

# The Saint John Monitor.

Vol. VIII.

Saint John, N. B., February 9, 1907

No. 11

## Electro-Plated Ware.



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**SAME OLD STORY.**  
The preacher, trying to find ideas for the funeral oration, asked the sorrowing son what were his father's last words. "He didn't have no last word. Ma was with him to the end!"

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We make the best \$5.00 set of teeth in this city.  
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Humphrey's Coffee Store,  
95 Germain St. Tel. 1785.

## THE NATIONAL DEBT OF FRANCE.

France, it appears, has the largest national debt in the world. From the latest tables it is quoted at the enormous sum of \$8,856,706,403. The same table quotes the debt of the United Kingdom at \$3,885,166,637; the German Empire's at \$698,849,100; United States', \$925,011,637; Russia's, \$3,414,661,734.

The government of France is evidently hungry for the property of the Church. We may surmise why the conditions for the "authorized associations" were made impossible.

It requires \$73,000,000 to "run" Paris for one year. The school and charity expenses will bound up with present conditions.

## ST. FRANCIS XAVIER COLLEGE.

The following changes in the official and teaching staff of St. Francis Xavier College, Antigonish, have taken place: Rev. Dr. H. P. McPherson, formerly pastor of Lardoise, C. B., is now rector; Rev. J. J. Thompkins, a native of Margaree, C. B., is vice rector; Rev. Dr. Hugh McPherson has charge of St. John the Baptist school; and Rev. Father McIntosh, late of Baddeck, C. B., has assumed the duties of bursar. The usual number of young men from all over the Province and elsewhere are in attendance.

## NON-FASTING COMMUNIONS.

The "Acta Sanctae Sedis" for December, 1906, publishes a decree dated Dec. 7, 1906, by which the Holy See considerably mitigates, for the benefit of real invalids, the severity of the law of fasting before communion, which binds all except those who are in danger of death. An English literal version of the business portion of this latest decree follows:

"Petitions to this effect—i. e., in behalf of the sick—were presented to our Most Holy Lord, Pope Pius X., and he, after maturely weighing the matter and conferring with the Sacred Congregation of the Council, has graciously conceded that sick persons who have already been laid up for a month and have no more hope of speedy recovery shall be allowed, with the confessor's approval (de confessorii consilio) to receive the Most Holy Eucharist in spite of their having taken nourishment in form of liquid (per modum potus); in the case of those living in pious households where the Blessed Sacrament is reserved, or which enjoy the privilege of having mass celebrated in a domestic oratory, once or twice a week; in the case of others, once or twice a month. \* \* \* Etc., etc.

"Given at Rome, Dec. 7, 1906.

"VINCENT,  
Card. Bp. of Palestine, Prefect.  
"C. DE LAI, Secretary."

## EXCELLENT VAUDEVILLE.

The best yet, is the verdict of those who have seen this week's bill at Keith's, and the large audiences of the opening day, Monday afternoon and evening, were delighted with the splendid specialties. The acrobats, Orville and Frank, are top liners of a superior class, and did some remarkable turns that were greatly appreciated and drew forth loud applause. The Everetts gave a good exhibition of juggling. Henry T. Walte proved a clever entertainer with the violin and in trick work. Ariel, the water

guy, gave a remarkable performance in a large glass tank. Byron and Bessie, in a comedy sketch, made pieces of fun, while the Pottis, vocalists and character singers, were a pleasing couple. Cramer and Beverley, singing and dancing comedians, also proved an entertaining pair. The pictures were excellent. Considered from all standpoints the entertainment is an exceedingly good one, with special features that put it in the front rank. It is well worth seeing.

## PRINCE EDWARD ISLAND.

On Thursday, the 31st ult., Capt. Daniel McKinnon of this town passed peacefully away after a short illness of four weeks. While it was generally known during the last few days that the inevitable end was near, the news of his death was received by the most profound regret by our citizens, for during the last twenty-five years Capt. McKinnon was looked upon by all as a most honorable and upright man in both business and social life. He was born in Grand River Lot 14, in 1846, where he received his early education. At an early age he chose the life of a seaman where he rose rapidly to the position of Master Mariner. About the year 1883, finding perhaps sea-faring too strenuous a life, he decided to start business and bought out the grocery and provision business of McNutt & Bearisto, which he successfully conducted till the fire of twelve years ago, when his store was destroyed. After operating the steam riding gallery in partnership with George Muttart for two years, he entered the employ of Sinclair & Stewart of this town which position he retained till his appointment, in 1899, as Master of the Government Steamer "Brant." He was for one term elected councillor for our town but would not be prevailed upon to seek re-election.

He leaves an aged mother, six brothers and four sisters. The brothers are Andrew, Pius and Joseph of Grand River. Lenas and Alexander in the United States and James, parish priest of Annapolis, N. S. The sisters are Mrs. James McDonald, Summerside; Mrs. James Traitor, Brae, Lot 9; Mrs. Joseph Leckie, Lot 16, and Miss Kate at home with her mother at Grand River to whom we extend our most heartfelt sympathy. The deceased was a member of the Knights of Columbus and a Charter member of our local Branch of the C.M.B.A. He had the great consolation of having his brother, Father McKinnon of Annapolis, N. S., with him during the last days of his illness. —Summerside Journal.

## LIMB EXERCISE.

Exercise is the best possible method of enlarging the legs. Long walks will soon produce results. A gymnastic feat which is said to be a certain enlarger for the lower limbs is to stand on one foot and, with the other leg held out as nearly at a right angle to the body as possible, try to touch the knee to the floor.

## "BUT WHAT'S THE USE?"

"Minnie, didn't your father make a fuss when you showed him that diamond ring and told him Clarence gave it to you?"  
"Not a bit. All he said was: 'Who, that insignificant little—but what's the use?'"

## WHAT THEY READ.

An experienced Catholic teacher says that pupils who have access to Catholic weeklies at home, when compared with those who do not, are better readers, better spellers and better scholars generally. The Catholic press is decidedly an important factor in a Catholic home. This will not be disputed by anyone that has taken the trouble to investigate the matter.

## THIRTY-SEVEN YEARS AGO.

On the evening of Feb. 9, 1870, the Irish Friendly Society held their Annual Ball in Smith's Hall. The reference in last week's Monitor to this Society's ball in 1868, reminded a subscriber, on Douglas Avenue, who had preserved an invitation sent out two years later. She has kindly placed the card at our disposal.

The following is a copy.



## IRISH FRIENDLY SOCIETY.

The officers and members of the Irish Friendly Society request the honor of a company at their ball to be given in Smith's Building, Prince William Street, on Wednesday evening, February 9th, 1870.

Dancing to commence at 8 1/2 o'clock.  
F. McCafferty, M. Kelly,  
P. J. McAvoy, M. Finn, Jr.,  
M. McGuigan, M. Walsh,  
B. J. Ritchie, J. C. Ferguson,  
M. Sullivan.  
H. McCafferty,  
Sec. to Com.  
St. John, Jan. 22, 1870.

(An answer is particularly requested.)

Of the above committee, Messrs. McAvoy, Sullivan, Kelly, Finn, and H. McCafferty have joined the great majority.

Work of the City Market, and wards carried on a most business-like basis.

The late Mr. Miles Sullivan, dry goods clerk, who left for Moncton some years ago.

The late Mr. Michael Kelly was a brother of Mr. John Kelly, the light house inspector.

The late Mr. Michael A. Finn, whose name appears as M. Finn, jr., died here recently.

The late Mr. Hugh McCafferty was a brother of Mr. Francis McCafferty. With the exception of Mr. Michael Walsh, dry goods merchant, who now lives in New York, the surviving members of the committee—Messrs. Francis McCafferty, Michael McGuigan, Robert J. Ritchie and John C. Ferguson—are well known and respected residents of the Winter Port City.

## BARKER HOUSE, FREDERICTON.

Our Fredericton correspondent writes:—  
Mr. T. V. Monahan, the well-known proprietor of "The Royal Cafe," of Woodstock, has completed arrangements for taking over the "Barker House" on the February 1st. This ought to be learned with pleasure by the public in general, for the new proprietor is one who will spare no pains for the entertainment of his guests. In Woodstock the "Royal Cafe" was the favorite place for fashionable banquets, and under Mr. Monahan's management, the Barker House will, undoubtedly, increase in popularity.

We understand that Mrs. Monahan will be the housekeeper, while the dining room will be ably looked after by her sister, Mrs. Joler.

We are positive that Mr. Monahan will do all in his power to make it agreeable for his guests, and when a man of his experience and geniality does this, he cannot help being one of the most popular hosts of the province.

# Red Rose Tea is good tea

## Thomas Francis Barry, by the Grace of God and Favor of the Apostolic See, Bishop of Chatham.

To the Reverend Clergy, Religious Communities and Faithful Laity of the Diocese of Chatham, Health and Benediction in the Lord.

"Honor thy Father and thy Mother"—Exodus XX. 12.

### DEARLY BELOVED,—

The precepts of the Decalogue were written by God on two tables of stone on one of which, according to the general teaching of the Fathers, were written the first three commandments, and on the other, the seven remaining precepts. This classification or order of the commandments is very appropriate as it shows as clearly their nature and their object, viz: the love of God and the love of our neighbor, on which two commandments dependeth the whole law and the Prophets (St. Matthew XXII. 40). The first three commandments relate directly to our duties towards God; the others to our obligations towards our neighbor.

As rational beings we owe God, our Creator, adoration, reverence, love and filial service, and these our primary and most sacred duties are explained and inculcated in the first three commandments of which We have already treated at some length in Our former Pastoral Letters. Next in importance are our duties towards our parents. These hold the first place in the category of duties towards our neighbor in domestic and civil society, and are prescribed in the fourth commandment, "Honor thy Father and thy Mother," which on account of its importance comes immediately after the commandments relating to Divine worship. It teaches the mutual duties of children to their parents and of parents to their children, also the duties of inferiors towards their Superiors and of Superiors towards their inferiors.

### Ist. The Duties of Children Towards Their Parents.

God enjoins upon children to honor, love and obey their parents, "Honor thy Father and thy Mother, that thou mayest be long-lived upon the land which the Lord, thy God, will give thee." (Exodus XX. 12.) We should honor and respect our parents by cherishing a sincere and heartfelt esteem for them, and should not allow their faults or their condition in life to interfere with this duty, for what they are, we must accept as God's will, or, if we are still our parents and have a right to be respected and honored by us. God promises not only a long and happy life to dutiful children but many other rich rewards. "He that honoreth his mother is as one that layeth up a treasure; he that honoreth his father shall have joy in his own children, and in the day of his prayer he shall be heard." (Eccl. III. 5-6). Our parents are God's representatives in our regard and the honor due to Him should, in a certain sense, be shown to them. The representative of the King is invested with the King's authority and should receive regal honors. Those then who dishonor their parents dishonor the authority of God Himself which is delegated to them. Should parents not lead a regular and edifying life they still have a right to be respected by their children on account of the position they hold in regard to them as God's representatives. St. Ambrose says, "How much has not thy mother suffered on thy account! How many sleepless nights, how many privations, how much anxiety has she not borne for thee! How hard thy father has worked to provide thee with food and raiment! And canst thou be ungrateful to those who have done and suffered so much for thee?" The Son of God ever honored His parents although they were so poor they had not, on the night of His birth, wherewith to clothe Him or to shelter Him from the chilly blasts of night. Far from despising the lowly profession of His foster-father He lovingly took part with him and helped him in his humble work. We should all learn from this Divine Model to pay all honor and respect to our parents no matter what their condition may be.

