



GLIMPSSES OF IRISHMEN OF BY-GONE DAYS

This day, the 6th February, is the anniversary of the death of Dr. William Drennan, who died in 1820. It is quite possible that his name has ceased to be familiar, but his songs should not be forgotten.

When William Orr was hanged at Carrickfergus, Octobe 14th, 1797 — Drennan wrote that wonderful ode to the memory of the dead patriot:—

"O, wake him not with woman's tears."

Drennan was born in Belfast, May 23rd, 1754, and in 1778, after taking his degree of M. D. at Edinburgh, practised his profession for a couple of years in his native city; then for seven years at Newry; and finally he removed to Dublin, in 1789.

Being impressed with the necessity of Catholic Emancipation and Parliamentary Reform, he established the Society of United Irishmen. He published the prospectus, in June, 1791. In 1794 he was on trial with Archibald Hamilton Rowan, for his "address of the United Irishmen to the Volunteers." Rowan was defended by Curran, but was fined and sent to prison for two years, while Drennan, who had really been the author of the paper, was acquitted. He then returned to Belfast, and there formed a literary and patriotic club that included in its membership, Wolfe Tone, Peter Burrows, Russell, Thomas Addis Emmet, Stokes and Neilson. In 1805, with two others, he started the Belfast Magazine, with which he was connected till 1814. In 1815 he published his "Fugitive Pieces." Drummond says that, "he wrote some hymns of such excellence as to cause a regret they were not more numerous, and in some of the lighter kinds of poetry he showed much of the playful wit and ingenuity of Goldsmith."

However, his name will remain forever attached to one poem, and through it he will go down to the future as one of Ireland's glorious galaxy of patriot bards. We reproduce that poem in memory of its author:—

WHEN ERIN FIRST ROSE.

When Erin first rose from the dark swelling flood, God bless'd the green island and saw it was good; The emerald of Europe, it sparkled and shone, In the ring of the world the most precious stone, In her sun, in her soil, in her station thine blest, With her back toward Britain, her face to the West, Erin stands proudly insular, on her steep shore, And strikes her high harp 'mid the ocean's deep roar.

A HELPFUL CATHOLIC SOCIETY

The Illinois Charitable Relief Corps is an organization composed of Catholic men and women "to visit the sick and friendless in hospitals, to comfort the afflicted by words of sympathy and acts of kindness, to assist, protect and so far as our means will permit, provide for the needy, the widow and helpless orphan, and to better the condition of all in need of charitable relief, irrespective of race or creed."

The above quotation is taken from Article II of the Constitution of the order. This work has been carried on by this society since its organization, July 2, 1894, and many a person has been benefited by the work of its members. Without show, but quietly, steadily and perseveringly the members have been carrying on the work in the different fields as outlined above. This work is extending so much, and the good derived from it is so vast that it is felt if the work were better known many more members could be obtained and the work increased.

The corps has two probation officers in the Juvenile Court. These officers have dependent and delinquent boys and girls entrusted to their care and supervision. Some of these dependents are placed in institutions

But when its soft tones seem to mourn and to weep, The dark chain of silence is thrown o'er the deep; At the thought of the past the tears gush from her eyes, And the pulse of her heart makes her white bosom rise. O! sons of green Erin, lament o'er the time When religion was war, and our country a crime, When man in God's image inverted his plan, And moulded his God in the image of man.

When the int'rest of state wrought the general woe, The stranger a friend, and the native a foe; While the mother rejoic'd o'er her children oppress'd, And clasp'd the invader more close to her breast, When with pale for the body and pale for the soul, Church and state joined in compact to conquer the whole; And as Shannon was stained with Milesian blood, Ey'd each other askance and pronounced it was good.

By the groans that ascend from your forefathers' grave For their country thus left to the brute and the slave, Drive the demon of bigotry home to his den, And where Britain made brutes now let Erin make men, Let my sons like the leaves of the shamrock unite. A partition of sects from one foot-stalk of right, Give each his full share of the earth and the sky, Nor fatten the slave where the sergent would die

Alas! for poor Erin that some are still seen, Who would dye the grass red from their hatred to green; Yet, oh! when you're up, and they're down, let them live, Then yield them that mercy which they would not give, Arm of Erin, be strong; but be gentle as a dove; And uplifted to strive, be still ready to save; Let no feeling of vengeance presume to defile The cause of, or men of, the Emerald Isle.

The cause it is good, and the men they are true, And the Green shall outlive both the Orange and Blue, And the triumphs of Erin, her daughters shall share, With the full swelling chest, and the fair flowing hair, Their bosoms heave high for the worthy and brave, But no coward shall rest in that soft-swelling wave; Men of Erin! awake, and make haste to be blest! Rise! arch of the ocean, and queen of the West!

and others are left at home under the supervision of the probation officers. Many of these dependent children are adopted into good families and given all the advantages of a home. Others are reared and educated in families, although not legally adopted. In this work the corps has the co-operation of the priest of the parish where the child is placed. A complete record of each case received from the court is kept at the office of the society, 609 Journal Building, so that in after years a child can be located.

A delegation of eight or ten members visits the county poor house every Sunday, and spends much time in the consumptive wards. Here they distribute fruit and candy to the inmates and, for a time at least, have them try to forget their condition and feel that some one takes an interest in them. Many a child of the Church who has been wayward or careless for years is anxious to talk with these visitors, after being approached in the right spirit, and tell them something of himself, and ultimately he is induced to see good Father Basselman and make his confession and die fortified with the last rites of the Church. Very often non-Catholics seeing the care and attention of the corps visitors, feel that such unselfish work must have a right basis and they inquire about the society and the Church and finally are received as members into that church whose people regularly visit them.

From fifteen to twenty teachers

have been going to the John Worthy school every Sunday for almost four years, instructing the Catholic boys there in catechism and Bible history. There are about 250 boys of Catholic parents in this institution, and at 10 a.m. every Sunday the members of the corps are there for the Sunday school classes. The surroundings of some of these boys, when out of the institution, are such that very little of their faith is learned, but while they generally show a disposition to learn and are attentive to the instructions given. An entertainment for their benefit and pleasure is given all the boys in the institution by the corps twice a year.

Five teachers also go every Sunday to the Parental School in Bowmanville for the same purpose as to the John Worthy School. This institution is for truant boys, and is in existence only a short time. At present there are about 100 Catholic boys confined there. At both the John Worthy School and the Parental School boys of all nationalities and creeds are confined, but the corps looks after the Catholic boys alone.

The corps felt that the prisoners in the jail should not be forgotten and waited on the good Fathers of the Holy Name parish to have a priest say Mass in the jail. One of the priests now visits and says Mass in the jail every second Sunday, and it is edifying to see the congregation present. A delegation from the corps is always present to assist at Mass and furnish music. The corps committee takes this opportunity to help and advise the prisoners and distribute Catholic literature, beads, scapulars, etc., among them.

A meeting of the society is held every month in Fraternity Building, 70 East Adams street, at which the members hear reports from the committees and delegations of the work done in the past month, and where a musical and literary entertainment is rendered. The funds of the society are derived from membership dues of 25 cents per month, from the proceeds of an annual entertainment and from donations from charitable persons. It can be seen that it does a noble and a helpful work.—Charles O'Donnell, in the New World, Chicago.

With Our Subscribers

Managing Director True Witness.

Dear Sir,—Enclosed please find one dollar subscription for a new subscriber whom I have captured for you.

I have read that article re "critics." Here are two classes of critics, competent and incompetent, or in nearly the same thing in other words, friendly and unfriendly. The friendly critic always means well, and is not offended when his suggestions are not adopted, whereas, the unfriendly critic who has nothing to learn, foams and rages.

Yours truly, R.

CATHOLIC PROGRESS

Some weeks ago we referred to the fact that certain writers in the larger magazines have been trying to show a falling off in the Catholic Church in the United States, and advanced various reasons why the Catholic population has been on the decrease. We pointed out that the very contrary was the case and that the development of our Church in the neighboring Republic has been phenomenally great within the past quarter of a century. As an evidence that we are right in this contention, we take a few extracts from Wiltzius's Official Directory of the Catholic Church in America. This edition is now fresh from the press. It places the number of Catholics in the United States at 11,887,317; and these have 11,186 churches to attend and support. There are 986,988 Catholic students in the country, who have seven universities, 75 seminaries, 379 boys' colleges, 646 girls' colleges, and 4,000 parochial schools, in which to secure education. The orphan asylums number 2,501, and their house 36,648 orphans. The number of charitable institutions number 741, and the children in these institutions aggregate 1,136,890. The total clergy number 13,267, of whom 9,900 are secular, and 3,327 are religious.

It is, however, to gauge the whole by an important part; thus if we take the diocese of New York, we meet with figures that are astonishing. We quote the following from Wiltzius. The Catholic population of that diocese aggregate 1,200,000, whose members support 289 churches. There are six orphan asylums in the diocese, with 2,115 inmates; 67 charitable institutions, and 75,712 children cared for. The New York di-

ocese has one seminary, having 120 students, and 108 parish schools, with 52,845 pupils in attendance. The clergy numbers 754, of whom 528 are secular and 226 religious. The diocese of Brooklyn has a Catholic population of 500,000, with 154 churches, and 342 priest, 290 being secular and 52 religious. Educational institutions include one seminary, having 45 students, three colleges for boys and fifteen for girls. The parish schools number 68, with an attendance of 35,651. There are twelve orphan asylums and 3,695 orphans. Charitable institutions in the Brooklyn diocese number eleven, while the children in Church institutions aggregate 40,640.

These figures may not be of great interest to those who are unacquainted with the religious statistics of thirty years ago, but an interesting study would be the comparison—and that comparison would certainly constitute the very best refutation of the ill-willed people who wish to create the impression that the Church is falling in the United States.

Heroic Missionary Work

Under the peculiar heading of "The Catholic Mission in the Arctic," a Boston journal recently published an interesting correspondence regarding the diocese of Prince Albert. In view of the deep interest the Catholics of Canada take in the missions in our Northwest we will reproduce an extract from that communication.

"Prince Albert (Northwest Territories), includes the cathedral and the 'palace' of His Grace, Monseigneur Pascal, the Catholic Bishop of a diocese bounded on the south by the same parallel of latitude on Saskatchewan Territory, on the West by longitude 109 degrees w. up to Clearwater River, northwest of Lake Athabasca, thence diagonally north-eastward to the junction of longitude 100 degrees w., with the Height of Land between the Arctic Ocean and Hudson Bay, thence eastward to Hudson Bay and northward to the Pole. Over this enormous territory are scattered the missionaries whom His Grace directs. He, himself, travels far and wide every year over his wilderness, sometimes by sledge and dog train. He is, perhaps, the gentlest old man who ever presented the appearance of having been smoked over ten thousand camp fires. Possibly the French letters of introduction addressed to 'Sa Grandeur, Monseigneur Pascal, St. Albert,' accounted in some degree for his peculiarly gracious demeanor to the heretic who presented them. In his old cassock he sat in the shabby little sitting room of his square brick house, the 'palace,' and told sweetly the history of his education, priesthood, travels and aspirations.

"Born in France he came to Canada in 1869, spent in Montreal five years of preparation for his mission, started on it in 1874, went by rail from Duluth to Moosehead; then took wagon and for three months journeyed steadily northward into the arctic MacKenzie River wilds. The plains were of the black with buffalo. Savage Indians, eager for grub at the price of everlasting damnation, often heavily levied on the missionary's supplies.

"Years and years he spent there. Exactly when he was ordered to the southerly region was not asked, but he succeeded to the bishopric some eight years ago, if his broken but fluent English was heard aright. It proved much more comprehensible than his interlocuter's French." This extract gives us at once a picture of Mgr. Pascal, and his surroundings, and an idea of the happy impression created upon a Protestant mind by the heroic missionary who has carried the cross into the wilds of the North and has done more than one man's share for the civilizing and Christianizing of the barbaric aborigines.

The Catholic Press.

Some people take a Catholic paper for the "good of the cause." They say: "We must support our own press." They say: "The Catholic paper stands up for my religion and makes it respected in the public press and so protects my self-respect."

These are good reasons. They are sufficient in themselves to make it the duty of every Catholic to take a Catholic paper. If, in addition to this, you wish to "take an interest in good reading," and to be "well-informed on Catholic topics," then do not be without a Catholic paper in your home even if it cost you ten dollars a year.—Milwaukee Catholic Citizen.

THE WEEK'S ANNIVERSARIES.

(By An Occasional Contributor.)

Sunday was the last day of January, and it recalled two important events in the Parliamentary history of England. On the 31st January, 1799, the resolution introducing the Act of the Union, was proposed by Pitt, in the British Commons. Fifty years later, to the day, on the 31st January, 1849, the Repeal of the Corn Laws and the inauguration of British Free Trade took place. The other anniversaries of that day are not very numerous; but amongst them may be mentioned the death of the Most Rev. Richard O'Reilly, Archbishop of Armagh, in 1818; and the birth of James G. Blaine, the American statesman, in 1830.

The first of February is a day upon which many important historical events are commemorated.

In the year 525, St. Bridget, of Kildare, died. This feast, both religious and national in character, recalls Moore's delicate allusion to the perpetual lamp that burned "on Kildare's holy shrine," in honor of that patron saint. On the 1st February, 1547, one of the most notorious characters in history, ended his strange and unenviable career—Henry VIII. of England. If the day of a saint's death is commemorated as that of the entry into eternal life, certainly there is no occasion for any one to celebrate the 1st February in honor of that monarch. In 1691, on the 1st February, Pope Alexander VIII. died. On the same date, in 1792, Cremona was saved by the Irish Brigade. Some time ago a detailed account of that famous siege was given in these columns. In 1796, on the 1st February, Wolfe Tone landed at Havre from America; and that might be considered as the opening of the patriotic career that ended in death, and the whole of which was consecrated to the cause of Irish independence. On the 1st February, 1864, President Lincoln called for half a million soldiers to prosecute to a finish the war between the North and the South. One year later, on the 1st February, 1865, the city of Charleston, S. C., was captured. On the 1st February, 1884, the famous "silver-tongued orator," Wendell Phillips, closed his brilliant career in death.

The 2nd of February recalls the death of the renowned musician, Palestrina, which occurred in 1594. On the 2nd February, 1754, was born the most remarkable statesman, wit, and public genius of France, the great Talleyrand. In 1769, on the 2nd February, Pope Clement XIII. died. In 1825, on the same date, Astolide Ann Proctor, the talented daughter of a most talented Catholic family, died. On the 2nd February, 1862, Fort Henry, Tenn., was captured after a terrible struggle, by the Union Forces.

The third of February commemorates the execution in London of Silken Thomas and his five uncles in the year 1537. On the 3rd February, 1809, the great musician Mendelssohn was born. On the same date, in 1811, the noted American journalist Morace Greeley was born. On the 3rd February, 1871, James McCune Pratt, an Irishman, who became re-

nowned as a chemist, died. On the same date, in 1881, Michael Davitt, the Father of Land League, was arrested for a third time in connection with his Irish agitation.

On the 4th February, 1798, Galvani, the discoverer and originator of the Galvanic battery, ended his career of usefulness and scientific research. On the 4th February, 1824, O'Connell started the Catholic Rent. On the 4th February, 1829, the bill was signed for the suppression of the Catholic Association. On the same date, in 1833, John O'Keefe, the dramatic writer, died. In 1861, on the 4th February, the Southern Confederacy was formed. And on the same day—the 4th February, 1861,—the Peace Congress met in Washington.

The fifth of February commemorates a great number of memorable events, and amongst them quite a number of important deaths. On that date, in 1738, Count Arthur Dillon died. On the same day exactly, Savannah, Georgia, was first settled. In 1771, on the 5th February, Father Lingard, the historian, was born. Even down to our day Lingard's history is a text book that is highly prized and widely used in Catholic schools. On the 5th February, 1836, Richard R. Madden, the well known author, died. On the 5th February, 1877, John O'Mahony died in New York. The mention of this event is all that can be made, for to refer to O'Mahony's career would be to review the history of the '48 movement, that of the Fenian agitation of 1867, and the story of the romantic differences between O'Mahony and Stephens—the "Head Centre." On the 5th February, 1844, O'Connell delivered his great speech at the State Trials. It was his last mighty effort; the last thundering appeal of that potent voice. On the 5th February, 1881, that learned cynic, Thomas Carlyle closed his eyes to this world. In going forth Carlyle left behind him splendid evidence of his great talents and irrefutable proof of their perversion.

The sixth of February is also a day of many anniversaries, but there is not space this week to enter into details concerning them, nor even to mention any number of them. However, we must recall that it was on the 6th February, 1685, that James II. became King of England, a reign destined to be tremendously important in a defeat that has ever since been the source of misfortunes for a most important section of Great Britain—we mean Ireland. The 6th of February, 1740, Pope Clement XII. died. On the same date, in 1778, France openly and officially recognized the American Republic. France was the first European nation to acknowledge the United States as an independent Nation. It was on the 6th February, 1800, that the Act of the Union finally carried in the British House of Commons. This last event would, in itself, suffice to make the day one sadly commemorative for the people of Ireland.

A Nun's Alleged Inheritance.

Newspaper stories of great inheritances are numerous—more numerous than the inheritances, and it is to be hoped that the statement widely published during the past week concerning Sister Philomena, mother superior of Mercy Hospital, Des Moines, Iowa, has a better foundation than that of the majority of tales of a similar character. Sister Philomena, it is alleged, has just learned that she is heir to one-fifth of an estate of \$15,000,000. The estate is said to be that of an uncle, John McCormick, in Melbourne, Australia. McCormick owned several gold mines, sheep ranches and other property. The McCormick family came to America from Ireland in 1850 and settled at Germantown, Pa. Mary McCormick married a man of the name of Keating and moved to Davenport, Iowa, in 1853. Sister Philomena is a daughter of Mary Keating, whose brother left the fortune in Australia. Two brothers and two sisters at Davenport will, it is said, share the fortune with Sister Philomena.—Catholic Standard and Times.

About Bequests And Donations.

That there is need for great care in conducting temporal matters in connection with our parishes, as well as exercising great prudence in accepting donations and bequests with conditions more or less onerous, is illustrated in the following item:—"After having built one of the handsomest churches, in Greater New York at a cost of over \$250,000, the congregation of St. Joseph's Church, Tremont, in The Bronx, now finds itself unable to dispose of its old church site and thus materially reduce its large indebtedness. This is due to the peculiar clause in the will of the man who gave the first site for church purposes more than fifty years ago, who expressly provided that if the site should ever be used for any other than church purposes, the original property should revert to the heirs of the donor. The property, while almost valueless when given for church purposes years ago, is now worth a large sum."

TOPIC

The annual dinner of Association, says the "verse," took place of the King's Hall of the taurant, and proved success. The spacious crowded with upwards of amongst the company b the leading Catholics London and the sultriness was evinced gathering from the fact the first appearance of Right Rev. Dr. Bourne function since his elevation of Westminster.

The chair was occupied by the Earl of Denbigh. The first toast was "The King," followed by "The Royal Family," both the Chairman and en received.

The toast of "The Catholic" was proposed by Rev. Dr. Bagshawe, who it a great honor to do that of the ministry, it of the greatest works for the Catholic people, be not only necessary they one faith, but they shou one spirit (cheers). They of the gathering toget faithful of Jerusalem, at should be of one heart a that they should not be were united in social. They lived in a vast ci scattered amongst the not of their faith, and without a great deal of bor that unity could be ongst the Catholics of lis (cheers). He thoug est admiration and prais those who, at an immu ture of time, had broug association, which had g and become so import Who could tell what an out of good it had don tually and temporarily tude of Catholics who k in its various meetings, reunions, annual dinne ages, especially those of which they would ha privied but for that asso.

As Catholics they had take part in the publ their country, and such tion as the Catholic As encouraged them to do th should make their voice that concerned their r they must bear in min education question w means yet settled. Ther who clamored from all country, with a sound their numbers and the to have all public mon a system of education a destroy all Catholic an doctrine, and reduce the England to disbelief in On this question the volie ought to be heard t Let them not forget tha not yet got rid of all th and if that association an important part in sue banded Catholics togeth the foundation for suc please). They had to sp their faith, and by us

MISSIONS

The lectures for non-C the New York Apostolat the Church of St. Joh list are attracting larg tions, even at the nood number of ministers are faithful attendants, so taking notes. Rev. Dr. Father Courtney alterns the lectures, and one of ushers the non-Catholice pews in the middle aisle reserved for them. The day discourse is more li mal talk, though delivere ner and containing matt be convincing to open m

The first of the serie for this week was given evening by Dr. Guinon version of St. Paul. He stance:—"The conversion of St. of the most stupendous tory. Saul of Tarsus is of St. Paul the Apostle, to the moment of the ep Damascus road, is the thesis of his after career persecuting Pharisee, in without previous warni becomes inflamed with a

TOPICS DISCUSSED BY CATHOLICS IN ENGLAND

ARIES.

... died. On the 18th February, 1861, a press met in Washing-

February, 1798. Gal... ended his career... 1824, O'Con... Catholic Rent. On... 1829, the bill was... of the nation. On the same... O'Keefe, the... died. In 1861, on... the Southern Com...

February commemor... number of memorab... amongst them quite... deaths. On that... Count Arthur Dillon... day exactly. Sar... was first settled. In... 6th February, Father... historian, was born... day Lingard's his... books that is highl... used in Catholic... 5th February, 1836... den, the well known... in the 5th February... Mahony died in New... of this event is... made, for to refer... career would be to... of the '48 Europe... Fonia agitation... story of the roma... O'Mahony and... Head Centre." On... 1844, O'Connell deliv... speech at the State... his last mighty el... thundering appeal... On the 5th Fe... that learned... closed his eyes to... going forth Carlis... splendid evidence... and irrefutable... perversion.

February is also a day... ersaries, but there... week to enter into... them, nor even to... mber of them. How... recall that it was... ary, 1685, that James... of England, a reign... tremendously impo... rious, for it was to... at has ever since... misfortunes for a... of Great Britain... nd. The 6th of Febru... Clement XII. died... late, in 1778, Fran... cially recognized the... blic. France was the... nation to acknowledge... as an Independent... s on the 6th February... Act of the Union fin... the British House of... is last event would... to make the day one... orative for the people

Requests and Donations.

... need for great care in... neral matters in con... parishes, as well as... at prudence in accept... and bequests with con... less onerous, is illus... following item:—  
... built one of the... urches, in Greater New... t of over \$250,000, the... of St. Joseph's Church... the Bronx, now finds... to dispose of its old... id thus materially re... indebtedness. This is... ular clause in the will... who gave the first site... poses more than fifty... so expressly provided... should ever be used... than church purposes... property should revert... of the donor. The pro... almost valueless when... ch purposes years ago... a large sum."

The annual dinner of the Catholic Association, says the London "Universer," took place on Tuesday at the King's Hall of the Holborn Restaurant, and proved a magnificent success. The spacious hall was crowded with upwards of 400 guests, amongst the company being some of the leading Catholics resident in London and the suburbs. Great interest was evinced in this year's gathering from the fact that it was the first appearance of His Grace the Right Rev. Dr. Bourne at a social function since his elevation to the See of Westminster.

The chair was occupied by the president of the association (the Right Hon. the Earl of Denbigh).

The first toast was "The Pope and King," followed by "The Queen and Royal Family," both proposed by the Chairman and enthusiastically received.

The toast of "The Catholic Association" was proposed by the Right Rev. Dr. Bagshawe, who said he felt it a great honor to do so. Next to that of the ministry, it had done one of the greatest works for the good of the Catholic people, because it was not only necessary they should have one spirit (cheers). They had heard of the gathering together of the faithful of Jerusalem, and they, too, should be of one heart and mind, and that they should not be unless they were united in social intercourse. They lived in a vast city, and were scattered amongst those who were not of their faith, and it was not without a great deal of effort and labor that unity could be created amongst the Catholics of the Metropolis (cheers). He thought the greatest admiration and praise was due to those who, at an immense expenditure of time, had brought about that association, which had grown so vast and become so important (cheers). Who could tell what an immense amount of good it had done both spiritually and temporarily to the multitude of Catholics who had joined it in its various meetings, "at homes," reunions, annual dinners, pilgrimages, especially those to holy places, of which they would have been deprived but for that association.

