

SSION NO. 8, meets on third Wednesday of at 1883 Notre Dame McGill. Officers: Al- Gallery, M.P., Pres- Devlin, Vice-President; rlo street, Rec-Secretary; John Hughes, Financial; 65 Young street; M. rman Standing Com- n O'Donnell, Marshal.

T. A. & B. SOCIETY. 1883.-Rev. Director. Ryan, President, D. Sec., J. F. Quinn, albaque street; M. J. rurer 18 St. Augustin s on the second Sun- month, in St. Ann's e Young and Ottawa. 30 p.m.

ES' AUXILIARY, DI- 5, organized Oct. 10th, ing are held on 1st every month, at 4 p.m.; ursday, at 8 p.m. Miss ovan, president; Mrs. n, vice-president; Miss augh, recording-sec- r; J. J. Curran, ording-Secretary, T. P.

YOUNG MEN'S SOCI- 1885.-Meets in its tawa street, on the e of each month, at p.m. Rev. J. J. Curran, C.S.S.R.; President, Treasurer, Thomas ecretary, W. Whitty.

Y'S COURT, C. O. P., econd and fourth ery month in St. e Seigneurs and Not- e. A. T. O'Connell, C. eane, secretary.

Y'S T. A. & B. SO- s on the second Sun- month in St. Pat- 92 St. Alexander St., after Vespers. Com- management meets in e first Tuesday of every p.m. Rev. Father Mo- President; W. P. Vice-President; Jno. ecretary, 716 St. An- St. Henri.

CANADA, BRANCH, ed, 13th November, 26 meets at St. all, 92 St. Alexander e Monday of each regular meetings for e of business are 2nd and 4th Monday, at 8 p.m. Spiritual e. M. Callaghan; Chan- Curran, B.O.L.; Pre- J. Sears; Recording- J. Costigan; Finan- r, Robt. Warren; e. Feeley, Jr.; Medi- Drs. H. J. Harrison, e and G. H. Merrill.

NOTICE.

& Southern Counties any will apply to the Canada at its pre- for an act extending e construction of abling the Company tive power; to make h other railways on t Montréal and else e agreements with- s; to construct, main- te vessels, vehicles, rarehouses, docks, her buildings, and to e same, and amending Act in such respects ssary for its pur- & LACOSTE, ys for the Company. 8th, 1902.

COURT.

F QUEBEC, District 1,024. Dame Mary e of the town of St. istrict of Montreal, N. Brunet, plaintiff, phonse N. Brunet,

is hereby given that eparation of proper- s day instituted be- parties.

l 2nd, 1902.

ARKEY & MONT- MERY,

neys for Plaintiff.

Gardien de la Salle de Leckars 1902  
Assemblée Legislative

# The True



# Witness

Vol. LI., No. 41

MONTREAL, SATURDAY, APRIL 19, 1902.

PRICE FIVE CENTS

## THE TRUE WITNESS AND CATHOLIC CHRONICLE

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

## NOTES OF THE WEEK!

WEEKLY COMMUNIONS. — The "Catholic Columbian" has hinted that when the men become regular weekly communicants the future of the Church in America will be assured. It was only a passing remark, but one full of the deepest significance and truth. When the men, who generally are not equal in fervor and assiduity to the women in this regard, begin to lead practical Catholic lives, the example they will give, and the special graces they must draw down, will tend to secure for Catholicity an influence that must eventually sway the religious life of this continent. We do not pretend that there are not, at present numbers of zealous and faithful Catholics who frequent the sacraments very regularly, and even weekly; but the number might be much greater. At all events the idea is that when a Catholic, in the world, is true to the teachings of his Church, faithful in the observance of her precepts, and exemplary as a man of religion, his life not only tells in his own favor, for the salvation of his individual soul, but it exercises a salutary influence upon his family, upon the community in which he lives, upon the whole Church in the country of his habitation, and even upon the non-Catholic element of the population. And the multiplication of such influences very naturally increases the strength of the Catholic cause and makes the Church a power in every sphere, from the highest public one to the most lowly private one in the land. God always is over-generous in His rewards, and His love for man causes Him to meet out more than we expect; He makes the good man's life a source of strength for him that he may never personally realize until such day as he comes into his natural reward in eternity—and then, alone, will he be able to conceive the mass of treasures that he has been piling up for himself in the mansions where there is no death, no rust, no dust, no loss.

"ANTI-CHRIST" OUT.—One of the reasons why Presbyterian has been qualified so often as "black," is the fact of those chapters in the "confessions" wherein the Pope of Rome is spoken of as "Anti-Christ." We need not comment upon the un-Christian sentiment and the illogical prejudices that could have caused the professors of any creed to make use of such terms; but we welcome with great pleasure the better sentiment which seems to prevail to-day amongst the leaders in that particular denomination. All over Canada we find that the local Presbyterian clergy welcome and approve of the suggestion emanating from the committee on creed revision at Washington to the effect that the general assembly should drop from the text of the confessions the chapters referring to the Pope in such unjust and uncharitable terms. In the course of some recent interviews we find three prominent Presbyterian clergymen of Ottawa giving pointed expression to their opinions, and as they seem to harmonize with and echo the feelings of their fellow-ministers in general, we will quote from their remarks:—

Rev. Dr. Moore said:—"Personally I agree with the proposal. The statement is harsh and unnecessary, and it is quite proper to drop it out."  
Rev. Dr. Armstrong said:—"There are a number of things in the confession of faith that were vital questions at a time when the religious world was filled with the teachings of the reformation. But I do not think the statement necessary in the confession of faith, which should be simplified, not changed, and all re-

ference to the Pope of Rome left out."  
"In my opinion," said Rev. D. M. Ramsay, "the statement is a doubtful interpretation on Scripture and to give thing doubtful should not find a place in the creed. I am in favor of the suggested amendment."  
Rev. J. W. H. Milne said: "I think of course the statement should be left out. We have no right to put such an interpretation on Scripture and to give name of anti-Christ to any person. It has nothing to do with the doctrine and should be eliminated. We can never harmonize the world by insulting one another."  
What effects this proposed change may have are not in a position to say; but we know of one result that cannot fail to follow; it is a better understanding and a more Christian feeling, both as between Presbyterians and Catholics and between Catholics and members of the non-Catholic world in general. We are strongly under the impression that the remarkable and universally admitted greatness of Leo XIII. has had much to do in turning the tide of prejudice and of opening the eyes of the bitterest opponents of Catholicity to the actual injustice that they ever perpetrate in regard to the Vicar of Christ.

STATE AID FOR EDUCATION. — Sometime since, about the first of March, the New York "Sun" published a remarkable editorial on the important question of the constitutional right of the State to grant aid to Catholic education. The article was many-sided, and it covered a vast field. As a result, it awakened considerable controversy, or rather explanation, on the issue; a number of letters, from a variety of sources constituted the outcome of that article. It would not be possible for us, in one editorial, to deal with the entire subject in all its phases; but there was one particular letter, signed "Observer," New York, March 27th, in which a point is taken up and the editor set right in regard to what would appear an assumption on his part—one participated in by the vast majority of non-Catholics—concerning the claims of the Catholic Church in regard to State aid in matters of education. As this is an issue, not only in the United States, but in Great Britain, and, to a considerable degree, in Canada, we will take the liberty of quoting a paragraph, or two, from that letter, and of making our own comments thereon. The writer says: "You say that the Constitution forbids specifically and peremptorily any such State support of religious education as is asked for by Roman Catholics." The Roman Catholics do not ask for any support of religious education. They never did ask for it, and if it is offered as 'support for religious education' they would refuse it. They think that the arrangement in this country, whereby the State is separated from the Church and is powerless in Church affairs, is the best arrangement for this country."

"I can present to you a document signed by all the Roman Catholic Bishops of this country, saying in effect that they do not want and will not accept 'support for religious education.'"  
The question then naturally arises as to what Catholics do want from the State; and it is concisely answered thus:—"They are willing to accept, however, and they think they have an indefensible right to take the State's money for doing the State's work; that is, imparting secular education to the children. They want no payment for imparting religious education."

And we may as well quote the very next passage, which says:—"The State always employs voluntary agencies, to do its work. It subsidizes hospitals to care for its sick, and never asks whether they be Presbyterian or Dutch Reformed. It authorizes the Gerry society to take care of dependents, and never asks whether Commodore Gerry is a Jew or a Gentile. It pays and pays, liberally, to the Children's Aid Society to conduct schools. Why not, therefore, treat the Catholic citizen in the same way? Why is he of all classes to be legislated against?"

It seems to us that we have here the very yoke of the subject; the tone of contention can scarcely exist any longer in presence of this statement—which is the truthful statement of the position taken by the Catholic Church in all matters of education, wherein the State is expected to aid. The opponents of the Catholic cause persist in pretending that the Catholic Church wants State help for the religious education of the Catholic children of the country, and, on the very properly constitutional grounds that the state cannot furnish aid for any like purpose, they argue that the State cannot afford aid to Catholics for any educational purposes at all. The first premise being false, the whole argument naturally falls to the ground. The Catholic Church does not ask aid, nor would she accept State assistance, for the imparting of religious instruction to the young. In this case she wishes to be left entirely free, unfettered by any temporal obligations whatsoever, and she desires to impart her own religious instruction through the instrumentality of her own teachers. This is purely and simply a question of domestic discipline and of internal economy with her. But, outside that sphere, and in the broader one of general secular education, she demands the same aid from the State as is accorded to all other bodies of citizens in matters of education.

When the Catholic Church, through the members of her religious orders, or through her lady teachers, imparts a secular education to the youth of the country, she is doing the work of the State—a work for which the State pays all others. She is often doing it more effectively than many others; at all events she is giving an instruction equally as important as that given by non-Catholics, and she is building up the coming generation upon a basis of knowledge, morality and good citizenship. Therein she is fulfilling the duties of a State department; and for this alone, does she demand the fair and proportionate share of State assistance that belongs to her. But when it comes to a question of religious instruction she neither wants, nor seeks the intervention of any secular power. She is fully competent to attend to that work by herself, and she prefers to be let alone to do it properly. Hence the argument advanced against State help for Catholic educators, because the Constitution will not permit the State to help the religious teachings of any section, is absolutely groundless and misleading.

CONFIRMATION.—From time to time the episcopal official organ, "La Semaine Religieuse," gives some very practical hints to Catholics in regard to the observance of certain important rules in matters of Church discipline. Last week one very necessary subject has been touched upon the requirements for Confirmation. As this is subject of daily moment, and as the season of confirmations is at hand, we might take a page from that very valuable publication. On Confirmation it says:—"Each person who comes forward to be confirmed should have a distinct god-mother, or god-father, and of that person's own sex. Consequently, the regular administration of the Sacrament of Confirmation demands as many god-fathers or god-mothers as there are persons to be confirmed. It is, then, only by way of exception, when it is truly impossible to find as many god-fathers and god-mothers as there are persons to be confirmed. In cases of death of god-fathers and god-mothers two of each may suffice for all the candidates; or even one may act for the whole number."

The god-fathers and god-mothers at confirmation must have been confirmed themselves, and must be neither father, nor mother, husband nor wife of the one for whom they stand. They must be distinct from those at Baptism \* \* \* It must be remembered that children should be presented for Confirmation from the moment that they are able to receive that sacrament with the proper dispositions, even though they may not have made their First Communion. The Holy Father has strongly recommended this practice, which is, after all, only a happy turning again to the Church's traditions of centuries past."



MR. WILLIAM E. DORAN.

Mr. W. E. Doran has been appointed a member of the Board of Harbor Commissioners, in succession to the late lamented William Farrell. The appointment of Mr. Doran has given great satisfaction, and the "True Witness" felicitates him upon the well-merited honor which has been conferred upon him by the Government of Sir Wilfrid Laurier. In the fulness and prime of his manhood, and occupying a position in the foremost rank of his profession, Mr. Doran, having now entered upon a public career in an important capacity, has the opportunity of his lifetime, not only of reflecting credit upon his race and his creed, but of both of which he is such a capable and worthy representative, of leaving the impress of his individuality and of his professional skill, upon what promises to be in the not far distant future, the finest harbor on the continent of America.

Mr. Doran is a man of high integrity and unimpeachable honesty, so that in these respects he has nothing to add to an enviable record. This is vouched for by one of the foremost Catholic citizens of Montreal, the Hon. Sir William Hingston, M.D. The "True Witness" will be very much mistaken if he does not establish an honorable and a brilliant reputation in the new field which he now enters. It is unnecessary to add that he has its warmest and its sincerest wishes for his success.

When the heart is heavy and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind; prayer sweetly soothes the soul.

## A DISTINGUISHED

### Prelate of Scotland Dead.

BY the death of Archbishop Eyre, which took place after an unexpected relapse at 6, Bowmont Gardens, Glasgow, on Thursday morning, March 27, the Church has lost one of its most eminent and erudite prelates, the Western diocese of Scotland a Metropolitan who over 30 years has been the apostolic architect and devoted director of its destinies; while the citizens of Glasgow in particular and the people of Scotland in general have given universal expression to their sincere sorrow at the demise of the venerable successor of St. Kentigern.

By the passing away of Archbishop Eyre has been severed the last link which united the Church in Scotland of to-day with those who composed the first Episcopate after the re-establishment of the Scottish Hierarchy in 1878. The deceased prelate was descended from an ancient and aristocratic Catholic family belonging to Derbyshire, and was born at Askam, Bryan Hall, York, on the 7th of November, 1817, being thus in his eighty-sixth year. His father was a Count of the Holy Roman Empire, his mother being Sara, daughter of William Parker Hill. In 1826, at the age of nine, he was sent to St. Cuthbert's College, Ushaw, to study for the priesthood. Here so successful was he as a student that in 1835, at the age of 18, he was selected by the college authorities to defend in Latin against all comers the usual thesis in moral and natural philosophy, metaphysics, and ethics. When he finished at Ushaw he proceeded to Rome to complete his theological studies. He was ordained priest in 1842, in the private chapel of Monsignor Canali, Vice-Regent of Rome. Pope Gregory XVI made him one of his chamberlains about the time of his ordination.

In 1843 Dr. Eyre returned to England, and was placed for some time at St. Andrew's Church, Newcastle-on-Tyne. In 1844 he was appointed to St. Mary's, Newcastle. Three years afterwards the Irish fever broke out here, and while discharging his duties with unselfish zeal the young cleric caught the infection. For days his life was despaired of. A period of country work on the mission of Haggerstone, in Northumberland, restored him to robust health, and he returned again to Newcastle, where, later on, after being made a Canon, he was raised to the position of Vicar-General of the diocese. The bishopric of Hexham appears to have been within his reach when he was summoned in 1868 to Rome and nominated to an important charge by Pius IX in the Eternal City. A year later, in 1869, he was appointed Administrator Apostolic of the Western District of Scotland. Ten years afterwards he was made Metropolitan of the See of Glasgow, Leo XIII. having then restored the Scottish Hierarchy, which had had no representatives since the death of James Beaton, Archbishop of Glasgow, in 1603.

Under Archbishop Eyre the Western diocese has progressed by leaps and bounds, as a consultation with the statistics in the Scottish Clerical Directory will show. Elaborate arrangements had been made, as we mentioned the other week, for the celebration of His Grace's diamond jubilee as a priest; but these had to be abandoned on account of his illness. The late Archbishop was the first of the Scottish prelates to revive the Cathedral Chapters of Scotland by the erection of a Chapter in 1884. In 1892 he replaced the old ecclesiastical seminary of Partickhill with the magnificent college at New Kilpatrick, which he erected with money from his own private means, at the cost of £25,000. More recently, as is well known, he made a gift to the arch-diocese of the large training college at Dowan Hill for young ladies who intend to devote their lives to the work of Catholic education in these realms. St. Charles' Church at Kelvinside was built by the Archbishop with his own private means. As a pious and scholarly writer on sacred and historical subjects the Archbishop

achieved considerable distinction, his best known works being "The History of St. Cuthbert" and his five erudite and researchful contributions to the "Book of the Glasgow Cathedral," reviewed in these columns four years ago. As to the Archbishop's work, it may be said that if the annals of the world's Catholicity the archdiocese of Glasgow stands unsurpassed for organization, the clergy and the laity of the West owe it all, under the providence of God, to their late beloved Metropolitan, whose guiding genius for 33 years ruled and directed the affairs of the archdiocese.—Liverpool Catholic Times.

## Father Martin Visits Catechism Classes.

Rev. Father M. Callaghan's visit to the catechism classes on Sunday last was a most pleasing event for both teachers and pupils. To many of the senior pupils, and to the vast majority of the teachers the visit of the new pastor recalled old days when Father Martin was in charge of the classes.

There were about seven hundred children present, and joy was visible on every face as the beloved Pastor wended his way to the pulpit.

In reply to words of welcome from Rev. Father McShane, the pastor, in most eloquent and touching words, referred to his connection with the catechism; spoke of the delight he ever finds in coming into touch with the children and with what interests them; assured his captivated audience that he would avail himself of the opportunities afforded by his recent elevation to render more frequent his dealings with the children of the parish.

He spoke at length of his boyhood days when he attended the catechism. He alluded most affectionately to the priests who were then in charge, and of the Brothers who conducted the boys to Church. He wound up by advising the children to be ever diligent in the study of the catechism, and to improve their present opportunities in order to fit themselves for the battle of life.

## OUR FRATERNAL SOCIETIES.

ST. ANN'S T. A. & B. Society at its last regular monthly meeting passed resolutions of condolence on the death of the late pastor of St. Patrick's, Rev. J. Quinlan, and also to the family of the late Frank J. Hart.

HIBERNIAN KNIGHTS. — At a regular meeting of Company No. 1, Hibernian Knights, sympathetic references were made to the death of the late Mrs. Peter Doyle, wife of an esteemed officer of the Company; a resolution of condolence was ordered to be sent to the bereaved husband and members of the family.

ST. ANTHONY'S YOUNG MEN. — At its last regular meeting of St. Anthony's Young Men's Society, a resolution of sympathy with Mr. Charles J. Dowd, whose father recently died, was adopted.

A.O.H., DIV. NO. 2.—At the last regular meeting of Division No. 2, A.O.H., Mr. Patrick Flanagan was elected vice-president to replace Mr. M. Ward, who had resigned from that office. The selection of Mr. Flanagan will give a valuable member to the Councils of the County Board.

The interior sanctuary of that adorable Heart is as if opened by the wound in His side, the bowels of mercy expounded to receive us.

Each decision you make, however trifling it may be, will influence every decision you will have to make, however important it may be.

O Jesus my sweet hope! may Thy Divine Heart, wounded through love of me, and open to all sinners, be the secure asylum of my soul.



OUR CURBSTONE  
OBSERVER.

## ON LABORS OF TEACHERS.

OME TIME AGO I had occasion to read a number of letters that were addressed to the New York "Sun," in which come very striking truths were told. One of these, signed "A Mother," dealt with the special subject of female teachers. The writer gave various instances of the experience she has had, not of herself, by her daughter, who is a school teacher. The facts set forth by this lady are by no means exceptional; indeed, they apply in nine cases out of ten. But they are so illustrative of her contention that "the study and work demanded of our children and their teachers are illustrative of her contention that there a few extracts from her letter, which may serve me as a ground work for some of my personal observations.

