

The True Witness



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EPISCOPAL APPROBATION.

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

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NOTES OF THE WEEK!

THE UNIVERSITY QUESTION.

It is well to know the opinions of all prominent and influential persons who are calculated to have some interest in the subjects, upon all the burning questions of the hour. Taking the Irish university question, as an example, we find daily new suggestions, some of them of grave importance, some tinged with prejudice, some not worth the paper on which they are written; but when due consideration is given to all the peculiarities of individuals, their varied inspirations and motives, we find that there is always some grains of good seed to be found in the greatest mass of chaff. At the General Synod of the Irish Protestant Episcopal Church, the Protestant Archbishop of Armagh, who presided, delivered a very significant address, in which he advances his idea in regard to the best plan to be adopted in order to satisfy all sections on the question of university education. After claiming that Ireland has not a sufficient population to support more than one university, he says that the difficulty could be boldly solved, by having two or possibly three constituent colleges in one great national university, that might be called fitly and properly the "University of Ireland." He states that he has been for long months groping his way, and he has found at last ground work for a decision as to what would be the preferable course to take, in this matter, through the views of eminent Catholics. We will quote the Archbishop's remarks on this point:—

"The examination of the Royal Commission has brought out two pieces of evidence from Roman Catholic gentlemen of eminence—one, that of a prelate, reveals a mind of remarkable power, faultless in reasoning, passionate and pathetic, rising at times to almost tragical interest, or touching with a lash that cuts like a knife. I should gather that, while he would prefer the foundation of a new University for Roman Catholics, he is most strongly hostile to that which I have mentioned. The other witness is a man of whom his Church, his University (Dublin), and his country are proud, who possesses the impartial spirit of a great magistrate, the severe discipline of varied studies, and the sweet reasonableness which would respect every conviction that is reasonable. Every brick in the structure of his argument has been rung and measured before it was laid. The ideal solution, according to the Lord Chief Baron, is the establishment of a college as Roman Catholic as Trinity College is Protestant, affiliated with and a constituent of Dublin University. He proves that the advantages would be threefold—(1) the bringing together of students of different denominations; (2) the magic and prestige of a university open to all Irishmen; (3) the level of university education kept up to a high standard. All the conditions to which I have adverted could be fulfilled. The Catholic Relief Act of 1793 (38, George III.) enabled Roman Catholics to take degrees and hold professorships in a University College, subject, however, to two conditions—First, that the College should be thereafter founded, thus excluding Trinity College; and, secondly, that it should be a resolution

of the University. Therefore, the provision then contemplated for the education of Roman Catholics was a College in the University of Dublin, not being Trinity College." (Royal Commission Minutes of Evidence, p. 128). By this solution we should have an establishment (1) having its roots in the past, a witness that even in days of ascendancy there were not wanting tolerant and liberal men; (2) a portion for all Irishmen in the prestige of Trinity College, Dublin, and (3) a final deliverance from mischievous and violent agitation."

This is all very interesting and possibly well founded, and certainly favorably argumentative for a Catholic University and higher Catholic education in Ireland. But where we find the good Archbishop miscalculates the spirit of a Catholic University is when he touches upon the subject of theology.

"With regard to the study of theology in universities I desire to offer a few remarks. In any country of different religious persuasions, the solution which has been arrived at in Germany is, I think, the only one possible. In recasting the whole system they acted upon the old idea of religious teaching for all. Usher's well-known catechetics were applied all round to all comers for a degree. It was held by those in authority that an educated man was fatally wanting unless he knew something of religion, something of its vast, constraining force, something of its historical roots, something of its proofs and history, something of its sacred books. Thus, in Germany there are two departments of the theological faculty. The question which every aspirant to a degree must answer is simply, "to which cult do you belong, the Roman Catholic or Reformed?" Thus in every theological department, each with its own staff of professors and teachers. In one university at least—Bonn—there are also two professors of history. You will observe that the University School of Theology is not a professional school for making priests or ministers."

We find it hard to imagine a theological course in a Catholic university that has not for its purpose the training and educating of men for the priesthood. It seems to us that with all his goodwill, the prelate is at sea on this score.

THE POPE'S ENCYCLICAL.

While awaiting the full and authentic translation of the Pope's latest Encyclical, the text of which was published in the "Osservatore Romano," we could not do better than bring before our readers an able analysis of the precious document made by "Vox Urbis," the learned and careful Roman correspondent of the "Freeman's Journal." The writer draws attention to the fact that some time ago it was announced in America that the Pope had made his last will. This was premature; for, while this present Encyclical letter does not deal with goods or chattels, or any of the matters that generally belong to wills, still it has the tone of a last testament. This by no means argues that the present Pope will not publish any more great Encyclicals, nor that he considers himself near immediate departure from life; merely is it the carrying

into effect of a long-felt desire, on his part, to communicate to the world the ideas contained in that letter. It is true that he says of it in the opening paragraphs:—"A testament which, close as we now are to the gates of eternity, we wish to consign to the nation with the hope and the desire that it may contribute to the common weal." In short, it consists, as he himself tells us, of a description "of the genesis, cause and various forms of the war which is raging against the Church, pointing out its fatal consequences, and indicating the remedy."

But this is not necessarily the language of adieu to the world. In opening his letter His Holiness shows how Our Lord's statement that the world would always note the Church, has been fulfilled to the letter; and the writer has translated the following splendid, historical passage, from that portion of the letter. He speaks of the persecutions of the Roman Empire, which made martyrs in every province, "and which bathed every sod of the soil of sacred Rome with their blood; the Barbarians from the North followed the Pagans of ancient Rome, and the followers of Islam from the South came after these; Caesars threatened and persecuted the Church when the Pagans, the Barbarians and the Mohammedans had wreaked their hatred; the so-called Reformation tried to destroy the Church, and did succeed in wounding her, by breaking the bond of jurisdiction and of faith which had hitherto united all Christendom; the Reformation paved the way for the proud and sneering philosophism of the eighteenth century, which spawned rationalism and pantheism, naturalism and materialism—all of them old errors under new forms which had been triumphantly exposed by the Fathers of the Church centuries before. To-day we are still tasting the fruits of this philosophism. Our governments are for the most part practically atheistic, and the results are already beginning to be evident—the bases of society are beginning to totter and the eternal principles of justice and morality are becoming almost a dead letter. The civil power has laid a sacrilegious hand upon the matrimonial bond, has invaded as far as it has found possible the natural rights of parents in the matter of the education of their children. The whole social and political order has been disturbed; in the international order the nations have adopted a system of egotism and jealousy, and look upon one another with feelings of distrust and rivalry, if not of hostility."

The next passage selected for translation is one that may find special application in England and in the United States—for both of these nations are drifting into a species of materialism, or utilitarianism, that is based on their commercial expansionism, and are floating away from the higher and less worldly, the more spiritual and elevating principles that must underlie all successful governments. The passage reads:—"Hence in their undertakings they are easily tempted to forget the lofty conception of morality and justice and the protection of the weak and the oppressed, caring only, in their desire to increase the national wealth without limit, about the opportuneness and the utility of success and the fortune of accomplished facts, with certainty that nobody will insist upon their respecting justice. Fatal criteria, these, which consecrate material force as the supreme law or the world."

After alluding to Socialism and Anarchy, the Holy Father thus indicates the dangers that menace the world:—"We conjure all men of good will, and especially those who hold elevated positions, to reflect on the adequate remedy for those evils, and to put it into execution with prompt and provident energy."

And the correspondent thus summarizes:—"The remedy is not to be found in that liberty, or rather license, which was once vaunted as a panacea for all the ills that human society is heir to—among the results of this false liberty is that turmoil of economical and social strife we see around us. Nor is education—education, separated from religious and moral instruction, has exposed men's minds, and more especially the minds of the young, to the fascination of perverse maxims. Nor is the remedy to be found in the progress which is being made by science—science so far

has done nothing to keep down the figures of delinquency, to produce harmony between the poor and the rich, or to alleviate the miserable condition of the people, or to insure the observance of the laws of justice. Not that the Church has ever opposed, or despised, or neglected to promote culture, knowledge, civilization or moderate and reasonable liberty. On the contrary, a thousand facts from history prove that she has done all in her power to propagate all these."

The "Testament" itself contains the explanation of all the remedies for the evils indicated, and we agree with the correspondent that it is too important a document to summarize. We will therefore await the full text of it before attempting to give our readers this splendid work of our immortal Pontiff.

CHRISTIANITY IN ASIA.

In the "Congregationalist" and "Christian World," Mr. John R. Mott tells of his recent trip through the East and of his impressions. Mr. Mott is secretary of the "World's Student Christian Federation," an organization for Protestant missionary purposes. Mr. Mott has visited Japan, China, India and Ceylon, and he gives it as his deliberate opinion that "non-Catholic religions are losing their hold, especially on educated men," in all these countries. The supreme need, however, now as in the past, concludes Mr. Mott, is "more missionaries." "There never has been such an opportunity as the present," he says, "for aggressive evangelistic effort in Japan and in the several parts of China and India. But the workers should be thoroughly furnished men. A few hundred of well-galvanized missionaries will accomplish far more at the present time than would thousands of men of merely average ability and of insufficient equipment."

Here is a peculiar confession. Why "at the present time" more than at any other time he does not say; but it is quite evident that the hold of Protestantism on these still uncivilized and unchristianized countries is becoming very slack, and that men, in the very interested position of the secretary of a missionary organization, should seek to send able and clever ministers to these lands, is something that can be readily understood. But where are the hundreds of well-qualified to be had? The press and the pulpits (Protestant) of America ring with the complaints of the various sects regarding the continued falling off of church attendance and the loss of prestige and influence amongst the clergy, the denial of the fundamental truths of the Bible, and the very rejection of the Bible itself. Here then is a field of immediate labor, far more important to Christianity than the Christianizing of China, Japan, or India. Yet fully-equipped men are lacking; and of the few very eminent men, quite a number have been coming over to Rome, and quite a few are on the same track. No wonder that the missions in Asia are becoming so many failures. If we had time and space we would be only too glad to draw a contrast between this state of affairs in the Protestant missionary world and that which exists in the domain of Catholic foreign missions. But we will be satisfied with simply drawing attention to the fact that Mr. Mott, who is the most prominent authority, on the Protestant side, in such matters, has admitted that which the stay-at-home, and "fire-side philanthropists" of the non-Catholic world will not concede. In fact, they will not admit that Protestantism is a failure, and yet the evidence of contemporary history and the testimony of cold facts prove it to a demonstration.

ROMAN CORRESPONDENCE.

Times out of mind have we drawn attention to unreliability of the views coming to the secular press of the world from Rome, or purporting to come from the Eternal City. We do not pretend that all the despatches flashed across the Atlantic, even after they have passed through the journalistic sieves of London or Paris, are without foundation, or are totally false, or misleading. Out of the mass of matter that is daily sent out from Rome, by the vast number of correspondents in that

centre, it cannot be otherwise than that a certain amount of truth must be contained in the whole budget, and equally that a great deal of guess work and of invention, for purposes of sensationalism may be found scattered through it. But as regards all that is told about the Pope, the interior workings of the Vatican, and the internal economy and discipline of the various sacred congregations, we can positively lay it aside as entirely unworthy of belief—unless it bears a direct imprimatur that leaves no room for doubt as to its authenticity.