If God faithfully rewards dutiful children He also threatens dire punishment against those who dishonor their parents. We read in Holy Scripture: "Cursed be he that honoreth not his father and mother." (Deut. XXVII. 16.) These strong expressions of Divine malediction against unruly and disrespectful children clearly show how displeasing to God is the conduct of those who by word or deed show dishonor to their parents. Under the Old Dispensation the Divine vengeance went still farther and the Jewish people were thus commanded: "A stubborn and unruly son who will not hear the commands of his father and mother and slighteth obedience; the people of the City shall stone him, and he shall die, that all Israel hear

ing it may be afraid." (Deut. XXI. 18-21).

Children may sin against the duty of honoring their parents in many ways; by speaking to them in an unbecoming and haughty manner; by using harsh, sharp, or angry words towards them, or answering them in sullen or mocking tones especially in the presence of others; by making known their faults instead of concealing them, thus exposing them to public criticism and ridicule; by attributing to their actions false or unworthy motives; by refusing to consult them or recognize them in the presence of others; by provoking them to anger or using violence or threats against them. "He that striketh his father or his mother shall be put to death." (Exodus XXI. 15). Many of the foregoing faults constitute a very grievous sin which merits eternal reprobation. Children honor their parents, on the contrary, by defending them against the attacks or accusations of their enemies; by always speaking well of them and attributing honorable and upright motives to their conduct; by imitating their virtuous example, and by assisting them in all their wants, especially in old age or in sickness. "He that honoreth his father shall have joy in his own children." (Eccl. III. 6.) Again, "The relieving of thy father shall never be forgotten." (Eccl. III. 15.)

When God commands us to honor our parents He thereby obliges us to love them for this is included in the honor and reverence we owe them. If we are obliged to love all men, how much more so our parents. We are bound to love God because He is our Creator from Whom we received our existence; because He is our Protector Who continually watches over us and gives us strength and grace to defend ourselves against all the attacks of our enemies; because He is our generous Benefactor and Provider from Whom we receive all that we have; because He is our kind and loving Father, to Whom we must have recourse in all our wants. Now, in these respects our parents represent God in our regard, and consequently we should love them. And this love should not be outward and apparent only but a real, sincere, heartfelt love, showing itself outwardly by all our words and actions in our daily conduct towards them. This true love will lead us to anticipate their wishes and desires to comply cheerfully with their direction and recommendation, and will make us ever ready and prompt to assist them in all their necessities both temporal and spiritual. "My son," says Solomon, "hear the instruction of thy father, and forsake not the law of thy mother." (Prov. I. 8.) It is related that when Blessed Thomas More had been put to death by order of Henry VIII no one would dare to bury his remains; his daughter alone braved the monarch's wrath, and the King, respecting her filial love and devotion for her father, forbade his minions to interfere with her. When Joseph met his poor and aged father in Egypt he wept with joy and clasping him in his arms embraced him. (Gen. XXVI. 29). King Solomon rose from his throne to meet his mother although she was not of royal lineage and bowing to her made her sit on his right hand. (III Kings. 2.) We act contrary to this filial love if we entertain feelings of dislike or hatred towards our parents, and our guilt is aggravated if we show this dislike by anger or injurious language.

While the love of parents for their children may easily outstrip the proper limits it very rarely happens that the love of children for their parents exceeds the lawful bounds. There is, however, a limit beyond which our love for our parents, as well as love for our neighbor, should not go. Our love for any of God's creatures, no matter how dear they may be to us, must be subject and secondary to our love for God, that is, we should love the creature in God and for God. If, therefore, the love of our parents should turn us away from the love of God, we should remember the instruction of Our Lord clearly conveyed in those words of St. Matthew: "He that loveth father or mother more than Me is not worthy of Me." (St. Matthew X. 37.) And the Council of Trent says: "Parents are no doubt to be affectionately loved and highly respected; but religion requires that supreme honor and homage be given to Him alone Who is the Sovereign Creator and Universal Father, and that our love for our parents be referred to

our Eternal Father Who is in Heaven." Should, however, the injunctions of parents be at any time opposed to the commandments of God, children are, of course, to prefer the will of God to the desires of their parents, always keeping in view the Divine maxim: "We ought to obey God rather than men." (Acts. V. 29.) When the young man mentioned in the Gospel was invited to follow Our Lord, he begged to be allowed first "to go and bury his father," and "take leave of them who were at his house." Our Lord said to him, "Let the dead bury their dead," and further on He added: "No man putting his hand to the plough and looking back is fit for the kingdom of Heaven." (St. Luke IX.)

To love and reverence towards parents must be added the virtue of obedience. "Children, obey your parents in all things for this is well-pleasing to the Lord." (Collos. III. 20.) As parents are strictly obliged to provide for all the wants of their children, so children are equally bound to obey their parents. Just as in civil society some are called to command and others to obey, so it is in the domestic circle, otherwise there would be no order, no peace or happiness. Authority is the attribute of the old, but submission and obedience is the virtue of the young. We should, therefore, obey the commands of our parents and avoid what they forbid. And this obedience should be always shown in a ready and cheerful manner, without murmuring and sullenness, without criticism and obstinacy, without seeking excuses or delays, for all such resistance is contrary to the spirit of dutiful obedience due to parents. Children should also thankfully receive correction from their parents, ask pardon for disrespectful conduct towards them, and employ every means to correct the faults for which they are reproved.

As love for parents has its limits, so also has obedience. "Children," says St. Paul, "obey your parents in the Lord." (Eph. VI. 1.) The words "in the Lord" show us clearly that we should obey our parents in all things pleasing to God but not in what is offensive to Him. Should parents command their children to do any thing dishonest or sinful, anything clearly known to be contrary to the will of God, or in opposition to His commandments, they should not and in conscience cannot obey, because Christ says: "He that loveth father or mother more than Me is not worthy of Me." (St. Matt. X. 37.) But when parents are obliged for conscience sake to act in opposition to the will of their parents they should do so without pride or haughtiness and in the fulfillment of a sacred duty painful to the heart of a loving and dutiful child.

While treating of this subject there are other points to which it may be well to refer; 1st, in the matter of religious faith every child is free, as soon as he comes to the age of knowing his duties towards God, to embrace the true faith. This is his natural, inherent right of conscience and no authority, parental or civil, can deprive him of it, or hinder him from following what he believes to be the inspirations of grace. 2nd, In regard to the state of life they wish to embrace, children are not subject to the control of parents and the latter have no right to dictate to them a choice of life they wish to make; they cannot forbid them, or oblige them, to adopt the marriage state; and it would be still more unworthy on their part to force them to enter or abandon the priesthood or the religious life, to which they believe themselves called by the voice of conscience, for we must always "obey God rather than men." The great St. Francis of Assisi would not allow his father to make a merchant of him and St. Rose of Lima refused to marry in compliance with the wish of her parents. As the catechism tells us, however, in all those matters children should consult their parents, and in all other things lawful be guided and advised by them in the course they should take, as parents, by their age and experience of life as well as their natural love for and interest in their children's welfare, are their best and wisest counsellors, and the inspired word of Holy Scripture says: "Son, hear the instructions of thy father." (Prov. I. 8.)

Regarding the reward of long life promised to dutiful and obedient children, We give the explanation of the Catechism of the Council of Trent:—The promise consists principally in length of days; they who always preserve the grateful recollection of a benefit deserve to be blessed with its lengthened enjoyment; and this they do, who honor their parents. To those from whom they received existence they gratefully acknowledge the obligation, and are therefore deservedly rewarded with the protracted enjoyment of that existence to an advanced age. The nature of the divine promise also demands explanation; it includes not only the eternal life of the



Ottawa, Ont.

### Architectural Competition of Departmental and Justice Buildings.

COMPETITIVE drawings are invited for Departmental and Justice Buildings to be erected for the Dominion Government at Ottawa, Ont.

The author of the best design will be awarded a premium of \$8,000 the second best \$4,000, the third best \$2,000 and the fourth best \$1,000.

Drawings will be received not later than April 15, 1907, and are to be addressed to the Secretary of the Department of Public Works, Ottawa.

This competition is open to Canadian Architects who have been resident in Canada for one year or more.

Conditions of competition stating requirements of buildings and maps showing site &c. may be had on application to the undersigned.

By order,  
FRED. GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, December 12, 1906.

Newspapers will not be paid for this advertisement if they insert it without authority from this Department.

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blessed but also the term of our mortal existence, according to these words of the Apostle: "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come" (1 Tim. IV, 8.) Many very holy men, it is true, Job, David, Paul, desired to die, and a long life is burdensome to the wretched, but the reward which is here promised is, notwithstanding, neither inconsiderable, nor to be despised. The additional words, "which the Lord thy God will give thee," promise not only length of days, but also repose, tranquillity, security, which render life happy; for in Deuteronomy it is not only said "that thou mayest live a long time;" but it is also added, "and that it may be well with thee;" words which the Apostle repeats in his Epistle to the Ephesians (Eph. VI, 3.)

These blessings, we say, are conferred on those only, on whose piety God really deems it a reward to bestow them, otherwise the divine promises would not be fulfilled. The more dutiful child is sometimes the more short-lived; either because his interests are best consulted by summoning him from this world, before he has strayed from the path of virtue and of duty, according to these words of the Wise Man: "He was taken away lest wickedness should alter his understanding, or deceit beguile his soul;" (Wis. IV, 10, 11) or because, when the gathering storm threatens to burst upon society, carrying anarchy and ruin in its desolating career, he is called from the troubled scene, in order to escape the universal calamity. Thus, when God avenges the crimes of mortals, his virtue and salvation are secured against the dangers to which they might otherwise have been exposed; or else, he is spared the bitter anguish of witnessing the calamities of which, in such melancholy times, his friends and relations might become the victims. "The just man," says the Prophet, "is taken away from before the face of evil." (Isa. LVII, 1.) The premature death of the good, therefore, gives just reason to apprehend the approach of calamitous days.

**2nd. Duty of Parents Towards Their Children.**

The fourth commandment not only obliges children to obey their parents but it also obliges parents to discharge faithfully their duties towards their children. These duties may be summarized in the words—love and education.