As Catholics they had a duty to take part in the public affairs of their country, and such an organization as the Catholic Association encouraged them to do this. Catholics should make their voices heard in all that concerned their religion, and they must bear in mind that the education question was by no means yet settled. There were those who clamored from all parts of the country, with a sound far above their numbers and their influence, to have all public money devoted to a system of education which would destroy all Catholic and Christian doctrine, and reduce the people of England to disbelief in Christianity. On this question the voice of Catholics ought to be heard too (cheers). Let them not forget that they had not yet got rid of all the penal laws, and if that association did not take an important part in such matters it handed Catholics together and laid the foundation for such action (applause). They had to speak out for their faith, and by unanimity to

make themselves a power in the State (loud cheers).

The toast having been enthusiastically drunk, the Right Hon. the Earl of Denbigh responded, being greeted on rising with loud cheers. He said he had to thank them very heartily for the toast which they had just drunk, and for the good wishes they had tendered to the Catholic Association. On behalf of the committee—in whose labors he was afraid he took very little part—he had to thank them. He was pleased to say the Catholic Association was continuing its good work, and was increasing its membership and its sphere of usefulness, and on that occasion they were pleased to see amongst them His Grace the Archbishop of Westminster—(loud cheers)—for by his presence there they realized that he took a great interest in the welfare of the association, and that he recognized and approved the good work it was doing. They knew they would have His Grace's sympathy in the future in what they undertook (cheers).

After referring to the success that had attended the work of the association during the past year, the noble Earl said they looked forward at some time to seeing the Statute Book wiped clear of what they regarded as a standing insult. It was all the more a grievance in that it was so absolutely unnecessary (cheers). If they had any fell designs of going contrary to the expressed wish of the majority of the people—of endeavoring, by fair means or foul, to put a Catholic Sovereign on the throne—he could understand, perhaps, the anxiety with which those who were not of their belief regarded the question. It was no doubt a fact that all Catholics recognized that the majority of the people said that the Sovereign should always be a non-Catholic—and Catholics realized they always got fair treatment—they were willing to bow in perfect loyalty to that desire (hear, hear). They had no wish in any way to act contrary to it. If only their fellow-countrymen would understand their views on that question, he was sure they would see how absolutely unnecessary it was for the British Parliament to expect that the Monarch on first ascending the Throne should be obliged to use words so distasteful to many of his loyal subjects (loud cheers).

One other subject they had to keep in view, and that was the great education question—(hear, hear)—which could not be said to have been satisfactorily settled, inasmuch as there existed throughout the country a strong and what Catholics considered unreasonable opposition to the Act. It behooved them to do all they could to counteract that opposition, and to see that the fair terms which it was desired to give the voluntary schools by the Act were not entirely negated by action which might be taken in the future. That was a question in which it was possible that an organized body like the Catholic Association might be of use in the future (cheers). He therefore hoped they would make the aims and objects of the association known to their friends, and thus increase its membership. Finally, he asked the association to join with him in send-

ing a telegram to the Duke of Norfolk, tendering His Grace their respectful congratulations upon his approaching marriage (loud cheers).

The toast of "The Hierarchy" was proposed by the Very Rev. Father Bannin, P.S.M., who remarked that it was particularly pleasing for him to do so, because it gave him an opportunity which was not often afforded of thanking Their Lordships very heartily indeed for the kindness and help they had always given the association (cheers). Continuing, the very rev. speaker said it was sometimes said the Catholic Association was run on business principles and for the sake of profit. But he would remind such critics that if it was not run on business principles it would not be in existence at the present time (cheers). Their committee was composed of business men, and business men did not run concerns in order to lose money (laughter and cheers). He assured them it was only run with a small margin of profit, but for giving Catholics an opportunity of fellowship and association which could not otherwise be obtained (applause). They felt that now was the time when His Grace the Archbishop might think it worth while to make use of the Association for the battle looming in the future.

Their president had referred to the question of education, and they felt that at the present time the battle had not been fought as steadfastly as it might have been, and that Catholics had taken the taunts and attacks made upon them by Nonconformist bodies rather in the sense of meekness and humility, which undoubtedly reflected credit upon their charity, but he did not think always spelt victory (cheers). He was a man of peace—when there was no war (laughter and cheers). When there was war he liked to be in the fighting (loud applause). He felt that now was the time when they should show the Nonconformists, whose policy, like that of the Russians, was to grab all, take their schools, and rob their children, that they would imitate the Japs, and that if they had to go in for fighting they would take it standing (loud cheers). The County Council election would be upon them in March, and although the present County Council had called together its Education Committee and prepared its scheme, they might depend upon it that if there was a majority of Progressives that scheme would not be in favor of Catholics (hear, hear).

It had been recognized by both parties in the House of Commons that Catholics deserved separate treatment in the matter of elementary schools, and unless they claimed it he feared they would lose the whole education cause altogether. If only the Archbishop would give them the word, every member of the association would do his best, and he was certain they would succeed (loud cheers).

His Grace the Archbishop said: I am deeply grateful to Father Bannin for the kind words he has used about myself and my brethren of the Epis-

copy of this country. Certainly one of our greatest helps amid all the responsibilities and anxieties attaching to our office is to feel that on all occasions we have the clergy and laity at our back. Whatever work there is to be done, we have only to set it before the clergy and laity and we know we have their support, and in my own name and that of my brethren I thank you for the reception you have given to this toast.

What a pleasure it is to me to find myself here to-night! When, a few weeks ago, your secretary asked me to be present if I possibly could on this occasion, I accepted his invitation with all possible promptitude, because I wished at once to give every encouragement my presence could afford to this Catholic Association (cheers). But certainly when I accepted that invitation I had no idea I should have before me this magnificent gathering. I have watched the work of the Catholic Association for a considerable time, though it has not been possible for me to be present at any of these gatherings. As Father Bannin has told you, on several occasions I was able to take part in your pilgrimages. I want now to tender you my own personal thanks for the efficient aid you gave as stewards on that memorable day of my enthronement a few weeks ago, and the help you gave in a similar capacity at the reception of the Catholic Boys' Brigade in the Cathedral last Sunday. I congratulate you most heartily on the success which has attended the efforts of those who have brought this association into being, have made it develop so rapidly, and have brought it to its present proportions.

You may well understand that at the present time I have other things to do beyond congratulating you, and beyond expressing satisfaction at seeing so many gathered together to-night. These social gatherings are most important, because they bring together and hold together Catholic people who individually are separated and isolated in this great city (cheers). But we not only want meetings; we also want work (applause). As you have already expressed your willingness to help, I may tell you there is work to be done, and much work too (hear, hear). Before Easter comes I hope to set before the Catholics of England a scheme on secondary education. I will not go into that subject to-night, but perhaps there has never been a moment in England when united effort on the part of Catholics was more important than at the present time (cheers). In a few weeks we shall have to choose the authority to which the making or the marring of education in this city will be committed, and I want every single member of the Catholic body to realize how much depends upon the issue of the next County Council election.

What is the position at the present time? An Act has been passed which has given us more financial aid, but which has certainly taken away a portion of our liberty. We accepted that Act because we recognized in it an effort to meet the considerable difficulties which surrounded the question of education in this country.

But let no one say that this Act is absolutely fair (cheers). England will never, I trust—certainly not at the present day—be satisfied with anything in the shape of godless schools (cheers). Religious education of some sort or other is given at the present time in all provided schools throughout the land. That religious instruction is satisfactory to a very considerable section amongst our fellow-countrymen. It is satisfactory to another section, as I was reminded a few days ago in the "Times," which attaches a good deal of importance to doctrinal teaching. It is satisfactory to them because it is considered the foundation for other instruction which may be based upon it (hear, hear). But there is a large section—and to that we Catholics belong—who can never accept this as the basis for religious instruction (cheers). The one section has religious instruction at the public expense; the other section is still penalized, because it cannot accept that inadequate religious teaching, and therefore this Act, though conceived in fairness, in reality merely perpetuates the system set up in 1870, whereby a distinct privilege in religious matters is conferred upon a section of the nation. That section is not the one to which we belong. That is the position we have to face. We have an Act which may help us very much, but which, if administered unfairly, may work almost ruin to our schools, and it is the County Council which will have to administer that Act. I do not wish to refer to party matters, I do not wish to refer to either parties in the County Council, but I do say it is the duty of everyone concerned about the future of the Voluntary schools in London to leave nothing undone to secure the election of those who will administer the Act in a fair way (loud cheers).

We ask no undue delay in putting the Act in force in London, no unjust differentiation between schools, and we ask that no unreasonable requirements should be imposed upon us which might crush the life out of our schools on account of the poverty by which we are surrounded. That is our programme; I think it is simple and I think it is just (loud cheers). What I want is members of the Catholic Church in England, and above all the members of our various associations—and amongst those Associations the members of this Catholic Association may claim a foremost place—I want all to realize the real issue at stake, and take care that all who have influence, and above all those who have voting power, will use it to see that we Catholics secure justice in our cause (loud cheers). Place yourselves at the disposition of the clergy, for all such work to succeed must be led by them. Place yourselves under their direction, so that this question may be understood, and let not one Catholic voter fail in his duty on this occasion. The matter is of importance, and I say again the future of Catholic schools depends upon the composition of this new County Council. This is the work I give you to do, and I am sure you will do it (loud cheers).

And let me say what a comfort it is to me in the many questions I have to consider to know that there is such a body of Catholics gathering together in London as the members of this Catholic Association.

The next toast was that of "The Visitors," proposed in a speech brief and to the point by the hon. secretary and treasurer of the association, Mr. Valentine M. Dunford, K. S.G. The speaker said he desired to take that opportunity of expressing to His Grace the Archbishop the loyal co-operation of the members of the Catholic Association in the work he had set them to do (cheers). He was sure the Catholic body would never be wanting in loyalty to such a leader as His Grace (renewed applause). He had to express his sorrow that Sir John Knill had sent a telegram saying he could not be present that night, and asking him (the speaker) to express his regret. It was a matter of sorrow, because the name of Sir John Stuart Knill brought to them the memory of one of London's greatest citizens, one who was Lord Mayor of London, and who showed that it was not incompatible with his high office to be a Catholic (hear, hear). Let them hope that Sir John Knill would be with them at their annual dinner as Lord Mayor of London on a future occasion (loud cheers). One of the principal characteristics of the Catholic Association was its goodwill towards everyone, and especially to Catholic societies, and that was why they welcomed Mr. James Britten, the hon. sec. of the Catholic Truth Society. The Catholic Association wished to work in co-operation with all other societies throughout the Metropolis, and he thought that if informal gatherings of the heads of the Catholic societies in London were held from time to time a great deal of good would be done. He was pleased to see present representatives of the Hendon and District Catholic Association, the Ilford Catholic Association (who had turned up in good force), the Barnet Catholic Association, and the Knights of St. Paul. He asked them to drink with all heartiness the toast of "The Visitors."

In responding, Mr. James Britten, K.S.G., who received a most cordial reception, said they all knew how much Mr. Dunford had done for the Catholic Association. He ventured to say that no one better than himself and Mr. Dunford knew what it was to be secretary of a society. Mr. Dunford and other gentlemen had stood by the association, and had succeeded in bringing it to the position it had now attained. On behalf of the visitors he tendered them his thanks for the reception they gave the toast.

The toast of "The Chairman," proposed by Mr. Dudley Leathley, having been honored, the singing of "God Save the King" brought to a close the most successful dinner ever held by the association.

MISSIONS TO NON-CATHOLICS.

The lectures for non-Catholics by the New York Apostolate Fathers at the Church of St. John the Evangelist are attracting large congregations, even at the noonday course. A number of ministers are among the faithful attendants, some of them taking notes. Rev. Dr. Guinon and Father Courtney alternate in giving the lectures, and one of them usually ushers the non-Catholics to the front pews in the middle aisle, which are reserved for them. The brief noonday discourse is more like an informal talk, though delivered in a manner and containing matter that must be convincing to open minds.

The first of the series of lectures for this week was given on Monday evening by Dr. Guinon on the conversion of St. Paul. He said in substance:—

"The conversion of St. Paul is one of the most stupendous facts of history. Saul of Tarsus is the negation of St. Paul the Apostle. His life, up to the moment of the episode on the Damascus road, is the direct antithesis of his after career. A bigoted, persecuting Pharisee, in full career, without previous warning, suddenly becomes inflamed with zeal for the

conversion of the Gentiles to the Risen Christ. What was the cause of this revolution? The facts in the case are now beyond dispute. The two epistles to the Corinthians, as well as Romans and Galatians, are universally accepted to-day as the genuine writings of St. Paul. They vouch for the historical accuracy of the threefold account of the conversion in the Acts.

"Rationalists are alive to the consequences of accepting the account of the event without qualification. It means the acceptance of the supernatural. It means the certainty of Jesus' bodily resurrection. It means Jesus is very God. The historical value of the records can no longer be impugned with any show of scholarship. So they cry, hallucination! They make Paul an epileptic and have recourse to word-causes—such as hysteria—to explain away the supernatural character of the incident.

"Now all the symptoms of illusion are wanting. Paul never doubted the reality of his vision. He not only saw, he heard and he spoke to Je-

sus. It was no revival of a previous image. In all probability Saul never saw Jesus in the flesh. Hence his query: 'Who art thou, Lord?' There was no recurrence of the vision. He had mathematical certainty of Jesus' faith. His previous Jewish training and strong prejudice would unfit him for imagining a risen Jesus. His whole career before and after remove all reasonable suspicion of hallucination. However, the fact is people have imagined that they saw what was no reality, but such stuff as dreams are made of.

"Hence the man who is predetermined not to admit divine personal intervention in the world, in the face of all the evidence, historical and psychic, will say, 'heated imagination'—whereas the man who sees God's intelligent workings in the gilding of the cloud and the colors of the lily will accept Paul's reiterated statement that he saw the Risen Christ and by Him was called directly to be an apostle. The will on a man's moral attitude plays a great part in the formation of a man's religious views. St. Paul was intensely in earnest. He feared not the truth, though it might run counter to his own views. 'Lord, what wilt Thou have me to do?'

"He foresaw the alienation of those who had been his warmest associates: the odium he would incur by adopting the new doctrines; the persecutions to which he would be subjected by previous friends; and the privations that would come in consequence of his loss of ecclesiastical

and political office. He wanted the truth. He was willing to sacrifice everything earthly for its attainment. 'I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. For whom I have suffered the loss of all things and count them as but dung, that I may gain Christ.'

On Tuesday the topic at noonday was "Infant Baptism." Rev. Dr. Guinon said in part:

"Though in the early centuries of the Church a large liberty prevailed at times when the infant was healthy, 'twas always the rule from Apostolic days to baptize all infants in danger of death. From the eleventh century the rule has become universal to baptize all infants. The silence of the New Testament is not an argument against infant baptism. In the infancy of the Church the general command to baptize and its inseparable connection with regeneration, viewed in the light of Jewish circumcision of infants, would be sufficient warrant for baptism of infants. In the first half of the third century St. Cyprian in his letter to Fidus tells how sixty-six bishops in council decided that in no case should baptism be deferred to the eighth day after birth, according to the manner of the circumcision.

"Explicit as is the teaching of the Church on the necessity of infant baptism, she has never decided officially the eternal destiny of the unbaptized child. In the course of the

centuries this open question has been decided by theologians in three ways—first, condemning infants to bodily pain; secondly, placing them in a state of natural happiness; thirdly, trying to secure their supernatural happiness.

"From the twelfth century onward the more popular opinion among theologians has been that they are not capable of supernatural happiness, but will enjoy life in a sort of terrestrial and perpetual paradise after the judgment. This opinion was championed before a preparatory congregation to the fifth session of the Council of Trent. No decision was given.

"The Jesuit Perrone, considering the peoples and families and individuals to whom the Gospel has not been preached, concludes that they are in the same condition, in point of salvation, as were the nations before Christ's coming. The Christian law is not known to them. They and their children can be saved without baptism.

"In view, then, of the uncertainty of the fate of the unbaptized child, it behooves all Christian parents to give their infants the benefits of baptism in their early days, no matter what their private opinion may be. And when premature death deprives their dear little one of the grace of baptism, let them cherish the sweet hope that God will provide well for their dear one in the other life.

"During the mission for Catholics held last week over one hundred approached the sacraments.

CHRIST IN AGONY.

"Couldst thou not watch one hour with Me?"

'Twas thus the suffering Saviour spoke, When, in the throes of agony, His chief apostle He awoke! "One little hour," 'twas favor small To ask from those who pledged their lives To Him who was their Lord and All, But,—flesh is frail, and weakness thrives!

How can we blame these men who slept? Are we more strong,—more true than they?

Ah! no; for us, too, Jesus wept:— And how do we His grief ally? We watch not, pray not, share with Him No lonely hours of silent pain,— God grant that, ere life's light grow dim, We seek Him, and with Him remain! —Amadeus, O. S. F., in St. Anthony's Messenger.

AN IRISH CENTENARIAN.

An old woman named Rose Keenan, of Killyfast, Coomebridge, has just died at the age of 103 years. Up to about four years ago she was able to go out about the country from house to house, and received much kindness from the neighboring population.

# IRISH NOTES.

**HIGHER EDUCATION.**—Preaching at Mullingar, the Bishop of Meath said he wished to return thanks to the Westmeath County Council for the resolution they had adopted unanimously in regard to the question of equality of treatment for Catholics in the matter of higher education. He had been asked to convene a county meeting to consider the matter, but he was unable at the time to participate in such public demonstrations, and moreover he considered the question one very advantageously dealt with by a representative body like the County Council.

Pronouncements in favor of the educational equality sought by the Catholics of Ireland made by public bodies would be of high importance. Such expression of opinion from the members of the medical, the legal—in fact, all the learned professions, by whom the questions should be considered—would also be highly useful and valuable. The demand for equal rights in the matter of higher education made in a country three-quarters of the population of which belonged to the Catholic Church was very moderate, surely, and might well be regarded as a minimum claim.

The matter was now on the point of success or failure, and failure at the present time would mean that the reform would be much delayed. They had the advantage just now of having four men in high places in sympathy with their claims—there was the Chief Secretary, than whom there was no man in English political life more anxious to see their claims for equality brought to a successful issue, and there were the Prime Minister, the Lord Lieutenant, and the King. There were, at the same time, many antagonistic forces, but if there was a widespread public demand these would not constitute an impediment of any importance.

**ANONYMOUS LETTERS.**—At the conclusion of the Kildare Quarter Sessions, the equity case of McHugh, a lunatic, was mentioned. Mr. P. J. McCann and Mr. P. J. Byrne, appeared in the case which was only a formal application.

His Honor said:—Since the last Quarter Sessions, through Mr. Lane, I have received a long anonymous letter written by some person who purports to take an interest in this lunatic, William McHugh. Though I never read nor ever attach any importance to, letters of people who have not the courage to put their names to them, there are three charges in this letter which I do not specify but they are of such a serious character that I must refer to one of them, viz., that a number of men knew this lunatic to be perfectly sane and that there was a conspiracy for family purposes to get a sane man into the Asylum, that the plan had been successfully carried out and that the Court in fact had been made a tool.

Although I was perfectly well aware of the matter, and that it had been thoroughly investigated and the order making and declaring the man mad, made on reliable evidence, I did not like that the rumor should go abroad that there had been a miscarriage of justice and accordingly at my suggestion Mr. Dane communicated with the medical authorities of the Asylum. A reply was received to this stating that the man is perfectly insane and cannot be allowed to leave the Asylum, etc., that these charges by the anonymous correspondent are absolutely and entirely without foundation.

It would be well that this should go forth publicly from this Court and put an end to these charges which not alone affected the relatives of the lunatic, but also affected an officer of this Court. Mr. P. J. Byrne: As a matter of fact the man is in the Asylum these ten years. His Honor: If irresponsible people were to be allowed to injure professional men—well, it would be a queer thing. Mr. McCann agreed with His Honor that there was no foundation for the statement made in the anonymous letter.

## "THE MONITOR'S" JUBILEE NUMBER.

We have just received the San Francisco "Monitor's" jubilee number of the archdiocese of San Francisco. It is an elaborate and most artistic issue, fully and beautifully illustrated and filled from cover to cover with a vast amount of historical

**A PROTEST.**—The following circular from His Grace the Archbishop of Dublin was read in all the churches of the diocese of Dublin on a recent Sunday:—

Archbishop's House, Dublin,  
15th January, 1904.

Very Rev. and Dear Father,—

It has been made known to me from many quarters that enormous injury is being done to Catholic interests as a result of the proceedings of the Association styling itself "The Catholic Association," as worked in this diocese. As Bishop of the diocese, I have to protest in the strongest and most public manner against the mischievous proceedings that are thus being carried on, and that are made doubly mischievous by the use of the name "Catholic" in the title of the Association.

Whoever the responsible directors of the work of the Association may be, I trust that this protest may have the effect of checking them in their reckless course.

As for some amongst them, there would, I fear, be but little use in trying to influence them by an appeal to Christian feeling, or by a reference to the Christian law, that forbids the needless stirring up of strife. To this aspect of the case, painfully prominent as it is in the minds of many of us, I make now no detailed reference. I speak only of the harm that is being done to those very interests, the protection of which is the professed object—and, I have no doubt, in the view of the very many of its members, the only object—of the Association.

I need not go into particulars. If I were to do so, I could mention case after case, many of them very painful ones, in which, as a result of what is being done in Dublin, Catholic traders, Catholic employees and some even of the most worthy of the Catholic charitable and benevolent institutions in this diocese, have suffered substantial loss.

I should be unfaithful to my trust if I failed to point out to the Catholics of Dublin, as their chief pastor, and the representative of the authority of the Church amongst them, that it is their plain duty not to leave it open to any one to suppose that the evil work which is doing such grievous harm to Catholic interests, and exposing the Catholic religion itself to unmerited obloquy has either their support or their countenance.

It will be hard to undo the mischief that has already been done. Let us hope at least that it may now be stayed in its course.

**TENANTS MEET.**—On Wednesday an important meeting of the tenants on the estate of Mr. G. V. Briscoe, Bellinter, was held in the C.Y.M.S. Hall, Navan. Rev. P. Flanagan presided.

The Rev. Chairman read the reply of the landlord to the tenants offer to purchase. Mr. Briscoe proposed to sell at 23 1/2 years' purchase, equal to a reduction of 23 1/2 per cent., the purchase money to be calculated on the actual cash rents now paid by the tenants. He also proposed to convey the sporting rights to the tenant purchasers, "subject, however, to the right of the landlord and his two sons, John Preston Briscoe and Cecil Briscoe, to such sporting rights during the respective terms of their respective natural rights." Mr. Doran proposed that 19 per cent. be taken off those tenants who had got no reduction and the rents so reduced to be the basis of purchase. Mr. Murtagh seconded. Mr. Murray proposed and Mr. P. Sheridan seconded a direct negative. The amendment was lost, only six tenants supporting it out of over 50. The original resolution was then put and carried with applause. Mr. F. Sheridan proposed—"That the tenants give the landlord twenty years' purchase on the revised rents." The Rev. Chairman said that Mr. Briscoe, by accepting the 20 years' offer would still be on the safe side. Mr. Murtagh seconded the resolution which was carried.

matter. It is a real library in itself on the highly interesting subject of Catholic missions along the Californian Pacific coast. From the days of the renowned missionary Father Junipero Serra down to the present moment the story is told in a splendid series of articles. It has been issued to commemorate the fiftieth anniversary of the foundation of the archdiocese of San Francisco—from 1853 to 1903. Even a hurried glance over the contents of this jubilee number will suffice to awaken astonishment in the breast of the one who is not acquainted with the great development of California during the latter half of the last century. The portraits of the early missionaries of the various archbishops and bishops, of the prominent members of the clergy, and of the religious and teaching orders, both male and female, and finally of the men and women who have contributed to the upbuilding of Catholic institutions in that beautiful section of the world, are so numerous that they constitute a veritable picture gallery. The illustrations representing the early missions, the first chapels, the subsequently constructed churches, and the majestic cathedrals and temples of to-day, may be considered as landmarks along the pathway of fifty years of progress. Then come the charitable and educational institutions of the land. These are so numerous and so beautiful, that on gazing upon them and reading the accounts of their rise and prosperity one is almost inclined to look to San Francisco as the paradise of Catholicity on this continent. We could not attempt to give an idea of the contents of the number before us. It is a credit to Catholic journalism, and an honor to the grand archdiocese whose golden jubilee it celebrates. "The Monitor" has long since won for itself a foremost place in the ranks of Catholic journals on this continent. It has always been a faithful exponent of the Church doctrine, a sterling advocate of her moral teaching, a reliable recorder of all that interests the archdiocese in which it is published, and a model that might be followed with considerable profit by many of the other Catholic journals in America. By its golden jubilee number it has won for itself a still higher place, for it has become the historical annals—condensed into short space—of the splendid field of Catholic propaganda that for fifty years has been cultivated by the Church in that glorious land of the West. We beg to congratulate "The Monitor."