One of the most widely circulated despatches of the year is that which appeared in all the secular press of this continent, bearing date from Rome, the 16th April instant. That it contained a couple of items of truth we cannot deny; but these pieces of information, all probable as they seem, though still lacking official confirmation, only bring out in stronger relief the absurdity of the stories that are mixed up with them. For the simple purpose of the lesson that it conveys we will analyze that despatch. The most important, and most apparently reliable paragraph—though, we repeat, it is unconfirmed officially—is the following:—

"Archbishop Falconio, the papal delegate in Canada, has been definitely selected to succeed Cardinal Martinelli, the papal delegate to the United States. This appointment will not be officially announced, however, until the meeting of the Consistory next October." It was felt that Archbishop Falconio's experience in Canada, his learning, his command of the English language and his diplomatic abilities especially fitted him for the Washington post."

How much truth this contains, as far as our present information goes, we are unable to say; but, at least, it is within the range of the possible, and might have an authentic foundation. Then follows a long story about a traffic in tickets to the ceremonies at St. Peter's and in the Sistine Chapel, in honor of the Pope's jubilee. Some sixty thousand of these tickets are distributed and they are perfectly gratuitous; but people in Rome make a business of selling them, especially to the English and American strangers. This may, or may not, be the case; but, if true, the Church has nothing to do with it. It is simply a question of "scalping" on a gigantic scale by persons unworthy of the honor done them in having been made the recipients of such favors.

Then we come to the really big piece of information—that which is calculated to cause the real sensation—and which bears on its face the stamp of invention. To better understand it, we will reproduce the passage exactly as it has appeared in the press of the United States and of Canada. It runs thus:—

"The recent signs of the increased feebleness of the Pope which led to alarming reports of his sudden death the end of last week have caused a marked recrudescence of activity among the Cardinals aspiring to the Pontificate. The campaign preparatory to the next conclave proceeds incessantly, the Sacred College being divided into two distinct forces, headed respectively by Cardinal Rampolla, the Papal Secretary of State, and Cardinal Vanautelli. The latter and Cardinal Goiti now constitute the most probable successors to Leo XIII. Those who are not now considered dangerous candidates are fond of pointing out, however, that almost 150 Cardinals have been buried during the Pontificate of Leo XIII., and that the prolongation of the life of His Holiness for a few years is liable to cool many more ambitious calculations."

In the first place it is some months ago that the false report of the Pope's death was spread, through the medium of a Parisian journal. For a long time, ever since before New Year, there has been no serious question of even his illness, nor of any particular lack of ordinary strength, vitality, or activity on his part. So that the opening of this piece of news is, at once, condemnation of the entire fabrication. But what is the most mischievous part of the concoction is that false impression, sought always to be conveyed by the anti-Catholic element, to the effect that the Sacred College of Cardinals is a kind of hot-bed of scheming and of ambitious intrigues and counter-intrigues. They seek to

bring down the government of the Church and selection of Christ's Vicar to the level of temporal politics and political elections. They presuppose, judging that which they do not understand, or if understanding do not appreciate, by their own standards, that every human ambition must play a part in the carrying out of the perpetual, unchangeable, and immutable representation of Christ on earth, in the person of His Vicar and the Head of His Church. It is upon this rock that these ill-wishers of Catholicity constantly split. They ignore the Divine character of institution—in virtue of its being founded by Divinity—and they measure it, in all its discipline, teachings, and methods, by a standard that would not be very elevated even if applied to secular or purely human governments.

Moreover, they can never have read the truthful history of the conclaves of the Church; or, if they have, they are in still a worse condition, on account of their bad faith. Once more do we beg of our readers to pay absolutely no attention to any such news, or correspondence, either from Rome, or purporting to be from there. When subjects of such great importance to the Catholic world are really authentic, they will be found in the Catholic press of this country, and not in the secular press. Besides, it stands to reason that none, outside of the Vatican circle and of Rome can be better informed on all matters affecting the Holy See than the members of the Catholic episcopacy throughout the world. And when they have actual news of any vital importance they will confide the publication of it to the Catholic press. Hence, we repeat, that it is not only unwise, but totally unsafe to place reliance upon any of these so-called despatches that appear in the daily organs.

THE AMERICAN SABBATH.

We made reference, when speaking of the failure of Protestantism in Asia, to the grave menace to Protestant Christianity in America, in the form of laxity of spirit and falling off from Church. We find that Rev. Dr. George C. Lorimer, of New York, in a recent sermon on "The Religious Crisis in America," made the startling prophecy that "In fifty years we will have no Sabbath," unless present tendencies are checked. He said in part:—

"There is such a thing as a religious crisis in America, however much we may scoff at the idea. Religion, especially evangelical religion, is to-day of very low vitality. The attention at church service is shamefully small. At the evening services this is painfully apparent. We are attacked by secular writers. They tell us that the ministry is deteriorating; that they and their churches have lost their influence to the schools, and that education alone can encompass all the activities of life. They say that the churches spend more for the superfluities of life than for the Gospel, and point with scorn at the ice-cream suppers and other cheapening methods of securing money to support the Gospel. They condemn us for sending missionaries abroad when our people are spiritually starving at home."

"Some phases of the crisis are disheartening. In the past hundred years, more than 23,000,000 foreigners have come to our shores. Many are God-fearing men, but many more are entirely out of harmony with our religious institutions. Some 1,200 arrive in our land every day. The majority are not from Scotland, England, Ireland, and the North of Europe, but they are Magyars or are from Italy and Southern Europe, and have no inclination to our belief. From all this result two grave dangers—desecration of the Sabbath and increase in places of amusement. As has been said, we live for money by day and pleasure by night. I have no fear in saying that at the present rate which we are living in fifty years we will have no Sabbath. And the saloons? It will no longer be a question of opening them for a few hours on Sunday, but they will be open every minute of the week."

Here we have the complaints of which we have spoken condensed in an admirable manner. But it will be noticed that in referring to the causes of this grave situation, the reverend gentleman not only mentions saloons and worldly pleasures, (Continued on Page Eight.)

A SCHOOL GIRLS' WELCOME.

In none of the institutions associated with the parent Irish parish was the appointment of Rev. Father Martin Callaghan received with so much enthusiasm as in St. Patrick's School on Alexander street.

The following address was read by one of the pupils in a manner which won all hearts:-

REVEREND MARTIN CALLAGHAN, PASTOR OF ST. PATRICK'S CHURCH, AND LIFE-LONG FRIEND OF ST. PATRICK'S SCHOOL.

Reverend and beloved Father,

This is not a meeting of strangers. The hall in which we are assembled is not unfamiliar; the faces you see around you are well known; the little people gathered here claim a title and have often asserted their right to it with unreprieved assurance.

I am the glad, the privileged representative of all assembled here -- of parents and children, of convent mothers and convent scholars, and I would that my speech were golden to offer you the collective assurance of our loyalty and reverence, our affection and co-operation.

Great is your dignity, Pastor of the Mother Irish Church of Montreal, and great will be your cares. Ah! would that we could see by your side one, who, in the happy past, so willingly and with such fraternal love shared your labors -- one enshrined in so many hearts, -- the genial, the beloved Father James. A tear on his grave as a tribute to his worth is a fitting part of this celebration, for we are sure that, from his place in heaven, he unites with us in our wish: Dear Father Martin, may your labors be fruitful, your joys without number, and your sorrows few!

THE ST. PATRICK'S GIRLS' SCHOOL, "Congregation de Notre Dame," Montreal. Friday, April 18, 1902.

FATHER MARTIN'S REPLY. -- I am delighted with your royal reception. It is all that I could wish it to be. I am not accustomed to anything of this kind. I have till now occupied a reserved seat in the back ground. Henceforth I shall be obliged to figure near the footlights. I listened with no small interest to

what you sang so sweetly and played upon the pianos so artistically. All that you did was straight from the heart. How could I find fault with anything if I tried. I did not wish to try. I am not naturally inclined to be a critic.

Your address was beautiful. I could not but be deeply impressed by the sentiments it conveys and the language in which they are translated. The young lady who delivered it did her part most charmingly.

You congratulate me upon the position to which I am raised by the Hand of God. You are indeed exceedingly kind. I am appointed to a special ministry for our Divine Lord. How could I refuse to discharge it? His "yoke" is around my neck. It is "sweet." It is not galling in any sense whatever. I consider it my greatest happiness to wear it. His "burden is placed upon my shoulders. It is "light." It cannot be so heavy as might be imagined. I shall not be alone in carrying it. He will help me to carry it. So will you.

Had I been given the choice of a parish I would have preferred to any other St. Patrick's parish -- the parish of all parishes. Was it not nobly served by men most distinguished in the annals of this city? How true to this parish were not D'Arcy McGee, Senator Thomas Ryan, the Hon. M. P. Ryan, Senator Edward Murphy, and a host of others whom I might mention! It will be always associated with such names as Fathers Connolly, O'Brien, Bakenwell, O'Farrell, Toupin, Dowd and Quinlivan. I should not omit the name of a brother whose heart strings never vibrated but in promoting its welfare and whose death cost me almost my very life.

I do not feel ill at ease, and I am breathing freely; should I not be proud in a sense and most legitimately of being charged with St. Patrick's Church? What priest upon earth could wish for anything better, if so good? Is it not decorated with the most exquisite taste? Is it not most admirably calculated to kindle, in flame and spread the spirit of devotion? What shall I say of your school? Father Dowd and Father Quinlivan prided in this institution and stopped at nothing in patronizing it. I have always loved it. If you doubt my word I refer you to Rev. Mother Aloysia at my left. She is competent to bear testimony. She can tell you whether I am speaking the truth or not. During an entire generation I looked after the girls who attended your school. I knew the kind of material I had in my hands, and what amount of good I might realize with this material. God could not have entrusted me with a superior class of children. I warned them of all the dangers which awaited them. I taught them how to escape or face them. I instructed them in all the duties they might have to fulfill. I endeavored to have them tread only the paths of honor. Several inspired from on high joined communities where they have distinguished themselves. Many became wives and mothers. They have proved nothing less their priceless blessings for their husbands and children. Their homes are photographs of the Nazareth home. The majority did not marry. They have not been useless by any means. They are a credit to all who know them. They are exercising a beneficial influence of which they are quite unconscious.

I still love your school, and will always love it. You are under the care of nuns who are renowned for their learning and piety. They rejoice in their work, spare no effort so that you may be qualified for your mission in after years. They train you mentally and morally. They instill into your minds all the human wisdom you may require and implant in your hearts all the virtues which should embalm all the days of your life. I have yet to become acquainted with ladies who could impart a better education than the daughters of the Venerable Margaret Bougeois.

The pupils who preceded you have given to your school a reputation in which you may glory. Preserve this reputation by walking in their footsteps. Be fond of and kind to one another. Respect your teachers who share in the authority of your parents and represent Almighty God. Apply yourselves to study. Try to master all the matters you are taught. Be children of prayer. In the Sacred Heart of Jesus will you find all the graces you need -- your light, strength and consolation. Be angels of purity. You should cultivate the lily of chastity. It should perfume all your thoughts, affections, words and actions. Never do but the things dictated by the Providence of God. Do them lovingly, cheerfully, generously and perseveringly.