Nature itself imposes upon parents the duty of loving their offspring, for they are flesh of their flesh and bone of their bone. But Fathers and Mothers should be animated by higher and holier motives, looking upon their children as gifts from heaven entrusted to them for safe-keeping and for which they shall have to render an account on the day of judgment. If parents would always bear this in mind their love for their children would never degenerate into a purely natural love or passionate fondness. They would regard them as God's children as well as theirs, placed under their control to serve their heavenly Father here below, to be their consolation and happiness on earth, and ultimately to enjoy with them the Divine Presence of their common Master in His kingdom hereafter. This thought would regulate the love of parents for their children and show them the necessity of bestowing more care on the soul of the child than on the body, of preserving him with all solicitude from sin and the moral contagion of the world, rather than indulging him in his wayward and perverse inclinations. "Give thy son his way," says Ecclesiastics, "and he shall make thee afraid." (Eccles. XXX 9.) We have striking examples in Holy Writ of the evil consequences of exaggerated fondness of parents for their children. The holy King David, through misplaced affection for his young son Absalom, did not correct him of his faults in his youth, and in after years he had cause to bitterly regret it when Absalom rebelled against him and put himself at the head of a powerful army to deprive his father of his throne. (2 Kings, Chapter 18.) The High Priest, Heli, did not correct his wicked sons, and God threatened him with punishment which resulted in his own death and that of his two wicked sons. (1 Kings Chapter 4.) The mother of St. Louis, King of France, used to say to her son in his childhood, "My son, I would rather see you dead in your coffin than guilty of a mortal sin." And another truly christian mother whose greatest care was for the sanctification of her children, would repeat, "I do not want to be the mother of children damned for all eternity." If christian parents, and especially christian mothers of the present time were imbued with such dispositions towards their children we would not have to deplore the loss to Church and society of so many moral wrecks amongst our boys and girls of today.

The love of parents for their children is intimately united with the duty of education, which may be considered under two aspects—the corporal and the spiritual education. The corporal education of children consists in providing for their temporal wants. Children have a natural right to life and support from their parents. Parents then should be mindful that they do nothing which might be prejudicial to the life of their child either before or after his birth. Mothers cannot be too careful in this regard. Parents should not give way to their passions or indulge in excesses lest they transmit to their offspring a heritage of disease, deformity and sin. Like father like child, says the proverb. It is wrong for parents to spend their time habitually in pleasure and amusements, neglecting their young children or leaving them to the care of domestics. The Holy Scripture compares such unnatural parents to the "cruel ostrich in the desert" which lays her eggs in the sand and then abandons them. How much more criminal and unnatural is the conduct of the father who frequently spends hours, if not whole nights and days in dissipation and debauchery, squandering away the means necessary to provide clothing and food for his perishing children! When children have attained a certain age the responsibility of parents becomes greater and their vigilance should be more constant in order to safeguard them from every danger which might threaten their health or morals. When the time for schooling has arrived parents should furnish children with all that is requisite for school, and make it a point to see that they attend faithfully and regularly whether it be the child's good pleasure to do so or not, making use of punishment for this purpose if necessary. Parents should make their children continue at school as long as possible, and when their means permit, send them to some of the Institutions of higher education or Catholic Colleges of our country. If a child shows an aptitude and inclination for any particular study or calling he should be encouraged and supported by his parents to continue it. Later on in life they should encourage them to make homes for themselves, and help them in so doing as far as they are able.

Of all parental duties that of spiritual or religious education is the most important for, on the manner in which it is discharged depends the temporal and eternal happiness of both parents and children. It includes three parts, viz: doctrine, correction and example. The religious duty required of parents is to have their new-born infant baptized as soon as possible. All theologians hold that it would be sinful to defer without cause for several days the baptism of a new-born child. What then should be thought of the conduct of parents, who without the gravest reasons defer the baptism of their children for weeks and even months? As soon as a child is able to lip he should be taught to pronounce the name of the Divine Redeemer and His holy Mother; and when he has attained the age of reason he should be instructed in the fundamental truths of religion, in the observance of the Commandments, and all things necessary for salvation. This early religious training of the child devolves chiefly upon the Mother as his first years are spent at her knee. The father's authority should supplement the tender piety of the mother, confirm what she teaches and enforce her orders. Both father and mother should see to it that night and morning prayers be said daily, that assistance at Holy Mass be regular on Sundays and Holydays, and, at least sometimes, on week days, that the Catechism class be faithfully attended; that conduct in the house of God be pious and edifying; that confession and communion be frequently made and with the proper dispositions; that evil companions and dangerous resorts be scrupulously avoided; that good books be supplied in the home and bad ones promptly banished from it, etc., etc. St. Monica prayed for years for her son St. Augustin, and St. Francis of Sales says, "Parents ought often to speak of God to their children, but yet more often to speak to God of their children."

Children, when they grow up, will be, as a rule, what their parents have made them in their youth—good and pious, diligent, bad and unruly. In later years the child cannot be formed anew. The first impressions are always the most lasting and are never entirely effaced from the soul. Like the marks in the bark of a young tree, they always remain and grow and expand with years. If the field is to yield an abundant harvest in the autumn, it must be tilled in early spring and not left uncultivated till mid-summer. The majority of criminals in houses of correction are those whose religious training was neglected in childhood. If the souls of these children be lost can the careless parents be held unaccountable? What will be their excuse on the day of judgment? St. Paul says, "If any

man have not care of his own, and especially those of his house, he hath denied the faith and is worse than an infidel." (1 Tim. V, 8.) Ove-indulgence to children is a fault. Kindness must be combined with firmness and the child should be sternly compelled to yield to the wishes of the parent. "Spare the rod and spoil the child," is an old proverb. It is very reprehensible to allow children to have their own way in all things. While it is, no doubt, a mistake to be always finding fault with the conduct of children, and condemning their actions, it is no less blameable to think they are always right, incapable of wrong doing and never to be punished. If, notwithstanding the solicitude and vigilance of parents their children sometimes disobey them or marry against their will, or embrace the religious life in opposition to their wishes or even bring shame and disgrace on their family, they should not on that account be entirely abandoned or disinherited by them, for the natural bond between parent and child, like that between husband and wife, can never be broken. As the child is ever bound to love and honor his parents, and although he may not always be obliged to obey them he is not for that reason exempted from wishing them well and praying for them, so parents are always obliged to pray for and interest themselves in the welfare of their children, even though wayward and disobedient as we have had so often occasion to say in our addresses to parents and children after Confirmation in Our pastoral visitations. King David prayed for his son Absalom who was in rebellion against him, was inconsolable after his death, and would not allow the Jews, in their abhorrence of his crime of disobedience and disrespect to dishonor his tomb. Parents must set their children a good example. The best instructions are of little avail if they who give them show bad example. Children are naturally prone to follow example especially that of their parents. How careful then parents should be not to let their children see them do anything unkind or blame-worthy! Let them always warn servants not to say or do anything in the presence of children which they ought not to say or do. They should remember always the admonitions of Our Lord: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea. . . . See that you despise not one of these little ones; for I say to you that their Angels in heaven always see the face of My Father, Who is in heaven." (St. Matth. XVIII, 6, 10). If children and parents would comply with all the duties required of them by the fourth commandment what a happiness it would be to both! How pleasing it would be to God and how meritorious in His sight.

**3rd. Reciprocal Duties of Servants and Masters.**

1st. Servants must be just and faithful to their masters, because the property of the latter is intrusted to their care. If they are unfaithful to this trust they become guilty before God and man of violating the confidence and faith reposed in them. They should therefore faithfully perform the work assigned to them and take care not to destroy their masters' goods or waste them; neither should they take them for their own use nor give them to others. In every way in their power they should protect their masters from every injustice in as far as they are able, and be always ready to give an account of their administration. Should they not be able to protect the property under their charge, or regularly perform the duties of their position, they should notify their employers and be guided by their directions. Servants should not neglect the work for which they are paid, nor perform it in a careless and insufficient manner, nor encourage others by their language and example to do so.

Servants should also be obedient to their masters. St. Paul in his instructions to St. Timothy says, "Servants be obedient to them that are your lords according to the flesh. . . as in Christ, not serving to the eye as it were pleasing men, but doing the will of God from the heart." (Eph. VI, 5-6). And again to another of his disciples who was a bishop he writes, "Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying." (Tit. II, 9.)

Respect is also due to masters. "Whosoever are servants under the yoke let them count their masters worthy of all honor, lest the name of the Lord and his doctrine be blasphemed." (1 Tim. VI, 1.) And this respect should be shown to the master whether he be present or absent. Servants must not without cause make known the faults of their mas-

Continued on page 6.

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ST. JOHN, N. B., FEB. 9, 1907.

#### THE SEMINARIES IN FRANCE.

Among the many other trials which have befallen the Bishops of France, none is perhaps so great as that of providing seminaries for the training of candidates for the priesthood. The old buildings have been seized by the Government; and fresh accommodation is not easy to find. Still, some good may come out of the present evil. Some of the large seminaries in the provincial dioceses, had as few as thirty or even twenty students; and vocations were not plentiful. It is now probable that the united Bishops will make an effort to found larger ecclesiastical seminaries, where the increased number of students would be an improvement in itself, and would help to reduce the economic pressure of keeping up a large number of smaller seminaries. Moreover, with greater numbers of students there would be a likelihood of better and more learned professors. But is it wise to spend any money at all in providing accommodation for seminarists on French territory? What is to prevent the Government stepping in twelve months hence and taking over the new buildings as they have taken the old ones? Perhaps a solution might be found in a plan of providing for the education of French seminarists in Holland or Belgium; but there too difficulties arise. Will French students like to go abroad for their education?

#### INSPIRATION OF HUMAN LOVE.

A little story comes from Geneva, Switzerland, that brings out the thought that human love and devotion, yes, and self-sacrifice, know no race boundaries. The heroine was Berthe Gallard, a 10-year-old orphan, who in this country would be known as "a hired girl." She worked for kind people and cared for three children. She loved them like a mother. A fire broke out in the house, and the parents rushed into the street in search of help, leaving the three little ones in an upper room. Berthe Gallard passed through the flames, wrapped two children in sheets and carried them safely. The roof was falling in but she went back for the third child. She found it, and as the stairs were gone she appeared at the window, wreathed in flames, and tossed the baby into willing hands. Then she leaped from the window herself and was rushed to a hospital. She was burned from head to foot. She whispered: "Please bring the children," she kissed them, then turning to her employers said: "Don't cry. It is all right. I did only my duty" and died. The inspiration for the greatest courage is human love. It may be love for children, for men, or for women, but the fact remains that there is no finer emotion. It brings the greatest joy. It turns self-sacrifice into happiness, and the mere giving up of life, with all its attractions, seems a little thing where the love is true.

#### THE SPANISH INQUISITION.

The literary critic of the New York Sun, in reviewing Dr. Henry Charles Lea's "History of the Inquisition of Spain," says that "many persons will be surprised to learn that there is but little foundation for the popular impression that in Spain the inquisitorial torture chamber was the scene of ex-

ceptional refinement, of cruelty, of specially ingenious modes of causing agony, and of peculiar persistence in extorting confessions." When such an unfriendly chronicler of things more or less Catholic as Mr. Lea has a good word to say for the Spanish Inquisition, it is high time for fair-minded readers to begin to revise their notions. Dr. Lea has taken a hand himself in spreading exaggerated notions of the shortcomings of Catholic public men and measures. He has been made to feel that it will do no good to go on blindly repeating ancient and well-worn calumnies, possibly this may account for his apparent moderation in recounting the acts of the Spanish tribunal. We have an abundance of competent Catholic historical critics; but up to the present most of them have been content to treat their immediate disciples to the result of their readings and researches. Let them follow up men like Mr. Lea and there will be more care exercised in the treatment of the vexed questions of history.