## Alleged Proselytising At Queen's College Galway.

The visitors of this College, says the London "Universe," held a meeting on Saturday, Lord Clonbrock in the chair, at which an appeal by Professor Pye, M.D., was heard against the decision of the College Council in a case he had brought forward in which the Catholic students of the College had been sent tracts which were contrary to their own religion, and which had been sent by the Rev. A. C. Rogers. Speaking to his appeal, Professor Pye said: The matter I wish to bring before you is not one that I would willingly touch. I will tell you exactly how I came to be connected with it. Leaving the College grounds one evening as I was going home, some students came to me. They told me that some papers had been received by them, and that similar papers were being sent to all the Catholics of the College. I looked at those papers for a few minutes, and then I told them to go to the President and lay their complaint before him, and call attention to the very extremely offensive nature of the literature. Well, I went home, still feeling affected by this literature. You will find some of the correspondence before you which was written in connection with the matter. I only appeal against one thing. The President wrote to say that he found those papers were sent by Mr. Rogers—of whom I knew nothing at the time—and that Mr. Rogers had received no help from any of the College officials to find the names of the students. These Catholic students came to me and said, "We have no Dean of Residence. We have no one to come to but yourself. Those papers are coming to us through the College post, and they give the names of the students exactly as they appeared in the College register." Most of them were strangers to Galway, and we don't know how the names could have been got unless from some information from the College.

I am quite sure that the President himself feels as strongly in this matter as we do ourselves. Some of those papers were horribly abusive. I think I can and should find myself in full sympathy with any person who was receiving such literature which was abusive and not belonging to his Church. This was a matter of which I am almost ashamed to repeat the language of those tracts. It was printed by this gentleman, a clergyman, a curate of one of the Deans of Residence, and a graduate of the University. He was no illiterate or uneducated man. The Catholic students were in a delicate position. They came to this College because they had no other place to go to; they had no Dean of Residence, and they were separated from their friends. They had no protection against receiving those objectionable tracts.

Of one tract in particular bitter complaint was made. The young man had started by murdering his father. It was a well-known case in the County of Galway, and it went on to say how he was incited to the act, by the fact that, at the time, he was engaged in his devotions—the devotions of his heart—evening Rosary, so well known in every Catholic household. The letter I wrote to the President contained strong language. I said it was the act of a blackguard to send those offensive things, and I stand by that statement. It was an act of a coward, because it was anonymous. I asked the Council to do something in justice to the Catholic students, who are here in their charge, and who have here no relations and no Deans of Residence. I asked them to make a rule that the person who sent this literature should be excluded from the College precincts, and it has been done for less before. I have said all I wish to say on this matter.

A discussion ensued, in which Professor Pye insisted that the names of the Catholic students could only have been got from the College books which were kept under lock and key. The tracts were sent in December last, and none had been sent since. This was probably due to the action of the President, Professor Anderson, who said: "I must say that I greatly deplore the circumstances of the case. I made private inquiries as to who sent those pamphlets, and I discovered that they were sent by Mr. Rogers, and I inquired of the officials whether any of them directly or indirectly gave Mr. Rogers the names. I may say that I got an assurance from Mr. Rogers himself that he did not get the names from the officials. I considered I had done my duty."

I received a letter from the Catholic students as follows: "Queen's College, Galway, February 11, 1903. Honorable Gentlemen,—A general meeting of the Catholic students of the College was held in the 22nd ult., to consider what action should be taken with reference to the proselytising tracts received last December. It was proposed as an amendment and carried by a majority: "That we rest contented with requesting the President and Council to give us a formal expression of their disapproval to have our Alma Mater made the means from which we and our religion have been insulted." Here is the minute of Council, February 17, 1903: "In answer to the letter from the Catholic students in reference to the proselytising tracts which they had received last December, the Registrar was directed to state: "That the Council entirely disapprove of proselytising tracts being sent to the students of the College." The Protestant Bishop of Tuam said that, for his own information, he would like a copy of the tract, but Professor Pye said he had not kept a copy.

On this the Bishop of Tuam said: "Don't you see you have spoken very strongly with reference to this pamphlet and the writer. It so happens

## WEDDING BELLS.

A quiet but pretty wedding took place at St. Patrick's Church, on Tuesday morning, 26th Jan., when Miss Ellen Agnes Kelly was married to Mr. James Patrick Coughlin. The ceremony was performed by the Rev. Father Martin Callaghan, P.P., assisted by the Rev. Father Polan, in the presence of relatives and friends.

The bride was given away by her brother, James H. Kelly. She wore her traveling gown of grey with strapping to match. White Bengaline blouse, with handsome grey moleskin hat. She carried a shaven bouquet of white roses.

The groom was attended by his brother, Mr. Thomas Coughlin. The Church and main altar were most brilliantly illuminated and decorated.

As the bride entered the Church, leaning on her brother's arm, the organ pealed forth "Mendelssohn's wedding march," played by Prof. Fowler.

Immediately after breakfast, which was served at the residence of the bride's mother, Ma. and Mrs. Coughlin left by C. P. R. train en route to Toronto, Niagara Falls, Buffalo, Chicago, Milwaukee, and other places of interest in the West.

The presents were beautiful, and included a magnificent cabinet, presented to the bride by the employees and associates of the firm of Willis & Co., the well known piano firm. The groom was also presented with a purse of gold from his fellow-employees in the Custom House.

## SNOW BOUND TRAINS

Canada has the reputation of being a land of snow and ice; but if we have an exceptionally severe winter this year, we are far better able to contend with it than are our neighbors to the south of us. Take the railway traffic as an example. While Canadian trains are scarcely delayed, except in a few isolated cases, in which the time tables are not perfectly observed, all through the Northern, Eastern, Eastern and Western States the snow-bound trains are numberless. We have accounts of trains being two and three days behind time, of entire systems being tied up, and of cases in which the passengers have been obliged to abandon the trains and seek shelter and food in farm houses along the route. These facts speak volumes for our Canadian systems. If we have severe frosts and heavy snow-storms, at least we have the means of meeting and conquering them. We suffer less with the mercury at 25 below than they do in New York with a zero temperature. We would not change our climate and our advantages for any other in the world. We are fully satisfied with our condition and Canada is good enough for us.

that I know this clergyman personally, and I am bound to say that I think him incapable of doing what you describe him to have done."

Professor Pye replied: "I have not got the paper, and I can tell you from memory. I have stated the case, and I am quite satisfied to take it as it has been stated."

Here the Chairman intervened with the remark: "I think it is the opinion of everyone that it was very wrong to send those tracts, and it should not have been done; but the Council have already given an expression of opinion against it."

After further discussion Professor Pye said that after hearing the expression of disapproval from the visitors he was quite satisfied to withdraw his appeal for a public inquiry.

**SUBMISSION.**

The French priest, Abbe Loisy, whose works have just been placed upon the index of books forbidden to the faithful, has announced to Pope Pius his complete submission to the decree of the Congregation of the Inquisition. It is stated that the Abbe has retired to seclusion in a religious house, from whence he announces that he will soon publish an explanation of his purposes in adopting and teaching conclusions of the "higher criticism of the Bible," which are contrary to the authoritative teaching of the Church.

## Talisker!!! Talisker!!! Talisker!!!

"Talisker's watter comes over eighty faals before it reaches his pot."

As the Highlander said: "That must be goot watter, and make goot whusky—Eighty faals!!!"

The Talisker Distiller commands the highest price for its product on the Scotch Whiskey market of any distillery in Scotland.

The "Talisker" Whisky is a straight Scotch, or what is called in the trade a self or entire whisky, the product of a single distillery—as distinguished from a "blend." When you buy a blended whisky you don't know what you are getting. When you buy The "Talisker" you know you are getting the Real Thing.

**OUR STRAIGHT SCOTCH WHISKIES.**

"Rare Old Balblair" (10 years in wood) \$1.00 per bottle, \$10.00 per case  
The "Talisker" ..... 1.25 per bottle, 13.50 per case  
The "Dail-uaine Glenlivet" ..... 1.00 per bottle, 11.00 per case

All delivered free by freight, in lots of one or more cases to any point in Ontario, Quebec, or the Maritime Provinces.

Scotch Whiskies,  
Angostura Bitters,  
Ginger Cordial,  
French Vermouth,  
Sherry Wine,  
Irish Whiskies,  
Port Wine,  
Dry Gins, Holland Gins,  
Ginger Wine,  
Italian Vermouth,  
Apricot Brandy,  
The Gilka Kummel,  
Brandies,  
Etc., etc., etc.

## SCOTCH WHISKIES.

You can make up an assorted case if you like, say a bottle of each case fancied, and it will be delivered free at case prices.

	Per bottle.	Per case.
The "Buchanan Blend" Scotch, "Special" quality	\$ .90	\$10.00
The "Black and White Blend"	1.00	11.50
The "Royal Household" Blend	1.25	13.50
"Kilmarnock" Scotch Whisky	.90	10.00
"Bulloch Lade's" (White Label) Scotch	.90	10.00
Bulloch Lade's (Gold Label) Scotch	1.00	11.50
King William IV. V.O.P. Scotch	1.75	19.00
Crabbie's Finest Quality Scotch	1.00	10.50
Groer's O.V.H. Scotch	.90	9.75
Usher's "Special Reserve"	.90	10.00
"White Horse Cellar" Scotch	.90	10.00

## LODON DRY GIN.

Gordon's Dry Gin ..... .75 8.00

## BOLS' VERY OLD GENEVA.

(Finest Holland Gin.)  
The ne plus ultra of Schiedam. (Yellow colored by age.)

Per case of 12-1	Per case of 12-1	Per case of 24-2	Per case of 15
Stone Jugs (3.16 gallons).	Stone Jugs (2 gallons).	Stone Jugs (3.16 gallons).	Glass Jugs (2 gallons).

From and after this date, the prices for Bols' Liqueur Gin will be as follows:

Per single jug,	\$1.20	.85	.65	.75
Per case,	13.25	9.50	14.25	10.00

**Angostura Bitters.**  
Dr. Siegler's Angostura Bitters, 75c per bottle, \$7.50 per dozen bottles, \$15.00 per case of 2-dozen.

**Crabbie's Green Ginger Cordial.**  
John Crabbie & Co., Leith, "Superior Green Ginger Cordial" ..... .75 8.50

**The Gilka Kummel.**  
Berliner-Getreide-Kummel ..... 1.25 13.50

**Italian and French Vermouth.**  
Martini-Sola Italian Vermouth ..... .75 7.50  
Nolly-Pratt French Vermouth ..... .75 7.50

**Peach Bitters, Apricot and Peach Brandy.**  
Law's Peach Bitters, Mauve Label ..... 1.25 13.50  
Law's Peach Brandy ..... 1.50 14.00  
Law's Apricot Brandy ..... 1.50 14.00

(All as supplied to His Majesty's House of Parliament.)

**"Emperor" Sherry and "Commandador" Port**  
"Emperor" Sherry ..... 1.50 17.00  
"Commandador" Port ..... 1.50 17.00

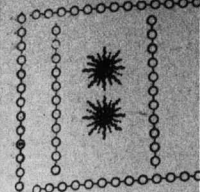
**Kinahan's Irish Whiskies.**  
Kinahan's "L.L." Whiskies ..... .90 10.00  
Kinahan's "Old Liqueur" Whisky ..... 1.10 12.50

All the above Liqueurs, Wines, etc., will be delivered free by freight, at above prices, in lots of one or more cases, or we will make up assorted cases to suit the wants of consumers.

Free by freight to any point in Ontario, Quebec, or the Maritime Provinces.

**FRASER, TYGER & CO.,**  
ITALIAN WAREHOUSE,  
ESTABLISHED 1846.

**THE NORDHEIMER Building,**  
207, 208 & 211 St. James St.  
MONTREAL.



The changes wrought in the transformation of Rome into modern capital—have been very effective. They have been very effective in destroying the picturesque city. Lovers of art, authors and journalists, who see with their eyes, cried out against the despoiling of the beauty and picturesque of old Rome.

"A generation has passed on its way, a writer who loved the change, since first I came to Rome, everything is changed that can be changed in a city. The charm has been done, as—multitude, renovation and still it keeps like a masterpiece of Greece which has gone through the barbarians, and come out maimed, and so defeated the eye of an artist can see artists meant by it."

Almost as soon as the pick of the demolishers, writer termed it, began work. The Rome which three or four generations ago, which romantic writers as a foundation, for books of travel and romance, is no longer visible in most of its characteristic outward forms, passed out of existence. That combination of art with natural history with vague charmed appreciative minute studies, has been and much food for the mind has been withdrawn.

In the days of old, Rome, been said, swept a spongiose over the past of the subdued. She came to never to preserve; her charmed, says a writer of the story, to ask how these doughty antagonists had made, how their nation developed. The time has to her, in a much lesser degree, when the measure shed out to others is self, and much of that which dearest has been taken from the transformation of Rome the first quarter of a century rule was considered. W. J. Stillman, who knew well, to be "unique in the civilization for barbarism, and corruption; never world began was so spent to do so much evil. All this means the past, much that was beautiful, and attractive from being found. The outer fringe of the Campagna, has remained unchanged. It lates into distance, and some material still left for those who desire to return source of study of the be-

Professor William Gooden of fine arts of the Institute of Arts and Science lectured at the Museum on "The Churches and Campagna, Reims, Laon and said:—

"The cathedrals of the monuments of general history of civilization monuments of architecture more special sense. The noblest aspirations of the period and were the best of that period did. The ninth century will be judged in its by its railways and telemechanical inventions; the century will be judged by the seventeenth century world by its portraits and the sixteenth century will by its religious paintings; centuries from the eleventh century inclusive (in North) will be judged by their prayer and worship.

"If the religious sentiment for anything the nobles of religious sentiment world has ever seen must just as much. It has been studied by hundreds of scholars and by thousands of cultivators. There is no soul so dulled, no intellect so impoverished and selfish than

# ROME IN RECENT YEARS.

clergyman person-bound to say that I able of doing what to have done."

replied: "I have not and I can tell you I have stated the uite satisfied to take a stated."

man intervened with think it is the opin- ne that it was very those tracts, and it been done; but the ready given an ex- on against it."

## MISSION.

est, Abbe Lohy, ve just been placed of books forbidden to announced to Pope e submission to the gregation of the In- stated that the Abbe seclusion in a reli- on whence he an- will soon publish an his purposes in ad- his conclusions of icism of the Bible," rry to the authorita- the Church.

## alisker!!!

reaches his pot." r, and make goat for its product on land.

## SKIES.

Per bottle. Per case. \$ .90 \$10.00 1.00 11.50 1.25 13.50 .90 10.00 .90 10.00 1.00 11.50 1.75 19.00 1.00 10.50 .90 9.75 .90 10.00 .90 10.00 .75 8.00

Per case of 15 Glass Jugs. (2 gallons).

Per dozen bot-

ial. Cor- .75 8.50

1.25 13.50

.75 7.50

.75 7.50

Brandy. 1.25 13.50

1.50 14.00

1.50 14.00

1.50 17.00

1.50 17.00

.90 10.00

1.10 12.50

silvered free by freight, will make up assorted

ebec, or the Maritimes

HEIMER Building, 211 St. James St. MONTREAL.

The changes wrought in the City of Rome within the last generation — the transformation of Rome into a modern capital — have been many. They have been very effective in destroying the picturesque character of old Rome.

"A generation has passed, and a second is on its way," says one writer who loved the charm of the place, "since first I came under its witchery; everything is changed in it that can be changed in a city; what can be done to break the unique charm has been done, as if in malice — mutilation, renovation, desecration; and still it keeps the charm, like a masterpiece of Greek sculpture which has gone through the hands of barbarians, and come out shattered, maimed, and so defeated that only the eye of an artist can see what the artists meant by it."

Almost as soon as the Italians took possession of the city, "the pick of the demolishers," as one writer termed it, began its wild work. The Rome which the previous three or four generations have known and which romantic writers utilized as a foundation, for innumerable books of travel and many tales of romance, is no longer visible. It has, in most of its characteristics and outward forms, passed completely out of existence. That peculiar combination of art with nature, or mythical history with vague sites, which charmed appreciative minds of inaccurate studies, has been destroyed, and much food for the imagination has been withdrawn.

In the days of old, Rome, as has been said, swept a sponge soaked in blood over the past of the nation she subdued. She came to obliterate, never to preserve; her chroniclers disdained, says a writer of the last century, to ask how these or those doughty antagonists had grown formidable, how their national life had developed. The time has now come to her, in a much lesser degree, however, when the measure she has meted out to others is applied to herself, and much of that which she held dearest has been taken from her.

The transformation of Rome during the first quarter of a century of Italian rule was considered by the late W. J. Stillman, who knew the city well, to be "unique in the history of civilization for barbarism, extravagance and corruption; never since the world began was so much money spent to do so much evil."

All this means the passing away of much that was beautiful, and quaint and attractive from being old-fashioned. The outer fringe of the city, the Campagna, has remained comparatively unchanged. It still undulates into distance, and there is some material still left for the artist who desires to return to the source of study of the beautiful, The

greatest changes have taken place within the city walls, and here the picturesque character of the city has suffered most.

That there was a genuine "destruction of Rome" contemplated and then carried out some years ago, when the grounds of the grandiose Villa Ludovisi was destroyed in order to furnish building land for a new quarter of the growing city, was the opinion of several of the most learned Germans of that period. The title, "The Destruction of Rome" was that which the learned biographer of Michael Angelo, Herman Grimm applied to the series of changes that involved the absorption of the Villa Ludovisi. Lamenting the destruction of the cloister of Ara Coeli and the tower of Pope Paul III. on the Capitol, he said it would be vandalism — which he ascribed as arbitrary and useless destruction — to destroy the Palazzo di Venezia for the widening of Corso. This is about to be done, however, and the words of Grimm are listened to no more.

The disposal of the grounds of the Villa Ludovisi for building sites moved Grimm to sorrow. "Whosoever would have predicted," he wrote, "that under the new government hands would have been laid upon that villa, and that these laurels, pines and oaks would have been uprooted, would not have been believed. It would have seemed an injury that the bitter enemy of Italy would not then have dared to utter against her."

Ferdinand Gregorovius, the author of a well known "History of Rome in the Middle Ages," recently translated into English, who was made a Roman citizen with great honor and parade, raised up his voice in a similar strain to save the dignity of his city. "Rome now, as at all times, is," he said, "contemplated with veneration by all cultivated men, who behold in it the most sublime monument erected by history." And he, who knew so intimately the records of mediæval Rome, wrote at this time in his protest, that, "For 13 centuries Rome has been entrusted to the guardianship of the Papacy, which has fulfilled its task with a genius truly Roman. When the temporal power fell, Europe was unanimous in conformity with the new state of things, to remit the Eternal City to the custody of united Italy, and it was already said, besides, that never did any people on earth have a more beautiful capital, and assume, by fixing themselves there, a graver responsibility before the civilized world."

Against the destruction of the Villa Ludovisi it was that his voice was loudest in protest, where in the shadow of its laurels and cypresses, Horace and Virgil, Dante and Marcus Aurelius might have walked in meditation, and which was so classically beautiful as to serve as an asylum for the famous figure of the Ludovisi Juno. "Nothing," he said,

"has wounded sentiment in Germany more than the destruction of this celebrated villa."

And those who ordered and permitted such destruction should have remembered the words that Belisarius addressed to Totila, King of the Goths, begging him to spare the Eternal City. "Of all the cities," said Belisarius, "on which the sun shines, Rome is the most beautiful and most marvelous."

The cry of anguish over the disappearance of the ancient landmarks uttered by Gregorovius was re-echoed by 22 noted writers and artists of Munich. Friedrich, Paul Heyse, Franz Lenbach, Dr. Ignaz von Döllinger, Piloty, Raab and Scholl. They declared that the cry uttered by Grimm and Gregorovius came from the heart of the whole civilized world, and found an echo in Germany. They, and a thousand others, who owed to their sojourn in the Eternal City the sweetest memories of their lives, desire that Rome, "that sacred incarnation of the grand and beautiful, be preserved intact to future generations."

The travel of to-day in Rome cannot imagine what was the charm and grandiose character of this lost villa. A few ilex trees and the Casino, in which is the Aurora of Guercino, are about all that remain to indicate the spacious grandeur, the noble trees and the magnificent walks of the Villa Ludovici, which succeeded and occupied the site of the Gardens of Sallust. The old-fashioned 16th or 17th century style of gardening, where trees are trained for shadow, as great walls of foliage, still prevailed here, and little effort of imagination was needed to people these grand alleys with stately dames in powder and patches and paint, and dainty red-heeled shoes, stepping along between these high and leafy walls.

All the picturesque of Rome did not depart from it when the Villa Ludovisi was doomed, nor when the other changes then contemplated were effected. Kindly and generous nature has concealed the harshness and draped the unloveliness of crude constructions that man has reared. The dust and the rain, and the wandering seeds of plants have put a new color and rich grace on many a plain building or a new wall.

Among the most curious and picturesque of the various surroundings that frame the view of St. Peter's, that from the garden of the "Priorato" of the Knights of Malta, on the Aventine Hill, holds a first place. A long alley of trees whose branches overarch the pathway opens out above the swift-flowing Tiber, and constitutes an evergreen frame to a view in which the dome of St. Peter's occupies the chief place.

The view from the terrace garden of this convent wrote a lover of Rome a quarter of a century ago, is very beautiful. Through a vista of ilex trees the dome of St. Peter's overtops the town. "The voices of

the world only reach it in muffled and subdued tones. Heaven is above it and the world beneath it. What more can the aspiring soul require?"

Another sort of vista, with a different point of sight, is that which the Villa Borghese offers, and which also is picturesque in a high degree. Here, away in the distance, a tiny white circular temple, surrounded by columns and covered by a dome, shines white against the surrounding greenery, and noble trees stand in a row on each side of the path that leads to this architectural gem, and shade the walk with overarching branches.

Glimpses of the picturesque are also to be met with on the other side of the Tiber. History and poetry combine to render famous the battered old oak on the Janiculum, which bears the name of Tasso's oak. Here from the summit of the steps beside it, or from the terrace to the right, the delighted eye ranges over the fair white city sleeping in the silence of the midday sunshine. Its bellies and domes and ancient rusty-hued towers rise up into the sky, and away in the distance the blue hills inclose the plain beyond the walls, surrounding it on all sides. And there history and tradition and legend and later chronicle seem to fill the scene with a living interest.

The round tower in the middle distance is the tomb of Cecilia Metella; the huge arches crossing the Campagna are the remains of the gigantic aqueduct of Claudius; and the white scattered town on the hillside to the left is Tivoli, where artists revel in the picturesque. Here, beside you as you go, are the well laid out gardens of the Corsini, and from the platform above where the tall umbrella pines rise proudly to the sky and the palms wave softly in the breeze, another view of Rome opens out before you.

The "destruction of Rome," that the Germans dreaded when the Villa Ludovisi was wiped out, has not been general. Some corners of the city escaped. There is enough of beauty and charm, of solitude and peace to be met with at the "Clivus Scauri," where a steep stone-paved pathway leads up under arches of ancient brickwork to a lonely road between the high walls that bound on the one side the garden of the Passionists, and on the other the Villa Mattei, beneath the terraces of which was the famed fountain of Egeria, where Numa Pompilius came to consult the "wise woman" who has bequeathed her name to the spot.

