

SCHOOL QUESTION.

System of Separate Schools to be Established in the New Provinces of Alberta and Saskatchewan.

This Declaration Was Special Feature of Premier's Speech.

A system of separate schools is to be established in the new provinces of Alberta and Saskatchewan. A declaration to this effect was the principal feature of the speech on Tuesday afternoon in the House of Commons of Sir Wilfrid Laurier when he introduced the bills to confer full governing powers on the people of the territories of Alberta, Saskatchewan and Assiniboia. The occasion was the event of the session. The galleries were crowded, among the auditors being Archbishop Duhamel, of Ottawa, and other Roman Catholic clerics, while on the flower of the chamber, beside the Speaker's chair, were Messrs. Haultain and Bulyea, of the territorial administration, and Hon. Robert Rogers and Lion. Mr. Campbell, of the Manitoba Government. The latter were probably designated men at the close of the Prime Minister's speech. Manitoba is not to get an extension westward, and it is not sure that it will get one to the north. Other provinces are recognized to have interests in the territory adjoining Hudson's Bay and it is possible that Churchill, the prospective terminus of the railway from the west, may yet be placed in the province of Saskatchewan.

The Prime Minister spoke for over two hours, with a somewhat weak voice towards the close, but with considerable force, and with occasional outbursts of eloquence that won the pronounced applause of his followers. He asked for the consideration of the matter dealt with in a spirit of Christian toleration and patriotism, a request that was echoed by Mr. Borden, who spoke for a few minutes just before recess, and previous to the first reading of the two bills, which, however, are not yet printed.

The greater part of the Prime Minister's speech was devoted to the school question. He dealt with the historical and legal aspects of the case, and appealed earnestly and at times eloquently for consideration for the religious minority in connection with the education of their children. He spoke of the treatment accorded to the Protestants of Quebec in school matters, and of the legislation for and against separate schools in 1863. The Christian religion, he said, was a religion of dogma. Between Protestants and Catholics there was a broad issue of dogma. Between the divisions of Protestants there was little difference of dogma. Hence the demand for separate schools. The meaning of separate schools was that each should be free to devote his taxes to giving his children the education he held dear. In 1863, he said, two men came to the front on the issue, Sir John Macdonald and Mr. George Brown. Macdonald voted for separate schools and Brown opposed them, and the arguments heard now against them were but attenuated echoes of what he said. The vote in the Legislature stood 80 to 22. The law was carried by a majority of the representatives of Upper Canada at that time. Then Sir Wilfrid sketched the events that led to the deadlock, and to Mr. Brown's patriotic course in aiding the movement that resulted in Confederation, for the sake of which he accepted the school system he had before condemned. At Confederation means were found to put the rights of the minorities in Ontario and Quebec above the control of the majorities. Ontario and Quebec could not legislate so as to affect prejudicially the rights of the minorities in their separate schools. So long as the constitution lasts, so long are these rights secure. Mr. Brown assented to this, and Sir Wilfrid Laurier quoted his speeches in the Confederation debates to show that he made a sacrifice of his own convictions, and to make an appeal to the yeomanry of

Ontario who followed Mr. Brown, to continue the work of completion on the lines laid down by that great leader himself. Sir Wilfrid Laurier next proceeded to argue that it was not intended in 1867 to confine the protection of minorities to Ontario and Quebec, but to give the same privileges to the people of the new provinces it was intended to create. The principal had been applied in 1870 to the case of Manitoba, where it had been sought to make the enactment stronger by securing the minority in privileges they had by practice as well as by law. The Privy Council, in the appeals to it had however, he said, decided that there were no separate schools by practice in Manitoba, and that province was just as free as Nova Scotia or New Brunswick. In 1875, under Mr. Mackenzie, he went on to declare, Parliament deliberately introduced a system of separate schools in the Northwest. Here Dr. Sproule broke in with the question: "Did not George Brown in 1875, in the Senate, speak against the vote against the imposition of separate schools in the west?" The Prime Minister's reply was that Mr. Brown did, and that he told the House then that according to the terms of the constitution the system was introduced for all time. This quoting of George Brown in favor of the maintenance of a system he condemned gave the key to the Prime Minister's argument, which was that separate schools having been established in 1875 were established for all time. The question to-day, he argued, was not whether the system was bad or good. It is the law. It comes by virtue of the B.N.A. Act. Parliament should approach it on the broad ground of Canadian duty and Canadian patriotism. Was Confederation so strong, he asked, that we could afford to repudiate conditions that were a guarantee to minorities and that we were to ride over them roughshod? He did not think such a proposition could be maintained, nor did he think such was the intention of the House. He offered no personal opinion then on separate schools, but would say that he never could understand what objection there could be to a system of schools wherein, after secular matters have been attended to, the tenets of the religion of Christ, even with the divisions which exist among His followers, are allowed to be taught. He drew a comparison in this regard between the school system of Canada and that of the United States, and between the public morals of the two countries, to the disadvantage of the United States, with its lynchings and divorces, and thanked heaven that we are living in a country where the children of the land are taught Christian morals and Christian dogma. There was loud applause when Sir Wilfrid Laurier resumed his seat. He had evidently aroused the sympathy of his followers in the chamber, and made the passage of the bill sure.

It was nearly 6 o'clock when Mr. Borden rose to speak briefly. He did not criticize the bill nor attempt to reply to the leader of the Government, reserving himself for a future stage. He remarked, however, that Sir Wilfrid Laurier had had a change of heart since 1903, when on a resolution he (Mr. Borden) had offered Liberal members had been put up to argue against autonomy, giving among other reasons, the fact that Mr. Sifton was absent. Mr. Sifton is absent now, but the bill is brought in. He thought that the Prime Minister required a certain stimulus to make him appreciate the situation. Mr. Borden indicated the line of opposition criticism by regretting that the Government had not seen fit to give the people of the Territories control over the public lands enjoyed

by other provinces. The Government's position on the school question, he said, would undoubtedly invite discussion. He trusted that both sides should not seek to make this a political question, but held that they should beware lest any action of theirs would create in the West the question that had heretofore been absent. To this Sir Wilfrid Laurier replied that the constitution makes it imperative on us to respect separate schools wherever they exist.

Mr. Borden replied that the Parliament of Canada so far as the territories are concerned, can repeal what it has enacted. This the Prime Minister admitted was the case, adding in relation to the C.P.R. Mr. Borden replied that the position would be a little different after this legislation was passed. He then asked for some information as to the area of railway land grants, homesteads, population, etc.

Mr. Sproule congratulated the Premier on his connection with the birth of two such lusty twins, but uttered a warning against their being shackled in a way to prevent their development. He also wanted an extra supply of bills printed for distribution, and thought that three weeks or a month should elapse before the second reading of the bills was ordered. This was received with cries of "Oh! oh! oh!" and "No, no," from the Government side. Then the two bills were formally read a first time, and the House rose for recess.

Following is the clause of the bill dealing with separate schools: "(1) The provision of section 93, of the B.N.A. Act, shall apply to the said province, as if at the date upon which this act comes into force the territory comprised therein were already a province, and the expression 'the union,' in the said section being taken to mean the said date. "Subject to the provisions of said section 93, and in continuance of the principle heretofore sanctioned under the N. W. T. Act, it is enacted that the Legislature of the said province shall pass all necessary laws in respect of education; and that it shall therein always be provided (a) that a majority of the ratepayers of any district or portion of said province or any less portion or subdivision thereof, by whatever name the same is known, may establish such schools therein as they think fit, and make the necessary assessments and collection of rates therefor; and (b) that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and make the necessary assessment and collection of rates therefor; and (c) that in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessment of such rates as they impose upon themselves in respect thereof.

"(2) In the appropriation of public moneys by the Legislature in aid of education, and in the distribution of any moneys paid to the government of the province arising from the school fund established by the Dominion Lands Act, there shall be no discrimination between the public schools and the separate schools, and such moneys shall be applied to the support of public and separate schools in equitable shares or proportion."

especially in securing the rights of its members and saving poor sick people from exploitation by quacks and charlatans. All of them gave of their time, their most precious possession, for the political and social interests of their fellow men, and felt in so doing that they were only accomplishing their duty in helping their generation to solve the problem that lay immediately before them.—Dr. James J. Walsh, in Donohoe's Magazine.

VINDICATION OF NEWMAN. Sir: In your last issue (London Tablet, Dec. 5) there appears a letter which, I think, will cause regret to all who wish important historical questions to be treated seriously. While pretending to vindicate Newman, a very serious charge is made against a Cardinal placed in one of the highest and most responsible positions. It seems that the Cardinal Prefect of Propaganda (who has nothing to do with books) is represented as charging Newman with refusing to retract an article, without troubling himself to find out whether Newman wrote the article or not. Is this story credible? I venture to say that it is incredible. The Cardinal could not charge Newman with refusing to retract unless he had asked him to retract, and he could not have asked him without finding out that he was not the writer. Further, the Cardinal is said to have uttered this illuminating sentence: "Tertullian retracted, Augustine retracted, but Newman never." Tertullian retracted! O utinam, news indeed to students; and he is compared to St. Augustine, who certainly never retracted in the sense referred to. And Newman, who had retracted the errors of his former life in the most ample and generous and edifying way, is charged with a general obstinacy and heterodoxy. I can hardly believe that any one should put this fable forward, founded as it is on mere gossip.

Can we get any coherence out of this confusion? I think we may. In the Life of Cardinal Manning it is stated that an English Bishop denounced Newman to Rome for an article which appeared in The Rambler under his editorship. It is certain that Newman was not condemned; therefore he could not have been asked to retract. Perhaps he refused to give up the writer's name, and I think this is the probable explanation of the episode. Father Grant is not alive to corroborate or deny the statement put forward in his name. Has not a Roman Cardinal a right to fair dealing and fair play? I remain, sir, truly yours, SCRUTATOR.

A Popular Ottawa Man. Mr. William J. Kane, Separate School Trustee for Ottawa Ward, is an employee of the Government Printing Bureau at Ottawa. He was born in that city in 1875, being the son of Mr. P. Kane, superintendent for Mr. M. P. Davis, contractor. He was educated in the Christian Brothers' School and in Bannell Sawyer's Business College. He was first elected to the Ottawa Separate School Board in 1902 by a very large majority, and was re-elected by acclamation in 1904. He is Chairman of the English section of the Management Committee, and is also on the Finance Committee. He has taken a very active interest in separate school affairs since he has been a member of the Board, being head of the Taxes Committee that so greatly increased the revenue in 1904, and mainly through his efforts there has been built for Ottawa and By Wards one of the most up-to-date schools under the control of the Board. Mr. Kane is a member of Division No. 2, A.O.H., of Typographical Union No. 102, and a prominent Catholic Forester, being a Past Chief Ranger of St. Bridget's Court, and Deputy High Chief Ranger of St. Charles Borromeo Court, Brockville.

It is the spirit in a man that makes him unconquerable. This quality we call by many names, such as virtue, character, integrity, and manhood. Manhood is a good name for it.—Rev. C. Q. Wright.

THREE FAMOUS DOCTORS.

The Irish school of medicine has in Graves and Stokes and Corrigan a greater group of contemporaries than has been given to any other nation at one time. If we were to eliminate from nineteenth century medicine all of the inspiration derived from their work there would be much of value that would be lacking from the history of medical progress. These men were deeply imbued with the professional side of their work as physicians and were not, in any sense of the word, money-makers. Another very interesting phase in all their careers is that no one of them occupied himself exclusively with medical studies. All of them had hobbies followed faithfully and successfully together with medicine, and all of them were deeply interested in the uplifting of the medical profession,

BEAUTY OF ITALIAN WOMEN DUE TO REST AND DIET.

"Why do Americans come to Rome?" asked one American of another as they sat watching the streams of Americans pass by. "It is to study the women of Rome," said the other. "I must confess that, though I visit Italy every winter, the women are a never-ending source of interest and admiration."

There are certain things about the Italian women which are most admirable. They hold their youth better than they used to hold it, and the beautiful Italian of to-day stays young until she is a very old woman. True, she is not like the French woman, who never grows old. But she stays young until she is very aged, indeed. But her admirable point is the beauty of her middle life.

The Italian woman is naturally very regular of profile. She is Grecian in her type, rather than Roman, as her proud, pretty features will bear witness. She has a straight nose, rather long, and the nostrils are full though delicate. When she breathes and becomes excited these dilate, showing that she is of sensitive type.

The restful type of woman is the Italian woman. She never has nervous prostration. She is never fidgety. She does not know what it is to be uneasy, or out of sorts. Though fiery in temperament, she is of the peaceful sort. And she is a woman who keeps her health and complexion.

The result of resting when one does not feel like working, is shown more quickly in the complexion than in any other way. The woman who has a cold and who ventures out with cold feet will surely have a red nose and a set of pimples. She will have an influenza and her chin will be broken out. She will speedily show the results of working when she is not well.

The Italian society woman has been called lazy. It has been said of her that she rests every day in the year and she has been described as a garrulous, greasy, lazy creature, whose whole beauty lies in her soulful eyes and in her fine walk.

But the Italian society woman is far from this. She may eat garlic and onions, and may subsist almost wholly on vegetarian diet, as, indeed, she does. But she is very far from being lazy or dull. She is bright, active and full of life. Her step is free, she dances exquisitely. She is the soul of music and she is made for all the fine arts. She is the one woman in the world of whom the poet Browning, speaking to a friend, said: "She is all poetry!"

Mrs. Browning describes the Italian woman's diet as vegetarian. "We live on figs and shербet," said she. And the Italian woman does, indeed, live on these things, and on a variety of fruit. She has little meat, for meat is dear and none too plentiful. The Italian woman sips her glass of wine, she eats her spaghetti, she takes her fruits, she daintily sips her ices, and she is content. That is her diet. And the result shows in her skin. She fasts, according to an American woman's idea of fasting, all the year round. And her diet does her lots of good.

The Italian woman has a deep, clear complexion, but in spite of her olive skin, the Italian woman is never yellow nor bilious. She is clear in hue, and one can see the red blood mounting to her cheeks. She eats too many green vegetables to be bilious, and she believes in abstinence and the rest cure.

