor cannot be a degradation, since it is a satisfaction for original sin, the guilt of which we have inherited from our first parents; and also since it is obeying God's law. St. Paul could boast that he did not eat the bread of idleness, for, though old and feeble, he kept on preaching the Gospel until his earthly end had come.

The Roman Empire was the greatest in the world, until the Romans began to lead idle lives; then they became voluptuous, and decayed. Solomon and Samson, when they ceased to labor, lived evil lives.

How different it was with St. Joseph, the feast of whose patronage they celebrated that day! Though daily associated with the Son of God and with Mary His Mother, he worked every day as a poor carpenter, year in and year out, until his death.

No man is exempt from the law of labor, no matter how rich he may be. Any man who tries to escape from it is a recreant to his race, and a recreant to the law of God. When properly understood, labor has its end in God. It is not necessary for some to work in order to gain a livelihood or to save money. Work done for such purposes is vain. We must work in order to fulfil God's will, and to give satisfaction to Him for our share of original sin which we have inherited.

Parents, train your children in these principles. Make them understand the true law of labor—that it is doing God's will and that it is giving satisfaction for sin. Never allow them to be idle. Idleness, as the great Father

CECIL RHODES' DREAM

(By an Occasional Contributor.)

We cannot see how journalists of repute can lend themselves to the smaller ways of doing injury to Catholic institutions, and at the same time seeking to profound wise theories regarding important subjects. In the "Literary Digest" of last week we find the peculiar heading or caption, "was Cecil Rhodes's Crazy?" This title attracted our attention; but we were strangely amused, on reading that organ's digest of Mr. Stead's article in the "Review of Reviews" on the same topic. Here is what our friend of the "Literary Digest" says:—

"It is the well nigh universal opinion of the American newspapers that Mr. Rhodes's dream of world federation, as told by Mr. Stead, shows that the judgment of the great South African millionaire was not well balanced."

Then he proceeds to tell what Mr. Stead wrote, and what he quoted from the sayings of the late Mr. Rhodes in this way:—

"Mr. Rhodes believed the federation could be brought about by a union of England and the United States, and by a secret society of millionaires, organized along the lines of the Jesuit Order, gradually absorbing the wealth of the world, to be devoted to such an object."

Now this would lead the reader to suppose that in the mind of Mr. Rhodes, the Jesuit Order, or Society, was "gradually absorbing the wealth of the world, to be devoted to" some one "object." This is the view taken by Mr. Stead; this is what the "Literary Digest" seeks to insinuate and to maintain. Now this is false in every sense, and is as far removed from the idea of Mr. Rhodes as two things can be removed from each other. What Mr. Rhodes said, and intended to convey, was that if a society composed of millionaires could be formed, in which each individual would be freed from the cares of family, of having to devise means of dividing his share of life's goods with his descendants, and of devoting all his energies, in an undivided manner to one object,—as do the members of the Society of Jesus—or of any other religious congregation that imposes obedience and poverty on its members—such an organization could finally bring about universal peace and prosperity. He did not say that the Jesuit Society was either "secret," in the ordinary acceptance of that term, or that it aimed at absorbing the wealth of the world. No; but as its members give up family and all worldly ambitions and ties to devote their lives and consecrate all their time, talent and labor, to the one grand cause for which their founder established the Order, so this Society of millionaires could be constructed on a like basis—only having a temporal aim, instead of a spiritual one. That was Mr. Rhodes's idea; and that is exactly what Mr. Stead does not say, and what the "Literary Digest" does not comprehend. Let us take a passage from Mr. Stead's article. He says:—

The American Sabbath.

(Continued From Page One.) but also the immigrants—that is to say, the people from Europe coming into America. Of these he says:—"The majority are not from Scotland, Ireland, England, and the North of Europe, but they are Magyars, or from Italy and Southern Europe, and have no inclination to our belief." Just so! They are Catholics, and they come not to "break the Sabbath" or to drive it out of America, but to swell the ranks of Catholicity and establish more firmly the Catholic Sunday. In other words, it is not the Sabbath, but Protestantism that in fifty years will have disappeared as a force, and it is this great truth that such zealous men as Dr. Lorimer are seeking to cloak in their appeals to their people for more unity and more exertion. Look where you will Catholicity progresses, and the great tidal wave of the Reformation is now receding on itself.

WITH OUR SUBSCRIBERS.

A GOOD EXAMPLE.—A subscriber J. J. M. writes:—"I enclose copy of an order sent to one of your advertisers. In the order I mentioned the fact that I saw the goods advertised in the "True Witness."

We are very thankful to J. J. M. for this practical assistance. This is a good method of showing merchants how important it is for them to use the columns of the "True Witness."

ANOTHER FRIEND.—J. A. O'K. writes:—"Am well pleased with your paper, cannot do without it. I hope it will find a place in every Catholic home. The story is very interesting."

We cordially thank our good friend for his kind words of encouragement.

FROM THE FAR WEST comes the cheerful message of support from a genial Irishman who has prospered, and who in his prosperity remembers the "old organ." J. N. writes:—"Being desirous of making a present to an old friend I enclose you \$1.00, and the address of this old friend to whom you will please send the "True Witness," for one year. In my opinion this is a good present."

A NEW parish hall, costing \$30,000, is to be built by the Rev. Father Carroll, pastor of St. Vincent De Paul's Church, New York. Building operations are to begin early in May.

work and talent, and of all that each individual affords as a unit in that community, while the contributions in Mr. Rhodes's society would consist of millions in money. In both societies would the individual be freed from the cares of family, and thus consecrate all he had to the common cause. This is very different to society "organized on the lines of the Jesuit Order, gradually absorbing the wealth of the world." Moreover, Mr. Rhodes uses the word "Loyola," and Mr. Stead puts the word "Jesus" into his mouth. In fine, both Mr. Stead and the "Literary Digest" try to get a slap at a Catholic religious order; over the dead shoulder of Mr. Rhodes, by making him say that which he never did say, and by making him responsible for an idea, false in basis and misleading in expression, that he never actually entertained. And the best proof of it all is that Mr. Rhodes, in conclusion said, that "these wealthy people"—meaning the millionaires who would enter as members into such a society—"would thus be greatly relieved" from their individual cares—"and be able to turn their ill-gotten or inherited gains to some advantage." Hence we see that he was speaking all the time about millionaires, a war of commerce, a means of securing universal peace, and that the three words "organized like Loyola's" was a mere parenthesis, to which neither what went before, or what came after had any reference. If he had said that the wives of these millionaires should also become members of this projected society.

SISTERS OF STE. ANNE.—As is customary, in all religious communities, at stated intervals, the general elections in that of the Sisters of Ste. Anne, took place last week. The following are the results:—Superior-general, Mother Marie Anastasia. General-assistant, Mother Marie Claire. Second General-assistant, Mother Marie Melanie. Third General-assistant, Mother Marie Agathe. fourth General-Assistant, Mother Marie Eulalie.

RESOLUTION OF CONDOLENCE.

At the regular monthly meeting of Ladies' Auxiliary, A.O.H., Division No. 5, sympathetic references were made to the death of Rev. Francis Scanlan, C.S.S.R., by the president, Miss Annie Donava, and by the secretary, Miss Nora Kavanagh, and others, after which a resolution of condolence was ordered to be sent to the Reverend Rector of St. Ann's and to the family of the deceased.

Catholic Notes.

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General-assistant, Mother Marie Claire. Second General-assistant, Mother Marie Melanie.

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A PRELATE'S CIRCULAR.—In a circular issued to the clergy of his diocese Archbishop Katzer last week sets forth, among others, the following regulations:—

1. The division of the diocese into deaneries and the appointment of deans.

II. A diocesan school board and a school board in each deanery and parish. The deans will meet before May 15 to carry out this plan.

III. All ecclesiastical students expecting to be assigned to this diocese must make their classical studies in the diocese and their theological studies at St. Francis Seminary.

IV. Hereafter the diocese will not pay for students in philosophy at the Seminary—only for those in theology.

A NEW SEMINARY.—Father Lalanne, of St. Patrick's Cathedral, New York, announced Sunday, March 30, that the collection for Easter would go to meet the expenses of founding a new preparatory seminary in this city. Such a school is to be opened this fall. The Orphan Asylum building, at Madison avenue and Fifty-first street, will be used for the school. The orphans will be removed to the Orphan Asylum at Fordham. It is the intention to admit boys as young as fifteen to this preparatory school, where they will begin their studies for the priesthood. It is said that the students will be used in the cathedral as choir boys. It is said that Archbishop Corrigan originated the plan.

THEY JOIN THE RANKS.—Bishop Tierney of Hartford, gave the white veil, April 4, to seven new Sisters of Mercy in the convent chapel of Mount St. Joseph's Seminary. With one exception,—Sister M. Joseph Leo, Miss M. J. Bushell, of Far Rockaway, L.I.,—all were from Connecticut. Sister M. Albertine, Miss M. E. Hanaghan, and Sister M. Ancilla, Miss A. M. F. Blake, were of Hartford; Sister M. Linus, Miss C. M. Kolosky, and Sister Elizabeth Mary, Miss M. E. Mahoney, were of Bridgeport; Sister M. Martina, Miss M. T. Wiles, was of Thompsonville; and Sister M. Francis Borgia, Miss E. L. White, was of New Haven.

HEALTH OF THE POPE.—Mr. Bourke Cockran, the well known orator of New York, at present in private audience by His Holiness private audience with His Holiness Leo XIII., on April 15, after the interview informed a representative of the press that he found the Supreme Pontiff amazingly stronger than at his last audience, five years ago. The Pope showed a wonderful memory, reflecting all the circumstances about his visitor and New York affairs, speaking with a firm voice.