As you ascend the pretty apse of the Church of SS. John and Paul, with its corridor or gallery of little arches with pretty white marble columns supporting semi-circular brick arches, you feel that there are few spots in Rome more lovely to look upon than this. The side wall of the church from which the arches spring dates originally from the fourth century, and it is repaired and restored with brick work of later date, each

fragment showing by its color and construction, the period to which it belongs.

The wall itself is a picturesque construction to say nothing of its setting, with arches on one side and in front a church portico dating from the twelfth century; and hard by the huge blocks of an imperial building beneath which, in great cellars, the beasts were kept prior to the sports in the adjoining Coliseum. And all around and about nature has clothed the nakedness of the place; here with tufts of grass, or a hardy caper plant, or a strayed wild flower, or in the dampness in the shadow with long straggling locks of maiden-hair fern.

Interest of an agricultural and historical kind is united with the quaint picturesqueness of such a construction as the Tiburtine gate in the old Roman walls. Here passes the road that leads to Tivoli, and around the gate, with the three aqueducts that once passed over its squat arch, cluster the ghosts of the great men of the past, whose names are known to every ordinarily well trained schoolboy: Horace, and Maccenas, and Virgil, and the great Augustus himself. Their long gone shadows have been cast on these walls, and perhaps some faraway echo of pure Latinity that once struck against this ancient archway may still linger hereabouts waiting its reawakening.

The mediæval tower at the side of the heavy browed arch has also its tale to tell of warfare and change, different indeed to the tales told in the telephone wires which it supports.

Another phase of the beautiful is to be seen at the Villa Albani, now so rarely visited, for the present proprietor, Borghese, takes care that no claim shall be established over it by admitting the public too readily. Here the arts of architecture and sculpture are allied in an intimate way, and the attractions of each are heightened thereby.

The dark green of the leaves of the ilex trees and the thick gloom that reigns beneath their leafy branches form an excellent background for the white marble statues and the terminal figures that adorn the balustrades of the staircase. The classical style of architecture is in keeping with this arrangement, and the whole villa is an imitation or reproduction of the antique so far as that antique was known to the architect of the buildings, and the architect of the gardens, if they were not one and the same person.

Even in the centre of the city and in the heart of that foreign quarter where the English tongue mostly prevails, the picturesque is still to be seen. At the top of the Spanish staircase which leads from the Pia-

za di Spagna to the Trinita de' Monti, stands a house known under the name of Il Tempietto, or little temple, which has a peculiar and quaint prettiness that renders it conspicuous.

The whole of this neighborhood is associated with landscape artists; the house directly behind this Tempietto on the right having been inhabited by Salvator Rossa, and that immediately behind it on the right, built by the painters Zuccheri was in the last century, painted by Overbeck, Cornelius, Veit and Schadow, the precursors of the pre-Raphaelite movement. Claude Lorraine, the painter of golden sunsets, lived in a house that was close to the Church of Trinita de' Monti, and his remains were buried in that church until they were transferred to the tomb made for them in the Church of San Lorenzo in Lucina by Chateaubriand.

A long enduring tradition attributes the Tempietto to Poussin, the celebrated French painter, and though a recent account of Rome has it that the houses of the artists here have either been changed or rebuilt out of all recognition, the Tempietto assuredly preserves its originality.

Another scene which remains unchanged by the modern restlessness for improvement is that in which the Ponte Molle predominates, the ancient Pons-Milivius, outside the city toward the north. It is a tranquil spot, the silent, swiftly flowing Tiber making eyefike eddies when it encounters an obstacle; and the still country around, with the pine and cypress crowned Monte Mario in the background, constitutes a landscape of rare charm and picturesqueness.

Here the Campagna is fairly entered upon. Beautiful as it is in the morning hours, says a traveler who dearly loved the valley of the Tiber, "when the thin mist lingers in its hollow places and the lark pours forth his rapid notes in the air, it is, perhaps, still more impressive clothed in the sombre hues of the late evening, when the golden sunshine has died from the broken masonry which here and there rises from its sod, and the great mounds loom out and stretch from valley to valley like huge hillocks piled upon the graves of buried giants, and the gray ruins stand like tombstones to mark the places where they lie."

Much has been destroyed that was beautiful to look upon and interesting to think of from the history or tradition associated with it. The greatest loss to the picturesque has perhaps been the dying out of the ancient costumes that were so neat in cut and so brilliant in color. The soothing hand of time tones down the sharpness and harshness that mark the new, and kindly nature adds her own rich decorations to the picture. Thus the picturesque makes its way alongside of the new and the improved.—P. L. Connellan, in San Francisco Monitor.

## THE CATHEDRALS OF EUROPE.

ford to ignore and despise the mediæval cathedrals. To confess such indifference is to confess one's self a brute.

"If these cathedrals are admirable we have a right to inquire why they are admirable. If they are superior to our own houses of worship, we have a right to inquire in what this superiority consists. If they are works of art, we have a right to inquire what is work of art as far as buildings are concerned. This is one purpose of the investigation which is being conducted by the Brooklyn Institute. The investigation may demand technical knowledge as regards its pursuit and as regards its demonstrations, but its results are for the whole world, which conceives of history as a science and which conceives of Christianity as a living force in history. In the first instance proofs and demonstrations must be passed upon by experts, but the results are not especially for experts. They are for all intelligent and thinking people. Moreover, the investigation has passed beyond the stage when it depends upon a reference to experts. The experts have passed their judgment. The world at large has now to be instructed.

investigation on general history. We come now to the field of art — so called; a dangerous word, because it so frequently appears to authorize the user of it to set up some personal standard, to examine a subject by that personal standard and to discard the subject as unworthy of attention if that personal standard does not fit the subject. Therefore, let it be said that there is no serious criticism of art which does not rest on a general knowledge of historic art, a knowledge which is not limited to any special field, but which must necessarily move from the larger object to the smaller, from the more important object to the less important, and which consequently must begin with a general knowledge of architecture. No student is fitted to enter this field who is not prepared at the outset to esteem the past as greater than the present and who does not yield to the historic monuments the deference which they deserve. As compared with the builders of the old cathedrals we are

cheap pretenders, and dullards, or at the best, childish beginners and learners. The humility of the child striving and glad to learn, may excuse our deficiencies. No other attitude can.

"Let us now endeavor to conceive of the conditions under which a cathedral was built. It was, generally speaking, a town hall, political gathering place, theatre, club room, art museum and poor man's palace, as well as a place of worship. It was always open, not closed for six days in a week and open for a limited number of hours on Sunday. The functions of a cathedral demanded that it should be able to hold on festival occasions a very large proportion of the population of one entire town and of some of the surrounding territory. The Gothic cathedrals were built, moreover, with the money of the poor and by the contributions of the Masses. They were not built with the money of the religious corporations, nor of wealthy ecclesi-

astics. It follows, from all these points that the public was intensely interested in the building and much occupied in looking at it. Domestic architecture, as we understand it, did not exist; store and bank architecture did not exist; public architecture, as we understand it, did not exist. The cathedral was the be-all and end-all of architecture, aside from the other churches, of which it was the most magnificent and splendid.

"Let us now imagine the entire public and artistic interest of Brooklyn, or of Greater New York, concentrated on one building; does it not follow that we should grow tired of looking at it if it were uniform and monotonous; if it had no lifelike variety. This is the origin of so-called architectural refinements. They were made for buildings at which, and in which they were always interested. It is difficult for us to understand the meaning of architectural refinements, because our interest attaches to our own parlors and domestic exteriors, because, in a word, we are not public spirited in art.

"The one enormous fact now stares us in the face, that, whereas, the vertical curves were employed in nearly all Gothic cathedrals of northern France, we have not only lost the art of building the curves, but we have even forgotten that another period practiced that art. The object of the curve is best understood by remembering that straight lines are

monotonous and tiresome. We have only to compare an artist's sketch of any building with a modern architectural mechanical drawing or any building to understand why the curves were employed. They were generally employed by the Greeks and undoubtedly descended to the middle ages from the art of classical antiquity."

The lecturer then sketched the history of the investigations by the Brooklyn Institute of the vertical curves of mediæval building. The illustrations were mainly drawn from the cathedrals and churches of Chalons, Reims, Laon and Noyon, in which these curves were discovered for the first time and photographed for the first time during the summer of 1903. Many of the beautiful portal sculptures of Reims Cathedral were also included in these new photographs and the views of the buildings themselves were not less interesting than the details of their marvelous refinements of construction.

### PUBLIC SCHOOLS.

Public schools of Brooklyn, the educational system in the borough and the general sanitary conditions of buildings come in for severe criticism from the Woman's Health Protective Association.

# IDEALS OF SANCTITY.

(By An Occasional Correspondent.)

Last week, in Ottawa, before the Reading Circle of the d'Youville Society, at the Rideau street Convent, Rev. Dr. William F. McGinniss, of Brooklyn, N.Y., who is president of the International Truth Society, delivered a most learned and instructive address, before a large and select audience, on "Ideals of Sanctity." It was not only a literary treat, but also a veritable education for all those who had the advantage of hearing it. It would not be easy to detail the lecture, which might have been a sermon had it been pronounced from the pulpit, for it was so full of ideas, of deep thoughts, of serious arguments drawn from history and philosophical sources, that the full text would be required—and as the lecturer had neither notes nor manuscript, it was only by means of attention in a most careful manner that one could gather for future use the entire lecture.

The opening remarks were the expression of a regret at the loss of culture in our day, due to the relegation of religion to the cloister or to a few exceptional beings who are looked upon by a materialistic age as being apart from the rest of humanity, as constituting a band of enthusiasts, or of over-strained enthusiasts. In our day to hint that a man should read the lives of the saints would suffice to give him a shock, so fixed has the idea become that those works are of a time too remote from the present, and descriptive of conditions which no longer exist. Yet, he pointed out, in a most clear and exhaustive argument, that the conditions for attaining sanctity in our day equal those that obtained in the time of the saints, and are just as favorable now as they were in the far away past.

We form a false idea about the saints because we know so few of them. Only a very small proportion of them have ever been canonized, while there are millions of saints, scattered over the different ages from the beginning of Christianity down to this hour, of whom we can know nothing, for their lives have passed unrecorded. But there must have been some link connecting them all, something that all had in common, since they are all saints of God in heaven. They lived at different times, under an infinite variety of circumstances, and yet they all reached the same end. What then was their secret? If we can find that we have but to apply it to our own lives and our own lives will be sanctified.

What in common could there be between St. Agnes, a little Roman girl and old St. Jerome, the seer of Bethlehem, writing and studying in his cave? What could there be in com-

mon between St. Francis Xavier preaching to the heathen and St. Monica, praying for her son's conversion? Yet there must be some general characteristic in which they all participated. The secret of their sanctity was their love of God—Love of Christ, and Christ crucified. The test of love is suffering. If you love a person you will make any sacrifice for them, endure any inconvenience to render them a service. Consequently the saints, one and all, having the love of God, in their hearts, were happy, because they had what they desired and happiness increases with the restriction of our wants. The more needs we experience the harder it is to satisfy them, and the less contented and happy we become. The needs of the saints were confined to one thing love of God and an opportunity to prove that love by some acts of sacrifice, suffering, or endurance. This was the secret of their sanctity, and this being their ideal of sanctity they wanted nothing more.

We then have the same means at our disposal. Our conditions in life are not more diversified than were those of the saints; and while we cannot become martyrs and die for Christ, we can attain the ideal of sanctity and live for Him. Our occupations will not permit of our going abroad on the path followed by St. Francis, nor retiring to a cave like St. Jerome; but such is not required of us. All is needed in us is to possess that ideal of sanctity, the Love of God, and to direct our lives in accordance.

The lecturer then drew a contrast between the courage that is manifested under certain circumstances and that which is lacking under others. A man who, had he lived in a past age, would have fought for his Faith, and gladly have gone with St. Paul or St. Peter to execution for the same, will not have the moral courage to refuse to eat meat on a Friday at a public dinner. He multiplied examples in various spheres of life, to show how the real love of God and the true ideals of sanctity are lacking in modern society. The grand central point of the lecture was that everything in the world is "good," for God so pronounced it to be; and as long as a thing—such as money or external of religious service,—is used as a means to attain the ideals of sanctity, it is blessed; but the moment it becomes the end at which we aim, it ceases to be good, and, though our abuse of it, turns to be detrimental.

The entire lecture was a clear, masterly exposition of the teachings of the Church regarding sanctity, and as all things purely Catholic are, it was optimistic and encouraging.

# OUR TORONTO LETTER

(From Our Own Correspondent.)

**FEAST OF PURIFICATION.**—The solemnity of the double Feast of the Purification and Presentation, which occurs on Tuesday next, is transferred in this diocese to the Sunday following. The day itself is kept as a day of devotion and benediction of the Blessed Sacrament will be given in its honor.

**SAINT BLAIZE.**—Away back in the 4th century lived a Bishop known to us now as Saint Blaize. Among his other virtues was that of pity for the distressed of others. On one occasion a distracted mother called on him for assistance in extracting a fish-bone from the throat of her child. The Bishop pitying her distress did as requested and saved the child's life. Since then he has been recognized as the defender against all diseases of the throat. It is now the confirmed custom in the city churches to bless the throats of all who present themselves on the day set apart, Feb. 3rd, to honor the saint. This custom has only become general of late years; some time ago it was confined to one or two of the churches, principally the Cathedral and St. Patrick's. In some parts of England a procession is held by the wool-combers on that day in honor of the Saint. It is said that iron-combs were used to lacerate the flesh of the Bishop who was martyred in 315; hence his adoption by the wool-combers as their patron saint.

**DEATH OF FATHER BERGIN.**—With something of the nature of a shock came the news on Friday last week, that Rev. Father William Bergin, parish priest of Dixie, was dead. While it was known that for some years the health of the rev. gentleman had been failing, yet no idea had been entertained until a few days ago, that the last summons was near. Pneumonia of a few days standing was the immediate cause of death. It is but a few months since Father Bergin was called to take charge of the parish of Dixie, and his early calling away is a grief to the people to whom he was lately sent.

Father Bergin was about fifty-five years of age, and during his service of over thirty years in the priesthood had worked in different parts of the diocese, throughout which he was widely known. At different times he had been stationed at St. Michael's Cathedral and St. Mary's Church, Toronto, at Barrie, where he was head of the deanery, at Adjala and Toronto Junction. For many years too he was secretary of the Separate School Board in this city, and during his term of office displayed great business ability and much interest in matters educational.

Father Bergin was about fifty-five years of age, and during his service of over thirty years in the priesthood had worked in different parts of the diocese, throughout which he was widely known. At different times he had been stationed at St. Michael's Cathedral and St. Mary's Church, Toronto, at Barrie, where he was head of the deanery, at Adjala and Toronto Junction. For many years too he was secretary of the Separate School Board in this city, and during his term of office displayed great business ability and much interest in matters educational.

# CIVIC ELECTIONS.

The general elections for the offices of Mayor and aldermen of Montreal, awakened a little more interest this year than for sometime past.

The defeat of the Irish Catholic candidates in St. Joseph's and St. Gabriel's wards, is another striking lesson to our people that they should not wait until the eve of an election to organize their forces.

There is pressing need for increased Irish Catholic representation in the City Council, because questions are constantly arising which, despite the best intentions of even the most broadminded citizens of the two other important sections of our community, are treated from a point of view of religion and nationality.

Bergin the archdiocese of Toronto loses one of the most familiar figures amongst its senior priests. The funeral takes place on Monday from the parish church, Dixie. May he rest in peace.

**THE LATE JOHN O'LEARY.**—The death of Mr. John O'Leary, which occurred at his late residence, 181 William street, on Jan. 27th, is lamented by a large circle among whom he had deservedly admired and respected. Until a few days prior to the end Mr. O'Leary had been in his usual health, but pneumonia setting in, it was soon seen that the end was near. During his illness the family were visited, and consoled by the Redemptorist Fathers who have charge of the parish. The Rev. Rector, Father Barret and Fathers Heyden and Stuhle, all in turn showing their interest; the Sisters of St. Joseph and the Brothers of the schools also sent their representatives.

Mr. O'Leary was a native of the County Cork, Ireland, and came to this country when a boy; most of his life since was spent in St. Patrick's parish in this city. A staunch Catholic he was also an enthusiastic and patriotic Irishman and anything for the betterment of his native land had always his ardent and earnest support. In years past he held the office as secretary and treasurer of the Hibernians, and at the time of his death was a member of the C.M.B.A. Mr. O'Leary was always much interested in the advancement of Catholic education and in younger years devoted much of his time and attention to the subject. He was also a lover of music, and at the time of the visit to Toronto of the then Prince of Wales, now King Edward, he was cornet player in the city band, which welcomed the Royal guest. Mr. O'Leary was known from end to end of the city, and his genial disposition made him a general favorite.

The funeral took place from St. Patrick's Church on Saturday morning, the Mass of Requiem being sung by Rev. Father Stuhle, who also accompanied the cortege to St. Michael's cemetery. The large number who filled the church and the genuine sorrow depicted on every countenance spoke of the general grief. The pallbearers were Messrs. Peter Costello, Patrick Sheedy, D. Lehane, P. Carey, A. Coyle and R. Nolton.

Mr. O'Leary is survived by his widow, one son, Mr. Denis O'Leary, late foreman of the C.P.R. at Montreal, but now of Toronto, and two daughters, Mrs. Webber and Miss Teresa O'Leary. A brother, Mr. Timothy O'Leary, of Toronto, and a sister, Mrs. White, of Chicago, who was present at the funeral, are also left to mourn his loss. May he rest in peace.

**FORESTERS "AT HOME."**—Invitations are out for the third annual "At Home" of St. Helen's Court, 1181, C.O.F., to be held at the Pavilion Sunnyside, on the evening of Feb. 5th. A good committee with J. J. Downey as chairman have the affair in hand. Glionnas' orchestra will be in attendance, and the large number of enterprising and popular young men who are members of this branch, speak in advance of the success of the entertainment.

ready to accord us fair-play if we can agree among ourselves and select men of ability and integrity.

In St. Ann's Ward the old members were both returned, Mr. Michael J. Walsh, by acclamation, and Mr. Daniel Gallery, M. P., after a contest with Mr. Arthur Jones, by a majority of about 900.

The national and religious features of the composition of the new Council reveal that there are twenty-five French-Canadians, including the Mayor; nine English-speaking non-Catholics and three Irish Catholics, one of whom represents a French-Canadian district.

The following is the full list:—

Mayor, Mr. H. Laporte.

St. Louis Ward.—Seat No. 1, Ald. Louis Payette; seat No. 2, Ald. C. Lemay.

Papineau Ward.—Seat No. 1, Ald. J. O. Ricard; seat No. 2, Ald. E. Chausse.

St. James Ward.—Seat No. 1, Ald. T. Bastien; seat No. 2, Ald. Robillard.

St. Mary's Ward.—Seat No. 1, Ald. Lariviere; seat No. 2, Ald. J. T. Marchand.

# OLD PUBLICATIONS.

(By a Regular Contributor.)

Let us pass from the year 1821 to 1825. From 1823 to 1825 several very important events happened in and around Montreal, and organizations were formed, or else had taken steps towards development, that were remarkable at that time. Speaking of the Montrea Petit Seminaire, the "Almanac" of 1825, has the following:—

"The number of scholars attending this institution 300, besides this, the Seminary principally supports 13 separate school houses in different parts of the city or its neighborhood, where both the English and French languages are taught to 1,200 boys and girls. All the poor are admitted 'gratis,' and if it is necessary, are clothed at the expense of the Seminary."

This one paragraph constitutes a refutation in itself of the many pretended arguments that have been so often raised against the Seminary and the work that it has done in the past.

It may interest many to know something about McGill University in that day. The item referring thereto is headed: "McGill College at Montreal." And it thus continues: "Founded and endowed by the will of the late Mr. McGill of that city. Established by Royal Charter, 31st March, 1821. Governors: The Governor in Chief; the Lieutenant-Governor of Lower Canada; the Lieutenant-Governor of Upper Canada; the Lord Bishop of Quebec; the Chief Justice of Upper Canada; the Chief Justice of Montreal.

Professors, etc., (appointed 4th December, 1823): Principal and Professor of Divinity, Rev. G. J. Mountain, D.D. (of the University of Cambridge); Professor of Moral Philosophy and learned languages, Rev. J. L. Mills, D.D. (University of Oxford); Professor of History and Civil Law, Rev. J. Strachan, D.D. (University of Aberdeen); Professor of Mathematics and Natural Philosophy, Rev. J. Wilson, A.M. (University of Oxford); Professor of Medicine, Thomas Fargues, M.D. (University of Edinburgh). N. B. In consequence of the bequest having been contested, this establishment is not yet in actual operation."

Thus we see how small an institution McGill was in 1825. What a wonderful development in three quarters of a century.

An institution that will have a special interest for a number of our readers is "The Montreal Hibernian Benevolent Society." Under this

heading we read: ("Established Montreal, 17th February, 1823). President, Lawrence Murphy; vice-president, John Donellan; assistant vice-president, H. Corse; treasurer, Patrick Phelan; secretary, J. Waller; vice-secretary, J. D. Gibb; committee, L. Murphy, J. Donellan, H. Corse, P. Phelan, J. Waller, J. D. Gibb, J. McCabe, William Ryan, H. Colder, J. Brown, T. Neagal, W. H. Hughes, and A. Byrne—with 150 members."

Looking over the list of the Ministers of the British Government at that period, some very important names appear. For this week we will be satisfied with giving that list, and turn to something more local for next week.

Earl of Liverpool, first Lord of the Treasury, (Prime Minister), Lord Eldon, Lord High Chancellor, Earl of Westmoreland, Lord Privy Seal, Earl of Harrowly, Lord President of the Council; Rt. Hon. R. Peel, Secretary of State for the Home Department; Rt. Hon. G. Canning, Secretary of State for Foreign Affairs; Earl Bathurst, Secretary of State for the Department of War and Colonies; Rt. Hon. Frederick Robinson, Chancellor of the Exchequer; Viscount Melville, first Lord of the Admiralty; Duke of Wellington, Master-General of the Ordnance; Rt. Hon. C. Watkinson, President of the Board of Control; Lord Bexley, Chancellor of the Duchy of Lancaster; Lord Maryborough, Master of the Mint; Rt. Hon. Mr. Huskisson, Treasurer of the Navy. The above from the Cabinet.

Persons of the Ministry of Ireland: Marquis Wellesley, Lord Lieutenant; Rt. Hon. Gen. Sir G. Beckwith, Commander of the Forces; Lord Manners, Lord Chancellor; Rt. Hon. Henry Gauburn, Chief Secretary; Rt. Hon. Sir G. Fitzgerald Hill, Bart., Vice-Treasurer.

Great have been the changes in the seventy-nine years since the above extracts were first printed. The events that have since been recorded are of the most important that modern times have witnessed. Since then the lengthy reign of Victoria has come and gone, and with it the vast beaurocracy of all-important events, such as those which have affected the destinies of our own Canada. Since then we have passed through the phases of a Rebellion, of a Union, and of Confederation. If the next three quarters of a century are as remarkable as have been those just gone, the people of 1975 will read of us with as great astonishment as we read about those of 1825.

# THE DIVORCE EVIL.

(By a Regular Contributor.)

In glancing over the forty-nine notices of proposed Bills for the coming session at Ottawa we find that there are nine of them for divorces. These generally are presented to the Senate, which House has a committee specially to deal with them (and on which committee there is no Catholic Senator). It is an unfortunate thing that this evil should be wedging its way into Canada. As yet its spread has not been alarming, for the difficulty and expense of "rail-roading" a Divorce Bill through the Senate and then the House of Commons, is, to a certain extent, a deterrent. Still between four and five per cent. of our legislation is too much to be devoted to divorce. Much as we regret the increasing frequency of this class of legislation, if there be any consolation in knowing that we are infinitely better off than our neighbors, we may thank goodness that our laws are so severe and the machinery at the disposal of those who seek to propagate this evil, is so cumbersome, that we are far and away behind our neighbors to the south of us.

The National League for the Protection of the Family has been delving into statistics to ascertain the proportion of marriages and divorces in the several States. In 1902 there were 4,351 divorces granted in the six New England States, and there seems to be a steady increase in all except Connecticut. According to these statistics there was one divorce to about six marriages in Maine, one to every 8.3 marriages in New Hampshire, one to every 16 in Massachu-

setts, one to every 8.4 in Rhode Island, one to every 8.8 in Ohio, one to every 7.6 in Indiana, and one to every eleven in Michigan.

