

The Globe and Witness

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THE MONUMENT TO ARCHBISHOP BOURGET. The accompanying illustration is from a photograph of the model made by Mr. Philippe Hebert, the Canadian sculptor, in Paris, for the monument to be erected to Mgr. Bourget, at St. James Cathedral, in this city.

AN INTERESTING SKETCH OF POPE LEO XIII.

The Most Rev. Thomas Grace, D. D., Bishop of Sacramento, contributes the following article to "the Sacramento Bee":—

Leo XIII. is at this moment without a peer among the rulers of men. He comes from the bloody, wrecked arena of the nineteenth century, and stands, ready for the fray, on clean sands that thirst not for blood. The masterpiece of past progress, he leads in the living present the resistless advance of Christian civilization. A Christ-loving world honors him as its chief Bishop and most just judge of human affairs. Pagan and Jew, infidel and scoffer, all listen to his voice and wonder at the supernatural wisdom of his words. The friend and favorite, matchless opponent of the wisest, the craftiest mind that any age has produced, he alone survives and offers to the twentieth century the choicest treasures of his ancestor. The best result of an intellectual period just ended, he gives to the present an individual character which, perfected more and more as the era grows old, will make the men who greet the next centennial birth year more Christ-like.

Born in 1810, he became toward the end of his twenty-seventh year a priest of God. The year following he was, by Gregor XVI., appointed Governor of Benevento. This province has been for a long time at the mercy of brigands who preyed on the rich and terrified the poor. The nobles, in turn, robbed the common people, and had driven them to that degree of desperation which breeds hatred of power, contempt for religion. The young priest, Joachim Pecci, had a strong will, and was fearless. The bandits were quickly forced into prison cells, tyrants were soon led to repentance, and the persecuted brought to bless God whose minister had freed them from their enemies. The eager, thus begun on lines of justice and mercy, gathered fame and force with years, until Joachim Pecci from the imprisoned chair of St. Peter ruled an empire of intellect greater and more democratic than sage or philosopher had ever seen in his wildest flight of prophetic vision.

His election to the Papal See took place on February 20, 1878, and he was to be known as Leo XIII. The grand ceremony of his coronation, on the first Sunday in March, was performed in the Sistine Chapel. The rattle had hooted and stoned the funeral cortege of Pius IX. Rome was crowded with adventurers from the most lawless parts of Italy, and the unholy threats against Leo XIII. chilled loving hearts in the sacred sanctuaries of the Holy City.

His position was not only difficult, but even dangerous. But his well-known fearlessness and still unfathomable power to bring the wronger to justice kept the mob at bay. Royal usurpers demanded compromising concessions; wily statesmen strove to entrap him into dubious declarations; and on every side enemies of religion tried to induce word or act which might afford an excuse for further robbery or oppression in Rome and elsewhere. Leo, however, skilled master of mental warfare as he is, met each one on his chosen battleground, and with wondrous ease foiled all. Were he not the high priest of holiness, the onlooker would be almost tempted to believe that he made amusing puppets of men and things.

The impress he has left already upon his times is definite and indelible. His life is an attractive lesson, and the rare faculty he has of pouring his whole being like a soothing oil into the wounds of humanity has fixed on Peter's throne the eyes of a hopeful world. Each encyclical letter and private talk touch with gentleness some festering sore on human life. He classifies with far-seeing acuteness the urgent problems of political government, religious faith, and private action. Evils are exposed in all their hideousness, and remedies adequate to each are so clearly defined that application to them is an easy matter.

No phase of philosophy, no system of governing, no theory of science, no inter-relationship of persons, has escaped the dissecting energy of his keen intellect; and, therefore, every spoken word or document of his carries an important message to mankind. His untiring agitation in favor of peace and an international tribunal resulted in the convention of The Hague. This aborted angel of peace was stillborn; but its existence will all the sooner vindicate for the Roman Pontiff his ancient right to recognition as the only just judge and father of the nations. Nature's law will not permit him to travel far on this latest arch in the bridge of time, but before another is begun Leo hopes and plans that an independent Pope will be the peace-maker of Christendom.

He labored with success to convince ruling Powers that no name or form of Government is in conflict with the teachings of the Catholic Church. The statesmen of France heard him say:—

"The Catholic Church neither blames nor condemns any form of State constitution. Its sole purpose is to secure the interests of the Christian religion."

A vast majority of the bishops in France were wedded to royalty; yet,

Leo, because the people will it, favored the Republic.

The cankerworms of disorder were for a time fettered by crowned heads in the hope that they might disintegrate and destroy the influence of Papal Rome. Leo warned them that they were warning into life a brood of adders which had the latent desire to sting unto death. When Nihilism and its kindred brood swarmed from the slimy darkness of the lodge-rooms, and plotted the downfall of lawful authority, Ministers of State were rudely awakened to a sense of danger. Harsh and sometimes cruel repressive measures followed. The innocent and guilty suffered, and as a consequence, the irritation increased. Then Leo, as champion of both governor and governed, appealed to the better nature of man. His encyclical on "Socialism" exposed the fallacies and evil designs of those who wore the socialist mask. The common sense of the masses responded to his call, and soon the foes of order and Christianity were forced to hide for a time.

Economic conditions won his attention. The makeshift, "let-us-alone" policy in vogue for many years had reached logical results. Commercial equilibrium between nations, between master and man, was drawing near to the danger point of an awful, universal financial crash. The few grew richer and the baneful spectre of poverty cast its ever-lengthening shadow over the multitude. Great nations were being drawn upon the capitalists. Hunger and desperation harassed the laborer. Discontent grew apace. The voice of Leo XIII. again gave the danger call. The great nations, enchanted by commercial rivalry, were long deaf to his appeals, and are not yet fully aroused to impending dangers. The present system of political and commercial economy is full of faults against justice and charity. A godless Socialism has further added to the confusion of government and nurturing as true principles of economy the frail figments of diseased imaginations.

Leo XIII., in his second encyclical letter on Socialism, unmasks Communism, Collectivism, Federalism, and Anarchism, and proves each, as a scheme for the betterment of the people, to be unreliable, unjust and unnatural.

His letter "Rerum Novarum," which is a fatherly plea for the workingmen, covers every economic question before the public. The condition of the laborer is the gravest problem of the present, and must be solved in justice or by bloodshed. The Holy Father says:—

"At this moment the condition of the working population is the topic of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly adjusted."

He rebuts Communism, and declares:—

"Every man has, by nature, the right to possess property of his own."

Thus one after the other, he uncovers the deformities, moral or selfish remedies proposed by irresponsible teachers. He then considers the true relations of the State and individual, the capitalist and laborer, the State and family, the wage-payer and wage-earner, labor unions and the civil law, together with many minor matters pertaining to these vital subjects. The sharply-defined sphere of action allotted to each, furnishes food for profound thought; the inequalities suggested for the unequalities of social life are worthy of study by the most astute statesmen.

Christian Socialism and Christian Democracy, on account of Leo's exposure of Socialism in its destructive terms, became cloaks under which were hidden pagan deformities. But Leo XIII. was not deceived, and in his latest encyclical on "Christian Democracy" tears away the flimsy veil of deception. Reviewing all he has said in other letters, he warns Catholics against Socialism of all kinds and defines what is meant by "Christian Democracy."

This article has already grown to undue proportion and yet has given only a faint idea of the influence which Leo XIII. has exerted and will exert upon the world. It is necessary to study most carefully his every word in order to comprehend with what fatherly care and how wisely he tries to direct humanity on the reasonable way to its origin and end. God, this much, however, is certain—The work of Leo XIII. will in coming years be better understood, more appreciated, and will bear such fruit among civilized peoples that his name will be held in benediction for ever.

When the friends of Christ, the suffering sons of toil, are free to honor the champions of their cause, none will receive at their hands a greater meed of praise than Leo XIII.

the parochial residence, St. Mary's Orphanage and St. Joseph's Convent, representing a total loss of about \$125,000.

It goes on to state that to-day the Catholics in this case find themselves without a place to worship in, without a home for the priests, without a home for the Sisters and without a home for the orphans or a school for the children, and that, in view of the utter impoverishment and destitution of the Catholics here, unless they receive help from the outside Catholic world it will be impossible to continue the work in this community.

They call upon the Catholic people of the United States to help them out, and ask that contributions be sent to Vicar-General Kenny, at Jacksonville.

A NON-CATHOLIC MISSION IN CHICAGO.

An extraordinary spirit of earnestness and enthusiasm marked the first mission to non-Catholics ever given in Chicago at St. Elizabeth's Church. It was conducted by Rev. Fathers Doherty and Conway. We take the following report from the "Missionary."

A two weeks' mission to Catholics had immediately preceded it, and therefore they were absolutely forbidden to attend unless accompanied by their non-Catholic relatives and friends. Experience has amply proven the wisdom of such ruling, for only then do the outsiders feel that they are in no way intruding, and Catholics are excited to greater zeal in order to obtain admittance to the lectures.

The great number of non-Catholics that attended, the many questions that were deposited in the question box or sent by every mail, the immediate result in conversions—all evince the vast harvest of souls that awaits the Catholic Church in all the large cities of our country. In the small country towns, where Protestantism is closely associated with business and social relations, and ignorance and prejudice still view with suspicion and hatred any step in the direction of the Church, the work of conversion is, humbly speaking, slower and attended with greater difficulties. For a Protestant to enter a Catholic Church in a small town is practically impossible without braving a bitter persecution of one's immediate relatives and friends.

In a large city conditions are different. Catholics and Protestants mingle together day after day in business, and in social circles; Catholic books and newspapers are frequently read, and Catholic topics discussed; the narrowness of old-time bigotry, still rampant in the town and village, and kept alive by ministers with more zeal than intelligence, is gradually dissipated by the unbearing of many calumnies against the Church, and the acquiring only a true understanding of Catholic teachings.

Still, the Church of God must reach out the hand to these outsiders, and invite them to come and hear the claims of the one divine religion, the true Gospel. There are thousands of men and women in our large cities, fretting under the unrest of Protestant indifference and infidel denial, who are seeking here and there for the truth even amid the superstitions of spiritism and Christian science, and requiring only the mere presentation of the truth of the Gospel to be Catholics on the morrow.

During the non-Catholic mission they came by the hundreds from every part of the city of Chicago, and we know that it is a city of magnificent distances—and many declared that they never lost a single service from the very outset. In a few nights the attendance increased from 600 to 1,900 non-Catholics out of an audience of 1,900 people, who filled every inch of the church.

Never does a priest of God feel so much the dignity of the priesthood of Christ, or realize so well what preaching the Gospel means as when addressing a multitude resembling that which St. Peter addressed on the day of Pentecost. The Parthians, Medes, Elamites, Mesopotamians, and Egyptians of our day are just as eager to listen to the voice of men speaking with authority the Word of God. There they were night after night, a living commentary on the divisions of Protestantism, and a striking proof of the tendency of error toward unbelief—agnostics, sceptics, indifferentists, pantheists, unbelievers, socialists, Unitarians, Universalists, Christian Scientists, Dowietes, Spiritists, Christadelphians, Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, Episcopalians of every school, etc.—some curious, some defiant, some doubting, some sneering, but the vast majority—indeed all of the hundreds that came night after night—eager and earnest to study and to know the entire Gospel of the Christ, which the Catholic Church alone preaches to the world.

Questions by the hundred were deposited in the question box, and it was impossible to answer all publicly within the half-hour allotted for that purpose each evening, although one

night nearly two hours were especially devoted to them. Many gave their names and addresses, and letters by the score were received thanking the lecturers for the fairness and courtesy of the lectures, and for the facts and the Mass Book for non-Catholics were distributed at the altar-rail, by the Paulist Fathers, to over 2,500 non-Catholics, many of whom remained to discuss their difficulties and objections at greater length.

The invitation to call at the parish-house during the day also met with a hearty response. From 8 or 9 a.m. until the opening of the services at 7.15 p.m. a constant stream of inquirers kept pouring in. It was this personal interview-work that, humbly speaking, accounted for the great number of conversions, which at the end of the two weeks of lecture course and inquiry class amounted to 136 (59 men and 77 women).

Thirty-seven were instructed sufficiently for baptism, although all of these were required to attend the study of the Catechism, which will be continued in the school-hall by the pastor, Rev. D. J. Riordan, or the private convert classes in the parish-house, which are in charge of the pastor and his four zealous assistants. The inquiry class will number some 200 in all, and through God's grace will continually grow and increase the number of converts, as experience has amply proved in the past.

It was edifying to witness the earnestness of many of the non-Catholics who came privately to unburden their conscience, tormented by doubts and worried by sin. They were indeed as sheep without a shepherd. How eagerly some studied the Catechism, and how quickly they read their copies of Catholic Belief and Plain Facts—some at one reading, staying up far into the night to finish. One who received her First Communion only three years ago wrote: "My sister, who never gave religion a thought before, now begrudges every hour she has to put on her university work, instead of being able to devote the time to the study of the Catechism, and the books which you have mentioned. She desires to become a Catholic—and she had her wish."

Beautiful is the story of one pure old soul of nearly seventy years. As she spoke, she had heard of the Virgin Mary and of the sweet devotion of the Rosary from some Catholic. Later on—still a child—having no rosary, she determined to plant some rose-bushes in her garden, and when in June-time they blossomed, she went from bush to bush, kissing the fragrant white petals, and said her "Hail Mary," praying meanwhile to the Mother of God to keep her good and pure and direct her. The prayer was answered after fifty days. Needless to say, she baptized a sinner.

"Father," said more than one questioning sinner, "I have knelt down in my room at night, and prayed for pardon to my Father in Heaven, but I never saw His face in hood; but my sin kept ever before me to torment, for I never had any certainty of a response to my prayer. I ever questioned: 'Was I sorry enough? Had I made sufficient atonement?' And only the sacrament of penance in your Church has Christ's answer to my queries!"

Many again asked: "Why is it that Catholics, as a rule, are loath to talk about their religion? Why is it that so many cannot explain their faith, or give us a satisfactory answer when we question them? Why is it that lectures of this kind are not given with greater frequency? I never entered a Catholic Church before, but would have done so long ago had I been specially invited."

"I have in my time belonged to many different Protestant churches," wrote another Protestant now under instruction, "but I never found peace and happiness, nor the truth in a heart craved for. These lectures and here followed the life-story of a man groping for the light for years, ever since he left, as a boy, his home in Copenhagen, Denmark."

"I want to tell you," wrote another, "how deeply your words 'pagan and infidel' sank into my heart. How much I have thought of them you can never know. My earnest desire is to progress out of such a state of heathenism. I have ordered the books you so kindly recommended, and as soon as I receive them shall read them, trusting that they will penetrate this darkness that I am apparently in, and that good results shall come from that indefinable something (I call it the grace of God) which impelled me to visit you."

"As a Protestant," wrote a man who was baptized the last day of the Inquiry Class, "I must state that your lectures explained away a good many errors, and gave me for the first time a fair insight into the beauty and truth of the Catholic Church, for which I wish to express my deepest gratitude to Father Riordan and to you Paulist Fathers."

And thus letter after letter came, showing clearly how many earnest souls live amid the sin and indiffer-

ence of our large cities, only asking a little kindness and patience to explain away their doubts and difficulties, which are legion. The non-Catholic mission will effect this better than anything else, and we pray God that some day this work will be better organized throughout the country, which as yet has seen only the planting of the seed. The time for the defensive is over for ever; the Church must now venture in the open, and show kindly but firmly the reason of the hope that is in her. Thousands want the certainty of doctrine and the surety of grace, which she alone can give. Let the prayers of all good Catholics go up daily to the throne of God for light into those sincere souls still walking in the shadow of error and of doubting.

We must not forget, moreover, how these missions to non-Catholics react upon our Catholic people, so that many who have abandoned the Church for years, or who have allowed Catholic mission after mission to go unheeded, are unable to resist the grace which is winning over those outside the fold. The invitation to return was heeded by hundreds of Catholics—men and women—who for many years had not set foot in a Catholic Church. "If the Protestants are coming back after nearly four hundred years, why should we not come back after twenty?"