GENEROUS BEQUESTS.—An exec. e says:—

By will of the late William F. Sharpen of New Haven, Conn., his property, about \$20,000, is to go, after the discharge of certain life trusts, to St. Francis' Orphan Asylum, that city.

THE RIGHT KIND.—The Rev. John C. York, pastor of St. Patrick's Church, Huntington, L.I., bade good-bye to his parishioners in a farewell sermon, April 6, previous to his departure on the pilgrimage to Rome. The members of the congregation and a number of personal friends gave him a reception recently at the Huntington Opera House, and a purse of over \$1,000 was presented to Father York.

ROLLED OATS—Millers' prices to jobbers, \$2.15 in bags, and \$4.80 to \$4.40 per barrel.

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AN OUTLINE OF THE ANCIENT CATHEDRALS OF SCOTLAND.

In the last two issues of the American "Catholic Quarterly Review," under the heading "The Ancient Cathedrals of Scotland," the Rev. Michael Barrett, O.S.B., of Fort Augustus, Scotland, has published a most instructive account of the principal Catholic Cathedrals of that old land. As a rule, unless we have made a special study of the history of the Catholic Church in Scotland, we are apt to associate the "land o' cakes," with Presbyterianism exclusively, and to conjure up visions of Balfour of Burley, Black Bothwells, and Mucklewaths, while in more practical days we see a Knox thundering from every window on every street of every city in the land. But Catholicity has had a glorious history in Scotland, and the remains of her shattered power and sway speak eloquent sermons in carved stones and fallen columns.

Passing over his introductory chapter, I will take the liberty of referring to five of the existing evidences in the form of Ancient Cathedrals, of the once religious greatness of old Scotia. I will leave aside all the matter that Father Barrett so appropriately brings in, but which pertains in a special manner to the domain of religious controversy, or to that of ecclesiastical history, and merely dwell upon the actual descriptions of the five Cathedrals that I have selected for comment. In their stories have we got the best evidence of all that the Church did, in past ages, for the civilization of peoples and the fostering of arts, sciences and religion. I will leave the plain descriptive part to the eloquent pen of Father Barrett.

"LANTERN OF THE NORTH." — This, the Cathedral of Elgin, being one of the most ancient and most important in all Scotland, I will have to trespass considerably on space, in order to give a sufficiently full account of its origin and its varied history—because, save in dimensions and in minor details, the stories of all the other cathedrals depend upon the same series of facts and of events. It is thus Father Barrett tells of this grand old work of art:—

"Beautiful as were many of the buildings belonging to the old Scottish Cathedrals, none surpassed in dignity and grace the glorious Church of the Holy Trinity at Elgin, which merited the poetic title of 'The Lantern of the North.' The seat of the Bishop of Moray was transferred from Spynie to Elgin, two miles distant, by Bishop Andrew, in the thirteenth century. A church of considerable size already existed, but many additions were necessary to fit it for its more exalted rank. Whatever may have been done by Bishop Andrew was rendered of no avail by fire which broke out fifty years after and consumed at least a portion of the edifice. Fresh efforts were made by successive bishops to restore the Cathedral to its former splendor between 1270, the date of the fire, and 1390. During that period a Chapter House, porch, choir aisles and probably other additions were made. But in 1390 occurred a serious disaster. Alexander, Earl of Buchan, fourth son of King Robert II. by his first wife, Elizabeth Mure, had been angered by the Bishop of Moray's adverse decision in a suit brought against the Earl by his outraged wife Euphemia, Countess of Ross, and in revenge seized on some of that prelate's lands. The bishop excommunicated him and the infuriated noble, who from his fierce temper and cruel disposition hard earned the title of 'Wolf of Badenoch,' swooped down on Elgin with a lawless horde and gave the whole city to the flames, including the beautiful Cathedral with all its books and ornaments."

This wanton outrage nearly brot the heart of the aged bishop Robert Barr, who made a piteous appeal to the King for help. But again, in 1402, a fresh attack was made on the Church by Alexander, son of Donald Lord of the Isles. After burning the town and spoiling the goods of the canons, he was met by the bishop, William of Spynie, at the gate of the Cathedral and was so touched by the prelate's bold rebuke that he confessed his fault and beg-

ged for forgiveness and eventually received solemn pardon for his offense. Henceforward the beautifying and improving of their Cathedral was the chief object of each succeeding bishop and met with no further rebuff. The buildings were receiving continual additions till 1558, little more than twenty years before the southern churches of Scotland were wrecked, and after Henry VIII had forced England into schism and was robbing monasteries and churches wholesale. The fact is only one more proof of the staunch nature of Scottish Catholicity.

The completed building was one of much magnificence, as its very ruins testify. Its ground-plan was cruciform and its style of architecture early English and Flamboyant. The western entrance, approached by a flight of broad steps, was a great doorway deeply recessed and having a double portal. It was surmounted by a noble window 27 feet high, filled with rich tracery and flanked on either side by lofty massive towers, at present nearly 90 feet in height, and probably surmounted formerly by wooden spires. The nave was 100 feet in length and consisted of six bays of pointed arches, supported on clustered pillars richly carved. Beyond the aisles, on either side, were six chapels, something like those in Chichester Cathedral. There was a "marriage porch" to the southwest. The short transepts had each one altar towards the east, that of SS. Peter and Paul to the north and that of St. Thomas to the south. At the point of junction rose a fine central tower. The choir of four bays had aisles terminating in chapels with altars, and beyond it was a Lady Chapel lighted by eastern windows of unusual beauty, consisting of two rows of five tall lancets surmounted by a wheel window. To the northeast stood a very fine octagonal Chapter House, its vaulted ceiling supported on a central pillar; this latter was most elaborately carved with shields and various emblems of the Passion, and on one side was formed a stone book rest. The legend runs that this pillar was the work of an apprentice whose master became so jealous that in his fury he murdered his talented pupil; for this reason the Chapter House is often called the "Prentice Aisle." The same story is told of a famous pillar in Roslin Chapel near Edinburgh. The stone carving at Elgin Cathedral was more than usually ornate."

CATHEDRAL AND COLLEGE.—"The canons and prebendaries resided in the buildings known as the 'College.' These formed a spacious oblong about 900 yards in circuit, enclosed in a lofty wall containing four gates. Portions of the Bishop's Palace, Deanery and Manses of the See of Dunblane, Perthshire, was founded by King David I. about the year 1140 by reviving the ancient bishopric of Strathern. A Columban monastery had been formerly established there by St. Blane, saint of Bute, who had preached the Gospel in that part of Perthshire—hence the title. The records of the see have been lost, and some portions of its early history are buried in obscurity. The first bishop to whom we owe the beginnings of the fine Cathedral whose remains are still to be seen was Bishop Clement, who ruled the see in 1233. He was a Dominican friar, of foreign origin, renowned for his learning, and is said to have received the habit of his order from St. Dominic himself. At the time of his appointment to Dunblane the diocese was in so wretched a plight that he made a journey to Rome to lay the case before the Holy See. The revenues were in the hands of seculars; for the see, until restored by King David, had been vacant for more than a century, and no bishop had as yet succeeded in regaining his full rights.

Besides the slab of blue marble marking the burial place of Bishop Andrew, the original founder of the Church, many other interesting monuments are to be seen. One is that of Bishop Innes (1414), another that of the Duke of Albany, beheaded in 1425 for rebellion against James I.; the first Earl of Huntly (1470), and Bishop Winchester (1458) have also tombs here; the latter is under an arch which still bears traces of fresco angels in red outlines. It was here that Duncan, immortalized by Shakespeare in 'Macbeth,' was laid to rest; by the generosity of King Alexander II., one of Duncan's descendants, a chaplaincy was founded in Elgin Cathedral to provide Masses in perpetuity for the repose of his soul."

DUNBLANE CATHEDRAL.—The account of this great Cathedral, a relic of ancient days, when Scotland was truly a land of Faith, needs no amplification at my hands:—

"The See of Dunblane, Perthshire,

HOLY TRINITY CATHEDRAL.—The next Church mentioned is one of great antiquity and equal importance. The author says:—

"The Cathedral of the Holy Trinity at Brechin, in Forfarshire, was probably commenced when the see was founded by King David I., in 1150, and was added to at various periods of its history. At the time of its greatest glory, just before the Reformation, it consisted of a cruciform building measuring nearly 200 feet in entire length. Its nave of five bays was in later pointed style of architecture, the arches being upheld on octagonal and clustered columns. The choir was about 84 feet long and had no aisles. This portion, together with the transepts, was in pure early English style of pointed architecture. The choir contains stalls for the twelve canons who comprised the chapter and for the assistant clergy. The high altar was at the eastern end of the choir. In other parts of the church were altars to St. Thomas the Martyr, St. Ninian, St. Christopher, St. Catherine and others besides those, found in every mediaeval church of importance, to the Holy Cross and Our Blessed Lady."