This is a fearful, an alarming percentage. At the rate of increase in divorces, as calculated during the past twenty-five years, it would take about forty years more to reach a point when there would be one divorce for every marriage in the United States. Beyond that there would be no going, for marriage would cease and society would simply go back to the barbaric state of polygamy, or worse still, indiscriminate co-habitation. Imagine a civilized and so-called Christian country, in the year of Our Lord, 1950, without any marriage, but possessing one universal license for men and women to live as do the beasts in the field. What influence can possibly be brought to bear to check this insane rush down the slopes of immorality? There is only one—that of the Catholic Church. She alone stands forth as the bulwark of the State and the shield of society. Men may accept or reject her dogmas, but they must turn inevitably to her practices and morals if they wish to escape the abyss of social ruin.

# CATHOLIC PUBLIC SPIRIT.

As an outcome of the action of the Protestant women who belong to the Ladies' Aid Society connected with the South Side Hospital, Pittsburg, in opposing the appointment of a Catholic Sister as superintendent of that institution, steps have just been taken for the immediate establishment of a Catholic hospital at the South Side. Liberal donations have already been received from citizens, irrespective of creed, and several other large sums have been promised.

# RUTH'S

"My sincere congratulations both," was the greeting Mrs. Weldon to her son's friend, Walter Hastings, stepped off the train at June morning in the year. The two boys had just from college laden with having completed their courses in medicine and George was the only son of a dowered mother, who had dowered by her late husband's fair share of this world's and Mrs. Hastings had friends. On the latter, her tune did not smile. She an early age, leaving children, of whom Walter youngest. Her husband's frail, did not long survive Mrs. Weldon, whose was proverbial, deemed to provide for, at least, little orphans. Consequently Walter to her home, on him all the kindness with which she owned son. The boys grew from childhood to maturity. Apparently, each the threshold of a brilliant week after their Weldon issued invitations to be given in their honor the many guests present, tractive young lady, Violet Wilson. Her choice select and operatic, delighted and it was universally acknowledged she had not graced the social would have been George and Walter were to congratulate her upon ability. Unfortunately, fell victims to her character that evening, a spirit sprang up between them, turn, exhausted every means disposal to eclipse the art of winning her affection more prepossessing it and affable in disposition gained the ascendancy. W. was naturally a grew morose and reticent voice and countenance more unamiable, though George lived under the wall of reserve was fast between them.

Toward the middle of the same year, Boston to celebrate the two hundredth anniversary of the city. Literary as well as entertainments were of the occasion. At one Ruth figured prominently, tainly excelled herself. critics present predicted that on the high road to that laurels were awaiting rivals occupied seats in row. George was evicted by the sweet strain violin. Walter's face, a look of pre-occupation of the national anthem the musical to a close.

George waited to act a part, while Walter sauntered rather despondent frame instead of wending his way Mrs. Weldon's home, he fact that he was wretched mote section of the city, his steps until he arrived ity of one of the public "I will wait," said have my revenge," said seated himself in the shington's monument, and escape observation. He patiently for his opportunity to accomplish the deed he plotting. His malicious soon gratified. George whistling merrily, ev pleased with the evening's. As he passed, W. place, the latter stole a hind him, felled him to ed a heavy blow on the head leaving him to George, the companion hood days, the tried a friend of his youth. Morning found the W. dead in a state of consciousness after the tragedy body was discovered. A message was sent him his mother, informing murder. The shock's profatal. For a whole day she lay in a semi-conscious Two of Boston's most clans were in constant When they succeeded in the first question she "Where is Walter?" An inquest had, in been held. Walter's excited general suspicion however, the doctors visible to withhold from

# THE OGILVY STORE SPECIAL IN DRESS GOODS

We have just received another special line of Dress Goods, which we are sure will prove of great interest to you. A few of the lines are here given—

- ALL-WOOL COATING SERGE, 44 inches wide, in shades of brown, navy, black, cardinal, scarlet, royal blue, cadet blue, green and gray; regular 65c a yard. Sale price, per yard..... 27½c With 10 per cent. extra for cash
- ALL WOOL CHEVIOT SERGE, 44 inches wide, in shades of navy, brown, myrtle black and green; regular 75c. Sale price, per yard..... 27½c With 10 per cent. extra for cash
- ALL-WOOL NUN'S VEILING, 44 inches wide, in shades of pale blue, scarlet, yellow, rose pink, salmon pink, Nile green; regular 45c. Sale price, per yard..... 27½c With 10 per cent. extra for cash
- ALL-WOOL ARMURE CLOTH, in shades of red, cream, green, scarlet, gray, black, brown, pale blue, navy; 44 inches wide. Sale price, per yard..... 27½c With 10 per cent. extra for cash
- 50 AND 54 INCH TWEED, in Scotch mixtures, all wool, just the thing for Spring Suits and Suits; regular 75c yard. Sale price, per yard..... 27½c With 10 per cent. extra for cash

Liberal Reductions in all Departments

Subscribe to the "True Witness."

JAS. A. OGILVY & SONS, St. Catherine and Mountain Sts.

NOTIONS.

RUTH'S BLIGHTED HOPES.

(By An Occasional Contributor.)

read: ("Established February, 1823), Lawrence Murphy; vice-president, J. Donnellan; secretary, J. Waller; J. D. Gibb; committee, J. Donnellan, H. J. Waller, J. D. Gibb, W. H. Neale, William Ryan, H. T. Neagal, W. H. A. Byrne—with 150...

"My sincere congratulations to you both," was the greeting extended by Mrs. Weldon to her son George and his friend, Walter Hastings, as they stepped off the train in South Terminal Station, Boston, one bright June morning in the year 1880. The two boys had just returned from college laden with honors after having completed their respective courses in medicine and dentistry. George was the only son of his widowed mother, who had been endowed by her late husband with a fair share of this world's goods. She and Mrs. Hastings had been girl friends. On the latter, however, fortune did not smile. She had died at an early age, leaving three small children, of whom Walter was the youngest. Her husband, naturally frail, did not long survive her.

Mrs. Weldon, whose benevolence was proverbial, deemed it her duty to provide for, at least, one of the little orphans. Consequently, she took Walter to her home, and lavished on him all the kindness and attention with which she treated her own son. The boys grew up together from childhood to maturity as brothers. Apparently, each stood on the threshold of a brilliant career. A week after their return, Mrs. Weldon issued invitations for a dance to be given in their honor. Among the many guests present, was an attractive young lady violinist—Ruth Wilson. Her choice selections, classic and operatic, delighted her hearers; and it was universally admitted that, had she not graced the occasion, the social would have been incomplete. George and Walter were not the last to congratulate her upon her musical ability. Unfortunately, they both fell victims to her charms. From that evening, a spirit of rivalry sprang up between them. Each, in turn, exhausted every means at his disposal to eclipse the other in the art of winning her affections. George, the more prepossessing in appearance and affable in disposition, eventually gained the ascendancy. Walter's jealousy was naturally aroused. He grew morose and reticent; and his voice and countenance became daily more unamiable. Though he and George lived under the same roof, a wall of reserve was fast being raised between them.

Toward the middle of September, the same year, Boston was en fête to celebrate the two hundred and fiftieth anniversary of the founding of the city. Literary as well as musical entertainments were held in honor of the occasion. At one of the latter Ruth figured prominently. She certainly excelled herself. The leading critics present predicted that she was on the high road to fame, and that laurels were awaiting her. The rivals occupied seats in the front row. George was evidently spell bound by the sweet strains of Ruth's violin. Walter's face, however, wore a look of pre-occupation. The singing of the national anthems brought the musical to a close.

George waited to act as Ruth's escort, while Walter sauntered off in a rather despondent frame of mind. Instead of wending his way toward Mrs. Weldon's home, he awoke to the fact that he was wandering in a remote section of the city. He retraced his steps until he arrived in the vicinity of one of the public gardens. "I will wait for him here, and have my revenge," said he, as he seated himself in the shade of Washington's monument, where he could escape observation. He watched impatiently for his opportunity to accomplish the deed he was contemplating. His malicious desire was soon gratified. George came along, whistling merrily, evidently well pleased with the evening's proceedings. As he passed, Walter's hiding place, the latter stole stealthily behind him, felled him to the ground by a heavy blow on the head, plunged a sharp knife into his breast, and fled leaving him to die alone—George, the companion of his boyhood days, the tried and trusted friend of his youth.

Morning found the Weldon household in a state of consternation. An hour after the tragedy, George's body was discovered and identified. A message was sent immediately to his mother, informing her of the murder. The shock proved almost fatal. For a whole day and night, she lay in a semi-conscious condition. Two of Boston's most skilled physicians were in constant attendance. When they succeeded in reviving her, the first question she asked was: "Where is Walter?"

An inquest had, in the meantime, been held. Walter's non-appearance excited general suspicion. This fact, however, the doctors thought it advisable to withhold from her in her

critical condition. They evaded her question by saying that he was supervising the funeral arrangements, and would not be back for some time. The day appointed for George's interment arrived. Mrs. Weldon, though in a feeble state of health, insisted on being present at the burial of her son. Since the eventful night, Ruth had been prostrated with grief; and it was only the day of the funeral that she mustered sufficient strength to enter the house of mourning, and pay a last tribute to the deceased. She accompanied Mrs. Weldon to the cemetery. The latter bore up bravely until the work of lowering the coffin began. Then, she seemed to awaken as from a reverie, and all her maternal tenderness burst forth. With the greatest difficulty, did Ruth succeed in soothing her agonizing sorrow. Slowly and painfully they walked away from George's grave. For a time, neither spoke. Mrs. Weldon was the first to break the silence.

"Ruth," said she, "where in Heaven's name is Walter? Why is he not with us to-day? There is something wrong. Oh! do tell me, and relieve my anxiety."

"I decline to answer your question," replied Ruth. "But I insist on knowing the truth," responded Mrs. Weldon. For a moment Ruth was silent; then in a hesitating manner, she said: "Walter has not been seen since the night of George's death, a fact which has aroused general suspicion."

"Do you mean to insinuate that he is suspected of committing the crime?" "That is the current opinion." Mrs. Weldon did not utter a word; the terrible truth flashed across her mind. During the remainder of the journey home, there was a wild look in her eyes which Ruth did not like. Ruth stayed a week with Mrs. Weldon during which time she signified her intention of leaving Boston.

"Why, where do you intend going? You are the last link left to connect me with the past. Surely, you will not leave me now in my hour of trial." "Oh! Mrs. Weldon, I could not remain here after what has happened. It would kill me. I must go away for a time, at least, until the wound inflicted by George's death has been partly healed. I have decided to enter Bellevue Hospital with the intention of becoming a nurse."

Mrs. Weldon realized that her efforts to dissuade Ruth from her purpose were vain. When the week had expired, she bade her an affectionate farewell, and was alone with her grief. Time passed, Ruth graduated as a qualified nurse, and was assigned a position in one of the leading New York hospitals, for a number of years, she led an uneventful life in the ranks of the vast army whose object is to minister to the wants of suffering humanity. She corresponded regularly with Mrs. Weldon until the year 1897, when the Cuban war broke out. She was one of the first to volunteer her services for the sick and wounded soldiers. At a time when the fight was fiercest, and men were being literally mowed down, she arrived in Havana.

One night she was on duty when, among others, a middle-aged man was carried in, fatally injured. When she had dressed his wounds, he looked at her earnestly, and said: "There is something on my mind I would like to speak of; you look as though I could trust you. Will you be patient and listen to my story?" "If I can render you any assistance, I am at your service."

"There is a secret in my life which haunts me day and night. About seventeen years ago, I lived in Boston with a kind friend, in fact, a benefactress. She had but one son. He and I became rivals in a love affair. He was fortunate enough to be the favorite. As a result, we became enemies. The end of it all was that I yielded to an evil inspiration, and took his life. I fled from the city, and have been a wanderer since. Never have I known a moment's peace. Now I am on my death-bed, and my past looms up before me as one vast blank. Oh! if Mrs. Weldon only knew how intensely I have suffered; how deeply I have repented of my crime..."

Ruth could endure it no longer. At the mention of her friend's name, an involuntary cry escaped her, and she fell in a swoon. When she regained consciousness, a physician was standing by her, after having administered restoratives. Walter Hastings had passed away. The exertion of the recital had proved too much for him. When indications began to point

towards peace, Ruth resolved to start for home and communicate to Mrs. Weldon her sad story. To her keen disappointment, she learned, on arriving, that Mrs. Weldon had died six months previously. Since George's death, she had grown melancholy; and during the last years of her life, her mind had become unbalanced. Ruth still lives in her native city under an assumed name. George's memory will ever remain enshrined in her heart. The recollection of his sad ending will serve as an incentive in her chosen calling, the pursuit of which shall afford her golden opportunities to minister to the needs of those who would otherwise die as he did—forsaken and alone.

Montreal, February 1st, 1904.

RECENT DEATHS.

MISS MARY A. MAGUIRE.—Mary Agnes Mabel Maguire, pupil of St. Angela's Academy, died after six weeks' illness, the last three weeks of which were spent in the Hotel Dieu. The sad event occurred on the 9th of January. The Requiem Mass was sung at 8 o'clock in the private chapel of the Hotel Dieu, and was largely attended by relatives and many friends, among whom were the Nuns of St. Angela's Academy, together with many of their pupils' former comrades of the deceased, who, during her short career, won the sincere love of her teachers and classmates. Much sympathy is felt for the bereaved mother.—R.I.P.

DEATH OF MGR. GRAVEL

Some time ago we had the sad duty of announcing the serious and possibly fatal illness of Mgr. Gravel, the beloved Bishop of Nicolet. During all those weeks that have since elapsed he has been on a bed of severe suffering. At last the final summons came, as briefly announced in our last issue, on last Thursday, and uniting all his assistants around him he gave them a parting injunction, "to keep alive in his diocese a love for the Faith and a respect for the Church's moral teachings"—and with this last command on his episcopal lips he gave up his soul to God.

Mgr. Gravel was born at Saint Antoine de Richelieu, P.Q., of the marriage of Nicolas Gravel and Julie Boiteau, and from his childhood he gave evidence of some day becoming a leading figure in the history of his native district. Born on the 12th October, 1838, Mgr. Gravel spent sixty-six years of labor and good works in this world. He made his course of studies at the College of St. Hyacinthe and completed them at the Montreal College. Being desirous of learning English he went to Holy Cross College, Worcester, where he added much to his former attainments. In the Grand Seminary of Montreal he made his theological course, and there for two years he acted as a professor. Thence he became a professor at the College of Ste. Marie-de-Monnoir. Thence he went to the military school, where he became drilled in another class of life. Having completed his military education, he studied law at Laval University. After that new phase in his career, he returned, for five years, as professor to the College at Ste. Marie-de-Monnoir. It was there that he decided to go through with the theological course to the priesthood. He was ordained priest in 1870, and became assistant in the parish at Sorrel. In 1873 he was called to St. Hyacinthe, where he remained one year. Thence he was transferred to Bedford, and remained there as parish priest from 1874 to 1880. His Bishop then named him parish priest of St. Hyacinthe, a post which he occupied for five years. In 1880 he had been created canon. When in Rome, in 1885, he was selected as Bishop for the newly founded diocese of Nicolet. And on the 2nd August, 1885, he was consecrated in Rome. On his return he set to work at once to build up his new diocese.

He founded a commercial academy, and an hospital. In 1895 he became widely known in the religious and political worlds, on account of a letter he had addressed to Cardinal Ledochowski, then Prefect of the Propaganda at Rome, on the subject of the Manitoba schools. Since the falling in of his Cathedral, on the 2nd August, 1902, Mgr. Gravel had felt the shock of the exertions that he was forced to make, and the first touches of the disease was to carry him to his grave. The loss to the Church, to the province, to all Canada is great, and we tender our deep most sympathy to the members of his clergy and to all those dear to him and pray that his fine soul may rest in God's peace.

VATICAN FINANCES

Writing in the New York "Tribune," the Marquise de Fontenoy says: "Pius X. is elaborating a scheme for a great sale of all the valuable objects presented to Leo XIII. on the occasion of his several jubilees, his idea being to devote the money thus realized to charitable enterprises, and also to the necessities of the Papacy. For, in spite of all that has been said to the contrary, the Vatican is in straitened circumstances, financially speaking. Of course, there is not a word of truth in the stories recently published in anti-clerical newspapers at Rome to the effect that the Holy Father had been placed in the possession of large sums of money, amounting to several millions of dollars, representing the savings of his predecessors. These fairy tales were merely circulated for the purpose of discouraging the contributions of the faithful to the support of their Church, and it is unfortunate, under the circumstances, that they should have been called to this country before the matter had been verified."

"The fact of the matter is that the income of the Papacy from Peter's Pence and from all other sources does not exceed \$1,200,000, which is wholly inadequate for the expenditures which the Supreme Pontiff is called upon to meet. It must be remembered that he has to succor struggling churches in different parts of the world, to be a munificent benefactor to charitable and religious enterprises everywhere, to maintain the traditions of the Popes as patrons of learning and of the arts, to support not only most of the Roman congregations, but also all the Curia of Cardinals in Rome, all the officials of the Vatican, which, comprising prelates, lay officials, the various military corps, the architects, artists, servants, artisans, etc., constitute a perfect army, in addition to which he is obliged to maintain diplomatic representatives and their suites all over the world. In fact, were it not that the honorariums allotted by the Papacy to the ecclesiastics working directly under the Holy See are so infinitely smaller than those which lay officials would require, it would be impossible for the Pope to make both ends meet with the resources at his command."

WHITE PINE SCARCE. The waste of pioneer days and the selfish policy of the owners of lumber mills is now being seriously felt in regard to the available cut of white pine. A despatch from Duluth, Minn., says:—"The white pine cut of the northern part of the United States for 1903 was smaller than for any year since 1878, and little more than half that of 1890, when it reached the enormous sum of 8,600,000,000 feet. Since that year there has been a steady decline, till in 1903 the total was 4,791,852,000 feet. The figures show conclusively that the northern pine supply has declined beyond a possibility of ever reaching high-water mark again, and that a continuous decrease must come until the industry is wiped out. The only two districts that show no decline for the year in the whole northern pine region are the Duluth and Upper Mississippi River districts. Duluth has made more lumber than ever before, and more than any other section ever made, with a cut for the year of 944,000,000 feet. This far exceeds the best record ever made by Saginaw, when that was the centre of the white pine industry of the United States. The white pine cut of Michigan is almost at an end. Saginaw, which produced more than eight hundred million feet in 1893, the past season made only about 7 per cent. as much. In a few years, probably less than ten, the Chicago district will be reduced to a few million feet of odds and ends, scrapings of the once vast forests."

LARGE BEQUEST FOR CHICAGO DIOCESE. The will of the late Mrs. Margaret Huntz, which was filed for probate in Chicago, makes Archbishop Quigley legatee of a sum of about \$93,000. Judge Elbridge Hancey is to receive 10 per cent. of the estate for his services as executor. Besides the residue of the estate after the specific bequests have been satisfied, Archbishop Quigley is given \$10,000 for Masses to be said for the repose of the souls of the testatrix and her former husband, Patrick Cash, from whom, it is said, the property disposed of by the will was inherited.

COLONIAL HOUSE

PHILLIPS SQUARE. GREAT ANNUAL DISCOUNT SALE. This Sale Will Continue Till Further Notice.

SILKS. SILKS. SILKS. VERY SPECIAL FOR THIS WEEK. 1 lot Tusah Effect Silk, the right thing for Summer Dresses; will be in great demand next season. These silks are striped in navy, red, pale blue, brown and green. Price 80c, less 50 per cent. Another Lot—Assorted Fancy Silks of all kinds, taken from among some of our best goods, price 50c to \$1.75, less 50 per cent. COLOURED DRESS GOODS. Homespun Cheviots. Regular 50c, 40c, and 25c. Now 32c, 21c and 16c, double fold, all good mixtures, less 20 per cent. Choice lots of materials on tables at 33 1-3 and 50 per cent. off. CURTAIN DEPARTMENT. Striped Silk Window Curtains at \$15.00 a pair, less 33 1-3 per cent. Figured Velours at \$2.00 per yard, for curtains and upholstery, less 33 1-3 per cent. Figures Velours at \$3.50 per yard, for curtains and upholstery, less 50 per cent. Madras and Crepe Cloth Curtains, less 50 per cent. All Fringe Topped Portieres, less 20 per cent. Entire stock of Lace Curtains at discounts ranging from 20 to 30 per cent. Tapestry Table Covers less 20 per cent. Velour Table Covers less 10 per cent. WALL PAPER AND DECORATION DEPARTMENT. Wall Paper from 10c to \$6.00, from 10 per cent. to 50 per cent. discount. Ingrains (30 in. wide), less 10 per cent. Borders for Ingrains and Tinted Walls, less 50 per cent. Burlaps (36 in. wide), 40c to 45c per yard, less 10 per cent. Japanese Grass Cloths (36 in. wide), 60c per yard, less 10 per cent. Japanese Leathers, from 60c to \$1.50 per yard, less 10 per cent. Room Mouldings, from 3c to 30c per foot, less 10 per cent. INTERIOR DECORATIONS. Orders for Paper Hanging, Painting, etc., carefully and promptly executed by experienced workmen. Estimates given. DRESS TRIMMINGS. Black Silk and Chiffon Applique, 20 per cent. Colored Silk and Chiffon Applique. Black Sequin Gimp, 20 per cent. Black, White and Colored Silk Fringe, 20 per cent. Drop Ornaments in Silk and Sequin, 20 per cent. Black Silk and Sequin Collars, 25 per cent. Black Silk Collars, 50 per cent. Black Cloth Collars for Costumes, 50 per cent. Remnants in Colored Gimp, 50 per cent. Pocket Knives and Scissors, 10 per cent. Fur Trimmings in all widths, 10 per cent. OPTICAL DEPARTMENT. Hall Barometers, 50 per cent. Thermometers, 20 and 50 per cent. Albums, 20, 33 1-3 and 50 per cent. Model Locomotive and Engine, 75 per cent. Opera and Field Glasses, 10, 33 1-3 and 50 per cent. Burnt Wood, 50 per cent. White Wood, 25 per cent. CORSETS. 22 styles of Imported Corsets, principally straight fronts, at Half Price. \$1.75, for ..... 88c \$2.00, for ..... \$1.00 \$2.25, for ..... \$1.13 \$2.45, for ..... \$1.23 \$2.75, for ..... \$1.38 \$3.25, for ..... \$1.63 \$3.00, for ..... \$1.50 \$3.50, for ..... \$1.75 \$3.75, for ..... \$1.88 \$4.00, for ..... \$2.00 \$4.50, for ..... \$2.25 \$4.75, for ..... \$2.38 \$5.50, for ..... \$2.75 \$7.50, for ..... \$3.88

FLANNELS. 50 per cent. off a table of French Opera and Cashmere Flannels for Blouses and Wrappers. 33 1-3 per cent. off special lot of Fine Colored Counterpanes. LADIES' UMBRELLAS. 75 cents, for ..... 60c \$1.00, for ..... 80c \$1.25, for ..... \$1.00 \$1.35, for ..... \$1.08 \$1.50, for ..... \$1.20 \$2.00, for ..... \$1.60 \$1.75, for ..... \$1.40 \$2.50, for ..... \$2.00 \$3.00, for ..... \$2.40 \$3.50, for ..... \$2.80 \$4.00, for ..... \$3.20 \$4.50, for ..... \$3.60 \$5.00, for ..... \$4.00 \$5.50, for ..... \$4.40 \$6.00, for ..... \$4.80 LADIES' PARASOLS. \$3.00 Black Silk Parasols, tucked, for \$1.50. \$4.25 Black Silk Frills for \$2.13. \$3.00 Black China Silk Parasols, frills, for \$1.50. \$9.00 Black Silk, trimmed chiffon, for \$4.50. \$4.25 Black and White Parasols, for \$2.13. \$9.00 White Silk, trimmed chiffon, for \$4.50. \$5.50 White Silk, trimmed gauze, for \$2.75. \$3.00 Colored Silk Parasols, for \$1.50. \$5.50 Striped and Checked, for \$2.75. \$8.00 Striped and Checked for \$4.00. CHILDREN'S PARASOLS. 75 cents, for ..... 38c \$1.00, for ..... 50c \$1.25, for ..... 63c \$1.50, for ..... 75c GLASSWARE. 50c Tables consist of Sugar Sifters, Marmalade Jars, Decanters, Bonbons, etc., etc. \$1.00 Table—Jugs from \$1.35 to \$4.50. Entire stock of Wine Sets and Stock Patterns, less 20 per cent. American and Canadian Cut Glass, less 20 per cent. English Rock Crystal, less 25 per cent. CHINA. Italian Marble Busts and Statuettes, less 33 1-3 per cent. 6 tables at Half Price, such as Vases, Busts, Ornaments, Statuettes, Jardiniere, Plates, Cups and Saucers, Tea Sets, etc., etc. 2 tables less 66 2-3 per cent., with Sample Dinner and Dessert Plates, Cups and Saucers, Odds and Ends. JAPANESE GOODS. Special discounts of 33 1-3, 50 and 75 per cent. for balance of the week. AT 33 1-3 PER CENT. OFF. Art Glaze Vases, Silk and Cotton Goods, Bronze Lanterns, Antimony Goods, Bronze Jardiniere. AT 50 PER CENT. OFF. Cloisones, Lacquer Trays, Gongs, Brass Lanterns, Paper Umbrellas, Screens and Banners, Vases of all descriptions, Lamps, etc., etc. AT 75 PER CENT. OFF. Bronze Vases, Bead Portieres, Damaged Goods and Odds and ends. READY-MADE CLOTHING DEPARTMENT. Men's Striped Worsted Trousers, worth \$4.00, \$4.50 and \$5.00. For \$2.50. Men's S. B. Suits in gray and brown mixed tweed. Worth \$14, \$15 and \$17. For \$6.99. Men's Raglanette Winter Overcoats, in Oxford gray. Worth \$16.00. For \$7.99. Men's Winter Raglanette Overcoats, less 20 per cent. Boys' S. B. Suits, in mixed tweed, \$9.50 and \$10.50, less 50 per cent. Boys' Norfolk Suits, in mixed tweed, less 50 per cent. Boys' Pants, 75c a pair.