#### DREAMERS AND DOERS.

Some years ago the editor of a popular monthly communicated with a number of men, professional and otherwise, for the purpose of learning how many read poetry. The percentage was extremely small. Those who admitted to the deed, did so principally to "keep up." Unfortunately the poet to-day is termed a dreamer. Of dreamers the time has little use. Men of action are wanted. The trend of the world is towards doing. Yet when all is said, it is the dreamer who is the doer. The inventor and the scientist, as well as the successful business man and statesman must first be the dreamer. The poet dreams differently. He dreams beautiful thoughts and clothes those thoughts in exquisite raiment and presents them to the world for its betterment. His poem is a treasure given to the world in general, and to each individual in particular. Cicero, in one of his orations, advised his hearers to venerate the poet.

#### THE BISHOP OF CHATHAM'S PASTORAL.

In another portion of THE MONITOR we publish the Lenten Pastoral of the Right Reverend Thos. F. Barry, D. D., Bishop of Chatham. Although addressed to the clergy, religious communities and the faithful laity of that diocese, Catholics everywhere will find His Lordship's letter most instructive and edifying reading.

#### A PLEASANT AFFAIR.

The annual sleigh drive and dinner tendered by Messrs Waterbury & Rising to their employes took place on Monday evening. The party left King street at 6 o'clock in Worden's big sleigh and drove to Newcomb's, where a splendid repast was served. Mr. Geo. H. Waterbury occupied the chair, with H. N. Coates, of the S. Hayward Co., Ltd., at his right and the manager of the Union street store, C. H. Smythe, at his left. The vice chair was occupied by Edward L. Rising, with R. J. Walsh on his right and Arthur W. Sully on his left. Dinner over, there was a round of speeches, followed by a musical programme that showed the Waterbury & Rising staff are excellent entertainers. Frank E. Greany, formerly one of Waterbury & Rising's travellers, now representing an Upper Canadian house in the Northwest, made an excellent speech. At 10 o'clock the party went to the ball room, where a couple of hours were pleasantly spent in dancing. The outing was one of the most enjoyable and most successful yet held, and the genial promoters received many warm words of praise for their kindness in thus bringing their employes together around the festive board.

#### GETTING DOWN TO A PAUPER BASIS.

Why is it when economy becomes necessary that some Catholics begin with the Sunday collection and wind up with the subscription to their Catholic paper? Has any one made the discovery? asks the Church Progress. In ninety-nine out of every hundred cases this would mean a saving of less than five dollars a year or less than two cents a day. But this is getting down to a pauper basis.

#### PRIZE WINNERS.

St. Francis Xavier congregation, of Brookville Ontario, celebrated their golden jubilee by a remarkably successful Tombola and Bazaar, held from January 21 to January 26. After providing for every known expense, there will be over \$11,000 to go to the reduction of the parish debt.

Among the prize winners, the following names appear:

No. 7.—Patrick McGoney, 195 Bridge St., St. John, N. B.

No. 24.—Miss Mary Boyle, Newcastle, N. B.

No. 31.—Miss S. M. Dumaresque, Chatham, N. B.

No. 1.—W. L. Ormond, Amherst, N. S.

No. 2.—James A. Wilson, Cardigan Bridge, P. E. Island.

No. 15.—Fred Babineau, Springhill, N. S.

No. 17.—Mrs. M. J. Harrison, Amherst, N. S.

No. 22.—John Carroll, Springhill, N. S.

No. 26.—Rev. J. J. McDonald, Kinross, P. E. Island.

No. 48.—Alex. Barker, McKay's Corner, C. B.

No. 67.—G. Verdi, Box 135, Halifax, N. S.

No. 77.—John K. McDonald, Mulgrave, N. S.

No. 78.—Herman Porter, Parrsboro, N. S.

No. 36.—James A. Clark, Ashby, Sydney, N. S.

No. 88.—Eddy Munn, New Perth, P. E. Island.

No. 93.—Duncan Stewart, Park St., Charlottetown, P. E. Island.

Out of 110 prizes, sixteen came to the Lower Provinces; three to New Brunswick, four to P. E. Island and nine to Nova Scotia.

Mrs. A. R. Macdonell, of Montreal, won the third prize.

A SUCCESSFUL ST. JOHN MAN.

The Tacoma, Washington, Ledger, of Jan. 20 contains a three column illustration of a building upon which the owners are to spend \$50,000 in alterations to make it suitable for the business of Mr. James F. Murphy, proprietor of "The Arcade." This store is one of the most popular in the dry goods trade of the growing city of Tacoma. Mr. Murphy will be remembered as a St. John man who went to the Pacific coast some eighteen years ago, and through his energy, industry and knowledge of business has firmly established himself, and is acquiring wealth. On his staff are several New Brunswickers, who are enamored with the west. The new quarters for The Arcade are being secured because of the growth of business.

CONGRATULATED BY HIS CONFRERES.

Rev. F. C. P. Campbell, of Charlo, whose good fortune was recently noted in these columns, received the following letter of congratulation recently:

Dalhousie, N. B.,  
Jan. 16th, '07.

Dear Father Campbell.—We in council assembled, moved by the reports circulated in daily papers, beg to congratulate you on your reception of a magnificent New Year's present. We feel elated over your good fortune, and hope that many years may be yet allotted to you to enjoy the fruits of your uncle's goodness of heart. We further trust that such a gift may not induce you to retire from active service in the vineyard; on the contrary, we are confident that your well merited good fortune may spell many a happy gathering of the sacerdotal tribe of Restigouche.

Yours in Congratulation,  
Rev. Ds. Boucher and Wheten.

A Mr. R. J. Campbell, pastor of the City Temple, London, has been putting forth what he is pleased to call a new theology, but a rude person has publicly informed him that it is much more like an old heresy. The Rev. Dr. William Barry, although professing great respect for Mr. Campbell and for his social work, says that his creed is the opposite of the Calvinism which he once professed, and that the Church would condemn his "creed."

A brand new method of advertising a play and a player was tried last week in Boston. It was announced that the performer was about to enter a Convent in Montreal. In response to a telegram from the Boston Herald, the Mother Superior at once answered that the girl was absolutely unknown at the Convent. The play in question is sufficiently attractive without resort to such aid.

A young girl, a native of Carrygart, Donegal, Ireland, has presented the Rev. Father Donnelly, S. J., for use in the Church of St. Ignatius, Stamford Hill, London, N. Eng., with a magnificent set of vestments worked by her own hands. The robes, which are of beautiful design, took two years to finish.

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#### FIRE ALARM TELEGRAPH.

List of Numbers and Localities of Boxes.

- | No. | Localities                                     |
|-----|--|
| 2   | No. 2 Engine House, King Square.               |
| 3   | No. 3 Engine House, Union St.                  |
| 4   | Corner Sewell and Garden Sts.                  |
| 5   | Corner Mill and Union Sts.                     |
| 6   | Cor. Market Sq. and Chipman Hill               |
| 7   | Mechanics' Institute, Carleton St.             |
| 8   | Cor. Mill and Pond Sts.                        |
| 9   | Cor. Union and Crown Sts.                      |
| 12  | Waterloo St. opposite Peter's St.              |
| 13  | Cor. St. Patrick and Union St.                 |
| 14  | Cor. Brussels and Richmond Sts.                |
| 15  | Brussels St. (Wilson's Foundry).               |
| 16  | Cor. Brussels and Hanover Sts.                 |
| 17  | Cor. Brunswick and Erin Sts.                   |
| 18  | Cor. Union and Carmarthen Sts.                 |
| 19  | Cor. St. David and Courtenay Sts.              |
| 21  | Waterloo St. opposite Golding St.              |
| 23  | Cor. Germain and King Sts.                     |
| 24  | Cor. Princess and Charlotte Sts.               |
| 25  | No. 1 Engine House, Charlotte St.              |
| 26  | City Hall, corner Prince Wm. and Princess Sts. |
| 27  | Breeze's Corner, King Square.                  |
| 28  | Cor. Duke and Prince Wm. Sts.                  |
| 31  | Cor. King and Pitt Sts.                        |
| 32  | Cor. Duke and Sydney Sts.                      |
| 34  | Cor. Wentworth and Princess Sts.               |
| 35  | Cor. Queen and Germain Sts.                    |
| 36  | Cor. Queen and Carmarthen Sts.                 |
| 37  | Cor. St. James and Sydney Sts.                 |
| 38  | Carmarthen St. (between Orange and Duke).      |
| 41  | Cor. St. James and Prince Wm. Streets.         |
| 42  | Cor. Duke and Wentworth Sts.                   |
| 43  | Cor. Broad and Carmarthen Sts.                 |
| 45  | Cor. Britain and Charlotte Sts.                |
| 46  | Corner Pitt and St. James Sts.                 |
| 47  | Sydney St., opp. Military Bldgs.               |
| 48  | East End Sheffield St.                         |
| 51  | City Road, near Skating Rink.                  |
| 52  | Pond St. near Fleming's Foundry.               |
| 53  | Exmouth Street.                                |
| 61  | General Public Hospital Waterloo St.           |
| 62  | Courtenay Bay Cotton Mill (private).           |

#### NORTH END BOXES.

- |     |  |
|-----|--|
| 121 | Stetson's Mill, Indiantown.                  |
| 122 | Cor. Main and Bridge Sts.                    |
| 123 | Street Railway Car Sheds, Main St.           |
| 124 | Cor. Adelaide Road and Newman St.            |
| 125 | Engine House, No. 1 Main St.                 |
| 126 | Douglas Avenue, opp. Topley's.               |
| 127 | Douglas Avenue, Bentley Street School House. |
| 131 | Cor. Elgin and Victoria Sts.                 |
| 132 | Strait Shore, opp. Hamilton's Mill.          |
| 134 | Strait Shore, Harris' Rolling Mill.          |
| 135 | Cor. Sheriff St. and Strait Shore Road.      |
| 142 | Cor. Portland and Camden Sts.                |
| 143 | Main Street Police Station.                  |
| 145 | Main Street, Head of Long Wharf.             |
| 154 | Cor. Paradise Row and Millidge St.           |
| 231 | Engine House No. 4, City Road.               |
| 241 | Cor. Stanley and Winter Sts.                 |
| 253 | Wright St. Schofield's Terrace.              |
| 312 | Rockland Road, opp. Head Millidge St.        |
| 321 | Cor. Somerset St. Fort Howe.                 |
| 412 | Cor. City Road and Meadow St.                |
| 421 | Marsh Bridge.                                |

#### WEST SIDE BOXES.

- |     |                              |
|-----|------------------------------|
| 112 | Engine House, King Street.   |
| 113 | Ludlow and Water Street.     |
| 114 | King and Market Place.       |
| 115 | Middle Street, "Old Fort."   |
| 116 | Winslow and Union Streets.   |
| 117 | Sand Point Wharf.            |
| 118 | Queen and Victoria Streets.  |
| 119 | Lancaster and St. James Sts. |
| 212 | St. John and Watson Sts.     |
| 213 | Winslow and Watson Sts.      |

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SPECIAL NOTICE ON AND AFTER

Tuesday, Jan. 15th, 1907,

Trains No. 85 and 86

will be discontinued between

Halifax and Sydney.