The Italians treat the skin constantly. They massage it with oils, and they even grease the hair, but only to make it grow. No one ever saw a bald-headed Italian woman, for her hair is treated with the pure oil of the coconut and with balms until it is so well nourished that it grows thickly upon her head.

Very often there is a natural wave in it, and then its glossy length is treated in a way that is both remarkable and beautiful. The signora of high degree takes her lovely

hair and parts it. She waves it on each side until it ties in wide ripples all over her head. She takes the tongs and deepens these ripples. And she makes her dusky hair one mass of exquisite undulations.

To complete her task she gathers it very loosely at the back of the neck, or perhaps she lets it hang, trusting to the Spanish scarf to give it dignity. Or she ties it with flowers and lets it spread over her neck and back.

She makes a picture of herself, of that you may be sure. Nor will she rest until the picture is complete. She takes flowers and fastens them in her hair, each side of the parting, and she secures high bunches of crimson blossoms just where they will look the most beautiful.

It is not always that the Italian woman puts a rose under her ear, but she is sure to do something decorative. She is sure to dress up in some manner. She has a way of adding little touches that are as necessary as the final touches to a room, as necessary as the scent to the rose.

But, speaking from a more practical standpoint, and as a guide to the woman who wants to be beautiful, the Italian woman has a perfect complexion because she takes fruits and other easily digested foods.

She has fine spirits and clear, soft eyes, because she knows how to rest, and understands the knack of not over-exerting herself.

She lays her regular features and fine carriage to early training. And she owes her beauty to the care which she habitually takes of her face and of her figure.—Brooklyn Eagle.

Protestant Officers in the French Army.

Among the officers of rank who were reported by the Freemasons in the fishes sent to the Grand Orient Lodge in Paris was General Count d'Amboise de Larbont, who commanded a division at Saint Etienne. The Count, who happens to be a Protestant, was reported to be favorable to the Combes Government. The Count is nothing of the sort. When he saw himself informed upon, he wrote to the papers declaring that, if he was a Protestant, he respected the religious convictions of others; and, furthermore, that he had never said anything likely to lead people to suppose that he was friendly towards the Combes Ministry. For this noble, straightforward language General Count d'Amboise de Larbont, a splendid officer, has been deprived of his command by M. Berteaux, the Stock Exchange magnate, who succeeded General Andre as War Minister in the Combes Cabinet, and is holding the same post under M. Rouvier. Another Protestant officer, Colonel Domine, known as the defender of Tuyen-quan, recently refused the Cross of Commander of the Legion of Honor owing to the Masonic informers who have disgraced the Order. Thus all the discontent in the army is not on the Catholic side. Some of the Protestants have also found reason to condemn the method of state-bearing, backed by that great statesman, M. Combes, who is now, fortunately for France and for Catholics, on the road back to the obscurity whence he was temporarily drawn out by the imprudence of Waldeck-Rousseau and President Loubet. The informing system has also been denounced by a Protestant clergyman, M. Alcais, minister of a church at Nevers. He has left the League of Men's Rights, which was so prominent during the Dreyfus agitation. M. Alcais declines to be identified with prominent persons of the League like M. Anatole France and M. Francis de Pressense, who are among the friends and backers of the informers.

AUTHOR OF BEN HUR DEAD.

General Lewis Wallace, author, former American Minister to Turkey, and veteran of the Mexican and Civil wars, died at his home in Crawfordsville, Ind., last Wednesday, aged 78 years. General Wallace's health had been failing for several years, his life seemed only to be prolonged owing to his rugged constitution and remarkable vitality.

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HOME INTERESTS.

Conducted by HELENE.

It seems almost impossible at the moment to even dream of spring; but we read that a spray of red plum blossoms and apple bloom have been sent into the city from a nearby farm. Truly this is a harbinger of the glorious spring season we are longing for, yet, from the depths of the oceans of snow in which we are buried, seems so far away. We have enjoyed the winter and the merry sports it brought with it, but there is something sweeter in the anticipation of awakening bud and returning robin, when Earth will break asunder the fetters which held her in their icy grasp and Nature once more will come forth "in verdure clad."

FASHIONS.

For evening wear there is a revival of the polonaise and the old princess frocks. If well carried these styles are charming, but a frock of this sort cannot be put up by an amateur.

Deep black silk cuffs, with wide white lingerie frills, are about the smartest ideas it is possible to find in their way. They give the touch of black and white so becoming, as a rule, to any gown, no matter what its color may be.

Pipings are more than ever in vogue and are carried out in silk, velvet and leather. A dark blue gown is relieved and made stylish with pipings of Scotch plaid. The little line of color gives neatness and brightness to the blue.

A flower dress which suggests a delicious scheme for a girl in her first season is composed of the palest water green chiffon mounted on white satin of rose leaf consistency which falls in clinging folds around the figure. The bodice is minutely tucked and gathered. Over the upper part of it is a bertha pointed back and front of latticework formed of pink tipped daisies with golden centres. The skirt is gathered and tucked to correspond with the bodice, the same tangle of daisies being repeated on the lower portion of the skirt.

Lace veils, especially the real for spring wear, will have large designs. Bordered veils of all sorts are distinctly smart in Paris, although here they are less worn. Abroad the idea is to have the hat matched by its veil, and many of the new hats shown here have veils that came from Paris with them, each hat having its own particular veil.

Some of the new stocks are almost barbarous in their color schemes, a dozen colors being piled on a background of leather or the green suede that is so good this year. But the prettiest stocks are made with little frills that spread out at the base of the collar like a tiny yoke. Most of the frills are plaitings, with an occasional one that is flared out by curiously shaped bits of some sheer material.

A novelty among the many new silk velvets which have appeared on the market is that adorned with an embossed satin spot about the size of a pea, which is of a somewhat darker shade than the groundwork. In some cases it is of quite a different color from the velvet, and is outlined with a narrow rim of white, which gives it a rather curious effect.

Cashmere promises to be highly fashionable for the coming spring costumes. As newly revived it is softer, more supple and delightful than even of old.

There is no longer the least question of the foremost place having been given to velvets for ceremonious day wear at functions of whatever kind as well as for visiting. Besides the complete velvet costumes in two pieces, still later in points of irreproachable style are velvet and cloth redingotes worn with taffeta skirts of the same tones.

Despite the craze for picture hats worn to the play lately a later and more sensible fashion has come to light. This concession to comfort takes the form of a pretty little turban made of tulle, usually black, draped prettily on a wire frame and trimmed with either a small white tip or a couple of silver wings. The hair is worn fluffy with these turbans and they are pinned coquettishly to the hair with a brooch of turquoise, emeralds or diamonds.

The puffed sleeves of the season when made of thin, filmy fabrics, have inserted in each puff narrow

wires to prevent them from falling flat around the arms.

The new wreaths for the hair this winter are quite different from their predecessors. They are composed of banksia roses, forgetmenots or small ivy leaves. Although rather heavy, they are a becoming addition to the coiffure.

Very smart and attractive is a new blouse to be worn under heavy winter coats. It is of cream white crepe de chine made in the simplest kind of fashion, tucked all around and the sleeves treated in the same style. The novelty of the blouse is apparent when the coat is thrown open, and the observer finds a most natural looking bunch of violets and their leaves embroidered in silk exactly on the centre of the waist front.

TIMELY HINTS.

To detect chalk in milk, dilute the milk in water; the chalk, if there be any, will settle to the bottom in an hour or two. Put to the sediment an acid, vinegar for instance, and if effervescence takes place, chalk is present in the milk.

Boiled starch is much improved by the addition of a little salt or dissolved gum arabic. A useful thing to remember is that the iron will not stick to the clothes if the starch used has been mixed with soapy water.

A hot water bath in which has been dissolved about two ounces of coarse salt will cure tired, swollen feet.

Tender feet should be rubbed with spirits of camphor after being washed in warm water and thoroughly dried.

Wash keys of piano with alcohol. Use a pinch of baking soda in cooking cranberries to take away the bitter taste. Carbon oil is very good to clean chandeliers, bathtub and sink.

To clean chamois skin rub plenty of soap into the skin and put to soak in weak solution of soda and warm water for a couple of hours. Rinse well in weak solution of yellow soap and soda and warm water. If rinsed in clear water only the skin will become hard and dry.

Vinegar water cleans and brightens gilt frames. Use one-fourth vinegar to three-fourths water and apply with a soft brush.

A paint for the kitchen floor that dries quickly can be made as follows: Dissolve three ounces of gold glue in three quarts of soft water; heat over the fire till the glue is perfectly dissolved, then remove and stir in three pounds of yellow ochre; with a whitewash brush apply a thick coat to the floor. It will soon dry, then with a paint brush give a coat of linseed oil. For a lighter shade use half white lead.

If the cooking of turnips, onions, or even turkey has left the least suggestion of its preparation in the dining room, pour a few drops of oil of lavender in a bowl half filled with hot water. This gives a delightful freshness to the air, when the house is stuffy and doors and windows cannot be thrown open at the moment.

For earache fold a thick towel around the neck, and then with a teaspoon fill the ear with warm water. Continue this treatment for fifteen or twenty minutes, then let the water run out, and plug the ear with cotton dipped in warm glycerin.

Do not wear the paint and varnish from woodwork and furniture with soapy water and scrubbing brush in order to remove the fly-specks; use instead a cloth saturated with kerosene; the specks and dirt will quickly disappear, and the furniture will not be injured.

To mend china mix together equal parts of fine glue, white of egg and white lead, and with it paint edges of article to be mended. Press together and when hard and dry scrape off as much of the cement as sticks above the joints.

Never under any circumstances should a plug of paper be used for the stopper of a bottle containing food or medicine for sick people or young children. Use a roll of new muslin or a firm, clean piece of potato until the proper cork can be obtained.

Hemstitching may be done on the sewing machine by drawing the desired number of threads, folding the hem over and basting with the edge in the centre of the drawn threads. Loosen the tension of the machine

and stitch as nearly on the edge of the hem as possible. Remove the basting and, taking the goods in one hand and the hem in the other, pull the edge of the hem to the bottom of the drawn threads, and the work is complete. This is very speedy and can scarcely be distinguished from handwork, hemstitched tucks being made on the same principle. They, with the hem, make a beautiful finish for children's clothes.—A. M. B., in Good Housekeeping.

USEFUL WORKBAG APRON.

Haven't you always wanted something to put your work away in and something to spread over your lap while sewing? If so, a workbag apron is the proper article, and in its very simplicity lies its charm. Make a square of Persian lawn twenty-four inches when finished, trimmed with tucks and lace around the edges. From the middle of each side make a diagonal square of beading. Cut six yards of ribbon into four lengths and run them through the beading, leaving it very loose on three sides and drawing it quite tight on the fourth to give a little fullness at the waist line of the apron. Hake hard knots at all four corners and then tie double bows. By lifting these bows you can draw it up into a bag. But if you untie the bows, not the hard knots, at the ends of the shirred side you have four long ribbons to tie about the waist. While sewing you have on what appears to be an ordinary apron with a pointed bib. When you stop you pile all your things into your lap, untie the ribbons about your waist, retie the bow knots, take hold of all four bows and draw it up into a bag.

PROUD OF THEIR INCAPACITY.

It must be admitted that some women and girls have no taste for housekeeping, but this is a distinct misfortune. They ought to have it. They should try to acquire it. They have no reason to glory in such incapacity, not to look on it as a mark of superiority, or an artistic temperament, a fastidious nature. Not a bit of it. The really fastidious people are always good managers, for they cannot endure to live in discomfort and squalor, and, rather than endure it, set bravely to work to remedy it. The young woman who cannot cook a mutton chop, boil a potato, or make a decent cup of tea, whatever her wealth and position, has a lot to learn—how to make a fire, how to bind up a wound, how to cook at least some simple dishes, and how to act in case of fire or poison. On such knowledge life or the loss of it may depend, and she who does not possess it is ignorant of an essential to a woman's education. A thousand possible accidents may make it of the first importance. The perfect woman, the woman the world wants, is the all-around woman who can put her hand to anything should the need arise, and who, having a cultivated intelligence, quickly grasps how tasks unfamiliar to her should be done. The cultured lady, accomplished in kitchen affairs, is equally at home in the drawing room.

RECIPES.

Chicken Pie—Disjoint two small chickens, cut them in as small pieces as possible. Place the chicken in a pan of cold water with a couple of slices of salt pork. Boil until quite tender, then add two teaspoons of chopped onion and a teaspoon of chopped parsley, and season with pepper, salt and butter. When the liquid has boiled down till it just covers the chicken, add two eggs which have previously been beaten with one-half cup of sweet cream; stir until quite thick, and then pour into a pan that has previously been lined with a biscuit paste. Cover the baking dish with the paste, making a small incision at the top, and bake until tinged with brown.

Ham Puffs—Bring to a half boil one-half cup flour wet in one cup of sweet milk. When cold add two cups chopped ham (boiled ham) and four eggs beaten separately. Put in a baking dish and set in the oven in a pan of water and let the puff rise to the top of the pan (which will take from one-half to three-quarters of an hour), and then take out of the water and leave it in the oven until it is sufficiently browned. This quantity will fill a two-quart dish when baked. One-half recipe enough for five persons. One cup of cold boiled rice could be used instead of paste for a change.

To saute oysters, fry thin slices of bacon in a pan until the fat is tried out. Drain the oysters, dry them with a napkin and roll in flour that has been seasoned with salt and pepper. Remove the bacon and cover the bottom of the frying pan

with the oysters. Fry them brown on both sides.

Codfish au Gratin—Pick two cups of salt codfish into tiny pieces. Cover with cold water and let stand three hours. It is better to change the water once during that time. Drain and press out all the water. Make a cream sauce with two level tablespoons of butter, two of flour, one cup of cream and one of milk. Add to this two tablespoons of finely grated cheese; mix carefully and well with the fish. Put in a shallow grating-dish, sprinkle the top with cheese, and brown in a hot oven. This may be used as a luncheon dish with the addition of cooked spinach. Cook the spinach, chop it very fine and heat in a hot sauce cream. Put in the bottom of the grating dish, pour over the codfish and sprinkle with cheese as before and serve.