IRISH BUILDERS.—Speaking of one particular tower, it is thus the story runs, and thus we learn how the Irish people had even a hand in laying the foundations of Scotland's Catholic architectural glory:—

"This tower was built by Bishop Patrick (1351-73); it has narrow windows at the front and sides up to the height of the church, and above these, under the battlemented gallery at the top, are large windows—one in each face—with early English tracery. An octagonal spire rises from the tower; the entire height is 128 feet. Attached to the southwest angle of the church, though originally built entirely apart from any other building, is the famous 'round tower' of Brechin, whose meaning and use have puzzled many antiquarians. It is 85 feet high and about 20 feet in diameter and tapers somewhat towards the top, which is surmounted by a short octagonal cap having dormer windows on four of its sides. The tower is built of a reddish gray sandstone; it contains two square window-openings at different heights, one facing south and the other east, and under the cap are four more of such small windows facing the cardinal points; besides these it has no other lights. A doorway, whose sill is now six feet above the level, is in a semi-circular arch, surmounted by a defaced crucifix; a small statue stands on either side, about half-way up the arch. This round tower is thought to have been built by Irish masons in the eleventh century. In Catholic times two bells hung in it; they were transferred in the last century to the square tower on the other side of the church."

CATHEDRAL AND COLLEGE.—

"The canons and prebendaries resided in the buildings known as the 'College.' These formed a spacious oblong about 900 yards in circuit, enclosed in a lofty wall containing four gates. Portions of the Bishop's Palace, Deanery and Manses of the See of Dunblane, Perthshire, was founded by King David I. about the year 1140 by reviving the ancient bishopric of Strathern. A Columban monastery had been formerly established there by St. Blane, saint of Bute, who had preached the Gospel in that part of Perthshire—hence the title. The records of the see have been lost, and some portions of its early history are buried in obscurity. The first bishop to whom we owe the beginnings of the fine Cathedral whose remains are still to be seen was Bishop Clement, who ruled the see in 1233. He was a Dominican friar, of foreign origin, renowned for his learning, and is said to have received the habit of his order from St. Dominic himself. At the time of his appointment to Dunblane the diocese was in so wretched a plight that he made a journey to Rome to lay the case before the Holy See. The revenues were in the hands of seculars; for the see, until restored by King David, had been vacant for more than a century, and no bishop had as yet succeeded in regaining his full rights.

BESIDES THE SEE OF DUNBLANE, PERTHSHIRE.—

"The See of Ross was one of those

founded by King David I.; its exist-

The church was ruined and desolate; its revenues were barely sufficient to support the bishop for half a year; there were no canons—merely a simple priest to say Mass thrice a week in the roofless Church. Pope Gregory IX., in answer to Bishop Clement's appeal, directed the bishops of Glasgow and Dunkeld to raise funds from the various parishes of the diocese to place matters on a proper footing. So energetic was Clement in the work of building his Cathedral and reconstructing his bishoppic, that during his twenty-five years of rule he was able to give a Dunblane a stately sanctuary, enriched with canons and prebendaries."

The church, when completed, consisted of an aisleless choir measuring 80 feet in length and 30 in width, and a nave 130 feet long. There were no transepts; a square tower, rising to the height of 128 feet, stood on the south side of the church in the place which a south transept would have occupied. This tower, as is evident at the present day, was anterior to Bishop Clement; its lower stories are Norman in style and its upper stages of later work. It is probably the only remaining portion of King David's early church."

A WONDERFUL WINDOW.—The following extract, especially the quotation from Ruskin thereon, to my mind is one of the most noteworthy in all the article:—

"The west gable had three very long and narrow windows placed close together, and these also had double tracery with a passage between. Over them was a small 'vesica' shaped window surrounded on the outside by a carved fringed bay-leaf ornaments arranged in zig-zag fashion, their points touching. This window, which may still be seen, has received high praise, as a feature of singular beauty, from no less an authority than the late Mr. Ruskin. In a lecture delivered at Edinburgh he thus alluded to it: 'Do you recollect the west window of your own Dunblane Abbey?' It is acknowledged to be beautiful by the most careless observer. And why beautiful? Simply because in its great contours it has the form of a forest leaf, and because in its decoration it has used nothing but forest leaves. He was no common man who designed that Cathedral of Dunblane. I know nothing so perfect in its simplicity, and so beautiful, so far as it reaches, in all the Gothic with which I am acquainted. And just in proportion to his power of mind, that man was content to work under Nature's teaching; and instead of putting a merely formal dog-tooth, as everybody else did at the time, he went down to the woody bank of the sweet river beneath the rocks on which he was building, and he took up a few of the fallen leaves that lay by it, and set them in his arch, side by side forever.'

"The Cathedral possessed at least eight altars. These bore the dedications of Holy Trinity, Our Lady, St. Michael, St. Blaise, St. Nicholas, St. Stephen and St. Blane, and in addition there was the High Altar. Several of these altars had annual revenues for services and sustenance. Thus the High Altar was endowed by Archdeacon Newton, early in the sixteenth century, to secure a daily Mass there. Our Lady's Altar, also, as well as St. Stephen's and St. Blane's, had fixed revenues. That of St. Nicholas was endowed in 1509 by Dean Walter Drummond, for the support of one chaplain to pray daily for the safety of the souls of the King, the Queen, Prince Arthur, John, Lord Drummond (brother of the donor) and Elizabeth, the wife of the said John, and the late John Drummond, Dean of Dunblane. There seems to have been also an altar and chaplain of St. Fillan in the Cathedral."

THE SEE OF ROSS.—I grieve not

to be able to reproduce all the deeply interesting historical details regarding those temples of the olden Faith, but space would absolutely forbid. Turn we now to a fourth one, of which Father Barrett says:—

"The See of Ross was one of those

founded by King David I.; its exist-

ence dates from about the year 1128. The first Cathedral was built at Rosemarkie on the western shore of the Moray Firth. It stood on the site of an ancient church raised by the Irish St. Boniface or Kirritius, who evangelized the district in the eighth century. A new Cathedral was erected about the beginning of the fourteenth century at a spot then known as Chanony, situated about a mile from Rosemarkie on the other side of the promontory called Chanony Point. The two little burghs were united by James II. in 1444 into one town under the name of Fortrose. The latter Cathedral, dedicated to St. Peter and St. Boniface, was a small building of rich red sandstone and is considered to have been of remarkable beauty. "The style," says a competent authority, "is the purest and most elaborate Middle Pointed; and the whole church, though probably not 120 feet long, must have been an architectural gem of the very first description. The exquisite beauty of the mouldings shows that in whatever other respect these remote parts of Scotland were barbarous, in ecclesiasticology, at least, they were on a par with any other branch of the mediaeval church." The building consisted of a nave 30 feet wide, of four bays, with aisles 14 feet wide, a choir with aisles, an eastern Lady Chapel, a vaulted Chapter House to the northeast and a western tower. There were small transepts and a turret over the rood-loft. The great east window was a particularly fine one of five lights."

ORKNEY CATHEDRAL.—We have to go for the last of these Cathedrals to the Orkneys:

The Cathedral of the diocese of Orkney, which at least one mediaeval historian places next to that of Ross in the sequence of sees, was the Church of St. Magnus, Kirkwall. It enjoys the distinction of being the only Scottish Cathedral which exists whole and entire in the present day and that, probably, by reason of its isolated situation on the distant island of Orkney known as Pomona or Mainland. It is worthy of note that Kirkwall Cathedral, like that of Glasgow—the only other in Scotland which can claim anything like architectural completeness dating from Catholic times—rose over the body of a popular saint. St. Magnus was the son of Erlin, the Norwegian Earl of Orkney."

KIRKWALL CATHEDRAL.—We cannot here tell the story of the great St. Magnus, nor repeat all the legends that still cling to his name, and in a way perpetuate

COLORED
MILLIONAIRE'S
DISPOSITION
OF HIS
GREAT
ESTATE
EXCITES
WIDESPREAD
INTEREST.

HE WILL.—No one subject claimed so much attention in Philadelphia this week as the will of Colonel John McKee, the colored millionaire, who died on Monday, April 7, and was buried on the afternoon of the Thursday following from his late residence, 1030 Lombard street. Services were held by Rev. Dr. John B. Reeve in the Central Presbyterian Church, of which the deceased was supposed to be a member, and interment was made at Olive Cemetery. When the mourners returned to the house, Theophilus J. Minton, Esq., a son-in-law of the deceased, read portions of his thirty page will.

The will was drawn by Joseph P. McCullen, and after providing small personal bequests to relatives and employees, left the remainder of the estate to Archbishop Ryan and to Joseph P. McCullen, as trustees and executors, but it was stipulated that they shall pay Mrs. Syphax, the daughter of the deceased, an annuity of \$300. His grandson, Mr. Minton, is bequeathed \$50 annually, and the five sons of Mrs. Syphax, John Mc Kee, Douglas P., Marcellus M., Theophilus M., and Ernest F. Syphax, shall, after their mother's death, receive annuities of \$50 each.

Colonel McKee next stipulated that a fund of \$20,000 shall be accumulated out of rents of his various properties to keep them in repair and to pay insurance, and another fund of \$75,000 to improve his tract of twenty-one acres of land in Stone House lane, to open streets, lay curbs and erect dwellings may be sold, but no real estate in this city, he specified, shall be sold. No improvements to any property, except on Stone House lane, shall be made until after the death of Mrs. Syphax and of all the grandchildren. In the meantime \$500 shall be devoted to keeping in order the grave of the testator.

After the death of Mrs. Syphax and of the grandchildren of the testator, he directed that ten acres of the property in New Jersey, known as McKee City, shall be turned over to Archbishop Ryan, or his successor, to be used as the site of a Roman Catholic Church, a rectory, a school house and a convent for Sisters.