5 p.c. for Cash in addition to all other Discounts and Reductions. HENRY MORGAN & CO., - - Montreal

DRY STORE

AL IN

ESS GOODS

ust received another of Dress Goods, which will prove of great interest. A few of the lines are: DRESSING SERGE, 44 inches wide, in shades of brown, navy, black, blue, navy; 44 inches wide, regular 65c a yard, per yard ..... 27c 50 per cent. extra for cash. CHEVIOT SERGE, 44 inches wide, in shades of navy, brown, myrtle green; regular 75c. Sale price, per yard ..... 27c 50 per cent. extra for cash. LADY'S VEILING, 44 inches wide, in shades of pale blue, scarlet, pink, salmon pink, Nile blue; Sale price, per yard ..... 27c 50 per cent. extra for cash. BERMUDE CLOTH, in shades of green, scarlet, gray, black, blue, navy; 44 inches wide, regular 65c a yard. Sale price, per yard ..... 27c 50 per cent. extra for cash. TWEED, in Scotch mix, just the thing for Spring suits; regular 75c a yard, per yard ..... 27c 50 per cent. extra for cash. Specials in all Departments.

OGILVY & SONS

Line and Mountain Sts

A HUMBLE SAINT.

(From The Rosary Magazine.)

It is the custom in Catholic countries, and also in a few foreign churches in our town, to burn a candle before the altar, on the shrine of some favorite saint, when one wishes to make an act of thanksgiving or obtain some particular request.

Once, when living abroad my duties took me in a certain direction daily. Many times during working hours I was obliged to pass a church, which I often entered, if for only a moment's prayer.

"Oh!" she said with a charming smile, "you wish to know what I say to the good God when I go to spend the day in His house? Well, I shall tell you—as well as I can.

For instance, the coming and going of a bridal or funeral party is enough to furnish a theme during one entire day. With the first comes a brilliant crowd, gayly dressed, stepping lightly. They fill the church with the fragrance of their beauty, light and joy.

"It is easily to be seen, my dear young sir, that you would not be affected just as I am by what goes on in the church from morn to evening. You have been to college and are now, you tell me, a journalist.

"For my part, the hour of early Mass is, I believe, that in which I take most delight during the whole long day. Every morning I await with pleasure the arrival of my good young workwomen who after assisting at Mass, and sometimes receiving Holy Communion go forth to the labors of the day.

pause to drink of the sacred fountain held to their lips in the daily Mass. "At half-past seven come the mothers, many of them leading their little children by the hand.

"One of my greatest consolations is the nine o'clock Mass, at which the rich ladies of the parish are very pious, Monsieur, equal to it would seem, with their poor neighbors.

"There are also certain persons—I have learned to know them well—who only make their appearance on great feasts, others who come twice a year, on the first of January, thinking perhaps to begin the year well, and on the feast of All Souls.

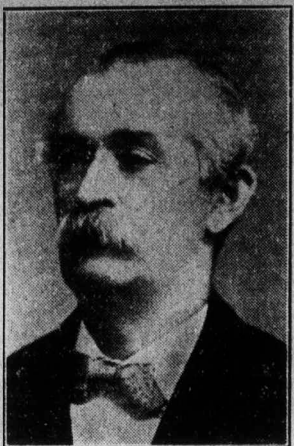
There are the poor unfortunates, at various times of the day come into the church, go through the form of saying a short prayer, and then retire to the benches at the back of the aisles, and go to sleep. The police drive them away from other public places, but seldom disturb them in the church.

"He opened his hand. "The bridegroom gave me this piece of gold," he said with a sad smile, "Once I too, knew the joys of family life.

"But, Monsieur!" she exclaimed in astonishment, almost horror, raising her hands. "I wish you could know me as I really am. I often quarrel with the sexton and the master of ceremonies who scold me for soiling the altar steps with the wax that falls when I light my little candles.

And she was an angel herself the poor little candle merchant.

Death of Bernard Connaughton



LATE MR. B. CONNAUGHTON

A well known Irish Catholic citizen of Montreal—Mr. Bernard Connaughton, passed to his reward this week, after a most painful illness of many months.

Mr. Connaughton was a man of strong convictions, both religious and national, as well as political; and he was conscientiously so. He lived up, in practice, to that which he professed, and yet he was tolerant of the honest views of others.

A native of the County Roscommon, Ireland, where he was born in 1840, he came to Canada when twenty-three years of age. Commencing his career in Montreal, in 1863, for the last forty-one years he has risen with the city, has kept pace with its advancement, has contributed his share to its development.

Mr. Connaughton was unmarried. The funeral, which was held to St. Gabriel's Church yesterday morning and to Cote des Neiges Cemetery, was attended by a large number of citizens of all classes.—R.I.P.

OBITUARY NOTES.

Mr. James J. Costigan, well known in Irish Catholic ranks of Montreal, will have the sincere sympathy of his large circle of friends in the sad loss which he has sustained in the death of his son, John James Peter, aged 16 years and 8 months.

HOSPICE ST. JOSEPH

On last Wednesday was celebrated, with great enthusiasm, the fiftieth anniversary of the foundation of the Hospice St. Joseph, by the Grey Nuns. In the morning the High Mass of the occasion was sung in St. Joseph's Church, by Rev. Father Lecoeq, Superior of St. Sulpice, and in the evening Mgr. Bruchesi officiated at the Benediction of the Blessed Sacrament. A grand banquet, in aid of the institution, was given by the ladies of the Society. The hall was thronged with the elite of French society. The banquet was a great success, and was repeated on Thursday evening, when the new Mayor LaPorte attended. The Hospice St. Joseph is one of the oldest and most deserving institutions in our city.

Dangers at Our Doors

An incident took place last Wednesday, that should serve as a lesson for all our citizens. At about two in the afternoon, a young man, claiming to be sent from the City Hall to examine the water taps, secured entry into the private residence of a Mrs. Hanna, on Marlborough street. With a hammer he knocked the door woman senseless, and then carried off whatever little money he could find in the place. Had it not been for the accidental visit of a neighbor, who found Mrs. Hanna in her dangerous condition, the result might have been death. The perpetrator of the dastardly act was arrested that evening. The lesson to be taken is to be very careful whom you allow to enter your house. Frequently women

RAILROADS. GRAND TRUNK SYSTEM. WORLD'S FAIR, ST. LOUIS, Mo. April 30, Dec. 1, 1904. Ten times larger than the Pan-American. Ample hotel accommodation for visitors.

CANADIAN PACIFIC World's Fair, St. Louis, Mo. April 30th to Dec. 1st, 1904. OTTAWA TRAIN SERVICE. Lv. Windsor 8:45 a.m., 9:40 a.m., 10:00 a.m., 4:00 p.m., 10:10 p.m.

JOHN MURPHY & CO. 129 ST. JAMES STREET, next Post Office

SPECIAL ENAMELWARE SALE FOR THREE DAYS, THURSDAY, FRIDAY, SATURDAY

JOHN MURPHY & CO. 333 St. Catherine Street, corner of Metcalfe Street. Terms Cash. Telephone Up, 3740

CARSLEY'S WEEKLY BULLETIN

SATURDAY, FEBRUARY 6th, 1904. EARLY CLOSING: Close Daily at 5:30 P.M. On Saturday, during February, at One o'clock

GREAT SALE OF REMNANTS

Being Held During this Month. Remnants in all lines of goods being cleared out at substantial reductions: Impossible to quote specific information, because the principle that prevails is, the shorter the piece the shorter the price.

Good, Serviceable and Stylish Overcoats for Boys

BOYS' WOOL BLANKET CLOTH OVERCOATS, high collar, trimmed with red flannel and piping to match, warmly lined. Sale price... \$3.25 and \$4.95.

Ladies' and Misses' Fawn Coats Marked at Half Price

Balances of lines of imported Coats that won the greatest degree of admiration, and sold very readily throughout the season. Made with all the newest style touches, so that they are quiet correct for wear during the balance of the winter and throughout the spring.

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

Carpets, Rugs, Curtains, Upholstery Materials, Brocates, Drapery, Floor Oilcloths, Beds, Bedding, and Made Up Carpets, at Discounts during Stock Taking.

15 p.c. to 50 p.c. THOMAS LIGGET, DENTIST. 2474 and 2476 ST. CATHERINE STREET

Deaths of Centenarians The Rod in the School

Elsewhere we note the death of a centenarian. The last week of the year carried off no fewer than four Irish centenarians, says an exchange. St. Stephen's Day witnessed the death at Banon Bridge, in County Mayo, of a man named Cunningham, who had just completed his hundredth year, and at Castlebar, of James Conway, who was no less than 113 years old.

Deaths of Centenarians The Rod in the School

A rather noteworthy sign of the times is the almost unanimous demand of the principals and teachers of the public schools in New York, Brooklyn, etc., for the restoration of the power which was taken away from them some three or four years ago to inflict corporal punishment upon their pupils when deserved. The school teachers—it seems—contend, in a body that it is absolutely essential for the betterment of pupils that corporal punishment be permitted in the schools and they openly charge that since the privilege of inflicting such punishment has been withdrawn the public schools have deteriorated. They say pupils defy them, while teachers are powerless either to instruct or to strengthen the moral of the children. It is the old story of "sparing the rod and spoiling the child" and things have come to such a pass that unless the masters and mistresses are given back the power to correct their unruly pupils in the old-fashioned way, it will be impossible for them to get any good whatever of them. It is therefore said to be altogether likely that the Education Board will restore it to them, taking the precaution, however, to carefully hedge its exercise with safeguards against abuse.—Quebec Daily Telegraph.

A CRUSADER

FROM time to time upon an article the leading man is calculated thought and

the most hurried to pause upon an article the leading man is calculated thought and the most hurried to pause upon an article the leading man is calculated thought and

INTRODUCTORY.—In subject Father Kendall will be an evil day if the spirit of enterprise, wishes the Anglo-Saxon comes wholly and definitively on the altar of Mammon in the danger of a real desire for private gain, the common good, and beholds the greatest perils of the future statesmen—must inevitably bring a of any state. But the may, he finds, in the pastors of the Church decay of faith and the from the practices of re count of the ever constant ideals that clash with Christianity. The new now preached is that of it is in direct conflict with humanity. Here I must ther Kendall's own word

THE NEW GOSPEL.—pel is being preached, the wealth. This gospel is material, but, as any to fessedly and openly ma attract mankind as a w derlying essence is part under a halo of grand and high-sounding shill therefore, wealth is to must be sought in the anthropology and public sp commerce, the great h wealth, is to be followed followed in the interest and world-wide ben pire, too, must never be from the mere love of nor to enrich oneself at ple's expense, but for t advantage of ruler and no ruler must be consid his post unless he feels h heavy responsibilities to at large. Such is the ad gospel and such are its motives, it is true, wo sanctify the aim if this in reality and as it pro the means and not the e or, in other words, if wealth with all its per tags, not for its own private gain, but fr sense of duty and of lo country. Now, a very ledge of the facts of hu enough to show us th subordination of means not widely exist. We m conscience a little with that our greed is patrio often our patriotism is junct to our selfishness, namental buttress to which could stand just a but would be too obvioo its bare self. Moreov never forget that phil beneficence as motives o not be final. They, in must be subordinated to God. Without this relat absolute good they are little meaning and, as eiples of action, they ca ther steady nor long. I true, indeed, that altr



BULLETIN

1904.

ING:

bruary, at One o'clock

EMNANTS

Month.

ed out at substantial mation, because the shorter the price, Flannelette, Linens, es, Wrappers, Ladies' etc.

s for Boys

lar, trimmed with ce... \$3.25 and \$4.95. y Chevrot or Frieze, es and qualities, to \$4.10, \$4.60 and \$6.90 floor.)

ons Upon Some

es'

ts Marked at Half Price

on the greatest degree of the season. Made are quiet correct for throughout the spring. Both wear and satisfacments arrive.

red, self applique lining, fancy metal \$9.00

Cloth, deep collar, tions, satin lining. \$8.38

bordered in silk in- ceive, satin lining. \$10.88

floor)

7 Co. LIMITED.

imes Street, Montrea

rtains,

Drapery, Floor

Up Carpets, at

C.

EMPIRE BUILDING 2474 and 2476

CATHERINE STREET

neddy,

hester Street

Corner MARSHFIELD

l in the School

oteworthy sign of the almost unanimous de- principals and teachers schools in New York, c., for the restoration of which was taken away some three or four years let corporal punishment pupils when deserved. The here—it seems—contend, that it is absolutely essen- the betterment of pupils punishment is permit- schools and they openly since the privilege of in- punishment has been the public schools have. They say pupils deli- e teachers are powerless instruct or to strengthen of the children. It is the of "sparing the rod and child" and things have ch a pass that unless the and mistresses are given over to correct their un- in the old-fashioned way, impossible for them to get whatever of them. It is id to be altogether likely Education Board will re- them, taking the precau- to carefully hedge the ch safeguards against the Daily Telegraph.

A CRUSADE OF WEALTH.

By "CRUX."

FROM time to time one comes upon an article, in some of the leading magazines, that is calculated to awaken thought and to cause even the most hurried to pause and seriously reflect. Such a contribution have I found in the "American Catholic Quarterly Review." It covers twenty odd pages, is exhaustive and replete with details. To reproduce it in full would go beyond the most elastic limits of a weekly organ; to analyze it would demand several lengthy columns; to give a brief synopsis of it would be to destroy its harmony and its power; to pass it over in silence would be to deprive the readers of something well deserving of close attention; consequently I have resolved upon the plan of dividing it into three sections, and of dealing with each of them in a special issue of this paper. I feel that in so doing I am rendering a service to both Church and people, and if the ideas, and often the text, be taken from the author they will lose nothing in being presented in a more curtailed form, divested of all that is merely explanatory or illustrative. I, therefore, lay claim to no originality in the following treatment of the subject, which is entitled "A Crusade of Wealth: A need of the Times." The author is the Rev. James Kendal, S.J.

INTRODUCTORY.—In opening his subject Father Kendal says that it will be an evil day if ever the noble spirit of enterprise, which distinguishes the Anglo-Saxon race, becomes wholly and definitely sacrificed on the altar of Mammon. Still he sees in the danger a real one. In the desire for private gain, regardless of the common good, and in the extremes of luxury and pauperism, he beholds the greatest perplexities of the future statesmen—for selfishness must inevitably bring about the ruin of any state. But the greatest dismay, he finds, is in the hearts of the pastors of the Church, who see the decay of faith and the falling away from the practices of religion on account of the ever constant growth of ideals that clash with those of Christianity. The new Gospel that is now preached is that of wealth, and it is in direct conflict with the Gospel of sanctity that Christ gave to humanity. Here I must quote Father Kendal's own words:

THE NEW GOSPEL.—"A new gospel is being preached, the gospel of wealth. This gospel is in its essence material, but, as any teaching professedly and openly material cannot attract mankind as a whole, the underlying essence is partly concealed under a halo of grand moral ideas and high-sounding shibboleths. If, therefore, wealth is to be sought, it must be sought in the name of philanthropy and public spirit, and, if commerce, the great highway of wealth, is to be followed, it must be followed in the interests of civilization and world-wide beneficence. Empire, too, must never be sought for from the mere love of domineering, nor to enrich oneself at other people's expense, but for the common advantage of ruler and ruled; while no ruler must be considered fit for his post unless he feels himself under heavy responsibilities to the world at large. Such is the aim of the new gospel and such are its motives. The motives, it is true, would go far to sanctify the aim if this latter were, in reality and as it professes to be, the means and not the end of action, or, in other words, if we sought for wealth with all its personal advantages, not for its own sake, not for our private gain, but from a sheer sense of duty and of love for our country. Now, a very slight knowledge of the facts of human nature is enough to show us that this unselfish subordination of means to ends does not widely exist. We may save our conscience a little with the thought that our greed is patriotic, but too often our patriotism is a mere adjunct to our selfishness, a sort of ornamental buttress to a building which could stand just as well alone, but would be too obviously ugly by its bare self. Moreover, we must never forget that philanthropy and beneficence as motives of action cannot be final. They, in their turn, must be subordinated to the love of God. Without this relation to the absolute good they are words with little meaning and, as effective principles of action, they can stand neither steady nor long. It is perfectly true, indeed, that altruism is inher-

ent in our nature. No man can be purely and entirely selfish. Even those whose leading principles are selfish will often find much room in their hearts for the higher sentiments of patriotism and benevolence. But just as physical forces, to be effective, must be organized, so too our moral forces, our sentiments and nobler passions cannot, with safety, be left to themselves. They stand in need of careful organization, and must be directed by a power higher than themselves."

THE MEANS NOT THE END. — One of the finest lessons that follow in the appreciation of human actions and motives is that in which the author sets clearly before us the distinction between wealth as a means to attain an object and wealth as the ultimate end of all our endeavors. He says that the "strong moral forces of altruism, patriotism and philanthropy may very easily be turned into wrong directions." "Our patriotism, like that of the ancient Romans, may lead us to set up our country as a God." And having illustrated this in the actions of those who seek, for the sake of empire, to civilize and Christianize the people of pagan lands, he adds: "Our so-called virtues can never wholly deserve the name of virtue until they are made the servants of our religion, until they are disciplined by an authority that is ultimately divine. Without that subordination and direction they are but indifferent qualities equally at the service of good or evil. Unless a man's life is ruled by principles based on faith his moral development will be largely swayed by the coercion of circumstances, a tyranny which natural goodness is unable to withstand." We are then shown how the dependence of the natural on the supernatural and the subordination of human action to a divinely constituted guidance was a fundamental idea in the theory of mediæval empire. This is illustrated by the story of the Papal rule in regard to temporal sovereigns; by the invasion of Europe by the barbarians and the forces against which they had to contend and finally bow down; and by the great events of the crusades. I will have to pass over all these beautiful pages, as the matter would fill too much space, and possibly draw thought of the article and allow us to forget its trend in the mazes of historical illustrations.

MOTIVES OF CRUSADES. — But taking the crusades as an example, we are shown that motives of self-interest had a good deal to do with them. But a distinction must be drawn between "well-ordained self-interest on the one hand and selfishness on the other." The most unselfish of men has his own true interest at heart, and the more devoutly he loves God the more wisely and securely is he providing for his own interests. In the purest act of divine love, of course, self is not considered, but then that act, of its own nature, necessarily tends to the creature's advantage, so that in seeking God he cannot, as far as his action goes, help seeking himself. Speaking of the degrees of motive in all our actions, Father Kendal says:—"If they are directed by some sentiment or principle referable to God they are, so far forth, well-ordered, otherwise they are inordinate if not actually sinful. To refine and purify our motives with scientific precision is the work of asceticism or the science of the spiritual life, and advanced course of which must necessarily be reserved for the chosen few who are, par excellence, the salt of the earth. The mass of mankind have to be taken as they are and gradually elevated by rougher methods in which absolute precision is out of place. All men are naturally selfish. Their selfishness must therefore be changed by the best available means into some form of well-ordered self-seeking. This is precisely what was done in the Crusades, so that in that manifold host which reconquered Jerusalem from the Turks, while there were many who acted from the highest motives, the effective majority was composed of men whose grounds of action were more or less imperfectly regulated. The leaders of the enterprise, men like Peter the Hermit and St. Bernard, were members of God's aristocracy, men of peace, raised far above all mundane hopes and born to be the soul of a great movement, but these and sinews for the work were furnished by the rank and file of ordinary Christians."

BY WAY OF HYPHEN.— Let us here stop for the moment. The ideas that are contained in all the foregoing prepare us for what is to follow, in regard to the great Crusade after wealth. These ideas are two: the thing becomes holy when used as a means to attain holiness; it becomes dangerous and evil when it constitutes the ultimate end in view; and self-interest is a human and proper sentiment when rightly directed, while selfishness is the vice that corresponds thereto.

SAD CONDITION OF A CATHOLIC BENEFACTRESS

A Catholic American exchange says that Marquise de Monstriers-Meriville, formerly Mary Gwendolin Caldwell, a Kentucky beauty and heiress, one of the founders of the Catholic University of America at Washington and once the fiancee of Prince Joachim Napoleon Murat, has returned to America and is now in a critical condition in her apartments in New York city. She is said to be suffering from a complication of diseases brought on by nervous derangement. She has lost her hearing and is almost totally blind.

Miss Caldwell was born in Kentucky, her mother being one of the famous Breckinridge family of that state. When still a little girl she inherited from her father a fortune of \$5,000,000 and at her mother's death, a few years later, inherited half a million more. She and her sister, the present Baroness von Zedwitz, were educated at the convent of the Sacred Heart, Manhattanville.

After being graduated they went abroad to travel with their aunt, Mrs. Donnelly. On their return to America Miss Caldwell went to Louisville, Ky.

Soon after reaching her majority, Miss Caldwell, through her guardian, Bishop Spalding, of Peoria, announced to the Catholic hierarchy her intention of endowing the Catholic University and a council was held to consider her offer.

Such a project had long been considered, but sufficient funds had never been provided. Miss Caldwell donated the eighty-eight acres on the edge of the Capital city, erected three of the largest buildings, including Caldwell Hall, which is the largest of the present group, and provided for the maintenance of the university for three years. Her sister, the Baroness von Zedwitz, gave Caldwell chapel to the University.

For this service, Pope Leo XIII. bestowed upon Gwendolin Caldwell a diamond studded medal, which he struck especially for her, and also conferred the decoration of the Order of the Rose, which distinction no other woman has ever held.

The young heiress went to Italy in 1887, and there met Prince Murat, who was 33 years the senior of Miss Caldwell and deeply in debt. He was the grandson of Murat, King of Naples, and of Caroline, sister of Napoleon I.

After their engagement was announced preparations for a regal wedding were made, a trossau for a queen secured and the day for the ceremony set.

The day before the marriage the prince and his legal representative and Miss Caldwell and her attorneys met to arrange the ante-nuptial contract. The prince insisted upon the control of the fortune. Miss Caldwell refused this. Then he offered to take half of it. This the American girl refused, saying that she had intended settling \$25,000 a year upon her husband. The prince wanted more.