**A MOTHER'S COMPLAINT.**—"My daughter in her school and Normal College course, has for years found it necessary to work until 10 or 12 o'clock at night, over problems in mathematics, translations, and other wearing kinds of work; work which leaves one exhausted in body and mind, to be repeated day after day, with no chance of a rest to recuperate, no time for recreation or social pleasures. Now she is teaching. Her class numbers nearly sixty children, while there are in the room about forty desks. Ordinary chairs without desk room accommodate the surplus children, which means discomfort, disorder and noise. The teacher gives lessons in addition to the 'three R's,' in history, water-color painting and sewing, and in various other things such as poetry, mythology, physiology and a few other kindred subjects. Then they have homework every day in spelling and arithmetic. If it is hard for the scholars, what is it for the teachers?"

**TEACHER'S WORK.**—"All those papers have to be looked over carefully, the mistakes corrected and the paper marked in accordance. That means over a hundred papers to be carefully gone over that no injustice may be done to the poor hard-worked child. Then the home-work for the following day is to be prepared, the other lessons looked over and the other exercises thought out and planned that no moment of time may be lost. But they have Saturday free. The children may, but the teachers are expected to take up other courses of study, and very many take a course in some college. "Then the teacher has any amount of extra writing to do, and her monthly reports to make out. She must keep track of those who are deficient in their lessons, or are tardy, and they (and herself) must be kept in until half past three. She leaves home in the morning at an early hour, she returns home anywhere between 4.30 and 5.30 tired and worn, but with much work still to do. "Even the vacations are supposed to be used for extra courses of study in some of the summer schools, and the teacher's poor, tired body and brain must have no rest. Twenty-five years ago there was not so much work done for show, but there was more thoroughness, and the good teaching showed in the character of the children, not in papers kept for exhibition purposes."

**APPLIES TO ALL.**—What this writer has so well pictured is not to

be considered as merely applying to young girls who undertake the difficult labor of teaching; it is applicable to every teacher—male or female, secular or religious—and, in some cases, it might be greatly amplified. Not in my own school days, but since, I have had ample opportunity of observing the toil, the drudgery, the slavery—and these terms are not too strong—of many serious and conscientious teachers. They are generally brave, with that silent heroism that belongs to duty, and they do not complain. In fact, they have so many complaints to listen to, from children, from parents, from all classes of people, that they have no time to complain; and, possibly they have a fair idea that complaint would be of little use to them, and would only injure their position, without awakening any sympathy. The position is one of peculiar isolation; and consequently exceedingly wearing.

**RUN DOWN MACHINERY.**—If any person will take the trouble to go over mentally the list of teachers that he once knew and with whom he was familiar, I am positive that he will be surprised at the great number who are dead, who died young, and who died suddenly. I do not say that there are not old teachers; men who have retired from the field of labor and sought the rest that a life of work and endeavor deserves; but the percentage of those who have gone off without a moment's notice is very great. The fact is that the human machinery has become used up, the recuperative powers of the man have been exhausted, and he has actually nothing to fall back upon the moment a shock comes. And what I say of male teachers equally applies to female teachers, with this difference that women seem to be more able to endure a long strain than men can. But they also weaken and gradually lose the power of recuperation.

**PERPETUAL MOTION.**—It may be argued that, in most cases, the pupils are equally exposed to overwork and crushing fatigue. But it must be remembered that there is eventually an end to all that study for the pupil. Apart from the usual long vacations in each year, there is the closing of the course, the departure from the school, and the turning into some new avenue of life, where the change constitutes a relaxation. But it is otherwise with the teacher. He has no vacation; each year he recommences the task of climbing the ladder with a fresh set of pupils; he sees them at the top; he leaves them at the threshold of their future life; and he goes back down to the bottom of the stairway to begin again the long and tiresome ascent, with some other pupils. He thus ascends the ladder several times, a dozen may be; and again he goes down to recommence. At each ascent he is less capable of resistance; each time he is much weaker; the labor is greater; the task is more enervating; still he climbs on guiding his young following. Finally a day comes when he makes his last ascent; he stops short half way up, or he has not the strength to make the final start—and he lays down his life-load, and goes off on his first and last vacation, the great eternal rest that awaits all. I feel that we should have more consideration for and appreciation of our teachers—they deserve as much.

"and send the bill to me. I do not desire to figure as the donor, however."

So Bishop Burke now has in his possession the design for the new pulpit, which will be completed within a few weeks.

**PILGRIMAGE TO ROME.**—Forty priests of the Brooklyn diocese, headed by Bishop Charles E. McDonnell, started on a pilgrimage to Rome Tuesday morning, April 8. Besides the priests there were eight laymen in the party. A large crowd of clergymen and laymen witnessed the departure of the pilgrimage. Bishop McDonnell has in his possession a check for \$10,000, which, on the arrival of the party in Rome, he will present to His Holiness in behalf of the diocese.

**THREE BROTHERS' WED.**—At St. Mary's Church, Depere, Wisconsin, a ceremony which attracted a large number of parishioners, was

the marriage of three brothers on the same morning.

**BISHOP SPALDING** of Peoria, Ill., will celebrate the 25th anniversary of his consecration of May 1st. On the same day His Lordship will dedicate a new cathedral.

**CARDINAL VAUGHAN.**—On Tuesday last His Eminence Cardinal Vaughan, Archbishop of Westminster, celebrated his 70th birthday. His Eminence has ever been foremost in social and educational reform, untiring in devotion to work and duty. He has cared for the poor, fought intemperance zealously, encouraged the building of numerous institutions, schools, churches and orphan asylums, and been largely instrumental in the raising of the new Westminster cathedral, which he has pushed nearly to completion.

**A MAMMOTH COLLEGE.**—A report comes from Tampa, Florida, to the effect that:

Negotiations are in progress by which the Tampa Bay hotel which was built by the late Henry Plant at a cost of \$1,000,000, together with extensive grounds and annex buildings, may be converted into a Jesuit college. Mrs. Plant, widow of the deceased millionaire, has proposed to Morton F. Plant, Mr. Plant's son by his first wife, that if he will donate his interest in the property to the Catholic Church she will do likewise and will also endow the college with \$1,000,000. At the close of the present tourist season Morton Plant refused to sign a contract with the management for another season, owing to the pending negotiations. Mrs. Plant is a devout Catholic and wishes to establish in that city the largest Jesuit institution in the country.

Morton F. Plant denies that any proposal had been made to him to give his interest in the Tampa Bay hotel to found a Jesuit school.

"The report, so far as I am concerned, is entirely erroneous."

**DE VERE'S BEQUEST.**—By the will of the late poet, Aubrey de Vere, the copyright of his published works, with all profits to arise from the sale thereof, is bequeathed to Cardinal Vaughan to be applied for the purpose of the religious education of Catholics, and especially Irish Catholics in England.

**A PROSPEROUS GUILD.**—The Guild of our Lady of Ransom, England, now comprises 50,000 members. Its aim is the conversion of the country to Catholicity.

**A GRACIOUS GIFT.**—The London "Universe" says:— "The Archbishop of Olmutz, Dr. Theodore Kohn, has declared that in honor of the Pope's Jubilee he will devote 300,000 crowns (about \$60,000)—all his property—to a work of charity. Forty thousand dollars are to be invested in an orphanage in the Moravian village of Brezowitz, where his mother lived and died. The rest is for the endowment. If the Archbishop lives he hopes to save \$12,000 more out of his income, to be added to the fund; if he dies before he can save so much, he wishes his personal property in books, furniture, and jewellery to be sold for that purpose.

**A BEAUTIFUL CHALICE.**—The "Catholic Standard and Times," Philadelphia, says:—

A very beautiful chalice has just been completed by Z. J. Pequignot for St. Joseph's Church. It is made from gold and jewels contributed for the purpose. The collection was begun while Rev. John Scully, S. J., was rector and was continued by Rev. Joseph M. Jerge, S. J., his successor. No other material was used but that contributed. The chalice is of a neat and chaste design and is of eighteen karat gold. At its base are four beautiful allegorical designs set with precious stones. A cross of diamonds is surmounted by a crown of the same. A Star of Bethlehem is similarly portrayed. Sheafs of wheat and a vine with grapes enameled in their natural colors symbolize the Eucharistic sacrifice. These are set with jewels artistically arranged. The sixty precious stones used in the chalice comprise thirty-seven diamonds, seven pearls, six opals, four amethysts, three sapphires, two emeralds and one ruby.

A paten, also of eighteen karat gold, is ornamented with a crown of thorns enclosing the letters "I. H. S."

**SOCIAL WORK.**—It is stated that the Archbishop of Milan has set

aside a number of priests from all other work to give all their time to the furtherance of Iope Leo's social policy.

**GENEROUS GIVERS.**—The Christmas collection in aid of St. Vincent's Orphan Asylum in the diocese of Columbus, amounted to \$5,643.51.

**BISHOP HAWKINS**, of Providence, celebrated the fifteenth anniversary of his elevation to episcopal rank on Monday last.

**A MUNIFICENT DONATION.**—From Pittsburgh, comes the intelligence that Charles M. Schwab has agreed to give \$70,000 instead of \$50,000 to St. Thomas' Church, at Braddock. Some time ago Mr. Schwab gave \$50,000 for the erection of a new church to take the place of the old one, of which Father John Hickey is pastor.

WILL  
OF  
CECIL  
RHODES.  
BY  
A  
REGULAR  
CONTRIBUTOR.

The world has read the exceptionally interesting will of the late Cecil Rhodes. He asked that he should be buried upon the summit of the beautiful Matoppos Hills, in a sepulchre carved from the rock, and that over his tomb should be inscribed the words, "Here lie the remains of Cecil John Rhodes." And he bequeathed sums sufficient to keep his last resting place beautified, to build a line of railroad to it that pilgrims might go thither, and to create of it a kind of resort for the lovers of nature.

So much for the last evidence of a once "empire building" power, of a man who has left the impress of his individuality upon the land of his adoption and upon the Empire of which he was a most remarkable subject. If all were to end with the grave, Rhodes closed his career grandly and went down into the vast unknown with all the pomp that attended a Caesar. Beyond, however, there is nothing mentioned; and that is not, at this moment, our affair. We are dealing with a man, who, in his special sphere—the great commercial or financial sphere—was a Titan. All his energies were centred in the gathering together of millions, that he might use them for the furtherance of his mighty designs, for the acquirement of that power so necessary to those who have world-absorbing ambitions. And he succeeded. Now that all is over, because the governing mind and the controlling hand are no longer there to bring to realization the dreams of a man more far-seeing and more lusty of conquest than Alexander, more determined and more systematic than Caesar, more human and more lofty in his ideals than Napoleon, we can simply turn to the results, and while the great man sinks into the silence that encompasses those African hills, the effects of his work are to be estimated at their proper value.

It is evident that Rhodes had an abiding faith in education, hence the millions he has left to create scholarships at Oxford and elsewhere. He has distributed this gift to the young of many lands, but it is remarkable that they are all either English or German countries or dependencies—that is English-speaking, such as the United States of America. This is all within the plan of the dead millionaire, whose great aim has been to make the Saxon rule the world over, at least, the Anglo-Teutonic element. Humanity did not come into the limits of his benevolent and liberal purposes; he confined his good works to England or to the British Empire. He was actually the personification of "Imperialism." To gauge the appreciation of this exceptional will, one would have to read the thousands of comments upon it. One critic seems to sum up the whole situation when he writes:—

"Dazzled by the munificence of the bequests, the writers of a majority of the editorials bestow eulogistic superlatives on the donor and refrain from criticism of details. Thus it escapes notice that the Transvaal and Orange River Colony do not participate in the benefactions even by codicil, and that all the British Asiatic possessions and the West Indies, except Jamaica, are excluded, while the disparity implied in be-

stowing equal educational opportunities to the Bermudas and the immense territories of Australia, Canada and South Africa is not remarked upon. Similarly the unique gift of endowments that the United States and Germany received draw only a passing remark."

Possibly, a few extracts, brief and to the point, from some of the leading organs may serve to impress upon our readers how differently men consider even such benefactions as Rhodes bestowed by his will.

The "Standard," which is the least enthusiastic of any of the papers, finds in the will a striking mixture of old-fashioned sentiment and intensely modern feeling. It says the munificent and elaborate provisions for scholarships to colonials and Americans, and by afterthought to Germans, will excite more continuous attention than any of the other clauses of the characteristic document.

It adds that it will probably strike most readers that there is something fantastic in the rules for the selection of scholars, and many fear that Mr. Rhodes's good intentions may lead to a certain development of priggishness. There is, nevertheless, something fine in the wish to collect at Oxford the flower of youth of the Empire and the United States.

The "Morning Post" says that the best and greatest in the man is imperishably preserved in the monument he has built for himself with elaborate forethought and munificent completeness. It adds: "We have read the document and exclaim, 'Here, indeed, was a man.'"

The "Telegraph" says that since the days of Julius Caesar no posthumous generosity ever created the intense impression which the disposition of Mr. Rhodes's wealth will create in two continents, yet even more striking and impressive than the munificence of the bequests is the high imperial tone in which the dead empire maker announces his intentions and desires. The most characteristic of all the educational provisions is that a very large number of endowments are set apart for Americans.

The "Graphic" says the will reflects in a rare manner the greatness of perhaps, the greatest personality of our time.

The "Daily Mail" declares that the execution of the will will pass into the story of Mr. Rhodes's life as the greatest and noblest deed he ever accomplished.

The "Morning Leader," which is irreconcilably anti-Rhodes, prints a curt, sneering leaderette beginning: "That Mr. Rhodes should bequeath £4,000 a year to keep his tomb in repair is not surprising," and ending: "Oxford may think twice before it accepts all the conditional legacies of this too prosperous passman."

Out of hundreds of comments we select the few foregoing. Now that the great man is dead, and is buried, and now that his will remains to dispose of the millions he gathered, we may fairly pause and look the situation in the face. He may have been an Empire builder; so were Caesar and Napoleon—and their empires have crumbled and are reduced to the dust that they intended to commemorate. But how long will the man's memory last—outside the pages of contemporaneous history? Who is going to continue and carry to realization his mighty schemes and plans? Who is going to make the use of his millions that he would have made had he lived? The immortal spirit has fled; and there is not one dollar left to incite the world to follow that spirit into the realms beyond and to return benefit for benefit. It is, to our mind, one of the most striking examples in modern times, of the utter hollowness of human power, and of finite aims. But we are not now called upon to sermonize over the bier of the dead millionaire; still we cannot help giving expression to our sorrow that so much genius and power and energy should cease with the tomb, and be circumscribed by a few brief years of earthly existence.

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## Society Directory.

**A.O.H., DIVISION NO. 3.** Meets on the first and third Wednesday of each month, at 1888 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Sec.-Secretary; 1628F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

**A.O.H. LADIES' AUXILIARY.** Division No. 5. Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 1553 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

**ST. PATRICK'S SOCIETY.**—Established March 6th, 1856, incorporated 1868.—Rev. Director, St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President; Wm. E. Doran, 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansey.

**ST. ANN'S YOUNG MEN'S SOCIETY.** organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

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

**ST. PATRICK'S T. A. & B. SOCIETY.**—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. F. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

**C.M.B.A. OF CANADA, BRANCH 26.**—(Organized, 18th November, 1878.—Branch, 26 meets at St. Patrick's Hall, 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. Curran, B.C.L.; President, Fred. J. Sear; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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DISTRICT SAVINGS BANK.

The Annual General Meeting of the

Shareholders of this Bank will be

held at its Head Office, 176 St.

James Street, on

TUESDAY, 6th MAY NEXT

At 12 o'clock noon.

for the reception of the Annual Re-

ports and Statements, and the elec-

tion of Directors.

By order of the Board,

A. P. LESPÉRANCE,

Manager.

Montreal, March 31st, 1902.

What Catholics  
Are Doing Elsewhere.

**A COSTLY PULPIT.**—The item is taken from the Milwaukee "Catholic Citizen":—

John A. McCall, president of the New York Life Insurance Company, will present a \$50,000 pulpit to the Catholic Cathedral of the Immaculate Conception in Albany, N.Y. Mr. McCall is a native of Albany and on a recent visit visited the cathedral as the guest of Bishop Burke.

"There is room for a new pulpit here, as this old one is hardly in keeping with the harmonious architecture of the rest of the church," said the bishop with a sigh.

"Let me beg you to order the very best pulpit to be constructed that money will buy," said Mr. McCall.

The Story of  
A Recent Co

Among the most notable conversions is that of Mr. Clement Altuchul and his wife, seven in all. For some years the ministry in the Catholic Church, and at the request of the editor of "The Ary" he presents a short history of his religious history:—

I have been asked to define my reasons for entering the Church, and I confess that it is a most difficult one. To certain questions which will be put to me by both sides, I have answered as follows:—

My reasons were purely theological. I had tried to convince myself that the other passage in Scripture, Protestantism to the Catholicism, or vice versa, was right in respect; that Rome and were equally wrong, and duty as a Protestant mandated and justified such. I took it for granted, no count of being convinced, rectness of my position; of my inmost convictions dictating a course; but because I had opportunity of comparison, I lived with and at the Pope were abominations.

Thus, when I entered the ministry, and was of the lowest of low churchmen, I was ipso facto at everything which even needed of Romanism, vestment, etc. I admired Kenit, side against the High Church, applauded his courage of crucifix from the altar of Cathedral. I considered it den duty to arraign the Church and to stigmatize ings as false and mislead.

Yet in spite of all this, I was born in Prague one of the most ultra-Catholic in the world. From childhood I was associated with Catholics, and home atmosphere was one of religious indifference, I was encouraged nor forbidden Catholic places of worship, remember how I used to church to hide behind the pews, watching with awe the priest at the altars and pictures of the I used to envy the people schoolmates for being en-

joy all these glories freely, and how the fragrant incense had to me the sweetness of the forbidden tempus fugit. Soon school days passed away; removed to Vienna, and city, among new surroundings, the impression of altar and incense like a mist. I was pre-civil engineering, travelled Europe, and had to serve term in the army.

This passed, I went to married and settled down humdrum life of the average without a special aim or faith in anything but a purse. But it should thus.

One day I passed a bus "Gospel Meetings" were entered. As the darky religion there and the least what I supposed to be a short time, I decided to study for the due season I was ordained some time acted as a Bishop Richardson, of the Episcopal Church.

Then the old restlessness came again, and for many velled around lecturing. My travels extended Germany, Bavaria, etc.