MCKEE COLLEGE.—The principal bequest is for a college to be erected after the death of Mrs. Syphax and the grandchildren on Bristol Sharf road, near the Delaware river, on property owned by the testator. This college shall have a suitable dormitory and a college building, not to cost more than \$100,000. The institution is intended for fatherless white and colored children, who are to be given a thorough education in naval matters, to the end that they may become skilled enough to take places on warships of the United States navy. The college shall accommodate 200 children, and shall be known as the "Colonel John McKee College." Outside the main building and directly in front of it the testator directs that an equestrian statue of himself as colonel of the Thirteenth Regiment be erected.

Around the college grounds, he directs further, a wall eight feet in height and three feet in thickness shall be erected. The students at the college shall from time to time have special tests of proficiency, and it is directed that effort be made to obtain from the Secretary of the United States Navy permission for students to go aboard government vessels. There shall also be a band and a drum corps made up of students, and this band and corps shall play two evenings or two afternoons of each week. May 13 of each year is set aside as "Decoration Day," when the students shall parade and shall visit Lebanon, Olive and Cathedral Cemeteries, to decorate graves there with plants and flowers to be purchased by the estate.

All the students shall wear a uniform of blue caps, and the coats shall have brass buttons, on each of which the name "McKee" shall appear. Every student must be instructed in some one of the five languages, Greek, Latin, Hebrew, French or Spanish, and no one shall be admitted to the benefits of the college who is under 12 or over 18 years of age. The Board of Managers of the institution shall be ten men elected

by the Catholic clergymen of the city, and they shall be chosen on March 4 of each year. The college is to be free to boys of all sects, whether white or black.

The daily papers of Friday were full of the details of the will and dramatic recitals of the scenes at its reading. The testament was discussed on every hand, and while there was no air of jubilation in Catholic circles, there seemed to be an unreasonable feeling of resentment displayed by many non-Catholics. Interviews with the son-in-law and other relatives appeared, as well as with the executors. Mr. Minton was quoted as saying that the testator had always been Presbyterian, and that the only time he was known to have any relation with the Catholic Church was when, in 1896, he was very ill of pneumonia, when two Sisters of the Church called upon him. Colonel McKee did not have the rites of the Church administered at his death, nor was the stipulation in his will that his body be taken to the Cathedral followed.

CAREFULLY PREPARED.—Mr. McCullen, who drew the will, said that it was Colonel McKee's last testament, and that it was not a work of a day, but a thoroughly prepared paper. Mr. McCullen instanced Colonel McKee's business sagacity in the fact that he had accumulated a great fortune as an indication that he was thoroughly competent to make a will, and said that the aged colored man had long had a leaning towards the Catholic Church.

Archbishop Ryan on his return from Washington, D.C., where he had attended a meeting of the trustees of the Catholic University of America, was apprised of the provisions contained in Colonel McKee's will, and expressed great surprise. He said he had not known Colonel McKee.

"Was he a Catholic?" asked the Archbishop. When informed that the testator had attended the Presbyterian Church, the prelate's surprise increased.

"The desire for posthumous fame is evident throughout the will, but requires a great deal more than this to establish insanity," said a well-known lawyer, while another said that undue influence could scarcely have been exerted or some provisions of the document would have been different. "It gives evidence," he added, "of being the will of a strong-minded, self-willed man."

"Why did he do it?" This was the question on every tongue, and while many condemned the seemingly meagre provision for his relatives, there were few Catholics who did not see his act a recognition of the fact that the Catholic Church is the best friend of the colored race. While none but Catholics can be buried in Catholic cemeteries, no body is refused burial because of its color, as was done in a prominent Protestant cemetery, the popular burial place among Presbyterians.

ATTACKS ON THE CHURCH.—A caveat was filed against the administration of the will to probate, and on Sunday Rev. Dr. Reeve, of the Central Presbyterian Church, vented his spleen by indulging in a rabid attack upon the Catholic Church, which, however, he did not name, confining himself to thinly veiled allusions and vile innuendo, with no more substantial historical backing than may be found in the pages of Eugene Sue. In this phase of Rev. Dr. Reeve's ministerial character may possibly be found an explanation of Colonel McKee's withdrawal from his old congregation and his subsequent interest in Catholic affairs. Stranger things have happened. Rev. Dr. Reeve is quoted as saying:

You may so lay up treasure on the earth as to become rich toward God. You can so do it that it may be said of you as it is of Abel after all these centuries: "By it, he being dead, yet speaketh;" or you can do it that long after you have gone from the earth it shall be said of you: "He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever." What I mean is that by bequests—bequests of earthly possessions which you cannot carry with you—you can so will that they shall work good toward God and humanity, and so for you, long after you are dead. But in attempting this unless insane or blinded by the god of this world, or without natural human affection, you will so do it as not to put a price on the head of any man, woman or child, especially not on the heads of your own nearest kith and kin.

Then, speaking by inference of the Roman Catholic Church, Dr. Reeve continued:

Unless insane, or blind, or cajoled, you surely would not so put the lives of any human beings, certainly not the lives of your own kindred, between such a power, with such a history, and its temporal advance-

ment, that it could be even tempted to see or feel that the sooner those lives ceased to be on earth, that much sooner its own temporal advancement would obtain.

The Saviour said to His disciples: "The time will come when whosoever killeth will think that he doeth God service." Such religious fanaticism and fanatics have appeared again and again in different branches of the Christian Church as the centuries have gone on, most notably in one well known branch. And no sane man, unless grossly ignorant of history, would encourage their reappearances by so laying up treasure for self on earth as to have self's selfish way with it after death; as to rob human lives of his own next of kin of all right sense of security in life. To do so would be a menace to the safety of human society, and any effort to do so ought to be inveighed against—ought to be suppressed.

This reverend gentleman of a race despised by Protestantism and protected by the Church and of a denomination which split on the slavery question did well to insinuate, if he is quoted correctly, that the Catholic Church would not hesitate to murder to secure the principal of Colonel McKee's wealth.

ESTEEM FOR CATHOLICS.—There is no doubt that Colonel McKee attended services at Catholic churches at times and that he was on friendly terms with a number of priests. At St. Peter Claver's, where Colonel McKee could have obtained an object lesson in the attitude of the Church, one of the priests said that he did not believe Colonel McKee was a Catholic. He came there from time to time and had made several donations to the church, one being for the altar. Colonel McKee's letter accompanying the latter gift has been preserved by the priest. Another epistle which Colonel McKee sent him about 1898 was of a very interesting character. It was four pages in length, and in it the Colonel recited his impressions of one of the services which he had attended in St. Peter Claver's Church. The priest is not sure whether he destroyed or still possesses this letter. On at least one occasion, when Colonel McKee was in trouble, he came there for assistance and advice. About 1897 the deceased, in conversation with the priest, referred to Archbishop Ryan as "Father Ryan, that great man of yours." On another occasion, three or four years ago, when the priest referred to Colonel McKee as a Presbyterian, the Colonel said: "No, father, I'm one of yours." The priest told him the only way one could be a Catholic was by practicing that religion.

The Colonel was said to be quite generous to his tenants at Christmas time and to have shown a preference for those who were Catholics. This was especially true of those renting houses in the Port Richmond district. On more than one special occasion he is said to have been present at Catholic services in that section. It is said that he had found some dissatisfaction with his old church. A member of the congregation was positive it had been several years, possibly eight or ten, before his death since Colonel McKee sat in his pew in the Central Presbyterian Church.

A will dated 1884 has since been discovered in possession of the Grand Trust Company. Like the latter will, it provides for a military school and practically cuts off his relatives. It differs in naming the Trust Company as executors and in excluding religion and ministers, as is done at Girard College under the will of its founder.—Catholic Standard and Times.

FATHER
MCGUIRE'S
SPIRITED
REMARKS
ON
FIREMAN.

THERE is no building in Chicago that is worth a human life," said the Rev. Hugh McGuire, pastor of St. James Roman Catholic Church, in the course of the funeral sermon he delivered over the body of Patrick McCormick, the fireman who was killed by a falling wall at the Renfro apartment building fire on Friday of last week.

"This man, who enacted the role of a hero, has left a widow," Father McGuire continued. "There is a woman at home who loved and cher-

ished him as she did her own life. The walls of the building can be raised again, but who can return to this sorrowing widow the husband for whom she mourns?

"If a man is called upon to sacrifice himself for the good of humanity," said Father McGuire, "if there is a fainting woman to be carried from the smoke and flames, then I say the ends justify the risk. But when a man in the prime of life is called upon to walk into the jaws of death—after the fire is practically out, after the tenants have reached the street in safety—I say that nothing short of a crime has been committed.

"The sacrifice of a human life, where it is done in a good cause, is one of the most noble acts which can be performed," said Father McGuire. "In its execution is brought to the front the noblest qualities of courage and self-sacrifice in the individual. But that it should be done to no account is a matter of deepest regret.

"A few blocks from here, at Thirteenth street and Cottage Grove avenue, two years ago, I witnessed a dozen firemen ordered to almost certain death. A livery stable was burning. There were no human lives to save, yet the men were ordered into the trap. Six of them met instant death or suffered fatal wounds.

"A human life sacrificed for a miserable shell of a building, put up without care, without regard for common safety.

"A crime was committed in which the value of a human life was deemed of less consequence than the greed of commercialism. Who benefited? Perhaps the insurance companies gained satisfaction that the fire's progress was curbed as well as human beings were able; perhaps some superior officer's bosom swelled with pride that he was the commander of the little band that worked beneath the tottering walls.

"And what provision is there made on the part of the city of Chicago to look after that woman in distress? Why does not the city take upon itself the matter of pensioning orphans and widows who have been made such by those who give their lives in serving the municipality? Ours is the only country of importance I know of where no provision is made to help widows and children of men who suffer violent deaths in cases like the present one." — The New World.