You would like to be Apostles. Show yourselves their worthy parishioners. Our parish is not all that it should be. All the minds and hearts are not united, as they ought

to be. They do not converge in the proper direction. The leading feature of the primitive Christians is not sufficiently accentuated. I am solemnly pledged to the parish. I cannot without your assistance do all that I am wishing to do. Work all that you can, and in all kind of ways for whatever interests the parish. Let no Church, no altar, and no pulpit be so dear to your hearts as St. Patrick's Church, the altar and pulpit of St. Patrick's Church. If you have any coins in currency to dispose of deposit them in the parochial exchequer. They will be returned with simple and compound interest.

Catholics And Public Affairs.

The Rev. W. Barry, D.D., at the half-yearly meeting of the Catholic Union, London, Eng., the Marquis of Ripon in the chair, delivered an eloquent address on the relation between the Catholic Church and the social questions of the day. He moved the following resolution: "That Catholics, in accordance with the frequent exhortations of Leo XIII., should use every endeavor to inform with the spirit of Christian faith and piety the movements in the public order of society specially characteristic of the present age." With the Jubilee celebrations so close at hand, which mark the entrance of the Holy Father into the twenty-fifth year of his reign, Dr. Barry deemed the occasion specially propitious for bringing such a subject before English Catholics. Loyal they were; but the greater loyalty was shown by entering into and carrying out the wishes of the remarkable and never-to-be-forgotten man who occupied the Chair of Peter; a Pope whose authority, so far as he could judge, was greater than that of any of his predecessors since the great religious break-up in the sixteenth century. He had a moral authority not inherited, but conquered by a luminous intellect directed to noble ends. He was entering upon the twenty-fifth year of his Pontificate amid the universal good-will not only of Catholics, but of strangers to the Church. By all his policy he suggested that solution of modern problems which was in the highest degree Christian and human. Dr. Barry laid stress upon the word "human," because for the last 120 years it had been represented that the Church had been opposed to the "rights of man." Modern literature even repeated the error. Hence the great difficulties they had to struggle against. As regards their authority, even in places where they were numerically strong, Catholics were in a struggling minority. Such a state of things had been christened "Freedom," and also by the yet more debatable word "Democracy." Its sign was the suffrage. Life in all its departments was thought to be untrammelled.

On a second view they saw the voter under the necessity of choosing some one to carry out his intentions. In short, the democracy which was free to vote was not the same as the democracy which exercised the intentions of the voter. At the basis there was freedom; at the summit, officialism and bureaucracy. The executive was not Parliament, but the permanent officials. Herbert Spencer on the one hand, and the Fabian Essays on the other, had afforded sufficient evidence to prove such a state of things. With Governments educating the citizen from infancy upwards; disciplining him by conscription, interfering in economic relations, they might well ask how those governments would deal with Catholics as regards their religion, their learning, and their property, and how Catholics would train their children in presence of this almost omnipotent State. Such was the position some twenty years ago when the Holy Father took the question up, having studied it all his life. At length he said to the world: Refrain? Abstain? Abdicate? Not instead he said, in document after document of great eloquence: Take the dark forms of so-called "Freedom" and "Democracy;" fill them with the Christian spirit, baptize them, mark them with the sign of the Cross. Some part of the meaning of these documents was foreshadowed by Burke in his reflections on the French Revolution. Burke had declared that for ages the manner and civilization of Europe had depended upon the twofold spirit, the

spirit of a gentleness that is of honor and justice, and the spirit of religion.

The Holy Father had taught in his Encyclical, beginning with the word "Libertas," the difference between true and false freedom; and in the "Immortale Dei" that their Church was not wedded to any "ancient regime," or to any one political party. Then in the greatest of his State papers, the "Rerum Novarum," he had dwelt upon the central problem of our time, namely, social misery. In passing, Dr. Barry referred to his own experience, living as he does close to the great roads, which cross England. Never a day passed but a tramp knocked and appealed for help in his journey between London and Liverpool or London and Cardiff. That same social misery is always knocking at the door of our public life as well as our private life; and the Pope had shown the remedy in the "Rerum Novarum," which had stamped him as a great reformer, and which had won the admiration of French legalists and publicists. M. Emile Ollivier had declared that the Encyclical marked "one of the admirable moments of the Papacy;" and M. de Vogue, touching the same theme, had said: "The strength and security of the Holy See must be found in the hearts of Catholics, and in the enforced reverence even of non-Catholics. From the height of his Peak of Darien he has beheld the Pacific. He had taken his stand resolutely with the helpless and the outcast." The Holy Father then urged Catholics to take their part in all the public movements of their time, that they may do their part towards alleviating the appalling misery which calls all day long for deliverance. That was the inspiration. Time would fail, however, to sketch even in faintest outline what was now being done abroad under the impulse of that old man's fiery words -- in Italy, Switzerland, Austria, Germany, Holland, Belgium. In Germany the powerful Catholic current may yet check the rising tide of social democracy. Then they might learn from the Dutch how to get a legitimate influence in Parliament. There they now had a frankly Christian Government laying down its principles boldly and declaring that it would not have the name of freedom smirched with the suspicion of atheism. Belgium, too, was no longer in the hands of a small gang of Freemasons, and the Catholics were bringing forth every year and month the fruit of that wisdom which the Holy Father had taught them. Even in France the dread of reviving Catholic power explained the late repression. In these countries Catholics had taken the heart out of unbelief and atheism by showing working men the path of happiness under a Catholic Government, by showing that the Catholic religion is able to consecrate all the great "modern" ideas -- if modern they were -- of freedom, happiness, justice.

"Well, gentlemen," continued Dr. Barry, "what are we doing in England?" He knew that in Birmingham, in Liverpool, and in Glasgow social work was going on. But far more remained to be done. But how was it to be accomplished? Some one suggests more central associations and officials. About this he had nothing to say. His prime suggestion, however, raised no question of clergy and laity. They wanted more local action. Every one in his own place should do what he could to gain influence as a Catholic pledged to progress. By progress he meant the bringing about of those conditions in which the elementary human virtues could be exercised by the great majority of the people without demanding of them heroism. Catholics should aim at gaining seats in each parish, town, and county council, and on boards of guardians, and should show themselves active in putting forward the principles of the Holy Father with tact, patience, and good humor. For encouragement they had the example of Birmingham. Strongly given over a few years ago to the secular principle in education, it now, after actual contact with Catholics, strongly recognized the justice of the Catholic demand.

With the Holy Father, they had to hope for a new and better day coming, and to march towards the light. They must be prepared for and adapt themselves to great changes if they would survive; and remember, in the words of M. Taine, that there was no salvation for society save through the Christian Faith: "Neither the reason of philosophers nor the culture of artists and men of letters, nor even feudal and chivalrous honor, no code, administration, or government can supply its place. There is nothing else that will keep mankind from degenerating. And the old Gospel, be its present surround-

ings what they may is still the best auxiliary of the social instinct." The Catholic Union, he took it, existed to promote the social instinct towards progress, happiness, and civic virtue; to promote it by bringing forward the great principles they had inherited, and for which their forefathers suffered. It was in this spirit that he had put forward the resolution before the meeting, a resolution which was couched in the largest and most general terms. It represented the Holy Father with the Encyclical in his hand, which they were asked not only to accept, but to bind themselves to carry out. After several excellent speeches the resolution was carried unanimously. --Liverpool Catholic Times.

An Irish Address To the Pope.

On the occasion of last St. Patrick's Day the members of St. Mary's Branch of the Gaelic League in Limerick presented to His Holiness Leo XIII. an address in Irish, together with a casket containing shamrocks. The casket was made of Irish elder, most beautifully carved by Joseph P. Lynch, Limerick. On one side were the Arms of the Bishop of Limerick, on another the Arms of the Congregation of the Most Holy Redeemer, on a third the Arms of Limerick, and on the fourth was a Celtic scroll finely carved. On the cover of the casket were a sprig of shamrocks and an inscription in Irish.

Very great artistic skill was shown in the minuteness and fineness of the carving, but, whatever others may say about the work, the Holy Father's admiration for the casket is the highest praise to the skillful artist who made it.

The following is an extract from a letter from Rev. Father Magner, C. S.S.R., Rome, to the Rev. Father Rector of St. Alphonsus, Limerick: "S. Alfonso via Merulana. "Dear Very Rev. Father Rector, I am writing to you, Rev. Father. I am sure that you will inform others who are concerned in the shamrocks for the Holy Father. Well, first of all, I received a letter written in Latin and Irish, and addressed to the Holy Father. On Saturday (Feast of Our Blessed Clement) I received the artistic casket containing the shamrocks. On Sunday afternoon, through the kind intervention of Monsignor Mazzalline the shamrocks were presented to the Holy Father, and His Holiness was reminded of the 4,500 men and 3,000 boys of the Holy Family, whose wishes were united with those of the Gaelic Society, expressed in the letter. The casket was greatly admired. The Pope accepted with great pleasure, and thanked all who had a hand in sending the shamrocks, and gave them his Apostolic Blessing. I found myself in a difficulty over the inscription on the casket, for, unfortunately, I can do but little more than 'bless myself' in Irish, and how was I to tell the Holy Father what the inscription meant? On Sunday morning I had to go to Scot's College, and as the Vice-Rector knew Gaelic, I hoped he would translate the inscription for me. He did so, but expressed some doubt, as he did not know Irish. On my return I went to the Irish Christian Brothers, and the Director, who speaks Irish, found that the Scot had translated the inscription properly. He had not, however, made out the small print at the bottom, and it was a great pleasure to me when Brother Director told me it was Joseph P. Lynch made it.

"In all these matters one must be very correct with Leo XIII.; for, although 93, his intellect is as clear as ever and his memory prodigious. It will interest you to hear what one of the Cardinals told our Father Van Rossum. The Cardinal expressed to the Holy Father his wonder that at his age he was able to do so much work. His Holiness replied that he was surprised at it himself, and then he recounted how he had to make six speeches to the envoys, and, he added, 'I had to weigh every word I said, for these diplomatists are sure to relate every word of mine in their respective courts, and I was not over-fatigued.'"

Mr. Joseph P. Lynch, above-named, is son of the late Mr. Nicholas Lynch, whose brother-in-law was Bishop Mullock of St. John's, Newfoundland. The Bishop was a great Irish scholar and a member of a good old Limerick family. His relative, Mr. J. Lynch, has also a competent knowledge of the Gaelic tongue. --Munster News.

Thorns last in wreaths when the roses die, yet few regret having been crowned.

Catholic Women in Convention

From the "New World," Chicago, we learn that the second biennial convention of the Women's Catholic Order of Foresters opened on Monday, April 7, with solemn High Mass at the Holy Name Cathedral, attended by all the delegates and members of the Order from all the courts, taxing the cathedral to its utmost capacity. In the afternoon the convention was called to order at Steinway hall by Mrs. Elizabeth Rodgers, high chief ranger and organizer of the Order. The appointment of the committee on credentials, its report, seating of the delegates of the biennial convention and the appointment of other committees constituted the principal portion of Monday's business proceedings.