**KENNEDY**  
**NTIST,**  
agauchiers St.  
West of Beaver Hall.  
**Directory.**  
SION NO. 8, meets on  
third Wednesday of  
at 1863 Notre Dame  
McGill. Officers: Al-  
Carthy, M.P., Presi-  
Carthy, Vice-President;  
Devlin, Sec.-Secretary;  
rio street; L. Brophy,  
John Hughes, Finance;  
35 Young street; M.  
Irman Standing Com-  
O'Donnell, Marshal.  
**T. A. & B. SOCIETY.**  
1863.—Rev. Director,  
Flynn, President, D.  
P. Sec., J. F. Quinn,  
Ministère street; M. J.  
surable. 18 St. Augustin  
the second Sun-  
month. In St. Ann's  
Young and Ottawa  
8.30 p.m.  
**DIES' AUXILIARY.**—  
5. Organized Oct. 10th,  
are held on 1st  
every month, at 4 p.m.;  
Thursday, at 8 p.m. Mrs.  
novan, president; Mrs.  
len, vice-president; Mrs.  
naugh, recording-secre-  
Inspector street; Mrs.  
le, financial secretary;  
Notre Sparks, treasurer;  
McGrath, chaplain.  
**CK'S SOCIETY.**—Estab-  
lished 6th, 1856, incor-  
porated 1864. Meets in  
St. Hall, 92 St. Alexan-  
der street, on the 1st  
Monday of each month.  
Officers: Rev. Director,  
unlvian, P.P. President,  
oran; 1st Vice, T. J.  
and Vice, P. Casey;  
John O'Leary; Corre-  
sponding Secretary, F. J. Curran,  
Recording Secretary, T. P.  
**YOUNG MEN'S SOCIETY.**—  
1885.—Meets in St.  
Ottawa street, on the  
first of each month, at  
Spiritual Adviser, Rev.  
be, C.S.S.R.; President,  
Treasurer, Thomas  
Secretary, W. Whitty.  
**ONY'S COURT, C. O. F.,**  
the second and fourth  
every month in St. Pat-  
rick, 92 St. Alexander St.,  
after Vespers. Com-  
Management meets in  
the first Tuesday of every  
8 p.m. Rev. Father Mc-  
Rev. President; W. P.  
at Vice-President; Jno.  
ng, Secretary, 716 St. An-  
reet, St. Henri.  
**OF CANADA, BRANCH**  
organized, 13th November,  
branch 26 meets at St.  
Hall, 92 St. Alexander  
every Monday of each  
The regular meetings of  
the association of business  
are the 2nd and 4th Mondays  
month, at 8 p.m. Spiritual  
Rev. M. Callaghan; Chan-  
r, J. Curran, B.C.L.; Pre-  
Fred. J. Sears; Recording-  
y, J. J. Costigan; Finan-  
etary, Robt. Warren;  
r, H. E. Feeley, Jr.; Medi-  
cal, Dr. H. J. Harrison;  
Connaught and G. H. Merrill.  
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**TREAL CITY AND**  
**ICT SAVINGS BANK.**  
Annual General Meeting of the  
holders of this Bank will be  
its Head Office, 176 St.  
Street, on  
**DAY, 6th MAY NEXT**  
at 10 o'clock noon.  
reception of the Annual Re-  
d Statements, and the elec-  
Directors.  
der of the Board,  
**A. P. LESPERANCE,**  
Manager.  
eal, March 31st, 1902.

The Story of  
A Recent Convert.

Among the most notable of recent conversions is that of Mr. Rudolf Clement Altschul and his entire family, seven in all. For some years he exercised the ministry in the Protestant Church, and at the urgent request of the editor of "The Missionary" he presents a short account of his religious history:—  
I have been asked to define my reasons for entering the Catholic Church, and I confess that the task is a most difficult one. There are certain questions which will not yield to human arguments. There are certain questions which will not be subjugated to our reason. Yet the question, "Why are you a Catholic?" is put to me by both sides. Catholics and Protestants alike desire me to explain why I gave up my ministry and my prospects for the future, and "went over to Rome." But is it possible to state with mathematical exactness the reasons which will bring about such a change? Can we define the influences which will produce such a transformation? In some cases the reasons are purely theological. Some men are actuated by exact logical deductions. With others early associations induce convictions, which sooner or later are bound to assert themselves.  
My reasons were certainly not purely theological. I have never tried to convince myself that one or the other passage in Scripture favored Protestantism to the detriment of Catholicism, or vice versa. I simply took it for granted that Protestantism was right in every respect; that Rome and Romanism were equally wrong, and that my duty as a Protestant minister demanded and justified such doctrine.  
I took it for granted, not on account of being convinced of the correctness of my position; or because my inmost convictions dictated such a course; but because I lacked the opportunity of comparison, and because I lived with and among people to whom the words Rome and Pope were abominations.  
Thus, when I entered the Protestant ministry, and was ordained in the lowest of low churches in England, I was ipso facto at war with everything which even nearly smacked of Romanism, vestments and candles. I admired Kensitt in his crusade against the High Church, and applauded his courage of pulling the crucifix from the altar of St. Paul's Cathedral. I considered it my bounden duty to arraign the Catholic Church and to stigmatize her teachings as false and misleading.  
Yet in spite of all this a sneaking, shamefaced liking for Rome and Romanism made itself felt as time wore on; a liking which defied the rules and regulations of my church, a liking which I could not analyze, but which prompted my admiration where I should denounce, which made me love and bless where I was supposed to curse.  
I was born in Prague (Bohemia) one of the most ultra-Catholic cities in the world. From childhood I associated with Catholics, and while my home atmosphere was one of perfect religious indifference, I was neither encouraged nor forbidden to enter Catholic places of worship. Well I remember how I used to steal into a church to hide behind the high, dark pews, watching with awe and wonder the priest at the altar, the figures and pictures of the saints. How I used to envy the people and my schoolmates for being entitled to enjoy all these glories freely and openly, and how the fragrance of the incense had to me the flavor and the sweetness of the forbidden fruit! But tempus fugit. Soon school and boyhood days passed away; the family removed to Vienna, and in that gay city, among new surroundings and new aims, the impressions of church and altar and incense faded away like a mist. I was preparing for civil engineering, travelling all over Europe, and had to serve my regular term in the army.  
This passed, I went to England, married and settled down to the humdrum life of the average man, without a special aim and without faith in anything but a well filled purse. But it should not remain thus.  
One day I passed a building where "Gospel Meetings" were held, and entered. As the dandy said: "I got religion" there and then, or at least what I supposed to be "religion," and a short time after I decided to study for the ministry. In due season I was ordained, and for some time acted as assistant to Bishop Richardson, of the Reformed Episcopal Church.  
Then the old restlessness came over me again, and for many years I travelled around lecturing and preaching. My travels extended to Southern Germany, Bavaria, and Switzer-

land and there again I came into contact with Catholicism and Catholic priests. Once more the recollection of days gone by, the memories of boyhood became animated, and the soft vibrations of chords long untouched, almost forgotten, made themselves felt and demanded recognition. In the first instance I was inclined to ascribe the sensation to a disordered mind. I hoped and prayed that the sensation would pass by, and leave me again in a proper "Protestant" frame of mind. But it was not a passing sensation. It was not a momentary emotion. Deep down in the heart the still small voice was pleading day and night, demanding recognition, refusing to be comforted with the old worn-out phrases with the vain protests of a divided, shaky, apostasy. I knew and I felt that I would have to make a clean breast of my doubts, and that I could not possibly go on in an unsettled state of mind, for I felt it would be to live a lie. Thus, on returning to the States, instead of arranging for lectures or continuing my literary labors, I spent my time in searching the Scriptures and in preparing myself for the final, the unavoidable step.  
My reasons? The intuitive, the satisfying knowledge that I was doing right, that the Catholic, and none but the Catholic Church was the Church of Christ, and that the Holy Father and nobody else, or could be, the visible head of His Church. Some months ago I wrote to his Grace Archbishop Corrigan, for an interview. I explained to him my position, my state of mind.  
With his natural kindness and grace he met my difficulties, and introduced me to Rev. Father A. P. Doyle, of the Paulist Fathers, who instructed myself and family in the doctrines of the Catholic Church.  
On the 22nd of February, 1902, (Washington's birthday), I, my wife and five children, were received into the Church at the Paulist Fathers' Church.  
On the 24th of March we were privately confirmed by His Grace in the vestry of St. Patrick's Cathedral.  
Almighty God and the Blessed Virgin have been wonderfully good to me and mine.  
I dare not contemplate what my feelings would have been if any member of my family should have opposed my desire to join the Catholic Church.  
As it is, we are all in the fold, all happy.—Rudolf Clement Altschul.

else the the Rock Island tornado might sweep it out of existence. Then, while this tempest is abroad, the "Church Economist" tells us of the cash balance of \$1,800,000 possessed by the Congregational Church of New York city, and of pastor Jefferson's intention of turning the Broadway Tabernacle into a Congregational Cathedral. When this is done, it is claimed that they will still have a balance of \$775,000 of a church fund. Here we have the press and the millions in hard cash turned against us and erected into barriers to Catholic progress. Such some of the obstacles that the Church has to face and overcome in the Western hemisphere, while in the far East we find a perfect combination against her. It is thus that the Constantinople correspondent of the "Catholic Standard and Times" pictures the situation over there:—  
"It is not only in France that the Church is undergoing a period of travail. Catholics in the Orient are at the present time being subjected to a species of persecution that is almost unendurable. The religious congregations devoted to the regeneration of the East have been singled out by the Government, and the heavy hand of the law is laid upon them to the openly expressed delight of sectarians, Free Masons, Levantines, Jews, Greeks, Gregorians, Protestants and Moslems. Since the passage of the stringent law these elements publish exultant articles in the press which express delight at the approaching downfall of Catholicism in the Orient. There are grave fears that the exultation of these enemies of the faith is not ill founded. The example of France is not without its effects here, and there are those of us who dread the day when it will be necessary to abandon this territory consecrated by so many Christian souvenirs. The heretodox branches of the Church here denounce the impolitic and treacherous act of the French secretaries for having endangered French influence by the pass of these iniquitous laws. They contend that in striking at religion these bigots strike at the French nation as well and they fear that the influence of their country will wane with the waning influence of the religious associations."  
Irreligion in France, infidelity rampant in the bosom of so many Catholic countries, and the sectaries of the world in antagonism against her—Is it then any wonder that the Holy Father should in his last encyclical, lament so strongly the falling away into irreligion in all parts of the world? Yet greater, more numerous, and mightier forces have in the past assailed her, while she triumphed over every enemy and proved the Divinity of her Founder and the immutability of her own organization by the perpetual carrying out to the letter of the promise given by Our Lord that He would be with her unto the end of time.

dead. He thought the intermediate place where the soul rested before going to its final place was somewhere in the lower regions of the earth."  
Here is an admission of an intermediate place, but a queer effort to get rid of the Catholic doctrine in that regard. Then in discussing the matter Rev. L. W. Hill said that we have no information from the other world concerning the soul's state after death; and he added:—  
"After death there was, he thought, no change as the Roman Catholics held, but a gradual development."  
What is a development but a change? The soul, according to our belief, being defiled by sin—the sin being pardoned but the punishment remaining unremitted—certainly grows purer as time, as prayers and time, combined, bring it closer to the end of its purgatorial stage. Rev. Dr. Brookman thinks the soul sleeps, because the Scripture says that after death we sleep, and when we sleep we are unconscious. Rev. Mr. Thomas was horrified at this awful thought of one remaining in sin after death, and he argued "if a spirit is not conscious, how is it God lives and is active?" Now Bishop Du Moulin, of Niagara, thinks the souls are aware of our doings and pray for us, and that we should join with them in the prayers they offer; yet he stops short at our reciprocating by praying for them. We will quote one special passage from the report of the Bishop's (Anglican) sermon, as it is of great interest:—  
"He asked his hearers if it were repugnant to them to think of their departed friends as knowing about them, as interested in their life, and as praying for them to God to whom they were now so near? Was it repugnant to his hearers to think about their dead friends in this way, to think of them with happiness, and to join with them in prayer? What a pity it was that such a large part of Christendom looked with unnatural dread upon the blessed dead, consigned them to the cemetery, turned the pictures to the wall, put away every reminder of them, and did not like to think of them. Should they not rather cherish their memory and think of them with joy? The saints' days which the church celebrated were not the days of their births, but the days of their deaths; the days when they entered into a larger, better life. Instead of feelings of gloom they should pray and give thanks for all those who had departed this life in faith and fear of God, that with them they might be partakers of Christ's resurrection."  
Here we are again! As soon as it comes to the doctrine of prayers for the dead—the logical outcome of all that has been said—each and all of them draw the line, and go off into the vague generalities. Are we not justified in believing that these expounders of Christian doctrine ignore that grand and consoling teaching, simply and only because it is a doctrine of the Catholic Church? If so, where is the Christian sincerity? If so, where is the honest desire to possess and to publish the truth? Why do they not be consistent and logical to the end?

150.12. Of this last mentioned sum \$20,000 is to be applied in payment of the Montcalm street land upon which a school has been erected.  
**THREE SCORE AND TEN.**—There are in London, Eng., 52,000 persons aged more than 75 years.  
**ARMY OF SMOKERS.**—The medical journal of New York says:—  
The Board of Health of the State of Pennsylvania has adopted resolutions requiring cuspidors in the trains of the Pennsylvania Railroad and Philadelphia and Reading Railway, and is attempting to secure legislation inflicting a penalty for infringement of the rule. The provisions of the resolution require a cuspidor for each seat in the smokers' cars and one at either end of the day coaches. In the communication to the railroad companies the board cites the fact that the latest statistics of the United States Government show that three-fourths of all the men use tobacco, 80 per cent. expectorate, and 12,000,000 smoke.  
**EXECUTION OF FILIPINOS.**—The Buffalo "Express" says:—  
The question of atrocities committed by the American Army in the Philippines has been directly brought before the people by the trial of Major Waller on charges of unwarranted execution of natives. In his own defense Major Waller has testified that his orders were to kill and burn; that the ter his superior would be pleased; that he was not to take prisoners, but was to make Samar a howling wilderness and these savage orders were to apply to all natives over ten years old. Three other officers testified in corroboration of these orders, although General Smith, who is alleged to have given them, swore on the previous day that he had given no special instructions to Major Waller and was not aware that natives had been executed until his attention was called to the fact by General Chaffee. There is just a possibility that General Smith's orders were misunderstood. He has said that when he ordered Waller not to burden himself with prisoners, he did not mean to kill them. But, however that may be, apparently they were executed. That is not the sort of warfare the American people countenance.  
**TEETHING TIME**  
Is the Critical Age in the Life of all Little Ones.  
During the teething period great care should be taken of baby's health. The little one suffers greatly; the gums are hard and inflamed and any disorder of the stomach or bowels increases the peevishness of the child and often fatal results follow. Mother's greatest aid at this period is Baby's Own Tablets—the surest of all remedies in curing the minor ailments of children. Among the many mothers who testify to the value of these Tablets is Mrs. R. B. Bickford, Glen Sutton, Que., who says:—"My little baby suffered much from teething and indigestion. I procured a box of Baby's Own Tablets and it worked wonders in baby's condition—in fact I believe it saved my little one's life. I sincerely believe that where now many a home is saddened through death of a little one, joy would be supreme if these Tablets had been used. I consider them baby's best doctor and would not be without them."  
Baby's Own Tablets when given in accordance with the directions prevent restlessness and nervousness—cure simple fever, diarrhoea, constipation, colic and all stomach trouble. Guaranteed to contain no opiate or other harmful drug. By dissolving a Tablet in water it can be given with absolute safety to the very youngest baby. Sold by druggists, or direct by mail, post paid, at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.  
**THE K. C.'S MOVE.**—According to a correspondent of the "Catholic Columbian," the Dongan Council of the Knights of Columbus has appointed a committee bearing the appropriate name "The Watch Tower," whose duty is to correct errors concerning the Church appearing in the daily papers. Each member of the council, no matter in what paper he sees an error or calumny against the Church, informs this committee and it acts promptly.  
**CATHOLIC SCHOOLS.**—The local board of Catholic School Commissioners held a meeting a few days ago, when the financial statement was submitted showing that the appropriations necessary for the coming year amounted to \$207,797.63 and the total receipts to be \$228,947.35, leaving a surplus of \$21,

balloons, and favored goldbeater's skin. The reason for the use of this material is that in the first place the size of the balloon reduced, but also the weight of the equipment, when cylinders of compressed gas were taken out to the field of operations for the purpose of filling the balloon. The fragility of the substance might be overcome. Mr. Bruce said, by combining layers up to any desired thickness. He then gave an example of the great use of balloons in war, taking the siege of Ladysmith for an illustration. From its elevated position the captive balloon used could locate the guns, and the aeronaut, by dispatching telephonic messages to earth, could insure the accuracy of the artillery fire. The translucent South African atmosphere particularly lends itself to balloon observations, as in England at a height of 1,000 feet the range of effective vision is seven or eight miles, while in Africa it is ten or twelve miles.  
Mr. Bruce related how some years ago he applied electric-flash signalling to a captive balloon so that the operator might remain on the ground. In this system, since the weight of the car and the operator was abolished, the balloon could be made of such a size as to be portable, easily inflated, and easily manipulated. The emergency balloon was a specially portable form of signalling balloon. To obtain lightness in goldbeater's skin was used instead of varnished cambric. Mobility was also secured by improvements in the electric storage batteries used, which rendered them very portable. The smallest possible size for an emergency electric signalling balloon, according to Mr. Bruce, would be seven feet in diameter. This would lift a light cable and the lamps a few hundred feet, and only requires one gas cylinder of 120 cubic feet capacity for inflation. Mr. Bruce also spoke upon the solution of the problem of a navigable balloon capable of being useful in war, and said he thought careful quantitative experiments would be of much more use than any number of sensational journeys, such as those of Santos-Dumont, under the conditions of money prizes, in which the scientific desiderata were not sufficiently taken into account.  
**THE FORCE OF GRAVITY.**—The force of gravity over the land is determined by counting the number of swings of a pendulum of known length that occur in a known lapse of time. Dr. Hecker of Potsdam has recently made an attempt to determine the relative force of gravity over different parts of the Atlantic Ocean between Hamburg and Bahia by means of a barometer and a hypsometer (a boiling point thermometer). The barometric formula contains a term depending on the intensity of gravity at the place of observation. The hypsometer is independent of this influence. A comparison of the results of simultaneous observations by the two methods affords a means of determining the force of gravity approximately. The preliminary results indicate that gravity of the deep ocean is nearly normal and they confirm Pratt's hypothesis in regard to the isostatic arrangement of the masses of the earth's crust.  
**Topics of Catholic Press**  
**IRISH AMERICAN MAYORS.**—Pretty soon there won't be any other than Irish Catholic mayors in the New England cities. Boston has Mayor Patrick Collins; Bridgeport has Mayor Denis Mulvihill; another Connecticut city has Mayor John Foley; and now comes Mayor Ignatius A. Sullivan, who was elected mayor of the aristocratic old city of Hartford on Monday. If this thing keeps up, the name of that section will become New Ireland. The English are going from it—going with a vengeance!—Catholic Union and Times.  
**THE CATHOLIC LAYMAN.**—The apostolate of the Catholic Church is not confined to the clergy. Every layman in the Church is also an apostle. Upon him rests the obligation, in proportion to his gifts, to carry the true faith to those around him who know not the truth and beauty of the Church. Every Catholic should have a reason for the faith that is in him and be able to answer those simple questions concerning the Church which many of us find so puzzling. But the best means of bringing home to your non-Catholic neighbors the truth of the Church is good example. A good life is more convincing than lengthy arguments.—The Sacred Heart Review.  
**HEART OF A MARQUIS.**—An interesting burial in the Crusaders Alamanac, a publication issued by the (Continued on Page Six.)

Various Notes.

IMMORTALITY  
OF  
THE  
SOUL.

THE  
METHODS  
OF  
PROTESTANTISM.

(By an Occasional Contributor.)