KINDNESS
COST
HIM
HIS
LIFE.

John Bengle, a young machinist of New York, died at the J. Hood Wright Hospital, on Friday of last week, of hydrophobia. The physicians of the hospital were positive that his case was one of hydrophobia.

Bengle had been employed in the Northern Railroad shops at Seventy-second street and the North River. About nine weeks ago as he was leaving the shops he saw a small and hungry-looking dog in the street. With the intention of taking the dog back to the shop where it could be fed, Bengle reached for him. The dog promptly bit his would-be benefactor. He refused, however, to go to a physician and have the wound cauterized. It had apparently healed over and Bengle gave it no further thought until about three weeks ago, when he was unable to drink water except with great difficulty. That night he went out and bought a popular medical work.

What he read there of hydrophobia frightened him, and he went to Dr. W. F. Alexander of 940 St. Nicholas avenue for treatment. Dr. Alexander expressed the opinion that Bengle's nervousness was probably the result of his worry, but prescribed for him. About ten days previous to his death, Bengle, feeling no better, applied for help at the J. Hood Wright Hospital. He was admitted at once and placed under close surveillance. Within twenty-four hours the physicians of the hospital were convinced that they had a true case of hydrophobia.

Bengle was then frothing at the mouth and screaming with pain. Nothing could be done except to relieve the pain, and yesterday he died.

Bengle leaves a widow and two small children. An unsuccessful attempt was made last night to learn whether the Pasteur treatment had been tried on him.

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FAME
OF
A
RISING
IRISH
AMERICAN
MUSICIAN.

WHAT Chopin did for Poland; what Liszt has done for the Hungarian melodies; what Grieg has made of the Norwegian airs, Patrick O'Sullivan, a Louisville boy, bids fair to do for Ireland. For this young man, according to a great Eastern music critic, promises to become the "Chopin of America." He is now in Berlin, the hub of the musical world, and over there the critics are dragging out seldom used superlatives to characterize the work of the young Irish musician.

Mr. O'Sullivan lived with his parents on Sixth street, Louisville, Ky. Two years ago he left home to study music in Berlin. What he has accomplished since that time can best be told by two criticisms written by Leonard Liebling, the well known musical critic. In the first criticism, printed some time ago, Mr. Liebling says:

"It is a relief to hear music as fresh, so spontaneous and as vital as that contained in Patrick O'Sullivan's Mass performed recently, with the assistance of Corally Bottcher, soprano; Henry Bagel, alto; Felix Blasing, tenor; Ludwig Schalk, basso, and Zudie Harris, organ.

"Four parts of this interesting composition were sung, a fervent Kyrie, a touching Benedictus, a somber Agnus Dei and a Dona nobis pacem, of beautiful form and content. Mr. O'Sullivan is an able writer of ecclesiastical music, because he possesses not only melodic inspiration and a sure contrapuntal technic, but also the rare taste to distinguish between what is merely vocally effective, and what fits into the sacred precincts of the church. This is a gift that was lacking even in such great composers as Rossini and Gounod. The voices are treated with unusual skill and moderation. Nothing is asked of them that is not normal. And yet the part-writing is intricate and the harmonies are often extremely unconventional. O'Sullivan's Mass should be given in its entirety. It is by all means a most promising work, that speaks volumes for the uncommon talent of its maker."

In the second review dealing with Mr. O'Sullivan's recent work, the Irish Folk Songs, the writer remarks:

"Albert Stahl, a local publisher through whose endeavors many of the works of young American composers were first made known here, has just placed on the market a set of seven piano pieces by Patrick O'Sullivan, of Louisville, Ky. This column recently contained unstinted praise of the same composer's Mass, and called attention to the fact that this young man would yet write some vital pages in the book of American music. Of these piano works in smaller form the first two preludes in A minor and E flat, immediately arrest attention. The A minor prelude is a series of cleverly constructed harmonies and figurations built about a monotheme whose pregnant motive seems in every measure of the piece.

"Prelude No. 2 might appropriately be termed 'Elevation.' Its melody is skillfully developed into a rousing climax, and loses none of its charm by being in harmony, and treatment slightly suggestive of Chopin. The two in C and D flat constitute effective concert numbers for pianists, who do not shy at such trifles as chromatic thirds and sixths for the left hand, and mixed rhythms for the two hands, in alternating thirds, fourths, fifths and sixths. The technical difficulties are constructed most intricately, and yet the strongly marked melody that runs through both pieces flows clearly and uninterruptedly. The 'Dance Rustique' is a robust gavotte, with an especially pretty musette. The melody has a distinctly Irish flavor."

"'Valse Impromptu' is brilliant concert piece, with grace, swing and poetry. Its difficulties are not such that it would be out of the reach of well-trained amateurs.

"The sad, unmistakably Celtic refrain entitled 'Irlandaise,' is in some respects the best of the seven works. Opening in simple fashion, like a modest folk tune, the composer garbs his melody in most beautiful and unexpected harmonic dress, and embellishes it with rich climbing posies and figurative tracery that reminds one strongly of the mode of Tschalowsky. In orchestra form which plenty of wood wind the 'Irlandaise'

would find its most effective setting. Mr. O'Sullivan, who is studying in Berlin, has just finished a sonata for piano and violin which will be sure to mark a great stride forward in his development as a significant composer."

Such praise from such a critic as Liebling shows the esteem and admiration of the musical world for Mr. O'Sullivan.

The young Irishman will probably return within a year or at the most two years. He is at work now on bigger things, which he wants to finish before returning to America. Then, with his name made and his position in the musical world secure, the young composer can well afford to rest for a time on his laurels.—Louisville Courier-Journal.

AN
EPISCOPAL
MINISTER
JOINS
THE
CHURCH.

EV. John B. Ewing, of Philadelphia, a well known minister of the Protestant Episcopal Church, has been received into the Catholic Church.

Rev. Mr. Ewing's pastoral duties have been performed chiefly in the diocese of Vermont, but at one time he was prominent in the affairs of the Church in Philadelphia. Although no especial secrecy was observed concerning his change of faith, few of his friends knew until last week that he had resigned his pastorate in Vermont in December, since which time he has been preparing himself for the adoption of his new faith.

Mr. Ewing was received into the Catholic Church several weeks ago, having made his profession of faith at St. John's Church, Thirteenth and Chestnut streets. When asked about his renunciation of the Episcopal faith, Mr. Ewing admitted its truth, adding that he could see nothing remarkable in his adopting the Catholic creed. He said that his conversion to Catholicism had resulted from several years of zealous study, and that he had made no effort to keep the matter secret.

Mr. Ewing is a Philadelphian by birth, and is a member of a distinguished colonial family. He was born in 1871. He is by no means the first of the Ewings to accept the Catholic faith, for his grandfather, Robert Ewing, was one of the most prominent Catholics of Philadelphia. Mr. Ewing's mother was a strict Episcopalian and reared him in that church. She was determined, too, that he should adopt the ministry as his profession, and prepared him early in his life for a clerical career.

As a student for the ministry Mr. Ewing took a special course in the classics at St. Stephen's College, Annandale, N.Y., and later continued his theological studies at the Berkley Divinity School, Middleton, Conn. He was ordained in 1895 by Bishop Williams, and in June of that year he was made rector of Christ Church at Middle Haddam, Conn. He remained in that pulpit until March, 1900, when he went to St. James' Church, at Woodstock, Vt.

When Mr. Ewing came to Philadelphia in December, after his renunciation of the Episcopal faith, he gave much of his time to the study of the faith of his adoption. He was received into the Catholic Church by Rev. Nevin S. Fisher. Soon afterward he received private confirmation in the cathedral from Archbishop Ryan.

Mr. Ewing is an eloquent pulpit orator and was considered by his friends in the church to be one of the most promising young members of the clergy in the East. He will reside in Philadelphia permanently and devote himself to the work of the Catholic Church.

C. A. McDONNELL,
Accountant and Liquidator.

SATURDAY, APRIL 26, 1902.

AN HISTORICAL
ROMANCE
OF THE
Times of
Queen
Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

PUBLISHED
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—OR—
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Presently, it was my lot to witness a scene, which will ever remain impressed on my memory. Lady Tregian was announced, and the Groom of the Chambers ushered in a gentlewoman of distinguished appearance, dressed in black, still young, but pale and worn with grief. She led by the hand two little boys, and a girl wearing a white frock, held on to the skirt of her gown. On hearing the name of Tregian, an angry frown contracted Elizabeth's brow, this the lady appeared not to notice, at any rate she did not heed it, so soon was she on making her plaint heard. Throwing her self at the Queen's feet, with her children, she addressed her, at first with a trembling voice, but afterwards with the courage of despair, somewhat in this wise:

"Since Your Majesty wields supreme power in this land, and is the earthly representative of the Divine Majesty, your subjects may claim your protection and help in this distress. I venture therefore to approach in my hour of trouble, and to implore for God's sake a gracious hearing on behalf of my unfortunate husband, who has languished in prison for many years, and on behalf of these innocent children."

Elizabeth interrupted her impatiently. "If we were to listen to the gossip of all the women in the kingdom," she said, "little time would be left for the weighty affairs of the State that engross our attention. Make your story short, good woman. Who are you? What do you want?"