Creamed Eggs—Remove the shells from six hard-boiled eggs and cut them in two lengthwise. Make one cupful of seasoned cream sauce, pour it in a small baking-dish, arrange the eggs in this, cut side up, sprinkle over them one tablespoon of salt and bake in a moderate oven eight to ten minutes.

Bread Omelette—Crumble a cup of stale bread crumbs, and soak them in half a teacupful of hot water. Beat smooth, add teaspoon of butter and half teaspoon of salt, then five well-beaten eggs. Butter a shallow pudding-dish, pour in the mixture, and bake about ten minutes. Serve at once, in the same dish, sending it to the table with a napkin pinned around it. Grated cheese is a nice addition if relished.

Dainty Fried Toast—Make a batter of one pint milk, one teaspoon flour and one beaten egg. Dip into this stale slices bread or biscuit an instant, and fry in ham drippings or any sweet fat or oil. The egg prevents the bread from soaking the least bit of fat. Very appetizing and quickly made.

LITTLE LAUGHS.

Merchant (to new boy)—Has the bookkeeper told you what to do in the afternoon?

Youth—Yes, sir; I am to wake him up when I see you coming.

TRAINING THE FACULTIES.

Nikola Tesla was talking about his student days at Prague.

"I remember well at Prague," he said, "an old professor of great originality and acumen. This professor insisted upon the value of a free use of the perceptive faculties, and he was always pointing out the need for this use in strange ways.

"One day, on arising to lecture, he began:

"Gentlemen, you do not use your faculties of observation as you should."

"He laid on the table before him a pot filled with some vile-smelling chemical compound, a thick, brown stuff."

"When I was a student," he went on, "I did not fear to use my sense of taste."

"He dipped his finger in the pot, and then stuck the finger in his mouth."

"Taste it, gentlemen. Taste it," he said, smiling grimly.

"The evil pot passed around the class, and one after another we dipped our fingers in it and then sucked them clean. The taste of the thick brown compound was horrible. We made very faces and spluttered. The professor watched us with a grim smile.

"When the pot was finally returned to him his thin lips parted, and he gave a dry chuckle.

"I must repeat, gentlemen," he said, "that you do not use your faculties of observation. If you had looked more closely at me, you would have observed that the finger I put in my mouth was not the one I dipped into the pot."

A LITTLE LIFE SAVER

Baby's Own Tablets have saved many a precious little life. They are the best medicine in the world for all stomach and bowel troubles, simple fevers and teething troubles, and they contain not one particle of opiate or harmful drug. Mrs. Elbridge Lowe, Sheet Harbor, N.S., says: "My baby was always sickly until I began giving him Baby's Own Tablets, but they have changed him into a fine, big, healthy child. I am never without the Tablets in the house." The Tablets can be given with perfect safety to a new-born babe, and are good through every stage of childhood. If you do not find the Tablets at your medicine dealers, send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and get a box by mail post paid.

AN APPEAL ON BEHALF OF ORPHANS.

The following comes to us from the Northwest Territories. The appeal is eloquent. May some of our good people not turn a deaf ear? My dear Friends—

Appeals of every kind and description are nothing new nowadays. They are of common occurrence in our daily and weekly newspapers; they depict in glowing colors the pitiable condition of this or that community, of such or another work of mercy threatened by imminent danger if Christian charity does not avert the danger. How often are such sad stories, telling the public of the life-work of some far-away servant of God and humanity—works built up and cemented with their very heart-blood,—how often, I say, are such dreary and heartrending tales not read with the same undisturbed spirit wherewith we glance over the columns reporting the daily railway accidents. They are read, but instead of stirring up some gentler feelings in the hearts that claim to be human, they often produce but a smile of scorn on the lips of the reader, who, shrugging his shoulders, will give vent to his feelings in words like these: "After all, it is nothing but nonsense, a made-up story whereof nine-tenths are at least the result of exaggeration. No doubt the writer would have done better, had he consecrated his leisure moments in finding some branch of industry whereby to support his work, than in penning such a worthless article."

The final result is that the cry of some distressed brother in Christ remains unheeded,—works, intended to promote the honor and glory of God and Holy Mother Church, works wherein the foundation both spiritual and temporal of many a destitute member of humanity is to be laid, are left without assistance, their existence being but a painful lingering between life and death, whilst those in charge of such institutions are to live in continual anxiety. Repeatedly have I appealed to Christian charity, but the result obtained tells me that the effect produced by my appeals must have been as described above. The first part of the winter is now past. We have had to struggle hard to get along so far with the help of last year's crops, we have even tried to save something up for next summer; but, alas! how is it possible when there is hardly enough for the present moment? In winter some kind-hearted persons at least grant an occasional thought to the poor, whilst in summer such a thing is of rare occurrence. Then everyone seems to have set his heart on things of a different nature—sports, excursions, summer resorts, and a thousand other amenities of life demand the whole attention of the happy possessor of this world's goods, but the poor are forgotten. They see how money is simply thrown away, they sigh in grief and sorrow, saying: "Why can't I have a tiny share of life's luxuries under the form of a loaf of bread to still the hunger that torments me now for so many days? Was this the intention of God in lavishing his material blessings on the world's favorites to see them squandered in such frivolities?" Is he wrong in speaking thus? May everyone judge for himself. But let me bring this chapter to a close.

My dear readers: I hope you will not refuse a little assistance to a crowd of poor orphan children thrust into this wide and cold-hearted world without any one to love them or to care for them. The winter, especially when as cold as this year, is always hard on them, but the summer is sometimes harder still. Last year we spent a few months in untold anxiety. Hardly anything came in, and when at the end of the month the baker handed in his bill, there was often not a cent wherewith to pay it. I dread the same again this year, and not without reason. For the love of God, and the sake of your own immortal soul, have pity on the poor children. Any contribution, however small, will be gratefully accepted, and you may rest assured that the kind donors will not be forgotten in the orphans' prayers.

EPILEPTIC FITS GUARANTEED CURE

Epilepsy, Falling Sickness, St. Vitus Dance,

Nervous Spasms or Convulsions permanently cured by the new discovery, VICTORINE, after all known means have failed to cure. If you are an sufferer or know of one suffering, your friends or relatives, do not delay, send for a treatment of VICTORINE. It will cure you by mail, no express charges or breakage, to any address in Canada or United States. Price, Two Dollars per treatment. We positively guarantee to effect a cure or refund every cent spent with us in case of failure. Register all letters containing money. Address: THE VICTOR MEDICAL CO., Toronto, Can. Mention The True Witness.

Wishing all the blessings of Heaven, I remain, Yours respectfully in Christ, REV. W. BRUECK, O.M.I., St. Patrick's Orphanage, Prince Albert, Sask., N.W.T.

NOTES OF THE NEWS

The C.P.R. has purchased the Esquimalt and Nanaimo Railway. The price is reported to be \$1,250,000. In the explosion on the submarine boat "A-5" in Queenstown harbor, four men were killed and fourteen injured. Only one man escaped uninjured.

Six armed bandits entered a Chicago office on Thursday, held up twelve men, wounded two, knocked another unconscious, secured \$900 in cash and escaped.

The municipal council of Montebello has passed a by-law prohibiting the granting of any liquor license within the limits of the parish for the next twenty years.

The marriage of Mr. William Marconi and Lady Beatrice O'Brien is to take place in the Catholic Church of St. George, London, England, on March 16. After the wedding they will leave for New York, where they will reside.

Messrs. Henry Morgan & Co., this city, with a view to extending their business, have purchased almost the whole block of property in rear of their present building up to Berthel street.

Father Bernard Vaughan, who has received the Dowager Lady Rosslyn into the Church, is a priest whose energies it would be very difficult to exhaust. When he is not visiting the poor, he is preaching or instructing intending converts.

The Grand Duke Sergius was blown to pieces last Friday in Moscow by a bomb thrown under his carriage. The Grand Duke was an uncle of the Czar, and his wife is a sister of the Czarina, a daughter of the late Princess Alice of England, and niece of the King.

The Canadian Postmaster-General has ordered that, owing to the liability of celluloid to explode or catch fire under certain conditions, in future articles made from it will only be passed through the mails when packed in tin boxes with close fitting lids.

Every railway in Nova Scotia, except the Intercolonial, has been almost completely snowed under for the past week, and on that account scores of cars are buried in the drifts which range from five to twenty feet high, and ice has rendered the snow-ploughs useless.

A distressing accident occurred in Peterborough late on Saturday night when Mrs. Thos. Hannah and her grandson, aged five years, were run over by a G.T.R. express and killed. They had just stepped off the train from Port Hope, where Mrs. Hannah had been visiting her daughter.

Sir William McGreggor, Governor of Newfoundland, has prepared for the British Government an important statistical report of the trade and fisheries of the colony for the past sixteen years. His report will place the situation involved in the Bond-Hay treaty discussion before the Imperial Government.

At the meeting of the executive Council of the Canadian Manufacturers' Association, held in Toronto, a resolution was passed urging the Government and chartered banks of Canada "to co-operate for the removal from circulation in Canada of all foreign silver coinage."

Albert Fleury walked on the ice from Bois Blanc Island, Lake Huron, to Cheboygan, the other night to obtain medicine for a sick child. He set out at midnight on his way home in the teeth of a raging snow-storm with lantern and compass, but has not been heard of since.

The Parks and Playgrounds' Association, established for the purpose of preserving park squares and open spaces in the city, and for opening as many playgrounds as possible for poor children in congested districts, recorded a very useful and satisfactory year's work at its annual meeting, held last week.

OUR BOYS

Dear Boys and Girls: The letters in the corner were from little ones who written before. I am sure D ought to be a happy little with all the toys Santa is so good as to bring him you, Harold, for kind wishes. McG. writes a good letter. A small girl of six. Hughie joys the letters and stories are all my other little friend of the corner, I hope. Your loving friend, AUNT BECKY

Dear Aunt Becky: This is my first letter. I like to see my writing in the paper. I am in the reader. I am 10 years old. I tell you a little about my home. There are two stores, one printing press and mill. As this is my first letter I will not write any more. I hope you will write to me. I am your loving nephew, ROY

JIMMY'S GOLD DOLLAR

"Here's you evenin' paper about the money panick!" It was a dark winter night. The wind whistled and howled through the naked limbs of the trees and the snowflakes, driven by the capricious breeze, piled huge drifts in the Boston streets. Under a lamp post, clad in the thickest of his fur clothing, stood little Jimmy Ham, stamping his feet to keep warm, and crying between sobs as he attempted to warm himself with his breath:

"Here's you evenin' paper about the money panick; I got it!"

The door of a large, brightly lighted dry goods store just opposite Jimmy stood open as if by a voice called out:

"Here, boy!"

Jimmy hastened over with an awkward shuffle of his feet, handing in his red, cold hands hurried off to join his more comfortable companions, who had of their papers and stood cowering under an archway close by.

"All out, Jimmy?" said the larger boys, as Jimmy brushed the snow from his clothes.

"Yes, I'm out—every one answered Jimmy cheerfully.

Jimmy took out his well-earned pocket money.

His last deposit from his parents was about to put it into his hands when an exclamation of surprise escaped his lips.

"What is it, Jimmy?" as boys simultaneously, asked about him.

"Why, it's a gold dollar, it's a cent!" answered Jimmy.

"Hurrah!" exclaimed one boy. "That's good luck. Let's have the oysters on that!"

"No," interposed another, patting Jimmy affectionately on the shoulder, "we'll all go to the store."

The archway, while furnished with a bench for protection from the storm, as a short cut for pedestrians lived in that section. On a winter night, travel was lively, but the boys, as they under the dim gas light looked at the gold piece, paid no heed to the passers by.

Jimmy was silent for a moment. He turned the glittering gold over in his hand, the boy persuaded him. The temptation was great.

"Now, come, Jimmy. We've a grand time to-night. No more question you about who got the extra money," persuaded the boys.

"See here, boys," present up Jimmy. "I'm not going to oysters, nor I'm not going to theatre. I'm going to take my money back."

"Listen at the little idiot!" called one of the boys. "Why do you don't know where you're going?"

"Oh, but I do, though," was Jimmy's answer. "I got him in the store where I bought my last paper."

"Ah! you ain't a-goin' to your luck?" asked Anderson.

OUR BOYS AND GIRLS. BY AUNT BECKY.

Dear Boys and Girls: The letters in the corner last week were from little ones who had not written before. I am sure Harold D. ought to be a happy little boy, with all the toys Santa Claus was so good as to bring him. Thank you, Harold, for kind wishes. Bertha McG. writes a good letter for a small girl of six. Hughie McG. enjoys the letters and stories. Where are all my other little friends? Not tired of the corner, I hope.

Your loving friend, AUNT BECKY.

Dear Aunt Becky: This is my first letter. I would like to see my writing in print. I go to school. I am in the second reader. I am 10 years old. I must tell you a little about the place. There are two stores, one post office and one printing press and a paper mill. As this is my first letter, I will not write any more. I hope to see this in the True Witness. Your loving nephew, ROYAL C.

JIMMY'S GOLD DOLLAR.

"Here's you evenin' paper, all about the money panick!" It was a dark winter night, the keen wind whistled and howled through the naked limbs of the trees, and the snowflakes, driven about by the capricious breeze, piled up in huge drifts in the Boston streets. Under a lamp post, clad in not the thickest or most fashionable clothing, stood little Jimmy Graham, stamping his feet to keep them warm, and crying between his alternate attempts to warm his fingers with his breath: "Here's you evenin' paper, all about the money panick; las' one I got!"

The door of a large, brilliantly lighted dry goods store just opposite where Jimmy stood opened, and a voice called out: "Here, boy!" Jimmy hastened over with alacrity and handing in the paper, took the penny in his red, cold hand, and hurried off to join his more fortunate companions, who had disposed of their papers and stood congested under an archway close by.

"All out, Jimmy?" said one of the larger boys, as Jimmy came up brushing the snow from his cap and clothes. "Yes, I'm out—every one gone!" answered Jimmy cheerfully.

Jimmy took out his well worn purse to count his money. He drew his last deposit from his pocket and was about to put it into his purse when an exclamation of surprise escaped his lips. "What is it, Jimmy?" asked the boys simultaneously, gathering about him.