And, again, even good souls feel the glow and enthusiasm which accompany inevitably successful non-Catholic mission work, and the pleasure of winning back a soul yields to no other joy of the true Christian heart.

The Paulist Fathers wish here to record their thanks to the pastors of Chicago, who so kindly announced these lectures from their pulpits to the Converts' League, which sent around many circulars to their friends, to the people of St. Elizabeth's parish, who so heartily cooperated, and above all to the priests of the parish, who did every thing that zealous men could do to bring in souls and teach them the Gospel of Christ.

CATHOLIC SAILORS' CLUB.

The annual meeting of the Catholic Sailors' Club was held this week, and much interest was taken in the proceedings.

The election of officers for the coming year resulted as follows: Honorary president, F. B. McNamee; president, P. Wright; first vice-president, Bernard McNally; second vice-president, Felix Casey; treasurer, F. Smith; secretary, W. H. Cox. Lady Hingston was named president of the Ladies' Committee, and Mrs. Thompson secretary. The first concert under the new Board of Management was held on Thursday evening, when the dramatic and choral section of the Young Irishmen's L. and B. Association contributed a most delightful programme of recitations, songs and choruses, which aroused great enthusiasm. There was a good attendance of seamen.

C.M.B.A. NOTES.

Branch No. 2 will hold its annual excursion to Lake St. Peter on Dominion Day. The Str. Berthier has been secured for the trip, and an enthusiastic committee is now at work to make the affair a success.

An important meeting of Branch No. 9, C.M.B.A., Grand Council of Quebec, will be held on Wednesday evening next in their hall, 1242a Notre Dame street. The business to be transacted is of the utmost importance to every member of the Branch, and a large attendance is expected.

Branch No. 2 held its regular monthly meeting a few days ago. Sympathetic references were made by several officers and members to the recent loss suffered by the Branch by the death of Mr. John Hoobin. A resolution of condolence was passed and ordered to be sent to the bereaved family.

AN EMPIRE HOLIDAY.

London, May 16.—King Edward, who was born November 9, 1841, has decided that his birthday shall be celebrated May 24 of each year, thus continuing the holiday hitherto observed by all the public departments—Queen Victoria's birthday—and giving an impetus to the colonial movement to observe the date as Empire Day.

A SAMPLE COPY.

If you receive a copy of this paper, and are not a subscriber, you may conclude that it is sent as a sample copy, and we respectfully ask you to give it a careful examination, believing that, after you have done so, you will be so well pleased with it that you will want to receive it regularly, and, if an advertiser, will desire to use it as a medium to make your business favorably known to the thousands who are its constant readers. The sample copies are sent free of charge, postpaid, to all parts of the world.

AN APPEAL FOR CATHOLICS.

Jacksonville, Fla., May 14.—Right Rev. John Moore, Bishop of St. Augustine, and Very Rev. William J. Kenny, Vicar-General, have issued an appeal to the Catholic people of the United States and Canada calling upon them to aid the Catholics of the Church of the Immaculate Conception, the only one in the city;

the parochial residence, St. Mary's Orphanage and St. Joseph's Convent, representing a total loss of about \$125,000.

CATHOLIC EDITORS On Many Themes.

STOCK GAMBLERS' PANIC. — Desperate cases need heroic remedies, and the stock-jobbing mania that was taking hold of the entire community called for some severe check as was administered during the past week, says the "Irish American."

CATHOLICS AND POLITICS. — Under the caption "Catholics and American Politics," the New York "Sunday Democrat" recalls some sad circumstances of the past. It says:—

The demands of Catholics for justice in the matter of education, and for a fair share in the appointments of chaplains in the Army and Navy, are met with the warning that religion has no place in politics. Now, Catholics individually take an active interest and often play an important part in American politics, but they never drag religion into politics unless when they are forced to act on the defensive and protect the rights of their Church against the attacks of imported Orangism and native Know-Nothingism.

Some years ago a Catholic paper published the following striking incident under the first head:— "We will confine ourselves to one perfectly well authenticated case, told to us some years ago by a clergyman of this diocese who was perfectly familiar with the facts. A very aged man—a Catholic—who had married a Protestant and raised an unusually large number of children, died. The funeral services were held in a Catholic Church. His children had all married Protestants or non-Catholics, and their children had done likewise. Their children, as might be expected, were non-Catholics. Thus the old man's religion, through a mixed marriage, had passed through a grandfurther and a great-grandfather, became the instrumental cause of bringing into the world seventy-eight souls who were trained up and lived in disbelief of the Catholic religion."

HOW A POLISH PASTOR ERECTED A CHURCH.

The Polish congregation of St. Joseph's parish, Milwaukee, will witness the solemn ceremony of dedication of their new church on Sunday last. There is an interesting story connected with the erection of this sacred edifice which we consider is well worth reproduction. According to the "Catholic Standard" and "Times" it is probably the only large church structure ever erected which was built from the material taken from a business building and buried in it into a church of massive proportions is what makes the church unique among churches and worth a study.

From almost any part of the city you can see it—this massive dome that rises above and dwarfs everything else in the landscape. It is 242 feet high. Its circumference is 240 feet, the fifth largest in the world. When Father Grutza first determined to build a new church he decided to have it built of brick on the plans of St. Martin's Church, Chicago. The plans were accordingly drawn and Father Grutza went to Chicago to purchase the brick. While there he heard that the old Chicago post-office, a fine stone structure, had been torn down and the material was for sale. With his architect he inspected the material, saw the owners and decided it was a bargain and an opportunity. He at once decided to exchange the plans of the church, purchase this material and build the church, of it. It was a bold move, but the result has proved its wisdom. Thus was a post-office transformed into a church.

After the purchase was made the material, some 500 car loads of marble, copper, wrought iron, carved stone and paneled mahogany, was put on trains, shipped to Milwaukee and unloaded in vacant spaces about the old church. Architect Bielmas had in the meantime revised his plans and marked to set in its proper place in the new church.

The work on the church I consider most remarkable and probably the most unique piece of architecture in America," said one of the builders. "The stone is all taken from the Chicago postoffice, as I said. It was cut and worked up for that building, a business structure of a different type of architecture. The blocks were of all sizes and shapes, some with carved, some with smooth

surfaces. These stones were all examined, sorted and identified by Mr. Bielmas, the old architect, and the plans drawn with every stone and its place marked on them. The ingenuity and skill shown in doing this is shown by a glance at the building, where every stone sets as if cut for the purpose and the whole structure is worked out with the finest harmony.

"This church when completed will cost about \$160,000. A building of the same kind, with the massive stone work and elaborate carving on it, if the material were especially prepared for the purpose, would cost \$600,000 or \$700,000. We paid only somewhat over \$30,000 for all the material here, including the church clock, copper roofing, steam pipes, etc. It was bought by the square foot, the finest carved work which probably originally cost, at the same rate as the plain surface stone. The Chicago postoffice cost millions and we got most of the material from it.

"Let me give you an example of the cost of the work. See that carved work around the top of that supporting pier? It would take one man sixty days, at \$30.75 a day, to carve one side of it. There are four sides, so you will see that little piece of work cost \$900. Notice the carved leaf work on that chimney coping. It would take one man at the same wages a whole year to do that work. Looking at the work of a similar character all over the building you may easily judge its cost.

"Those six granite pillars supporting the entrance to the church cost us \$1,900. The next day Father Grutza was offered \$13,000 for them. They must have cost thousands more than that when new."

The church is in the Renaissance style, the main body, which is in three divisions, being 160 feet in length and seventy-two in width, while overhead there is a clear stretch of space to where the dome ends, 250 feet from the ground. Stretching out from the nave are four wings, the one to the north being the largest and forming the entrance, bell towers 100 feet high rising on either side, while the wing opposite is the sanctuary and those at the side will contain the confessionals. The width and depth lines will be 212 and 128 feet respectively. Pews have been put in for 2,400, but the church will be able to hold at least 4,000.

The rotunda rises in the form of an octagon, surmounted by a circular cornice from which springs the dome, which is 250 feet in circumference. It rests upon eight columns of ornamental steel, and is pierced at the base by eight windows, which are filled in with stained glass.

The view within the church is a remarkable one. It is pure white, the walls relieved with elaborate carvings in white stucco work. Over the entrance wing is the choir loft, where space has been left for a \$6,000 pipe organ that is being made by the Schuekle firm of this city.

A pleasing feature is the fact that there is no heavy debt on the church. In this respect Father Grutza was as original as in others. He has practically constituted himself the banker of his congregation of 1,300 families. He receives their money and pays them the same rate they receive at the banks, or a little more, and is thus able to build the church, without covering the property with mortgages and at the same time to secure his money at a lower rate.

IRISHMEN And Their Influence in New York.

From various sources our readers have learned much regarding the important position occupied by Irishmen in New York. Much of the information has been supplied by writers who, to put it mildly, were unfriendly to our race. On this account it affords us much pleasure to give place to the following interesting article from the pen of Mr. James McMahon, president of the Emigrant Savings Bank of that city, which was published in the New York "World." Mr. McMahon says:—

There are 900,000 native born Irish and Irish-Americans in the city of New York—by far more than any other nationality. Of this number more than 400,000 were born in Ireland.

New York has benefited by them, and every one of the 900,000 is just as important a force in the Government of the nation, state, city and county as the most distinguished descendant of the Mayflower immigrants.

The vast majority of these immigrants came to New York practically penniless. Their capital was their health, their honesty, their innate cleverness, their good nature, their adaptability, their knowledge of the English language and an unquenchable determination to succeed.

They knew that there was no dishonor in hard labor, so they dug ditches and carried the load. For years the descendants of immigrants of other nationalities who had been settled in America had their eyes looked down on these hardy laborers. Indeed, it was quite the fashion to have a laugh at their expense. With good nature they took this criticism, but they forged ahead. Today, the first St. Patrick's Day of the twentieth century, the Irish immigrants and the descendants of the Irish immigrant of early days have wealth, influence, position in the greatest city of America.

He is not merely an integral part of the city; he rules New York. Manhattan and in the annexed district there are 500,000 more native born Irishmen than there are native born Americans. The rush of Irish immigrants to New York began many decades before the German influx. Result, there is little comparison between the number of Irish Americans and those of German descent in the city.

I stated that the Irish rule New York. Here are my reasons:— A long line of Democratic mayors, among them De Witt Clinton, Philip Hone, William V. Brady, William R. Grace, Hugh Grant, Thomas F. Gilroy, is further testimony.

The Irish are the backbone of the Democratic party. They vote for the candidates with the unanimity of an old guard that has fought in many battles and suffered many wounds. In the old land a common tyranny welded these people together. Nothing binds men so together as does the grasp of the conqueror.

Hence the matter may be stated this way. The Democratic parties rule New York. The Irish rule the Democratic party. Therefore the Irish rule New York.

Consider special instances and then marvel at the tremendous influence of this nationality in New York. First, in the municipal affairs of the city the absolute ruler is Richard Croker. Even his bitterest enemies pay him the compliment of calling him such. He was born near Cork, Ireland, in 1843.

Take a state view. The state executive dealing with New York city is Governor Odell. It is an Irish name, and the Governor boasts of his Irish ancestry.

A national view: "President McKinley, by virtue of his office as chief executive of the nation, has a direct influence on New York city. The homestead in the north of Ireland, near Coleraine, where the ancestors of President McKinley spent their days, is still standing. From this homestead in 1798 Francis McKinley was led by English soldiers to Coleraine, and after a trial of ten minutes, was put to death for upholding Irish nationality.

In the office of the Mayor of New York there are nine appointees. Eight are of Irish descent. The secretary, the chief clerk, the bond and warrant clerk, the two confidential clerks, the stenographer, the confidential messenger and the messenger—all of the same nationality.

Glance at other municipal departments. The life and liberty of every man, woman and child in the city is in the keeping of the police department. The commissioner of police is Michael C. Murphy, born in Ireland.

The prosecution of criminals is in the hands of District Attorney Eugene A. Philbin. He is proud of his Irish descent. So is Recorder John W. Goff.

The president of Manhattan borough is James J. Coogan. The city chamberlain is Patrick Keenan. The president of the Board of Public Improvements is Maurice F. Holahan. The commissioner of highways is J. P. Keating. The commissioner of sewers is James Kane. The commissioner of public buildings, lighting and supplies is Henry S. Kearney. The corporation counsel is John Whalen. The deputy comptroller is Michael T. Daly.

The head of the fire department is James M. O'Brien. The president of the Department of Buildings is Thomas J. Brady. The Department of Correction is under Commissioner Francis J. Lantry. The president of the Board of Education is Miles M. O'Brien. Two of the four Ageduct Commissioners are Maurice J. Powers and John J. Ryan. The Chief of the Bureau of Licenses is David J. Roache. The City Clerk is P. J. Scully. The Collector of City Revenues is John J. O'Brien.

The Irish who came to the United States came to remain as citizens. Many fought for the land of their adoption. Many died for it. Foremost among the Irish immigrants in the struggle for American independence were James and George Clinton, the former the father of De Witt Clinton, for three terms Mayor of New York.

Nine of the signers of the Declaration of Independence were Irishmen; nine presidents were of Irish descent. Thomas Dunn English is authority for the statement that on the Revolutionary roster of the New York troops more than one-third of the names are distinctively Irish.

In the civil war the famous Sixty-ninth—the fighting "Sixty-ninth"—composed almost exclusively of Irish and Irish-Americans, their soldierly qualities, their eagerness for battle, their one complaint the fact that they were not sent to the firing line, won for them such a hearty welcome home as was not accorded to all the other New York regiments put together.

The construction of New York's rapid transit tunnel has as its guiding spirit John B. McDonald—an Irishman. America's most eloquent orator, Bourke Cochran, is an Irishman by birth.

One of the great merchants of the world, William R. Grace of New York, was born in Ireland. John D. Crimmins is another conspicuous example among the hosts of Irishmen who have forged to the front. Others are Alexander E. Orr, Rev. Dr. Rainsford, Major John Byrne and Miles Tierney.

Great wealth is represented by the following names, the bearers of which are of Irish nationality: Anthony M. Brady, Thomas F. Ryan, Eugene Kelly, John A. McCall, W. H. Gellsham, the Mackays and Mrs. William K. Vanderbilt, Jr.

The noble cause of Temperance. FATHER CURRAN'S TRIUMPH.—From Wilkesbarre, Pa., a despatch contains the news of the wonderful result of the zeal of an enthusiastic pastor of the cause of temperance.

A thousand and more people, men, women and children, almost the entire congregation of the Holy Saviour Church, of that city, a week ago, says the report, marched to the church and there took the pledge to abstain for the rest of life from the use of spirituous liquors. Father J. J. Curran, the pastor, took the pledges from groups of fifty who could find space around the altar, and gave them his blessing.

The parade which preceded the ceremony was a very fine affair, and nearly the entire city gathered to witness it, the streets being lined with thousands, who threw flowers in the path of the marchers. The parade was led by a hundred little girls in white gowns and wearing wreaths on their heads. Behind them marched boys of the same age in cadet uniforms, and then, in regular order came the older children, the young people, the middle-aged, and finally the old, some of whom had to be assisted by their children.

A large orchestra welcomed the throng as they marched into the church, while a score of priests from the diocese greeted them. Prayers of thanks for the great conversion were said and the congregation lifted up its voice in song. Then came the pledge taking, the children starting. Then followed the sermon by Father O'Malley, of Kingston. Father Curran, the pastor of the church, has been working for two years to achieve what he did to-day.