We have but a faint idea, unless we pay very special attention to all passing events, of what a multitude of obstacles the Church, in her grand mission, has to contend against. To right and to left are the combined enemies of Catholicity—and they are all called Christians. They may divide against each other upon every imaginable subject within the limits of religious discussion, but they invariably unite in their special antagonism regarding the Catholic Church—just as if they deemed her to be outside the pale of Christianity. Every little sensational movement that is spasmodically made by any denomination is reported, under the magnifying glass of the anti-Catholic press, and is passed along, ever multiplying in proportions. Here is a sample from the "Providence Journal":  
"A religious movement such as has never before known in the history of Block Island has swept all before it, bringing in converts of all ages and conditions and reclaiming those who had strayed so far and remained away so long that their religion was a memory only. At a conservative estimate, 500 people who either had long ago lost touch with the Church and neglected its services have become earnest workers, and the meetings held every week-day evening and twice on Sunday are so crowded as seriously to test the seating capacity of both churches."  
This religious cyclone was commenced last January by two reverend gentlemen of the Baptist persuasion, and has gone on gathering journalistic strength until it has become a hurricane. It is good that our Church is built upon a rock, or











SATURDAY, APRIL  
 AN HISTORICAL  
 ROMANCE  
 — OF THE —  
 Times of  
 Queen  
 Elizabeth.  
 BY  
 J. H. STODOLSKY.  
 "Mr. St. Barbe, you  
 that all these tricks and  
 to which diplomatists have  
 do have recourse, for  
 from my heart; for  
 with the precepts of  
 pel, which says: Let  
 be yea, yea; no, no; and  
 is over and above these.  
 But we also read in the  
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 And this text reconcile  
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 place."  
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the  
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AN HISTORICAL  
ROMANCE  
OF THE  
Times of  
Queen  
Elizabeth.  
The Wonderful Flower of Woxindon,  
By Rev. Joseph Spillman, S.J.  
PUBLISHED  
BY  
F. N. SISION  
OF  
B. HERDER,  
St. Louis, Mo.

"Mr. St. Barbe, you must know that all these tricks and stratagems to which diplomatists like your uncle have recourse, I loathe from my heart; for I loathe the precepts of the Gospel, which says: Let your speech be yea, yea; no, no; and that which is over and above these is of evil." But we also read in the Scriptures: "With what measure you mete, it shall be measured to you again." And this text reconciles me to the wily ways, whereby it is proposed to ensnare this woman for the furtherment of the pure Gospel, of which she is so stiff-necked an opponent. For I consider her to be as full of guile as any of the serpents the Papists have ever bred! So let this Gifford come, and see what he can accomplish, but let him beware of foul play! I shall keep a strict eye upon him, and shall run both him and her through with my sword, if he turns traitor. She shall not escape from my guardianship alive, unless the devil flies away with her to his own place."

Sir Amias said these last words in so spiteful a manner that a cold shiver ran over me. For some time he continued his denunciations of idolatry, similar in most respects to those uttered by the Jewish prophets of old. Presently, having vented his spleen, he came and sat down beside me, and, at my request, began to talk about his prisoner. She would not be persuaded, he said, to join the household at their devotions, nor would she listen to the pure word of God from the lips of the zealous and God-fearing preacher Bitterstone, who held forth to the effect people of God, for half an hour every evening, as the Spirit moved him. Instead of that, she and her attendants, with the secretaries Nau and Curle, knelt before a crucifix or an image of the Madonna, and pattered out the rosary, or some cursed idolatrous nonsense. She would only too gladly have the abomination of the mass, if he would let one of the priests of Baal come under her roof; hitherto he had succeeded in preventing that, although to his great astonishment the Queen, who was unfortunately not altogether innocent of a leaning to Popery, had granted permission to his prisoner to have one of these servants of the devil about her. Then he begged me not to repeat what he had let slip in the heat of his just wrath, for not very long since, Elizabeth had condemned one John Stubbs to have his right hand chopped off by the hangman, for over-great freedom of speech when expounding the Gospel. With regard to Mary Stuart however, her bitterest enemy must admit that apart from her former crimes and her persistent adhesion to Roman errors, she was not so bad after all. She displayed in general far more patience than he would have thought possible in such a child of hell, and she even made a show of Christian charity, for he had overheard her praying for the Queen, and also for herself. He did not allow himself to be deceived by appearances, for he knew full well that the devil can assume the form of an angel of light, and that true beliefs are the only solid ground of justification. Instead of that she trusted to good works, according to the Popish teaching, as I should see in the afternoon, when she distributed her daily alms to the beggars who came from all the country round to Chartley, as they used to do in the old Popish times, to get the doles given away at the funeral of some person of standing in the country, to release his soul from purgatory.

We were still conversing in this way we heard the sound of wheels in the courtyard and a clamour of voices. My companion ran to the window and exclaimed: "Here is the man we want, the very fellow your Gifford, or whatever his name is, spoke of." I too went to the window, and looking out, I saw a heavy wagon drawn by two horses crossing the courtyard. On the driver's seat was an immensely corpulent man, resembling in shape the beer barrels with which the dray behind him was loaded.

"That is Tommy Bulky, the 'honest brewer,' on whom Gifford put his finger," Paulet said to me. "He brings over the beer from Burton every Monday, and I think he is just the man to answer our purpose. We must go down to the porter's lodge to speak to him, for such a barrel

as he is cannot well be got upstairs." This was apparent enough from the difficulty the good man had at alighting from the wagon. The servants brought a short pair of steps of solid oak, part of the side of the wagon was removed, and Tommy advanced one of his legs of elephantine thickness, encased in dirty leathern breeches, placing it cautiously on the topmost step of the ladder. Although I was in no merry mood, I could not forbear laughing as I watched him, and even the features of my morose companion relaxed into a smile, as he compared the "honest brewer" of Burton to the obese king of Amalek.

In going down to the porter's lodge we found our man sitting on a bench, still panting and puffing from the exertion of alighting from the wagon. His fat arms were propped upon the table, and he wiped the perspiration from his brow with his apron as he greeted the knight respectfully, and gave me a searching look from under his bushy eyebrows. I saw in a moment that the fellow was a sly dog. Sir Amias told him I was nephew to Secretary Walsingham, and had come down from London about a little business. The brewer gave me another sharp look with a rather unceremonious nod, and continued to wipe his bald head. Sir Amias then sent the porter over to the "Mayflower," a tavern in the vicinity, where Gifford, who must have got there by that time, was to lodge, with orders to bring him over at once.

Meanwhile the "honest brewer" had recovered his breath. After he had taken a long draught out of a huge tankard that stood on the table, he said, as he wiped the foam from his beard: "I was once in London, sir, I shall never go there again. Bad beer there, sir, vile stuff, not fit for a Christian to drink. Before I had drank a dozen mugs of it, I had the gripes, as if I had the devil himself inside me. I warrant you, sir, I had to pay more for physic than for my victuals that time. Men who brew such ale ought to be drowned in their own vats, that would serve them right. Pure Gospel and good beer, I say. But it appears in these days, the purer the doctrine, the worse the beer, although my good master here will not have that it is so. Our Burton ale is still excellent, sir, mine is at any rate. But the ditchwater they drink in the country round has so brought down our prices that upright folk will soon have to beg their bread, as sure as my name is Tommy Bulky."

Then I said that the Burton ale was renowned for its excellence all over England, and I was sorry that he and his brother-brewers did not make the business answer well. On that account I was all the more glad to be able to put him in the way of getting a little money. On hearing this, he set down the tankard which he was in the act of carrying to his lips, and listened to me attentively. In a few words I told him about the matter; that my uncle had discovered a conspiracy of some young Popish gentlemen, who wanted to carry on a correspondence with the captive Queen of Scots, and who had fixed upon him for their middle man. Here the brewer interrupted me by bringing his fist down upon the table with such violence that the tankard was nearly upset. Did he, he asked with an oath, look like one who would be a traitor to the Queen? If the Papists required such things of him, he would stand in their heads with his fist as if they were rotten casks.

I had some trouble to pacify him, and make him understand what it was, I meant. It was not the conspirators themselves who had fixed upon him, but one whom Walsingham had got in among them to act as a decoy bird and who knew that the honest brewer could be thoroughly relied upon. Did he now catch my meaning? Bulky only replied with a sly wink and a low whistle. If he managed the affair successfully, I continued, Walsingham promised him a bounty of £10, for the payment of which Sir Amias would be witness and surety. How much he should demand from the other parties, from the Queen of Scots' secretary, on the one hand, and from the Popish gentlemen on the other, I should leave to him, as I did not doubt he would know how to bleed them both freely. The only stipulation to be made was that all should be arranged

so craftily that both the conspirators and the inmates of the castle should fall into the trap, and should be convinced that he was dealing with them in good faith. Moreover, it was agreed that all the letters before being given to the Queen's secretary or delivered to the Popish gentlemen, as the case might be, should be left for one night with an agent of Walsingham's, who would lodge near his brewery at Burton.

After I had clearly explained everything to him, and even at his request given him my instructions in writing, with my own signature and that of Paulet attached to them, the honest brewer declared himself ready to do our bidding, and swore upon the Bible, that he would carry it out exactly, and give up all the letters confided to him. With a well satisfied smile he pocketed the gold piece I gave him into the bargain, emptied the tankard at one draught, and said: "Gentlemen, it is a fine thing when one can serve the Gospel and Her Majesty the Queen, whom God preserve, and do oneself a good turn at the same time. May the devil fetch me bodily—not a very easy task with a man of my weight by the bye—if I do not prove worthy of my Lord Secretary's trust!"

Having given utterance to these forcible words, my man rose to his feet, not without an effort, and prepared to depart. We told him he had better wait a few moments longer, as we wanted him to make the acquaintance of the men with whom he would have to consult and combine. So he dropped down on the bench again, saying we could imagine that he could not bear standing, and begging that he might have a second tankard of ale, as there was not a more thirsty soul than himself. Ere long Gifford and Philipps made their appearance, and the three strange comrades soon came to an understanding.

I may as well here mention briefly the manner in which the honest brewer proposed to lay his tools. He was not only a brewer by trade, but an accomplished cooper, and could both make and mend his barrels and casks. Gifford knew this, and he therefore asked him if it were not practicable to make a false bottom to one of the barrels, so that a flat tin case, containing the letters wrapped in parchment, could be slipped into the empty partition. Nothing could be simpler, Bulky answered; adding that he could insert a spring in one of the staves exactly opposite to the vent-hole, which would enable the false bottom to be opened, and the letters put into, or withdrawn from the receptacle. I was astonished at Gifford's device, and the readiness with which the brewer took it up.

"There is only one difficulty that I see," he said at length. "If now is Nau, the Queen's secretary, to be in the form of the construction of the new cask, which I will make by next Monday?"

"That is easily arranged," I replied. "You have only to write on a piece of paper a few words to the effect that the Queen's friends have found a means of conveying secret intelligence to her and of learning her wishes, and telling them to press the middle stave of the barrel, where there is a spot of tar. The master brewer must contrive to slip the paper into the hand of the servant who takes the cask, and all will go smoothly, for Sir Amias will wink at it."

In reality all did go smoothly with our plan, and I feel myself to have been an accomplice in the treachery, and in its fatal consequences. May God in his mercy pardon me.

CHAPTER XV.—The hope that the scheme which we had just been concocting would prove a sure and speedy means of bringing his prisoner to the block, put Sir Amias in the best of humors. He entertained me right royally at dinner, regaling me, not only with the excellent Burton ale, but with a bottle of choice wine, wherein to drink Her Majesty's health and destruction to all her enemies.

Presently he said that it was now time, if I wanted to see the Queen of Scots amongst the beggar-folk. Of course I was anxious to see her, whom from my tenderest years, I had been taught to regard as the arch-enemy of the word of God. Paulet conducted me into another apartment, whence a view of the court-

yard was to be obtained. The outer gate was closed, and guarded by a few armed men. On the steps leading to a side door in the opposite wing of the building a considerable number of poor and afflicted were congregated. Cripples were there, resting on their crutches; sufferers pale and emaciated, displaying hideous sores, and clothed in scanty and ragged garments. There were about half-a-hundred of them, and Paulet told me there were four times as many waiting outside, but he did not allow more than four dozen to be let in, and they were watched, lest they should bring in, or carry away any messages. Then he fell to abusing the whole pack of mendicants, declaring they would all return to the abomination of Popery to-morrow, for the sake of the monks who gave victuals to them daily at the monastery gates.

While he was discoursing after this fashion, the bell in the turret struck three. At the first stroke, the mendicants began to bestir themselves; they pressed towards the side door, which was opened almost immediately to give egress to a queeny figure, habited entirely in black, with a white widow's veil. She was accompanied by one or two waiting women. The people flocked around her with respectful familiarity. "There she is," said Paulet, the one in black with the veil; that is the Jezebel, and many Jezebel's fate be hers!

I cannot say that I was inclined to echo the wish of my Puritan host. There was in my nature too much of human kindness, despite my early training and teaching, to allow me to look unmoved upon the spectacle before me. Mary Stuart appeared far from well; it was not without difficulty that leaning upon a stick and the arm of one of her attendants, she descended the stone steps, and seated herself upon a chair which her Secretary Mr. Nau placed for her. She then threw back her veil. Her countenance had been robbed of its bloom by long years of captivity; it was pale, almost swollen, and apparently slightly swollen. Yet I thought I had never gazed on features so beautiful and so dignified; they bore the stamp of gentleness and serenity; the expression of her large dark eyes was kindly in the extreme. A benign smile played about her lips, which were almost colorless, while with her own hand she distributed her alms to each applicant in turn; she seemed to know them all, and had a friendly word for every one. To some she gave money, more or less according to their needs, from a purse which her Secretary held for her; to others she gave a loaf of bread from a basket carried by one of her maidens.

"At one time," remarked Sir Amias, "she attempted to teach the children the soul-destroying doctrines of Antichrist, and make them pray to the Virgin and the Saints. But I put a stop to that, and she does not dare now to infect the souls of the people with that poison."

"She does not seem in good health," I observed. "Her complexion is bad, and she looks as if she were suffering."

"Yes, yes," he replied, stroking his grizzled beard, "that comes from confinement and want of exercise. When she was at Tutbury, sir Ralph Sadler used from time to time let her go out heron-hawking. Now I keep her much stricter. Since Christ-mas she has never once been beyond these walls, and the apartments are rather stuffy, and not over well heated. I had instructions too from the Privy Council not to provide a very generous table for her. At one time I thought she had dropsy, and would not live long. But now that the weather is improving, it seems almost as if she were getting well again, like a bird after moulting. In fact she may live to spite me and other people for a good many years to come, if the executioner does not make short work with her. She uses a stick because of rheumatism, for the dampness of the old stone walls has got into her joints, so that she moans at night with the pain, and much I doubt whether she will get rid of it in the summer. Her hair has turned very grey this winter, though she is only forty-four years of age. I believe the cause of that is her grief about the King of Scotland, her son, who foresook the Popish errors and made himself Elizabeth's ally, without stipulating for his mother's release."

While Paulet was talking, I could not take my eyes from the royal lady. As I watched her giving bread to the hungry with loving condescension, the thought occurred to me that in the great day of reckoning our Lord would say to her: "Amen I say to you, as long as you did it to one of these my least brethren, ye did it to me." However I instantly repelled the idea as a temptation of the devil, so difficult is it to overcome the prejudices early instilled into one.

When half-past three struck, she forthwith rose, and supported by

Nau and her maidens, slowly ascended the steps. At the door she paused, and turning one more towards the recipients of her bounty, took leave of them with a courteous inclination of the head, and disappeared from view. It surprised me that the mendicants let her depart in silence; no one uttered a word of thanks, except one or two children who were instantly hushed by their elders. My companion devined my thoughts, and in answer to them said that formerly there was such a clamor of thanks and blessings, that he had made a strict rule that any one who said a word aloud should never be admitted again into the courtyard. That had been effectual, he said, in making them all as mum as fishes.

I made no rejoinder to the knight's remarks. The struggle had already commenced in my heart between divine grace and deep seated prejudice, and it was with me as it is with everyone who strives to close his ears to the inspirations of the Holy Ghost. I felt strangely dissatisfied and embittered, and could bear no longer to remain in the castle of which the royal lady, the sight of whom had had so powerful effect upon me, was an inmate. So I told Sir Amias that I must go as far as Redworth or Rugby that evening, as I had to be back in London betimes the day after next, and asked him to order my horse to be brought round. He sent polite messages to my uncle, and promised to despatch a messenger on horseback as soon as there should be intelligence of any importance to communicate. He also undertook to look narrowly after Gifford and the brewer. Thus I rode away from Chartley with disquiet in my soul.

Walsingham received me most kindly, and rubbed his hands together delightedly when I gave my report. Then he said it was high time that I should put in an appearance at Court for a few days, to pay my devoirs to Her Majesty, and recall myself at the same time to Miss Cecil's remembrance. He gave me some useful hints, as to what I should say and what I should leave unsaid. I was not to breathe a word about Babington's plans and our counter-plans; but I was to pay the most barefaced compliments to the Queen about her wit and her beauty; it was incredible what an amount of flattery she would swallow. With Miss Cecil, who was of a graver disposition, I could get on very well, but with the Queen, I was much too guarded in my speech; I ought to imitate Sir Christopher Hatton, Sir Walter Raleigh, and other courtiers, and so on.

Accordingly early the next morning I repaired to Richmond, where the Court then was. In the ante-room I found a number of young noblemen, who greeted me most courteously. They had heard that I had only recently arrived from Paris, and I was overwhelmed with questions about the French Court and all manner of things. Happily for me, the great folding doors leading to the Royal apartments were soon rolled back; two of the Queen's body-guard carrying halberds, commonly called beef-eaters, from their attendance at the buffetier, or sideboard, placed themselves in the entry; the groom of the chambers with his silver staff called for silence, and announced that Her Majesty would shortly appear. The courtiers ranged themselves on each side of the room, and in a few moments the Queen entered, with Lord Burghley at her side.

Elizabeth walked with her head more than usually erect, without taking the arm of the Lord Treasurer, as was her wont. This was a sign that she was not in the best of tempers; the peculiar expression on Burghley's countenance, and the evident perturbation of the two maids of honor who carried her long train, confirmed my suspicion. But Elizabeth was every inch a queen.

Her rich apparel, consisting of a dress of crimson velvet slashed with black, with a stomacher heavy with gold and silver embroidery and laden with jewels, over a green petticoat, also elaborately adorned, well became her commanding figure. With a proud, almost defiant look, she passed between the rows of obsequious courtiers. Involuntarily my thoughts recurred to the scene I had witnessed three days before at Chartley. I contrasted the elegant form, clad in simple black and leaning on a stick surrounded by a crowd of ragged mendicants, with the haughty Sovereign in whose presence I stood. But I had little leisure to make comparisons. Elizabeth advanced with a firm step, addressing an observation to one or another of the courtiers, more often a word of sarcasm or reproof than of kindness or encouragement. Whoever she spoke to immediately fell on his knees. This was a new custom introduced by Elizabeth; the English nobility, accustomed to a certain freedom in their relations to their monarchs, were now obliged, with certain exceptions, to assume this humble at-

titude when speaking to the Queen. On reaching the place where I stood, Elizabeth paused, and exclaimed, "What marvel is this! Here is Walsingham's nephew, concerning whose diplomatic astuteness such wonderful, and probably exaggerated reports have reached us, actually at last conferring on us the honor of his presence!"