"Why, it's a gold dollar instead of a cent!" answered Jimmy. "Hurrah!" exclaimed one of the boys. "That's good luck, Jimmy. Let's have the oysters on that."

"No," interposed another boy, patting Jimmy affectionately on the shoulder, "we'll all go to the theatre."

The archway, while furnishing protection from the storm, also served as a short cut for pedestrians who lived in that section. On this particular night, travel was unusually lively, but the boys, as they stood under the dim gas light looking at the gold piece, paid no heed to passers by.

Jimmy was silent for a moment. He turned the glittering coin over and over in his hand, the boys still persuading him. The temptation was great. "Now, come, Jimmy, we can have a grand time to-night. Nobody will ever question you about where you got the extra money," persisted one of the boys.

"See here, boys," presently spoke up Jimmy. "I'm not going to buy oysters, nor I'm not going to the theatre. I'm going to take this money back."

"Listen at the little idiot!" ridiculed one of the boys. "Why, Jimmy, you don't know where you got him!" "Oh, but I do, though," was Jimmy's answer. "I got him from the man in the store where I sold the last paper."

"Not much; mammy told me never to keep a cent when I knowed who it belonged to, an' I ain't agoin' to do it. It's not honest!"

And before any of his companions could reply, Jimmy had disappeared in the dark, blinding storm and was soon at home, where he told his mother all about his adventure. His mother commended him for his noble action, and instructed him how to conduct himself when he entered the store to return the money. The next morning found him up early, and he impatiently waited the hour at which he supposed the proprietor would be in.

As he entered the store, he addressed one of the clerks in a pleasant manner. "Why, my little man," said the clerk, pleasantly, "you can not see Mr. —; he's busy in his office."

"But I have something for him, an' I ought to see him," persisted Jimmy respectfully. "Well, I'll report to him," said the clerk, entering the private apartment.

Presently he came to the door and beckoned to Jimmy, saying that he was permitted to enter. Jimmy was somewhat confused as he stood in the presence of the old gentleman, who eyed him curiously over his spectacles.

"Well, what's your business?" came the gruff demand. "Well, sir," said Jimmy, with diffidence, "last night I sold you a paper, and you gave me this dollar for a cent."

And he put the gold piece on the desk. "Did I? Let me see," and the old gentleman, fumbling in his pockets, drew forth a penny.

"Well, well, so I did. But who told you to bring it back?" "Mammy, sir. She always told me never to keep a penny, nor any money I got, if I knowed who it belonged to."

"Good advice,—excellent advice, my boy. And now you may not only keep the dollar, but come around here to-morrow, and I'll see if I can not find you something better than selling papers."

Jimmy hurried home to tell his mother all about it, and the next day he was installed as errand boy, and so diligently and faithfully did he attend to his duty that he was elevated as he grew older, and soon became one of the foremost and trusted clerks in the great Boston dry goods establishment.

Jimmy kept his dollar and he was known among his former associates as the "Honest Gold Dollar."

LINCOLN AND THE BIRD.

In the early pioneer days, when Abraham Lincoln was a young attorney and "rode the circuit," he was one day travelling on horseback from one town to another with a party of friends who were lawyers like himself.

The road which they travelled led across prairies and through woods. As they passed by a grove where the birds were singing merrily, they noticed a baby bird which had fallen from the nest and lay fluttering by the roadside.

After they had gone a short distance, Mr. Lincoln stopped, turned, and said: "Wait for me a moment; I will soon rejoin you."

As his friends halted and watched him, they saw Mr. Lincoln return to the place where the helpless bird lay on the ground, and tenderly take it up and set it on a limb near the nest.

When he rejoined his companions, one of them laughingly asked, "Why did you bother yourself and delay us with such a trifle as that?" Abraham Lincoln's reply deserves to be remembered. "My friend," said he, "I can only say this—that I feel better for it. I could not have slept to-night if I had left that helpless little creature to perish on the ground."

guish. You can ride on the back of a crocodile, but it is more comfortable to use a saddle. It is usually quiet, but is terrible when aroused. We all ought to be thankful we are not a crocodile. Benny.

CHILDREN'S WITTICISMS.

A DISTANT DISCOURSE. Teacher—Professor Newton is going to give a lecture on the sun, and I want all of my pupils to be there. Thomas Tardy—I don't think I can go, Miss Boyer.

Teacher—Why not, Thomas? Thomas Tardy—"Cause my mother won't let me go so far away from home."

Little Elsie was going on a railway journey. When her mother put her to bed in the sleeping car at night the child was requested to say her prayers as usual. "Oh, what's the use bothering God about it to-night?" she demanded. "The engineer'll take care of us all right, won't he?"

In Chicago there is a principal of one of the public schools who in his college days was considered something of a "shark" at Latin and at many other studies besides. What he did not know about physiology was hardly worth knowing. He was a "grind" and a scholarship man.

His little girl, aged six, is now a pupil at the experimental school at the university, where she learns many things out of the order of public school education. Recently she fell and hurt herself. Her father found her crying.

"What's the matter, Noreen?" he asked. "I fell and bumped my patella," she replied. Remember, this was in Chicago, and not in Boston. Papa was sympathetic. "Poor little girl!" he said, and proceeded, with the best intentions, to examine her elbow. Noreen broke away in disgust.

"Huh!" she snorted. "Haven't you never learned anything? I said my patella! That isn't my elbow. My elbow is my great sesamoid." Papa went for a Latin dictionary.

ST. VITUS DANCE.

Nervous Troubles That Yielded Readily to Dr. Williams' Pink Pills.

St. Vitus Dance is a common disease among children, but it often attacks both men and women of nervous temperament. Its symptoms are shaky hands, jerky arms, trembling legs, twitching muscles; sometimes the power of speech is affected. The only cure lies in plenty of blood, because good blood is the life-blood of the nerves. Dr. Williams' Pink Pills never fail to cure St. Vitus' Dance, because they make the rich, red blood that feeds the nerves and keeps them strong and steady.

Mrs. Wm. Levellie, Welland, Ont., was seriously afflicted with St. Vitus dance, and no treatment helped her until she began the use of Dr. Williams' Pink Pills. Mrs. Levellie says: "At times the trouble was so severe that I could not take a drink of water unaided, and could not trust myself to raise a dish. There was a constant involuntary motion of the limbs, and at times I could neither eat, walk nor talk. I grew pale and emaciated, and my life was fairly a burden. Doctors' treatment, which I was taking almost continuously, did not do me a particle of good and I had almost come to the conclusion that there was no cure for me. I was in what must be considered a desperate condition when I was advised to try Dr. Williams' Pink Pills. In the course of a few weeks after I had begun their use, there was a marked improvement in my condition, and by the time I had taken nine boxes every symptom of the trouble had disappeared, and I was as healthy and active as in girlhood."

It is because Dr. Williams' Pink Pills go right down to the root of the trouble in the blood that they cure such diseases as St. Vitus dance, neuralgia, nervous prostration, anaemia, backaches and headaches, rheumatism, kidney trouble, indigestion, lung troubles and other diseases of the blood and nerves. But you must be careful to get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Do the duty which lieth nearest to thee. Thy second duty will have already become clearer.—Carlyle.

WHEN I WAS A LITTLE GIRL.

A "TRULY" STORY.

It was in the days when Chum and I were "dearest friends,"—when we revelled in dolls and had secret societies (membership limited to two)—when we edited a newspaper, of which but one copy ever appeared, and when we wrote poetry about the spring and pussy cats. We were young then and enthusiastic. We even undertook the composing of an opera, but that is another story. What I want to tell you of is a wedding that we had in our doll family.

One always wanted a doll for Christmas, when Chum and I were "dearest friends." So that, on one of those red-letter days, when Chum woke up in the early morning and began a feeling of a bulky stocking, she emitted a shout of delight and drew forth a tawny, pig-tailed gentleman, in gorgeous purple velvet raiment, whom she immediately pronounced to be "Li Hung Chang."

When called on to inspect him, I saw at once that he was just the match for my little Jap doll from the World's Fair. She was a pale-faced, insipid little thing, but quite his equal in social standing, for she wore a gown of spun glass, with a beautiful satiny sheen. I proposed that we marry them and make the wedding a really swell affair, to which Chum, of course, agreed. So they were formally betrothed and the wedding took place shortly after thence.

After some consideration we decided on our hall as the most suitable place for the ceremony. There we erected an altar—a shoe box, draped in white and decorated with paper roses and ferns. A few tiny Christmas candles gave the desired effect. We assembled our families—our dolls, I mean—because, of course, it was a private affair. I sighed, as I stuck my two golden-haired beauties against the wall. They were really daughters to be proud of, but suitable mates for them were not to be had.

Then the ceremony began. I held the bride, and Chum the groom. Our ideas of a marriage service were vague, but nothing daunted, we had compiled one for the occasion, and written it down in our "bible," which was a home-made affair, with a turkey-red cotton cover and was devoted chiefly to the rules of our secret societies. Unfortunately, the "bible" is lost, or I might give the whole of the marriage service, which was very short. Truth to tell, we didn't exactly know what ought to be said in such a case. So we put down such questions as "What is your fortune?" to be asked of the bride and groom, respectively, and "What is your religion?" to which the answer was "the Right Religion," for Chum and I having been brought up in different "churches" thus tactfully did away with all disputes. When I answered for the bride, "The Right Religion," I meant of course my own religion, just as Chum, when she answered for the groom, meant hers, but to all appearances they were the same.

After a few brief questions and answers of that kind, Chum, who acted the clergyman, concluded by remarking lamely: "Well, you're married," and laying hold of the two dolls knocked their heads together by way of a kiss. The ceremony was now over and we adjourned to the dining-room, where the shades were lowered and the candles lighted for the breakfast. The feast consisted chiefly of rice, on account of it being a Japanese affair. Rice and orange juice wine was the menu. We sat down gaily to partake of it, but we were bored to death before the rice was half done. The reason of this was that before the wedding, I having put down a small quantity of rice to boil, returned to find it no longer a small quantity. It just swelled and swelled, and somehow we felt bound to eat it all, though neither of us cared for it in the least. There is a horrible monotony about a large quantity of rice eaten in Oriental fashion, without sugar or milk. We divided it justly and finished it with orange juice wine and an effort. By this time we were well tired of our play, so we put away our dolls and went out to build a big toboggan slide from Chum's yard into mine.

PAT HAD BEEN FARTHER.

Pat and Sandy had a disagreement about who had travelled farther. Sandy said he had been at the end of the earth.

Pat scratched his head for a minute, then, with a smile, said, "What did you see there?" "A great wall," said Sandy. "I was behind that wall, fishing," said Pat.

Head-ache

Most headaches are caused by the liver. This vital organ becomes torpid. No bile is excreted, bringing Constipation. This affects both stomach and kidneys. And they in turn, bring the headaches from which so many people suffer.

Fruit-a-tives

or Fruit Liver Tablets make dull, aching heads as clear as a bell. They act as a tonic on the liver—increase the flow of bile—cure Constipation—prevent Indigestion and Dyspepsia—and keep the kidneys strong and well.

Try these famous fruit tablets, and see how much better you feel. Your druggist has them. 50c. a box.



AN HISTORIC CITY IN FLORIDA.

St. Augustine is the oldest city and parish in the United States. Juan Ponce de Leon landed a few miles from there in Holy Week, A.D. 1512. One of the Franciscan friars who accompanied him named the land Pasque Florida, the Spanish name for Easter, the feast of flowers, for on that Easter Mass was said under a booth of palms and flowering vines. Hence comes the name Florida. In 1565 Don Pedro Menendez landed here with a large number of colonists. Menendez made the landing on St. Augustine's day, and decided to name the settlement Ciudad de San Augustin. On the 8th of September Mass was said here for the first time under cover. A fine painting of the first celebration of Mass in this ancient city was suspended for many years in the Cathedral, which was almost destroyed by fire a dozen years ago. Underneath the picture was this inscription: "With religion came to our shores civilization, the arts, sciences and industries."

Long before there were English colonists in Virginia and Massachusetts, this city was a centre from which radiated religion and industrial arts to the Chesapeake river on the north, the Mississippi river on the west and the capes of Florida on the south. In A.D. 1600, twenty years before the Pilgrim Fathers landed, a Franciscan friar published in that city a book on Christian doctrine in the language of the aborigines—the first book in the Indian language published in North America. To this day the ruins of Franciscan, Dominican, Augustinian—called Austin in the southern states—and Jesuit chapels and schools are discernible in widely separated places within a thousand miles of this city, all of which were founded by priests from the centre. The barrack walls of the United States garrison in this city are a part of the earlier Franciscan convent erected in North America. The barracks go by the name of the old convent—"St. Francis." The date of the erection of the convent is A.D. 1579.

It is an interesting historical fact, which I have from the Rt. Rev. Bishop of the Diocese, to whom I am under obligation for the dates and several of the incidents mentioned herein, that a regiment of the famous Irish brigade of France once garrisoned the ancient fort San Marco in this city. At one of the periods when the British were threatening to come here and raze the fort and city to the ground, the King of Spain asked the King of France for the Irish Brigade to garrison Florida. The King of France made answer that he really could not spare the Irish soldiers, but he would send one regiment of the Irish brigade to Florida. And here for a long time might have been seen one of the flags which the Irish carried to victory through the English lines at Fontenoy.

The inter-marriage of Irish soldiers officers and civilians of the ancient garrison town with the Spanish and Minorcan ladies in Florida produced a well known racial type of prominent

ence in the southern states for more than 150 years. There are very few Southern families in Georgia, Florida, Alabama, Arkansas, Louisiana and Texas whose ancestors were in the South a hundred and odd years ago and who have not in their veins the blood of the Irish-Spanish and Minorcan colonists of Florida. The Minorcans were taken into Florida 160 years ago by the Earl of Halifax, who kept them in abject slavery during the English occupation of Florida—1762 until 1784. The Minorcans were Catholics, and during the twenty years of English rule they were the only Catholics in Florida. All the Spanish and Irish Catholics left with the Spanish garrison. Although there have been no accessions to the Minorcans from that day to this, Mahonese—the language of Minorca—is still spoken there.