ARCHBISHOP KEANE took occasion at the confirmation ceremonies at St. Patrick's Church, Dubuque, to define his policy relative to the liquor traffic and those of his faith engaged in it. The church was crowded to its utmost capacity and many were unable to gain admittance. He devoted a part of his sermon to temperance, and what he said created a decided sensation. He had in a previous sermon at the cathedral denounced the liquor traffic in strong language, but what he said on that occasion was not as emphatic or as pointed as what he said Sunday. He said that people

appeared to be much surprised at his position on the temperance question, and that he would define his policy with regard to it. He declared that his position was not to completely root out the liquor trade and liquor places, because he recognized that that would be impossible, but that, if it were possible or practicable, it would be his ambition to do so, because the liquor traffic was a source of evil. He said that his ambition was that no Catholic should be engaged in the liquor business, and it was a shame to have to become that Catholic who engaged in it. If it were possible, he would not have a Catholic engaged in it in any connection. If, however, circumstances made this impossible, he would insist that no Catholic keep his place open for the sale of liquor on Sunday. For that day was set apart and dedicated to the honor and glory of Almighty God. The sale of liquor was, therefore, highly inconsistent with such an object. Open saloons on Sunday kept Catholics away from church and caused them to commit sin. They were sources of evil in that respect, as in other respects. In strong language he spoke of the sale of liquor to minors, and dwelt on the custom of parents sending their children to saloons after beer and whiskey, which was nothing short of educating them in the ways of sin, as they grew up. He said that children frequenting saloons put money into the slot machines, and that in this way they were taught how to become gamblers. The archbishop then said:—

"Up to the present time the only argument I have advanced in support of the Church in this respect has been moral suasion, by word and example. If, however, in the near future, this shall prove inadequate to the obtaining of the end in view, it is my intention to instruct my priests not to administer the sacraments of the Church to those engaged in the liquor business—a business inconsistent with the name and practices of Catholicity. Therefore, no Catholic should engage in the business and should get out of it."

The archbishop devoted considerable time to the advocacy of the closing of saloons on Sunday and to selling liquor to minors and men addicted to the habitual use of liquor, and was very emphatic and plain in what he said. The Lord's day should not be desecrated by the sale of liquor. It was at variance with the teachings of the Catholic Church, and should be stopped, and he proposed stopping it if it were possible to do so.

The Secret of the Confessional. We clip the following from an exchange, says the New York "Freeman's Journal":—

The following strange story from France has official vouchers. "At Laval, department of Mayenne, seven years ago, a clergyman, the Abbe Entrammes, was murdered at his home by his two servants. The only other person residing in the house was another clergyman, the Abbe Bruneau. The circumstances of the case were such that it was obvious that the crime must have been committed by some inmate of the house. The murderers were shrewd enough to perceive that if M. Bruneau told what he knew their guilt would inevitably be brought home to them.

"So they devised and carried out a plan for silencing him. As soon as the murder had been committed and before it had been discovered the murderers sought out Abbe Bruneau and asked him to receive, as a priest, their confession of their sins. He complied and they confessed the murder, thus placing upon his lips the seal of the confessional. Then they contrived to cast suspicion upon him. He was charged with the crime, was unable to defend himself without betraying a secret of the confessional, was convicted and executed. Now one of the servants, on her deathbed, has just told the whole story to the civil authorities.

"Granting that the facts are as stated it was certainly a curious and complex case of conscience that M. Bruneau had to decide. His execution reveals how he decided it, and proves that he decided it conscientiously. He died a martyr to what he held to be his religious and ecclesiastical duty.

"There is in this story the plot of a strong drama besides another cogent illustration of the evils of capital punishment."

There must be some error in the above account. If Abbe Bruneau had been an eye-witness to the murder the confession of the murderers to him would not prevent him from giving information of their crime and testifying against them in court. In doing so he would be giving no information acquired in the confessional. The assassins may have thought he knew enough to convict them, and in their ignorance of the sacramental obligations of secrecy, thought to close his mouth forever by confessing to him. His conduct would indicate that he knew nothing of their guilt, but what he heard in the confessional, and if this were the case he had no alternative but to die, for under no circumstances could he reveal the confessional secret, even to save his life and good name.

It may be said that their unworthy motive in going to confession would exclude them from the protection of sacramental seal. But this point need not be considered here, since if Father Bruneau knew nothing of their guilt he could know nothing of their evil purpose in confessing, and he would have to assume that their motive was the proper sacramental one; that is, that they repented and desired absolution.

Supposing this explanation of his position to be the correct one there is nothing curious or complex about it. He did what every Catholic priest is bound to do, and would do

to protect the seal of confession. In the two thousand years of Christianity no case has been known of a priest revealing sins confessed to him under the sacramental seal. This shows that the sacred tribunal of confession is under the protection of Him who instituted it, and that it is not in the power of the priest to reveal the sins of his penitents, even if he were so peridious or weak as to wish to do so. What is confessed to the priest in confession is as safe from revelation as if it had been whispered into the ears of a corpse. This is strange only to those who do not recognize the supernatural in the institutions of Jesus Christ, the eternal Son of God.

The case of Father Bruneau recalls that of St. John Nepomucene, who was put to death because he would not reveal the confessions of his penitents.

About Drugs and Mixtures. All sleep-producing drugs or mixtures are dangerous, both on account of their poisonous properties, and because they deaden pain, which is nature's danger-signal, without affecting the cause of the pain. A considerable number of children are killed every year by overdoses of soothing syrups, which are of different manufacture, but all contain something of the nature of opium. Most of these deaths are doubtless accidental, but a good many are probably not entirely so. If a baby is in a poor state of health, as is usually the case when narcotics are given, the mere repetition of the dose is often sufficient to cause death. This is a very easy and comparatively safe method of doing away with an undesirable member of the family. It would be well if all cases of death from these causes were brought before the courts, and the parents required to clear themselves of a charge of manslaughter. At present, such cases are disposed of by coroners' juries, who return verdicts of "accidental death," frequently with the recommendation that narcotics should never be given, except on a doctor's prescription. This recommendation has always been disregarded, it being the custom, in this country at least, to pay no attention whatever to the opinions of coroners and their juries. A good many lives would be saved by following this recommendation, and making it illegal for druggists to sell, or parents to give, these mixtures, except as prescribed by physicians.—Daily Witness.

THE MINISTER'S DILEMMA. A Protestant congregation in Chicago informed its minister some time ago that in their opinion he ought to take a wife. He thought so himself and went down to Pennsylvania and brought "a perfectly lovely woman" home and installed her in the parsonage. Then they informed him that he had deliberately insulted every married girl in the congregation by choosing a wife outside the parish. We are on the side of the girls in this case. It is the unwritten law of Protestantism since Luther married Katy that a minister must not go out of his congregation for a wife. The girls who supply him with his bread and butter should have a chance to see the buttons on his shirt.—Western Watchman.

NOW A PRIEST.—Rev. Edward Buckley, the Episcopal clergyman who was once in charge of St. John's Church, Newport, and who recently embraced Catholicity, has been appointed assistant pastor of St. Matthew's Church, of Washington, D. C. Mr. Buckley was ordained a priest Wednesday morning in the Cathedral of Baltimore by Cardinal Gibbons, and was at once assigned to duty here.

Father Buckley is the eldest son of the late Justice M. J. Buckley, of Georgetown, and was born within a stone's throw of the old church where he said his first Mass. He comes of Episcopalian stock.

His position at St. Mary's will be a subordinate one, the rector being Rev. Thomas S. Lee, a scion of the historic family of Virgins. His salary will be \$900 per annum. At St. John's, Newport, which was recently the scene of the French-Vanderbilt wedding, his income was about \$18,000 a year.

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This week I have had treatment for the facts should be understood. The year, about mid persons who would degree of relaxation of not less weeks. Change of scenes, change of occupations, who are the least in need of this does this apply young girls and are engaged in such like occupation in such routine of life upon these hard them but can get proper season; they take full advantage are obliged to stop some doing work aside on account that awaits them the holiday time.

There are other thus thus down, away for ten or country, but they sss the means of they have no suit they can go. Ho for their slender small places away generally attende veniences than alone, without tives, sometimes ant for the unfrie a word, so many pectious crop up, ed shop-girl can't to follow, her br and she has to r tual stand to th ber office.

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HOLIDAYS FOR GIRLS.

BY OUR CURBSTONE OBSERVER.

of confession in years of Christ... of the priest to the penitents, even the most feeble...

This week I have selected a subject that does not require very lengthy treatment, for the mere mention of the facts should suffice to make it understood.

what place my mind could suggest. There was always some requirement lacking.

There are others who may not be thus tied down, and who could go away for ten or fifteen days to the country, but they either do not possess the means of doing so, or else they have no suitable place to which they can go.

In touching upon this question I do so entirely without any suggestion from either the young women, on the one hand, or the institutions, on the other; but I believe that the "True Witness," in such a deserving cause, would be only too glad to publish any information of this class that might wish to convey to the public.

CATHOLIC TRUTH SOCIETY IN ENGLAND.

"Froud Preston," as it is called, was the scene of the annual conference of the Liverpool Diocesan Branch of the Catholic Truth Society this year. Some very noteworthy speeches were made at that occasion—showing the trend of Catholic Truth movements in England.

small in number, small in importance, and small in regard to the matter of education. Many of these Liberal Catholics were converts, and while recognizing how much the progress of the Church in England was due to converts, he said that many of these were only half-converted.

Rev. Edward Cardinal Manning, the Bishop of London, who recently had been appointed to St. Matthew's, London.

In the course of another able address on the "Temporal Power of the Pope," and in reply to a question concerning that prerogative, the same learned priest said that temporal power in its personal aspect was the inherent right of the Holy Father, to be free from all civil jurisdiction, and the local temporal power, which flowed from the personal, was the right to be Sovereign over a given territory.

was a necessary concomitant of the spiritual, not for the being of the Church, but for her well-being. What were the grounds of the Holy Father's temporal supremacy? It was based on divine law, and it was based on human law.

Notes From Rome.

A COMING ENCYCLICAL. — In view of the difficulties raging in Portugal—a Freemason-ridden country to-day—and in order to check the effects of a widespread anti-Catholic propaganda, the Holy Father will in the near future publish an Encyclical dealing clearly and energetically with the principal problems now on the "tapis," and appealing to the better elements of society in the name of true liberty.

QUEEN AND MONKS.

I have said the correspondent of the "Liverpool Catholic Times," just learned the following fresh instance of Queen Margherita's deeply religious sentiments, which have rendered her so popular among the Italians and which she manifests by many an act of delicate kindness and charity.

FEAST OF ST. GEORGE.

In the Church of St. George and the English Saints belonging to the Convent of the Poor Servants of the Mother of God, Masses were said from an early hour. At 8 a.m. the children's Mass was said by His Grace Archbishop Gualdi, and High Mass by Rev. Father Hughes, S.J., who took for his subject the Gospel of the Feast. Benediction of the Blessed Sacrament was given by Cardinal Boschi, Archbishop of Ferrara.

ITEMS.

The Holy Father has granted special audiences to all the newly-created Cardinals present in Rome. The interview with Cardinal Boschi, Archbishop of Ferrara, was particularly cordial, as the Pope, when Archbishop of Perugia, had been on terms of the most intimate friendship with the new Prince of the Church—the Emperor of Germany.

An interesting account is given of the reception, by the Holy Father, of a large delegation of Belgian journalists. It will be remembered that Leo XIII., at one time, Papal nuncio at Brussels, and that he has ever conserved a kindly feeling towards Belgium.

BISHOP MAGUIRE ON LAY CO-OPERATION.

In last week acknowledging the address and presentation of over \$1,000 in honor of his sacerdotal jubilee from the laity of the archdiocese of Glasgow, His Lordship Bishop Maguire said: "From my chief, Archbishop Eyre, I have learnt the importance of trying to

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understand the laity's point of view, of carrying them with us, of having their co-operation founded not merely on reverence for our office, but on an intelligent approval of our objects. For this our endeavor has been to enlarge their share in the work of the Church, to introduce a representative system, to urge them to come forward as spokesmen on public boards, to encourage them to express their views, and to offer not only assistance, but advice.

LESSONS IN WILLS.

A New York daily newspaper says: What disposition shall be made of a surplus income of almost \$50,000 annually belonging to the estate of the late James A. Garland? It is the main question to be decided by a judge of the Supreme Court during the present week, when an action begun by the executors and trustees for the construction of the will shall be brought to trial.

THE LATE JOHN PHOENIX.

"John Phoenix is dead," this expression, in a tone of deep regret, not unmingled with surprise, was frequently heard, especially around the Custom House and the St. Lawrence Hall, on Friday and Saturday last. A well known figure, for many years in Montreal, was that of Mr. Phoenix. He was a native of Causeway, County Kerry, Ireland, and was in his fifty-ninth year when he succumbed to an illness that had for a time been gradually undermining his constitution, but which came on with surprising swiftness towards the close of his life.

A man's character is best portrayed in a catalogue of the books he reads. It is a good and wholesome thing to watch how brave souls bear themselves in the battle of life.

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When you move, you find that there are many things you need in the way of Furniture for the new house? We make a specialty of GOOD FURNITURE, and everything you buy here will be GOOD, even if it is cheap in price.

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2,000 yards New Fancy Blouse Silks, all pure silk and all the choicest colorings, price only 50c per yard. 50 pieces Foulard Silks, navy blue ground with white spots, stripes and fancy patterns, all pure silk, a bargain at 50c per yard.

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CARTER'S Gold Cure 10c. CURES IN A DAY. P. McCORMACK & CO., Agents, Cor. Prince Arthur and Park St.

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Handsome bound Prayer Books. Neatly mounted Prayer Books, Crucifixes in Metal, Pearl, Ivory, etc. Religious Pictures, small and large. Medals in Gold and Silver.

Statuary in Metal, for Pocket: BLESSED VIRGIN, 5c, 10c, 15c each. Larger Size, 35c each.

D. & J. SADLIER & CO.

1609 Notre Dame Street.

The Drink Habit CAN BE CURED AT HOME without pain, publicity or detention from business.

DIXON VEGETABLE REMEDY the greatest specific on earth for the cure of Alcoholism, Dr. Mackay of Quebec, a specialist in the treatment of inebriates.

J. B. LALIME, Manager of the Dixon Care Co., 572 St. Beals Street, - Montreal, - DR. MACKAY, QUEBEC.

GRAND TRUNK RAILWAY SYSTEM Victoria Day. MAY 24, 1901. Return Tickets will be issued at first-class SINGLE FARE.

Pictureque Pan-American Route to Buffalo. CITY TICKET OFFICES, 187 St. James Street and Bonaventure Station.

The "True Witness" is mailed to any address outside city for ONE DOLLAR.

LESSONS FOR WEAK-KNEED CATHOLICS.

Mr. Henry Austin Adams' Spirited and Eloquent Lecture, at Worcester, Mass.

Mr. Henry Austin Adams, M. A., who is well known to a large circle of the readers of the "True Witness," recently delivered a lecture in Worcester, Mass., which bears evidence of the fact that since his last visit to Montreal, he has lost none of the fearlessness and fervor of speech in defence of the Church which won for him so many friends and admirers in this city. His subject was "The Debt America Owes to the Catholic Church." He spoke in part as follows:—

"I fear sometimes that when the lecture is advertised there may be some Catholics so mean and small as to come to the hall and pay their good money with the idea I am to provide for them an attack on Protestants. I never allow myself that luxury. Thank God, I am not an ex-priest. I have so many good friends among the Protestants that I can never forget them enough to enter into an attack on them. There is a difference between opposing a system and attacking with vituperation those who are so unfortunate as to be a part of that system though no fault of their own."

"I am here to attack somebody. I am here to attack those little milk-and-water duds Catholics that this country possesses in some places. I am here to prove by four hundred years of history that our beloved Republic owes a debt it cannot extinguish in eternity to the members of the Holy Catholic and Apostolic Church. The reason I have come from home to do this is that after my conversion to the Catholic faith my friends among the Protestants seemed to think I had ceased to be a good American, that I had become a foreigner. I noticed that they did not care to catch my eye, and when I met them on the street they saw more attractive things in the store windows. I had trampled on their convictions and had disgraced them in a way by throwing over their belief. I don't blame them for that. Suppose some of your neighbors were to forge a check next week. Your chivalry would prompt you not to talk it over with them if you met them on the street. As time went on I found they were willing to speak to me, and after a while they showed a desire to talk over with me my change in faith, but the remarkable thing about this was that not one in a hundred seemed to care to have me explain the doctrines of my new religion."