I dropped on my knee, and begged for forgiveness, alleging that Her Majesty's service had till then prevented me from seeking the light of her countenance, whose youthful bloom and beauty was enhanced rather than diminished by the lapse of time since I last beheld it. I blush to recall the incense of flattery which I burnt at the altar of a woman already over fifty years of age; but I only carried out my uncle's injunctions, and employed the phrases he suggested. Thus I went on to say that what was said at the French Court appeared to be true, namely, that the gods had given to Her Majesty the ambrosia of perpetual youth as the reward of virginity, since no natural means could avail to preserve her beauty thus undimmed by the hand of years.

She laughed and said I had learnt in the school of Catharine de Medici to make pretty speeches, and I must not think she believed a word of my flatteries, neatly turned though they were. Or perhaps Walsingham himself had taught me my lesson?

I answered (God forgive me) in the words of Holy Scripture: "Sapiens est sicut angelus Dei!" Nothing escapes Your Majesty's penetration! True it is that my uncle spoke in similar terms of Your Majesty's almost superhuman beauty, but now my own eyes tell me that far from saying too much, his expressions fell short of the truth.

A murmur of approval and assent ran through the assembled bystanders. The Queen gave me a gracious pat with one of the gold tassels hanging from her girdle, saying, "Rise up Master St. Barbe, and follow us in the hall of audience. We must have some conversation with you."

It was plain that the Queen's vanity was tickled, and it has always been a puzzle to me, how a rational being, perfectly aware of the falsity of these flatteries, should still take pleasure in them. Many an enviable glance was directed towards me, as I followed in the Queen's train. Amongst the maids of honor, I saw Miss Cecil. Our eyes met; I fancied I read in her glance something of annoyance, if not of scorn on account of the flatteries I had been uttering. The contemptibility of such hollow sycophancy was borne in upon me forcibly, and I felt heartily ashamed of myself.

While this was passing in my mind the Queen had entered the audience chamber with her suite, and taken her seat on a gilt arm-chair, beneath a canopy of blue damask, the back of which was decorated with the royal arms and surmounted by a crown. On her right stood Lord Burghley; on her left the Lord Chamberlain. Besides myself a few of the nobles and ladies of the Court had the honor to be present at this audience, when various petitioners made their requests to the Queen. I do not remember what the petitions consisted in: they were of the nature usually asked of crowned heads. Elizabeth refused some with bitter irony; others she granted; almost invariably, she listened favorably to the application of Catholic nobles who having apostatized, asked for a share in the property of other members of the family, confiscated on account of the owner's adhesion to his faith. But these favors—the reward of apostasy—were often accorded grudgingly and scornfully, as one might throw a doz a bone and give him a kick at the same time.

(To be continued.)

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

MAN'S SELFISHNESS.  
He—Durling, what do you suppose I have done to-day.  
She—I couldn't guess in a hundred years.  
He—I have had my life insured.  
She—That's just like you, John Mann. All you seem to think of is yourself.

TRUE PEACE.  
True peace consists only in the possession of God, and the possession of God here below is only to be found in submission to the faith and in obedience to the law.—Fenelon.



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## Market Report.

**GRAIN**—Ontario No. 1 spring wheat, 76c; No. 2, 75c; No. 3, 74c; locally 44c ex-store, and feed barley, 56c ex-store; buckwheat, 67c; adroit May, low freight; peas, 89c to 89c high freight; rye, 68c.

**FLOUR**—Manitoba patents, \$3.95; strong bakers, \$3.65; straight rollers, \$3.45 to \$3.60; in bags, \$1.65 to 1.77; Ontario patents, \$3.70 to \$4.

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

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

**HAY**—No. 1, \$9.50 to \$10; No. 2, \$8.50 to \$9.25; clover, \$7.50 to \$8, in car lots.

**BEANS**—Choice primes, car lots on the track, \$1.10.

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

**CHEESE**—Ontario colored, 11 1/2c to 11 3/4c; Eastern Townships, 11 1/2c to 11 3/4c; Quebec, 11 1/2c to 11 3/4c.

**POTATOES**—Choice stock, 50c to 75c per bag on track.

**EGGS**—Strictly new laid, 12 1/2c to 13c.

**MAPLE PRODUCTS**—New syrups, at 5 1/2c to 5 3/4c per lb., in wood; tins, 55c to 60c; sugar, 8c to 8 1/2c.

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

## THE CHINESE SMUGGLER.

If the cloak of religion is frequently used to hide the evil purposes of the criminal, it is not often that this unworthy method of attaining an unworthy end, is made use of in Canada. Still, if the story be true, the Chinese smuggler has had the idea of passing off his orientals as Catholic nuns, and has sought thus to defeat the laws of exclusion in the land of Uncle Sam. The story if true, is an evidence of how far people will go to attain their ends; if not true, it is highly probable and decidedly amusing. However, it comes, by despatch from Hull, and refers to a matter commencing in Montreal, so that we cannot vouch for it. Still here it is:

"A party of supposed nuns and a priest boarded a train in Montreal a few days ago with tickets for Johnsbury, Vt. Two commercial travelers noticed that they were closely veiled and never spoke a word. From them a United States customs officer who was on the train took his cue, and went into the car to investigate. At Richmond, Vt., he went his rounds among the passengers as usual, and the little reticules of the nuns and his own bag were handed him by the priest. These contained nothing out of the ordinary though the Book of Hours in each one was evidently new and unused as yet. The supposed clergyman was, in his

bland, kindly way, most affable to the officer. When the train next stopped, having doubled back again into Canadian territory, the man disguised as a priest, rising in his place, made a signal to his friends and with them left the car. A few hours later the entire party was arrested while tramping along near Troy, Vt., by officers of the United States customs."

What renders the story doubtful is the following remark with which it closes:

"The capture has been kept as quiet as possible, in the hope that the illicit percolation of Chinese into the United States from Canada might be diminished."

## Our Boys and Girls.

**PICTURE OF SACRED HEART.**—How many have read again and again the beautiful promises which our Blessed Lord made to all who would have a picture of His Sacred Heart in their houses or places of business?

When you read those promises which He made to Blessed Margaret Mary, your hearts glow with love, and you cannot say or do enough to return thanks to our dear Lord for these great favors. A very singular conversion occurred recently in New York city. A relative in Ireland sent to a gentleman in New York city a beautiful engraved picture of the Sacred Heart—one which had been touched to the felices of Blessed Margaret Mary. The promises were printed in bright but pleasing colors. The New York gentleman and his whole family were delighted with the beautiful picture.

A short time after the picture arrived the family moved to another part of the city, and much to their sorrow the picture was lost in the moving, or they supposed it was lost.

One of their dear friends in the old neighborhood was a Catholic lady who lived in the same block, and some weeks after, when she called upon them, she told them about their beloved picture.

It seems that the last day of the moving this friend went through the house to see if anything had been left, and found the picture, which had not been framed. She took it home, had it framed and hung in the room of her brother-in-law, who was not a Catholic. She told the owner of the picture what she had done and asked permission to keep the picture for a time.

One year after, the gentleman in whose room the picture had been placed, became a Catholic. He said that reading again and again the generous promises of our dear Lord, and meditating on what the Sacred Heart had suffered for the salvation of souls in general, and for his own soul in particular, had filled him with love for Jesus Christ, and with a strong desire to work for the dear, pleading Heart.

God's ways are wonderful, and His loving mercy is boundless.—Sunday Companion.

## WORLD'S SCHOOL.

Having eyes and seeing not, is the bar that often stands between success and failure. If necessity is the mother of invention, eyes quick to see and utilize is the mother of success.

Many a man has lost not only a golden opportunity, but the one opportunity of his life, perhaps, to win fame and fortune, by not seeing the chance when it lay before him. A boy or girl may be well educated, but if they close their eyes when they close the schoolroom door, it is not likely that the education received will be of value to them.—Detroit News-Tribune.

## PASSION PLAY.

It is doubtful if managers and actors will ever succeed in curing their itch to produce a Passion Play. In spite of the warnings which they have received at emphatic moments, many of them nourish the delusion that fame and money await the lucky man who can persuade Christian America that such a production would help the cause of religion. This steady attempt to coax the unwilling public into toleration of an intolerable sacrilege is only another proof that the stage must be protected from itself and its promoters by the strong arm of decent public sentiment.—Rev. John Talbot Smith.

## LAW OF REST.

If so I may denominate the need for repose, which forms a fixed feature of life, is illustrated all throughout the living organism. You find it dominant equally in the work of your heart and in that of your lungs, in the labor of the brain and in the toiling of the liver. There is no such thing as continuous activity in nature. Even the plants droop their leaves at the darkening, and sleep through the night with closed petals, save, indeed, your night-opening white flowers, that exhale their perfume to attract those roistering blades of the insect world, the moths.—Dr. Andrew Wilson.

## MEDICAL PRACTICE.

An exchange says:—One of the elements that enters largely into the success of a young doctor is the selection of an office in a house that has been previously occupied by an older physician.

"When I started in business thirty years ago," said an old physician, speaking on the subject, "this principle was instilled into my mind by one of our professors, and my own observation has convinced me that it is a good one. It is a fact that, no matter what our circumstances or station, most of us are slaves to habit, especially in the matter of medical treatment, and when the people in a block become accustomed to associating a certain house with a doctor, that is where they will go when they find themselves in need of his services."

"The fact that the doctor is a youngster who has stepped suddenly into the shoes of an old practitioner who may have been located there for years does not alter the situation. The great majority of the floating population of New York have no regular doctor, and when their physical organization gets so badly out of kilter as to require attention, they decide blindly upon the one with whose sign they are most familiar. Here is where the young fellow profits by living in a house that has been the abode of a doctor for so long that everybody in the neighborhood knows just where to put his finger on him. The man himself may be a total stranger, but the fact that there is a doctor at No. 126, for instance, is a part of the block's erudition, and consequently it is at No. 126 that the neighbors seek relief from their aches and pains."

## MORE COURAGE NEEDED.

A cowardly Christian is a contradiction in terms. Show your colors. I often think that courage is our most needed virtue. We need newspapers which dare to lose subscriptions and advertisers rather than lose their principles. We need courage in politics that will lead a man to look further than a second term.

Of all follies, infidelity is the greatest.

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## PACIFIC COAST.

Until April 30, 1902, Colonist Rates from Montreal to

VANCOUVER, VICTORIA, SEATTLE, PACOMA, PORTLAND, NELSON & ROSSLAND, \$48.65  
SPOKANE, Wn., \$46.15  
BUTTE, Mont., and HELENA, Mont., \$45.65

## SPRINGFIELD MASS.

Through Coach and Sleeping Car. From Windsor St. Station 7:45 p.m. daily, except Sunday.

## MONTREAL-OTTAWA.

SLEEPING CAR SERVICE on Train leaving Montreal (Windsor St. at 10:05 p.m. daily. Passengers from Montreal can remain in Sleeper until 9 a.m., and passengers from Ottawa can board Sleeper any time after 9 p.m.

City Ticket and Telegraph Office, 120 ST. JAMES STREET, next Post Office

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Lv. Montreal daily at 9 a.m., ar. Toronto 4:30 p.m., Hamilton 8:50 p.m., London 7:45 p.m., Detroit 7:45 p.m., Central Time, and Chicago at 7:30 a.m. A Cafe Parlor Car is attached to this train, serving meals in a car and refreshments, at any hour during the day.

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Lv. Montreal 10:30 p.m. daily, ar. Toronto 7:15 a.m., Hamilton 8:30 a.m., London 11 a.m., Chicago 8:45 p.m. Through sleeping cars are attached to this train.

## SPECIAL COLONIST RATES

To Western and Pacific Coast Points Will be in effect until April 30th, 1902, as follows:

Seattle, Victoria, Vancouver, Portland, Roseland, Nelson, Trail, Robson, \$48.65  
Spokane, \$46.15  
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Colorado Springs, Denver, Pueblo, Salt Lake, \$45.65  
San Francisco, Los Angeles, \$49.65

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## MENEELY BELL COMPANY

TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior CHURCH BELLS.

## RAILROAD PASSES.

Why do railroads give passes to politicians, anyway? During the many years of my experience, in the pass business, I have never been able to discover one single good reason for it, except that when a man is elected to congress, or to the state legislature, or to the city council, or to any other important public office railroad presidents and managers instinctively scent danger in the air, all at once. They are actually afraid. It is not their fault. They can't help it. Self-protection is the first law of nature; they simply obey it. They try to get themselves in position to ward off any blows that may come to them through the new men in power.—Auguste Faure.

Care not who is richer or more learned than thou, if none be more generous and loving.

Blessed is he who, having found the highest thing he is able to do, gives his life to the task.

Do not forget small things. It is by them that you will gain the Heart of Jesus. Lord! Lord! draw all souls to Thy love.

Jesus is always ready to perfect in you whatever He sees imperfect or defective; confidence is the key to His Sacred Heart.

## THE S. CARSLY CO. LIMITED.

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SATURDAY, APRIL 19, 1902.

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The Spring Dress Goods Show at the Big Store is now in full swing. The meeting place of the Fashion World is here, and style elbows style at every turn. There is newness and novelty in the new

**Chaille**—New French Wool Chaille, in a variety of dainty new designs and colorings. Most suitable for Ladies' Costumes and Waists. Special per yard 34c.

**JAVANISE**—New French Javanise Dress Material, silk and wool mixed, new colored grounds with handsome designs and silk stripes. Per yard 50c.

**VOILE DE PARIS**—New Voile de Paris Dress Materials, in a range of dainty new spring colorings, 44 inches wide. Special price, per yd. 98c.

**CREPELINE**—New CrepeLine Silk and Wool Dress Goods, in dainty new spring colorings, 42 inches wide, fine finish. Special price, per yard \$1.45.

## JACKETS AND COSTUMES

### LADIES' JACKETS.

Ladies' Black Taffeta Silk Eton Coats, made with the new Alexandra collar, trimmed black satin, strapped, lined white satin, bell shape sleeves. Price \$12.00.

Ladies' Spring Jacket, in fine quality Box Cloth, fawn, drab and blue, made with yoke back and front, trimmed self applique. Price \$9.00

### LADIES' COSTUMES.

Ladies' Suit, in Black and Navy Blue Vigogne Cloth, Chesterfield front, jacket lined mercerized satin, new gored skirt. Price \$6.40.

Ladies' Suit, in Black, Light Gray and Oxford Homespun Cloth, Eton Jacket, double breasted, new gored skirt, lined through, made with box seams and full flare. Price \$7.90.

## WASH FABRIC EVENT.

### WASH FABRICS.

New Fancy Dress Gingham, selected designs, new colorings. Special 10c.

New Fancy Scotch Dress Gingham, 30 inches wide, in all the most recherche shades and patterns. Special price 19c.

New Galatea Stripes, in all the leading shades, newest designs, 30 inches wide. Special price 14c.

### NOVELTY FABRICS.

New Navy Dress Muslins, in a large variety of selected designs. Special price 25c.

New Fancy Dress Muslin Gingham, finished with heavy fancy lace stripe colorings. Special price 30c.

New Scotch Knicker Dress Gingham, new shades of ox blood, pink, pale blue, Oxford, etc. Special price 32c.

## Men's Waterproofs.

Men's and Youths' Fawn Venetian Cloth Waterproof Coats, velvet collar, finished with Raglanette skirt and side pockets. Special \$4.15.

Boys' and Youths' Fawn Venetian Cloth Waterproof Coats, Raglanette style, velvet collars. Very useful garment for boys and youths. Special price \$3.90.

## Umbrella News.

Ladies' Umbrellas, with Union cover, paragon frame, steel rod, fancy horn handles. Special 99c.

Men's Umbrellas, covered with extra quality Union material, steel rod, paragon frame, natural wood handles. Special 75c.

Children's School Umbrellas, extra strong covering, large size, assorted handles. Special 49c.

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Subscribe to the "True Witness."

## A LOCAL REAL

In this connection mentioned that St. Patrick's model Reading Circle members of the group. We now publish per year's officers and This Reading Circle of the "True Witness" gave a successful moment in the hall of during the course programme consisting of "Talks" with Irish and prose writers. The advantages Circles are obvious and broaden the mind belong to them and er a religious and

1. Frances Mc
2. Maud Furlo
3. Helen Ward
4. Christiana C
5. Mary Hanle
6. Florence Co
7. Ida Flanagan
8. Mary Bown
9. Eileen Lan
10. Louisa Rob
11. Kathleen M
12. Gertrude M
13. Gertrude M
14. Alberta Le
15. Lena Hart.
16. Evelyn Rol
17. Gertrude M
18. Ethel Sinn
19. Eva Lebrun
20. Myrtle Sin

THE ADDRESS FROM BOYS OF ST. PATRICK'S SCHOOL TO FATHER MARTIN CALLAGHAN

We give below the text of the address made by the Rev. Father Martin Callaghan to the boys of St. Patrick's School on the 26th of March. It did not "True Witness" same account of the reception by the way, tendered to us as Pastor—which him on that day.

Reverend Martin Callaghan, Pastor of St. Patrick's Church, Montreal. The Angel of Death has us a severe blow by the call of our late Pastor. A gloom over the evoked expressions of only from the Irish of our city, but from other parts of the world, though our loss is more than compensated by thought, that other Martin has been worthy successor. Y to the pastorate of sent a thrill of joy less hearts. "You are the priest." It was by you



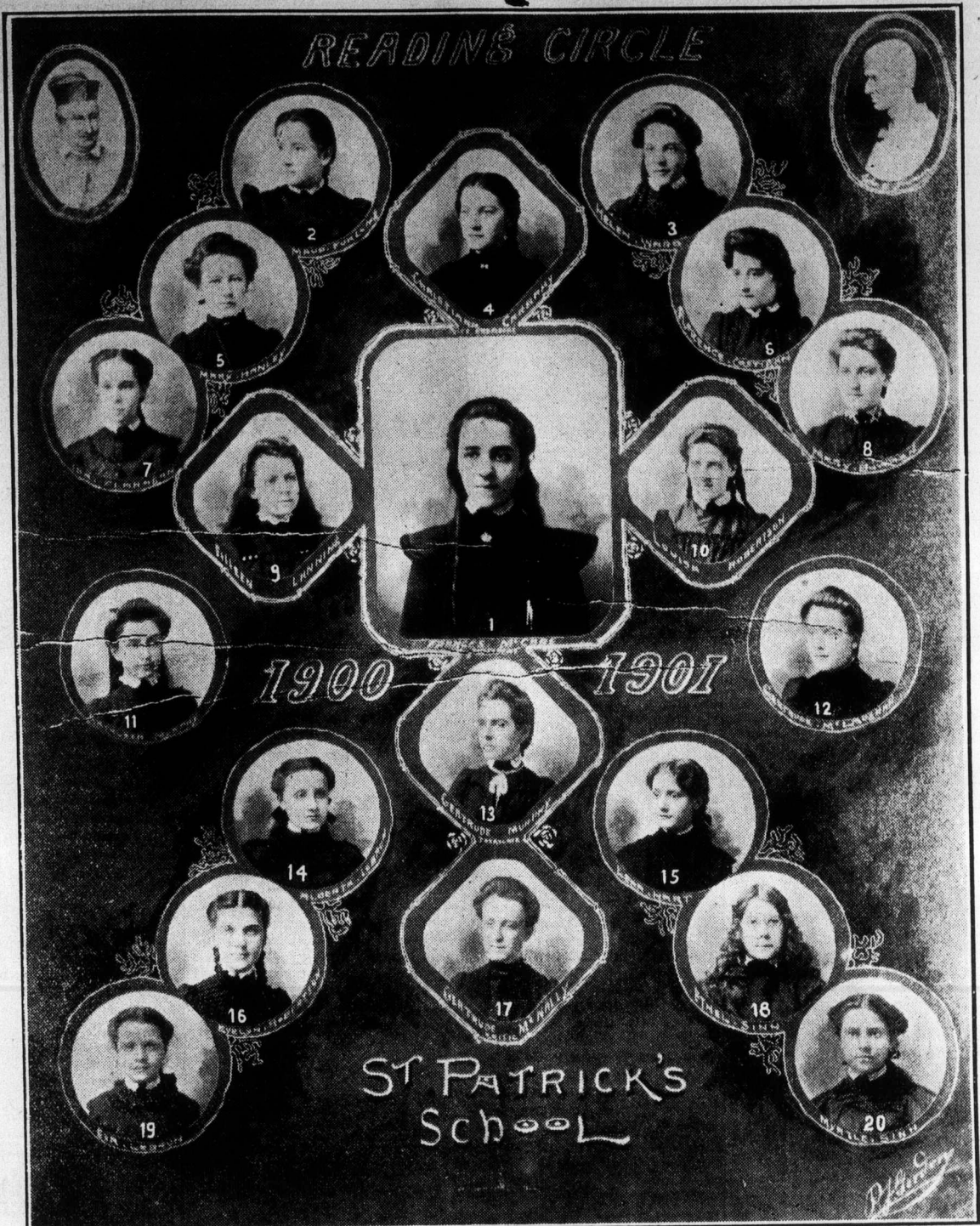
### A LOCAL READING CLASS!