Through dining and parlor cars will be attached to trains.

No. 19 leaving Halifax 7.00 A

for Sydney.

No. 20 leaving Sydney 7.30 A.M. for Halifax.

**Special Train**

with buffet sleeping car attached Will leave Truro, Saturday, only after arrival of No. 34 (Maritime express) from Montreal for Sydney and Sydney Mines.

**DON'T LIKE IT.**

Editor Citizen, Ottawa.—That must have been a very typical "Anglo-Saxon" gathering at the banquet in the White House in Washington, to which allusion is made in a press despatch of this date (24th inst.)—a testimony to the union of the "two great Anglo-Saxon nations." The host, President Roosevelt, who boasts of his Teutonic and Irish-Celtic descent, repudiating a taint of Anglo-Saxon blood as he had publicly done, on the one hand; and the principal guest, our own Chief Justice Fitzpatrick of Irish-Celtic pedigree undefiled on the other. But the shibboleth of the "Anglo-Saxon" myth will continue all the same. Why not substitute Anglo-Norman in view of the battle of Hastings?—M. F. Walsh.

**DEATHS AND BURIALS.**

Mr. J. Morris Robinson, banker, died on Saturday last.

The funeral of Mr. John Cusick took place on Saturday morning last, at 8.30 o'clock from his late residence, Winslow street, Carleton, to the Church of the Assumption. Rev. J. J. O'Donovan celebrated Requiem High Mass and burial was in Sand Cove cemetery.

Mrs. Annie E. Collins died on Friday, Feb. 1, in the Mater Misericordiae Home after a lengthy illness. Mrs. Collins for years conducted a private hotel in this city. She was 76 years old and the widow of Daniel Collins, who died 25 years ago. Three sons survive—Daniel B., in this city; T. John, Everett, Mass., and Fred, in Denver.

Mr. Simon O'Leary, son of Mrs. Julia and the late Mr. Daniel O'Leary Hilyard street, died Thursday night, Jan. 31, of consumption. He was aged thirty-six years. Fourteen years ago the husband and father of the family died, and since then four daughters and two sons have all succumbed to the disease. The mother is now alone.

Sergt. John Lohan died on Sunday at the residence of his daughter, Mrs. Patrick F. Killen, Queen street. He was 73 years of age. For a long time the deceased carried on a meat business in the City Market. Lately he was inspector of hides. Two sons and three daughters survive.

Mr. Christian A. Robertson, a former resident of St. John, died in New York on Sunday. At one time he represented Wellington Ward in the Common Council. He has been living in New York for some years, and has not enjoyed good health. Mrs. Robertson and two children survive. The deceased was 74 years of age. The remains were brought on for interment.

Mrs. Bridget Kean, aged 74 years, died at Sand Cove, Lancaster, on Feb. 1st. Three sons and three daughters mourn their loss. The funeral took place on Monday afternoon, at 2.30 o'clock. Burial was in Sand Cove cemetery. The Rev. J. J. O'Donovan read the burial service.

About noon on Friday, Feb. 1, Mr. Harry Hart, son of Alice and the late Solomon Hart, died at his residence, 109 Germain street, after a long illness. Mr. Hart was a commercial traveller and was well known throughout the Maritime Provinces. He was in his fiftieth year, and besides his mother is survived by five sisters and one brother.

Mrs. Catherine A. Bell died at her home, 163 Cross street, Lowell, Mass., on January 12, aged 78 years. Alex. McIntyre, of Chatham, and Geo. McIntyre, of Blackville, are sons of the deceased; Mrs. R. Stewart, of Kouchibouguac and Mrs. Geo. Eno, of Marysville, are daughters. Two more married daughters and four step children reside in the States.

Mrs. James Delaney, an elderly lady of Main River, Kent county, met a very tragic death at her home on Wednesday. She was putting wood in the fire when her clothes caught and before assistance could reach her she was burned so badly that in a few hours she died. She was 86 years of age.

Mrs. Kane, wife of James O. Kane, of Somerville, a well known member of Cheverus Court, M.C.O.F., died on Jan. 15 in Carney Hospital, South Boston, after a long illness. Mrs. Kane was a native of St. John, N. B., and was formerly Miss Margaret Allingham. She was a daughter of John and Ann Allingham. She came to Boston in 1872. In January, 1890, she was married to Mr. Kane in St. James' Church. For the last 15 years Mr. and Mrs. Kane had resided in Somerville. Mrs. Kane was an earnest worker for church and charitable objects, but was unostentatious in the performance of her kindly deeds. She was a member of various religious societies and also St. Clare Court, M.C.O.F. She was of a genial, happy disposition, of a generous nature and popular with her friends. She passed away peacefully after receiving the last rites of the Church, after having borne her long and painful illness with patience and resignation. Her funeral took place from St. Anne's Church with a Solenn Mass of Requiem, which was celebrated by the Rev. E. F. Saunders, assistant rector. The remains were interred in Holy Cross Cemetery, Malden. The pall-bearers were John Lonergan, a godson of the deceased; Edward Lonergan, Charles Hasson and John O'Connor. Among the floral offerings was one from St. Clare Court. A delegation from the court called to view the remains at the house before the day of the funeral, and prayed for Mrs. Kane's soul, and a number of members attended the obsequies.

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**ROYAL HOTEL**

ST. JOHN, N. B.  
PASSENGER ELEVATOR.  
DOHERTY & RAYMOND.  
PROPRIETORS.



Royal Insurance Co.  
Scottish Union  
and  
National Insurance  
Company.

Combined Assets, Ninety-eight Million Dollars.  
Invested in Canada, Three Million Dollars.

J. M. & C. W. HOPE GRANT,  
AGENTS,  
50 Princess Street, St. John, N. B.

**FURNESS LINE.**  
ST. JOHN AND LONDON.

Leave London	Leave St. John	Leave Halifax
Nov. 28—Halifax City	Dec. 4	Dec. 20
Dec. 5—St. John City	Dec. 23	Dec. 20
Dec. 12—Almeriana	Dec. 28	Jan. 28
Dec. 19—Evangelina	Jan. 4	Jan. 9

Electric fans and Gibbs ventilators are fitted on the Evangelina and St. John City.  
Rates quoted on application.

W. THOMSON & CO., Agents,  
St. John, N. B.

**NEW VICTORIA HOTEL**  
245 to 258 Prince William Street.

J. L. McCOSKERY,  
Proprietor.

**F. NEIL BRODIE,**  
ARCHITECT.  
44 PRINCESS STREET,  
St. John, N. B.

**Willard H. Reid**

Painter and  
Decorator.

Estimates Promptly Furnished.

Shop 276 Union St. Telephone 1054.  
Home and Church Decorations.

**top That Cough.**

No need of coughing your lungs away and earning the keen glance of the passing undertaker, when an un-failing and

Reliable Cough Cure.

awaits you always here. Life isn't worth living until the cough's cured. Call on our up-to-date prescription department, and that "honk-konk" that's splitting open your throat will vanish. Why delay? Make us prove our boast. Complete line of Drugs, Toilet requisites, etc.

**W. J. McMILLIN,**  
Pharmacist,  
625 Main St., St. John, N. B.  
Phone 980

**SOFT COALS**

Winter Port, Springhill, Pictou, Broad Cove, and Old Mine Sydney.

J. S. GIBBON & Co.,  
Smythe St., 64 Charlotte St., and  
Marsh St.

DRY KINDLING \$1.00 per Load.  
GOOD DRY HARD WOOD \$1.75 per Load and upwards. Best Quality Scotch and American Anthracite.

GEO. BUCK, 46 Britain Street,  
of Germain St. Telephone 111

**INTERCOLONIAL RAILWAY**

On and after THURSDAY Jan. 15th 1907, trains will run daily (Sun day excepted) as follows:

TRAINS LEAVE ST. JOHN.

No. 6—Mixed for Moncton	6 30
No. 2—Express for Halifax, and Campbellton	7 00
No. 26—Express for Point du Chene, Halifax and Pictou	12 25
No. 8—Express for Sussex	17 10
No. 134—Express for Quebec and Montreal	19 00
No. 10—Express for Halifax and the Sydney	23 25

TRAINS ARRIVE AT ST. JOHN.

No. 9—Express from Halifax	6 20
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	2 45
No. 5—Mixed from Moncton	16 30
No. 25—Express from Halifax, Pictou, Point du Chene, and Campbellton	17 40
No. 1—Express from Moncton	21 20
No. 11—Express from Moncton (daily)	4 00

NOTE.—A special train (with buffet sleeping car attached) will leave Truro every Saturday for Sydney and Sydney Mines, after arrival of Number 34 (Maritime Express) from Montreal.

All trains run by Atlantic Standard Time; 24.00 clock is midnight.

D. POTTINGER,  
General Manager.

Moncton, N. B., Jan. 9th, 1907.  
GEO. CARVILL, C. T. A.,  
City Ticket Office—3 King Street, St. John N. B. Telephone 2071.

**NOTICE.**

A PARTNERSHIP HAS BEEN FORMED by Mr. A. C. Fairweather and his sons, Stewart L. Fairweather and Percy R. L. Fairweather, under the name, style, and firm of "A. C. Fairweather & Sons," for the purpose of carrying on Insurance Business in the Province of New Brunswick. Offices: Barnhill Building, Saint John.  
**COMMERCIAL UNION ASSURANCE CO., Limited, of London. A. C. FAIRWEATHER & SONS, General Agents.**  
**PHOENIX INSURANCE CO. of Brooklyn. A. C. FAIRWEATHER & SONS, General Agents.**  
**CANADA ACCIDENT ASSURANCE CO. A. C. FAIRWEATHER & SONS, General Agents.**

**Harold Climo,**  
Photographer.

85 Germain Street,  
Tel 885.

**VICTORIA HOTEL.**

81 to 87 King Street, St. John, N. B.  
Electric Passenger Elevator and all modern improvements.

D. W. McCORMACK, Proprietor

**Powell & Harrison,**

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Offices: Canada Life Building,  
Prince William Street.

**M. B. DIXON, K. C.**

Barriester at Law, Notary  
Public, etc.  
Office: Hotel Shepody, St. John,  
Albert Co., N. B.

**New Year Gifts in Jewelry**

You have no difficulty in making a selection from the extensive variety of suitable gift things here. Not only are our prices decidedly reasonable, but every article in our store is brand new.

Each piece of Jewelry we have is the very latest in style and of the newest design.