"Ninety-nine out of one hundred seemed to think that I had ceased to be a good American, that I had become a foreigner. I had submitted my conscience to a moat eaten, cobwebby institution that was foreign to our country. If they asked me to explain the doctrines of my new-found religion I would have sent them to my pastor or to my bishop, but when they said that in trying to become a good member of the Catholic Church I could not be a broad-gauged, thorough American citizen, it was up to me and I took off my coat. It amounted to this, I was in the basic foundation of my make-up false. They seemed to say: 'You were faced to the twentieth century, but you have turned around and put your eyes on the fifteenth or the sixth century, and have accepted the worn-out doctrines of an ignorant class.'"

"It is amazing to find that even among the most intelligent Protestants that there is a sort of sneaking, unconfessed idea that you can't be a good Catholic and a good American, and that as soon as you become a Catholic you must become a foreigner. You talk to a Protestant of the doctrines of the Catholic faith and he instantly you will find his mind is a blank. I am here to-night to prove that this belief of our non-Catholic friends is entirely without foundation. You cannot be an American in the largest way unless you are a member of the Holy Catholic and Apostolic Church. You say there is Washington, Jefferson, Lincoln and the Adamses. Were they not good Americans? First-rate. But, notwithstanding, I could add the names of thousands whom you would at once recognize as good Americans who hated the Catholic Church. Hold up your heads, young Catholics. The only Church that has never failed America is your own. Whatever other church you name, Episcopalian, Congregational or Baptist, by the decrees of their synods at one time or another in their history have not stood by the principles of this country."

"The average educated Protestant seems to think that back of every priest is a wire that leads directly to the Vatican, and in that vault is a hooded Jesuit who dictates the actions of the priest. When they see a priest standing for the principles of the public, they say: 'Don't fool yourselves; the wire is doing that.' The far-seeing eye that controls him sees that so long as the Catholics are in the minority they will be on their good behavior, but wait until they get the majority, and then you will see how quickly they will put the Spanish Inquisition on Boston Common and send this Republic down to the condition of mummified Spain."

"The idea, drip by drip, finally gets its way into the skulls of some of our growing generation, and instead of the grand old Catholics who stood for the faith through thick and thin, we are getting these little Catholics who take off their hats and say to the great public opinion: 'Let us stay in our corner and save our prayers. Please don't kill us.'"

"Using your knowledge of history for the past 400 years, see how utterly disproven is this idea. The time has come for the Catholic to throw off this apologetic attitude and come out into the open to throw the burden of proof on the other side."

"We are foreigners, are we? If you have watched children, and Heaven help you if you haven't any, to watch, although it is un-American to have any, you must have noticed how strongly they have confided the laws of the Little Republic, and how one of the chief of their laws is 'finding's is keepin's.' The Catholics discovered this country. Oh, but some of our opponents may say that was an accident. Of course it may have been an accident. America need not have itself discovered in 1492. It may have got itself discovered earlier in the time of the Caesars, for instance, and now we would be ruins and history. Or it might have waited awhile and been discovered by a gentleman from Boston. But if America had to be discovered in 1492, it had to be discovered by Catholic, because the other forms of Christianity had not been discovered then."

"The Catholic Columbus was explaining that this earth is round and it might be navigated in a circle, the learned professors in the universities where President Eliot would go for his information laughed at him. At last, hungry and almost broken-hearted, he knocked at the door of a monastery, and here it was that his theory was recognized by the monks as having a probability of truth. It was a priest who recognized the plausibility and that priest was the professor of the Queen who pledged her jewels in her Catholic zeal to fit out the expedition which was to bring so many souls to the true Church."

"Columbus and his sailors went on their trip with the blessings of the Church, and with Mary, the Star of the Sea, as their guide, to drop them off on the other side of the world, as scientific Europe thought. Eleven of those 69 sailors who accompanied Columbus were Irishmen. The map of your country represents an altar on which is offered the Holy Sacrifice of the Mass over the relics of a saint. The names of saints are spread from one end of the country to the other, and the Catholic religion gave its nomenclature to the rivers and lakes and cities. This country was baptized with Roman Catholic blood before the religion of the Pilgrim fathers had been excogitated from the brains of its inventors. And, after all that, I am a foreigner."

"You read in the editorials of some of your papers, 'Don't we want an Anglo-Saxon alliance? Not on your life.' You are opposed to the English in the inheritance of our principles. Lake George was not always Lake George. It was discovered by a Jesuit, Father Jogues, who called it the lake of Blessed Sacrament, and so it was called on all the old maps of this country until the real American got it, and in honor of a great, big, bloated, drunken, foolish man, they gave it the name of Lake George."

"They say the narrow spirit of the Catholic Church is not in favor of broad American ideas, and we are making a new experiment of government, the fundamental principle of which is the right of every man to live. The only people who have been true and loyal from the start are the Roman Catholics. Lots of people landed here in this country in the early days, and they found other people here. These other people had red skins, and the Catholics thought they had a right to live. Look at the case of Father Jogues, who, when he was being tortured by these red men, held aloft his crucifix and prayed to God, 'Father, forgive them, for they know not what they do.' Down in Mexico we find these red men now living on their farms, more temperate than the people of Worcester, more clean than the people of Massachusetts. They have been under the influence of the Catholic Church, and wherever this influence has been undisturbed you will find the people more temperate, more clean in heart and more upright in every way than in any other section."

"When the people of other religions came to this country they had a Bible here and a blunderbuss over here to shoot off the head of the first red man that showed himself. The most disgraced blot on the escutcheon of Uncle Sam is his treatment of the Indian."

"We have lied to him, we have killed him, we have exterminated him. 'Coming higher to the glories of civil and religious liberty, from whom did we learn that? Not here in Massachusetts. You couldn't own the Bible here and pay taxes to the Congregationalists, and if they found a Baptist here they cropped off his ears. If they found a Quaker they put a brass ring through his nose, and if, perchance, an old woman made the milk turn sour by winking at it they gave the children holiday to see her burn. Rampant bigotry in those days was such that a Catholic was shot down like a dog, and there was a premium on a priest's head."

"In Rhode Island you had to be a Baptist, and a Catholic could not hold property there. Connecticut was

even worse than Massachusetts, and you belong to the Dutch Reformed Church. In Virginia you had to be a high church Episcopalian."

"There was only one colony that did not insist on one form of religion for its inhabitants. There was only one colony that laid down its plank that every man shall have a right to worship God as he choose. That was the Roman Catholic colony of Maryland, and the plank was written by Catholics. The expression for civil and religious liberty in this country was by Catholics, and from that day to this they are the only ones who have stood by that principle. The A.P.A., and before it the Know-nothing movement, had for its whole animus the restriction of Roman Catholics in their civil and religious liberties. It does seem strange that we Catholics are foreigners and only here on tolerance."

"When the Revolution was started what a great opportunity it was for the wires and Jesuits, who had only to say 'knife it.' What a splendid chance for the Catholic Church to stop this young republic. Go back, Protestant and Catholic, to those days and you will find the Catholic will not have of them Fifty-two per cent. of the men enlisted in the American army in the Revolution were Irishmen. Father Carroll, of Baltimore, later bishop, begged of his people in the name of God to take up arms for the same way, but he was a cousin of that St. Carroll, the richest man in the colonies, who said he wished his estates were worth ten times as much so that he might make ten times as great a sacrifice for his beloved America. He was also a Catholic. When Washington was looking for a navy, who was its founder? Jack Barry who would not let his sailors draw up the Stars and Stripes in his back yard, because they might pull them down the same way, and who made his men shin up and nail the flag to the mast. In those trying days the Roman Catholics were solid for the States."

"Where were my Episcopalian friends? They had a bishop, but he went in and out between the American lines and got their secrets, which he sold to the English, and who had his choice, when discovered by Washington, of being hung or going to England. He went to England. I have in my home a remonstrance signed by more than 100 Episcopalian ministers to Washington against the rebellion against the English king, for whom they were praying. They had as much right to be loyal British subjects as the Catholics had to be loyal American citizens. My bishop was begging the people to take up arms in the cause of freedom. Their bishop was selling the secrets of the Americans to the English. My priests and people were praying for this country. Theirs were praying for the king."

"Protestant England was trying to crush us and Protestant Germany sent over her Hessians to butcher us. Catholic France sent us Lafayette and Rochambeau, and when the war was over and Franklin went to Europe in the cause of America, he had to go to the Catholic countries for assistance and to float the bonds of the new republic."

"Who is there who will doubt if Catholics have not done their share for the material welfare of this country as well as light and shed their blood for it? Who has cleared the morasses and pushed the way through the forests but the Catholic pioneer, with his small wages, trying to better his condition? The Catholics have occupied the loftiest positions in the various fields of our life, and if you were a man to think to feel or even die for this country, you will find him in the Catholic Church."

"Standing on the threshold of the future, looking into the destiny of the republic, who is there who is fair in his teaching of political economy who will not say these United States can look to the Catholics with feelings of greater security than any other people. The foundation of this country rests upon the inviolability of the family, and the only friend of the family is the Catholic Church. What is the greatest thing opposed to the family? Divorce. Who is the greatest opponent of the family? The Protestant or other ministers dare to denounce it. My friends in the Episcopalian faith are making a good fight, but they are only beginning it, while we have always been opposed to it. The Catholic Church, though it loses kingdoms, will not grant a divorce. Go up and down the streets of your own city. Ask who lives there, and you are told Catholics. There, and you are told non-Catholics. You know in the first house there is a large family, and that some day one of those boys may be president of the country. There is no boy in the other house to perpetuate the country."

"The Catholic women of the country are giving it to you who will care for it after we are gone."

"Going further, which is the friend of the republic, the school where children are given a lot of external knowledge or the school where your children are brought out sympathetically, and where they are taught temperance, fortitude, chastity, reverence and obedience to lawfully constituted authority? The Catholics of this country are so loyal that they build their own schoolhouses and pay enormous taxes besides, so that their children may be developed, not only as catalogues filled with proper names, but with a knowledge of the commandments as well."

"Who is it that can look out into the future without trepidation, the father who sees his daughter given in marriage to a man who may kick her out the next morning, or the father who sees his daughter married by a church which recognizes no divorce? Look at the society woman in New York who a short time ago

was the wife of one man at nine o'clock in the morning and the wife of another at 4 o'clock in the afternoon. And she was married by a Presbyterian bishop. Look at the case of my own former minister in Buffalo who has a wife and family. He was struck with a prettier face in Boston and was granted a divorce from poor, palefaced Mrs. Fuller, the mother of his family, on the ground of incompatibility of temper, and was married to the prettier face by a bishop of the Episcopal church here in your own Boston."

"No, indeed, Catholics, we need not feel afraid of our rights in this country. We have guarded her through all the crises, and will hand her down to our children's children undisturbed."

CHAMELEON CATHOLICS.

Every school-boy has heard of the tropical reptile which is said to possess the faculty of changing color according to the objects in its neighborhood. All that is popularly believed about it is not true. But it does, as a matter of fact, often take on the same tints as its environment, doubtless as a measure of protection against its enemies. Wherefore, let the chameleon serve as a parable."

It is a type of a certain class of Catholics—those who accommodate themselves to their spiritual environment through human respect or the hope of secular advantage—whose lives are one long series of concessions to the world, the flesh and the devil—those who are Catholics in name and Protestants in practice. When Washington was looking for a navy, who was its founder? Jack Barry who would not let his sailors draw up the Stars and Stripes in his back yard, because they might pull them down the same way, and who made his men shin up and nail the flag to the mast. In those trying days the Roman Catholics were solid for the States."

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ABOUT DIRECTORS AND TRUSTEES.

One of the leading corporation lawyers in New York, a man whose income from his legal practice cannot be less than \$50,000 a year, arrived at his office a few minutes before five o'clock the other afternoon, for the first time that day. All the other members of the firm and most of the clerks were already gone for the day, but in his private office sat a man who had been patiently awaiting his arrival for two hours."

"Well," said the counselor, after his visitor had departed, "that man detained me only ten minutes, and yet before he left he handed me a \$100 bill for the legal advice I had given to him in regard to his responsibility in a certain stock transaction. I have been busy every hour since ten o'clock this morning, and

We Offer 1015 Quart, Half-Gallon, Gallon Cans and Qt. Bottles CHOICEST NEW SEASON'S EASTERN TOWNSHIPS PURE MAPLE SYRUP.

Table with 2 columns: Product and Price. Includes items like Quart Bottles, Gallon Cans, etc.

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yet till this client paid me this fee I had not made \$50 all day. I have been at directors' meetings—four of them—and the total of my fees for attendance is just \$40. Twenty dollars of this came from an insurance company, \$10 from a national bank, and \$10 more from a telephone company, in all of which I am a director. The fourth meeting was of a manufacturing corporation, which so far pays nothing either to its directors or stockholders."

"Do you find it a rather losing business, this attending trustee and director-meetings?" "In a way—yes, and yet in other ways no. You see a man in the professional as well as the business world must keep himself before men, and being on directories of large banks, trust companies, and industrial corporations is one of the best advertisements a man can have. It stamps him as a success and nothing more. How many concerns and a director in? Eleven, I think, but then several of these are more or less inactive and do not take up much of my time."

"But eleven is nothing, as compared with some of the leading financiers in this city. Senator Depew's name appears as a director or trustee officer in seventy-six corporations, mostly railroads, banks and trust companies, and the list of them takes a full page and a half in the Directory of Directors. Next to him, in point of activity as a director, comes William K. Vanderbilt, with forty-eight corporations appearing after his name. Edward D. Adams is next, with thirty-five, and then the forty-three companies, mostly railroads, to keep track of James Stillman forty-one, George J. Gould thirty-six, Fred W. Vanderbilt thirty-five, President Calloway of the New York Central thirty-six, O. Mills thirty-three, Frederick P. O'cott twenty-two, August Belmont thirty-two, J. Pierpont Morgan thirty-one, William Rockefeller twenty-two, and a dozen others, who have more than fifteen concerns after their names."

"As to the fees for attendance at these directors' meetings, they vary from \$5 to \$125, banks, the larger ones, paying \$10 in gold to every member present, though some very rich ones go beyond this. As these meetings are weekly, sometimes semi-weekly, and the boards consist of from ten to twenty members, you see it is something of an item in bank expenses. The fee is generally paid in gold, and it is something of a custom among directors who are married to turn over the gold pieces so received to their wives for 'pin-money.' Thus it comes about that these busy men are always reminded before leaving home of their bank engagements for the day."

"But when all is said about the pecuniary sacrifice a busy and successful man must make in becoming a bank director, there are few, if any, fiduciary positions so much desired. The story is told of a Wall Street broker who was recently elected a director of a big down-town bank and who had to buy ten shares of stock at \$700 a share in order to qualify himself for the place. The bank itself is not a dividend-payer, but this operator saw an opportunity to strengthen himself materially in the financial world through his connection with this bank, so he considered the \$7,000 as money wisely spent.—New York Post."

CANADIAN PACIFIC TRAINS.

The Canadian Pacific has established a route between Quebec, St. John and Halifax, via Megantic, over the Quebec Central and Canadian Pacific Railways. There will be a through car service from Levis, opposite Quebec, to St. John, N.B. The first through train will leave Levis June 10, and St. John June 11. Tickets until September 30, from Montreal or west to St. John, N.B., or east or vice versa reading via Canadian Pacific short line through Maine, will be exchanged for tickets via Quebec and Megantic."

DON'T BE BACKWARD.

When you have anything which you think would be of interest to our readers, send it in. The "True Witness" is always open to items of real interest."

BREVITIES.