A flush overspread the countenance of the suppliant, betraying the vexation aroused by this unkindly rebuff. Quickly mastering her emotion, she continued, with the utmost composure of manner: "I am the unhappy wife of Lord Francis Tregian, who is distantly related to the Royal House of Tudor. We lived in peace and comfort at our Castle near Launceston in Cornwall, until on the testimony of a perfidious villain, a wandering musician, bribed by our enemies to work our ruin, my husband was accused of harboring a Seminary Priest, Cuthbert Maine, and under the Statute Praemunire condemned to loss of goods and chattels and imprisonment for life. I was then expecting the birth of my fourth child, and doubting not that an unjust sentence—no less than forty witnesses having alleged the accusation to be false—would be reversed. I confidently awaited my husband's return. But instead of this, late one night some officers of the law presented themselves at our door and took possession, in virtue of the sentence, of all our property. Penetrating into the bed chamber, whither I had retired with the children, they turned us out in the dark and cold to take shelter in a barn until daybreak. I then resolved to seek justice at the hands of Your Majesty, as the divinely appointed protector of the oppressed. We, the wife and children of Lord Tregian, begged our bread from village to town, from town to town, across England, all the long weary way from Cornwall to London. Our journey was not half over, when my fourth was born; but no sooner could I drag my limbs onward than we started anew to throw ourselves on your compassion. Behold us now at Your Majesty's feet! speak, my children, and say what I have taught you!"

Francis, the eldest boy, was about to speak; he looked up at the Queen and the words died on his lips, so forbidding was the aspect of that royal lady. "She is angry, mother," he whispered. His little brother began to whimper; the little girl alone had the courage to repeat the formula she had been told to utter: "Please set father free. Let us go back to our home. I will pray to the holy Mother of God for Your Majesty every day."

For a moment I thought that the Queen's heart, would be melted, and her better nature prevail. I was mistaken. With a bitter, cynical laugh she turned to the Lord Chamberlain, whose office it was to prepare the list of petitioners to be given her, and said: "I thank you so much, my lord, for this charming little performance. The lady's gesticulation is excellent, she might with advantage play the part of Hecuba at the Globe theatre. She articulates well, also, only at times her manner is rather labored. The chil-

dren want practice, except the girl, she acted her part quite prettily. 'We will make as if we had not cake.' Then completely changing her tone, she addressed Lady Tregian, who had risen to her feet, indignant at the scorn with which she was treated. 'My lady,' she said, 'We will make as if we had not heard the heavy charges which you have dared to bring against our Law Courts and administration of Justice; there would otherwise be ample ground for committing you to the Tower. Have the goodness to answer one question: Is it not true that you and your husband are stubborn Papists? That you have refused to attend divine worship as by law established? That you will not acknowledge us as the legitimate and supreme Head of the Church of England? Yes, or no?'

Lady Tregian answered calmly: "Certainly, Your Majesty, we are true children of the ancient Faith. In all civil matters you have every claim on our obedience; but we can never, we will never recognize in you the successor of St. Peter to whom Christ said: 'Thou art the rock, upon which I will build my Church!'

The Queen could no longer control her rage. "That is quite enough!" she exclaimed. "Begone, insolent woman, and beware how you venture again to intrude your hateful person into our royal presence. By the soul of King Henry, we are tempted to forget our characteristic gentleness and make such an example of you and your children that not only all England, but all Europe shall talk of it. The sentence of the Court will remain valid; your lord will not be set at liberty until he acknowledges us to be Supreme Head of the English Church, and attends divine service as we have ordained. As for you, you and your brats can beg in the streets, you certainly are not wanting in the requisite effrontery. Lieutenant of the Guard, conduct this woman and her children to the park gates, and send them away from thence. Under no circumstances are they ever to be admitted again."

Lady Tregian drew the weeping children to her side, made a deep curtsey to the Queen, and withdrew from the audience chamber, saying as she went, "May Your Majesty find more mercy before the throne of God than you have shown to us!"

CHAPTER XVI.—It is useless to commit to writing the abusive language in which Elizabeth continued to give vent to her anger after the persons who had provoked it had withdrawn. The whole scene affected me most disagreeably, the more so because Mary Stuart's charity towards the poor was yet fresh in my memory.

Presently the Queen rose, and was conducted by Lord Burghley into her private cabinet, whither I was shortly summoned. I found her seated at a writing table, on which was a pile of papers, occupied in tracing the large letters with flourishes forming her well-known signature. For a long time I remained standing unnoticed at the door, so that I had the opportunity of observing the subject of the Gobelin tapestry on the walls, and the sumptuous furniture of the apartment. The tapestry represented the finding of the infant Moses by Pharaoh's daughter; an inscription upon a scroll explaining that as Pharaoh's daughter saved Moses from death, so Elizabeth, the daughter of the heavenly King, had rescued the pure Gospel from the destruction wherewith the Pope, the Pharaoh of heathen Egypt, had threatened it.

At length the Queen looked up, laid aside the swan-quill in her hand, and beckoned to me not unkindly to approach. At three paces distant from her feet I knelt down; but she graciously bade me rise, and even take my seat upon a low stool. She addressed a great many questions to me about Paris, about the King and the Queen Mother, and I told her as many Court scandals as I could remember out of the number that are always ripe in the French Court. She listened with a malicious pleasure; then she asked about the Duke of Guise, and what prospect there was for Henry of Navarre. I replied that he was almost certain of the crown, the only doubt being whether he would give up the reformed religion for the sake of it. "No," she replied, "everybody has not our courage. We might have had peaceful

the way the viper wormed herself into the affections of the poor and the peasantry? That very day a messenger should be sent to Sir Amias to put a stop to this almsgiving, and order him to allow his prisoner no intercourse with the people. Thus I was the involuntary means, for which may God forgive me, of causing an order to be issued that added another to the many sorrows of the unhappy captive.

When Elizabeth's rage had subsided, she turned to another subject, beginning to speak to me about Lord Burghley's daughter. I felt very much embarrassed, as I did not know what she was driving at. She remarked my confusion, and was amused at it; she told me I was a naughty fellow, for little bird had long since whispered to her that I was in love with the beautiful, clever and rich, very rich, Miss Cecil, and she admired my taste. Burghley, she said had taken care to feather his own nest well with the spoils of the Egyptians. And she thought she could assure me that of all the fortune hunters who paid court to the heiress, none was more favorably regarded than myself. She did not grudge me the preference shown me, for she considered I gave promise of great abilities, which would be of service to the State; and then the Queen proceeded to say: "The interest I take in the young lady, as well as in you, Mr. St. Barbe, makes me desirous to say a word to you. Miss Judith thinks a great deal too much; her mind runs upon religious questions; I even have reason to suspect that she is not so firm an Evangelical as one could wish, and hankers after the flesh-pots of Egypt, the old Popish leaven. On that account I am desirous you should come to Richmond. Do you talk to her on the subject, I will see that you have an opportunity this evening. She has confidence in you, and will speak much more openly to you than to her father. He has changed his creed too often, as the exigencies of the times demanded, for her to have much respect for his religious convictions. She corresponded with you about the vexed question of predication; I read your answers, they did you great credit. I need not add that her perversions to Popery would forfeit all my favor, and involve the loss of all her property. So do what you can to discover what the girl really thinks, and if necessary, set her right."

Thereupon I was graciously dismissed from the royal presence. The audience had been of so unusual a length, that when I entered the ante-chamber, where Sir Walter Raleigh was waiting, that gentleman did not look at me in a very amiable manner, and several of the courtiers began to predict that Walsingham's nephew was the rising star, that is, the new favorite. I was quite aghast at such a proposition, for it was nothing short of a shameful desertion of our allies. Yet I was enough of a courtier to mask the indignation it aroused within me, and reply that I was but an inexperienced youth, and could not venture to put forward my opinions in the presence of so wise and enlightened a monarch. The boldness of the scheme took away my breath; my only fear was that the abandonment of our Protestant brethren would bring us into ill odor with the partisans of the Reformation. Besides it seemed rather hazardous to have the Spaniards for such near neighbors. But doubtless this and all other considerations had been duly weighed long since by Her Majesty. Feeling myself on dangerous ground, for the sake of changing the conversation, I remarked that in accordance with uncle's commands, I had visited Chartley a few days ago, to see whether the orders of the Privy Council in regard to their distinguished prisoner were fully carried out. At the mention of Mary Stuart, Elizabeth started as if she had been shot; her countenance twitched; one might have fancied that the crying injustice of which she was guilty towards that unhappy lady, suddenly appeared before her in its true colors. "How is that horrid Scotchwoman?" she inquired. "If my subjects only knew how long she has been a thorn in my side, how often the thought of her has cost me my night's sleep, some honest Evangelical would have rid me of her, as Phineas removed the scandal from among the children of Israel. But all the time she pretends love and friendship for ourselves, calls us her 'dear sister,' sends diamond rings, while she is weaving one plot after another against us, and would strangle us with her own hands if she could. Did you see her? How is she looking? and what is she doing?"

I depicted the Queen of Scots condition—the unhealthy pallor of her complexion, her gray hair, her feeble walk, and said Sir Amias Paulet was of opinion that besides the rheumatism from which she suffered, she had a great tendency to dropsey. Elizabeth would not believe this, she said the woman was an arrant hypocrite, and we must not for God's sake allow ourselves to be deceived by her, for if she were once at liberty, she would soon send her stick flying, and run about nimbly. When I told the Queen how I had seen her in the courtyard amidst the beggars, thinking like the simpleton I was, that it would touch her, she burst out right angrily. Did I not perceive, she exclaimed, that this was

your sojourn in Paris you have become an adept in the art of flattery," my companion rejoined somewhat ungraciously. "But I thought you knew me better than to address these empty compliments to me."