During the first day's session on behalf of the 530 regular delegates and their 530 alternates, the officers of the Order sent a cablegram to Rome asking the blessing of Pope Leo XIII. for the convention and pledging him undying obedience and devotion.

It was decided that the sessions of the convention would be held in secret, in spite of the protest made by some of the members that the public should be permitted to be present. The delegates and alternates were formally sworn in, and after the usual oath, they made a solemn promise not to reveal the doings of the convention to any one outside of the order.

LATE Mrs. M. J. MORRISON.

Mr. M. J. Morrison, a well known member of the Irish section of the Bar of Montreal, and partner of Mr. M. J. F. Quinn, K.C., will have the sincere sympathy of his large circle of friends in this city and in Quebec in his recent sad bereavement caused by the death of his beloved wife, Mrs. Morrison during the years of her residence in Montreal made hosts of friends. She was a woman of rare qualities of head and heart, and evinced a profound interest in all matters appertaining to faith and country. Stricken down with illness in the very prime of her career she bore it with true Christian resignation until the end. The "True Witness" offers its sincere sympathy to the sorrowing family. --R.I.P.

THE CORONATION OATH.

To the Editor of the True Witness. Sir.--Now that the day appointed for the coronation of King Edward VII. of England is so near at hand and there is no evident sign that the obnoxious sentence in the oath which stigmatizes the Catholic world as idolatrous is to be eliminated, would it not be a very Christian act for every Catholic to make it a point to be present at the Holy Sacrifice of the Mass on that day not only to show his abhorrence of such blasphemy, but also as an act of reparation to the offended Majesty of God. Let us all pray in a special manner on that day for the conversion of the English nation, asking the ever Immaculate and Blessed Virgin to intercede for all those who have had the great misfortune to leave the one-fold of her Divine Son to wander along the high ways of contradiction and uncertainty. Blessed be Jesus Christ in the Most Holy Sacrament of the altar. Blessed to the great Mother of God Mary most holy. CATHOLIC. Montreal, April 21, 1902.

CAUSES OF SUICIDE.

How are we to account for the present epidemic of suicides, and by what means can it be combated? These questions have been addressed to the leading specialists in Paris, and from most of them very interesting replies have been received, says the "Augustinian." Dr. Dumontpallier, a well known member of the French Academy of Medicine, and an expert, gives it as his opinion, that education is mainly to blame for this state of affairs. He says: "We have no longer any religious belief; we educate our children to become freethinkers, and, as a result, they are tired of life before they know what life really is. Nothing retains them to this life. They have no hope, no fear, and they fancy that only through suicide can they obtain relief from their petty troubles. In those countries where religion has not yet been replaced by infidelity suicides are practically unknown. There are places where there are not three suicides in ten years, and the reason is because all who live there have an object in living."

A VOICE FROM TIPPERARY

To the Editor of "True Witness" Dear Sir,--Through the my first cousin, Mr. James, of 30 Paris street, I have the pleasure of perusing some of your valuable columns of sympathy to the parishioners of that parish who have sustained, you shall find space for some years past. I have interest and profit the benefit of the death of the devoted and respected Pastor of St. Patrick's Parish, Tipperary. I take this opportunity to express my sympathy to the parishioners of that parish who have sustained, you shall find space for some years past. I have interest and profit the benefit of the death of the devoted and respected Pastor of St. Patrick's Parish, Tipperary. I take this opportunity to express my sympathy to the parishioners of that parish who have sustained, you shall find space for some years past. I have interest and profit the benefit of the death of the devoted and respected Pastor of St. Patrick's Parish, Tipperary. 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Women in Convention

"New World," Chicago, that the second biennial of the Women's Catholic Preceptors 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 opened at Steinway hall Elizabeth Rodgers, high and organizer of the appointment of the credentials, its report, the delegates of the biennial and the appointment committees constituted the session of Monday's business

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

It is believed that the sessions of the convention would be held in the city of the protest made by the members that they should be permitted to be delegates and alter formally sworn in, and a solemn oath, they made a promise not to reveal the do- convention to any one else.

M. J. MORRISON.

Morrison, a well known the Irish section of the trial, and partner of Mr. Quinn, K.C., will have the sympathy of his large circle in this city and in Quebec. The sad bereavement caused by the death of his beloved wife, who died in Montreal made hosts of sympathizers. She was a woman of a heart and heart, and profound interest in all pertaining to faith and struck down with illness in the prime of her career she was a true Christian resignation. The "True Witness" its sincere sympathy to the family.—R.I.P.

PRONATION OATH.

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 attizes the Catholic world is to be eliminated, it is a very Christian act to make it a point of duty at the Holy Sacrifice on that day not only to shun such blasphemous acts as an act of reparation for the offense of the Majesty of God, but to pray in a special manner for the conversion of the Irish nation, asking the Virgin and Blessed Virgin for all those who have that misfortune to leave of her Divine Son to the high ways of con- 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 us can it be combated? Ions have been addressed by specialists in Paris, most of them very inter- have been received, Augustinian." antpallier, a well known the French Academy of and an expert, gives it as that education is main- for this state of affairs.

no longer any religious educate our children to be- linkers, and, as a result, of life before they life really is. Nothing n to this life. They have no fear, and they fancy through suicide can they from their petty trou- where relatives where re- not yet been replaced by are places where there suicides in ten years, son is because all who have an object in living."

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 McCarthy, 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:—

TIPPERARY MAN'S TRIBUTE TO THE LATE FATHER QUINLIVAN.

Toll St. Patrick's bell and sadly. Drape 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, unoffen- sive, 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 a 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 Ever 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 pleas- ant, Not a darkling shade of gloom Could it cast on his brave spirit That had hopes beyond the tomb.

JAMES WHELAN, County Tipperary, Ireland.

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 94 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:—

finding that their customers cannot afford to pay the prices exacted have closed until the era of high rates has passed.

One of the most galling features of the game played by the Trust is that large quantities of meat are being shipped abroad and sold there at lower prices than at home, notwithstanding the fact that ocean freight rates ought to make a decided difference in favor of the American consumer. The excuse of the Trust managers for this is that abroad they have to meet the competition of imports that cannot be sent into this country on account of the tariff.

LIVE ANIMALS AND DEAD MEAT PRICES PER POUND.

Table with columns for Live Stock (Beef, Sheep, Hogs) and Meats (Beef, Hogs, Mutton, Bacon, Hams, Lard, Pork) and rows for years 1901-1902 and 1896-1897.

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:—

Table for Wholesale and Retail prices of meats (Dressed beef, Lamb, Mutton, Veal, Pork, Sirloin steak, Porterhouse steak, Round steak, Mutton, Lamb).

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

It is not admitted by the representatives of the combination that its policy is to advance prices. On the contrary, they assert that the price of corn is so light that the farmers prefer to sell it rather than to feed it to their cattle for the purposes of fattening them for the market. While there is some truth in this excuse, it does not account for the great advance in prices. The statistics of the stock yards show that the supply of cattle received is by no means so inadequate as the Trust would have the public believe.

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 plaints 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.

OUR CURBSTONE OBSERVER. On "Dashing-Off."

THIS MAY seem a funny title for a contribution to this column; but I have given many a queer title to my "Curbstone Observations"—but don't imagine that they are simply "dashed-off." Not many weeks ago a gentleman, not knowing that I was the perpetrator of these bits of literature, told me that the "Curbstone Observer of the 'True Witness' must have fun 'dashing-off' these sallies on all imaginable kinds of subjects." I made no reply, but allowed him to go away with his false impression. In fact, had I attempted to explain to him how much time, and thought, and work even the most commonplace of these observations costs the Observer, he might suspect that I was pleading my own case. Therefore, I made no comment; but I registered a note in my own mind to the effect that "here is another of them, who think they know all about it." This remark of my friend brought to my mind many instances of persons who gain reputations for impromptu speeches and for "dashing-off" poems, or articles, and yet whose productions are the result of immense labor. The very simplicity and easy flow of these works of the pen or voice prove that they have been polished by artistic work and not presented in the rough as some people would suppose. I will now take the liberty of giving a couple of examples, in order to better illustrate what I wish to convey. I could give scores from the so-called unprepared speeches of prominent men; men who spring up, on the spur of the moment, and deliver addresses replete with argument and couched in impeccable language—the texts of which they had prepared a week, or a month ahead. But I will turn to the poets first.

TENNYSON'S METHODS. —There is no modern English poet more widely read than Tennyson; and the majority of his readers imagine, on account of the easy flow, the soft and unjarring qualities of his verse, that he must have written under the pressure of an inspiration and have "dashed-off" his productions with lightning rapidity. Never was there such an error of literary appreciation. The late Brother Azarias, who was a master-mind and a master of English literature, referring to Tennyson said: "Tennyson was pre-eminently a word-artist. If he so excellently, it has been the result of much study and great painstaking." And again, "No poet could be more painstaking than Tennyson. Every idea was evolved slowly. Note the evolution of 'Maud' from the stanzas published in 1855, to the version printed in 1856; thence to the edition of 1859, when the poem appeared in two parts, and the final edition when it appeared in its present form. Note the changes, the striking out of whole pages of matter that represented long and weary hours of work."

"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 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 describe 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,

Which had those forms of hero mould."

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 niched forms 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:—

"We loved that Hall tho' white and cold Such shapes were there of noble mould."

But on a seventh study of his stanza he at last strikes the form in which it was given to the world. His final attempt resulted in this:—

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

A princely people's awful princes, The grave, severe Genovese of old."

This study I have taken from a short essay entitled "A Peep into Tennyson's Workshop," from the pen of Brother Azarias.

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 tongues 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 Sanctity Of An Oath.

Right here in this city we have been terribly shocked and scandalized at the nonchalant manner in which many prominent citizens deliberately perjured themselves in connection with the boodle indictments. The following on the "Penalty of an Oath" from Archbishop Ryan will be read with interest:

"Let us look," writes Archbishop Ryan, in his booklet on "Agnosticism" for the Chicago Catholic Truth Society; "let us look at some other sentinels that guarded society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington, in his celebrated farewell address, calls attention to this point when he shows the necessity or religion to maintain the young republic he had gloriously founded. A man's life, property and character may be stricken down by a false oath. What maintains the awful responsibility of an oath, but fact that God is called to witness the truth of what is said and will punish the perjurer though the law may not discover him. With the Bible in his hand the man is about to call God to witness, but the Agnostic whispers to him, 'Perhaps there is no God—you cannot know it—you shall be only lying which, indeed, is not honorable, but brings no divine vengeance.' Why is it that perjury is becoming so common and why is it that the law does not punish it as severely as of old? Simply because faith in its true moral guilt is decreasing.

"Look again at threatening anarchy throughout the world. What right has one man to rule another? Are not all men born free and equal? Why usurp authority, only because you have physical force enough to crush your slavish subject? "There is but one true and rational theory of the power of man over man, and it is that God made man a social being and order requires that some should be above and rule others. All power comes from the God of society. Hence to violate the law of the land is a sin, not only against the law, but against the great Creator Himself.

"Thus the civil magistrate is a minister of God's justice and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who gave it. Take away God and His law, and anarchy lifts its horrid head in defiance. False principles on the subject, as that of suicide, will lead and do lead to overt acts against society. The boy assassin who struck down the president of the French Republic had been once innocent till the poison of false principles drove him to do the fatal deed.