In the day of prosperity we have many reasons to resort to; in the day of adversity, only one. Prudence is common sense well trained in the art of manner, of discrimination, and of address. There is energy of moral suasion in a good man's life, passing the highest efforts of an orator's genius. One of the hardest weeds to uproot is selfishness. Nothing can do this but "the expulsive power of a new affliction." The longest day has its evening, the hardest work its ending, and the sharpest pain its contented and everlasting rest. The ways of Providence are mysterious, and not unfrequently that which appears to a man a hopeless evil may eventually be the source of abundant good. "Determination is a strong I will; stubbornness is a strong I will not." The former is the result of good education; the latter springs from lack of such education."

BRITISH ARMY REFORM.

London, May 16.—In winding up the debate on the Army Bill in the House of Commons to-day, Mr. A. J. Balfour, the Government leader, denied that there was any large body of opinion hostile to the scheme of Mr. Brodrick, secretary of state for war. In the course of his speech, Mr. Balfour made the sensational statement that, at one moment toward the end of 1899, there were in Great Britain only 3,300 rounds of small arm ammunition, with no reserve of artillery ammunition except what was actually with the guns retained at home. The amendment of Sir Henry Campbell-Bannerman, the Liberal leader, in which he said the proposals largely increased the existing burdens without adding materially to the military strength of Great Britain and asked for figures and definite statements, was rejected by a vote of 227 to 211. Mr. Brodrick's scheme was then adopted by a vote of 305 to 163.

One Dollar advertisement with text: 'If you will send us ONE DOLLAR we will send the "True Witness" for one year to any part of Canada (outside the city), the United States or Newfoundland.'

SUPERIOR CLARET WINES advertisement with text: 'AT REASONABLE PRICES. We offer a small lot of 28 cases, quart bottles, Choice Clarets, as follows: 3 cases Kraay's "Bataille" Claret, each 1 dozen quarts, at \$9 per case.'

FRASER, VIGER & CO. advertisement with text: 'Direct from the Co-Operative Tea Gardens Co., Limited, Ceylon, "Garden" Pekoe, which we offer consumers at 35 cents per pound. Same price to one and all. 35 cents per pound in 1-lb. packages. 35 cents per pound in 5-lb. tins. 35 cents per pound in 10-lb. tins. 35 cents per pound in 20-lb. caddies. 35 cents per pound in 100-lb. cases. Samples on application.'

THE CHURCH IN YUKON TERRITORY

The Calendar of St. Mary's Church, Dawson, and of the chapels of Yukon Territory, for 1901, gives the following history of the Catholic Church in that widest north land.

The Yukon Territory is included in the Vicariate Apostolic of Athabasca-Mackenzie, which was erected by Our Holy Father Pope Pius IX. on April 8, 1862. The territory comprises that portion of Canada lying west of the Rocky Mountains, north of British Columbia, east of Alaska and south of the Arctic ocean. The district is about 600 miles from north to south, by over 500 miles from east to west.

This country was partly unexplored and unknown until the discovery of the placer gold mines in 1895. Considering the difficulties, almost unsurmountable, of crossing over the Rocky Mountains, no missionary priest of the Mackenzie had visited that country, which was inhabited only by a few Indians scattered along the Yukon river, before Rev. Father Judge, a Jesuit Father, stationed among the Indians of Alaska, came with the miners to Forty Mile, where he built the first chapel of the district and resided for two years.

In 1897, hearing of the discovery of the mines of the Klondike, the miners left Forty Mile and came to Dawson, accompanied by the zealous Father Judge. The pious missionary, devoted to the temporal, as well as the spiritual welfare of the miners, purchased immediately a piece of land which was paid for and donated by Mr. James McNamee, and put up a building of 26x50 feet two story high for a hospital, and a church 25 x 50 feet for the congregation. Both buildings were opened to the public in the fall of 1897. The Sisters of St. Ann, who were coming to take charge of the hospital, could not arrive in time and were obliged to winter at the Holy Cross Mission. The Catholic population during the winter of '97-'98 was about 150 souls.

On the fourth of June, 1898, the church and its contents were totally destroyed by fire in spite of the efforts and the work of the whole population of Dawson. The good Father Judge, full of courage, put up immediately a large tent, where he could gather the Catholics and pray and teach them, under the impression that it would take a few months before he could say Mass, having lost everything in the fire.

In the meantime, the Rev. Father Lefebvre, O.M.I., a missionary of the Mackenzie, received instructions from Bishop Grouard, Vicar Apostolic of Athabasca-Mackenzie, to come across the Rocky Mountains and by the Porcupine river, reach Dawson, where he would meet the Very Rev. Father Gendreau, O.M.I., appointed Superior of the mission in the Yukon. Father Lefebvre arrived at Dawson, with his portable altar, one week after the fire, and so Father Judge was able to say Mass in the large tent until he could build a new church.

After the fire Mr. Alex. McDonald, a very successful miner and good Catholic, made a donation of \$25,000 to Father Judge to build a new church on larger proportions than the first one. And the work started immediately under the direction of Mr. Andre Dionne, a very competent contractor. Father Gendreau arrived on the last day of June, 1898, to take the direction of the mission in the place of Father Judge, who, being an American priest, was to return to Alaska as soon as a Canadian priest could come.

The church was placed under the patronage of St. Mary of the Immaculate Conception, patron of the Oblate Fathers. Upon the invitation of the Very Rev. Father Gendreau, superior of the mission, Rev. Father Judge performed the ceremony of the dedication of the new church on the 21st day of August, 1898, and informed the parishioners that he would have nothing more to do with the church, but that he would remain at the hospital to complete the buildings and transfer them to the Sisters of St. Ann, who were coming to take charge of it. Father Judge had expected that the Sisters would have arrived in the fall of 1897. But it was only on the first of September, 1898, that Sister M. Zephrin and two other Sisters arrived in Dawson. Three other Sisters had already arrived a few weeks previously.

Father Judge had concluded to remain in Dawson until the spring and then go back to Alaska, but after a short illness of eight days he died at the hospital on the 16th of January, 1899, at the age of 49. Four days afterwards his remains were buried in the church near the high altar. The funeral services were performed in presence of the citizens of Dawson, without distinction of creed or nationality. Father Judge was universally esteemed for his self-denial, his charity for the poor and the sick, and his zeal for the salvation of souls.

The Catholic population kept increasing every day and many a Sunday there were not seats enough in the church to accommodate the congregation. During the summer of 1899 Father Gendreau had the interior of the church finely decorated with frescoes and paintings which would be a credit to churches in older and larger cities.

NOTES.

St. Mary's Hospital, which is built close to St. Mary's Church, was, at its beginning, a building 26 x 50 feet, and is now a large building of 40 x 120 feet, three stories high. It is under the direction of the Sisters of St. Ann of Lachine, near Montreal.

real. The Rev. Sister M. Zenon is the Lady Superior, and is assisted by six other Sisters and a few nurses. The hospital is open to the public without any distinction; rich and poor, young and old are all admitted. Since its opening in the fall of 1897 more than 1,400 patients have been taken care of at St. Mary's Hospital.

The number of children in town increasing every day, and no move being made for their instruction, Father Gendreau took upon himself to put up the first schoolhouse of the town at the corner of First Avenue and Ninth street, and secured the assistance of the Sisters to open the school on the first Monday of November, 1899, to all children without distinction, and the school was kept open until June, 1900, to the great satisfaction of children, parents and Government, which paid liberally all the expenses of the school. Classes were opened again this fall on the first Monday of September, 1900, to all children without distinction, and the school was kept open until June, 1900, to the great satisfaction of children, parents and Government, which paid liberally all the expenses of the school. Classes were opened again this fall on the first Monday of September, 1900, to all children without distinction, and the school was kept open until June, 1900, to the great satisfaction of children, parents and Government, which paid liberally all the expenses of the school.

Whist Father Gendreau was following the construction of the church at Dawson, Father Desmarais, fourteen years missionary at Lesser Slave Lake, Father Lefebvre and Brother Lukas were building a nice little chapel at Selkirk, which, at that time was intended to be the capital of the Yukon and the residence of a regiment of soldiers. Father Gendreau has since built a small chapel under the patronage of St. John the Baptist, because it was on the feast day of that saint that he and his companions had landed at Selkirk on their way to Dawson. This mission is attended by Father Lefebvre.

At the request of the Catholic miners of the Bonanza-Eldorado creeks, Father Desmarais built a small chapel at the Forks in the fall of 1898 and kept visiting that mission until the number of Catholics, increasing, he built another larger chapel on a lot granted by the Government. This new chapel was dedicated to St. Joseph. Father Desmarais established his residence at the Forks near the chapel in the spring of 1899, and he visits the Catholics of Sulphur on the third Sunday of each month.

Rev. Father Corbeil, a secular priest, after having been intrusted with an important mission by the Government of Ottawa and after having been parish priest in Manitoba, volunteered to assist the Oblate Fathers in their missions in the Yukon. To him was given the lot of establishing the mission on Dominion. In the fall of 1898 he commenced visiting the miners of the Dominion, going to the mission once a month, travelling on foot the whole distance of the way and back, about 80 miles, each time. In the fall of 1899 he commenced to build a chapel on a lot near the lower discovery on Dominion, it being the central point of the French-speaking Catholic miners. At his request, Father Gendreau went on January 21, 1900, Feast of the Holy Family, to bless that chapel and place it under the protection of the Holy Family. From that time Father Corbeil has been residing in his mission on Dominion, and visiting the Catholics of Gold Run creek and Hunker, where he will give service once a month in the new chapel that he is just building.

The greatest number of miners on Last Chance creek are French-Canadians from Quebec, and they would not feel at home without a chapel and religious services on Sundays. Rev. Father Lefebvre had no trouble in raising the money required to build a chapel in which the first Mass was celebrated on March 11, 1900. The building is always crowded when service is given at Last Chance, the first Sunday of each month.

Last June Father Gendreau was called away on business concerning the Yukon mission. Passing through White Horse, terminus of the railway and beginning of the steamboat navigation to Dawson and Behrmer

FOR CHILDREN

Nothing, that comes in a bottle, is more important for children than Scott's emulsion of cod-liver oil. And "important" means that it keeps them in even health, on the highest plane of physical life.

"Do they live on it then?"

No; they don't touch it, except when they need it.

"When do they need it?"

Whenever they show, in whatever way, the least disturbance of even balance of health. It is not for acute diseases, with some exceptions; it is for a slight falling off from first-rate condition.

It is to be used as a food, whenever their usual food does not quite answer the purpose of food.

Well, you'd give a little to try, if you like. SCOTT & BOWNE, Toronto, Canada.

Sea, he saw the future importance of that Place. Listening to the request of the Catholics already settled in the locality, the Rev. Father Gendreau secured a piece of land in the centre of the town and sent word to Father Lefebvre and Brother Dumas to come at once to White Horse and build a chapel. On his return home after a long trip through Europe, Father Gendreau found the chapel built and opened for divine service and the priest's house nearly complete. The chapel was dedicated to the Sacred Heart, and Father Lefebvre was appointed pastor of that congregation, with instructions to attend to the chapel of Selkirk and visit the Catholics of Bennett and Atlin.

Colored electric lights are in use in the Catholic Church in Dawson city.

THE ANTI-CATHOLIC MOVEMENT.

From the Liverpool Catholic Times.

We may discount considerably the accounts in the press of the anti-Catholic movement on the continent. The editors of the daily newspapers cannot, as a rule, be credited with the best intentions towards the Catholic Church. Yet even if they were thus disposed, it is not probable that the reports of anti-Catholic agitations would be quite free from exaggeration. The public love sensations, and so long as this is so some reports will yield to the temptation of imparting a sensational character to their description of current events. Thus what is really a little meeting often becomes a "great demonstration," and speeches which, if taken as a whole, are mild and harmless, appear impetuous and mischievous when presented to the public in printed epitomes. It may be taken for granted that no check is put upon this propensity to magnify little incidents if their bearing is unfavorable to the Catholic Church. Yet, in our opinion, the anti-Catholic movement affects so many countries? Is it a spontaneous uprising on the part of the people, or has it been got up by the Masonic Lodges? We do not know how far the Masonic body on the continent would go in preparing concerted action of this kind, but it is not without doubt that it is hostile to the Church. The Catholic Church has condemned it in very strong language, is opposing it continually in every way possible, is, in a word, its great enemy. Naturally it is antagonistic to the church, and whenever an opportunity arises it will avail of it to check Catholic progress or to damage Catholic prospects. We may then not unfairly assume that it has, to the utmost possible extent, been promoting the anti-Catholic movement on the continent. But it is that the Catholic countries which tend to gravitate towards the English-speaking nations, to wit, the United States, that the anti-Catholic movement has found the most fertile soil. It is in such numbers joined in the warfare upon the Church?

Taking the different countries in which the movement has been particularly manifest, we find that there are in each case local circumstances which tend to aggravate religious passions. Racial and party feelings so strong in many portions of the Austrian Empire that one is scarcely surprised at any extravagance in which public men there indulge. When Mark Twain was staying in Vienna he wrote an article for one of the English magazines in which he pictured the wild uproar so frequently created by the Imperial legislators. Until a stranger became accustomed to their extraordinary Parliamentary pranks he dreaded their meetings almost, as much as he would fear an earthquake, but as he grew more familiar with them, he recognized that they were perfectly harmless. We must view in the light of this information the news which comes from Vienna of the recriminations which have arisen out of the conduct of the Archduke Franz Ferdinand in regarding his patronage to the Catholic Schools Association. The trouble caused by the outrageous onslaughts made upon him is his opposition to what is known as Pan-Germanism and his sympathy with the Czechs. In the quarrel between the Pan-Germans and the Czechs religion is dead as cover for political and racial struggles. In Portugal the Church has not succeeded in preventing the spread of Freemasonry. The country is honey-combed with lodges, and it is easy to understand how they have stirred up prejudices to such an extent that the weak-kneed King has been prevailed upon to sanction the decree for the dissolution of a number of religious houses. It is more difficult to perceive what is the motive of the agitation in Spain, but it is probable that the Masonic influence has had a good deal to do with it. In France, though the vast majority of the people are Catholic, most of the official posts are in the hands of men who are averse to religious work, and the legislation against the religious Orders may in a large measure be traced to their efforts. This explanation enables us to see with what facility enemies of the Church can inspire and sustain an anti-Catholic movement in the Catholic countries mentioned. Moreover, it must be remembered that upon fundamental questions of dogma and morality Catholic bishops and priests are bound to speak out in decisive tones. Our readers are well aware how Protestant prelates often act in dealing with such matters. They simply preserve a masterly inactivity, saving and doing nothing. Of course they may in this way earn contempt, but they avoid making enemies. The man who divorces his wife and goes through the form of marriage with another

woman does not assail them or entertain resentment towards them. Catholic bishops assert and vindicate Catholic doctrine, and, as has happened ever since the first days of Christianity, draw upon themselves the hostility of those who are inclined to laxity of principle and observance.

Everybody who knows how serious are the difficulties attached to responsible duties and how tickle is public opinion must sympathize with the Catholic authorities in the difficulties that beset them for Protestants, controversialists, it is unnecessary to say, attribute all their troubles to their tyranny, but such a charge is altogether out of date at a time when the Catholic authorities possess no power beyond that which they exercise morally. We do think, however, that in the support given to Catholic journalism Catholic bishops, Catholic priests, and the Catholic laity have by no means done all they might have done for Catholic interests. They have been too ready to find fault with their friends for imperfections, whilst their enemies have had unrestricted scope for development. The result that might be expected has come to pass. In nearly every country the non-Catholic press is more vigorous than the Catholic press; it dominates public life, and law-makers, Parliamentarians obey its behests, whilst paying little heed to Catholic demands. His Holiness Leo XIII. has throughout his pontificate impressed upon Catholics time after time, the importance of extending the influence of the Catholic press, and his friends are to be congratulated for the sake of the bishops and clergy, that the advice had been taken more earnestly to heart.

Various Notes.