"I was afraid I had incurred your displeasure this morning," I resumed, "on account of my little exaggerations. I was ashamed of them myself, and only made use of them in deference of my uncle's wishes, and because I thought they were expected of me. You may be assured I have no intention to flatter you; on the contrary, I mean to speak quite openly; so I begin by telling you that the errand on which our Sovereign has sent us was only a pretext to give me an opportunity of conversing with you without fear of interruption."

Miss Judith stood still and looked at me in bewildered surprise. "What could the Queen mean by that?" she inquired.

"I will tell you," I answered, as we sauntered along side by side under the spreading trees. "Her Majesty imagines herself to have discovered that the doctrines of the Gospel no longer satisfy your heart, and that you have a leaning towards the old Popish creed; not that I believe this for a moment. She took it into her head that I ought to ask you about this, and warn you of the peril to which you would expose your soul's salvation, for she credited me with possessing some influence over you, my dear young lady."

Miss Judith walked a few steps without speaking, then she responded: "What if it really were so? What if my heart and my reason alike revolted from the vague, often contradictory teaching of the Reformers? Supposing I really did feel drawn to the ancient faith our forefathers held, what would the Queen have said to me then?"

I was not a little alarmed at this speech, and hastened to reply: "Of my own accord I should make every endeavor to expose the snare of the devil, the fallacious arguments, that is, wherewith he who was a liar from the beginning seeks to entrap simple souls and draw them into error. I should beg you on my knees to think of the interests of your soul, and also of the temporal consequences which would result from your apostasy. Furthermore, I should represent to you the grief that such an act on your part would cause to your father, and to all who love and care for you, amongst whom I pray I may be reckoned. Finally, I should warn you, as the Queen authorized me to do, that you should incur her most serious displeasure, and among other serious penalties that of being completely disinherited."

"I am much obliged to you, Mr. St. Barbe, for your frankness in thus warning me of what I might expect from Her Majesty, as well as for your own kind, and I am sure, well meant admonitions. As I regard you as a real friend, I too will answer you in all sincerity. First of all, I know you will admit that no worldly considerations ought to have any weight with me, were I really convinced of the truth of the Catholic religion. The martyrs did not shrink from far worse consequences; they endured the most cruel tortures and death itself rather than abjure the true faith or remain in what they knew to be error. Therefore no fear of temporal disadvantages, hard as I might find them to bear, ought to deter me from searching after the truth; for resistance to the known truth would be the sin against the Holy Ghost, wherewith St. Stephen reproached the Jewish Sanhedrin. You allow that, do you not?"

I was compelled to own that I did. "Very well," Miss Cecil continued, "then let there be no more mention between us of the consequences, as I am well aware of them. The question to be decided is whether the old or the new religion is the Church founded by Jesus Christ. On this point I confess my mind is not at rest. But the more I think it over, the more I pray about it, the less can I believe in the Church established by Parliament and our Queen." She then with her keen, quick intelligence sketched the origin of the Anglican Church under Henry VIII., and its history up to that day, emphasizing the cause which induced Elizabeth's father to separate from the universal Church, and Elizabeth herself to repudiate that same Church to which she had belonged under Mary, the Catholic. In Henry's case it was the desire for a woman whom later on he caused to be beheaded for adultery; in Elizabeth's the desire to have the legitimacy of her birth and her right to the throne publicly acknowledged. Since that time Parliament made some change almost every year in religion, and the people were caught in the most contradictory tenets.

"Miss Cecil," I replied, "I am delighted at the prospect of this walk through the quiet woods and meadows in your charming company. I would give up the honor of a place on the royal barge for it a thousand times over."

I heard enough this morning, Mr. St. Barbe, to convince me that dur-

ing some time for enlightened men to purge away the dross from the pure gold of the Gospel.

She replied that the most incomprehensible thing of all to her was that at any time in Christendom the teaching of Jesus Christ should have been falsified in any essential point. She asked me, did I not believe that Jesus Christ was true God, omniscient, omnipotent and all-wise?

"Most assuredly," I replied, "and I would lay down my life for it."

"Well then," she went on, "what did this all-wise, this almighty, this true God say when He sent out His apostles, commanding them to proclaim His doctrines? You know the passage at the close of St. Mathew's gospel: 'All power is given to me in heaven and in earth. Go ye therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world!'" What does that mean, if not that I, the Lord of Heaven and of Earth, promise that my divine assistance shall never be wanting to you and to your successors in teaching the truths I brought down from Heaven, and in dispensing the means of grace? In St. Mark's gospel he adds these words: 'He that believeth not shall be condemned;' and in another place, He promises Peter that the gates of hell shall not prevail against His Church. I ask you now how this can be explained, if those who as the successors of Jesus Christ are invested with authority to teach, have for at least the last thousand years deceived the whole of Christendom on the most important points; leading them into fatal errors and degrading idolatry; as for instance, concerning the Real Presence of our Lord in the most holy sacrament of the altar? How, were this the case, could it be true that this Divine Teacher is with His Church all days? Can it be supposed that he would compel mankind to accept a lie under pain of eternal damnation? Or have the gates of hell for the last thousand years prevailed against the teaching of Christ? No, Mr. St. Barbe, I see no other alternative than, either to acknowledge that the Ancient Church has on no essential article of faith departed from the truth—and if so, I must receive her doctrines—or, to assert that she has departed from the truth, and then the word of Christ and His solemn assurance are proved worthless. In other words, Jesus Christ is not true God. He is deceived or a deceiver, and if we say this, the whole fabric of Christianity crumbles at a touch. I beg and implore you to help me out of this terrible alternative, for I can perceive no third course to adopt."

(To be continued.)

SMOTHER A COUGH.

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"SNOW EGGS" is really floating island with a new name, and a different touch in the preparation which makes this old-fashioned dish of our childhood tea parties much better eating. The whites of four eggs are beaten to a stiff froth and dropped, a spoonful at a time, into a pine of boiling milk, and kept over the range till they poach a little, but do not get brown. Slip them out into a shallow dish, chicken the milk with the yolks, sweetening, and adding any desired flavoring. Pour this custard around the white, and just before sending to the table sprinkle the whole with a little chopped macaroon.

A
THOUGHTFUL
ACT.

Three hundred girls employed in a Cleveland waist factory were permitted to hear the great Catholic opera singer, Nordica, recently on paying the small admission of ten cents. The girls wanted to hear the great singer but could not afford it, so invited her to the factory to sing "just one song." Mme. Nordica's representative appeared at the factory on Saturday and told the girls that she was extremely sorry because of her inability to oblige them, but that she invited them all to the concert at Gray's armory, where, if they made themselves known at the door, they would be admitted at the nominal charge of ten cents. The girls attended in a body.

Notes for Farmers.

HORSERADISH.—In a tract of land containing less than 300 acres, situated along the depressed, marshy ground that lines the New Jersey shore of the Delaware river just below the city of Trenton, is the greatest horseradish farming district in the United States. Its immense product annually supplies the great markets of the East, and from these points is distributed all over the country. In the patch are seven radish fields all told, ranging in area from eight to fifty acres, and from this comparatively small piece of land vast quantities of the pungent plant, the acrid root of which is so popular with many as condiment and an ingredient in sauces, are gathered every year.

The crop each season varies, the weather and life-giving sediment from the river alone regulating the quantity and quality of the output. The weather figures as an important factor, because heavy dews aid the development of the plant. The dew contains a certain element of oxygen that materially assists the growth. But the river, or rather the rich, coarse sand that flows with it from the headwaters, is virtually the regulator of good and bad crops.

To maintain a prosperous horseradish farm, it is absolutely necessary to have it located in a sort of valley where inundation occurs.

The tract referred to is admirably situated in this respect, lying on the low, broad flats that line the river at this point for miles on both shores. The flow of the water over the beds of the radish freshens the roots and gives to the ground a certain richness and sogginess that cannot fail to be beneficial to the plants.

Every spring the Delaware creeps across the lowlands that divide it from the horseradish fields and covers them for days at a time. Snow, or the water into which it melts, has no effect either one way or the other on the radish fields. The water from snow is entirely too clear and free from nourishing substances to make it beneficial to the crop. It requires the muddy river water, containing manure and other similar ingredients, to rejoice the heart of the horseradish grower.

In the insect world there is only one known enemy of the horseradish, and that is the ant. These insects breed their eggs on the sprouts and annually destroy large crops. Remedies of every conceivable description have been applied in an effort to eradicate this dreaded pest, but so far nothing available has been found.

Large forces of men are employed throughout the growing season driving away ants as well as removing the harmful weeds that spring up thick in the path of the radish plant.

The greatest care is necessary in watching the radish, the cultivation of which is of such an intricate character that even the most thoroughly experienced growers will admit that they have something to learn about the subject.

The preparatory work in the raising of horseradish is begun about the first of March. The ground is plowed and the radish is planted very much on the same system as the potato. It grows with wonderful rapidity, and about the first of September a fine, broad leaf begins to spread about hip high. This is called the cedar leaf or winter crop, and it presages the approach of the harvest season. When the top of this leaf begins to droop and die, vigorous digging begins. The harvesting season extends through October and November.

Not all the crop is taken from the ground in the Autumn, however, a considerable quantity being allowed

to remain in the ground so that the Spring trade may not be ignored. At the appearance of the first leaf, or Summer top the ground is plowed up again for the Fall planting. The radishes planted in the Autumn are ready for the market in the early Spring, so two crops are taken from the fields every year.

The horseradish roots are sold to the dealers by the ton loads. A good crop will average two tons to the acre, the market price for which is now about \$5 a hundred pounds. Some years ago the raisers realized as high as \$8 a hundred pounds. But at the present time the growth of the horseradish is more rapid and the demand for it is not so great as in former years, which keeps the price down.