In this connection it may be mentioned that St. Patrick's School has a model Reading Circle composed of members of the graduating classes. We now publish portraits of last year's officers and members.

This Reading Circle, as the readers of the "True Witness" will recall, gave a successful public entertainment in the hall of the institution during the course of last year, the programme consisting chiefly of "Talks" with Irish orators, poets and prose writers.

The advantages of these Reading Circles are obvious. They elevate and broaden the minds of those who belong to them and create and foster a religious and patriotic spirit.

1. Frances McCabe, President.
2. Maud Furlong.
3. Helen Ward.
4. Christiana Carbray, Vice-Pres.
5. Mary Hanley.
6. Florence Costigan.
7. Ida Flanagan.
8. Mary Bowman.
9. Eileen Lanning.
10. Louisa Robertson.
11. Kathleen Murphy.
12. Gertrude McLaughlan.
13. Gertrude Murphy, Treasurer.
14. Alfherta Lebrun.
15. Lena Hart.
16. Evelyn Robertson.
17. Gertrude McNally, Critic.
18. Ethel Sinn.
19. Eva Lebrun.
20. Myrtle Sinn.



tell of all the honors paid to the venerable nun on the occasion of the fiftieth anniversary of her religious life. Her immediate family, in the world, was largely represented by those connected with her of a younger generation, and the clergy and laity emulated each other's example in seeking to impress upon the noble religious the deep appreciation they felt of all she had done for the cause of religion and of education. A partial list, alone, of the presents would possibly give some idea of all the enthusiasm and devotion manifested. Amongst other objects presented was an ornament of gold cloth, two gilt candlesticks, a scarf, a censor, a missal, a sanctuary lamp, a tabernacle veil and a golden ciborium, a portrait of the Holy Father, and portraits of the four Bishops of Montreal, Mgr. Lartigue, Mgr. Bourget, Mgr. Fabre and Mgr. Bruchesi, and a beautiful olive-wood bound album containing souvenirs of the Holy Land; and in addition a full set of all the ornaments and requirements of an altar, from the bell that the acolyte rings to the flowers and cross that adorn and surmount the table of sacrifice. Well could the good Sister feel happy and grateful to God and to all the faithful of Joliette, and sincere was their expression "ad multos annos!"

**FEASTS AT THREE RIVERS.**—On the same day, Wednesday of the week before last, the good people of Three Rivers celebrated the feast of Mgr. Richard, Superior of the Seminary, and that of Vicar-General, H. Baril, chaplain of the Ursuline monastery. The first celebration was that of Vicar-General Baril, which took place at one in the afternoon at the Ursuline convent, when a magnificent musical and literary programme was presented—such a programme as the Sisters of St. Ursule know so well how to prepare. Mgr. Cloutier, Bishop of Three Rivers, assisted, with an immense number of the clergy of his diocese—both in and without the city of Three Rivers. In the evening, at the Seminary, the celebration was in honor of the Superior, Mgr. Richard. In the audience were noticed all the distinguished citizens of Three Rivers and amongst them His Honor ex-Judge Bourgeois and Magistrate J. M. Desilets. The college band, under the masterly direction of Rev. G. E. Panneton, played several splendid selections, and the students presented, in admirable style, Rev. Father Longhaye's (S.J.) fine drama, "Jean de la Vallette." Needless to say that the day will long be remembered in Three Rivers, as that of the double festival.

### Bright Young Man.

"Vice-President and General Manager Charles W. Hays, of the Grand Trunk Railway, has issued an order directing the heads of all departments to look for 'bright young men.' Mr. Hays says in his circular to the heads of the various departments: 'I want you to promote capable young men; encourage them to look for something higher. Reach out and get all of the bright young men you possibly can into the system.'"

We have often to go from home to find out that which specially interests us here. The above is a despatch from New York, and yet it refers to the General Manager of our own Grand Trunk Railway, a man whose head office is in the city of Montreal. But, it is well that we should know the views of Mr. Hays in this regard. It is proper that our young men should have some inkling of the chances that await them, if they only prove themselves worthy of the attention of those who are in a position to advance their interests. If our young Catholic boys, especially our young men, who are advancing into life, could only keep in mind that they are watched by the eagle eyes of men who wish to secure the services of the best and the brightest in the land, they would make every effort to prove their ability and would be ready to accept the probation that comes to all—certain that it cannot fail to ultimately lead to success. We specially call the attention of our young men to this small paragraph.

No one ever rounded the heights and depths of life and drew from it the teaching and blessing which it is capable of giving, without enduring suffering, sharp and real, as a part of it. The year is not all composed of summer days; it has its long expanses of winter cold and gloom.

I look at what I have not, and think myself unhappy; others look at what I have and think me happy. —Abbe Roux.

### Religious Celebrations.

**SISTER MARIE DES ANGES.**—On the 2nd April, at St. Paul de Joliette, took place the celebration of the golden jubilee of the foundress of the convent of that place, and the superioress of the Sisters of Providence. Rev. Sister Marie des Anges has spent thirty-two years at Joliette, and was the foundress of the splendid convent of the Sister of Providence in that prosperous locality. It would be no easy task to

of one, and Mr. B. E. McGale, donor of the other. The following is a list of the subscribers to the statue of St. Patrick, taken from the collection book of Mrs. Fitzgibbon: Mr. and Mrs. P. M. Wickham, Mr. and Mrs. Jas. Fitzgibbon, Mr. B. E. McGale, Mr. and Mrs. Barnes, Mr. and Mrs. Bender, Mr. and Mrs. Potter, Miss Annie Brickson, Mrs. Wilbur, Mr. M. Higgins, Mr. Jas. Henry, Mr. M. Bermingham, Mr. and Mrs. Byrne, Mrs. Clarkson, Mrs. Terroux, Mrs. Gibson and family, Miss Bellfontaine, Miss M. Dwyer, Mrs. Peron.

CONNAUGHT RANGER.

### NEW BOOKS!

"The Divine Plan of the Church" is the title of a new and most important work, from the pen of the gifted Rev. John MacLaughlin, author of that other great religious work, "Indifferentism, or Is One Religion as good as Another." In the unanimous approval of the Catholic hierarchy and the universal welcome extended to this work by the Catholic press of two continents—the comments of which constitute a goodly pamphlet—we need not attempt any analysis of the book, but merely recommend it heartily to all our readers. We do so with all the more assurance that we have before us the unqualified expressions of Episcopal approbation. We will take the liberty of quoting from a few of those whose words are as a law with us, when recommending aught that should be read by the Catholic world. Referring to the idea developed in Father MacLaughlin's work, His Eminence Cardinal Vaughan, says:—"In working out this problem of all problems of every sincere seeker after Christian truth—Father MacLaughlin has been happily inspired to carry his readers above the ordinary level of every-day controversies, and to seek the necessary type of the Church in the Divine Mind of Her Founder." Cardinal Moran, referring to the work said: "I am

CATHOLICS  
OF  
ST. LAMBERT'S  
UNVEIL  
A  
STATUE  
OF  
ST. PATRICK.

On Easter Sunday an interesting incident to Irish Catholics of St. Lambert occurred in the Catholic Church of that town, when the few scattered children of our race, situated at the East End of the Victoria Bridge, on the south shore of the St. Lawrence, demonstrated their fidelity to the patron saint of Ireland in a very practical manner. It did not take long for the practiced eye of an old contributor of the "True Witness" to notice that a statue of St. Patrick would add to the appearance of the sacred edifice. The idea once conceived was acted on promptly. Permission was granted by the syndics of the Church, and to Mrs. Fitzgibbon, the wife of Mr. James Fitzgibbon, a subscriber of the "True Witness," for the past thirty-three years, was entrusted the care of raising the necessary funds. Mrs. Fitzgibbon, although a French-Canadian by birth, set to work with a zeal (equally characteristic of her race) to attain the very worthy object. The response which she met with was of the most gratifying nature, and in a short time the necessary funds were collected. A beautiful statue was purchased, and placed in position opposite that of St. Anne. It was unveiled on Easter Sunday morning, much to the delight and gratification of the few Irish Catholics who worship at that Church.

I may add that two of the six big stained glass windows of the Church are also the gifts of two Irish Catholics. Mrs. P. M. Wickham, wife of ex-Mayor Wickham, being the donor

thers and mothers, our brothers and sisters, and we ourselves have been instructed in the Christian doctrine and prepared for the sacraments. Truly might you say, in the words of the divine Pastor, "I know mine and mine know me." You have been associated with every important religious event in the history of each and every one of our families. Your name is ever on the lips of the young, and spoken with blessings by the aged and the destitute.

You have ever manifested a fondness for school children, and, on more than one occasion have you shown a predilection for the boys of this school. You have often proclaimed yourself an old pupil of St. Patrick's and on Sunday last we felt proud to hear you repeat the statement before the whole congregation.

Our only fear now is, lest your multifarious duties as Pastor should so absorb your time and attention as to withdraw you from your familiar intercourse with the young ones with whom you are so deservedly popular. Much as we rejoice at your elevation, we would be sorry if it should diminish, in the slightest degree, our present happy relations.

It shall be our boast to have been the first lambs of your newly-acquired flock to read you an address on the occasion that causes rejoicing throughout the parish. We beg to assure you that it shall be our constant endeavor to emulate the bright example of industry, piety, and success that you have left us within these very walls. We shall also try, as far as the giddiness of youth will permit, to be docile lambs toward so genial a Pastor. We shall always listen to your teachings, take warning by your admonitions, and be led by your fatherly advice.

Accept, dear Father Martin—now our Reverend Pastor—our hearty congratulation on your promotion. None more than the teachers and pupils of St. Patrick's Christian Brothers' School are prouder of this mark of distinction conferred upon you. We shall pray often and fervently that your years at our head may be many, and that you career as Pastor may be as replete in good works as have been the past thirty years of your priesthood.

THE  
ADDRESS  
FROM  
BOYS  
OF  
ST. PATRICK'S  
SCHOOL  
TO  
FATHER  
MARTIN  
CALLAGHAN.

We give below the address read to the new Pastor by the boys of St. Patrick's Christian Brothers' School on the 26th of March. Through an oversight, it did not appear in the "True Witness" same week as the account of the reception—the first, by the way, tendered to Father Martin as Pastor—which the boys gave him on that day.

Reverend Martin Callaghan,  
Pastor of St. Patrick's Church.  
Reverend and Dear Father Martin:—  
The Angel of Death has just dealt us a severe blow by the unexpected call of our late Pastor to his well-merited reward. The event has cast a gloom over the entire parish, and evoked expressions of sympathy, not only from the Irish Catholic people of our city, but from those of many other parts of the Dominion. However, though our loss is great, we are more than consoled by the happy thought, that our own dear Father Martin has been chosen as his worthy successor. Your appointment to the pastorate of St. Patrick's has sent a thrill of joy through countless hearts.

"You are the priest of our people." It was by you that our fa-

### Umbrella News.

Umbrellas, with Union  
agon frame, steel rod, fan-  
handles. Special 99c.  
Umbrellas, covered with ex-  
tra Union material, steel  
on frame, natural wood  
Special 75c.  
School Umbrellas, extra  
large, large size, assorted  
Special 49c.

### FILLED.

### CO. LIMITED.

St. James Street, Montreal.

### J. J. & S.

### Whisky

### S.

quality, age, mellowness  
the highest price in

### Shipments of

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such as are not approach-

extend a cordial invitation

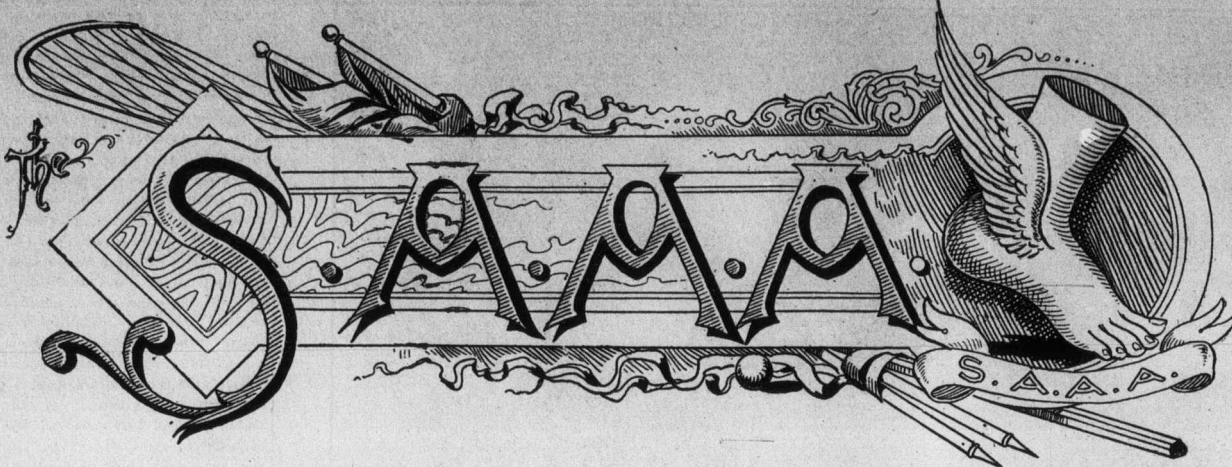
furnished on application.

### EMPRESS BUILDING

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T. CATHERINE STREET

### Witness.





**ANNUAL MEETING.**—On Monday next the Shamrock Amateur Athletic Association will hold its ninth annual meeting when the report, of which we give some extracts below, will be presented. This organization has made wonderful strides of progress during the brief term of its existence, and from present appearances is destined to occupy, in the near future, a position financially equal to that which it holds in the athletic arena for skill as an exponent of Canada's great national games, lacrosse and hockey. The past year has been, in the field and in the council chamber, a most successful one, one of which every lover of the colors of the Association may justly feel proud. The administration and the members of the various teams, and last though by no means least, the enthusiastic members and supporters who flocked to the various events in which the organization was interested, are all to be congratulated on the result.

The following is the report of the Directors:—

Gentlemen:—For the second time I have the honor of submitting for your consideration the annual report of the operations of your association for the year just closed. Membership has remained the same as in the previous year with one or two exceptions.

Early during the season the trainer and caretaker, Mr. B. Dunphy, resigned and was replaced by Mr. Edward Hart, a former member of the senior lacrosse team. Mr. Hart now retires, and Mr. Dunphy resumes his old position, arrangements having been made to this effect at a recent meeting of your directors.

During the season a lease was made with the Montreal Baseball Club to use the grounds on certain days for which your Association received a sum that materially enhanced its revenue.

Your directors held twenty-seven meetings—regular and special—and the attendance was as follows:—

Thomas O'Connell	27
M. R. Cuddihy	25
P. Murphy	24
B. Tansey, sr.	24
T. F. Slattery	23
M. J. Polan	23
H. J. Trihey	22
W. J. Hinphy	20
H. E. McLaughlin	19
P. T. O'Brien	18
C. M. Hart	6

Your directors inaugurated at the beginning of the season a policy of economy in regard to the administration of all departments of the association, which was maintained to the close of the year. Much enthusiasm was displayed by the various affiliated clubs, particularly the senior organization, the Shamrock Lacrosse Club, which achieved a two-fold victory, viz., of securing the proud title of champions and in contributing a surplus which assisted your directors in meeting instalments due in connection with the indebtedness and thus reducing the liabilities by a large sum. The Hockey section which had been a source of much assistance financially in previous years, merely succeeded in securing sufficient revenue from its various matches to defray current expenditure.

Details concerning the work of the Young Shamrock, Junior Shamrock and Football Clubs will be found in another part of this report.

The financial condition of your Association has been very greatly improved by the fact that the sum of \$2,827.77 has been paid on account of the debt. The gross indebtedness is now \$20,717.89, of which sum there is \$16,000.00 due to the Trust and Loan Company. The prospects for the coming year are excellent, owing to the fact that the Senior Club is the holder of two championships of very great importance.

Your directors feel that the members have reason to be thankful for the satisfactory financial position of the Association.

The regular statements showing the Revenue and Expenditure and the Assets and Liabilities are also presented for your consideration.

The whole respectfully submitted.

HENRY E. McLAUGHLIN,  
President.

## STATEMENT

Showing Revenue and Expenditure for Term Commencing April 1st, 1901 and Ending March 31st, 1902.

### REVENUE.

Membership Fees	\$729.00
Rental of Ground	680.00
Shamrock Lacrosse Club	5,014.04
Shamrock Hockey Club	91.59
Entertainment account	24.45
	<b>\$6,539.08</b>

### EXPENDITURE.

Interest on Mortgage Debt and Notes	\$1,345.10
Insurance	97.75
Fuel and Light	138.95
Repairs Grand Stand and Fences	63.25
School and other Taxes	139.92

Telephone Service	70.00
Wages	981.50
Fees C.A.A.A. and expenses of Delegate	27.00
Printing and Stationery	68.82
Law Expenses	72.35
Commission effecting Loan and Expense for Transfer of Mortgage	330.75
Plumbing	38.39
Funeral and other Expenses	56.40
Sundries	124.93

### DEFICITS AND SPECIAL EXPENDITURE.

Deficit Football	\$26.50
Deficit Junior Shamrock	36.50
Deficit Young Shamrock	93.70
Surplus on Earning for year	<b>\$2,827.27</b>

## NINTH ANNUAL STATEMENT.

—OF THE—

## SHAMROCK AMATEUR ATHLETIC ASSOCIATION.

Presented at Annual Meeting, 21st April, 1902.