**EDWIN A. ELLIS**

JEWELLER,  
49 Germain Street.

**Tenders for Indian Supplies**

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 4th February, 1907, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1908, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,  
Secretary.

Department of Indian Affairs,  
Ottawa.

N. B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

**St. Mary's College,**  
Halifax, N. S.

RE-OPENS SEPT. 4th.

Thorough Classical and Commercial Course.  
Household arrangements in charge of Sisters of St. Martha.  
Located in most central and most healthful part of the City.  
Terms \$160.00 per Year.  
For particulars apply to  
CHAS. E. McMANUS, Rector

**NEW**  
Cloths  
For Fall and Winter  
Wear.

Our stock is now complete in all lines for Fall and Winter.  
We claim to have the largest and best assorted stock and the best values in Eastern Canada.  
Inspection solicited.

**A. R. CAMPBELL & SON**  
High Class Tailoring  
26 Germain Street.

**NOTICE**

A Series Of

**Free Lectures**

—ON—

**Steamship**  
and  
**Nvigation.**

Will be delivered in the Examination Rooms, at the Port of St. John, N. B., EVERY TUESDAY AND FRIDAY EVENING, during the months of December, January, February and March 1906-7, commencing at 8 p.m. sharp. All persons interested in the above subjects are cordially invited to attend.

F. GOUDREAU,  
Deputy Minister.

Department of Marine and Fisheries,  
Ottawa.

**Prince Edward Island**  
**OYSTER**

The first of the season.  
Wholesale and Retail at 43 King St.  
J. D. TURNER.

**HARD and SOFT**  
**COALS.**

We guarantee Best Quality.  
Best Quality, Prompt Delivery.

**R. P. & W. F. STARR, Ltd.**

49 Smythe St. Tel. 9.  
14 Charlotte St. Tel. 115.

ters; nor reveal, as they often do, family secrets when they change employers or enter new situations. "The tale-bearer shall defile his own soul and shall be hated by all." (Ecclesi. XXI, 31.)

Fellow-servants should endeavor to live together in peace and good-will, and never say or do anything that would cause disorder or misunderstanding between each other or between the servants and his masters. All unbecoming conversations, or stories or profane language injurious to charity, to modesty, or to holy things should never be indulged in among servants. In order to maintain peace and good-will towards one another fellow-servants should be always ready to help each other in the work they have to do; and to speak well of each other. "Bear ye one another's burdens, and so you shall fulfill the law of God." (Gal. III, 2.)

2nd. Masters should consider that the authority which they exercise over their servants comes from God. "For there is no power but from God." (Rom. XIII, 1.) They must also recognize that, like their servants, they too are servants of God; and that on the last day they will have to render to God a stricter account of their conduct, of the exercise of the authority He gave them, and of the administration of the talents He confided to their control than their servants have now to render to them. Therefore they must treat them with humility, brotherly love, and fellow-feeling. "As you would that others do to you, do ye also to them in like manner." (Matt. VII, 12.) Thoughtlessly masters often act towards their servants! How justly may be applied to them the warning of Holy Scripture: "Be not as a lion in thy house, terrifying them of thy household and oppressing them that are under thee." (Ecclesi. IV, 35.) Masters should give just wages to their servants. "Masters," says St. Paul, "do to your servants that which is just and equal knowing that you also have a master in heaven." (Col. IV, 1.) They are bound to allow servants time on Sundays and Holidays for the service of God, for assisting at Mass, receiving the sacraments and religious instruction, always bearing in mind that God has a prior right on the days dedicated to Him. Finally, masters should attend to the conduct of their servants, taking care not to expose them to the occasions of sin, advising and encouraging them to do their duty in all things, and setting them good example.

**4th. Duties of Subjects to the Laws of the Country and of the Faithful Towards Their Pastors.**

1st. We must show respect and submission to those who are placed in authority over us. Not that our respect should be based simply upon the talents or good qualities of those in high position, nor should it have for its object the profligacy or wickedness of the man—should such moral turpitude debase the lives of public functionaries,—but we should revere in them the authority of God with which they are invested. "Let every man be subject to higher powers for there is no power but from God, and those that are, are ordained by God; therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation." (Rom. XIII, 1-2.) We must also respect and obey all the just laws of the land, but should a wicked or unjust mandate be issued, we are not on any account obliged to obey it, for such a mandate is not legitimate exercise of power but an act of perverse injustice. (Cat. Counc. Trent.) Subjects ought to pray for their rulers, for it is acceptable to God that prayers and supplications be made for all that are in high stations. "I desire therefore, first of all that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and for all that are in high station; that we may have a quiet and a peaceable life." (1 Tim. II, 1-2.) Our prayers for our rulers bring blessings on ourselves by obtaining for them the divine light and assistance to make laws beneficial to the people.

2nd. The faithful are obliged to honor and respect their Pastors for they are Christ's representatives on earth in their regard, and the dispensers of His Mysteries to His people. In his second epistle to the Corinthians St. Paul calls them God's Ambassadors: "For Christ therefore we are ambassadors, God as it were exhorting by us." (2 Cor. V, 20.) Our Lord looks upon as offered to Himself the disrespect shown His ministers. "He that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent me." (St. Luke, X, 16.) Our second duty to our Pastors is to obey them. "Obey your prelates and be subject to them; for they watch as being to render an account of your souls, that they may this do with joy and not with grief." (Heb. XIII, 17.) "He that heareth you, heareth Me." (St. Luke, X, 16.)

It is also clear from the teaching of the Old and New Testament that the

faithful are bound to contribute to the support of their Pastors. Such was the law of God from the very beginning. In the Old Testament the tribe of Levi and their descendants were chosen for the service of the Temple, and they were to receive no part in the division of the promised land. All the other tribes were expressly commanded to pay them tithes for their support. "And the Lord said to Aaron; you shall possess nothing in land, neither shall you have a portion among them; I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel for a possession for the ministry wherewith they serve Me in the tabernacle of the covenant. . . . It shall be an everlasting ordinance in your generations." (Num. XVIII, 20-23.) It is the spirit of the New Law and the constant practice of the Christian Church that the faithful should contribute to the temporal support of those from whose ministry they receive spiritual benefits. "Let him that is instructed in the Word communicate to him that instructeth him in all good things." (Gal. VI, 6.) And St. Paul says, "The Lord ordained that they who preach the Gospel should live by the Gospel." (1 Cor. IX, 14.) The priest is chosen by Divine Providence to attend to the service of God and the care of souls; his duties are many and his responsibility great. He has to offer prayers daily and sacrifice frequently; to administer the sacraments to his people, and to instruct them diligently; to visit the sick even at the sacrifice of his life; to console the afflicted; to be always ready day and night to answer the calls of his flock; and that he may give no temporal cares to draw him away from those duties he is forbidden to marry, or to engage in worldly business.

It is not just then that the faithful should contribute to the support of those who thus devote their whole lives to their service? "The laborer is worthy of his reward." (1 Tim. V, 18.) Such is the teaching of St. Paul throughout his first Epistle to the Corinthians where he enforces this obligation on the faithful in the clearest terms.

By virtue of faculties received from the Holy See we grant the same dispensations in the Lenten Fast and Abstinence as last year; the rules therefore will be the same.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

THOS. F. BARRY,  
Bishop of Chatham.

Chatham, N. B.,  
January 29th, 1907. Feast of the Prayer of Our Lord on Mount Olivet.

**PINEAPPLE CUSTARD.**

Put two cupfuls of milk in a double-boiler and scald. Beat well together one cupful of sugar, a tablespoonful of cornstarch and four eggs. Turn the hot milk slowly into this mixture, beating constantly, and then return to the boiler, add a pinch of salt, stir and cook until it thickens; remove from the fire and set aside to cool, then add to it a pint of whipped cream and a medium-sized pineapple pared and grated. Freeze in the usual way, then pack in ice and salt and let remain for two hours.

**THE BEAUTY OF A SYSTEM.**

Be systematic even in your good and in becoming good. Business men often owe their success to their magnificent orderliness and method. Their systematic way of accomplishing what their hands have found to do. And many saints—more, perhaps, than we fancy—are indebted to the utility of their character to the methodical ordering of their daily walk and conversation to

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of making a regular fixed hours, so that the mind would hunger for its daily exercise just as the digestive apparatus hunger at the regular hours for dinner and breakfast.—Globe and Commercial Advertiser.



A Result Of La Grippe. RIVERBIDE, N.B., CAN. About three years ago my mother had the grippe, which left her body and mind in a weakened condition...

Mrs. Mary Goodine, of U. Kingsclear, N.B., Can. writes: Pastor Koenig's Nerve Tonic has done me lots of good. I recommend it to everybody.

FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Poor patients also get the medicine free.

KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada—THE LYMAN BROS. & CO. LTD., TORONTO; THE WINGATE CHEMISTS CO., LTD., MONTREAL.

DRS. A. D. and STANLEY B. SMITH. DENTISTS. 145 Charlotte St., (near Princess)

Telephone: Office, 1414. Residence, 1131

WEBB & McLEAN, BARRISTERS & ATTORNEYS. HENRI McLEAN, H. B. WIDDINGTON, FRANK TAYLOR. Barnhill's Building.

JOHN M. ELMORE FRANK T. MULLIN. Elmore & Mullin

Wholesale Grocers, Produce and Commission Merchants. Potatoes, Butter, Eggs, Cheese.

TEA A SPECIALTY. Dry and Pickled Fish. 21 - 22 South Wharf, ST. JOHN, N. B.

Tel. 1101.

Winter Stock of Shoes. We are busy showing our stock of Shoes for Winter For Men and Women.

JAMES V. RUSSELL, 677-679 Main Street. Branches 8 1/2 Brussels - 397 Main Street.



SYNOPSIS OF CANADIAN NORTH-WEST. HOMESTEAD REGULATIONS.

Many even numbered sections of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age...

The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. COBY, Deputy of the Minister of the Interior. N. B.—Unauthorized publication of this advertisement will not be paid for.

J. J. MURPHY, Fashionable Custom

Tailor. No. 9 Mill Street, ST. JOHN, N. B.

CLIFTON HOUSE, 74 Princess St. and 141 and 143 Germain St. St. John, N. B.

Recently renovated throughout. Special attention given to Summer Tourists.

W. ALLEN BLACK, Proprietor.

Henry P. Travers, Dental Surgeon.

Office: Cor Princess and Sydney Sts. ST. JOHN, N. B.

Sale of Furniture BEFORE STOCK TAKING.

Dressers and Stands, with Bovee British Plate Mirror, \$7.50. Lounges, with Golden Oak Finished Frames, 4.15.

Tables, in all the different woods from 43c. Sideboards, Golden Oak Finish, from 8.50.

English Oilcloth at 24c and 28c per yard. Carpets All Reduced 33 1-3 per cent.

GEO. E. SMITH, 18 King St.

Bargain in Kindling Wood. The North End Fuel Company, Prospect Point, will deliver kindling and heavy wood (cut and stove lengths) at \$1.00 per load.

Send post card or call at MacNamara Bros., 469 Chesley Street.