"It is particularly necessary that we should remember this great principle of authority. We make and unmake legislators and magistrates and are liable to regard them as merely our creatures. Of old, God sent His prophet to anoint the foreheads of His power and ministers of His justice. Now He sends His prophet to anoint the foreheads of the people and they elect their rulers, but these rulers have power to govern those who elected them, and must be obeyed. As I have shown, if you lose all consideration of God, anarchy must follow.

"I might continue, if I deemed it necessary, to illustrate the fatal effects on the individual and the state, of the rejection or doubt or unknowability of the existence of the Supreme Being, by showing that thereby the great motives of right acting are removed or so weakened as to leave our poor humanity to the mercy of its own passions."— Western Watchman.

Since God is love, love is the supreme law of the universe, and man's first duty and highest perfection is to love God and all men. This is the gospel, the glad tidings, arousing millions from sleep in the shadows of death.

They are oftentimes the little ministers of love that show most devotion, and most intimate resolution of heart. Peter's worldly all was a boat and a net; and the alabaster box of ointment had a great testimony of acceptance, because "she had done what she could."

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

ON Sunday 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 of 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



well modulated voice, read the following address:—

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

Rev. and Dear Father Martin,—To me has been assigned the pleasant task of voicing the sentiments of the sodality of the Living Rosary. The honor conferred upon me I appreciate more than words can convey.

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

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.

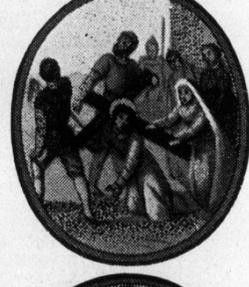
You may rely on our prayers and on our co-operation as well in all the works you shall undertake for the greater glory of God and the welfare of our spiritual interests.

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.

That Almighty God may bless you and crown your every effort with success is and ever will be the fervent prayer and earnest wish of your devoted children, the members of the Living Rosary.

At the conclusion of the reading of the address, Misses Dora Larkin, B. Hennessy and M. Hennessy, handed in turn the purse of gold, names of contributors to the testimonial and a beautiful bouquet of roses.



FATHER
CALLAGHAN
REPLY.

I deeply appreciate your tendering me this public I am presented with a I accept with gratitude. You belong to a race of its generosity. Though abundant in pecuniary res it justly claims an excep

The Irish Catholic only Catholics in the who are never so when offering a portion their earnings to a matter what may be tionality.

In your address you me upon being the Pastor parish. God grant, through the Rosary, I may not thor Pastor—that I may what like the Shepherd herds in wisdom, patience and charity. Your solicitude dear to my heart. Nothing greater delight in reaching all its aims as in membership and influence all the good it has done amount of good it can do.

You are animated with most deserving of applause. The Rosary is to which you have personally. Thus do you so tenderly love the Mother. You cannot be eternal can you be anything else from sin and loyal to citing the beads your intercession of the Divine all the graces you need. Never was she refused she be refused any favor or may solicit.

You have a sincere Patrick's parish. You are tile to anything which reputation. Your rejoicing may be to its advantage. 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 ish. We are moving Annex. No matter has always been ways be with St. Church." It is misfortune that parish of ours heart such as the and could not be speaking as she

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



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. How can you be anything else than free from sin and loyal to duty. 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 second 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.)

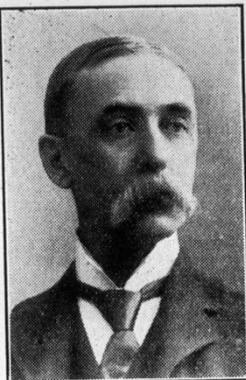
It would seem that those who are so intensely bigoted against the Catholic Church, and who persist in refusing to accept the most positive and most perfectly substantiated refutations of their calumnies, are ever able to find some means, in season and out of season, of giving expression to their prejudices. There is scarcely a subject imaginable that they cannot twist into a means of launching some old time, exploded and foolish misstatement concerning Catholicity, 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 witnesses 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 OF 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-Canadians.



He is a native of the county of Wick in his section of the country. Mr. Maguire is the son of the 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 Regopolis College and at the Seminary of Quebec, Mr. Maguire studied law in the office of the Messrs. Allyn, 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 1873 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 a 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. Lunny, 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. Huphy.
- M. R. Cuddihy.
- T. F. Slattery.
- P. Murphy.
- W. Kearney.
- F. Tansey.
- M. Hughes.

WORTHY CITIZEN HONORED

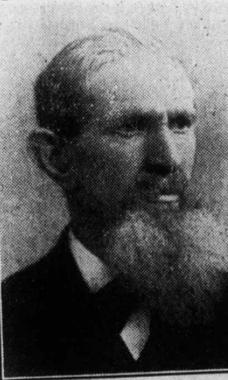


MR. JOHN B. LORGE.

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 COFFEE ESSENCE

Makes delicious coffee in a moment. No trouble, no waste. In small and large bottles. From a Grocer. GUARANTEED PURE.

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

LOCAL NOTES.

A NEW IRISH PARISH.—As we go to press a meeting of the Irish Catholic residents of the north end of the city, upper St. Denis street and vicinity, is being held to consider the advisability of establishing a new parish.

GIVE THEM A BUMPER.—St. Ann's Cadets will hold a dramatic entertainment on the 17th, 19th and 20th of May, the first mentioned date being fixed for the benefit of the children of the parish. The title of the drama selected is the "Gondolier of Death." It is from the pen of a brilliant writer, and is replete with thrilling scenes. The fact that the Cadets will have the assistance of such an experienced and capable stage director as Mr. Varney is the best assurance that the performance will be of a high standard of merit. In addition to the drama the "boys" will give an exhibition of fancy drill. The musical portion of the programme will be under the direction of St. Ann's esteemed and talented organist. The Cadets are popular, and will, in consequence, have a crowded hall on both evenings.

Indifference in religion commonly ends in toleration of naturalism and deism.

Business Cards

T. J. O'NEILL,
Real Estate Agent,
150 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-HANGING.
Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, 646 & 647, Dorchester street, east of Bleury street, Montreal. Bell Telephone, Main, 1408.

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

CHEESE.—Ontario colored, 11c to 11 1/2c; Eastern Townships, 11c to 11 1/2c; Quebec, 11c to 11 1/2c.

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..... 56 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.

AUSTRIAN LOAF SUGAR

FINEST QUALITY
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..... 25 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.

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., Laughovlan 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 medal 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 STATUE.-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."

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 20th April, 1902. - Males 203, females 9, Irish 114, French 67, English 9, Scotch and other nationalities 13. 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.

THE ORGAN BLOWER'S PART.

Father Frederick W. Davis, of St. Martin's Church on President street, Brooklyn, tells a story of one of the organists of his church. The music had gone particularly well one Sunday, and the organist felt at liberty to congratulate herself.

"I flatter myself that I gave them some pretty good music to-day," she remarked at the close of the service, half to herself and half to the organ blower, who stood near, as they were preparing to depart.

"Yes," replied the organ blower, "we gave them some very good music," with an emphasis on the "we."

To this the organist made no reply, and smiled a self-satisfied smile which reiterated the "I." She speedily forgot the incident and did not recall it on the following Sunday, even when, in an important place in the musical part of the service, the notes from the organ died out wheezily under her fingers. It gasped like a human being, and as she turned frantically to see what was the matter she heard the voice of the organ blower at her side asking in a triumphant whisper:

"Is it 'I' now or 'we'?"

"We, we," cried the organist, frantically, "but for heaven's sake go back to your place."

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 OFTEN MISUNDERSTOOD BY THE SUFFERER.

The Trouble at all Times an Extremely Dangerous One - How to Promptly Relieve 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. Pacome, 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.

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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."

Freemasonry, inspired and probably directed by the Jews under the guise of alleged liberal principles, proclaims as its object the separation of Church and State. Its object is the utter destruction of the Church and in the accomplishment of this infernal aim it musters all the cunning and ability of which it is capable.

Subsidiary to Masonry is Protestantism especially in Austria and in the Latin countries. By means of money furnished by Bible Societies of London and the United States numbers of Protestants are imported into Italy. Freemasonry extends them a willing protection, not out of any love for their Christianity, but for the purpose of using them to draw recruits from the bosom of the Catholic Church, and to bring confusion into the minds of the people. These pernicious elements show especial activity in Rome. There in the very heart of Catholicism they have churches, schools, halls of recreation, asylums, etc. They distribute with a free hand, clothes, food and aid to the poor. They show moreover the most absolute subservience to the principles of the present Masenic government of Italy. They delight to wave flags at every festival of the State or court and they of course enjoy unlimited protection. Recently they were received in audience by the head of Methodism in Rome. He treated them with notable complacency and consideration, learning that one of the party was ill, he sent to inquire into his condition.

The Greek Schism with its centre in Russia is making use of the enormous political power at its disposal to reunite to its domination the Slav races of the South and East of Europe. The present Czar is far from being hostile to the Catholic Church, and sends an imperial representative to the Vatican. But the Holy Synod of St. Petersburg, does everything in its power to oppress Catholics, especially in Poland. Seminarians are obliged to pray in Russian, the text-books are in Russian and bishops are forbidden to communicate with the Holy See except through Russian intermediaries. The petty princes of the adjoining states naturally adhering to Rome, are tempted to apostasy by largesses and the promise of future political advantage. In Russia the Church has a dangerous and cunning foe to contend with - with a very powerful one that has at hand all the resources of modern civilization, and the inspiration of unbounded ambition.

Here in France the episcopate is entirely devoted to the papacy, and so is the clergy with a few exceptions who however have no following. The French Government is in the hands of Freemasons and opportunists, violent haters of the Church which they desire to oppress by stealth, without exciting too much noise in the world. The Pope has exercised toward France an admirable prudence and patience. The wise policy of Leo XIII. has made it impossible to accuse Catholics of being inimical to the Republic, and this weapon snatched from their hands to their intense disappointment, they have seized another. Their latest cry has been that religious institutions are nurseries of treason against republican principles. In their attack on the religious orders the Pope has opposed the Government indirectly at every step. He has succeeded by wise provisions in repairing much of the harm which the Church has suffered through these proscriptions and has not broken openly with the Government. Distinguishing between the Government and the nation he has confirmed the protectorate which France has exercised for ages of the Christians of the East, surrounded as they are by German influences. The policy

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 (Leghonne); 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. During these days the Holy Father celebrates the twenty-fifth anniversary of his Papal accession. The city of Fribourg holds within its walls one of the grandest and oldest churches in Europe; its seven hundredth anniversary will be celebrated on the same occasion. Moreover, the city has ever been famed for the devotion of its citizens to the Blessed Virgin. It must also be remembered that Fribourg is almost on the frontier of a number of countries - Italy, France, Austria, Germany - and that it is easily accessible to Belgium, England, Hungary, Spain, Portugal, and all the sections of the New World that have trans-Atlantic communication with the continent of Europe. The reception that will await all who attend that congress will be hospitable without a doubt. A circular has been sent out in which appeals are made to the Catholic world to encourage this grand religious movement, and informing all desirous of participating in the benefits of the event and seeking information to address Mgr. Kleiser, Apostolic Prothonotary, Canon of Notre Dame, Fribourg, Switzerland. We subjoin the list of subjects that will be discussed, or treated in lectures during the congress. It will be seen how instructive and interesting they are:-

FIRST SECTION. Dogmatic questions.