This evening a band of young people, is going about from house to house singing a hymn to the Blessed Virgin in the Mahonese language. The Minorcans are singularly gifted as musicians. Spanish and Mahonese have fallen into disuse here, and are rarely spoken except among the old families and for the benefit of the old people, of whom there are many in the nineties, who like the old customs.

Twenty years ago matrons and maids of Spanish or Minorcan descent living here would as soon have thought of going to Mass in a bathing suit as of going in a bonnet or hat. To this day the venerable women when going to church wear a veil fashioned somewhat like the Spanish mantilla. The old customs of parental care of children until marriage is kept up. The promiscuous intercourse of young men and maidens so common in the North is regarded as vicious.—G. W. Pender, in New World.

ONCE WAS ENOUGH FOR HIM.

A piano tuner in an uptown apartment had just settled down to his work when the woman of the house came into the room, dressed for the street.

"Are you going out?" he asked. "Yes," she answered, with some surprise. "Why do you ask?"

"I heard you tell the maid when she went out a few minutes ago to be sure and be home by 10 o'clock." "I did. It is her evening out."

"And there is nobody else in the apartment?" "Certainly not," replied the woman, showing some irritation. "Are you afraid to stay here alone?"

"Sure, I am," answered the piano tuner, gathering up his tools, "and I don't mean to, either. The firm does not ask us to unless we wish. I had my lesson two years ago. After I had worked in an apartment alone a man called to polish the furniture. He worked alone too. Next day several valuable articles were reported missing, and I was visited by the police. I knew I hadn't taken them. The furniture man swore he hadn't, and I believed him. It was a week of suspicion and misery for me and my family that I'll never forget. I take no more chances. I'll come back to-morrow when the maid is here." New York Press.

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THURSDAY, FEBRUARY 23, 1905.

SIR WILFRID LAURIER'S GREAT SPEECH.

Canadian Catholics may well feel satisfied that Sir Wilfrid Laurier struck the loftiest and most patriotic note of statesmanship in his magnificent speech introducing the measure for autonomy for the new provinces of the Northwest. The deliverance was one in the true spirit of the fathers of our constitution. But it was more. It was a declaration and a message to all classes and creeds of the Canadian people that the guarantee of denominational rights in our state system of education is nothing more or less than a charter of religious liberty to Protestants and Catholics alike. Never was this broad issue more comprehensively surveyed or more clearly stated. Incidentally, perhaps, but nevertheless most convincing was the educational attitude of the Catholic Church not merely vindicated but fully established as a beneficial influence in nationality and society.

The Premier's oration marks an epoch in the history of our parliamentary debates. It will go down in history as the noblest effort of his eloquence and patriotism. And it will be treasured in the hearts of Canadian Catholics as the most exalted profession of right, justice and liberty involved in the educational principle for which Catholics throughout the world unitedly contend.

THE BOMB-THROWER.

Within the precincts of his palace in Moscow, last week, Grand Duke Sergius, uncle of the Czar, was blown to atoms by a bomb thrown into his carriage by a Terrorist deputed to accomplish the assassination by the latest of the Russian revolutionary societies. A few minutes later the widow of the murdered governor was kneeling in the snow upon the fatal spot with hands uplifted to heaven in prayer. Such a contrast serves to reveal the extremes of mind developed under the Russian system. Sergius appears to have been a pillar of the autocracy, honest and determined according to his light and bitterly hated by the revolutionary leaders. Are the motives and means of these leaders controlled entirely by Russians who have sworn to destroy the autocracy? This is a question that is bound to present itself not to Russia alone, but to the whole of Europe. It has been repeatedly proclaimed of late that the funds upon which the Russian Terrorists are advancing their campaign have been supplied by outside sources. It may be that the foreign enemies of Russia employ these means to weaken and terrify the war party and the government. But what is more probable is this, that the Anarchist brotherhood throughout Europe have awakened, and that a dynamic scare may be witnessed outside of Russia as well as within. Civilization can find no excuse and offer no maudlin

sentiment about the bomb-thrower. The work of this criminal cannot help the cause of reform in Russia. The war with Japan has already opened the eyes of the ruling class. They have had it fully borne in upon them by the results of this disastrous struggle that a nation cannot be strong unless it be free. Liberal influences are fast becoming powerful in the highest councils of the Russian court. This is as it should be. But the anarchist outbreak will give the good work a set back and chill the worldwide thankfulness that peaceful revolution assures.

CANADA AND THE MONROE DOCTRINE.

According to Sir F. Borden's statement in the House of Commons on Monday, the defences of Halifax and Esquimaux will be transferred to the Canadian Government on the 1st July. This is but the practical corollary of England's acceptance of the Monroe doctrine, though it may be a downright disappointment to Col. Sam Hughes, who told the House he had expected at no distant day to see Canadian garrisons Portmouth, Gibraltar and Malta. The moment England officially accepted the Monroe doctrine she relinquished her influence on the American continent and had no further use for the maintenance of land forces in Canada. Canada was probably not consulted beforehand as to the wisdom of Great Britain's endorsement of the Monroe doctrine; but in any event Canada is not prejudicially affected by the agreement between the Imperial Government and the Washington authorities. The agreement, while it removes beyond the range of possibility any cause of war between the two nations, concerns Canada only as a hint to be more self-reliant. When the Canadian Government asked to be entrusted with the duty of maintaining the national defences on both oceans the right spirit was shown, a spirit that will be admired as much in the United States as in England. The Monroe doctrine offers no offence to Canadians, and Great Britain's reasons for accepting it need not be too closely examined.

"THE EXILE OF ERIN."

If Thomas Campbell did not write the poem "The Exile of Erin," he was well content to suffer for the political sentiments its supposed authorship ascribed to him. Rev. Joseph Meehan, of Leitrim, who has been studying the matter of Campbell's claim, now writes: "It can be established to the satisfaction, I believe, of any unprejudiced person, that the poem named was not written by the Scotchman, but by George Nugent Reynolds. Reynolds was an Irish poet of note. He belonged to one of the oldest Leitrim families, the MacRannells or Reynolds, of Lough Saur, near Drumshambo, and was a descendant of Sir James Ware. The question of authorship has, I am aware, been long and bitterly contested, and most of the highest literary authorities declare for Campbell. I have no desire whatever to re-start the controversy, but only to state my individual opinion, reached after going through many documents as carefully as I could, that the weight of evidence is with the Leitrim man, and consequently to protest against his being deprived of the honor."

SHAMELESS BIGOTRY.

It may be that the Imperial Protestant Federation of Great Britain represents but a small fraction of the conscience of the English people. But certain it is that the Federation represents certain influences in the Government. The most bigoted and contemptible action of the Federation so far is the protest recently made to the Prime Minister as well as to the Lord Lieutenant of Ireland against the retention in his office of Sir Antony MacDonnell because the Under-Secretary is a Catholic. The letter from the Council of the Federation contains the following paragraph: "The Council trusts that His Majesty's advisers will realize that a very strong and widespread feeling exists in the constituencies with regard to this question, as it is a matter of public knowledge that Sir Antony MacDonnell is the mouthpiece and zealous supporter of the Irish Roman Catholic hierarchy and priesthood, which have inaugurated a policy of disloyalty to the British Crown, and are directly responsible for the sectarian hatred and bitterness caused in Ireland by the labors of the Catholic Association of Ireland, the United Irish League, and other similar bodies. These organizations are strenuously endeavoring to deprive the Protestant subjects of the King of their civil and religious liberties, as well as to render it impossible for them to earn a livelihood."

Calumny could not go further than this. It is advanced on the avowed basis of political terrorism. It is encouraged by certain members of the Government and by Orange supporters of the Government in Parliament. But all this only makes the fact clearer to the credit of Mr. A. J. Balfour that at such a moment he has decided to place in the regular and permanent position of Irish Under Secretary the Catholic official against whom such outrageous political tactics have been adopted.

THE THEATRE

Mr. E. Leger's conference at Laval University on the theatre and the sentiments it awakens in us, an account of which appeared in a recent issue of La Presse, called forth the following letter: Mr. Editor: I read in your estimable issue of yesterday that Mr. Leger, in the hall of Laval University, in interpreting in his own way one of the phrases of a letter of J. J. Rousseau to d'Alembert, has thus made, perhaps without willing it, a species of apotheosis of the modern theatre. On that occasion, he spoke of the dead for whom the theatre makes up weep, but he said nothing of the living, whom the modern theatre has made moan; of the families that it plunges into mourning; of the young men and young women that it perverts and throws into dishonor. And to say that in this entire assembly so Catholic no person had the courage to protest, when last year His Lordship the Archbishop sent forth a cry of alarm concerning the frequentation of the theatres. Well, I protest in repeating to you the words of Bishop Gay, whose authority is certainly equal to that of Mr. Leger: "Your theatres are presently nothing else than a conjuration always apt and too often a subject of profit for the concupiscence of the eyes, and finally a profit to voluptuousness itself."

ST. JOSEPH'S HOME.

The boys of the Home acknowledge with heartfelt thanks the following donations: G. Demers, meat and vegetables; Miss A. Brennan, bed clothing; F. H. Carlin, 50 lbs. fresh meat; Mr. Pegnem, fish every Friday; Mrs. Doyle, provisions; Mrs. Manette, four loaves of bread; G. R. Prowse, cups, saucers and plates; Lang Mfg. Co., a box of biscuits.

ST. ANTHONY'S PARISH.

The church and musical given Wednesday evening by the ladies of the parish proved a great success. Fifteen valuable prizes were won, and an enjoyable time was had by the large number who attended. Rev. Father Donnelly, P.P., presided. Rev. Father Donnelly, P.P., presided.

ST. MICHAEL'S PARISH.

A good magic lantern entertainment will be given on Shrove Tuesday evening in aid of the C. O. fund. A New York company has charge of the affair, and it promises to be quite successful. Rev. Father Kiernan leaves for Quebec, where he will look after the bill in reference to the establishment of a Separate Board for St. Michael's parish.

ST. AGNES PARISH.

At the early masses and before sermon at the high Mass Rev. Father Singleton took occasion to refer to a certain Protestant School to which the boys and girls of the parish are being enticed. He said that the pastor was against such a practice, as it is entirely forbidden by the Church.

THE NEED OF A CATHOLIC PAPER IN MONTREAL.

To the Editor of the True Witness: Sir,—It is not only humiliating, but simply unbearable for any English-speaking Catholic, worthy of the name, to read the insulting insinuations that are daily cast upon our faith and people by writers in the daily press of this city. No matter who the person or persons are who have some anti-Catholic spleen which they would like to spit forth at the Catholic Church or her adherents, they haven't the slightest difficulty in finding space in the Protestant or so-called secular press of Montreal. It matters not how unjust or absurd their argument, it is given to thousands of Catholic readers for assimilation. But let a Catholic reply to the same, and in nine cases out of every ten his letter will find its way to the waste basket instead of the press. How long is this state of affairs to continue? Have our English-speaking Catholic people no self-respect about such matters, or are they content to lie down under the feet of those who would trample them to powder and content themselves with begging the crumbs from the table of our Protestant press and be rewarded for their trouble by constant refusal? It is now high time to do something for ourselves in this matter, and this by bringing the True Witness out of oblivion where it has been allowed to remain too long. If it is necessary, as some declare, to change its name in order to make it more popular, let the change be made by all means, and let the paper be made smaller if necessary, but let current news predominate, and in this way will the sting be broken in the mouth of our so-called friends who are ever ready to render us a service; friends who would pierce us through under the pretence of working for our welfare. How is this change to take place? How is our English Catholic paper to be put on a solid financial basis, and be made something of which we may be proud? There are many ways by which this can be done. The first and most necessary is to increase its circulation. There should not be an English Catholic home on the Island of Montreal but where the True Witness should be a weekly visitor. This alone would be an invaluable assistance and would be the stepping stone to further successes and grand aspirations. This first and most necessary requisition can be accomplished if a vigorous campaign is at once commenced not only by the officials of the True Witness, but by the clergy and laity as well. This is not only a national, but a religious question, and as such brings with it responsibilities to all true Catholics who have at heart their own as well as their neighbors' welfare. To begin, I would advocate the following method: Let our esteemed Archbishop appoint a priest who would visit every Catholic Church in the diocese having English parishioners and explain the needs and utility of having at least one English Catholic paper in the diocese. And then have men delegated to visit every English family of the parish to secure subscriptions. Some will, of course, consider this a strange way of enlarging the circulation of our Catholic weekly. But great things can be accomplished by making a little effort and showing a little good will. As an instance of what can be done by willing and truly Catholic souls let me give an example. Two months ago the Franciscan Fathers, seeing the need of more Catholic literature in Montreal, published a monthly review, and to-day they have, by their slight efforts, over eight hundred paid subscriptions on the list and the number is constantly increasing and bids fair to reach the thousand mark by Easter Sunday. You may publish this letter in whole or in part, Mr. Editor, or you may consign it to the furnace fire, as you see fit, but the fact remains that unless some energetic effort is made, the patronage which should be given to the True Witness will continue to be denied, and the True Witness, in consequence, must remain a dead letter in Montreal. F. C. Montreal, Feb. 17, 1905.

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ST. AGNES PARISH.

At the early masses and before sermon at the high Mass Rev. Father Singleton took occasion to refer to a certain Protestant School to which the boys and girls of the parish are being enticed. He said that the pastor was against such a practice, as it is entirely forbidden by the Church.

ST. PATRICK'S PARISH.

On Sunday at high Mass, Lake Callaghan, acting pastor of "The Grand Front." This in reminding Catholics of the especially in the faithful of the Sunday. The Lord's of the Hail Mary, the Apostle the ten commandments of the seven commandments of the Church were then recited. In the evening the Holy Sodality held a reception, a Rev. Father Couture, O.P., preached, a large collection assisted. The retreat for the ladies on March 5th, and will be by the Redemptorist Fathers, Stags, N.Y. Rev. Father C.S.S.R., will be superior of the band. Rev. Father Dixon, P.P., N.B., who had been a presbyter, returned home this ago. The sanctuary boys were grand supper by some friends Wednesday evening.