Warren C. Winslow, Barrister, Referee in Equity, Notary Public, Solicitor of Bank of Montreal, Commissioner for N.S.

FIRE INSURANCE AGENCIES. Loans Negotiated on Real Estate. CHATHAM, N. B.

PARK HOTEL, 45, 47 and 49 KING SQUARE.

The most pleasantly situated Hotel in the City, directly facing King Square, recently Remodelled and Refurnished throughout, and now has, among other up-to-date improvements an ELECTRIC PASSENGER ELEVATOR to all floors.

For luxury, comfort and views second to no other ouse in the city. CHAS. DAMERY, PROPRIETOR.

Banners, Badges, Pins, Buttons For Religious Societies, Fraternal Organisations, Social Entertainments, etc.

Sacred Heart Pins, Charms and Badges, Religious Photo Buttons, Souvenirs for First Holy Communion. Designs and Estimates given upon application. Write for Catalogue.

T. P. TANSEY, Manufacturer Association Supplies, 14 Drummond St. Montreal.

Our New Term Began Wednesday, Jan. 2nd.

We thank the public for the liberal patronage enjoyed throughout the year now closing, and are determined to be still more deserving of confidence.

Catalogues free to any address. S. KERR & SON Odd Fellow's Hall.

Written for The Pilot, Boston. WHY NOT BUILD A MONUMENT TO PATRICK DONAHOE?

We have built a fitting monument of fine design and plan, To noble Boyle O'Reilly, a true poet and true man.

'Twas right and very proper, just the thing we ought to do. But why not build a monument to Patrick Donahoe?

To Patrick Andrew Collins, noble leader of our race, We are building a fine monument—'twill soon be in its place.

Those much-lamented Irishmen have only got their due, But why not build a monument to Patrick Donahoe?

Of our great immigration, Donahoe was pioneer, When bigotry was rampant, but few Irishmen were here.

He started out his Pilot, the great storm to guide them through; Don't this deserve a monument for Patrick Donahoe?

The big Know-nothing racket that broke out in fifty-four, Made for us working Irishmen paths hard, and rough and sore.

Who stood the brunt of battle 'gainst the false pro-British crew? 'Twas the good old Boston Pilot, owned by Patrick Donahoe!

When Collins and O'Reilly came the coast was good and clear, The Civil War drove bigots out, they had no business here.

The Pilot paved the way for both, to honest public view— None more deserves a monument than Patrick Donahoe.

I read the good old Pilot, away back in forty-four, Ten years before I landed, on this fair and friendly shore.

And ever since the grand old sheet I've kept before my view, Would I could start a monument for Patrick Donahoe!

EDWARD FITZWILLIAM.

NO COLOR LINE THERE. With the exception of the Catholic University, there is not a single white college in the National Capital to which colored people are admitted, no matter how great their ability, how lofty their ambition, how unexceptionable their character or how great their thirst for knowledge may be.

So writes a colored woman of exceptional education and culture in a pathetic article, "What it Means to be Colored in the Capital of the United States." We are thankful, says The Pilot, Boston, that the institution of learning which is the capstone of the American Catholic school system, and which as being under the direct supervision of the Bishops and having the intense personal interest of the Pope, most clearly and unmistakably speaks the mind of the Church on the race question, is set where all may see and understand its spirit.

CLEMENCEAU AND HIS RELATIONS. One of the family of Premier Clemenceau the leader of the party in France which is waging war on the Church and Christianity, was a Catholic priest and died a martyr in the revolution in 1792. His breviary, which he carried in his hands the day he was executed by the Jacobins in the Place de la Grave in Vans and which is still stained with his blood, is preserved by the Chalmeton family of that town. Premier Clemenceau himself acknowledged a short time ago that a member of his family at the time of the revolution was a priest; but expressed his ignorance of the latter's ultimate end. M. Mazon, who is familiar with the provincial archives of France, then started an investigation and discovered documents proving that the Abbe Clemenceau, who was born in Rennes and was for some time a parish priest in Brittany, was made vicar-general of the Diocese of Nimes under Bishop Beedelievre and became the rector of the Cathedral in that city. When the revolution started in 1789 and priests were executed by the thousands, Abbe Clemenceau hid in a grotto near Naves, where he was finally discovered with eight other priests and all were murdered.

HARBOR GRACE, NEWFOUNDLAND. His Grace Archbishop Macdonald celebrated his last Mass at the Cathedral there on Jan. 20. During the address to the congregation, the Archbishop was visibly affected and he must have felt keenly the trial of announcing the severance of ties which have bound him to his flock for the past quarter of a century. He thanked the people for their loyalty, warmth and co-operation which qualities on the part of the laity were essential to the successful administration of the diocese. The congregation kneeling His Grace bestowed his farewell blessing.

ASSIST THE APOSTOLIC PRESS. If there is an apostolate that is worthy of attention, it is the apostolate of the press, says the Messenger of the Sacred Heart. Let us see whether we assist an indifferent, a worldly and perhaps an iniquitous press rather than an apostolic press. Probably your business or your politics will more or less oblige you to read a paper that does not claim to carry a brief for Christ's own truth; but do you teach your little ones to look at such a publication as the standard of religious truth and morality. Do you provide them with books and papers that may be considered safe guides, or at least harmless companions for their pure and innocent souls? There are other Catholics who confine their Catholicity to their home and their Church; in libraries and in public reading rooms they are ashamed to ask for Catholic reading matter. They do not seem to believe that if there were a greater demand for Catholic books and papers our public resorts would be forced to supply a greater amount of the same.

MORE TIME FOR SLEEP. Want of sufficient sleep is a potent cause of irritability, inaccuracy of work, nervous disturbance and breakdown. This was the undisputed verdict of physicians at the recent meeting of the British Medical Association at York, England. Your children, they said, by want of sufficient sleep often lay the foundation for nervous diseases which tax the skill of physicians in after years. Dr. T. D. Acland said that mental and bodily inefficiency of school children was caused by over-pressure and deficient sleep, which produces similar effects to the tobacco habit. Of twenty-nine experts connected with public schools, eleven named ten hours as the minimum time for pupils to sleep, fourteen named nine to ten and one-half hours, and four thought nine hours might suffice. It was agreed that adults who work need more sleep than did those of the last generation because they live at a faster pace. Hard play does not recuperate for hard work. Exercise taken from time required for sleep exacts double reparation, and people may retain their vigor long by taking a nap after luncheon, or whenever they are so disposed. 'No harm,' said an eminent practitioner, 'is likely to follow in these strenuous days from the advice to take as much sleep as is desired.' 'Love not sleep, lest thou come to poverty,' is a Bible text which in the judgment of physicians is far from being universally true.

FRIVOLITY. The Pilot, Boston. The long sleeve is welcomed back most warmly by everybody but those capless folk who buy not an inch more than is necessary for a bodice, and so have not the wherewithal to add long wrinkled cuffs to last year's short sleeve. Even they can manage tolerably well by using white cuffs or of some rich material matching the bodice in color. How like a nightmare last summer's photographs will look in a year or two!

PURE HOME-MADE BAKING POWDER. This is another wrinkle for the woman with a frugal mind—and the beauty of it is that it is not adulterated with anything harmful. Mix together two ounces of tartaric acid, one pound of cream of tartar, ten ounces of bi-carbonate of soda and sixteen ounces of flour or twelve ounces of rice flour. Sift all the ingredients together five times and put in light cans or bottles. For daily use take out a small quantity in a quarter-pound can, so that the bulk of the powder does not lose its strength. Sixty cents' worth of this preparation is estimated to last a year even in a good-sized family—a saving of two or more dollars at the least calculation. Washington Star.

SO HE HEARD. "I wonder if there be any industries carried on in heaven?" inquired the town ignoramus. "I've allers heerd as how matches are made there," was the guarded answer of the local sage.—Louisville Courier-Journal.

THE FRENCH SEPARATION LAW. The International Truth Society of New York did an appropriate and timely thing when they arranged for the publication of "The French Separation Law," by Edgar H. Gans, of Baltimore, Maryland. Like all its publications, it is a neat booklet of sixteen pages, and well printed; sells at five cents each, three dollars per hundred. The two papers are reprinted by permission from the Baltimore Sun. Introducing the two articles, the Society says: The International Catholic Truth Society presents to the American Public this reprint of two articles by Edgar H. Gans, in the belief that it will be welcomed as an honest, candid, able analysis of the French Separation Law. A careful personal will convince the fair-minded reader that here is no partisan plea, but a calm statement of facts from the pen of a distinguished American Catholic lawyer. When the liberty-loving people of this country will have grasped the full will pay generous tribute to the wisdom of this Separation Law, they dom and courage of the priests and bishops of France who prefer poverty and death to a betrayal of the cause of Jesus Christ. The New York Sun in an editorial in today's issue truly says: "It was, indeed, a memorable exhibition of concord and devotion, which the Bishops gave at their plenary meeting. With such unshakable men at the head of it, the French Church is indestructible. Governments will change, but she will stand firm." Brooklyn, N. Y., Jan. 23, 1907.

ORANGE JELLY. Soak half a box of gelatine over night in just enough cold water to cover it. In the morning wash six large oranges, cut them in halves, take out the fruit carefully and put the unbroken skins in cold water. To the fruit add the juice of two lemons and the grated rind of one and a cupful of boiling water in the gelatine, beat until dissolved, then add the mixture and strain. Remove the skins from the water, notch and scallop the edges with a sharp knife, fill with the jelly and set in a cold place to harden. Serve with fancy cakes.

HOW TO MAKE PEANUT CROQUETTES. Mix a half pint of bread crumbs with a cupful of cold milk and a cupful of minced peanuts. Stir until smooth in a double boiler over the fire, then add the well beaten yolks of two eggs. Remove from the fire and when cool mold into croquettes of the customary cone shape. Dip these in egg and bread crumbs and fry a golden brown in plenty of hot fat. Allow these to drain on brown paper and serve.

WHAT EVERY GIRL SHOULD KNOW. Teach her that not only must she love her father and mother, but honor them in word and deed. That work is always worthy when it is well done. That the value of money is just the good it will do in life, but that she ought to know and appreciate this value. That the man who wishes to marry her is the one who tells her so and is willing to work for her, and not one who whispers silly love speeches and forgets that men cease to be men when they have no object in life. That her best confidant is always her mother, and that no one sympathizes with her in her pleasures and joys as she does. That unless she shows courtesy to others she need never expect it from them, and that the best answer to rudeness is being blind to it. That God made her body. He intended it should be clothed properly and modestly, and when she neglects that she is insulting Him who made her. Teach her that her own room is her nest and that to make it sweet and attractive is a duty as well as a pleasure. Teach her that if she can sing or read or draw, or give pleasure in any way by her accomplishments, she is selfish and unkind if she does not do it gladly. Teach her to be a woman—self-respecting, honest, loving, and kind, —and then you will have, a daughter who will be a pleasure to you always, and whose days will be long and joyous in the land which the Lord hath given her.—Otago Witness.