- 1. The Blessed Virgin according to the Encyclicals of Leo XIII.
2. The definiteness of the Assumption of Mary, from the theological point of view.
3. The dogma of the Immaculate Conception.-Its importance in our age.
4. The operation of the Holy Ghost in the Church through the mediation of Our Lady.
5. The Blessed Virgin and the reuniting of the oriental schismatic churches.
6. The Blessed Virgin and the conversion of England.
7. The Blessed Virgin, the way which leads to Jesus.
8. The Blessed Virgin and the Eucharist (Mass and Communion).
9. The worship of the Sacred Heart and the Blessed Virgin.

SECOND SECTION. - The worship of the Blessed Virgin.

- 1. Mary's part in the official prayer of the Church.-The Little Office of the Blessed Virgin.
2. The liturgical year of the Blessed Virgin. Its mystical significance. Object and practical teaching of each feast for the Christian life at the present time.
3. The prayers to the Blessed Virgin: Ave-Magnificat-Salve - Angelus - Ave maris stella - Rosary - Litany - Memorare - Their efficacy for restoring the reign of Jesus.
4. The month of Mary. Object and importance.
5. The month of the Rosary. The reason of its institution according to the teachings of Leo XIII.
6. The Sunday Rosary and the daily Rosary. Benefits of this practice by the faithful.
7. The popular hymns in honor of the Blessed Virgin.

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 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.

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New Fancy White Muslins

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New White Bedford Cords.
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New India Linens, from 25c.
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SATURDAY, APRIL 26, 1902.
ALL COMMUNIC... FORE 6 O'C...
BOUNDARIES OF PA...
Patrick's parish extend...
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part:-
Only a fortnight

OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

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

WHO ARE PARISHIONERS.— All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of other languages belong to one of the French parishes, either 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

and Benediction, at 8.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m. ON WEEK DAYS.— In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

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

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

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

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

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

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

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

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

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

MARRIAGES.— Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided. Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

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

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

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

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

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

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

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

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, disciplinary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

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

NOTES OF THE WEEK.

MONTH OF MARY.— The usual devotions for the month of May will begin Thursday evening at 7.30, and be continued every evening throughout the month. "The Month of Mary" has always held a prominent place among the numerous devotions of our parish in honor of the Mother of God. These exercises are intended for all, they are particularly appropriate for the members of the parochial societies, which are placed under the special protection of Mary.

Three hundred days indulgence is granted each day for the exercises of the month of May, and a plenary indulgence on one day of the month.

ABOUT CERTIFICATES.— From time to time persons apply at the Presbytery for baptismal and marriage certificates.

For their convenience it may be stated that St. Patrick's possesses only the records of the past eleven years; all the registers till 1890 are kept at the Fabrique of Notre Dame, where copies of the acts prior to this date may be had on application. The small fee of 25 cents for a baptismal certificate and of 50 cent for a marriage certificate is imposed for the maintenance of the registers.

A JUBILEE BOOK.—Some time ago it was announced that a handsomely illustrated book, giving the history of St. Patrick's Orphan Asylum was being published. The volume is now ready, and will be placed on sale at the Presbytery and Church on Sunday next. The illustrations include photographs of all the persons that have been connected with the institution since its foundation.

A DISTINGUISHED VISITOR.— His Lordship Bishop Beaven, of Springfield, Mass., called upon the new Pastor on Tuesday last.

Mgr. Beaven has, on more than one occasion, proved his much appreciated friendship for St. Patrick's.

A SUCCESSFUL EUCHRE.—The grand progressive euchre, held under the auspices of the Ladies of Charity, of St. Patrick's parish, on Wednesday evening, April 16, was an unprecedented success. If we may judge by the large and select attendance and the numerous and handsome donations of prizes, the event was decidedly a most popular one.

The affair was under the personal supervision of Mrs. F. B. McNamee, assisted by Mrs. Monk, Mrs. Bond, Mrs. Amos and Miss McGovern.

Mrs. McNamee displayed in the management of the affair all the energy and enthusiasm which the public have so highly appreciated in her work in connection with the Catholic Sailor's Club and other benevolent institutions, with which she has been associated.

The prize winners were as follows: Ladies:—

- Mrs. J. McCrory. Miss A. Cavanagh. Miss K. Mullevey. Miss N. O'Dowd. Miss M. Maloney. Mrs. T. P. Tansey. Mrs. W. Grant. Mrs. A. Charest. Mrs. W. L. McKenna. Mrs. E. G. Hamilton. Mrs. T. M. Ireland. Miss T. Kniely. Miss E. McKenna. Miss Clancy. Miss Cleary.

Gentlemen:—

- A. O'Reilly. B. Tansey, sr. J. McLaughlin. Alex. McCarrey. D. Callaghan. J. Friel. Jas. McDonald. A. A. McDonald. N. W. Power. W. F. Mullen. H. Brady.

Mrs. McNamee was also assisted by a committee of gentlemen, of which Mr. G. A. Carpenter was chairman, whose business it was to see the rules of the game enforced and to mark the tally cards.

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 thou 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 of the Church whom I have quoted said, is the root of all evil. Take the example of the land of our forefathers. Though persecuted for centuries Ireland's sons have never ceased to work, poor though they are, and they have their reward in the unparalleled strength of their faith and their nationality.

IN MEMORIAM.

LATE REV. F. SCANLAN, C.S.S.R.

Calmly he rests in seeming slumber Our Priest our Soggarth Aroon, And soon will his form be enshrouded, In the dark and silent tomb.

The Cross of his order lay close to his heart The emblem of Faith Divine, The Cross that had led him to follow the Lord To Calvary's heights sublime.

Sweet will his memory be to those hearts Who had loved him for his worth; But the love that dwell in his Parents heart, Will outlive all the love on the earth.

Although he had chosen to follow his Lord With the Blessed Alphonsus as guide; He is still your dead son, your "Soggarth Aroon". Ever your own to abide.

Ah! Death what power with thine can cope When by the Master sent, To cull His flowers for Paradise, Your flower—He only lent.

Then give Him back His precious Loan Give, with a generous heart; And God who holds all lives in His hand, Will bid your deep grief depart.

AGNES BURT

Montreal, April 21 1902.

ST. ANN'S PARISH.

A TOUCHING TRIBUTE.— At High Mass on Sunday last the esteemed Rector of St. Ann's Church Rev. Father Caron, C.S.S.R., made a touching reference to the death of Rev. Francis Scanlan, C.S.S.R., and which was recorded in our last issue. The Reverend Rector said in part:—

Scanlan was in our midst. Little I thought and little you imagined when two weeks ago I asked you to say a "Hall Mary" for the success of the operation he was about to undergo, that I should to-day stand in this pulpit to ask your prayers for his dear departed soul. Father Scanlan was anxious to celebrate the 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

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 Beauport 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 Saucier, 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 wisdom to call him to eternity. He allowed us the consolation of having lying there in the burial vault beneath

the Church, waiting the call of resurrection, the honored and cherished remains of our dear young lamented priest.

ST. MARY'S PARISH.

BUILDING FUND.— Among the various endeavors of the enthusiastic parishioners of St. Mary's parish to assist in securing funds for the rebuilding of the parish Church may be mentioned that of Branch 54 of the C.M.B.A. of Canada, of holding a progressive euchre party. Since this well known Branch decided to hold such an entertainment the scope of the undertaking has, so we are informed, assumed greater proportions. The idea has occurred to many members of the Branch that in view of the object of the function, an effort should be made to induce all sections of the C.M.B.A. of Canada in this city to co-operate in hold a mammoth euchre in one of the largest public halls of Montreal under the auspices of the Order. It now appears that the suggestion is to be considered at a special meeting of all the chancellors and presidents of the various branches to be held in St. Patrick's Hall on Tuesday evening next. The object is one worthy of the great Catholic Association.

HOLY NAME SOCIETY.— At the last regular meeting of the Holy Name Society of St. Patrick's parish, the new pastor made an informal visit to the members of which there were three hundred present. Hon. Mr. Justice Curran, the president, occupied the chair. His Lordship in the course of a sympathetic speech welcomed Father Callaghan and in the name of the organization congratulated him on his elevation to the important office of Pastor of the parent Irish parish.

In reply, Father Callaghan expressed his high appreciation of the aims and objects of the Society, and thanked the Chairman and members for their kind words of congratulation.

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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' 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 high universal opinion of the American newspapers that Mr. Rhodes' 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," 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' 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:—

"America, both in its possibilities of alliance and its attitude of commercial rivalry, was apparently ever present in Mr. Rhodes' mind. 'The world, with America in the forefront,' he wrote, 'is devising tariffs to boycott your manufactures. This is the supreme question. I believe that England, with fair play, should manufacture for the world, and, being a free trader, I believe that, until the world comes to its senses, you should declare war, I mean a commercial war, with those trying to boycott your manufactures. That is my programme. You might finish the war by a union with America and universal peace after a hundred years.'"

This is very clear. This was the dream of Mr. Rhodes. We are not now concerned with whether he was sane or otherwise; we simply wish to show that he did not express the idea that the Jesuit Society is a secret one that seeks to absorb the wealth of the world for its own purposes—a statement that Mr. Stead puts into his mouth, and that our American friend has not the keenness to detect as false. What did Mr. Rhodes say when he expressed his belief in a means of securing this millennium? He believed that the most powerful factor would be a secret or close-bound society, one that would be under strict rules and, to use his own words:—

"Organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something, and who would be spared the hideous annoyance daily created by the thought to which of their incompetent relations they should leave their fortunes."

That is to say a society "organized like Loyola's," in which the accumulated wealth is the community of

work and talent, and of all that each individual affords as a unit in that community, while the contributions in Mr. Rhodes' 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 "Jesuit" 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, of 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.

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.

RESOLUTION OF CONDOLENCE.

At the regular monthly meeting of Ladies' Auxillary, A.O.E., Division No. 5, sympathetic references were made to the death of Rev. Francis Scanlan, C.S.S.R., by the president, Miss Annie Donavan, 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.

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.

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:—

I. 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 Lavelle, 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 formed 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, recollecting all the circumstances about his visit and New York affairs, speaking with a firm voice.

GENEROUS BEQUESTS.—An exchequer says:—

By will of the late William F. Shannon 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.

CANADIAN PACIFIC

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Until April 30, 1902, Colonist Rates from Montreal to

VANCOUVER, VICTORIA, TACOMA, PORTLAND, NELSON & ROSSLAND } \$48.65
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Ar. Springfield.....6:18 p.m. 7:25 p.m.
Lv. Springfield.....10:05 a.m. 8:10 p.m.
Ar. Montreal.....8:20 p.m. 7:55 a.m.

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Through coaches are run on day and night trains and Pullman sleepers on night train in both directions.

SPECIAL COLONIST RATES

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Seattle, Victoria, Vancouver, Portland, Rossland, Nelson, Trail, Hoboken - - - - - \$48.65
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A REDEMPTORIST'S JUBILEE.—Brother Adam Parr, C.S.S.R., celebrated his golden jubilee of profession in the Redemptorist Order, March 31, at St. Alphonsus' Church, Baltimore, where, fifty years ago, he made his vows. He was born in Bavaria about seventy-eight years ago.