### ASSETS.

Real Estate, comprising Land, Club House, Grand Stand, Open Stands, and other permanent equipments at Grounds, St. Louis de Mile End	\$42,923.93
Mortgages held on lots sold at St. Louis de Mile End and accrued interest	2,609.68
Furniture, etc.	743.29
Open Account	1.00
Cash on Hand	215.76
	<b>\$46,493.66</b>

### LIABILITIES.

Mortgage Indebtedness	\$15,638.00
The Trust & Loan Coy. of Canada	473.00
Six Months Interest due 1st May, 1902	504.59
St. Denis Boulevard Co., Mortgage held against lots at main entrance	504.59
	<b>\$16,615.59</b>

### ORDINARY CLAIMS.

Open Accounts	\$4,102.30
	<b>\$20,717.89</b>

Net Capital April 1st, 1902	\$25,775.77
Certified correct.	

P. T. O'BRIEN,

W. P. LUNNY,

M. R. CUDDIHY,

Secretary-Treasurer.

Auditors.

Montreal, 15th March, 1902

## List of Members, 1901=1902.

### PAYING MEMBERS OF THE ASSOCIATION.

Allan, John	De Granpre, F. X.
Ahern, T.	Dobby, J. A.
Ahern, P.	Doyle, L. J.
Alcock, W. P.	Dillon, G. A.
Barry, R.	Deegan, J.
Brennan, W. J.	Duggan, John J.
Bartley, P. H.	Dwyer, Patrick
Belanger, R.	Elliott, E. C.
Boudreau, L. Z.	Evers, Thos. J.
Brennan, W. J.	Fogarty, G. S.
Brady, C.	Ferns, P. W.
Brown, W. H.	Ford, E. J.
Brown, John	Gallagher, T. J.
Bishop, John	Gallagher, F. J.
Brown, Geo.	Green, F.
Boudreau, P. A.	Gunning, E. R.
Brennan, Jos.	Graham, W. J.
Blanchfield, J. A.	Graham, John
Bussiere, F.	Grace, C. E.
Boyle, J.	Grace, G. A.
Brown, R. T.	Goodman, J. E.
Burk, R.	Grangel, P.
Cuddihy, H. J.	Hanley, A. J.
Cuddihy, M. R.	Hart, C. M.
Collins, S.	Hart, E.
Cullin, P. J.	Hart, F. J.
Cavanagh, Edward	Hart, F. L.
Cotter, F. W.	Hart, T. E.
Collins, J. M.	Hamilton, Geo.
Collins, T.	Halpin, John
Carroll, P.	Hammill, Jno.
Carroll, M. D.	Heelan, P. J.
Carpenter, Geo. A.	Hicks, M. J.
Carpenter, S. H., jr.	Hicks, J. M.
Casey, M. E.	Hicks, P. J.
Crossen, G. W.	Hughes, Jno.
Coffin, T.	Hughes, M.
Connors, J.	Jones, Jas. C.
Cleary, Dr. J. K.	Kavanagh, John C.
Curran, F. J.	Kavanagh, H. J., Q.C.
Coutlee, J. L., jr.	Kearney, W. H.
Coughlin, T. F.	Kearney, J. C.
Dunn, W. H.	Kearney, W. P.
Doherty, Mr. Justice C. J.	Kinsella, W.
Lavers, W.	Patterson, Geo. A.
Lamont, J. J.	Patterson, C. D.
Lunny, W. P.	Perrigo, F. J.
Lynch, F.	Power, N. W.
Lynch, T.	Pegnum, P.
Latouche, A. M.	Penfold, J.
Lennon, Dr. H.	Prendergast, W. J. Dr.
MacKin, W. W.	Quirk, Thos. J.
Manning, J. E.	Quinn, E. J.
Marchand, J. T.	Quinlan, John
Maguire, F.	Reid, J. G.
Maddigan, M.	Robertson, F. S.
Morley, Jas.	Robertson, A.
Milloy, J. J.	Riley, F.
Meehan, P.	Rinehan, J.
Morning, E.	Ryan, J. J.
Mullin, P. jr.	Rogers, Jas. T.
Murphy, P.	Rowan, Jno. E.
Murphy, M. J.	Savage, J. M.
McNally, J.	Scanlan, H. Dr.

McNally, Geo.  
McNally, Wm.  
McGolderick, M. P.  
McCrory, M. J.  
McDonnell, D.  
McDonnell, C. A.  
McNulty, T. W.  
McBrearty, T. M.  
McKenna, D.  
McCarrey, J. J., D.D.S.  
McCarrey, C. M.  
McCall, John  
McGarr, Alex.  
McMahon, L.  
McGee, W. J.  
Nolan, W.  
O'Brien, Denis  
O'Brien, W.  
O'Brien, P. T.  
O'Connor, J. T.  
O'Connor, J.  
O'Connell, B.  
O'Grady, A.  
O'Gorman, J.  
O'Loughlin, Jas.  
O'Leary, Dr. J.

O'Neill, John J.  
O'Neill, T. J.  
Scanlan, Jas.  
Shannon, P. C.  
Shea, M.  
Slattery, T. F.  
Smith, C. F.  
Smith, Chas. F.  
Smith, H. J.  
Stewart, D. J.  
Sovay, J.  
Schofield, A.  
Tansey, T. D. Dr.  
Thompson, A.  
Turner, W. H.  
Toner, J.  
Ulley, C. J.  
Wall, W. J. E.  
Wall, N. J.  
Wall, Thos.  
White, Jno. D.  
Weir, R. A. R.  
White, J.  
Wright, T. W.  
Waddell, T. H.  
Whalen, Joseph

### LIFE MEMBERS OF THE ASSOCIATION.

Ahern, Jno.	Maguire, C. J.
Brown, Jas.	McKenna, Jas.
Butler, Tobias	McKenna, W. J.
Brennan, T.	McVey, Jas.
Connolly, Jno.	McKeown, P.
Cregan, M.	McLaughlin, Jas.
Devine, T.	McHugh, C.
Daley, T.	McHugh, J.
Dwyer, T.	McHugh, Thos.
Duggan, Wm.	McMahon, Thos.
Flynn, J. B. I.	Neville, C. A.
Gallery, Ald. D., M.P.	O'Reilly, F.
Giroux, E.	O'Connell, T.
Hinton, A.	O'Brien, P. J.
Hyland, J.	Polan, M. J.
Keough, T.	Reddy, John
Kelly, R. S.	Lord Strathcona and Mount Royal
Lynch, J.	Stinson, Jno.
Lally, F.	Shelly, Thos.
Moore, T.	Tansey, M. J.
Madigan, Jas.	Tansey, D.
Morton, John	Tucker, John
Meehan, Thos.	Wall, R. J.

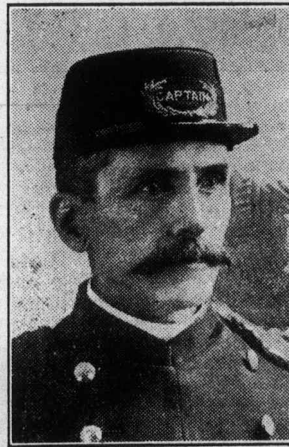
### LIFE MEMBERS OF THE SHAMROCK

### LACROSSE CLUB AND PAYING MEMBERS OF THE ASSOCIATION

Clarke, J. P.  
Donavan, F. E.  
Hinphy, W. J.  
Mansfield, E.  
McCaffery, P. F.  
McVey, W. P.  
McLaughlin, Henry E.  
\*Players on Lacrosse teams.

Quinn, P. J.  
Snow, W.  
Tansey, B., sr.  
Trihey, H. J.  
Trihey, T. F.  
\*Wall, F.

## NEW PRESIDENT POLICE ASSOCIATION



CAPTAIN FRANK LOYE.

Captain Frank Loye, whose portrait we print above, is again at the head of the Police Athletic Association of this city, an organization in the formation of which he was a prominent member of the provisional executive and its first president. During a period of a quarter of a century Captain Loye has been a leading figure in athletic circles. For many years he was a member of the Committee of the Senior Shamrock Lacrosse championship team, and during his association with the management the boys won many notable victories. In later years he was honored with a seat at the Council Board of the S.A.A.A., where he served during the most trying period, the infancy of that now prosperous body, and when the present athletic grounds and equipment were erected. Captain Loye has long been connected with our Irish national and benevolent associations, and has in their ranks also performed good work in his own quiet but effective manner.

He is head of a well known station in police circles—No. 5—and is surrounded by other officers and men who like himself, fear no danger when duty confronts them. Captain Loye is a member of St. Patrick's parish, and is esteemed and respected by a host of friends and acquaintances.

## Business Cards

**T. J. O'NEILL,**  
Real Estate Agent,  
180 ST. JAMES STREET.

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

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

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

Jesus sanctified all whom he touched. Mary, then, being near to Him in a way peculiar to herself, was, as reason would urge and our Faith teaches, uniquely sanctified. This most holy creature, this Mother of the Redeemer, real Christian piety turns to, reverse, loves, and invokes.

Oh, the beauty of God's way of forgiveness, by which sins are covered! Covered! Hidden as you would tenderly hide the disfigurement of one you loved. Covered, as you gently cover the faces of your dead. Banished with increasing kindness and compassion, not with lingering bitterness of feeling. Even so does God put away from His sight the past sins of His repentant children.

Rain and sweat have no effect on harness treated with FUREKA HARNESS OIL. It keeps the harness soft and pliable. Stitches do not break. No rough surfaces to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of FUREKA HARNESS OIL.

**FUREKA HARNESS OIL**

Sold everywhere in cans and all sizes. Made by Imperial Oil Company.

## SKETCHES OF IRISH CANADIANS.

AMONGST the judges of the law none of enviable position. Honor Judge

McHugh. He was

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many of our best

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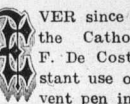
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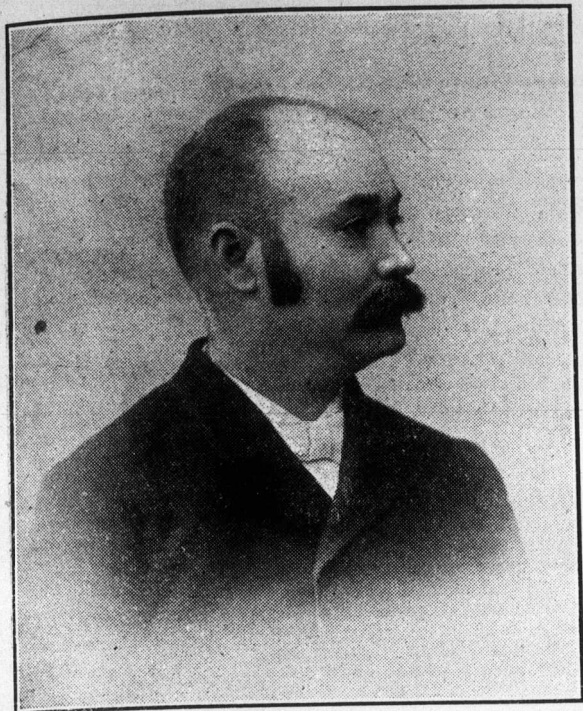
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SKETCHES  
OF  
IRISH CANADIANS.

Hon. Justice M. A. McHugh



AMONGST the County Court judges of the Province of Ontario none occupies a more enviable position than His Honor Judge Michael Andrew McHugh. He was born at Maidenstone Cross, in the sister province, on the 19th of February, 1853. Like many of our best men in Ontario, he was educated at St. Michael's College, Toronto, where he distinguished himself by his talents and assiduity. Having studied law he was admitted to the Ontario Bar in 1879, and entered into partnership with the Hon. G. C. Patterson, one of the most prominent Conservative politicians in Western Ontario. Mr. Patterson was for a long time a member of the House of Commons, a Minister of the Crown, and, subsequently, Lieutenant-Governor of the Province of Manitoba. Whilst practising his profession, Mr. McHugh

was drawn into political life and was an active, energetic and influential member of his party. Sir John Macdonald was most anxious that he should take a seat in the House of Commons, but he declined. Again he was offered the candidature in North Essex, as standard bearer of the Liberal-Conservative party, but he refused. In 1891 he accepted the junior county judgeship of Essex, and has since discharged the duties of his office with remarkable ability. Judge McHugh for many years has been the friend of popular education. As chairman of the Local Board his administration has been most efficient. In 1884, he married Mary Louise, daughter of Mr. James Cotten, of Windsor. As an active member of the Catholic Church he has rendered good service to his co-religionists, and is highly esteemed by all classes.

in support of his views." He also had stacks of quotations from Scripture, held for the same purpose. Non-Episcopal bodies are prepared on the same lines, and are quite ready to pose as Catholics, putting their own interpretation upon the teachings of the Bible and the Primitive Church; and though faith in the inerrant character of Scripture is no more, every sect is ready to give a Scriptural proof of the correctness of its Apostolic Position. With the Reformers this appeal meant no more than it means to-day among Methodists, Presbyterians, Baptists and all the rest, who are ready for union on the basis of Cranmer, provided that, like Cranmer and his associates, they may impose their understanding of Catholicity upon the world. Therefore "the Anglican Position" is the Protestant position, in accordance with which Cranmer and others were enabled to gain a dispensation from Edward VI. suspending the law of the Church which required fasting in Lent. In the same way Edward VII. now stands the supreme power in the Church, appointing bishops, and, by his coronation oath, assuming more than Papal power, pronouncing theological judgments. In common with the masses of the people composing the Christian world at large, he relegates some millions of Americans to their own place as idolaters. Here again we have a revelation of "the Anglican Position," in accordance with which the Church is a department of state, like the army and navy and the postal service."

A CIVIL GOVERNMENT. — This contention, and above all its conclusion, that the "Anglican Position" is decidedly Protestant, that is to say anti-Catholic, and that the term "Catholic" used by the writers of that Church is merely a misleading expression. But, above all, is it well to have it clearly pointed out that the institution the Anglican Church, be it High, Low, Broad, or Narrow, is nothing more or less than a development of the state, a branch of a civil government. The very word Anglican precludes the right to the word Catholic. The latter means universal, consequently unrestricted by any limitations, either of time or space; the latter indicates a clearly-expressed limitation, both as to time and as to space. Being Anglican it must necessarily be confined, in its origin and in its development to that which pertains to England. It cannot ascend, in years, beyond the first head of the Church—Henry VIII.—nor can it extend in influence and sway beyond the jurisdiction of the successor of that monarch, the present King, the actual head of the Church. Therefore, it is a patent contradiction for any of its members to aspire to the use of the word Catholic, as applying to his particular form of Christianity.

CLAIM TO INFALLIBILITY. — We are within a few weeks of the day when the present monarch will be crowned, and when he will, in all probability have to pronounce upon several dogmatic questions — in a most off-hand manner. It may be that the King finds it personally against his inclinations to say aught that would offend a vast number of his subjects; but the statute dictates the form, and he is expected to repeat that which the legislators of many generations ago thought well to enact. This is decidedly a claim to infallibility that no Pope, no council, no authority in the Catholic Church ever dared assume. The Pope is only infallible under certain given and very restricted conditions, all of which it is not necessary for me to hear mention; but the King of England, "Defender of the Faith," head of the Church of England, spiritual as well as temporal, guide of the Anglican institution, proceeds to decide upon dogmas of religion, great truths of Christianity, and does so in virtue of a statute passed by a body of men, called a Parliament, each one of whom derived his authority from the people who elected him, or from the accident of hereditary position. Was there ever such a clear admission, not in words, but in actions, in practices, and in theories, that the Anglican Position is unsound? Could there exist a better evidence that the Church of England is a human institution, human in its origin, in its methods, in its teachings, in its principles, in its founders, in its legislators, in its actual head, and in its aims as well as in its destiny? How can the most enthusiastic Anglican, be he an archbishop, or even a King, trace to a Divine source such an establishment? How make it different from any other branch of the civil service? I ask not these questions in disparagement of the gifted and sincere men who belong to the great Anglican body, nor do I recall these facts for the purpose of injuring the feelings

of any person; rather is it to illustrate how very natural it is that so many of the thoughtful, logical and studious members of that clergy — like De Costa — have come, and are coming into the Catholic fold.

In the Land of the Turk.

One of the European correspondents for the American press tells a strange story concerning Fuad Pacha. It is a tale that may well serve to illustrate how little removed from the line of barbarism the Turkish people, and the Turkish government still remain. It is not often that these details of events in the land of the Sultan are spread abroad over the more civilized part of the world. Fuad Pacha is considered the most brilliant soldier in the Ottoman army; he is called the "Moslem type of the Knight without fear and without reproach." He has been idolized by the people; but after the shadow of a trial he has suddenly been hurried on board the Imperial yacht Jeddin, and sent to an unknown destination. The story is graphic, and very illustrative of the customs, faults and system of the Turk. We, therefore, reproduce it as it is given:—

"Fuad Pacha has been as much hated by the courtiers who surrounded the Sultan as he is loved by the people and the soldiery. Some time ago at the behest of the court circle he was ordered by the Sultan to leave his palace on the Asiatic coast of Marmora and to take up his residence at Stamboul. Fuad Pacha replied that he would hasten to obey the orders of his royal master just as soon as his means would permit. He observed that as his stipend had not been paid for many months he was deprived of the means necessary for a change of domicile. The Sultan found the reasons of the marshal excellent ones and placed at his disposal a furnished residence free of charge. Fuad repaired to Stamboul, but he soon made the amazed recovery that his new residence was surrounded by spies and that he was practically under arrest. He wrote to the chief of police complaining bitterly of the offensive surveillance, but met with an evasive reply. He then resolved to act for himself. One morning he issued hurriedly from his house and seizing by the throat one of the spies who had been pointed out by his servants said that if he ever saw any of them again in his neighborhood he would fire upon them. He added that Fuad Pacha always kept his word. For awhile after this the spies disappeared and the marshal thought the annoyance was over. He was mistaken. On the afternoon of the next day the marshal learned from his servants that the spies were again lurking near the palace, and that they had actually dared to arrest one of the women. Fuad Pacha rushed from the house in a fury and fell upon the spies. Several escaped, but he succeeded in arresting two. There is some doubt about what actually took place. According to the one version the Pacha, receiving an insolent answer from one of the spies he was upbraiding, shot him dead. Two or three more were badly wounded by the Pacha's followers. If the surveillance had been merely at the instigation of the police, nothing might have come of the incident, lives being cheap in the East, but the espionage of the marshal is thought to have been at the behest of the Sultan; hence the downfall of the Pacha. The arrest of Fuad Pacha has caused the most powerful impression not only among the Turks, but among Europeans, the marshal having been known and loved by all. The severity and suddenness of the blow which has fallen upon him have excited general surprise, for his loyalty to the Sultan has never been questioned for an instant. His enemies among the court entourage maintain, however, that his devotion to his master was more apparent than real and they rejoice over his downfall. In sending Fuad Pacha into exile the Sultan deprives himself of one of the chief supports of his tottering throne."

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Household Notes

HOUSE WORK.—So much is being said and written these days about physical culture as needful to the development of perfect womanhood, that the majority of women are making a study of it in some way or another. Nevertheless, not many of them stop to think that they have every facility in their own homes, if only they choose to take advantage of their surroundings. Cynthia Westover Alden, writing in Success, puts before her readers the idea of physical culture, especially for young women, in the suggestion that they "help mamma" a little more, and then watch results. She declares that for girls who will adopt this system, the possibilities are most alluring.