SPANISH ELECTIONS. — The Queen-Regent of Spain has signed a decree dissolving the Cortes and fixing May 19 for the elections to the Chamber of Deputies, and June 2 for the election of Senators. The new Parliament will meet on June 11.

A GENEROUS PROTESTANT. — By the will of the late B. Frank Newcomer, the Little Sisters of the Poor, of Baltimore, will receive \$3,000. Mr. Newcomer was not a Catholic, but was a man of broad views, and during his life a liberal giver to a number of deserving charities. He died a few weeks ago, and his estate is valued at \$5,000,000.

NOBLE WORK. — An American organization known as the Young Catholic Friends' Society, is doing a noble work. From its annual report we learn that during the past year the society had distributed 227 suits of boys' clothes, 227 caps, 605 pairs of shoes and 1,210 pairs of hose, at a cost of \$1,679.58, and that the receipts had been \$1,691.35.

PROSPEROUS A.O.H. — John J. Sullivan, State President of the Ancient Order of Hibernians of New Hampshire, in his annual report of the numerical and financial standing of the order, states: "In New Hampshire we have eight chapters, 20 divisions and two military companies, the strength of which is as follows: Belknap County membership, 22; Cheshire County, 239; Coos County, 56; Hillsborough County, 705; Merrimack County, 119; Rockingham County, 115; Strafford County, 297; Sullivan County, 19, total membership, 1,572. The total receipts during the year were \$53,717.08; total expenditures, \$12,279.26; balance in the treasury Jan. 1, 1901, \$41,437.82."

IRISH ENTERPRISE. — The Irishmen of St. Louis have already inaugurated a scheme which in its fulfillment will supply to the Louisiana Purchase Exposition a most attractive and interesting feature. It is to provide an exhibit at the exposition representing Ireland in its beauty and productiveness and the plans now made include ten acres of ground in the centre of which shall be an exact reproduction of the famous Hall of Tara. It is expected that a million dollars will be devoted to the exhibit and the building will be a permanent structure to be presented to the city at the close of the exposition. It will be of such a nature as to make a model museum, and that will be kept in mind in its erection.

JUST THE DIFFERENCE. — The English correspondent of the New York "Herald" says: —

The Irish nationalists, though they have all taken the oath of allegiance, do not profess to be as loyal as Englishmen.

They will be loyal, as Mr. John Redmond put it, when they get their liberties; not before.

Unionists must make up their minds for the continuance of this attitude as long as their policy prevails.

The hold that the price is worth paying. That, in a heavy price they would not, I suppose, themselves deny. Had Home Rule been denied to the British colonies in the past there would be no British Empire in existence now. They are far away; Ireland is close at hand, but that scarcely exhausts the question.

OF INTEREST TO FARMERS.

SUCCESS WITH CLOVER. — A correspondent to an agricultural newspaper thus practically gives his experience on this subject: —

I have been growing clover for the last fifteen years. I started with sowing fifty pounds the first year, sowed at the rate of five pounds to the acre, with indifferent success as regards a catch. Still I persevered, and increased the amount sown during the next few years to 150 pounds

of clover seed. During the spring of 1886 I sowed a field of twelve acres, leaving one ridge without sowing with clover seed. The crop sown was fully 25 per cent. better the next year when the clover was than the ridge that had no clover sown with it. Since then I have sown 250 pounds of clover seed every year. I sow at the rate of six pounds per acre, excepting when I am seeding for hay, then I sow five pounds of clover and five pounds of timothy seed. I always buy the best re-cleaned clover and timothy seed, and have less difficulty in securing a catch than I formerly had, and as I always plow clover down in the fall after the cattle have pastured on it as long as possible, I can see year by year improvement in the crops we grow. The clover roots and stems plowed down keep a good supply of vegetable matter in the soil, which makes the clover catch more sure. Our land is chiefly clay loam and sandy loam, some with rotten stone mixed through it. Since we started to grow clover, we have had no trouble growing a good crop of spring wheat. We feed all the hay and grain that we grow, with the exception of some wheat. We have this year fifty-three head of cattle, twenty-seven sheep, and five work horses. My advice to the farmers is to sow clover with all their grain as it helps to keep the land clean, and enriches it. As long as we can get a good catch of clover, there is no fear but the cattle will have lots of feed in the fall.

CARE OF GEESSE. — With proper management, there is no branch of poultry-keeping that pays better than the propagation of geese. While a person may be successful in the management of other fowls, when they undertake goose culture they are wholly at sea, and failure is the result. There should be almost as much difference in food, care and treatment given geese, hens and turkeys as between hogs, cattle and sheep. Unlike the hen or turkey, geese are not so much grain-eaters, but are grazers more like sheep, and an oversupply of grain will not answer. Having more the nature of sheep as grazers, it follows that in order to grow them profitably they must have free range and an abundance of grass. With this provided, they can be grown at small cost, and will return a larger cash dividend than any other class of poultry. They must never be confined to buildings, as a constant supply of pure cold fresh air is an absolute requirement. They can be yarded if kept constantly supplied with fresh green stuff, but even then they do not do so well as when on free grass range, and the cost of maintenance is largely increased. Should they be yarded, more than one yard must be provided, as the soil very soon becomes foul, and if confined to it disease is liable to follow. It is best to supply them with a swimming pool, as it gives them exercise and the eggs are generally more fertile, but it is by no means an absolute necessity. They should, however, always have a constant supply of clean water for drink. The goose is a long-lived bird, and is slow in acquiring full development. Therefore follows that the best results are obtained by breeding fowls of not less than two years old. They do not mate readily, and for that reason it is well to place the sexes together from six to eight months before breeding time in order that they may become well acquainted. After having mated, a strong attachment grows between the sexes, and instances are known when, after the female has been removed for any cause, the gander has refused to mate with another, and in some cases died, apparently from grief. A rule three or four females should be allowed to one male. We frequently find that when the eggs have failed to hatch, the goslings are dead in the shell. This usually results from mating immature fowls. By selecting birds as breeders two years old or more, with plenty of grass range, there is no reason why any one can not succeed in raising geese.

ST. PATRICK'S SOCIETY. — Established March 6th, 1856, incorporated 1863, revised 1884. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Moran; Lat. Vic. T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. E. Tansey.

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

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p.m., and third Thursday, at 8 p.m., of every month. President, Miss S. Mack; Vice-President, Miss B. Harvey; Financial Secretary, Miss Emma Doyle, 68 Anderson street, Telephone, 1006 Main; Treasurer, Mrs. Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members or at the hall before meetings.

A.O.H.—DIVISION NO. 2. — Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 285 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239. Recording Secretary, Thomas Donohue, 312 Hibernia street.—to whom all communications should be addressed: Peter Doyle, Financial Secretary; E. J. Collier, Treasurer; Delegates to St. Patrick's League — J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A. O. H. DIVISION NO. 3. — Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Aid. J. Gallery, president; J. J. Carthy, vice-president; J. J. Brennan, recording secretary, 1635 Ontario street; John Hughes, financial secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; Marshall, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIETY. — Organized 1885. — Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

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

C.M.B.A. OF CANADA, BRANCH 26. — (Organized, 13th November, 1883. — Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Monday of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B.C.L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY, established 1863. — Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street. Meets on the second Monday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

NEW INVENTIONS.

List of patents recently granted by the Canadian and American Governments: —

CANADA. 71,148—P. J. M. Wastlyne, Sarnia, Ont., jacks for railway tracks.

71,208—Samuel McEwen, Canterbury Station, N.B., device for hitching and unhitching horses.

71,224—Albert Brouillette, Montreal, P.Q., filter.

71,251—Paul H. Gendron, Sherbrooke, P.Q., washing machine.

71,268—Ernest R. Kroker, Tepitz, Bohemia, air ship or vessel.

UNITED STATES. 671,701—William Jennings, Montreal, P.Q., fastener.

678,356—David A. Brittain, Westfield, N.D., skidding tongs.

678,468—George Henry Cove, Amherst, N.S., propeller.

OUR BOYS

Let me tell you about our boys I knew once a father died, and was left to bring up the boys. So these young fellows were taking a trip. By working a little, they were able to get out of debt, their sons a thorough education. But if they had beavers to help her have done it.

Her oldest boy—his mother as she loved best. He too of household work a will, washed the plates on a table—did anything that he could do, and he followed his example. These boys never tards' money on to cards. They kept at any amount of pleasure, jolly, jolly fun, and everybody but respected and the girls in town put I don't know any boy that was not a girl, nor anything better.

They all married women and to-day is president of a college every year almost and for every another lives in one of the houses in Evanston, "beloved physician," is a well-to-do whole Pueblo, Col., and a City Council.

I tell you, boys who their mother and to the house always grown. Now I am not boys, nor anybody that any number of generous as you can too, that some haven't to think about these

When I meet you ever on the street, in the boat, at your home, see a great many things, admire, say a writerly "Bouquet." You are merry; you are full; you are quick at your are patriotic; you are are ready to study great and curious things of our world.

But very often I find thing lacking in you, quite gentlemanly, and so many little actions make a true gentleman do not see in you.

Sometimes when you come into the room sitting on the most chair, you do not jump "Take this seat, mother here, Annie," but you enjoy it yourself. So push past your mother the doorway, from other, instead of stepping lightly for them to pass, you say "the governor of your father; and get in at night you forget evening, sir." Sometimes when you are speaking to you are rushing out to meet a lady friend of coming in at the door lift your cap from you wait a moment till she

Such "little" things, Yes, to be sure; but it little acts—these gentleman gentlemen, this gentleman is a beautiful man, and that means strong and brave and then gentle, and that these little kind, though which I have been speaking

"LITTLE THINGS." — I lent little volume "A Girl's" Rev. Father V. Many a girl is only irregularities; she comes meals, arrives at church is nearly over, takes the post when the post is still asleep when have been at work, is it is time for her to be this way all her occupation to confusion, and every to do with her is put who never keep time side, and all they do is ranks of the d'scentent put off till evening what ought to do in the morning. If you want a walk, if you want a walk, but necessary for you to go a more convenient time

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WOMEN'S SOCIETY—Established 1864, incorporated 1864. Meets in the hall, 92 St. Alexander street, first Monday of the month. Meets last Wednesday of the month. Officers: President, P. P. Curran; Vice, F. J. Casey; Secretary, F. J. Curran; Recording Secretary, T. J. J. Curran.

Our Boys and Girls.

STORY OF SPLENDID BOYS.—Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt, and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her she never could have done it.

Her oldest boy—only 14—treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on table—did anything and everything that he could coax her to let him do, and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better.

They all married noble and true women, and to-day one of those boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my "beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Col., and a member of the City Council.

Tell you, boys who are good to their mother and to their sisters in the house always grow up to be nice men. Now I am not blaming you boys, nor anybody else. I know that any number of you are good and generous as you can be, and I know, too, that some haven't been taught to think about these things.

MAKING OF A GENTLEMAN.—When I meet you everywhere, boys—on the street, in the cars, on the boat, at your home, or at school—I see a great many things in you to admire, says a writer in the "Weekly Boquet." You are earnest; you are merry; you are full of happy life; you are quick at your lessons; you are patriotic; you are brave; and you are ready to study out all the great and curious things in this wonderful world of ours.

But very often I find one great thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you. Sometimes, you push past your mother or sister in the doorway, from one room to another, instead of stepping aside politely for them to pass first. Perhaps you say "the governor" in speaking of your father, and when he comes in at night you forget to say "Good evening, sir." Sometimes when mother has been shopping, and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such "little" things, do you say? Yes, to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word gentleman is a beautiful word. First, man, and that means everything strong and brave and noble; and then gentle, and that means full of these little kind, thoughtful acts of which I have been speaking. A gentleman!

LITTLE THINGS.—In his excellent little volume "A Guide for Girls," Rev. Father Wetzel says:—Many a girl is only regular in her irregularities; she comes too late to meals, arrives at church when Mass is nearly over, takes the letters to the post when the post office is closed, is still asleep when she ought to have been at work, is at work when it is time for her to be in bed. In this way all her occupations get into confusion, and every one who has to do with her is put out. People who never keep time seldom succeed in life. The world leaves them on one side, and all they do is to swell the ranks of the discontented. Do not put off till evening what you can and ought to do in the morning; do not turn the day's work into night work; if you want a walk, but it is not necessary for you to go out, wait for a more convenient time. Do not de-

lay to the last what ought to be done first. Have a proper time fixed for eating and drinking, sleeping and rising, going out and coming home—by this means a great deal of time is saved, your heavenly riches increase every day, and sometimes, if God pleases, your earthly wealth likewise. There is a time for everything.

Household Notes.

THE SUMMER RULE.—Every way in which houses and apartments can be made more comfortable during the heated term should be studied and achieved, if possible. One woman, who has room enough for the purpose, replaces the heavy upholstered furniture of the living-room of the city home in May every year with light wicker and rattan furniture, storing the sets unused through alternate seasons in an empty room at the top of the house. It would pay, indeed, in default of storing-space in the house, to banish some of the most heavily upholstered pieces to a storage-house every spring for the sake of increasing air space and cool effects through the pitiless weeks of July and August. The use of gas and electricity for cooking purposes has added greatly to the summer coolness of city homes, and it is noticeable this spring that more than ever is the coal range to be out of commission for the warm months. Now that it is possible, by means of an inexpensive, independent attachment to the water boiler, to have hot bath water all over the house at any time, housekeepers are more willing to dispense with the kitchen fire. Each season sees the gas ranges and stoves improved and simplified until even the average kitchen maid is becoming skilful in their use. Many cooks, indeed, will not take a place where coal ranges are used during any part of the year.

ABOUT STEWS.—The ordinary lamb or mutton stew will be found to be much improved if thickened with rice. The rice absorbs any excess of fat in the meat, preserving the richness while eliminating the greasy taste. A stew, if properly prepared, is really a delicious method of serving meat. The stigma that rests on the dish was gained because the average stew is compounded of cooked meat, which the second heating serves only to toughen. Raw meat contributes of its flavor and gelatinous substance to the sauce of the stew, much increasing the appetizing quality of the dish. A lamb stew prepared with rice and a little strained tomato with the other usual vegetable flavorings, and served on a platter spread first with small squares of toast, is a long remove from the flavorless mixture of tough meat, with a watery and lumpy sauce, that is often served under the name.

PRUNES.—An agreeable combination of the moment is that of prunes with rhubarb. In any household where prunes are much used they are usually stewed in large quantities and kept on hand in juice. Take out enough for a dish, draining the juice and pour over rhubarb that has been stewed and to which very little sugar has been added. The mixed flavor is very good, the acid of the rhubarb tempering pleasantly the sweetness of the prunes.

A California fruit association, says an American exchange, has been developing the food possibilities of the prune with surprising results. Housekeepers who think of prunes as only food for the stomach or stuffed will be edified to learn that a "prune contest" conducted by the association produced over a hundred receipts for different methods of cooking this healthful and nutritious member of the plum family. A receipt that took the first prize was for plain stewed prunes, and may be accepted, therefore, as the most perfect method of which to prepare the fruit in that way:

Wash one pound of prunes in several waters, neatly cover with water, and let stand over night. Then simmer on back of stove till tender. Just before removing from stove add a large tablespoonful of sugar.

Another receipt provides for stewing prunes in large quantities and without soaking:

Wash half a gallon of prunes three times in clean cold water, then cover with clear water, and when they come to a boil put in a teaspoonful of sugar and a lemon sliced thin. Let them boil about twenty minutes. Serve warm or cold as preferred.

Numerous other receipts for stewing the fruit, with or without sugar, or with salt, oranges, claret, and other flavorings, are given. A new dish to many will be:

Prune salad: Mix two pounds of cooked prunes, chopped fine with three heads of lettuce carefully pickled over, one small onion chopped fine, one small red pepper, two tablespoonsful vinegar, a dash of mustard, two tablespoonsful olive oil, and a dash of cayenne pepper. Garnish with parsley and serve.