LIVE STOCK.—An American writer says:—Feeding experiments with wheat for feed of hogs have been numerous and interesting this winter. That of the Wisconsin experiment station seems to show that there is practically no difference in quantity of pork made by the same weight of wheat and corn. In four trials 100 pounds of pork were produced in feeding 499 pounds of wheat. In two trials with cornmeal 498 pounds produced the same quantity, but 485 pounds of mixed wheat and corn produced 100 pounds.

Next to producing breeding stock and fitting show animals the growing and marketing of winter lambs requires the highest skill in a flockmaster. It is a branch of the industry with a limited market, but from the fact that not many will venture into it and not all who do will succeed, it is likely to remain the most profitable for the few who do succeed in it. Moreover, it is not a branch of work that can be carried on very extensively by any one man. The stable room required will not permit it.

NOTES.—The sowing of grass seed with grain is an old practice that still survives. It has some things in its favor and some things against it. It used to be thought that the grain helped the grass seed to "catch," and that the young grass was helped by the protection it received from the grain. This however, is not regarded as a consideration in the growing of a grass crop. So far as best growth is concerned there is little doubt that the grass that is given the entire field will do the best. It will get the sunlight and moisture from the first and will make a far better growth.

There is a difficulty in getting a good seeding of orchard grass when it is sown alone, as it has the habit of growing in bunches, so that the first year it often does not cover the surface. But it spreads quite rapidly, and the second or third year it makes a good sod. It will do this all the better if sown with clover, and is much better for seeding with clover than the grasses usually sown. As every farmer knows where timothy and clover are sown together, the clover or the timothy has to be sacrificed, as the clover is ready to cut long before the timothy is at its best. Clover and orchard grass are both at their best about the same time, and if cut then both will spring up and make a good second crop. The mixture of orchard grass with clover makes the latter much more easy to cure, as the orchard grass does not grow large, thick stems like clover, and will dry out before the clover does, and thus prevent the hay from injurious fermentation.

Not a little of the difference in quality of butter is due to different demands of various markets. While market dealers attempt to establish a certain standard, it is not always possible because of the difference in the taste of people.

BARY CONSTIPATION.

Can be Cured Without Resorting to Harsh Purgatives.

Constipation is a very common trouble among infants and small children—it is also one of the most distressing. The cause is some derangement of the digestive organs, and if not promptly treated is liable to lead to serious results. The little victim suffers from headache, fever, pain in the stomach and sometimes vomiting. While in this condition neither baby nor baby's mother can obtain restful sleep. If proper care is taken in feeding the child and Baby's Own Tablets are used, there will be no trouble found in curing and keeping baby free from this disorder. Mrs. T. Guymer, London, Ont. says:—"My baby was a great sufferer from constipation. She cried continually, and I was about worn out attending her. I tried several remedies, but none of them helped her till I procured some Baby's Own Tablets. These tablets worked wonders, and now she is in the best of health. I can now go about my work without being disturbed by her."

REST BEFORE MEALS.—The value of a slight rest before meals is, according to a physician, very great. Indigestion more often arises from eating when tired or excited than is understood. In his dietary for a consumptive patient, a very well-known specialist insists upon a full

baby's crying. I consider Baby's Own Tablets a great medicine, and would advise mothers to keep them in the house for they will save baby from much suffering by curing and preventing the minor ailments common to infants and small children."

Baby's Own Tablets are sold under an absolute guarantee to contain no opiate or other harmful drug. They are easy to take, mild in action, promote healthful sleep and will be found a never-failing cure for constipation, baby indigestion, simple fever, diarrhoea, sour stomach, colic, etc. They allay the irritation accompanying the cutting of teeth, break up colds and prevent croup. Price 25 cents a box at all druggists or sent by mail, post paid, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Household Notes

HOUSECLEANING season is now at hand. An exchange in offering some advice in regard to what has to be done to make the process thorough, says:—

Throw away all the ragged, dirty iron and pot handle holders and make new ones. The best kind has an outside cover of some dark cotton stuff with an interlining of thin leather, which may be easily had by saving the best part of old boot tops.

If there are badly discolored spots on silver which nothing in the way of a silver polish will remove, try fine salt. By the way, an excellent home-made silver polish is made from powdered chalk mixed in a thick paste with water and a teaspoonful of ammonia.

It is not rare to find nice furniture genuinely dirty. Do not be afraid of using soap and water on it, as if it were a plain painted article. Make a warm suds and give the woodwork good rubbing, not wetting more surface, however, than can be conveniently dried almost immediately. Mix one pint of boiled linseed oil and half a pint of kerosene, then rub with this the piece of cleaned furniture. It needs plenty of elbow grease. Leave it half an hour and give it a second polish, whereupon it will shine like glass.

After cleaning the pantry set a small jar of lime in some shelf corner. It will keep the room dry and make the air pure. Repeat the same process for the cellar, using lime in large proportion.

Sometimes, even after windows have been carefully cleaned, there will be an exasperating sprinkling of small specks and streaks. You can generally get the perfection of brilliancy by cleaning the glass in the first place with a liquid paste made of whiting and alcohol.

Sometimes there are stains on the marble and in the basin of the bathroom washstand which resist soap preparations. Scrub with dry salt and a cloth wrung from hot water. Then wash well with kerosene and later with soap and water.

Rust on steel will generally yield to a paste made from fine emery powder and kerosene. Rub the spots with this, let it stand for several hours, then polish with oil.

Dark spots in the kitchen floor which hint of grease-spilling at a long past date will generally disappear with repeated applications of benzine. Do not apply it when there is any light around, and set doors and windows open to allow the fumes to evaporate.

Salt and vinegar will remove the worst case of verdigris on brass or copper.

COFFEE POT.—Once more the coffee-pot and the eternal vigilance which alone makes for a good brew of this stimulating berry. One housekeeper has gone to the length of having a card printed and tacked up over her kitchen sink, which reads in very sizable letters: "Don't wipe out the coffee-pot with the dish-cloth." Every housekeeper knows that this will be done about so many times, but persistent reiteration does have some effect. Some more "don'ts" that might have gone on the same card are: Don't let a crust of stale coffee collect in the spout. Don't let the breakfast coffee-ground stand half the forenoon, or half the day in the pot. Don't let the coffee-be ground too coarse; powdered coffee is more economical and gives a better flavor. Coffee made by dripping is the best, but if the boiled process is preferred, the water should be at the boiling-point when it is added to the coffee.

REST BEFORE MEALS.—The value of a slight rest before meals is, according to a physician, very great. Indigestion more often arises from eating when tired or excited than is understood. In his dietary for a consumptive patient, a very well-known specialist insists upon a full

twenty minutes' rest before all meals except breakfast. Five minutes' complete rest, of mind as well as body, is none too much for the person of average health, and it should be taken regularly.

A SARCASTIC MATRON of some experience thus speaks of some of her juniors:—

"The thirst of knowledge is what the average young matron who is beginning housekeeping bitterly lacks. I often smile at her orders as I hear them given while I am at the market. 'Send me home a nice steak,' says one, or some nice chops, or, as one often hears, 'I want a piece of roast beef or roast veal today.' It is this trustful confidence in the butcher's discretion that runs up the marketing bills, and often secures a very poor equivalent. Butchers are very human, and the temptation to send a poor cut at a good price to a buyer who betrays so palpably her ignorance of what she is getting is one that few of them can resist. It is extraordinary to me that the subject of domestic science is so slow in getting into our schools and colleges for women."

SLICE BACON.—In so small a thing as the slicing of bacon, the trained hand will distinguish between the right and wrong way. The bacon should be put on the table or board with the rind down. Slice with a sharp knife, and as thin as possible, but do not attempt to cut through the rind. When enough slices are cut, slip the knife under them, close to the rind, and they will fall off together easily.

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SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1,024, Dame Mary Anne Thompson, of the town of St. Paul in the District of Montreal, wife of Alphonse N. Brunet, plaintiff, vs. the said Alphonse N. Brunet, defendant.

Public notice is hereby given that an action for separation of property has been this day instituted between the above parties.

Montreal, April 2nd, 1902.

SMITH, MARKEY & MONTGOMERY,
Attorneys for Plaintiff.

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MONTRAL CITY AND

DISTRICT SAVINGS BANK.

The Annual General Meeting of the

Shareholders of this Bank will be held at its Head Office, 176 St.

James Street, on

TUESDAY, 6th MAY NEXT.

At 12 o'clock noon.

for the reception of the Annual Re-

ports and Statements, and the elec-

tion of Directors.

By order of the Board,

A. P. LESPERANCE,

Manager.

Montreal, March 31st, 1902.

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Summer

Millinery

Opening.

Will take place in our Millinery Show rooms on Wednesday, April the 28th. You are requested to attend.

LACES UNDER PRICE.

Wholesale people are wondering why we are selling our Laces so cheap, and at such a time, when Laces are in such demand.

The reason is simple. Our buyers' attention being confined strictly to Dry Goods, anticipated a large Lace season, and bought far in advance, thus securing large lines at lowest market prices.

No later than yesterday we received a large shipment of Valenciennes and Insertions to match.

Hemstitched Sheets and Pillow Cases.

We have just put into stock a splendid assortment of Hemstitched Cotton Sheets and Pillow Cases, made up in a leading U.S. factory, noted all over for the care and finish of their goods.

Prices are such that the goods will sell themselves. All that you have to do is look in and see them.

HEMMED PILLOW CASES.