ST. ANN'S PARISH.

Rev. Father Rioux, C.S.S., received a letter lately from Superior General of the Order, saying that all the documents in connection with canonization and celebration of the new Saint, Gertrude, would arrive in a few days. The feast will be celebrated with religious ceremonies. A statue of the saint will be placed over the altar, surrounded with hundred colored electric and other lights. The Children of Mary largely attended meeting on evening. Rev. Father Fortier, R., presided.

ST. MARY'S PARISH.

At the half-past seven o'clock on Sunday morning, the members of the Holy Name Society received Communion in a body. At the Mass Rev. Father McDonald delivered a very instructive sermon on "The Religion." He said there was only one religion and proved the existence of religion. He said there was only one religion, that had not some of religion. The speaker dwelt length on the false claimants of religion. The true religion comes from God and has marks which can never be false. These were three: (1) Miracles; (2) prophecies; (3) antiquities. He said the work of God. Alas, God, who is truth Himself, do anything to confirm a lie. He who is truth Himself, could not form a miracle in order to prophecies to reveal a false religion. Religion is the bond which God with man. There can be no religion, because truth is something cannot be true to-day and tomorrow. It cannot be false one country and true in another. Religion cannot change. Man change it because it comes from God can change it without His own nature. If He His command, which has been peated a thousand times, would be true. "Heaven and earth pass away, but My word shall pass away."

ST. ANTHONY'S PARISH.

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Make Divorce a Bar To Federal Appointment.

Deep interest is being manifested in a bill just introduced in Congress by Representative Morrell, of this State, which, if adopted, will entitle the United States Government to rank as a leader in the reform of divorce evils. The bill provides that no person of either sex shall hereafter be appointed to any position in the classified or non-classified service of the Federal Government at Washington, or in any of the Government offices located outside of Washington, either in the United States or in its insular possessions, including the diplomatic or consular service, the army or navy, the Department of Justice and the Federal courts of the United States, who at any time of his or her nomination is, or who at any time antecedent thereto has been, divorced for any cause save adultery. But this reform measure goes still further. It stipulates that instant dismissal from Government service shall be the fate of any person now holding office, or hereafter appointed to office, who shall be divorced in the future, unless it be the innocent party in a case of adultery. The causes for the introduction of the measure are set forth in its preamble, as follows: "The alarming increase in divorce in the United States; the widespread agitation in the country against it; and President Roosevelt's recent message to Congress suggesting the advisability of the Government collecting statistics on the subject. MR. MORRELL'S VIEWS. In discussing the bill, Representative Morrell said: "It was framed and introduced by me in deference to the universal agitation throughout the country on the part of the different religious denominations, and those who had the true welfare of the country at heart, that something should be done to stop the wholesale application for and granting of divorce which lately seems to have taken possession of our people, and which, if continued, would result in serious social evils. "The question of divorce being one entirely relegated to State law, Congress cannot pass any general law that would restrict the rights and privileges of a divorced person, and the laws in the different States governing divorces being widely diverse, there will be great difficulty in a uniform divorce law ever being adopted. "As to appointive positions, the question is entirely different. Congress can and should take the initiative by enacting this bill into a law, which would at once bar out from eligibility to Federal offices or any appointment under the Federal Government those who have been divorced, except for the one ground of adultery. "If Congress may restrict eligibility to appointive positions to a well-defined standard of intellectual attainment, much more may it restrict it to a well-defined standard of moral excellence. ITS MORAL EFFECT. "The moral effect of this law would reach far beyond those who are actually seeking employment under the Federal Government, for no man or woman wants to feel that certain walks of life are barred to them, nor will they, without serious thought, voluntarily relegate themselves to such a class. "The matter of divorce having reached so serious a phase as to have been deemed worthy to be remembered for investigation and consideration by Congress by the Federal Executive, it seems eminently proper that this bill should be enacted into law, as it would at once stamp with the disapproval of the highest legislative body of the country the practice of divorce. "This bill, if enacted into law, meets the trend of advanced public opinion, as expressed by great ecclesiastical organizations. It meets the demand for reform in a way that will tend to unify the diverse State laws upon the question of divorce. "It sets a good example, to say the least, and will be effective in purifying public opinion."

NOTES FROM THE CATHOLIC PARISHES OF THE CITY.

ST. PATRICK'S PARISH.

On Sunday at high Mass, Rev. Dr. Luke Callaghan, acting pastor, read "The Grand Prone." This consists in reminding Catholics of their duty especially in the faithful observance of the Sunday. The Lord's Prayer, the Hall Mary, the Apostle's Creed, the ten commandments of God and the seven commandments of the Church were then recited.

In the evening the Holy Rosary Sodality held a reception, at which Rev. Father Couture, O.P., St. Hyacinthe, preached. A large congregation assisted.

The retreat for the ladies will open on March 5th, and will be preached by the Redemptorist Fathers of Saratoga, N.Y. Rev. Father Klaunder, C.S.S.R., will be superior of the mission band.

Rev. Father Dixon, P.P., Newcastle, N.B., who had been a guest at the presbytery, returned home a few days ago.

The sanctuary boys were given a grand supper by some friends on last Wednesday evening.

ST. ANN'S PARISH.

Rev. Father Bloux, C.S.S.R., rector, received a letter lately from the Superior General of the Order at Rome, saying that all the necessary documents in connection with the canonization and celebration of the feast of the new Saint, Gerard Majella, would arrive in a few days. The feast will be celebrated with imposing ceremonies. A statue of the saint will be placed over the main altar, surrounded with hundreds of colored electric and other lights.

The Children of Mary held a largely attended meeting on Monday evening. Rev. Father Fortier, C.S.S.R., presided.

ST. MARY'S PARISH.

At the half-past seven o'clock Mass on Sunday morning, the members of the Holy Names Society received Holy Communion in a body. At the high Mass Rev. Father McDonald preached a very instructive sermon on "Revealed Religion." He maintained there was only one religion revealed and proved the existence of religion. Never was there any tribe, however barbarous, that had not some form of religion.

The speaker dwelt at length on the false claimants of the true religion. The true religion comes from God and has certain marks which can never be effaced. These were three: (1) Miracles; (2) prophecies; (3) antiquities. A miracle is the work of God. Almighty God, who is truth Himself, cannot do anything to confirm a lie. God, who is truth Himself, could not perform a miracle in order to inspire prophets to reveal a false religion. Religion is the bond which unites God with man. There can be only one religion, because truth is one. A thing cannot be true to-day and false to-morrow. It cannot be false in one country and true in another. Religion cannot change. Man cannot change it because it comes from God. God can change it without changing His own nature. If He would His command, which has been repeated a thousand times, would not be true. "Heaven and earth shall pass away, but My word shall not pass away."

ST. ANTHONY'S PARISH.

The euchar and musicale given on Wednesday evening by the ladies of the parish proved a great success. Fifteen valuable prizes were drawn for, and an enjoyable time was spent by the large number who attended. Rev. Father Doherty, P.P., whose birthday it was, honored the affair with his presence. Rev. Father Shea was to be congratulated on the success attending each euchar and social.

ST. MICHAEL'S PARISH.

A good magic lantern entertainment will be given on Shrove Tuesday evening in aid of the Church fund. A New York company has charge of the affair, and it promises to be quite successful. Rev. Father Kiernan leaves in a few days for Quebec, where he will look after the bill in reference to the establishment of a Separate School Board for St. Michael's parish.

ST. AGNES PARISH.

At the early masses and before the sermon at the high Mass Rev. Father Singleton took occasion to refer to a certain Protestant Sunday School to which the boys and girls of the parish are being enticed. The acting pastor warned the parents against such a practice, as it was strictly forbidden by the Church for

Catholics to attend Protestant services.

At the High Mass Rev. Father Christopher, O.F.M., of the Franciscan Monastery, preached.

The choir are preparing for a grand opera to be held shortly at the Monument National.

EXTRACT FROM CIRCULAR ON RULES FOR LENT ISSUED BY THE ADMINISTRATOR OF DIOCESE.

An apostolic indult of Jan. 27, 1905, allowed His Grace the Archbishop of Montreal and his venerable suffragans to mitigate the general discipline of the Church relating to fast and abstinence. But, as each Ordinary should dispense for one year only, mentioning the favor accorded through the merciful bounty of the Sovereign Pontiff, I come to bring before your knowledge the privileges granted this year again in the amelioration of the rigor of the laws—in promulgating the regulations for the coming Lent.

Flesh meat will be allowed on all Sundays, and at all meals if desired. On Mondays, Tuesdays Thursdays and Saturdays, except the Saturday of the Ember Days and Holy Saturday, all may partake of flesh meat at the principal meal. On those days, persons validly dispensed from fasting may partake of flesh meat at their three meals if they wish. On the other days, that is to say, the Wednesdays and Fridays, as also the two Saturdays mentioned above, shall be days of abstinence. The obligation of fasting exists, as usual, for those in a position to fast. The Roman Indult asks the Bishops to exhort the faithful who make use of those dispensations, to replace by their good works the salutary practices of fast and abstinence.

The obligation of doing penance is a divine one, and if the Church through consideration for the weakness of her children, somewhat relaxes the severity of her discipline, yet she no less preaches the indispensable law of the Gospel: "Except you do penance you shall all likewise perish." You will therefore exhort the faithful to expiate their sins by devoting themselves to works of expiation. In our own days, as well as in those of St. John the Baptist, we must produce "worthy fruits of penance," so as not to expose ourselves to be cast into the fire as trees producing no fruit.

Among the expiatory works we first find prayer. Prayer in elevating the mind to God, gives back to the soul what sin by its power had lost to it. Let the holy season of Lent be a time of prayer, and above all, of public prayer. Assisting at the Holy Sacrifice of the Mass, at the special exercises performed in the churches shall be held in honor; and the faithful will thus draw down upon themselves and their families the blessings of Heaven.

There is also another work of satisfaction that the Holy See particularly recommends; it is charity. Let us never forget that charity, fruit of compassion and love, corrects by a holy use the abuse which is sometimes made of the gifts of God; and according to the language of Holy Writ, it delivers from sin and death, and does not leave the soul in the darkness of the other life.

In all the churches and public chapels, a special collection box will be placed, bearing the inscription "Lenten Offerings." All those who wish to avail themselves of the relaxations referred to higher up will kindly place their offerings in this box; this will be a compensation that cannot help being agreeable to the Master of all of us; and it will permit of the prosperity of numerous works of charity, left to the care of the first Pastor of this Diocese. Kindly send all sums offered to the Rev. Canon Martin, at the Archbishopric.

Lastly, gentlemen, you will repeat to those who look to you for the words of salvation, this teaching of the Council of Trent, in order that Lent should not lose its primitive seal, at least in the spirit that animates the faithful: We must meet trouble spontaneously, or receive it with love from the hands of God; that is the light in which to contemplate the punishment due to sin. It is an excellent manner to crucify the flesh, and to live in Christian mortification, which is, in the words of Lacordaire, "the sacrifice of the senses to reason; the slavery of the body so that the soul may be at liberty."

Accept, venerable brethren, the respectful expression of my most devoted sentiments.

ZOTIQUE RACICOT.

Vicar-General, Administrator.

Every fresh act of contrition brings a fresh ray of light and sunshine into our souls.

GENERAL ITEMS OF INTEREST AROUND THE CITY.

ST. PATRICK'S CHOIR DANCE.

The members of St. Patrick's choir were given a dance and social in Drummond Hall on last Friday evening. There was quite a large gathering present, and a very enjoyable time was spent.

THIRD ORDER MEETING.

Next Sunday afternoon, the English-speaking men of the Third Order of St. Francis will hold their meeting at the Franciscan Church. Rev. Father Christopher, O.F.M., will preach.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Saturday, 18th February, 1906:

The following people had a night's lodging and breakfast: Irish, 217; French, 138; English, 14; other nationalities, 28. Total, 393.

Five Nuns Celebrate Anniversaries.

An unusual event took place in the chapel of the Hopital General in Quebec not long since, when four Sisters celebrated their 60th anniversary and a fifth her golden jubilee. Archbishop Begin presided, and there was witnessed the touching sight of those venerable nuns renewing the vows which they had plighted at the same altar fifty and sixty years before.

One of the jubilarians, St. Mary John, eighty-two years of age, is a sister of the late Bishop Horan, of Kingston, Ont.

Handicraft Exhibition at Art Gallery.

Much interest attaches to the fine loan collection of old silverware at above exhibition, but the main feature lies in the remarkable development shown in the cottage industries. The catalogue is most unique. The cover is of grey homespun linen, taken from the web in the Handicraft shop on St. Catherine street. Besides the list of exhibits it contains a new poem by Dr. W. H. Drummond, "Jossite." Her Excellency Countess Grey has kindly loaned a necklace given to her by Lady Brooke, who became the wife of the Maharajah of Sarawak. Lady Sibyl Grey has also sent an enamelled butterfly, the handiwork of Countess Grey. The exhibition will remain open two weeks.

Grand Deputy of Quebec Grand Council Visits St. Lambert Branch.

Grand Deputy Warren, of the Quebec Grand Council, C.M.B.A., accompanied by Supreme Marshal Neihan and Past Chancellors M. J. O'Donnell and Jas. Hughes, and Secretary Martin J. O'Donnell, of Branch 4, paid a fraternal visit to the members of Branch 8 at St. Lambert on Monday evening. The Grand Deputy was well pleased at the progress the south shore members were making, and highly congratulated the Branch on its efficient working. Impressive addresses were delivered by Supreme Marshal Neihan and Past Chancellor O'Donnell. The St. Lambert boys will give an "at home" on Friday evening, the 24th of March, and for the accommodation of the city members visiting on that occasion a late train will be run from St. Lambert to Montreal, leaving St. Lambert at 11.30 p.m.