Miss Caldwell at once broke the engagement and returned to America. Upon her arrival here, she is said to have made her will, making the Catholic University her chief beneficiary. Her elaborate trousseau, every garment of which bore the crest of the prince, she gave to the Church for vestments, saying that she would not wear patched clothes nor would she carry the crown of the King of Naples.

Miss Caldwell, in 1892, announced her engagement to the Marquis de Monstriers-Meriville. She was married on Oct. 19 of that year, the ceremony being performed by Bishop Spalding.

After her marriage, the Marquis went to Paris to live, and her entertainments were notable there. She spent much of her time in charitable labors. Her health began to fail two years ago. Since then she has led the life of a recluse.

She came to the United States some months ago accompanied only by her aunt, Mrs. Donnelly, and several old servants. She established herself quietly without even notifying her old friends. Instead of improving since she came to America, her condition has steadily grown worse.

DEATH OF A NOTED IRISHMAN.

(Dublin Weekly Independent, Jan. 9.) We announce with feelings of the deepest regret the death of Count Moore, which sad event took place on Tuesday morning at Moorefort, Tipperary. The count had only been ill for a week, and the news of his demise will consequently come with the force of a great and painful shock upon his countrymen.

On Tuesday week the deceased gentleman contracted a slight cold, and decided to remain indoors for a day or two. His condition gave no cause for alarm until Saturday evening, when it was decided to call in medical aid. On Monday, owing to serious developments, it was considered necessary to summon Dr. Coleman from Dublin, and on that gentleman's arrival he formed the opinion that the distinguished patient was beyond human aid. The end came at 8.45 on Tuesday morning. Rev. Father Barry, C.S.S.R., Limerick, who had been at Moorefort for some days, administered the last rites of the Catholic Church.

The death of Count Moore at the comparatively early age of 54 years removes one more prominent figure from the social and intellectual life of the country, upon which his strong personality and lofty influence for good have left their impress. Kindly Irish of the Irish, Count Moore ever sympathized with his countrymen in their aspirations for the newer and higher political life towards which they are still striving. From his first entrance into the arena of Irish politics he was a thorough Nationalist, a strong advocate of Home Rule for Ireland, and to that creed he consistently adhered throughout his career as an Irish member of Parliament.

A staunch Catholic, he was ever true to the highest traditions of his faith, and, moreover, exerted himself strenuously on behalf of the best interests of Catholicity, never a moment hesitating to step into the breach and defend those interests when, in his opinion, danger in any shape threatened them. The record of his good works accomplished in defense of Faith and Fatherland is a long and an honorable one, and entitles his memory to lasting esteem and affection.

Born in the year 1849, Arthur John Moore, of the son of the late Charles Moore, of Moorefort, Tipperary, from whom he inherited considerable landed property in that country, with the affairs of which he remained closely associated all his life, taking a deep interest not alone in matters affecting his own estates, but also in those of the County Tipperary generally. In 1874, he being then but 25 years of age, he entered Parliament as representative of Clonmel, which borough he continued to sit for until 1885, when his parliamentary connection with the town came to an end. Three years after his first entry into Parliamentary life he married, his wife being a daughter of Sir Charles Clifford, the first baronet of that family. In 1878 he was chosen to be High Sheriff of County Tipperary. About this time, too, his reputation as a sturdy champion of the rights of his Catholic fellow-countrymen, as well as of Catholicity generally, had spread even to the Eternal City, and had reached the ears of the Ruler of Christendom himself. Filled with admiration for the manly, straightforward, sterling character of a truly noble son of Erin, Leo the Thirteenth, then barely twelve months seated on the throne of Peter, hastened to testify to the esteem in which he held the member of Parliament for Clonmel. The year 1879 saw Arthur Moore raised by His Holiness to the dignities of Count of the Holy Roman Empire and Commander of the Order of St. Gregory.

In connection with his career and works on behalf of religion, at least two instances of his zeal and activity may be mentioned. To his great generosity is mainly due the foundation of the celebrated Cistercian Abbey of Mount St. Joseph, Roscrea, an establishment which, both from the religious and from the industrial points of view, has exercised a deep and lasting influence for good upon the people of that and other portions of the Southern province. In this connection it will be of interest to note that Count Moore, who had been a constant supporter of the Ab-

bey since its foundation, allocated some time ago a large sum of money to be devoted to the purposes of the establishment of a college in connection with that establishment, from the operations of which most useful and excellent results are expected. Another very important work in which he engaged with untiring vigor was the self-imposed task of ameliorating the conditions under which he found Irish Catholic recruits and others in the Royal Navy of Great Britain living. Count Moore's investigations convinced him of the fact that the religious welfare of Catholics in that service was seriously imperilled by the restrictions placed by the naval authorities upon their exercise of the solemn observances of their faith. Deprived almost altogether of the consolations of their religion, or, at the best, enabled only to seek them at long intervals, the Count saw that many were in danger of losing their faith unless some steps were taken to remedy the state of affairs existing. To bring about a reform he strove earnestly and long, never missing an opportunity of bringing the question of the religious disabilities under which this class of our fellow-subjects labored before the attention of the government from his seat in the House of Commons, and under the notice of the public of the three countries through the columns of the press.

Patience and perseverance in this good cause may not yet have been crowned with complete success, but to a large extent, at least, Count Moore's efforts were fruitful. He succeeded in obtaining a promise of redress in terms which admit of no quibbling on future occasions. A little over three years ago his connection with the House of Commons ceased when the Parliamentary representation of the city of Londonderry passed into other hands. Count Moore had sat as Nationalist member for that city in the year 1899, and the year following. Since his retirement from active participation in Parliamentary affairs he had devoted himself very extensively to other walks of Irish public life. In all matters appertaining to the material development of the country he took a large part, and his advice on such matters was always sound and reliable—his long experience as an Irish landlord of the type which takes an intelligent interest in, combined with a desire to secure the greatest good of the country rendering him an authority in dealing with such subjects. For several years he filled the post of president of the Irish Dairy Association. He was also a member of the Board of Agriculture and Technical Instruction for Ireland since the formation of that body, and was a frequent assistant at the deliberations of its members. As a mark of respect to his great abilities in dealing with the details and management of which he was especially conversant, the British Dairy Farmers' Association elected him as their president, a position which he held with distinction for some time.

In the midst of his multifarious public and private duties Count Moore ever clung steadfastly to his old traditions as a Catholic and an Irishman, and never lost an opportunity of forwarding the sacred cause of religion, truth, and justice. Catholic charitable institutions found in him a warm sympathizer with their aims and objects, and a generous supporter and contributor to their funds, and many such an institution will have just cause to mourn by his death the loss of an old and valued friend. As a member of the Catholic Truth Society the Count entered into the object of that body with his customary enthusiasm. His assistance was always to be counted upon when the society had any important work on hand. He was a frequent visitor at the meetings of its council, where his opinions as to working methods, always carried great weight with his fellow-councillors. At the annual gatherings of the society he was one of the foremost debaters, and the terms of his eloquent and powerful address delivered on the occasion of the recent conference held in Dublin are still remembered and warmly cherished by all who were privileged to attend the proceedings of that body.

Though out of Parliamentary life for the past two or three years, as already stated, Count Moore did not cease on that account to keep up his interest in Irish politics. On the contrary, he was a keen observer of the course of Irish politics as well as of

the economic side of the numerous present-day problems which confront our race and demand their solution. He was a member of the Board of Directors of the Irish Daily Independent and Nation and of the "Evening Herald," and to his other numerous engagements he recently added membership of the committee formed to promote the projected Irish International Exhibition of 1906 and of the committee of the Institute of Commerce in Dublin. Nor should mention be omitted of another matter connected with his public career which shows the natural bent of his inclinations. While residing in London while fulfilling his Parliamentary duties the Count was a regular attendant at the meetings of the Irish Literary Society established in the English metropolis, and frequently spoke at those interesting and instructive gatherings.

And now that the end has come—the solemn ending of every human career, great or little—not altogether suddenly, but still very unexpectedly, his many friends will think, none but the kindest memories will linger around the deathbed of one whom Irishmen of all classes respected as a type of all that was noble and upright in a man, all that a man should be. The death of Count Moore removes one of a band of earnest men who are striving for the highest interests of their native land, and in whose work he filled no weak or uncertain role. Full of honors, if not of years, such honors as good men are wont to wear with dignity, a good patriot and a pious Christian has passed away after a life spent in the pursuit of the noblest aims and in the study and practice of whatsoever things are true. But the memory of his good deeds will long survive him, and those who loved and admired him in life in death shall not soon forget him.

Resolutions For Lent.

When the holy season of Lent comes around each year, God stirs up a new life in you, and makes you say to yourself, no matter how careless or how wicked you have been: "It is high time for me to attend to myself. God calls me, and His voice must be obeyed. I must make my peace with my Creator!"

Such is the thought of the Catholic heart at the beginning of Lent. And now let us see how this blessed time can be spent in the best manner possible? Make up your mind to attend all the services which are held in the church during this time. Assist at Holy Mass with all possible devotion; and whenever the Word of God is preached, be there to hear it. If there is to be the "Way of the Cross" or a sermon on the Passion of Our Lord, do not mind the cold weather, but get your supper and be off to church. You will come home happy and contented.

But going to church alone would be of little avail without adding fervent prayer to it. Pray as much as you can during Lent. Fasting would be of no great advantage without prayer. If you do not offer up the fast with the right intention to God, it will not be acceptable to him; and this right intention cannot be kept up without much prayer.

But what would be the use of going to church and praying, if you should allow yourself to go on in sin or in any sinful habits? It is of the first and prime importance to shut the door on such things at the very beginning of Lent.

Of course you will endeavor to keep the fast and abstinence prescribed by the church as strictly as your health and the nature of your occupation will permit. Of you are not well, or have hard work to do, or if for other reasons you are dispensed, try at least to keep the spirit of the fast, and deny yourself what you can without injury. Observe moderation in all things, and cut off what simply serves luxury and pleasure, and offer all your mortifications to Our Lord with cheerfulness.

For the rest, remember that Lent is the time for all sorts of good works. Try to be good to a poor neighbor, give alms, avoid angry passion, harsh words, rash judgment and give up all enmity. Do this for the sake of Christ, and you will be happy.—St. Anthony's Messenger.

CHURCH INSURANCE.

The directors of the Irish Catholic Church Property Insurance Company, Ltd., of Ireland, have declared a dividend on the capital of the company for the year, to end on the 31st ult., at the rate of 5 per cent., free of income tax.



# The Passionate Hearts of Inisglair

By ETHNA CARBERY in "Donahoe's Magazine."

When John Gilchrist resolved to spend his summer holidays upon Inisglair in quest of Gaelic folk-songs, his friend, Finian Lynch, heard of the project with hearty approval.

"Go by all means," he wrote, "and I warrant you'll find no more charming seanachie than Brigid ni Briain. She has all the old ranns and stories of the place off by heart; and tells them very sweetly, too. Besides she is very beautiful. But you are not to fall in love with her, mind, or try to make her fall in love with you, for she is bespoken already, and Peadar Ban would make short work of you if it came to blows. His hand-shake, when you meet him, will convince you of that."

So Gilchrist landed one July afternoon from the curragh that had conveyed him across the mile of rocky sea where the steamer dare not venture. He clambered up the bare terraces of limestone to the house of Dara Ua Brian—the father of Brigid—with whom he was to take up his abode during his stay on the island. The cottage stood on a high green plateau that seemed strangely out of keeping with its dull surroundings, for Inisglair was—save for a few of these isolated fertile spots—a long wide stretch of grey storm-swept level stone, intersected here and there with deep natural clefts in which the delicate maiden-hair and the roclaviolet grew fearlessly. Gilchrist had to venture over many of these chasms on his way up from the beach, and it was with a sigh of satisfaction that he dropped his heavy valise on Dara's threshold, and straightened himself to wipe his damp brow.

"God save all here," he said in Gaelic, leaning one hand on the lintel and peering into the dark interior, darker to his eyes after the white blinding glare of the sun.

"God and Mary save you," came the response in a clear vibrant voice as a girl stepped out from the shadows. Gilchrist mechanically pulled off his cap at sight of her, for a moment felt too amazed to speak. But in the pleasurable thrill that flashed through his whole body he recognized her as the most beautiful creature he had ever seen. Standing there in the doorway, with the strong searching beams of day full upon her and the gloom of the kitchen behind, she came upon his senses like a rainbow leaping between the sword of the sun and the dark army of storm clouds in a battling sky. She was clad in the ordinary costume of the island, a scarlet homespun petticoat and bodice of dark blue, while round her neck was folded a white kerchief, and on her feet were the native papapooties of cow-hide. This much he saw in that first glance, before his quick interest became rivetted on her face under its nimbus of glorious red hair. He stared boldly at it, noting its perfect loveliness, with all an artist's delight; the noble breadth above the brows; the rounded beauty of the firm chin; the creamy paleness of the cheeks contrasting so vividly with the sweet red lips; the delicate nose, almost purple eyes, which held a question as they met his own.

"I am John Gilchrist," he said simply in answer to her look.

"Oh, Mac Giolla Christ," she exclaimed pleasantly, giving him his full name in the Gaelic, which means the Son of the Servant of Christ. "Is it you that is in it? Come in then, gentleman, and a hundred thousand welcomes."

Her exclamations brought Dara, and Sibéal, his wife, to the door with outstretched hands and friendly greetings. Gilchrist gladly took a seat in the corner of the settle, and the tin of foaming milk which Brigid made haste to offer.

"'Tis the fortunate man I am," he said contentedly, turning his boyish smile from one to the other, "to meet with such heartiness in a strange place. I was half afraid to come—indeed I was—lest I should be treated, as a stranger, though my friend, Lynch, assured me I would not be. It was all because you have the name of being very clamish and reserved on the mainland beyond."

"That may be," replied Dara thoughtfully, running his fingers in a puzzled fashion through his thick grizzled hair, "but have you ever heard the name they do be putting on us in the other islands—the Passionate Hearts? That does not sound cold and reserved, now does it, Mac Giolla Christ?"

Gilchrist leaned forward eagerly. "The Passionate Hearts! What a delightful idea. What does it mean? Does it mean that you are very fierce and dangerous, and to be avoided?"

Dara smiled and shook his head, but Brigid stopped in her work of piling fresh turf on the fire to answer.

"Ah no, gentleman"—her voice was full of a sweet gravity, "not now. It may have been so in the far-off times, but now we live in peace with all."

"The Passionate Hearts," Gilchrist repeated the name musingly when

Sibéal had moved out of earshot, and Dara had gone to bring water from the well. "The Passionate Hearts. It may mean that it you are no longer dangerous in war you may yet be dangerous in peace."

Brigid paused. "How might that be, Mac Giolla Christ?"

"Why in friendship—in love, for instance." She lifted her dreamy eyes and gazed at him doubtfully. There was no sign of amusement on his countenance and she believed he spoke in all seriousness. She knit her brows, perplexed.

"I do not know." She spoke shyly as if ashamed of her own ignorance. "I never heard that meaning given. Yet it may be so," and a sudden deep blush crept up from her neck to the golden glory of her hair.

Gilchrist soon made himself quite at home on the island. He became free of every house from end to end of it. Sometimes he might be found seated beside an old woman at her knitting, tossing the ball of wool idly from one hand to another, while she crooned for him the peasant ballads he loved; or perhaps it would be by a child's cradle, taking down from the mother's lips as she rocked, the sweet hushful lullaby with its swaying refrain. At Eamon's Corner, when the fisher-folk foregathered in the evenings, he heard tale after tale of the marvellous past of Eri, of giants, of wild witch-women, of the sea-peoples who dwell beneath the blue waves, and of the Sidhe—the fairies—hidden away in lis or in the heart of lonely green hills. He heard, too, songs of battle, of love, of hate, songs which saddened or thrilled him as the theme changed with the mood of the singer, until his blood surged hotly, and he felt that those singing voices were so many cruel instruments tearing away the shrouding veil of his desires. From Dara, out fishing in his curragh, he learned the names and habits of the fish darting like swift streaks of silver in the transparent depths. He would sit for the timid rock-fish, which is so delicate in flavor, and whose wonderfully speckled body has the grey-blue sheen of a spear. He joined too in the pursuit of the sunfish—libhan greine—the natives call it, and when the elusive bright body disappeared into a sheltering whirl of foam he invariably breathed a sigh of relief, for he hated physical pain, and loathed to see the tortured fish dragging behind the turrach. Only for the thought of those cruel hooks he would have taken more pleasure in the company of the fishermen, they were so calm and serious, and he could dream to his heart's content swayed in the brown boat on a softly wrinkling sea. He did not relish so much his one experience as a cragsman when he followed Peadar Ban at night down the beetling cliffs to the ledges where the puffin and gannet and scarlet-beaked chough lay in slumber, and while the islander tied the legs of the sleeping birds, his own brain grew dizzy in the starlit dark, so that he would have fallen but for Peadar Ban's strong arm, which went round him in answer to his cry and dragged him to safety. Thereafter he preferred to study ornithology from a less perilous point of view.

With the island-women specially he quickly became a favorite. What mother's heart would not warm to him when he stooped so gently to kiss the child in her arms, praising its infant beauty, and whispering "God bless it" to keep the evil spirits afar. He knew by instinct the direct way to a woman's good graces. Young as he was he had had experience, and the knowledge gained in the world he carried with him to the quiet island. In the world that audacious masterful air, with its unexpected phases of tenderness—which he could no more help than he could help breathing—was his most potent weapon with all the different women he wished to impress. The elder women forgave it as the affection of a spoiled boy, and indulgently burnt their motherly incense at the shrine of his youthful vanity. To the young girls his talk and manner carried the conviction that he had gone through much; that he had a vague idea from his occasional penitent poses that his wild days had been wild days indeed, and because of this, even in their flippant moods, they accorded a respectful attention to his opinions. Some women look with a certain terrified interest upon a brand snatched from the burning. And Gilchrist was a very attractive brand. As a conversationalist, a story-teller, a debater, he was unsurpassed. Then his eyes would flash—those indolent dark eyes—and his whole slight frame quiver with the feeling that failed to express itself in his most eloquent sentences. When

he lounged by some homely hearth-side, narrating tales of past heroism, and mournfully bewailing the lack of heroes in the less spiritually inclined to-day, he generally left his listeners under the impression, skilfully conveyed, that at least one man had inherited the bygone intellect and bravery and grandeur of character, although, so far, those gifts of the gods had not been stirred to the surface by opportunity.

These were his best moments. At other times he was a different being. He honestly meant to be true to the better part. Now and again he felt exalted and noble enough to die for a great cause, but in the revulsion he might as readily betray it. The forces of good and evil, which in some souls fight half-heartedly, in his waged battle all day long and with all their power. Often he would give way to an impulse of passionate praying, and rise from his knees to seek his boon companions, in whose excesses he would be the most loiterous and most daring. Yet withal, even those who knew him best and realized his failings bestowed upon him their pity rather than their blame.

To Brigid ni Briain the coming of Gilchrist to Inisglair was as the advent of a light into a black desolation. Life the gray quiet life she had endured without deeming it endurance, was now a realm of radiance, full of warm color, of sweet sounds, of unutterable joyousness. She had not hitherto imagined that the hard work-a-day earth could so swiftly become a kingdom of enchantment, and solely because of one passing guest. All thought of Peadar Ban and his faithful love slipped away into the background of her memory. She felt like a dream moving through a dream in which the thin shallow face of the newcomer was ever before her, and the echoing halls of her fancy were filled with the melody of his voice. Her sympathies grew to quiver under his moods, so that she became dull or gay as he was either of these. When she sang him the ballads he had come in quest of, she knew it was her soul going forth to meet his on every wave of the sad exquisite music. The idea never entered her mind that he had set the snare of his experience to draw her heart out of her—to bruise or break. Even had she known that this was so, she would have loved him just the same, for her nature was such, that its surrender to its first strong passion must necessarily be complete. She could not understand half-measures in a case of life and death, and the love of Gilchrist meant the life or death of her happiness. One old song, Oganagh an Chuil Cheangailte (Ringleted Youth of my Love), which was among his favorites, and which she never tired of singing, had a verse that seemed to her the personification of her own fancies concerning him:—In the Gaelic it is many times more melodious and more passionate than in this cold speech of the Sassa-nach:—

"I thought, O my love, you were so—As the moon is, or sun on a fountain, And I thought after that you were snow. The cold snow on top of a mountain; And I thought after that you were more—Like God's lamp shining to find me, Of the bright star of knowledge before, And the star of knowledge behind me."

The discovery that Brigid had shed her love like soft rose petals about him caused Gilchrist little surprise. Sometimes, it is true, his conscience troubled him as he remembered the girl he had left behind with his kiss upon her lips—the girl to whom he had given his word, and whose fortune was to make his future. But then, "She will never know," his worst self whispered. "She is far away, and she is too wise to trouble her sensible head with doubts." And with this assurance he lulled the un-eruly accusing voice to rest.

The superb unconsciousness of Peadar Ban gave a fresh impetus to his pursuit of Brigid. The young islander was proud to see his handsome girl so admired by the gentleman stranger, and it awakened no jealousy to him to find her time occupied by Gilchrist. It was no new thing for visitors to the island to seek her company on their wanderings over it; she knew more of its history than any of the other young people, and had all the old ranns to give for the asking. Even in Sibéal's motherly heart there was not a shade of suspicion, and Dara's keen eyes were never keen, but soft and loving-

ly blind when he looked upon his daughter.

Under their unseeing contentment Gilchrist wove the network of his snares around Brigid. He had many ways of torturing her now that he had grown certain of her love. Once he told her how he had permitted a man who had been his enemy to do a wrong deed, when a word from him would have prevented the doing. He told the story graphically, not sparing himself, solely for the pleasure of seeing the shocked misery on her face. She had a strange faculty of experiencing sensations in colors on her mental vision, and as he confessed this fault, lying back carelessly in his chair, she saw his words dancing before her mind in a fiery line of scarlet—the color of shame. Yet when he had ended and turned an interrogative glance on her he met only the piteous loving appeal of her blue tear-wet eyes. She would not believe his own accusations of himself, and sorrowfully wrought upon him, until to soothe her he took her into his arms and denied the truth.

For days at a time she walked on the borderland of paradise—he was so tender, so devoted. "My Passionate Heart," he called her, playfully taxing her with keeping the true meaning of the name a secret.

"Some day I shall waken to find out what it means and what lies behind your gentle smile, my Brigid, and the discovery may be a calamitous one for me;" at which Brigid would shake her bright head gaily to reassure him. She was a radiant beam of happiness under the sweet words of his love.

Then his tactics would change and for days he would treat her with icy formality, avoiding the wistful questioning of her eyes. To Brigid this was the flaming sword of the angel at the gate. Often he carried his cruelty so far as to ignore the dainties she had made specially because he had hinted a desire for them, and tax both his teeth and his patience to the utmost over the tough bread that was the acme of Sibéal's culinary skill. Brigid would lie awake at night weeping, praying, tossing from side to side in an agonized wonder as to what her fault had been, to rise unrested with swollen eyes and pallid cheeks in the dawn. When he saw her thus he felt gratified enough to alter his humor, and perhaps the first sign of relenting would be his deliberate soft touch upon her hand as she moved the things to and fro upon the table. Then their eyes would meet and on poor Brigid's side all would be forgiven.

One day of days—the most blissful perhaps of all that wonderful time—she went across with Gilchrist in Peadar Ban's curragh to the south Island. Gilchrist, in his usual fashion, fell a-dreaming to the rise and fall of the waves. He could watch Brigid where she sat erect and slender in the stern, and he thought of her tenderly as his glance followed the steady sweep of the oars. Peadar Ban was a fine rower, for sure; see how carefully he could steer the boat in and out of the snares of those twisting white foam wreaths. It was curious how indifferent Peadar was to Brigid's charms. He could never have loved her really or he would have been jealous many times of late. But then these islanders did not make any visible pretence of love in their matches; they rarely embraced one another; they seemed more engrossed in the practical consideration of providing for the future, and there was an unwritten law forbidding even the most trifling improvidence in the case of a young man seeking a wife; in fact no one of them would venture to ask a girl unless he had his home ready for her coming. Engagements, such as were the custom of the outer world, were unknown amongst them.