Market Report.

PROVISIONS—Heavy Canadian short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8 1/2c to 9 1/2c; pure Canadian lard, 11 1/2c to 12c; finest lard, 12c to 12 1/2c; hams, 13c to 14c; bacon, 14c to 15c; dressed hogs, \$7.50; fresh killed abattoir, \$8.75 per 100 lbs.

POTATOES—Choice stock, 70c to 75c; seconds, 50c to 65c, per bag on track.

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

ROLLED OATS—Millers' prices to jobbers, \$2.15 in bags, and \$4.30 to \$4.40 per barrel.

THE S. CARSLY CO. LIMITED.
Notre Dame Street. Montreal's Greatest Store. St. James Street
SATURDAY, APRIL 26, 1902.

FIRST COMMUNION REQUISITES.

Next week the Company will make a special display of First Communion Requisites. The Big Store's line of these goods is most complete, both in girls and boys' needs.

- Girls' White Dresses, 91c to \$2.10.
- Girls' White Skirts, 25c to 40c.
- Girls' White Drawers, 33c to 77c.
- Girls' White Chemises, 29c to 56c.
- White Flower Crowns, 33c to \$1.10.
- White Brussels Net, 31c.
- White Net Vells, 91c to \$1.30.
- White Sash Ribbon, 17c to 25c.
- White Handkerchiefs, 4c to 11c.
- Communion Badges, 39c.
- White Kid Gloves, 50c.
- White Silk Gloves, 25c to 35c.
- Girls' White Corsets, 35c to 53c.
- Girls' White Pararols, 75c to \$1.20.
- White Cotton Vests, 15c to 18c.
- White Wool Vests, 47c to 68c.
- Girls' Communion Hose, 31c to 73c.
- White Kid Shoes, \$1.40.
- Girls' Kid Boots, \$1.75.
- Embroidered Lawn, 24c to 39c.
- Embroidered Muslin, 20c to 29c.
- Tucked Nainsook, 24c to 45c.
- White Cashmere, 46c to 65c.
- White Silk, 23c, 40c and 67c.
- Prayer Beads, 8c to \$1.50.
- Prayer Books, 40c to \$1.35.

Boys' First Communion List.

- Boys' Black Suits, \$3.15 to \$3.90.
- Communion Caps, 25c to 45c.
- Communion Hats, 85c to \$1.65.
- Boys' Linen Collars, 8 1/2c to 12 1/2c.
- Boys' White Shirts, 75c.
- Boys' White Neckties, 6c to 10c.
- Boys' Handkerchiefs, 3c to 11c.
- Communion Badges, 30c.
- Ribbon Arm Bands, 52c.
- White Gauze Shirts, 30c.
- White Cashmere Shirts, 73c.
- White Merino Drawers, 58c.
- Boys' Communion Hose, 20c to 44c.
- Boys' Kid Gloves, 50c.
- Boys' Silk Gloves, 25c to 35c.
- Prayer Beads, 8c to \$1.50.
- Prayer Books, 40c to \$1.35.
- Boys' Communion Shoes, \$1.30.

COMMUNION SUITS.

Boys' 2 piece Black Venetian Serge Cloth Communion Suits, very neatly pleated coats, farmer satin lined, finished with bound collar and lapels, sizes 25 to 29 inch chest measure. Prices \$3.15, \$3.75 suit.

Boys' 3 piece extra good quality Black Suits for First Communion, farmer's satin lined and bound edge, sizes 26 to 29 inch chest measure. Prices \$4.75, \$6.60 suit.

COMMUNION UNDERWEAR.

White Merino finished Underwear suitable for girls and boys in shirts and drawers. Sizes 24, 26, 28, 30, 32 inches. Prices 45c, 46c, 49c, 50c, 55c each.

White India Gauze Undervest for boys and girls, short and long sleeves. Sizes 24, 26, 28, 30, 32 inches. Prices 31c, 32c, 33c, 34c, 35c each.

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The Big Store's collection of Prayer Books, Beads and Etnis, which will be opened fresh and new on Tuesday morning, are unsurpassed in Canada for style, finish and price—by all means see them.

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In Leather, from 19c.
In Morocco, from 40c.
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Etnis.
In White Leather, 20c and 25c.
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Chapelets
In Red for Boys, from 15c.
White Glass, from 32c.
Pearl Beads, 20c, 25c, and 30c.
Silver mounted, 75c and 90c.
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Etnis.
Morocco Leather, from 42c.
Russia Leather, from 39c.

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In the last two issues of the American "Catholic Review," under the title "The Ancient Cathedral of Scotland," the Rev. Mr. Barrett, O.S.B., of Fort Scotland, has published a constructive account of the Catholic Cathedrals of Scotland. As a rule, unless made a special study of the Catholic Church in general we are apt to associate "cathedrals" with Presbyterians, and to conjure up visions of the towers and spires of the old cathedrals of Scotland, and to think of the great cathedrals of the world as a thing of the past. But Catholicity has had its share of the same history in Scotland, and of her shattered power speak eloquent sermons and stones and fallen columns. Passing over his introduction, I will take the liberty to give of the existing cathedrals in the form of the old one, the once religious great Scotia. I will leave as a matter that Father Barrett appropriately brings in, but in a special manner, the main of religious control that of ecclesiastical history, merely dwell upon the descriptions of the five that I have selected for their stories have we got the best evidence of all that did, in past ages, for the people and the foster sciences and religion. I the plain descriptive paragraph of Father Barrett.

"LANTERN OF THE TRUTH." This, the Cathedral of I one of the most ancient important in all Scotland have to trespass cons space, in order to give full account of its original history—because, mentions and in minor stories of all the other depend upon the same and of events. It is Barrett tells of this great of art:—

"Beautiful as were the buildings belonging to the fish Cathedrals, none of dignity and grace to the Church of the Holy Trinity, which merited the of 'The Lantern of the seat of the Bishop of transferred from Spyn two miles distant, by drew, in the thirteenth church of considerable existed, but many additions necessary to fit it for its rank. Whatever may have been Bishop Andrew was no avail by a fire which fifty years after and a least a portion of the efforts were made by the ops to restore the Cathedral former splendor between date of the fire, and 1 that period a Chapter choir aisles and probal ditions were made. But cured a serious disaster Earl of Buchan, fourth Robert II. by his first both Mure, had been a Bishop of Moray's adversary in a suit brought against by his outraged wife Countess of Ross, and seized on some of lands. The bishop ex him and the infuriated from his fierce temper position had earned "Wolf of Badenoch," on Elgin with a law gave the whole city to including the beauti with all its books and This wanton outrage the heart of the aged Barr, who made a pite the King for help. B 1402, a fresh attack the Church by Alexan Donald Lord of the burning of the town and goods of the canons, the bishop, William of gate of the Cathedral touched by the prelate that he confessed his

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ity, age, mellowness the highest price in

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 Balfours of Burley, Black Bothwells, and Mucklewraiths, 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 properly belongs 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 very 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 elegant 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 that 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 a 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 Eupheme, 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 had 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 broke 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 1538, 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 St. Peter and Paul to the north and that of St. Thomas to the south. At the point of junction rose a line 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 canons still remain, as well as many other ancient buildings and fragments of the bygone greatness of this now quiet little town. It is to one of the bishops of this see, David (1299), that the Scots College in Paris owes its foundation. His successor continued and completed the work. Several other of the prelates of Moray figure in history as men of note. Bishop Winchester (1437-1458) was chaplain to King James II. and was sent as envoy to England. Bishop James Stewart (1459-1461) was Lord Treasurer; Bishop Tulloch (1477-82) was Keeper of the Privy Seal; Bishop Hepburn (1516-24) was Lord Treasurer.

"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 frescoes and 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."

HOLY TRINITY CATHEDRAL.—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 bishopric, that during his twenty-five years of rule he was able to give a Dunblane 'a stately sanctuary, enriched with lands and possessions, served by 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."

"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 mediæval church of importance, to the Holy Cross and Our Blessed Lady.

IRISH BUILDERS.—Speaking of one particular tower, it is thus that 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."

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, 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, a 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 1238. 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.

"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 bishopric, that during his twenty-five years of rule he was able to give a Dunblane 'a stately sanctuary, enriched with lands and possessions, served by 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 therein, 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 of 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 sustentation. 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 existence 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 Kiritinus, 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 Chanonry, situated about a mile from Rosemarkie on the other side of the promontory called Chanonry 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 ecclesiology, at least, they were on a par with any other branch of the mediæval 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 roof-loft. The great east window was a particularly fine one of five lights."

RENOUNDED BISHOPS.—Note how the institutions and buildings that have ever been the pride of Scotland were the handiwork of great Catholic bishops. The article thus continues:—

"Some of the bishops are renowned in the history of the country. Bishop Elphinstone, founder of Aberdeen University, for example, was occupant of the See of Ross before he was translated to Aberdeen in 1484. Bishop John Fraser had been Abbot of the Cistercian house of Melrose. He was made a Privy Councillor in 1506. Bishop Robert Cairncross, formerly Abbot of the famous house of Austin Canons at Holyrood, Edinburgh, was made Bishop of Ross in 1534. He was a chaplain of James V. and became in 1528 Lord Treasurer of the kingdom. On the death of the King he was made one of the Lords of the Council to the Governor, the Earl of Arran. Bishop Henry Sinclair had been in early life a great favorite with James V. He was a learned Canonist and became vice-president of the College of Justice. But of the most celebrated of all the bishops of this see was, undoubtedly, John Leslie. He had been educated at Aberdeen and Paris; in the latter university he took his doctorate. In 1560, when official of Aberdeen, he was chosen by the Lords of the Congregation to discuss points of faith with John Knox at Edinburgh; nothing was settled by the discussion, but as Leslie was detained in Edinburgh and prohibited from preaching it would seem that the Protestant party were in fear of his powers. When Queen Mary was invited to return home from France, Leslie was sent by the Catholic party to place their loyal services at the Queen's disposal. He accompanied Mary to Scotland and this was the commencement of a life-long attachment to his sovereign which was to make him famous in the history of his time. He was made Bishop of Ross in 1565, and continued to be the Queen's confidential agent till her untimely end. Imprisoned in 1572 by Elizabeth of England for his share in striving to bring about a marriage between the Queen of the Scots and the Duke of Norfolk, he was banished the realm and visited the courts of France, Spain and Germany to ask help for his royal mistress, but without success. He went to Rome in 1575 and afterwards was named coadjutor to the Archbishop of Rouen, though he never enjoyed the dignity. The news of his Queen's tragic end caused him such grief that he gave up the world and retired to a monastery of Austin

Canons at Brussels, where he died in 1596. He left behind him many valuable writings."