Receipts for spiced and pickled prunes are in the list, one reading as follows for:

Sweet prune pickles: Four pounds of prunes, two pounds of sugar, one pint of vinegar, one ounce each of cloves and cinnamon, one-fourth ounce of ginger. Boil the vinegar, sugar, and spices together for ten minutes. Add the prunes, which have been previously soaked for twenty-four hours and steamed for fifteen minutes. Boil all together until the syrup is clear and the prunes are tender.

Prune bread and many varieties of prune pudding, with custards, pies, shortcake, dumplings, and jellies, charlottes, and souffles, may be made with the fruit as a base. An unusual receipt is for:

Fried prunes: Chop the quantity of prunes needed for breakfast. Use crackers rolled fine to make the dough, the same as for doughnuts, with a pinch of salt and one tea-

spoonful of yeast powder. Drop in hot lard and fry to a nice brown. Another novelty is:

Prune sausage: Chop well together one-half part of French prunes, one-quarter part of fresh pork, and the remaining part of good lean beef. When raw meats are chosen dried prunes should be used, after stoning them with a pocketknife, but when cooked meats are to be utilized the prunes should be stewed first and then stoned. Season to taste.

Prunes may be baked, and make also one of the best of fruit soups. A chief prize receipt told how to make:

Prune ice: Put in stew-pan one and a half pounds of prunes, adding a little water; cover pan and set on back of range, simmering slowly until tender; rub through colander sweetener to taste, then freeze as for ice-cream. When frozen serve on a plate with a water ice around it made as follows: To one pint clarified sugar add one-half pint water, rasp two lemons on sugar with juice of five lemons and one orange. Mix together and strain through hair sieve; when cold freeze as ice-cream.

MR. FLAHERTY'S "WILL."

When the four wise doctors met to "consult" over his case, Patrick Flaherty was in anything but a pleasant frame of mind. To begin with Mr. Flaherty's head was as hot as an overheated oven while his feet were as cold as a frozen river. To make a bad matter worse the four doctors had put in the best part of forty minutes in feeling his pulse, taking his temperature, gazing at his tongue and asking him pointed questions. When it was all over the medical men retired to an obscure corner of the room and exchanged views.

Meanwhile, Mr. Flaherty lay flat on his back and indulged in silent meditation. Despite the fact that he was the sole and undisputed owner of half a dozen or more propounding claims out in the hills and had close on to \$60,000 on deposit in the best bank in the city, Mr. Flaherty was far from being satisfied with his lot. First of all the sharp pain in his right side cut like a keen edge knife and then there was still another pain—the pain in his heart, when he thought of his quarrel with Nora Casey. The day before the day Mr. Flaherty went home sick he had had words with Nora and that was more than a week ago. Ever since that day Mr. Flaherty had divided his time in groaning and moaning, and thinking of Nora—for Nora Casey was Mr. Flaherty's sweetheart.

"Things ain't coming your way, Pat Flaherty," he said to himself, "no matter if you have got a lump of money in the bank. Here you are flat on your back with pneumonia and four doctors standing over there with their heads close to your face, and you ain't got no chance to get well. And then you have had a row with the best and sweetest little woman in the world. There ain't nothing left for you to do but to send for the lawyers and make your will while your head is clear and before this pain in your side cuts you in half—I'll send for the lawyer."

So it came to pass that when the consultation was over and the four doctors drew close to the bed, Patrick Flaherty greeted them with a smile.

"How about it?" he murmured. "What's the verdict? Do I live, or do I have to go? Tell me the truth." "Well, my dear sir," replied the cleverest of the four clever physicians, "to be absolutely frank, the chances are all against you. Both lungs are badly congested, there are other complications, and then the action of the heart is—"

"Never mind telling me things I don't know anything about even if I am paying you fancy wages for doing it," interrupted Mr. Flaherty. "Just tell me this: How many hours have I got to live?" "Really, my dear sir," answered the physician, "I don't want to give you any false hopes, but we all of us think that there is still a chance of your pulling through—but it is only a desperate chance at that. Honestly, I don't think you will live twelve hours longer. If you do you may get well."

Mr. Flaherty did not weaken, but the veins in his thick neck stood out like whip cords and he clenched his hands under the bed clothes. The four doctors stood around and gazed at the sick man with the cold cheerless gaze of the professional healer. After a time—it may have been two minutes, Mr. Flaherty spoke:

"Send for the lawyer," he said, "and send for him right away, and then get the word to Miss Nora Casey that I've only got a dozen hours left, and that I'd like to see her for a minute or so before I go. Get the lawyer here right away because I want to make my will. Now give me something to do the infernal pain in my side and something else that will keep my head clear."

When the lawyer entered the sick room Mr. Flaherty was as weak as a kitten, but as bright and chipper as a professional politician on the morning of election day. No time was wasted.

"Let's get down to business and let us do it quick for I haven't got much time left. Old man I want to make my will. I want to leave my money to the right people, and I want you to make it so plain and straight that nobody can break the will. Now listen."

Mr. Flaherty's last will and testament proved to be a brief and terse-ly worded document. By its terms

\$10,000 went to an orphanage and all that was left went to Miss Nora Casey.

"Before you sign this document," said the solemn-faced lawyer, "consider it my duty to call your attention to the fact that by its terms everything, excepting the \$10,000 you give to the orphanage goes to this Miss Nora Casey. If these rich mining claims of yours develop, this means that the lady providing you sign this paper, will some day be worth millions. It is really none of my business, but as we are old friends and I am a curious mortal, would you mind telling me who is Nora Casey?"

Just at this stage of the proceedings the blood-red portiers shrouding the doorway fluttered strangely wind—not even the suggestion of a breeze in the house at the time. But both Mr. Flaherty and his lawyer were too busy with the business in hand to observe or to even think of a pair of fluttering portiers.

"I'll tell you old man," said Mr. Flaherty, "the name of Nora Casey is that will is all the world to me. She's the girl I love—and, worse, luck, she and me ain't on speaking terms. We had a row the day before yesterday when I fussed about it. I don't mean to tell you. But I will tell you that I was all in the wrong. And say, when that bunch of doctors got together to-night and after fussed over me for an hour told me that I only had about one chance in a hundred to pull through, I thought it wasn't safe to take any chances, and so I sent for you to make my will. I'm giving my coin to her, old man, because—because she's poor—"

When a man is wrestling with pneumonia and practically "given up for dead" by four doctors, he finds it more than difficult task to even sign his name. But Mr. Flaherty was game. In spite of the pain in his side and that other and far more serious pain in his heart he clutched the pen and braced himself for the effort.

And then a strange thing happened. Just as that ink-stained pen drew close to the paper the blood red portiers in the doorway parted and Nora Casey entered.

"Pat, dear," she cried, "don't you dare to sign that awful thing. If you do I'll never speak another word to you. Send the lawyer away. The doctors tell me that you have got one chance for life and you must take it because—because, well, because I could never marry any man who wasn't living and I want to marry you."

Mr. Flaherty dropped back on his pillows and the pen dropped from his hand. The lawyer drew back his chair. The unsigned will fell on the floor. Nora Casey came close. Her dark blue eyes were shining—shining as only the stars shine on a perfect night, and her red lips were parted and showed her teeth—teeth, white as marble and even as a rule. She gripped the pen in black and save for the pink glow in her cheeks and the bunch of purple violets at her belt there was naught of color about her.

Nora drew still closer—so close that the glorious flame in her cheeks lit the sick man's eyes and he breathed the sweet perfume of the violets.

And then the girl's lips met his—and for one sweet instant Mr. Flaherty forgot the pain in his side and rejoiced.

"Now, Pat, dear," murmured Nora, "I don't want your money. I don't care for your claims in the hills, I only want you. I'm going to tear up that horrible paper and then will you promise to get well if I give you another kiss. Will you?"

Mr. Flaherty did the only thing a sane man of 36 could do. He gave her his promise and received his reward then and there.

Now the best part of it all is that Flaherty did get well in spite of the four doctors and the lack of heart action. After he was on his feet the medical journals printed column articles about the case and all the wise writers of the same insisted that he should have died.

But when Mr. Flaherty took Nora to the church last Thursday he simply said:

"You look stunning in that white wedding dress, but you have got another dress I want you to always keep. I mean the one you wore the night you tore up that horrible will and testament I paid the lawyer \$50 to draw up."

"Why, Pat," replied Nora, "that is only a black skirt dress and its awfully cheap."

"Where is the clock?" answered the watchmaker.

"Out at de house on de creek." "But I must have the clock." "Didn't I tell you dar's nuffin, the matter wid de clock, 'capin de han's? and I done brought 'em to you. You jes' want de clock so you kin tinker wid it and charge me a big price. Gimme back dem han's." And so saying he went off to find some reasonable watchmaker.

And their reason for not putting themselves into the mercy of the Sacred Heart of Jesus and under the protection of His Immaculate Mother is very similar to the reason of the colored man gave. They are afraid the price will be too great. They say, "we only wish to avoid this or that bad habit."

The great clockmaker says: "I cannot regulate the hands unless I have the clock."—The Gideon.

A FARMER'S TRIALS.

A SUFFERER FOR YEARS, THE RESULT OF A FALL.

In His Weakened Condition He Gripped Fastened Itself Upon Him and Brought Him Near the Grave.

Mr. William Silver is a well known farmer living near Hemford, N.S. During his life he has passed through much sickness, but now, thanks to Dr. Williams' Pink Pills, he is again enjoying vigorous health. To a reporter who recently interviewed him Mr. Silver said:—"I am now in my 62nd year, and I may date the beginning of my trouble to my sixteenth year when I was thrown from a horse's back and had my spine somewhat injured. This was always a weak spot and it seemed to leave me more susceptible to other troubles, as it grew worse as I advanced in years. As a farmer I always had to work hard, and often to expose myself to inclement weather. My back trouble was finally aggravated by indigestion, and as this affected my appetite, I was very much run down. Finally a few years ago I was attacked with the grippe, which developed into pneumonia. My family doctor succeeded in conquering this trouble, but for six months I was not able to leave the house, and all that he could do for me did not bring back my strength. Finally I consulted another doctor, but with no better result. In fact before I stopped doctoring I had tried four different systems, and all the time instead of getting better I was growing weaker. Some eighteen months had now elapsed since my attack of the grippe and during that time I was not able to do any work. My nerves were shattered, and all my appetite, I was very much run down. Finally a few years ago I was attacked with the grippe, which developed into pneumonia. My family doctor succeeded in conquering this trouble, but for six months I was not able to leave the house, and all that he could do for me did not bring back my strength. Finally I consulted another doctor, but with no better result. 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THE WEEK IN IRELAND.

THE LAND QUESTION.—The Most Rev. Dr. Gaffney, Bishop of Meath, was recently presented with an address from the Urban District Council of Trim on the occasion of his triennial visitation.

His Lordship, in the course of his reply, referred to the land question. He said that with all the advantages the Encumbered Landed Estates Act brought to the country, it created a competitive value for land that had since worked havoc. Land was bought as an investment on the stock market with a keen eye to falling leases and increased rent, or evictions. The alternative of increased rent was not always granted, but a despotic system more imperious than the Russian rule in Siberia cleared the land, levelled the houses, and consolidated the farms. Did anyone think that God, who gave the earth to the sons of men, could sanction on Mount Sinai the confiscatory powers of landlords under English law as equitable? Under these powers the Irish tenants were evicted. What happened? Sometimes farm was added to farm for the great grazier, and sometimes the landlord consolidated them for his own advantage, in order that he might act in the double capacity of landlord and grazier. The graziers claimed that they bought cattle and were the benefactors of the Irish race. If the farms were held by the thousands and not by the hundreds could not the cattle be equally bought? Would not the farmer's sons and his laboring men find employment, raise crops, and not be obliged to send his unfinished cattle to Scotland, giving the benefit to the canny Scotchman? What was the outlook for the grazier? If English commerce failed, if English trade drifted beyond the seas, if England's monopolies were invaded and undersold, if she ceased to be the carrier of the world's trade it would be a bad day for the grazier. It had been his intention to say a word about the expected Purchase Bill. He should say generally that he was a strong advocate of the principle that each man should own his tenement. He had, he admitted, a dread lest compulsory purchase should raise the standard of price and perpetuate the miseries that beset them; and he had a further fear, which was not applicable to the other counties, that compulsory purchase in favor of present occupiers would restore to the homes of Meath, but would give indefeasible title-deeds, however ill-gotten the present occupation may be. If the farmer recognized the laborer's right to labor and live, if the laborer were just and honest to his employer and rendered him due service, if the land ceased to be a prairie, and homesteads and labor and even a limited tillage succeeded, they should have the finest country in the world. And if they could bring back domestic industry and economy, the emigrant ship would lose its employ, and the ancient race would live at home, if not rich, at least happy, and devoted to its old traditions of faith and fatherland.

A NEW RECTOR.—Very Rev. John McNamara, C.S.S.R., has been appointed rector of the Redemptorist community in Limerick in succession to Very Rev. Father O'Laverty, whose term as rector now expires. The new rector, who is a native of that city, is a gentleman of great scholarly attainments, and is remarkable for his eloquence in a community renowned for its eloquence throughout the world. Father O'Laverty's rectorship at Mount Saint Alphonsus was marked by the great success which attended the ministrations of the Fathers, both in the city and on the mission. Many will regret that Father O'Laverty's rectorship should have come to an end, but his many friends and admirers in Limerick will be glad to know that he is likely to remain amongst them for a very long time to come.

UNIVERSITY EDUCATION.—On this topic the Belfast "Irish News" says—

Nothing indicates more convincingly the inability and unwillingness of the British Parliament to legislate for Irishmen according to Irish ideas than the history of the Irish university question. That that history comes to be written men will find in its pages a graphic narrative of the misery which ensues from the ambition of one people to govern another people, not on lines acceptable to the latter, but on lines suitable to the prejudices and prepossessions of the former. The latter developments of the question will form a particularly interesting moment of British incapacity. An Irish Parliament would have no difficulty in providing adequate means for the higher education of the bulk of the people. To the English Parliament the difficulty is apparently insoluble. Very eminent leaders of the two British parties recognize the reasonableness of the Irish Catholic demand for a system of higher teaching which they can conscientiously accept. Mr. Balfour, Mr. Morley, Sir Edward Grey, Mr. Haldane, and others are persuaded that a university established, but which they declare themselves unsuccessful in persuading their colleagues to concede the demand. It is deplorable, they say, that Irish Catholics are not provided with facilities for the higher forms of instruction equally with other members of the community in Ireland. The lack of university education among the majority of Irish-

men, is, they concede, a sad affair. There, however, they seem compelled to cry a halt, because their English friends are disinclined to give tolerant and impartial consideration to the Irish claims. In the net result the Protestant eighth in Ireland has a monopoly of Trinity College, and the Presbyterian eighth has a monopoly of the Queen's colleges, while the Catholic three-fourths have to pay for allegiance to Faith with a denial of any higher education whatsoever. The policy sanctioned by the British Parliament is cruel in its injustice and suicidal from every standpoint.

NOBLE ZEAL.—Speaking at the annual meeting of the Irish Industries Association, held recently in Dublin, the Countess of Aberdeen paid a high tribute to the zeal of Irish girls. She said—

She would like to say one word to the workers as an old friend, to congratulate them upon their present opportunities and to urge upon them to take advantage of those opportunities to the very utmost, and to add what they can to what had already been done. If they took advantage of these opportunities in the way in which a class attending a domestic science lecture in Kerry had done, she thought a great deal would be done. Mr. Rolleston told her that there was a class of some fifty girls and the majority of them walked eight or nine miles a day to this class and one girl walked 17 miles each day, and made 71 attendances out of a possible 81 (applause). If the workers responded in that way she thought they need have no fear.