## DEATHS AND BURIALS.

With the knowledge that his wife was sick, but utterly unprepared to hear of her death, Thomas O'Brien, a Syrian resident of Brussels street, only learned the news in a remote part of Albert county, two days after she had died. The funeral took place on Tuesday afternoon at 2.30 o'clock to the Cathedral, where the usual service was read. Burial was then made in the new Catholic cemetery.

Ward was received on Saturday morning, by Mr. Edward Higgins, Fredericton, of the death of his only sister, Mrs. Thomas Brady, at St. Paul, Minn. The late Mrs. Brady, was formerly Miss Ellen Higgins, a native of St. John, whose she lived until over forty years ago, when she went to St. Paul to make her future home. The deceased was aged 75 years and had been ill with pneumonia for about ten days. The remains were interred at St. Paul on Friday.

At Fredericton, on Sunday, the death took place of Mrs. Jane Doherty, at the residence of her son, Mr. William Doherty, Regent street. She was about 95 years of age, and had been a resident of Fredericton since 1845.

The body of Mr. John Melick, a former resident of St. John, was brought to the city, Saturday morning on the Boston express. Mr. Melick passed away in New York on Jan. 30th. The remains were accompanied to the city by the deceased's son, Mr. John H. Melick. Funeral services were held in New York and the interment here was made in Fernhill cemetery. In addition to Mr. John H. Melick, the deceased is survived by one daughter, Miss Isabel Maud Melick, whose home is in New York.

The death occurred at Lishtown on Tuesday, Jan. 29th, of Jessie D. wife of Mr. William A. Sullivan. The deceased was 42 years of age, and was the daughter of Mr. John Mundle, of Nicholas River, Kent County. She had been in poor health for the past year, and during the past week contracted bronchial pneumonia which resulted in her death. The deceased leaves besides her husband, four small children.

The death of Mr. Michael Hogan took place on Tuesday afternoon at his residence, Princess street, east end, from pneumonia, after a comparatively short illness. Deceased was born in Ireland fifty-nine years ago, and came here from Portland Me., and has been in business on Water street for a long time. He had a large circle of friends in all walks of life, who will hear with regret of his death. Although taking no part in politics Mr. Hogan was keenly interested and few men could better "size up" the situation than he could, and he was thoroughly informed on the politics of the great republic. He is survived by his wife, formerly Miss Julia Dorn, and five children—William H., book-keeper with Mr. R. O'Leary, Richibucto; Frank J., studying medicine at Harvard University; Misses Kathleen and Marion, at home and Geraldine attending the Sacred Heart Academy, Halifax. One brother, Mrs. James E. Hogan, lives in St. John. A very large number attended the funeral which took place on Thursday afternoon, at 2.30 o'clock, from his late residence, 293 Princess street, to the Cathedral. After the funeral service had been read by the Rev. D. S. O'Keefe, the remains were interred in the new Catholic cemetery. The pallbearers were: Messrs. John Keefe, John O'Rogan, Cornelius McHugh, Frank H. Foster, J. H. Doody and John F. Morrison.

In the death of Mrs. James Donovan on February 3, Ennisville, Queens Co., has lost one of its oldest, best known, and most respected residents. Mrs. Donovan had reached the

advanced age of 93 years and was well and active up till the latter part of the week. She is survived by four children, Mrs. Edward Blakely, Taniskillen, Andrew of Wisconsin, John of Boston, and Patrick of Ennisville, from whose home the funeral took place on Tuesday.

Mrs. Thomas Hayes died at New Mills, Jan. 29th, at the advanced age of 87, not long surviving her husband who died last November. Her funeral took place at Jaquet River, Catholic church on Friday. Many came from Dalhousie and Campbellton to attend, as deceased, like her husband, was much respected.

After a few weeks illness, Mrs. Patrick Casey, of St. Stephen, died on Thursday afternoon. Besides her husband, she leaves one daughter, Miss Edna, her mother, Mrs. Fitzsimmons, of Milltown, three brothers and four sisters to mourn their loss. Mr. Casey is a brother of Bishop Casey.

## KNIGHTS OF COLUMBUS.

In a recent memorial service of the Knights of Columbus, New Orleans, Archbishop Plen delivered a powerful sermon, in the course of which he said: "You, Knights of Columbus, should be an example in your homes and among yourselves."

The Home Journal and News of Yonkers, New York, called Catholics' attention to the fact that Free Masons would lay the corner stone of the new court house building at White Plains. The Knights of Columbus acted in the matter, by protesting to the board of supervisors. The building committee of the board decided to omit all ceremony.

Family membership has occasioned a pleasant rivalry among councils in various parts of the United States. The best records obtainable to date are as follows: Monongahela Council, 191, of Pittsburg, boasts of having in its ranks, Morris Walsh, Sr., and his six sons; Mahonoy City, Pa., 549, comes to the front with the six Brennan brothers; Youngstown, O., Council with the six Reilly brother; Loras Council, 532, of Davenport, Ia., with the six Feeney brothers, two of whom are Fourth Degree members, while New England, not to be outdone, produces the six O'Shea brothers, all members of Fitton Council, 84, of Boston. The Catholic Tribune of St. Joseph, Mo., says that, although St. Joseph's Council, No. 571 does not boast of sixes, she has her quartettes—the four Corbys, the four McNeills, and four Lawlors. The prizes for family membership in this territory goes, we believe, to the Kelly family of Kansas, says the Catholic Register, of Kansas City, Mo. W. E. Kelly of Olathe and his six sons are all Knights of Columbus. Two are members of Topeka Council, three of Damian Council, Kansas City, Kas., and two of Kansas City, (Mo.) Council. Rev. Father Kelly and the ex-state treasurer of Kansas are two of the sons. The others are all prominent in commercial lines.

## LOCAL AND PROVINCIAL.

Lent begins on Wednesday next, Feb. 14.

The Local Legislature opens at Fredericton on Thursday next.

The at home of St Peter's Y. M. A. took place on Thursday night.

The Knights of Columbus ball takes place on Monday night.

Mrs. Charles Bradley, Mrs. Richard Kiernin and Mrs. J. J. Callaghan were the chaperones at the C. M. B. A. dance on Wednesday night.

New Brunswick will be represented at the great educational conference in London in May by Dr. J. R. Inch, Chief Superintendent of Education.

A Canadian Club has been organized, with Rev. W. C. Gavnor as first vice president. Mr. M. E. Agar is a member of the executive committee

There was a large attendance at the concert given Tuesday night in St. Malachi's hall by the A. O. H. cadets. A splendid programme was rendered.

At a meeting of the directors of the Bank of New Brunswick on Wednesday Dr. W. W. White was elected vice-president in the place of the late Mr. J. Morris Robinson.

Mr. W. E. Farrell has been asked to accept the nomination for Alderman in Carleton Ward, says the Fredericton Gleaner. He is well known in St. John.

Eastern Line S. S. Governor Cobb came out of dry dock at Boston on Friday and left at night for Portland, taking the place of the Calvin Austin, which has been transferred to the St. John, N. B., route. It is understood that the change is only temporary.

Mr. John A. Chesley has been appointed Canada's commercial agent for South Africa, with headquarters at Cape Town, in place of Mr. Kitson, who has resigned. W. T. R. Preston is temporarily filling the position on his way to China and Japan. The salary is said to be \$3,000.

Postmaster W. P. Harriman, of Newcastle, has resigned, to give up work on March 31. He has accepted a position with the Frank Carter Company, St. Paul, Wis., who operates fourteen lumber mills in Wisconsin, Minnesota and Washington. Frank Carter, head of the company, is Mr. Harriman's brother-in-law.

The Bank of New Brunswick going up town. Arrangements have been made to open a branch on Charlotte street. The premises in the Market building occupied for many years by Mr. C. A. Clarke, grocer, have been secured and when Mr. Clarke vacates will be made ready for the bank officials. The stand is an excellent one and the up-town branch will prove a great convenience to many patrons in that section who are now forced to come to Prince William street to do their banking. With the Charlotte street branch opened the Bank of New Brunswick will have five offices in the city and vicinity.

## PERSONAL AND SOCIAL.

Miss C. Sherry, Memramcook, is visiting Mrs. D. J. Doherty, Main St.

Mrs. Green, of San Francisco, who has been visiting in town guest of her uncles, Alderman Henry McGrattan and John McGrattan, left today for New York. Mr. Ed. McGrattan accompanied her to Calais.—St. George News.

Rev. Fr. O'Neill, of Elizabeth, N. J., and Dr. Plus O'Neill, of New York, are visiting California friends.

Mr. John McCormac is confined to his home through illness.—Woodstock Despatch.

Miss Amelia Kennedy, writing to her St. Andrews friends from Morde, Man., says the weather has been desperately cold in the west.

Mr. John F. Gleeson, who had been auditing in Amherst for a couple of weeks, came home on Saturday night, and left again for that thriving town early in the week.

Miss Kate McPartland, of Halifax, is visiting relatives here.

Mr. Thomas J. Phillips, of this city, and Miss Alice Culley, daughter of the late John P. Culley, a former resident of St. John, were married in New York, on Wednesday morning.

## ST. VINCENT DE PAUL SOCIETY.

The St. Vincent de Paul Society, Summerside, P. E. Island, held an entertainment and basket social in St. Paul's new hall, on Wednesday evening, February 6th. Proceeds were in aid of the poor.

A fancy dress carnival, conducted under the auspices of St. Vincent de Paul Society, was held on Thursday

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evening last in the College rink at Antigonish, N. S., and proved a great success in every way. The gross receipts amounted to \$127.00.

The St. Vincent de Paul Society of Dublin, have secured the Rotunda for their annual bazaar, which will be held this year in April. The attractions at the fete will be numerous, and it only remains for the public to support as it deserves the leading charitable society of the city.

The collection at the cathedral on Sunday next, is for St. Vincent de Paul Society, whose work among the poor has won for it so high a place among the various societies connected with the Catholic church.—Halifax Recorder.

In attending to ordinary business and daily needs we should not allow ourselves to be transported by eagerness and anxiety, but take reasonable and moderate care and leave everything completely and entirely to the disposal and guidance of Divine Providence, giving it scope to arrange matters for its own ends and to manifest to us God's will, for we may consider it certain that when God wills that an affair should succeed delay does not spoil it, and the greater part He takes in it the less will be left for us to do.—St. Vincent de Paul.

## BISHOP BONACUM IN ROME.

Bishop Bonacum of Lincoln, Neb., has arrived in Rome. His quarrel of long standing with Rev. William Murphy of Seward, Neb., is at present undergoing a new investigation.

Bishop Bonacum excommunicated Father Murphy, pastor of the Catholic church at Seward, and sought to eject him from the church and parsonage. The trustees of the church intervened and effected the vesting of the title to the property in them.

Father Murphy filed a cross-bill, asking that the case be dismissed and that the bishop be enjoined from prosecuting further the suit involving the same issues. The court, however, had been decided by the higher church courts. This prayer was granted by the supreme court in the litigation between Father Murphy and Bishop Bonacum has continued for more than ten years.

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