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 mediæval 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 Orkneys 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 his fame in Scotland; but here is something about his work:—

"Kirkwall Cathedral cannot be considered as belonging to the Scottish Church until the fifteenth century; for previous to 1472 the bishops of Orkney were subject to the Archbishop of Drontheim, since the islands belonged to Norway. When James III. espoused Margaret, daughter of Christian, King of Denmark and Norway, in 1469, the Orkney Islands were pledged to Scotland until the completion of the payment of the dowry bestowed upon the Princess by the marriage contract; as full payment was never made, the islands passed permanently under the dominion of the Scottish monarch and Orkney became a suffragan bishopric of St. Andrews. Little is known of the history of the see; the earlier records having perished. Bishop Andrew, in 1486, procured the erection of Kirkwall into a royal burgh with the right of holding courts and having fairs and markets. Bishop Robert Maxwell, in the following century, provided the three fine-toned bells which still hang in the tower, and fitted the choir with stalls. During his bishopric, in 1540, James V. visited in person all the remoter portions of his dominion, including the Orkney Islands, twelve vessels having been prepared and furnished for the voyage. The King 'was gratified on reaching the Orkneys by finding these islands in a state of greater improvement and civilization than he had ventured to expect.' The bishop, as Leslie informs us, entertained the royal party nobly. 'Robert Maxwell' says the quaint translation of Fr. Dalrymple, 'than Bishop in their partes, received and taknes (tokens) of benevolence, Honestie and Humantie.' Bishop Maxwell died in that year, or early in the next, as his successor, Bishop Reid, was recommended to the Pope by James V. in a letter dated April 5, 1541."

THE MARTYR OF ORKNEY.—I'll close with these two extracts, a most fascinating subject:—

"Since this last 'restoration' no further alterations have taken place; the choir, with its unsuitable furniture, still serves the purpose of a parish church, and though the people of Kirkwall are proud of their ancient Cathedral they are inclined to lament the cost necessarily incurred for even the decent preservation of so large a structure. 'It is a subject for grateful recognition that through all the centuries the body of the martyr saint of Orkney has reposed undisturbed under the shelter of the glorious building raised to his honor by the devotion of the peoples of Europe. It matters little that the exact spot wherein the sacred treasure was deposited can no longer be identified, it has certainly never been molested. May we not hope that like the treasure it contains and on account of it, the shrine also has been divinely guarded—and that with distinct purpose—from the spoiler's hand

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, Esq., 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 McKee, 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 Sharp 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 Thirtieth 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 a 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 as 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 in 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 admission 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 so 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 bequeathments—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 will with it after death; as to rob human lives of his own next of kin of all rightful 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 had 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.

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.

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 Thirty-second 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 her 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 Botcher, soprano; Henry Bagel, alto; Felix Blasing, tenor; Ludwig Schalk, bass, 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 figures 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 a 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 Tschalkowsky. In orchestric 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 the 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.

REV. 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, Middletown, 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.

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AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

Presently, it was my lot to witness a scene, which will be impressed on my memory. A man was announced, and the woman of distinguished dress, dressed in black, still in gale and worn with grief, by the hand two little girls, wearing a white frock to the skirt of her gown, the name of Tregian, from contracted Elizabeth, this lady appeared on the scene. At any rate she did not look as if she were making or her petition heard. The self at the Queen's feet, children, she addressed her with a trembling voice, wards with the courage of somewhat in this wise: "Since Your Majesty's preme power in this land earthly representative of Majesty, your subjects your protection and help. I venture therefore to implore for God's sake hearing on behalf of my husband, who has languished for many years, and of these innocent children. Elizabeth interrupted. "If we were to gossip of all the women in the world," she said, "little to be left for the weighty a State that engross our Make your story short, man. Who are you? What want?"

A flush overspread the face of the suppliant, betraying a quick mastery of her art. "I am the wife of Lord Francis, who is distantly related to the Royal House of Tudor. I have peace and comfort at my dear Launceston in Cornwall, a wandering musician by my enemies to work my husband was accused of Seminary Priest, Cuthbert and under the Statute condemned to loss of chattels and imprisonment was then expecting the fourth child, and doubtless so unjust a sentence—no forty witnesses having accusation to be false—reversed. I confidently band's return. But ins late one night some official law presented themselves and took possession of the sentence, of all of Penetrating into the whether I had retired wdren, they turned us out and cold to take shelter until daybreak. I then seek justice at the hand Majesty, as the divinely protector of the oppressed wife and children of London begged our bread from village, from town to town, England, all the long way from Cornwall to London may was not half over, by was born; but no so drag my limbs onward started anew to throw your compassion. Behold Your Majesty's feet! spread them, and say what I pray you!"

Francis, the eldest boy to speak; he looked up, and the words died on his lips. "She is the Queen's daughter," he whispered. "She began to whimper; girl alone had the courage the formula she had been: "Please send father go back to our home. I the holy Mother of God Majesty every day."

For a moment I thought Queen's heart, would be her better nature prevailed. With a bit of laugh she turned to the berlain, whose office it pare the list of petitioners, and said: "I much, my lord, for the little performance. Ticalation is excellent, with advantage play the cuba at the Globe theatre, cules well, also, only manner is rather labor

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

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

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

most effective setting. who is studying in finished a sonata for which will be sure to stride forward in as a significant com-

from such a critic as the esteem and the the musical world for

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AN BISHOPAL MINISTER JOINS THE BUREAU

John B. Ewing, of Phila- a well known min- the Protestant Epis- Church, has been re- into the Catholic

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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 gentleman of distinguished appearance, dressed in black, still young, but gale 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, and this lady appeared not to notice, at any rate she did not heed it, so bent was she on making her plaint or her petition 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 perjured 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 so unjust a 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 village, from town to town, across England, all the long weary way from Cornwall to London. Our journey was not half over, when the baby 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, indignantly 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 efrontery. 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 curtsy 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 Gobelins 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 took 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 rife 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

times, had we cast ourselves at the Pope's feet, and retained the fable of the mass. As it is, not only are the Papists incessantly plotting against us, but the Puritans also make our life a burden to us." She then began to speak of the situation of affairs in the Low Countries, and inquired what was thought of Leicester at Paris. As I knew that he no longer stood as high as he formerly did in his royal mistress's favor, I did not scruple to say that his achievements had disappointed the expectations formed of him; but the fortunes of war did not always correspond to the qualities and talents of great generals. "Qualities and talents!" she broke out. Dudley is an idle boaster, a miles gloriosus, and nothing more! To hear him talk you might fancy him a great conqueror, but he is a fool compared with Parma. And now, contrary to our express command, he has arrogated to himself the title of Governor-General of the States. I have a good mind to recall him, and let him make a triumphal entry into the Tower!

The support of the evangelical cause in the Netherlands has already cost us a mint of money; and it has struck me that the best way would be simply to surrender to the King of Spain the four seaports which were conceded to me by the treaty to hold as a security, on condition that he should refund us our war expenses, and do with the insurgents as seems right to his conscience and his honor as a king. That would be the surest means of concluding a permanent peace with Philip II, and once for all delivering our subjects from the apprehension of a Spanish invasion, which every year appears more alarming. What is your opinion?"

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 Scotch-woman?" 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 dropsy. 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

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 a 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 to me 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 predestination; I read your answers, they did you great credit. I need not add that her perversion 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.

In the afternoon the sweet Spring weather tempted the Queen to walk abroad in the park, where the younger members of the Court were to engage in various sports. At a spot somewhat higher up the river the royal barges were in attendance, to convey the whole company back to Richmond. The park, in the freshness of its early verdure, presented a gay scene, as the ladies and gentlemen, all splendidly attired, moved about the Queen, like butterflies, as some one remarked, hovering about a beautiful rose. I endeavored to engage Miss Cecil in conversation, but I was unable to do so on account of the number of other aspirants after her favor. When the sun got low, Elizabeth, who had watched the games from a tent, rose, and taking the arm of the Earl of Essex, directed her steps along an avenue of oaks to the river side. The ladies and gentlemen in waiting and all the courtiers followed her.

On entering the barge, the Queen designated by name those of her suite who were to have the honor of remaining near her person. Miss Cecil was one, and I was another. Just at the moment of pushing off from the bank, Elizabeth missed a kerchief that she had worn around her neck. Supposing it to have been left in the tent, she requested Judith Cecil to go back and fetch it. All the gentlemen on board offered to accompany her, but the Queen singled me out as her escort.

As long as we could be seen from the river, we walked along in silence. But looking round, we became aware that the royal barge, together with the other boats, had put off, and were already under way. "There now!" exclaimed Miss Judith, "the Queen might have waited a few moments for us! Now we shall have to walk back alone all the way through the park!"

"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 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 you say 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 snares 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 Sathernim. 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 beatified 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 taught the most contradictory tenets.

In answer to this I urged that the fault rested with the Church of Rome which had overlaid the truth of Jesus Christ with so many human inventions, that it was a task

of 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, omnipotent, omnipresent 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 Holy Mass, and 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.

Press your hand hard enough over your mouth and you can smother a cough but you can't cure it that way. The outside is the wrong end to work on.

Scott's Emulsion thoroughly cures coughs because it strikes at the root of the trouble. The throat and lungs need a regular system of education to cure an old cough.

The point of value about Scott's Emulsion and coughs is that, while Scott's Emulsion does soothe the raw throat and lungs, it also nourishes and heals the inflamed areas.

It replaces inflamed tissue with healthy tissue—the only real cure for an old cough.

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

"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 pint of boiling milk, and kept over the range till they poach a little, but do not get brown. Slip them off into a shallow dish, thicken 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 macaron.

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 a 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 softness 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.

BABY 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

by'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 leaving the best part of old boot tops.

If there are badly discolored spots on silver which nothin 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 sud and give the woodwork a 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-grounds 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 thrift 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.

SAVE YOUR EMPTY BAGS. Users of BRODIE'S XXX Self-Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 12 six pound bags a beautiful colored picture in splendid gilt frame, 12 inches x 16 inches. For 24 six pound bags a larger picture in fine gilt frame 16 inches x 20 inches. Two three pound bags may be sent in place of one six pound bag. BRODIE & HARVEY, 19 & 21 Steurs St., Montreal.

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OUR
Summer
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Opening.

Will take place in our Millinery Show rooms on Wednesday, April the 28rd. 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.

HEMME PILLOW CASES.

42x36 inches, 3 inch hem, 15c and 18c each.
45x36 inches, 3 inch hem, 17c and 20c each.
50x36 inches, 3 in.h hem, 22c each.
54x36 inches, 3 inch hem, 25c each.

Hemstitched Pillow Cases.

42x36 inches, 3 inch hem, 22c, 25c, 28c and 38c each.
50x36 inches, 3 inch hem, 30c and 40c each.
54x36 inches, 3 inch hem, 32c and 45c each.
42x38 1/2 inches, 3 inch hem, 25c each.
45x38 1/2 inches, 3 inch hem, 27c each.

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Society Directory.

A.O.H. DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1868 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1628P Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

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

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 93 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran, 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording-Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in hall, 167 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, O.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

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

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 93 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 93 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Curran, B.C.L.; President, Fred. J. Sears; Recording-Secretary, J. J. Cottigan; Financial-Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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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 Reports and Statements, and the election of Directors.
By order of the Board,
A. P. LESPERANCE,
Manager.
Montreal, March 31st, 1902.

\$2.50
OUR ENAMEL LEATHER LACE BOOTS for Men at \$2.50 are UP-TO-DATE in style and finish. Equal in wear and appearance to many boots at \$4.00 and \$5.00 a pair.
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