The Asile Bethlehem Banquet

On Tuesday evening an immense banquet was held at St. Joseph's Richmond street. There were over 600 in attendance. Among those present were: Right. Rev. Mgr. Emard, Bishop of Valleyfield; His Worship Mayor Laporte, Ald. Ames, Rev. Fathers Belanger, P.P., St. Joseph's; Canon Lapaille, P.P., Mile End; Dubuc, P.P., St. Helen's; Kavanagh, Decarie, Legace, Roux, Chalifoux, of St. Joseph's Church; J. V. Desaulniers, Principal of the Belmont School. Speeches were made by His Lordship the Bishop of Valleyfield, Rev. Father Belanger, Rev. Canon Lapaille and Mayor Laporte. In the afternoon on Wednesday another banquet was held for the children of the parish, and was largely attended. They enjoyed themselves to their hearts' delight and also did justice to the good things provided for them. The proceeds of both banquets go to the Asile Bethlehem, Richmond Square.

Graduating Exercises at St. Agnes Academy.

Tuesday afternoon was a pleasant one for the pupils of St. Agnes' Academy, St. Antoine street. It was a double event, the first being a reception to the pastor of St. Anthony's, Rev. J. E. Donnelly, in honor

of his birthday; the second being the presentation of gold medals to the graduating class. An hour with Cardinal Newman was the subject of the evening's programme. The proceedings opened with an instrumental duet delightfully rendered. Then Miss Jennie McLaughlin read the valedictory address. The Biography of Newman and Essay were the next numbers, after which was a scene, entitled "The Dream of Gerontius," in which the Misses Henrietta McLaughlin and Hilda Levesque rendered pretty solos, assisted by the Misses Winnie McLaughlin and May Mullins. Miss Gertie Sweeney, who took the part of "Gerontius," did remarkably well, as did also Miss Millie Moriarty, who impersonated "The Guardian Angel." Miss Jennie McLaughlin read the congratulatory address to Rev. Father Donnelly, to which he made a happy reply. Among those present were: Rev. Fathers Kavanagh, S.J., St. Mary's College; P. Heffernan, St. Patrick's; M. L. Shea, St. Anthony's; T. Heffernan, St. Anthony's; the Rev. Mother General of the Congregation of Notre Dame, and several of the Sisters of Mount St. Mary and St. Agnes' Academy. Miss Nellie Driscoll, at the conclusion of the proceedings, thanked Rev. Father Donnelly for the great interest taken in the school, and also for his kindness in donating the gold medals to the graduating class. The graduates, the Misses Jennie McLaughlin, Nellie Driscoll and Millie Moriarty, then advanced to the stage and received their medals, and were crowned by the Rev. Father Donnelly. The children enjoyed a holiday on Wednesday in honor of the birthday of the rev. director.

LENTEN PREACHERS.

ST. JAMES' CATHEDRAL, Rev. Father Hage, O.P., will deliver the Lenten discourses at St. James Cathedral. Father Hage is a pulpit orator, and a few years ago preached during Lent at Notre Dame Church.

NOTRE DAME CHURCH.

Rev. Abbe Vignot, of Paris, France, a distinguished preacher, will probably be heard at the old historic Church of Notre Dame during Lent.

THE GESU.

Rev. Father Doherty, S.J., who gave the English sermons for some years at the Church of the Gesu, Bleury street, will be replaced this year by Rev. Father Connolly, S. J., of the Immaculate Conception Church. Rev. Louis Lalonde, S.J., will preach in French.

ST. GABRIEL'S JUVENILE T. A. & B. SOCIETY

Sunday afternoon proved a red-letter day in the history of St. Gabriel's young temperance society. The officers and members had been working hard to add several new members to the list. The Rev. Father Fahey, the spiritual director, at all the Masses on Sunday strongly urged parents to send that their sons who were not already members would join. At 3 o'clock, the worthy president, Mr. John Collins, called the meeting to order, and the first order of the day was the enrolment of new members. Sixty-two presented themselves, a record-breaker. The first crowd was a contingent from Belmont School, Guy street, numbering thirty-eight, consisting of Masters Charles Piche, Leo Nolan, Martin Callaghan, William Wilson, Charles Boyle, Edward Boyle, Edmond McEltheron, Harold McEltheron, Albert O'Keefe, John H. Wood, Gordon Filiatrault, Harry Filiatrault, John Davis, Richard Egars, Francis A. Walker, Russell Lavallee, Walter Lamontagne, Frederic Bell, Alexander Bell, Robert Smith, James Haynes, Arthur Leroux, James Nealon, Matthew Lacey, James O'Shaughnessy, Hugh O'Shaughnessy, Edgar Neville, Albert Watson, John Flynn, Arthur J. Kelly, John Ryan, James Burke, James Lindsay, Francis Johns, Thomas McDonald, Joseph Finnegan, William Provost and Joseph Doherty.

The second crowd numbered twenty-four, principally boys from St. Gabriel's parish. All knelt down together and repeated aloud the pledge of total abstinence for life, which was administered by Rev. Father Fahey, after which each one was presented with a medal and a badge. The medal bore the inscription: "I promise to abstain from all intoxicating liquors." It was an imposing sight to see such a large crowd swell the brave little army of total abstiners in our midst. The society now numbers nearly 250 members in good standing, comprising pupils of Loyola College, St. Gabriel's Christian Brothers' school, Sarsfield School and the working boys. A re-

solution of condolence was passed to the family of Mr. Patrick Polan, on the recent loss sustained in the death of Mr. James Polan, who was accidentally killed a few days ago. A resolution of condolence was also ordered to be sent to the families of Messrs. Kelly and Myles, who also had been visited by the angel of death.

The president announced that the pastor, Rev. Father O'Meara, had given one of the large rooms of the hall for amusement purposes for the society, to be used on Wednesdays and Fridays each week, and also had given a piano for the benefit of the members. Rev. Father Fahey kindly donated ten dollars for games for the youngsters. On Thursday evening, February 23rd, the formal opening of the amusement hall will take place, with a grand euchar and checker party, to be followed by a concert, after which refreshments will be served. Mr. Collins hoped that all the juveniles would attend and show by their good conduct that the St. Gabriel's young temperance society was worthy of St. Gabriel's parish. The first quarterly statement of the society will be presented at the next meeting.

The meeting on Sunday afternoon was conducted in a business-like manner, and the officers deserve well of the society, as they take a great interest in their work, and are bound that the total abstinence movement with the young generation will be successful. Among those present were: Rev. Father D. Holland, C. S.S.R., St. Ann's; Messrs. Patrick Polan, James Burns, W. H. O'Donnell, James Kane, M. O'Connell and R. J. Louis Cuddihy, guardians or advisers of the young society. The True Witness congratulates the young total abstiners on the rapid strides they are making, and hopes that other parishes will follow in the footsteps of St. Gabriel's.

OBITUARY.

MISS MARY GALLERY.

Last Thursday the death occurred of an estimable young lady in the person of Miss Mary Gallery, daughter of the late Patrick Gallery, and niece of Ald. D. Gallery, M.P., and Ald. M. J. Walsh, M.P.P. The deceased had been ailing but a short time but bore her sufferings with Christian resignation, and passed away after being fortified with the consolation of our holy religion. The funeral took place on Saturday morning from the family residence to St. Ann's Church, and was largely attended. At the church the body was received by Rev. Father Fortier, C.S.S.R., director of the Sodality of the Children of Mary, of which the deceased was a member. The Mass was celebrated by Rev. Father Fortier, assisted by Rev. Father Cullinan, St. Mary's, as deacon, and Rev. Father Trudel, C.S.S.R., St. Ann's, as sub-deacon. The choir rendered the requiem service impressively. At the end of the service, St. Ann's boys' choir rendered "Nearer, My God, to Thee." The pupils of St. Ann's convent attended in a body, as Miss Gallery was a former pupil of the school, as well as the members of the Sodality. At Cote des Neiges cemetery, Rev. Father Holland, C.S.S.R., officiated. R. I. P.

REV. EDWARD KELLY, S.J., DUBLIN.

By the death of the venerable Jesuit, Father Edward Kelly, the last survivor of the Examiners for the Catholic University of Ireland in 1857 has passed away full of years and honors. He was one of a trio of brothers who enrolled themselves at an early age in the great Society founded by St. Ignatius, and was the last survivor of the three. Having been an Examiner at the Catholic University from 1857 to 1859, Father Edward Kelly, with the sanction of the late Bishop Ryan, opened St. Munchin's College, Limerick (he himself having been appointed first Rector), in 1859, and one of the first pupils was the present Bishop of Limerick. As Rector of Clongowes Wood College, in the 'eighties, he was exceedingly popular, and he had a great celebration in 1884 for the tercentenary of the Sodality of the Blessed Virgin.

ANNIVERSARY SERVICE.

On Monday morning a solemn requiem anniversary service was held at the Franciscan Church for the deceased benefactors of the Monastery.

REQUIEM SERVICE.

A requiem service will be held in St. Patrick's Church on Tuesday, February 28th, at 7.30 a.m., for the repose of the soul of Mrs. John Kane. R.I.P.

"The Star Spangled Banner."

(From the 'New York Evening Sun'.)

In the version of the "Star Spangled Banner," printed in certain books used in the public schools of this city, one verse is omitted. It is a particularly strenuous stanza, reflecting the frame of mind of early Americans with regard to certain late unpleasantnesses with "the mother country," or stepmother country. The poet describes the iniquitous conduct of Great Britain, with a vigor which is almost equal to the remarks made on the same subject in the British Parliament and elsewhere by respectable and respected British statesmen who thought that the Americans were right and that their own country was wrong.

But this is a detail. If the national anthem was bawled off by any ladylike persons who thought that in the present era of good feeling we ought not to irritate our English friends by reminding school children of the villainy of the ancestral enemy, then whoever did the tinkering was absurd. The Englishman who was annoyed or insulted by the patriotic determination to stand no nonsense, expressed in the lines in question, would be capable of regarding the Declaration of Independence as a constant menace to the English-speaking world. We have not heard of any suggestion that this fateful piece of prose should be modified to suit existing happy conditions.

But some one will say that a national anthem ought not to be topical, in fact that it ought to be general and not express the feelings of the nation on a special occasion, no matter how important. Unfortunately, the particular is much more effective than the general. Besides, when a row is over, one side, instead of being irritated by the songs and airs of the other, finds them particularly interesting because of the associations, even if the associations were tragic. There is no air which has such an effect on an audience at the North as "Dixie." No Scot is so loyal to the British crown and constitution as not to be stirred by "Scots wha hae," which reeks with hatred of England, and we know a staunch Ulster Unionist who sings Dr. John Keble's "In Memoriam" with all the feeling of a Young Irishman.

When the Czar and Czarina visited Paris some time ago, the "Marseillaise" was played on all state occasions after the Russian national anthem. Would it not have been a case of the French carrying their natural and habitual politeness to an absurd length if they had suppressed the anthem of the Revolution, out of deference to the feelings of the imperial visitor? For it cannot be forgotten that the hymn of the men from the South, which afterward became the official national air, was intended to rouse the people everywhere, not merely in France, but all over Europe, against not one king, but all kings. It might have been urged that it would be rude to compel the ally from St. Petersburg to salute at the sound of the refrain, which, if sung by a mob in Moscow or Warsaw, would have the same effect on the occupant of the Winter Palace as the knocking at the outer gate had on the shaken nerves of Macbeth. The French did not take this view. The "Marseillaise" being official was accepted as such. And the Autocrat, as the great and good friend of the Republic, touched his military hat every time he heard it. Modesty is not a thing to be looked for in national or fighting hymns. It is absent even in Luther's hymn, "A strong tower is our God," emphasis on the "our." There is a certain characteristic English bashfulness about "When Britain first, at heaven's command, arose from out the azure main," which leads up to the statement of the historical fact that the charter of the land was "Britons never shall be slaves." In the National Anthem an overruling Providence is confidently expected to give special attention to the founding of the politics and the frustration of knavish tricks of the foes of King Edward.

The best thing to do with "The Star Spangled Banner" and all other national affairs of the sort is to keep the hands of the vandals off them. In the matter of patriotism too much vehemence is better than too little.

I believe philosophers have not noticed one thing—the absorbent character of the soul. Marvelous is its power of receptivity. It is a wonderfully impressionable substance. An hour in the company of saints is enough. The whole heart is revolutionized. All Scriptures bear testimony to this blessed influence.

VISION OF HEAVEN

The Manifestation Announced by a Great Convert Priest.