A GENEROUS GIFT.—The little church at Greencastle, Belfast, built in the year 1831 by the late Most Rev. Dr. Crolly, has recently been very much enhanced by the erection of three magnificent stained glass memorial windows, the gift of the Misses McGarry, Antrim Road, Belfast, and formerly of Greencastle. The windows are of lancet pattern, and are situated over the High Altar. The subjects are illustrative of the most important events connected with the Passion of Our Lord. The first is a realistic representation of the Agony in the Garden of Gethsemani. Here our Blessed Lord is revealed supported by an angel, the disciples, Peter, John, and James, being shown in the distance fast asleep. The second or central window bears a life-sized reproduction of the Crucifixion, the Blessed Virgin Mary, St. John, and St. Mary Magdalene being visible at the foot of the cross. This subject is surmounted by a delicately-executed likeness of a pelican and her young, a symbol of the fostering care of the Church. The third window represents the resurrection from the dead, the horror of the Roman soldiers left to guard the tomb being depicted with striking force and vividness. The mailed clothing of the soldiery is represented with extraordinary skill and effect, and the artist design and faultless execution of the work, and the rich and chaste coloring of the subjects, blend harmoniously with the sacred surroundings. The effect produced by the mingled rays of light and color is at once delightful and beautiful, and imparts a wealth of beauty and interest to the exquisite little church. The windows have been erected by the Misses McGarry in memory of their father, mother, and brothers. The execution of the work was entrusted to the firm of Messrs. Herdman & Co., Birmingham, who performed the contract in a most satisfactory manner.

A NATIONAL TEACHER.—Some time ago Mr. Howard, a national teacher of New Ross, at the Congress of the Irish National Teachers' Association, held in Dublin, proposed the following resolution:

"That we trust that managers and teachers of National schools, now that full liberty has been given for the teaching of the subject, will do their utmost to satisfy the popular demand for the introduction of the Irish language into the new school programme, as we are of opinion that Irish is much more important than many of the subjects which that programme renders compulsory. And we are strongly of opinion that provision should be made in all the training colleges for the instruction of students in Irish, and that in future appointments to the inspectorate a sound knowledge of Irish should be insisted upon." In support of the resolution, he said the Irish National teachers who had supported the Irish language in its darkest day were not going to turn their backs upon it now on the dawn of its prosperity. It was not a question of party or politics, or creed. It was a national question in the truest sense of the word. Some people said that this was a sentimental movement. Was sentiment to count for nothing in a land where sentiment was one of their grandest and proudest characteristics? But it was not a matter of mere sentiment. If Ireland had not lost her national language she would today hold a different place among the nations, and she would not lag behind in material advantages as she did. The Irish National teachers were Irishmen first and teachers afterward, and their duty was to do everything to advance the cause of the golden tongue of the Gael.

SELF RELIANCE.—At the meeting of the General Council of the County Councils held recently in Dublin, the sentiment in favor of greater self-reliance of race was made manifest. Mr. Sweetman's resolution calling on all public boards in Ireland to give the preference, when advertising for supplies, to goods made in Ireland, "provided that the Irish goods be of satisfactory quality and fair price." Mr. Sweetman also gave voice to another sound principle when he said that "our County Councils should not be considered as merely institutions for making roads and bridges, but that they should bring together the best men of the different counties in Ireland for the common good." The resolution was unanimously adopted.

THE DANGER OF FLIRTING.

The prevalence of this kind of amusement has of late been growing steadily among our young folk until it has reached almost appalling dimensions, I see in it a lurking danger, a pitfall for young women—for it is to them especially that I speak—and by thus sounding the note of alarm, I hope by what feeble means that lie in my power, to bring them to a full realization of the danger to which they so unguardedly expose themselves, and of the innumerable evils that flow from this dangerous pastime.

Young men do not run the same risk as young girls in this perilous game. It is true that their reputation is at stake, and a man's reputation should be most jealously guarded, but what is a young man's reputation compared with that of a young woman's, that most delicate of fabrics, which the least bluish sullies and renders vile and despicable.

The word flirtation has many and different significations. It may mean to act with giddiness, or in such a way as to attract notice, and a score of others with which it is not my present purpose to deal. The meaning which I intend to convey is this. A young lady endeavors to attract the notice of a young man by making signs with her glove, handkerchief or any other article, and the young man, who is a total stranger, upon the strength of these signs, walks up and addresses the common places; then a jaunt or excursion of some sort or other is proposed and the young woman finds herself in the company of a young man about whom she knows absolutely nothing, both as regards his present character and his past conduct.

Do you not see there a real, live danger. The young lady, innocent and trusting, puts implicit faith in a person, who to all appearances, is a gentleman, but who, at the bottom, may be a villain of the deepest dye. There are innumerable cases every day of young girls being led astray by young men who have not been properly presented.

There lies one solution to the difficulty. Young ladies should endeavor to see that their friends are presented to them by a responsible person, someone who has their welfare at heart and who will take good care that no harm comes to them. Some may urge against this that a girl with sufficient self respect would not consent to be presented in the manner above represented. Would that such were the case. There is something so romantic in chance acquaintances that it appeals to the high spirit of girls. They act through impulse and fail to see any evil results accruing from, what appears to them, an innocent sort of amusement.

To conclude, young women, do not flirt, that is, in the sense I have pointed out. At all times it is bad form, but in the sense taken above it is really a danger. Flirtation is a pitfall to all that is noble and good in girls. What I have said about flirtation with regard to young women may be said also in connection with young men. There is nothing gentlemanly in the act. On the other hand, it borders on roynidism. Some may think that I take an extreme view of the case, but the danger that beset the paths of the young nowadays warrant attacks from abler pens than mine.

THOS. NORTON.

FINE Linens AT THE DOMINION LINEN WAREHOUSE

Fine Linens have an irresistible attraction for Ladies. As a rule, nothing tempts the house-keeper so much. There are beautiful goods bought for occasional use, as well as articles for daily use. The goods we wish to direct attention to in this advertisement are not necessities, but it is nice to have them.

FINE EMBROIDERED SHEETS, Pillow Cases to Match. PUT UP IN BOXES— One Top Sheet One Pair Cases Hemstitched and Embroidered.

To thoroughly realize what we mean, come in and see them; we have them very simple to the most elaborate designs.

OGILVY'S St. Catherine and Mountain Sts.



Everybody Listen!

We want to talk to you about "shoesing" you. What's the use of buying the ordinary kinds of \$3 shoes when you can get my kind—"The Mansfield" shoes—for the same price? "The Mansfield," the \$3 shoe with \$5 "look"—fashionably, durably fashioned from Patent Leather, Enamel Calf, Vici Kid and Russet and Black Calf, Goodyear welted.

MANSFIELD, The Shoelist. 124 St. Lawrence Street, Montreal.

A BURNING LAKE STEAMER.

The passenger steamer *Bo Voyage* caught fire in Lake Superior on Friday last, and was beached near the Portage ship canal. A telephone message from Red Ridge, the village nearest the spot where the steamer was put on shore, says that five passengers, all women, were drowned in getting from the boat to the shore. The rest of the passengers, all of them men, and the crew escaped in safety to the beach. The burning steamer was first sighted about 9 o'clock. She was then several miles out from the shore, and was headed for the beach. The steamer was burning fiercely, but was apparently in control of the crew, who did not have time to make the ship canal, but headed for the shore near Red Ridge, south of the canal.

The steamer struck the bottom nearly a mile from land, owing to the shoal water. Observers from a distance failed to see the lifeboats lowered, but they must have been used to aid the passengers and crew who escaped. The tug *Mary L.* left the canal, followed by the tugs *Medrum* and *Fred A. Lee*, the latter carrying the life-saving crew, as soon as the burning boat was sighted. They have not returned as yet. The steamer is now seen to be wrapped in fire from bow to stern and must be burned to the water's edge. She will probably be a total loss. She caught fire on the last trip down from Duluth, but was saved by the crew.

The *Bo Voyage* is owned by Singer's White Line Transportation Company, of Duluth, and trades between Duluth and the ports of the copper country. She was formerly on the run between Chicago and Saugatuck, and was brought to Lake Superior two years ago. The *Bo Voyage* measures 500 gross tons, and is 153 feet long by 30 feet beam.

NEW YORK'S CHINESE CEMETERY.

It would be difficult to find hereabouts a more neglected burying ground than the Chinese plot in the cemetery of the Evergreens. It is situated in the northeast corner, over against Ridgewood, and was set apart for the purpose about fifteen years ago. The plot contains perhaps half an acre. No attempt has ever been made to improve or beautify it. It has neither trees, nor shrub, nor flowers, and grass grows only in patches. The graves are constantly littered with refuse from frequent feasts and ceremonies; the headstones are streaked with grease. The stones which mark the graves are mostly uniform in size and appearance. On each are inscribed, in Chinese characters, the name, date of death and place of nativity of the person buried. The Chinese are particular about the inscriptions, and to insure accuracy give the marble cutters facsimiles on paper, which are pasted on the face of the stones, and the inscription is cut out through the paper by following the lines. Each headstone with an inscription costs from \$5 to \$12. The cemetery authorities get \$4 for opening or reopening a grave. This is a source of constant revenue, from year to year. No matter how many interments, there will always be room for more. Seven or eight hundred persons have already been buried in the plot, yet the number of graves does not exceed ten score. This is explained by the fact that these resting-places are only temporary. When means and opportunity permit, the bodies are exhumed, and the bones are packed in boxes for shipment to China, where they will finally rest by the graves of their ancestors. The headstones are then removed and new ones soon appear in their places. Thus a single grave may at various times have been a receptacle for many bodies. Recently more than a hundred bodies were exhumed and prepared for shipment.—New York Sun.

MARKET REPORT.

CHEESE.—The market maintains its steady feeling under limited receipts, but if the latter were of greater volume some concession in prices might be necessary to effect a clearance, as the demand, while it is

THE S. CARSLY CO. LIMITED. Notre Dame Street, Montreal's Greatest Store. St. James Street. SATURDAY, May 18, 1901.

FAMILY LINENS.

The Big Store is the Linen Emporium of Canada. There the choice productions of the great looms of Europe are gathered together, and every season we are further advanced in the character and style of our Linens. You may take it for granted that Linens can be bought here cheaper than elsewhere. Comparison will magnify the vast superiority of our Linens.

- LINEN TABLE CLOTHS.** Full Bleached Linen Table Cloths in newest designing, satin finish. Size 2 by 2 yards. Special \$1.55. Size 2 by 2 1/2 yards. Special \$2.00. Size 2 by 3 yards. Special \$2.70. Size 2 by 4 yards. Special \$3.70. Napkins to match above. Special \$1.65 dozen.
- LINEN TRAY CLOTHS.** Fine Full Bleached Linen Tray Cloths, pretty patterns, with fringe. Size 17 by 25 inches. Special 22c. Size 19 by 27 inches. Special 25c. Size 20 by 28 inches. Special 30c.
- HUCKABACK TOWELS.** Bleached, with fringe, very serviceable. Size 14 by 24 inches, 8c each. Size 20 by 36 inches, 15c each. Size 21 by 41 inches, 23c each. Size 23 by 46 inches, 30c each. Size 23 by 44 inches, 45c each. Size 26 by 45 inches, 49c each.
- HEMSTITCHED TOWELS.** Made of Pure Bleached Linen Flax. Size 17 by 24 inches, 14c each. Size 20 by 42 inches, 18c each. Size 22 by 42 inches, 26c each. Size 22 by 45 inches, 40c each.

SUMMER SILKS.

Just received a lot of New Foulard Satins, blue grounds with dainty white designs, 24 inches wide. Special 55c. A beautiful line of New Glace Silks in lovely shades of pink, sky, fawn, navy, brown, green, cerise, red, garnet, mauve, purple, gray, yellow, also black, white and cream, 22 inches wide. Special 75c.

SUMMER DRESS GOODS.

A splendid range of Perle Finished Rainproof Serge in all the leading shades, 24 inches wide. Special 55c. New Amazon Cloth, bright, smooth finish, all wool and choicest colorings. Special 48c. New French Poplin, one of the most popular fabrics for the present season, full range of latest spring shades. Special 50c.

BUSY TIMES IN CARPETS.

Carpets and Floor Covering in general never had such busy times as they're experiencing this season. The trade in carpets, rugs and oil cloths is simply enormous. Floor Coverings are here in any style you like, and at any price you please. Axminster Carpets, \$1.25 yard. Wilton Velvets, \$1.15 yard. Brussels Carpets, 80c, 97c, \$1.25 yard. Tapestry Carpets, 20c, 35c, 40c, 48c yard. Tapestry Carpets, with borders to match, 63c yard. Balmoral Tapestries, with borders to match, 75c yard.

OUTING SKIRTS.

Ladies' Crash Linen Outing Skirts, good width, deep hem, well made, regular \$1.15. Special 68c. Ladies' White Pique Outing Skirts, new tailor-made, full width, strapped seams, inverted pleated back, deep hem of same. Special \$1.80. Ladies' Crash Outing Skirts, extra quality, perfect hanging, fancy pleats in front, strapped seams, latest cut. Special \$2.55.

THE S. CARSLY CO. LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

satisfactory, can hardly be classed as urgent in its character. In fact, shippers who cabled offers of white yesterday at the equivalent of 42c, did not receive any reply, and the price was generally set down as an extreme one-to-day, with 8 1/2c nearer the mark for linen, western white, and 8 1/2c for eastern do. Demand is still appreciable for colored cheese, but so is the make, and if factory-men keep running on white goods to the extent that they are now doing, it can only be a question of days before the unusual scarcity of colored will make itself felt in an unmistakable way. English cables, asking offers of first half June cheese, have been received by several in the trade during the past few days, but there is a decided disinclination on the part of the shippers to enter into these forward contracts, so far ahead, except at figures which the Englishmen are almost certain to refuse. The enquiry indicates, however, that June cheese, if it could be had around current rates, is considered a good purchase, and is another argument that the very low prices, some of the pessimists have predicted for the market during the flush of the season's make, is hardly likely to be realized.

BUTTER.

The enquiry for butter is well maintained on the whole, but holders who have been asking 12 1/2c for finest creamery, do not find demand keen at the price, which may be set down as an extreme outside price. In fact, most of the current business to-day was put through at 12 1/2c, which figure most of the shippers assert is all that their imports will allow them to pay. Current

MAPLE PRODUCT.

There was no change in maple product. The demand for both syrup and sugar is fair, and the market is moderately active. We quote—New syrup at 65c to 75c per tin of wine gallon, and at 90c to 95c per tin imperial gallon. In wood at 6 1/2c to 7c per lb. New sugar at 9c to 10c per pound.

HONEY.

Business in honey is slow and prices are nominally unchanged. We quote as follows: White clover comb, 12 1/2c to 13 1/2c; white extracted, 8 1/2c to 10c; buckwheat, in comb, 8c to 10c, and extracted, 8c to 8 1/2c.

POTATOES.

The demand for potatoes in car lots is fair and prices rule steady at 40c to 42c per bag.

DO YOU Want a Piano?

We are prepared to offer you not only the BEST PIANOS in Montreal, but will surprise you in the reasonable prices and easy terms we will arrange for you on pianos of world-wide reputation. If your means will only permit a new Piano at \$250, payable \$6.00 monthly, we guarantee you the best value possible for that money in Canada.

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SPEECH

THE IRISH PARLIAMENTARY SPEECHES OF MR. JOHN REDMOND, M.P. Vol. L, N. Mr. John Redmond. The Great...

LAND PURCHASES.

three examples of this country, whose whole well-being are admitted to be England and by the of all parties in the mous, and which Parliament is un-

A CATHOLIC.

Take another case, versity education for masses in this country is an instance where men of all parties— at any rate—agree. Grievance affecting I demands immediate know that it is a affects the whole of try. What we are another university if the privileged classes for a poor man's un the universities in S the masses of the able to obtain the science and in techn qualify him to comp terms with the y countries. All Engli eminence admit this session we agal declaration, that b want of time, becau cilities of English grievances cannot be

THE INDUSTRIAL.

And only the other discussion in the Ho upon an Irish griev venture to say, in o other, touches every class in Ireland. trial prosperity of depends very largely