For arms, fingers and wrists, washing and wiping dishes will be found admirable. Perhaps the water aids in giving suppleness to the joints of the fingers. However, there is a fine elbow movement in the wiping. Bed-making, as it is still taught in the homely physical culture academies of farm houses, cannot be too highly recommended. With the folding of every counterpane, blanket and sheet the arms are stretched as far apart as they will go, each hand holding one end. Then, standing perfectly erect, the chest is thrown out. Quickly the hands are brought together again, and presto! the sheet is folded double! Shoulders, body and limbs are all developed by the mattress-turning. The eye and the sense of symmetry learn much from the regular arrangement of counterpane and pillows. Of course, this exercise ought not to be carried too far. Sweeping gives much the same motion, without the jerkiness of golfing strokes. For the graceful perfection of arms and shoulders, so much desired by every ambitious girl, nothing could be better. I do not advise excess in this recreation. Floor-scrubbing, like lawn tennis, is rather violent, and not to be tried unless you are sure about your heart. At first, it will be almost as severe on the knees as rowing in a shell; but, as you get used to the occupation, it will give a subtle satisfaction of its own.

Running up stairs when mamma wants something is first-class exercise, and running down stairs is almost as good. Interesting diversions will be found in egg-beating and ice-cream freezing. Dusting ought to have a chapter by itself. First, you are down on all fours; then you are on tiptoe, seeing how far the duster will be found in egg-beating and ice-ankle development, is superb! But that isn't all! You twist yourself into all sorts of positions to get at the corners of the carved furniture. First you are on one knee, and then on the other. Every muscle, every tendon is brought into service before you are through. Even this magnificent exercise can be overdone, but you will make no mistake if you only dust every room after you have swept it—although most housekeepers dust oftener.

ABOUT INDIGESTION.—Although the use of spices for the purpose of heightening the flavor of food is almost universal, it is generally recognized that their influence on diges-

tion is detrimental, hence dyspeptics are warned to avoid "spiced and made dishes." Some experiments recently carried out by a Polish physician, Dr. Korczyński, tend to prove that while spices stimulate the motor function of the stomach, they progressively impair the secretory functions, and, in the long run, prevent the production of hydrochloric acid, which is necessary to digestion. On the whole, therefore, the injection of spices hinders, rather than accelerates, digestion, though an exception may be made in respect of persons in whom slowness of digestion is due to a deficiency of muscular activity on the part of the stomach, and also possibly of the victims of hyperacidity. A witty Frenchman once described sauce as an English device for giving the same taste to all kinds of meat.

RHUBARB PIE.—When you make your next rhubarb pie, remarks a contributor to the "Inter-Ocean" of Chicago, try this way:—

Wash the rhubarb but do not peel it. Formerly that was considered essential, but it has been found that the skin gives additional flavor and a richer color, and disappears entirely in the cooking. Cut it in inch pieces. If it is a very sour variety, it is well to scald it for five minutes, that some of the acid may be drawn out, but many of the newer varieties do not require it.

Fill a granite or earthenware dish with the rhubarb, mix one tablespoon of flour with one cup of sugar and sprinkle it over and among the fruit. This should be enough for two heaping cups of rhubarb. Cut one one rounded tablespoon of butter into bits and scatter them among the rhubarb.

Make the crust in this way: Mix one-fourth of a teaspoon of salt and one-fourth of a teaspoon of baking powder with one cup of sifted pastry flour. Add one heaping tablespoon of lard and the same of butter, then chop it into the flour; when it is about like small beans press them against the side of the bowl until the flour seems to be full of flakes of the shortening. Then turn in about one-fourth cup of ice water, a little at a time, and mix it until you can take up the ball of paste clean from the bowl.

Toss out on a well-floured board and pat it until flat, then roll it out long and narrow, then roll it over and over and cut in halves. Turn them over so the rolls are on top, pat it flat, then roll it gently in every direction until the size of the plate. With a pastry jagger cut round about an inch from the edge until you have cut it all up into strips; lay these strips on the edge of the dish, which should be floured slightly first, then wet the first rim and lay on another. If at the end you have only a little strip left, save it to ornament the top crust, but if there should be nearly enough for another rim take off a bit from the other half of the paste and roll and cut it to fit.

Wet the rim, then roll the other piece until the size of the plate, lay it over the rhubarb, and press it down on the rim. Make several cuts in the middle, then bake it in a moderately hot oven until the rhubarb is done and the crust brown. Do not be afraid of having your pies brown, but browning does not mean burning.

Some Notes

THE ANGLICAN POSITION.

—BY CRUX.

VER since his conversion to the Catholic Faith, Mr. B. F. De Costa has made constant use of his lucid and fervent pen in the cause that he has so much at heart. In fact, he has done a vast amount of literary work that is exceedingly well done, considering the limited time at his disposal and the very distracting circumstances that his transition from the Anglican ministry to the Catholic faith created. Amongst others of his special contributions is a series of articles in the New York "Freeman's Journal," on religious subjects that have constituted, of late years, the unceasing study of his life. By taking the general heading to these articles we may form an idea of their trend: "Whither?—Being Historical Facts, Together With Some Thoughts in Relation to Past Mistakes, and a Consideration of Important Issues Between Catholics and Non-Catholics." This decidedly opens out a very vast field, over which, with his exceptional experiences, the writer can range at will, and in which he must necessarily find no end of very important matter for study. It is not my intention to attempt any review, or summary of these many and exceedingly instructive articles; moreover, they are yet uncompleted, and it would be acting prematurely to pass any judgment upon a work that is still in progress of composition. But Chapter ten of this series, the last chapter that has as yet appeared, touches upon a subject of immense importance at this particular moment, being on "The Anglican Position," and, in view of the judgment passed by Mr. De Costa, who is decidedly in a position to speak authoritatively, it might not be out of place to take an extract from the end of his article, as it is a confirmation of contentions that have times numberless appeared, in one form or another, in this organ. I will skip all his lengthy, and yet very inter-

esting details concerning the various claims of Anglicanism to the title Catholic and to the principle of Protestantism, which is anti-Catholic, and merely take the following:

THE ANGLICAN POSITION. — "What these men who are quoted for 'the Anglican Position' actually understood in relation to the 'doctors and Catholic fathers,' respecting doctrine and things ecclesiastical, is now very evident. Probably the 'Fathers' gave them the cue in respect to the Books known as the Apocrypha, which, as already noted, they first declared to be 'the infallible and undeniable Word of God,' and then dismissed as edifying stories. Therefore do not let us forget 'the Anglican Position' in regard to 'Higher Criticism.' The reformers simply join hands and lock arms with the Rev. Professor Briggs, who was received by the head of the New York Episcopal diocese to 'the Anglican Position,' and who says: 'The valleys of Biblical truth have been filled up with the debris of human dogmas, ecclesiastical institutions, liturgical formularies, priestly ceremonies and casuistic practices. Historical criticism is digging through the mass of rubbish. Historical criticism is searching for the rock of Divine Truth and for the massive foundations of the Divine Word, in order to recover the real Bible.' This is now 'the Anglican Position' respecting Holy Scripture, or at least, a position that does not in the least disqualify any individual among Anglicans for the office of 'a Priest in the Church of God.' Witness the new Theological Dictionary, edited by eminent Anglicans, which quite dismisses the supernatural, even as the Reformers understood the supernatural.

We are indeed told that "Cranmer alone had a thousand folio pages of manuscript quotations from the Fathers, transcribed by his own hand

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# OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

## ST. PATRICK'S.

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

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

### HOURS OF SERVICE.

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

and Benediction, at 8.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

**ON WEEK DAYS.**—In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

### PARISH SOCIETIES.

**FIRST SUNDAY OF MONTH.**—Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church.

General Communion of Sacred Heart League at 8 o'clock Mass.

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

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

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

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

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street; on 4th Sunday, 8 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

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

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

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

### PARISH REGULATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

### NOTES OF THE WEEK.

**A NEW CURATE.**—High Mass was celebrated on Sunday last by our new Assistant, the Rev. Mr. J. McKenna, of the diocese of Springfield, Father McKenna who received his education from the Sulpician Fathers at the Grand Seminary in this city, has been appointed chaplain to the Catholic High School, confessor for the aged of St. Bridget's Home, and confessor-extraordinary for the Montreal General Hospital.

**THE FIRST COMMUNION** of our children has been fixed for the 11th May prox.

**CONFIRMATION.**—His Grace the Archbishop will confer Confirmation on the evening of the 11th of May, at 7.30. Adults who for various reasons have not yet been confirmed, should avail themselves of the opportunity and prepare at once for a worthy reception of this sacrament.

**FEAST OF ST. JOSEPH.**—Tomorrow a two-fold feast of St. Joseph will be celebrated. The feast of his Holy Patronage, which falls on the 3rd Sunday after Easter, and the solemnity of the 19th of March last, which has been transferred, owing to its occurrence in Passion time.

**HAND BILLS.**—The practice of gilding out hand bills at the Church door after the Sunday Masses should

be discountenanced.

It is neither just nor proper that the Church and congregation should be used as a medium of cheap advertising for every money-making scheme. Some time ago circulars of this kind were distributed at the Church door for a fancy dance and masquerade! The faithful should lend their aid to stamp out this crying abuse and refuse to accept these hand bills.

Catholic organizations who desire to advertise, in this manner, some commendable charitable work, are never refused the privilege of doing so, but common courtesy requires that they apply to the proper authority for this privilege.

**THE REV. FATHER DELHAY,** who, it will be remembered, left Montreal with Father Quinlivan on Feb. 11, ult., and was our late Pastor's faithful companion as far as Paris, has returned from France and took supper at the Presbytery Monday evening. As the rev. gentleman was obliged to leave Paris before the operation, he was unable to give us any further details than those we have already received.

**MONTH'S MIND.**—The solemn Mass of Requiem in commemoration of the Month's Mind of our late beloved Pastor, was celebrated on Saturday last at 8 o'clock. The children of the parish were largely in attendance.

**CHANGE OF MASSES.**—From Low Sunday till October 1st, the week-day Masses are celebrated at 5.30, 6 and 7 a.m.

Notice of funerals should be given as early as possible, and the time appointed for each adhered to strictly.

## ST. ANN'S PARISH.

**DISTINGUISHED VISITOR.**—It is expected that the Very Rev. Joseph Schwarz, Consultor-General of the Redemptorist Order, with headquarters at Rome, who has recently entered upon the regular quinquennial visit to the provinces of Baltimore and St. Louis, and the vice provinces of Canada, will arrive in this city during the month of June or the beginning of July. The arrival of this distinguished visitor of the Redemptorist Order is sure to attract a great deal of attention, not only in St. Ann's parish, which is under the direction of the Order, and in Hochelaga, where the mother house is located, but also in all our Irish parishes, as the Order is esteemed highly by the Irish Catholics of Montreal.

**CONFIRMATION.**—On Ascension Thursday, May 8th, Archbishop Bruchesi will visit St. Ann's Church at 7.30 in the evening, to administer Confirmation to the boys and girls, who are preparing for the First Communion, and to any adults who were not previously confirmed.

### LOYALTY TO THE PARISH.

If we work around the parish Church, the parish societies, the parish interests, and appreciate the graces and blessings that spring from the parish Church, we and our children will be a people who will desire to share our advantages with the less fortunate. Not the elders alone, but the young people and the little ones, will feel the wish to have such organizations as the Propagation of the Faith take firm root in their mother-parish; they will want to share in the work; for they will see that it is a part of the great whole at which we are aiming; namely, that God's kingdom may come, and that His cause may triumph everywhere. And naturally, if we may not rather say, with a supernatural naturalness, they will desire to see their own parish rank foremost in the diocese in all good works.

## ST. MARY'S PARISH

Despite the recent sad loss of its parish church St. Mary's parishioners are preparing for their annual feast. Although they are obliged for the present to have their services in the basement of St. Bridget's Church. It is the desire of their hearts to have a fitting celebration of the patronal feast of their parish. This will take place at St. Bridget's Church, on Sunday, April 27. As a preparation for the celebration of the feast, a triduum will be held. It will open by a sermon on Wednesday evening, at 7.30 p.m., when Rev. Father Dominic, of the Franciscan Order, will deliver a sermon. He will preach each evening during the exercises of the triduum, except on Saturday, when confessions will be heard.

### LATE FATHER QUINLIVAN.

The death of Rev. J. P. Quinlivan, the esteemed Pastor of St. Patrick's Church, Montreal, Canada, removes a true friend of our Order, and one whose heart was with his people in every effort made to keep alive the spirit of Irish nationality in the Dominion. Were it not for him it is doubtful whether the first Division of our Order in Montreal would ever have been organized 11 years ago, as it was his encouragement which imbued the men directly responsible for the movement which brought into existence the A. O. H. in Montreal. He was a most ardent lover of the Motherland, and although he never trod her soil, yet he was more earnestly interested in her welfare than many of those who were reared on her verdant bosom. As a priest he has left enduring

monuments to his zeal in Christ's Vineyard, notably the Catholic High School of Montreal and St. Patrick's Orphan Asylum. Father Quinlivan died recently in Paris while undergoing a surgical operation. His death is a sad bereavement not only to the Irish Catholics of Montreal, but to our people generally throughout the Dominion. May he rest in peace.—The National Hibernian.

## THE LATE EDWARD CREAN.

(From our Own Correspondent.)

Quebec, April 14.—In death, even as in life, we must call him "Ned" Crean; it was his title by right of custom, consecrated by the universal love and admiration that bestowed it upon him. In his sixty-eighth year, after almost a lifetime of connection with the Grand Trunk Railway, and the three last years of his career spent as a Dominion Government immigration agent in Quebec, the genial, whole-hearted, witty and patriotic Ned Crean has gone to his reward. He died last week at his home here. Mr. Crean was a Kerry boy; he had the richest of Munster brogues, and it was a delight to hear him speak, to listen to his sallies of wit, to glean his stories and countless reminiscences of railroad life. He had met and had known every person of social, political, national or ecclesiastical distinction who had visited Canada during the past forty years. He was known to every person, the young and the old, the poor and the rich—and for all he had a kindly word and a generous sentiment. If ever there were a real type of the pure Irishman, the hospitable off-handed, good natured, home-loving son of old Erin, it was Ned Crean. He was gigantic in his physical proportions; but his heart was proportionately vast in its capacity for fine and noble feelings. As a Catholic he was equally a type of the genuine child of St. Patrick; and a child he was in his great, good, and simple generosity of spirit. He was one of those few men, who pass through life, during a lengthy span, meeting with thousands and tens of thousands, and

leaving not one enemy on earth, or one human being to break with discordant note the harmonic chorus of regret that swells over his grave. In imagination we can see him again going along with his broad-brimmed hat, or his more imposing "stove-pipe," set jauntily a little to one side, his immense "black-thorn" in his hand, and his beautiful and elegant Irish grey-hounds skipping along beside him; we can hear his hearty laugh, his rich Irish accent, his genial greeting—and when we think that it is all a memory, and one never again to be revived in reality, we bow the head, bless God that such an Irishman has lived in our times, and pray that his soul may rest in unending happiness. His funeral took place on Tuesday last, and was attended as might have been expected—as the funerals of such men are always attended in that good city.

Mr. Crean was an uncle of Mr. K. P. McCaskill, chief of the provincial detective force, and of Mr. E. Crean, agent of the Canadian Pacific Railway at Quebec, and his brother, Mr. Michael Crean, is chief of the Government telegraph service at Vancouver.—R.I.P.

### A MAGNIFICENT CHIME.

Perhaps no taste is more nearly universal than that for a fine chime of bells. The old and the young, the cultured and the uncultured, the grave and the gay—all yield to the music of the bells. And it is, perhaps, equally true that no one in this country knows the art of gratifying this taste, like the masters who control the product of the famous McShane Bell Foundry, of Baltimore, Md.

Among the most recent examples of the work of this foundry is a chime cast for the Smith Memorial Chapel at Glen Mills, Penna. This chime consists of ten bells; the largest bell weighs 2,100 pounds, and is 46 inches in diameter; the smallest bell weighs 200 pounds, and is 21 inches in diameter. The total weight of the bells and mountings is about 10,000 pounds. They are equipped

with an improved chiming apparatus.

But no figures—no mere statements of weight and measure—can in the least degree indicate the purity, richness, and sweetness of tone possessed by this truly beautiful chime of bells. They can be heard at a great distance, and the hills of Delaware County never before re-echoed more delightful sounds, or clearer, sweeter music.

## IN MEMORIAM.

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

(The young priest's lamented and untimely death, at the early age of thirty-four years, took place on Monday, 14th April, 1902, at the Hotel Dieu, Montreal. On Saturday, 5th April, he paid a special visit to the author of these verses; and on Friday, 11th April, three days before his death, sent him a specially bound copy of the "Annals of Ste. Anne de Beaupre.")

He gave me the "Annals of Good Ste. Ann,"  
And asked in return a prayer;  
A prayer for the living, priestly man,  
For success in his every future plan,  
In the work of his special care.

Ere a page of those "Annals" I had read,  
I was told how Death's Angel came—  
And the prayer he had asked remained unsaid;  
Not for the living, but one for the dead,  
Did I form around his name.

His life was as brief as my verse will be:  
Like a flower's on his native sod,  
Fragrant with virtue and so fair to see,  
And more suiting the soil of Eternity—  
Transplanted there by God.

On his breast the Redeemer's cross he wore;  
Through the short and ceaseless strife—  
In heart and on shoulders he likewise bore  
The crosses that turn, when earth's day is o'er,  
To crowns of unending life.

God's rest to the soul of the dear, dead priest,  
To that gifted and noble youth;  
Since the din of this world of grief has ceased,  
Let all who loved him, from first to last,  
Join that pray'r to the Throne of Truth!

J. K. FORAN.

Montreal, 14th April, 1902.



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## NOTES

THE UNIVERSITY

It is well to know that all prominent and influential persons who are calculating some interest in the all the burning questions. Taking the Irish university as an example, we find suggestions, some of importance, some of minor importance, some of no importance, which they are worthy of consideration. It is given consideration of individual inspirations and that there is always good seed to be found in mass of chaff. At the nod of the Irish Protestant Church, the Protestant Church of Armagh, which he advances his to the best plan to be in order to satisfy all the question of university, sufficient population than one university, difficulty could be having two or possibly three colleges in one university, that might and properly the "University" He states that for long months ago and he has found work for a decision would be the preference, take, in this matter, views of eminent Catholics quote the Archbishop on this point:—

"The examination Commission has been pieces of evidence from Catholic gentlemen of that of a prelate, remarkable power, reasoning, passionate, and at times almost to the point of tears, or touching cuts like a knife. That, while he would not of a new University, man Catholics, he is hostile to that which is the other view of whom his Church (Dublin), and his co-who possesses the of a great magistrat discipline of varied sweet reasonableness respect every conviction. Every bright and measured before The ideal solution, Lord Chief Baron, ment of a college as lie as Trinity College affiliated with and Dublin University. the advantages would (1) the bringing together of different denominations, magic and prestige open to all Irishmen of university education a high standard. A to which I have not fulfilled. The Catholic 1793 (88, George I man Catholics to hold professorships College, subject, conditions—First, should be thereafter excluding Trinity only, that it should