"The 'Passionate Hearts'! Where does the passion come in, I wonder?" Gilchrist almost laughed aloud at this stage of his musings. Suddenly he caught sight of a name on the side of the curragh, and leant over to read it. The spray beat up against it so that he spelt out the letters with some difficulty.

"Brigid!" he exclaimed. "Brigid! yes. That is the name she has for sure, Mac Giolla Christ," said Peadar Ban, meeting his look.

"The dearest name in the world, it is then," said Gilchrist. "My favorite name."

Brigid blushed happily. "It was the name Peadar put upon it long ago, oh! so long ago, Mac Giolla Christ—when we were but children," she hastened to add, noting a shade akin to displeasure on the other's face.

Peadar turned round to her at the words, his strong countenance suffused with feeling.

"Children, or man and woman, it is always the same, Brigid. And you know it, pulse of my heart." Then he bent again to his oars.

Gilchrist stirred restlessly in a whirl of emotion. The peace of his mind was gone. That unexpected remark of the young islander had been a revelation to him. It enraged him, it offended his refined susceptibilities, it fanned his vanity, and augmented his desire. "I shall not let him win her," he stormed inwardly. "She is mine. She must be mine." Then he reflected that there might easily be worse situations than existence with Brigid on Inisglair. What if he determined there and then to make her his wife, and begin a new life with her on the lonely, little world of rocks. Would his wayward disposition settle down to the level of these serious fisher folk—he never asked himself if it could rise to their heights—and while his children grew up around him, would the monotonous slow-passing hours bring him no regrets. He pondered long over the question, until in the stress of answering it he forgot where he was, forgot sea and lowering sky and the heaving boat. A heavy rain-drop splashing on his cheek recalled him to actualities. He sat upright with a start, and crushed the hateful question into the far recesses of his brain much as a murderous hand might press a drowning head deeper into the clutch of engulfing billows.

That night he spent several hours writing a letter. It was to his fiancée, and he purposely made it a very amusing letter—full of details and island gossip, for she enjoyed trivialities. Her name, given at the baptismal font, was Brigid, but it had been refined into Bedelia during her school-days at a fashionable convent. Gilchrist made a jest of the absurd exchange and called her Brigid notwithstanding her protests. He now smiled grimly to himself as he wrote the objectionable name.

"To-day I was out with a young fisherman for a row to another of the islands. He was the owner of our curragh, and guess what he had called it? But you will never guess, 'Brigid' no less. Yes, indeed, your dear name. I spoke my thoughts aloud, forgetting. That is my favorite name," I said, 'the name I love best in all the world.' There was a girl in the curragh with us—an islander—going across for something or other. She blushed at my involuntary speech. It appears her name is also Brigid and she concluded I was paying her an indirect compliment. Poor silly creature! She did not understand that there was only one Brigid in the universe for me."

He nodded his head knowingly to himself and his smile deepened. "That will both gratify and pique her," he mused, "my lady has more than a fair share of the vanity and curiosity of her sex. How curious she will be." Then he laughed outright; sealed the letter with a heavy blow of his hand, and blew a kiss on his fingers gaily in the direction of an imaginary Bedelia.

Although the mellow haze of autumn had come to veil the grave of the dead summer, John Gilchrist still lingered upon Inisglair. Somehow he could not comfortably face the idea of his departure. He was reasonably happy—the present contented him, the future—well, why cross one's bridges until necessity decrees. So he dallied with the soft, warm wind of Brigid's adoration and preened his vanity on the pedestal where she had elevated him. Occasionally he almost convinced himself that he was all she believed. If anything could have had the power to make him the ideal she fancied him it was the fidelity of her blind devotion, but— and here the truth stung him—the daily endeavor to appear at his best was well-nigh more than he could bear. At times he did not know whether to curse her transparent tenderness, or his own hypocrisy.

It was when he was in this wavering frame of mind that one morning the mail brought him a letter which caused him to knit his brows and bite his moustache in a manner he had when troubled. Brigid saw this with beating heart, and as he brooded over the closely written sheets, she went about her household duties in a fever of anxiety. When at last he lifted his gaze to hers, as he rose to go out, she knew intuitively that her fears were well founded. He was going away.

There was a quiet rock-sheltered cove on the western side of the island where Gilchrist often went to read and arrange the ballads he had collected. As he sat there now, staring blindly at a brassy sea, he heard Brigid's light step bounding from boulder to boulder. He stood up as

she came near and took her into his arms.

"You have hurried, my share of the world," he said, striking her flushed cheek tenderly.

"There is always hurry on me, Mac Giolla Christ, when you are needing me."

"And I need you now, Brigid, a muirnan, for I have had unwelcome news."

"I know it, Mac Giolla Christ. You are going away."

She tightened the clasp of her arms about him and threw back her ruddy head so that she could look into the depths of his eyes.

"You are going away, Mac Giolla Christ—that is the news you have for me. I know it; I have felt it coming; I have seen its evil shadow in my dreams. You are going back to your own world, and you will kiss me now, and promise to return. But will you return, Mac Giolla Christ? Answer me that—answer me."

She spoke in a quiet repressed way that startled him. He had bargained for tears and recriminations, but not for this subdued vehemence. He replied soothingly:

"I shall come back, girl of my heart; never doubt but I shall come back, and maybe sooner than you think. I do not want to go, but my work at home is being left undone while I am here and the fascination of your tales and songs can hardly make an excuse for me. And you would not have me termed an idler, now would you, Brigid, my dear?"

He did not tell her that the letter was from the other woman—and that the orders for his return were peremptory; coughed in the tone of one who already anticipated a wife's privileges. In that instant his heart fluctuated in a choice between the gold of Bedelia's coffers and the living gold of Brigid's wind-blown hair. He sighed, even as his heart set the two in the balance, remembering how unequal the comparison was, and that his bonds were too securely wound about him by his own act for a loophole of escape. Brigid watched him with the hungry intentness of one who sees a hope trembling on unfolding wings.

"Now would you, Brigid?" he repeated.

She unlocked her clasped hands and lifted his hands to her bosom, crushing them against her warm young body in a strong fierce pressure.

"There," she cried. "It is my heart you feel, Mac Giolla Christ, and it is yours, all yours, yours and none other's. If you do not come back it will break, it will consume of its own fire—it will be drowned in a sea of sorrow. But you will come back. Swear it: Swear it before Christ and Mary and our Blessed Enda—swear that you will not leave my heart to break or burn or drown."

"My poor, sweet, frightened love," he cried, drawing her close until her pale cheek touched his own. "Have no fear. I swear it. I shall come back. You will find me coming perhaps, when you are not watching or thinking of me at all."

He smiled into her troubled eyes, and at the smile her fortitude gave way. A shudder stirred her from head to foot; she clung to him wildly, sobbing, lamenting. He said no word further, but waited until the storm of her grief ceased as abruptly as it had begun.

"When will you be going, Mac Giolla Christ?" she asked at length striving for control, despite the trembling eloquence of her lips.

"This very day, when the steamer calls again," he answered, "give me the parting blessing now, Brigid, my dear, beautiful girl. Say it bravely, and remember that I shall return in a little while."

She said it bravely, as he bade her, although the repression in her voice told how hard the effort was.

"To the White Lamb I commit you, O treasure. To Mary, who turns the wheel of the stars. To Brigid, that her mantle may cover you. In the dark, in the light, in your comings and goings. To Patrick, shepherd of the fold. And to Colum, the Dove of Christ's house. I commit you with my prayers, my love, and my tears."

Then Gilchrist, with one last kiss, turned and left her.

"My darling."

(To be Continued.)

A MASSACRE.

The London Foreign Office has received news of the massacre of a British expedition under the auspices of the East Africa Syndicate by Turkana tribesmen in the neighborhood of Rudolf Lake, East Africa.

mium TO subscribers.

as a premium subscriber a neatly written copy of the Golden Rule, who will send a cash for 5 subscribers to the True

a splendid opportunity to obtain a most interesting chronicle of the Irish Catholics and laymen in during the past

TO TEACH LADS FARMING.

Rev. D. O. Crowley, of the Youths' Directory, has begun building operation on the Directory farm at Ruthersford, Napa County. This is the first step toward the erection of a series of permanent buildings of stone to comprise school houses, shops, farm buildings, dormitories and living rooms for the boys at the farm.

Father Crowley has twenty boys on the farm, and hopes to be able to increase the number of youths, who like the country life, so that the 1,000 acre farm will soon be used to the best possible advantage.

His scheme for the education and practical training of these city lads contemplates a course which many years of experience has proved to be the best for them. There will be eventually about 150 boys on the practical farming with the theoretical part of the work, which they will farm. They will be required to study get from books, lectures and study in the laboratory. The school will be divided into two classes, one of which will be out in the fields, the orchard or dairy doing practical work, while the other class will by turns be in the class-rooms studying the theory of farming in its variety.

The Xaverian Brothers whom our Most Rev. Archbishop has secured to conduct the agricultural school at Ruthersford are devoting themselves everywhere to the education of youth along religious lines.

In Belgium, England and America, they have been a great success. The Most Rev. M. J. Spalding, the great Archbishop of Baltimore, introduced the Order into this country about fifty years ago.

This being the first branch established west of the Rocky Mountains, we had one who knows the Order well to write the subjoined sketch of its foundation and progress, thinking it would be of great interest to our readers.

The congregation known as the Xaverian Brothers was organized on June 5, 1839, in Bruges, Belgium, by Theodore James Ryken (Brother Francis Xavier), a celebrated educator of Holland. During the early part of his life Mr. Ryken visited America chiefly to study the Indian languages, because he felt inclined to spend his days among the Indians, but seeing the greater need of instructors for the American youth, he resolved to labor in the Lord's Vineyard in this country for the little lambs of the fold of the Good Master. He made known his intention to the Rt. Rev. Prelates, at that time governing the Church, and from them received their approbation and encouragement.

While in the United States, Mr. Ryken saw the difficulty of procuring young men for his intended purpose from among the scattered Catholic population; consequently he returned to Europe, and, guided by Divine Providence, took up his abode in Catholic Flanders, where the persecuted for conscience's sake found a home, and from the sons of that worthy people he collected his first disciples.

Before proceeding further, Mr. Ryken departed for the Eternal City to present his plans to the Holy Father, at that time Pope Gregory XVI, who graciously received him, gave him his approbation and a special benediction to the intended undertaking, placing it under the patronage of the Right Rev. Bishop of Bruges, Belgium.

At that time the great St. Francis Xavier, Apostle of the Indies, was admired by the Christian world on account of his wonderful miracles, and believing in his power, the new organization was placed under the protection of this great champion of Christianity, and the new Society took the name of the Brothers of St. Francis Xavier, or Xaverians.

The end of the Congregation is to sanctify its members by the practice of Christian perfection, and to be useful to its neighbor by instructing boys and young men in colleges, academies, parochial and industrial schools, directories, homes and orphanages.

Shortly after its organization the Brothers opened a college in Bruges, Belgium, which to-day has an average attendance of over six hundred students. Other schools followed in Belgium, and in 1848 the Brothers were called to England, where several flourishing colleges and schools attest the earnestness and capability of their work as teachers.

In 1854 the Most Rev. M. J. Spalding, then Bishop of Louisville, Ky., visited the saintly founder in

Apurchar Soap SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY

Belgium, and secured a colony of Brothers for his diocese. On their arrival in Louisville they opened St. Xavier's College, and many parochial schools in the city. St. Xavier's College began this scholastic year with an enrollment of over three hundred pupils.

During the lifetime of Bishop Spalding, afterwards Archbishop of Baltimore, the Brothers had a kind friend who encouraged the strangers and assisted them in every way possible. He said on one occasion: "The greatest work of my life is the introduction of the Xaverian Brothers into my diocese." After his elevation to the exalted position of Primate of the United States, he obtained a colony for the new institution which he was about to establish for poor boys, that has since proved of incalculable benefit to the city and State where it is situated.

This great man was called to his reward before his work was fully developed; but under his successor, His Eminence Cardinal Gibbons, the poor, neglected and wayward youth found a home and a shelter in one of the best institutions of its kind in this country—the St. Mary's Industrial School.

The Congregation has satisfactorily progressed here since its introduction. The only drawback is a want of laborers. The harvest is ripe, but there are a few willing to aid in the glorious work of Catholic education.

The Brothers are engaged in educational work in the following places: In and near Baltimore—a novitiate, a college, an industrial school, a Home for Working Boys and a parochial school.

In the archdiocese of Boston—a preparatory novitiate, two schools in Boston and one each in Lowell, Lawrence and Somerville.

In Louisville, Ky.—one college and two schools.

In Richmond, Va.—one academy and one school, one academy each in Norfolk, Portsmouth and Newport News, Va., and one college at Old Point Comfort, Va.

A flourishing academy at Wheeling, West Virginia.

In the diocese of Springfield—one school and one industrial and agricultural school.

In Arlington, N.J.—an industrial school.

In Detroit, Mich.—A Home for Working Boys.

Last, but let us hope it will not be the least, comes the branch at Ruthersford, where the Brothers have recently arrived from the East. Brother Raymond, who for years had been director of the Sacred Heart Industrial School of Arlington, N. J., is in charge. He is assisted by Brothers Valentine and Paul, who were called to join him from Old Point Comfort College, Old Point, Va. Rev. Brother Dominic, Provincial of the American Province, is stationed at St. Mary's Industrial School, Baltimore, Md.

The Brothers have the approbation and blessing of the Most Rev. Archbishop Riordan for their work; likewise the good will and every assurance of help from Most Rev. Archbishop Montgomery, who has a cousin in the Congregation.

Rev. Father Crowley has done everything possible to make their home at Ruthersford comfortable. Under his direction, and with the cooperation of the clergy and good people of California, there is no reason to doubt that the Agricultural School of the Youths' Directory will, in time, become a means of much good and a source of pride to every true Californian.—San Francisco Monitor.

A REMINDER.

We notice many of our esteemed Catholic contemporaries praising indiscriminately everything that W. H. Yeats has written. Of course, this is because Mr. Yeats is Irish. But while Mr. Yeats is Irish, there are some of his ideas which will hardly square with Catholic principles. We wonder if the Catholic editors who are loud in his praises ever read one little play of his called "Where There is Nothing."—Boston Sacred Heart Review.

Patent Report.

Below will be found a list of patents recently granted by the Canadian Government through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Can., and Washington, D.C.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

- Nos. 84,511—Donia Charron, Vercheres, Que. Medical composition for cow fly. 84,605—Joseph Ls. Kieffen, Montreal, Que. Work gauge for shoe sewing machine. 84,606—Joseph Ls. Kieffer, Montreal, Que. Take-up device for shoe sewing machine. 84,606—Joseph Ls. Kieffer, Montreal, Que. Shoe and leather sewing machine. 84,715—Joseph F. X. Thottier, Montreal, Que. Telegraph transmitter. 84,809—Fred Cordis, Elmwood, Ont. Gate. 84,824—Robert Barnside, Montreal, Que. Vibration box cup. 84,991—Arthur Beauvais, Laprairie, Que. Plow. 85,005—Hughes Sauve, St. Timothee, Que. Potato digger.

PATENT SOLICITORS.

PATENTS PROMPTLY SECURED. We solicit the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts. Preliminary advice free. Charges moderate. Our Inventors' Help, 126 pages, sent upon request. Marion & Marion, New York Life Bldg. Montreal; and Washington, D.C., U.S.A.

NOTICE.

Notice is hereby given that the parishioners of St. Michael the Archangel of Montreal, will apply to the Legislature of Quebec at its next session for an Act to amend the Education Act, and to permit of the erection of the said parish into a separate school municipality. Montreal, 21st January, 1904.

NOTICE.

Public notice is hereby given that les Cure et Marguilliers de l'Oeuvre et Fabrique de la paroisse de Tres Saint Nom de Jesus de Maisonneuve, in the County of Hochelaga District of Montreal, will apply to the Legislature of the Province of Quebec, at its next session, for a bill to give to the Trustees of the parish of Maisonneuve, certain special powers in addition to those granted to corporations of Trustees by the general law, and more especially to incorporate Treffeble Bleau, William Richer, Hubert Desjardins and M. Gustave Ecrement, trustees-elect, and the Cure of the parish, the last named being ex-officio, under the name of the "Trustees of the parish of Maisonneuve," with powers to erect a Church and Sacristy, and to borrow for those purposes a capital sum not exceeding \$125,000, and to arrange the conditions of the said loan which is to be paid within a period of time not exceeding fifty years; and to be authorized to levy annually on the immovable property of the Catholic Free-holders of the parish, a sum not exceeding twenty-five cents in the hundred dollars of the value of the immovables affected. Such annual assessments will be based on the Municipal valuation roll of the Town of Maisonneuve, and also to fix the time and place of payments; to provide for all vacancies of trustees; to ratify the obligation assumed by l'Oeuvre et Fabrique de la paroisse du Tres Saint Nom de Jesus de Maisonneuve, to pay annually to the said Trustees the sum of \$2,500.00 to assist in the payment of the above mentioned buildings. Montreal, 19th January, 1904. TAILLON, BONIN & MORIN, Attorneys for petitioners.

Professional

FRANK J. CURRAN. LOUIS B. CURRAN Curran & Curran Barristers and Solicitors, Comm'rs for Quebec & Newfoundland, SAVINGS' BANK CHAMBERS, 180 St. James Street, Phone Main 127. Montreal

R. F. QUIGLEY,

Ph.D., L.L.D., K.O., ATTORNEY, BARRISTER AND SOLICITOR, Member of the Bars of New Brunswick and Quebec.

Brosseau Lajoie and Lacoste,

Advocates and Barristers-at-law. PLACE D'ARMES, Montreal.

C. A. McDONNELL,

CHARTERED ACCOUNTANT, 180 ST. JAMES STREET, Montreal.

Fifteen years experience in connection with the Liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty. TELEPHONE 1182.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal. No. 1970.

Dame Marie Louise Gougeon, of the City of Montreal, wife of Alphonse Vallee, polisher, of the same place, has, this day, instituted an action in separation as to property against her said husband. Montreal, 5th January, 1904.

BEAUDIN, CARDINAL, LORANGER & GERMAIN, Attorneys for Plaintiff.

NOTICE.

Notice is hereby given that, "La Fonciere, a Mutual Fire Insurance Company, having its principal place of business in the town of Maisonneuve, in the District of Montreal, will make application to the Legislature of the Province of Quebec, at its next session to have its deed of incorporation amended in virtue of Section 17 of the revised Statutes for the purpose of obtaining the following powers:—

- 1.—To obtain subscription to a capital stock of \$50,000.00 with the privilege to increase the same to the sum of \$500,000.00 divided in shares of \$50.00 each. 2.—To acquire, own and alienate immovables. 3.—To issue insurance policies on the Mutual and the cash premium systems of the Province of Quebec. 4.—To transfer its principal place of business to the City of Montreal in lieu of the town of Maisonneuve. 5.—To issue insurance policies on either the Mutual or cash premium systems in towns and cities, as the Board of Directors might decide. LEONARD & LORANGER, Attorneys for the petitioner.

Business Cards

THE Smith Bros. Granite Co

Monuments direct from our own quarries to the cemetery No middle-men's profits.

If you are in need of a memorial of any kind call and see us at 290 BLEURY STREET, (Just below Sherbrooke.)

P.S.—Make your own terms as to payment.

T. J. O'NEILL, REAL ESTATE AGENT, 180 ST. JAMES STREET.

Loans, Insurance, Renting, and Collecting of Rents. Moderate charges, and prompt returns.

CONROY BROS.

228 Centre Street. Practical Plumbers, Gas and Steam Fitters. ELECTRICAL and MECHANICAL BELLS, etc. Tel. Main 3522. Night and Day Service.

THOMAS O'CONNELL

Dealer in General Household Hardware Paints Oils, and a fine line of Wall Papers.

Cor. Murray and Ottawa STREETS.

PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER

ENGLAND LINING. FITS ANY STYLE CHEAP. Orders promptly attended to. Moderate charges. Atrial solicited.

G. O'BRIEN,

House, Sign and Decorative Painter. PLAIN AND DECORATIVE PAPER-HANGING.

Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, O'Beaue 647, Dorchester street east of Bleury street. Montreal. Bell Telephone, Main, 1406.

LAWRENCE RILEY, PLASTERER

Successor to John Riley. Established in 1866. Plain and Ornamental Plastering. Repair of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Paris Street, Point St. C.

ROOFERS, Etc.

The Plain Truth Tells

In roofing as in everything else, if your roof needs only a repair we will candidly tell you so, if a new roof is required we give a guarantee for 10, 7 or 5 years, according to price. Our experts are at your disposal, without extra cost. Can we do anything for you?

GEORGE W. REED & CO.,

Roofers, Asphalters, &c., 785 CRAIG STREET.

Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1865, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Pres. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secy., Jno. F. Gunning, 716 St. Antoine street, St. Henri.

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

ST. ANN'S YOUNG MEN'S SOCIETY.—Organized 1885.—Meets in its hall, 187 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1878.—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 Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcy; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Foley, Jr.; Medical Advisers, Drs. E. J. Harrison, E. J. O'Connell and G. E. Merrill.

CHURCH BELLS.

30,000 McSHANE BELLS. Bigger Bells in the World. Memorial Bells a Specialty. McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

MENEELY BELL COMPANY

TROY, N. Y., and 177 BROADWAY, NEW YORK City. Manufacture Superior ENURCH BELLS.

MISCELLANEOUS.

Remember, When You Buy Cowan's Cocoa and Chocolate

You Get Absolutely Pure Goods.

BRODIE'S CELEBRATED SELF-RAISING FLOUR

Is the Original and the Best. A PREMIUM given for the empty 100 returned to our Office. 10 BLEURY St., Montreal.

SUBSCRIBE NOW

SUBSCRIPTION ORDER

The True Witness P. & P. Co.'y, Limited P. O. BOX 1126, MONTREAL, P. Q.

I hereby authorize you to send me THE TRUE WITNESS for which I agree to pay to your order at the rate of One Dollar per year.

Signed, Address, Subscription Rates, Strictly in Advance

Canada, Newfoundland and United States, \$1.00 per year, City and Foreign, \$1.50 per year.



Vol. LIII., No.

THE TRUE WITNESS IS PRINTED AND PUBLISHED

Subscription Price: Canada, \$1.00; United States and France, \$1.50; Belgium, \$2.00. All Communications to "P. & P. Co., Limited"

EPIS. "If the English speak best interests, they would a general Catholic paper in work"

NOTES

LENT.—Next Wednesday, the first annual period of penitence, which the Church designated as Lent.

To prepare for His Christ retired and spent in the wilderness, and prayed. The great Easter is approaching, and the Church ordains that the faithful should prepare for the celebration and in humility prepare for the glorious day of the resurrection. There is something impressive about the Catholic Church—wheeler to awaken sentiments light—and there is a mess in each of them the perfection of the founded by Divinity. words of the priest of day, and the solemn act of placing a forehead tend eo av thoughts in the Christ at the altar rail that dust and that the day far distant—much ne may imagine—when be shall crumble. Wi truth before us, the essence of sacrifice and marks a most important our short careers.

Having felt, in all it that death is certa pauses in dread before place—the uncertainty of life. Perhaps this is Ash Wednesday for m ders; most positively their last Lent is soon It is impossible to tell us and which of us sh again," when Ash Wed dawns upon the world. ly it is wisdom to seiz nity that now presents be the last.

In olden times the fastifications, the sacrifices during the Lenten sea severe that even the r almost makes one feel believe that the accou aggerated. In our age penances are comparat scant. According to the members of the hi ty and change the rule tions of Lent in order health, the condition ments of each individ of epidemic the fast a abstinence, may be dis In fact the modern Len to observe, and yet th reds who complain of the Church's laws, and by every imaginable ex per fulfillment of the fe regulations that are impo profitable for such meditate seriously up of the priest, when im on the heads of the pe son finds it difficult to flesh meat, or to follow fasting, during a pe days; let us suppose t nesday will be the com the last Lent for com very much more satisf be the "returning to du soul would have a few s voluntary penances to God! But, apart from fasts and abstinences season, there are many mortification and c can be heaped up to o the treasury house of o are extra prayers to b visits to the Church to of temper that may be