(From the New York Sun.) Dreams and visions do not often find much credence with practical folk, but many a hard-headed Newark citizen is to-day pondering over the story of a strange manifestation which the late Mgr. George H. Doane, in conversation with a parishioner four hours before he died, said had come to him the previous night. A little over a week before his death there came an urgent call to the rectory of St. Patrick's Cathedral for a priest to minister to a young son of Philip Healey, of 146 Warren street. It was 11 o'clock at night; it was cold and the snow was falling. Mgr. Doane answered the telephone and said that all of his priests were out on various business, but that he would come himself. Those about him besought him not to go, because of his age and infirmities, but he would not listen. He went to the Healey home, did his duty as a priest and late at night returned home. The child did not die for over a week. It was buried on January 19, and the next day Mgr. Doane died, just after finishing his dinner. On the afternoon of that day he called on the Healeys and after a time drew Mr. Healey aside and told him with great earnestness, and with not a little emotion, of an experience he had had the previous night. "I had either a dream or a vision, in which I appeared to be in heaven and was talking to your son. I don't know which it was, as I am not sure whether I was asleep or awake. So far as I can tell, it came a few minutes after I retired. I seemed to be in a place where all was light and music. I cannot describe the scene. Although I could see no one and could not tell whence the sounds came, I heard sweet sounds, the most entrancing music I ever listened to. There was singing for which I have no words to tell you about. Never have I heard singing so beautiful. "Above the strains of music came the voice of your son Willie saying to me: 'Oh, Monsignor, are you with us so soon? This is a beautiful place and we are all so happy, for there is nothing to do but to sing and listen to the sweetest music. How are my papa and mamma? I hope they are well. You must stay with us, Monsignor. We want you here, for we are all so happy.'" The Monsignor said that he answered that both Mr. and Mrs. Healey were well and added that he could not stay, despite the fact that it was so happy there. The boy besought him again to stay. "Then," Mgr. Doane continued, "he led me through the glorious place and to the throne of God. I cannot tell you what it was like, Philip, for I have no words in which to picture such grandeur." Both the Monsignor and Mr. Healey were much overcome at the end of the narration, and the latter says that the whole thing was very startling to him. Four hours later Mr. Healey heard that the Monsignor was dead. Mr. Healey is one of the proprietors of the Essex Stables, on Summit street, Newark, and when seen Saturday night was extremely reluctant to have anything said in the newspapers about the vision. A visit to the Cathedral rectory revealed the fact that all the priests had heard of the vision. A NOTABLE CONVERSION. By the death of Mgr. Doane, New Jersey lost one of its most eminent men. The son of an Episcopalian Bishop, his brother at present the Bishop of the Diocese of Albany, and himself once a priest of the Episcopal Church, Mgr. Doane went over to Rome when he was 24, became a devout and consistent Catholic, lived down all the bitterness that his change in faith engendered and in his declining years won the love of thousands of persons of different creeds, so that when he came to die his funeral was the largest ever seen in Newark, with mourners from every church and all grades of society. Ministers of many Protestant churches attended the services, and the bell of the First Presbyterian Church, the oldest in the city and the successor of the old Puritanical institutions established when Newark was founded in 1666, tolled when his funeral was held, this being done at the direction of the pastor, the Rev. Dr. David R. Fraser, a trustee of Princeton University. He was uncompromising in his al-

legiance to his Church and would admit of no parleyings if the conversation got upon religious themes, and yet he was one of the most prominent figures in the city, deeply interested in every public work, often severely criticizing the action or non-action of public officials. In nearly every public gathering he had a part. He was genial and kind and helpful. He was called upon for advice by scores of prominent men, not a few of whom were opposed to the Church whose garb he wore. Mgr. Doane's conversion to the Church of Rome was not accomplished without a great struggle. In his later life he seldom alluded to it. But there are those living in New Jersey who remember something of the stir caused when one of the brightest and most promising young priests in the Episcopalian faith suddenly announced that he was about to leave the faith of his fathers, and when it became the duty of his father as Bishop to pronounce upon him the sentence of deposition from the ministry. When Mgr. Doane was 24 he was an assistant at Grace Episcopal Church, in Newark. He went to Burlington, N.J., to spend a week with his father, Bishop George Washington Doane. While he was there the news came to him that a young friend of his had joined the Catholic Church. He and this friend had had the same theological views, and the step which the friend took made a strong impression upon young Doane. He had had some doubts of his own concerning the Episcopal Church and his friend's action awoke those doubts into new life. He meditated long and earnestly on the subject. One Saturday he took the train for Newark, still absorbed in his inward struggle. As the train stopped at New Brunswick the Catholic Bishop of Newark, James Roosevelt Bayley, boarded it and entered the car where young Doane sat. "There is the man," said the young minister to himself, "who could help me." He could not bring himself to speak, however. When he reached the Grace Church rectory he chanced to meet at the door the rector, the Rev. Dr. Stewart, to whom he told of his friend's change of faith. Dr. Stewart's comment was: "Whatever is not of faith is sin." "That greatly disturbed me," said Mgr. Doane in telling of his experience years after. "As I had doubts, I decided I could not go to the altar in Grace Church the next day. As evening wore on I became more distressed, and finally resolved to go and see Bishop Bayley. "When I arrived at his house it was near midnight. A priest met me at the door and, seeing a young man in clerical garb, thought I was a seminarian. He said I could not see the Bishop as it was very late. "I insisted, and finally I was admitted. I had a talk with Bishop Bayley, and when I left him at 1 o'clock in the morning, I began to see the light." Young Doane then had an interview with other prominent Catholics and made repeated visits to Bishop Bayley, the result being that he soon became a Catholic. Thereafter to him there was no question concerning the supreme authority of Rome and the soundness of her teachings, and it was not easy for him to understand how any other well informed man could be in doubt about it.

KNIGHTS OF COLUMBUS.

The Public Comfort Committee of the Knights of Columbus of Washington, D.C., have made arrangements to provide rooms, etc., for Brother Knights and their friends; who will visit the Capital City on the occasion of the Inauguration of President Roosevelt on March 4th, and extend a cordial invitation to all the visiting Brothers to make Knights of Columbus Hall their headquarters while in the city. From present indications it is anticipated that there will be a larger number of people in the city than ever before on a similar occasion, and any Brother Knight who intends to come and has not secured accommodations can have the same attended to by writing to the Secretary, Geo. H. Ogle, K. of C. Hall, 606 E Street Northwest, or by reporting to the Hall upon their arrival in the city. The General Public Comfort Committee will also give any and all desired information.

Advertisement for Surprise Soap. It Cleanses all kinds of clothes - injures none. Flannels washed with Surprise Soap never shrink. It makes child's play of washday. Keep in mind: Surprise is a pure, hard Soap.

Newfoundland Correspondence.

The work of the addition to St. Patrick's Hall will soon be started. This building will be a three-story structure about half as long as the present St. Patrick's Hall, and will cost about \$17,500, with heating and plumbing \$1700. Excavation, furnishing and architect's fees will be \$8000 more, and certain existing and pending obligations of the society will bring its total liabilities up to \$27,000 or \$28,000. But against that the society has in sight voluntary subscriptions towards the new building of \$18,000, leaving it about \$14,000 or \$15,000 to meet, which burden it is satisfied it can assume with every prospect of liquidating within a reasonable period. The generosity of the Catholic people on behalf of education is counted upon with the confidence inspired by the splendid response to the appeal made a year ago. The building will be constructed of brick and stone, and work will be started in the spring in order to have the building completed for the centenary of the society, which occurs a year hence. When completed the total cost will be \$103,000. The building would do credit to any city the world over, and in St. John's it stands as a proud monument to Catholic generosity, Catholic enlightenment, Catholic progress. Great fears were entertained for the safety of the Red Cross SS. Silvia, which was five days overdue coming from Halifax. However, she turned up all right, after being driven eighty miles out of her course among the ice floes at the Banks. The engine broke down, and it took the united efforts of the crew and the passengers working at the pumps to keep the ship afloat. During the past week a terrible blizzard raged all over the Island. Telegraph lines were down, and much inconvenience was the result. This winter for storms holds the record in Terra Nova. A few days ago a terrible storm broke over the channel on the west coast, and wharves, stages, boats, provisions and fishing gear were all destroyed. The harbor presented a dreadful appearance with wreckage. Many had their winter's coal swallowed up, and others lost their provisions. Every merchant in the place lost his wharf and large stores. Outside St. John's, the capital, modern improvements are making great strides. Harbor Grace, Carbonear and Heart's Content are now being lighted by electricity, and the people are delighted. The water power which operates the electricity is supplied from twelve lakes near Victoria Village, contiguous to Carbonear. The power house is built of solid masonry with a Pelton water wheel, and is up to date in every respect and contains a three phase revolving dynamo. A complete telephone system has been created, and already 2000 lights are going at Harbor Grace and 700 at Carbonear. Lighting in connection with the Heart's Content system started lately, and all the telegraph offices and buildings in connection therewith will be illuminated electrically, some 600 lights having been put in to do this. At Harbor Grace the company have lighted the streets gratis. Mr. Macloy has worked with a will and with an energy and perseverance which does him credit and in no small manner is the success of the company due to him.

Remarkable Showing Made by Catholic Educators.

Once again, says the Dublin Weekly Freeman, the honor lists of the Royal University enforce with conclusive facts the arguments in favor of Catholic university education. Clonliffe College pursues its brilliant record of success in mental and moral science. In 1902 it secured the junior fellowship; in 1903 it secured the studentship in the same course. This year even those splendid successes are surpassed. Mr. Michael Cronin has captured the junior fellowship in mental and moral science, and a special prize was awarded to Rev. John Shine, M.A., for exceptional answering. In the M.A. examinations the first place and first-class honors were awarded to Mr. O'Keefe in the same subjects.

Once again the heavily endowed secular colleges of Cork and Galway have been decisively worsted by the unendowed Catholic College of St. Stephen's Green, Dublin. Indeed, Cork College has been beaten by a half dozen unendowed Catholic institutions. The figures are as startling and significant as ever. University College, Stephen's Green, had secured thirty-four first-class distinctions, as compared with thirteen by Belfast Queen's College, the only Protestant college which makes even a pretense of rivalry. In fellowships and studentships and special prizes, University College shows four to one, as compared with Belfast, and the distinctions total up to sixty-three for University College, Stephen's Green, as against forty for Queen's College, Belfast. Galway comes next on the list, but is closely followed by the Loreto College for girls, and by the Catholic college of Blackrock. Queen's College, Cork, with its splendid endowments, has a total of four distinctions, all told. These are tests merely of secular education and culture in which Catholic pre-eminence is thus established. Here we have a Catholic college unendowed in open competition with three highly endowed secular or Protestant colleges, securing all the four studentships and the first-class scholarship in classics, mathematics and modern language. It wins more in first-class distinctions than all the three Queen's Colleges put together. Here is the answer, the effective and conclusive answer to the bigots who pretend that Catholicity is the foe to educational learning and culture. Nor is it in 'arts' alone that the Catholic supremacy is established. The medical studentship in pathology was won by Dr. Denis Faran, the single candidate sent up from the unendowed Catholic Medical School, in Cecilia street, and he had three of the most distinguished men from Queen's College, Belfast, to compete against. Celery is invaluable as a food for those suffering from any form of rheumatism, for distress of the nerves and nervous dyspepsia. Lettuce for those suffering from insomnia. Water-cress is a remedy for scurvy. Peanuts for indigestion. They are especially recommended for corpulent diabetes. Peanuts are made into wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish simply baked, or are prepared and served as salt almonds. Spinach is useful to those with gravel. Asparagus is used to induce perspiration. Carrots for sufferers from asthma. Turnips for nervous disorders and for scurvy. Raw beef proves of great benefit to persons of frail constitution and to those suffering from consumption. It is chopped fine, seasoned with salt, and heated by placing it in a dish of hot water. It assimilates rapidly and affords the best nourishment. Eggs contain a large amount of nutriment in a compact, quickly assimilable form. Beaten up raw with sugar they are used to clear and strengthen the voice. With sugar

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A DOCTOR, A If any one had told me own office could ever look unfamiliar and lonely as it night, I should not only have believed, but felt inside, imagining the speaker, that I was tiring, age of the profession I loved. It was my first love, was a "born doctor," so said and continues to say— matter of tradition now that usual knowledge, of course, the old doctor to-day, who smiled at the improvisation of my boyhood—ay, and those who rejoiced in my efforts and teased me on my efforts—were long since passed away. It is their grandchildren to be companionable now to man, and who are carrying them! So to word their efforts that they may not recall to the memory of my own young life's young dream. I my profession was first; chronologically considered; was a time, of which my friends have heard, when my success was secondary indeed to the hopes of winning Mary's love. Mary, my wife! She sat in this office many an hour explains why it is still when the fickle tide of local has long since turned in a direction. Some of those there have been privileged her touch; for books were then, when patients were not her fees prodigal, and the care of the few I had accumulated gifts and college necessities. For years her picture hung my desk, where I now write it to the new home when a doctor came to share the of girls whose mothers had been contemporaries, stole shy of the smiling face, saying word in reference to it, introduced the subject. They familiar with the story—the dream know it now—of Dr. E. year of married life with who was in her day the belle of our native town a married in the face of her sensible objections. They could tell you as we the date of that terrible epidemic, due entirely to the sanitary precautions for which battled from the day of my birth. They have heard how I fought it, as was my duty, I came, not single-handed, as might tell you, but with my helper. I never consented undertaking what she did. I allowed her to overrule me the expected happened. She were taken down together, help came and the shadows fled from the miserable hovels, cleansed and the fine home she had brought the light solution. When I arose, once more a doctor's one happy year was and since then he has only busy ones, prosperous and perhaps, in the ordinary account of the world. My practice has been growing. Our little town, grown considerable, has never outgrown its confidence in my professional ability. I have been assuredly since the day Sister Judith, away apparently every other deration, took up the lines of hold management, lately faded the dead hand of Mary, my Judith believes in me to except my ability to take care myself, which is her province of late with the young doctor when they have insisted my foregoing evening office and this is the reason, of course, own sanctum looks so strange night, when, as I told Judith positively must look in, but the town knows, the young away on his wedding trip! Indispensable now those tours, it would seem! Sister Paul's mother and Paul's father, whose opinions count more, for besides being a lawyer, she is the "leader of our midst," as the Weekly describes her in its announcement to-day's event. Judith admires necessity, too, and as Mary could afford none in our day, which phrase is my only when I feel myself called upon to contradict any new departure Paul. I do not grudge the weeks of leisure, nor do I feel unable to resume the duties which he has of late years

A DOCTOR, A DIARY AND A DIAGNOSIS.

If any one had told me that my own office could ever look to me so unfamiliar and lonely as it looks to-night, I should not only have refused to believe, but felt insulted besides, imagining the speaker insinuated that I was tiring, in my old age, of the profession I love.

me. I only wish I felt as well assured of his happiness! A break is caused here by Judith's entrance, for my diary is the one personal possession of which she is not the joint caretaker and its safety is only guaranteed by concealment.

fully with Lillian's costume, for a mercy—didn't you think so, Henry? There was no use telling another bearish truth; that I had not given the combination a thought; neither did I remark audibly on the circumstance of Judith already calling the new Mrs. Kane by her given name, when as every one in town was aware, she (Judith) had never been admitted to the ultra select circle presided over by the lady's mother, whose difficulty in securing seven local eligibles for as many blooming daughters was, to my mind, the only reason that Lillian's fancy for the young doctor had not been rudely nipped in the bud.

the double advantage of new methods and my practical knowledge besides, while the fact of being Frank Kane's son was also in his favor. My pet patients I still keep for my own—a sort of special practice—upon which Paul understood he must never intrude in the old man's day. There was one little girl who declared vehemently "The hour you send Dr. Kane here I shall leave for the city hospital."

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Church's verdict against marriage outside its fold. Nor was she one to have shirked or softened such explanation. Still, through golden autumn days and chilling winter ones, when the sick-room was full of radiance, or again when it was gray with the grayness of foreboding, the violets were in place—all other bloom in the background. Ever since Margery was a baby her mother said they had been her passion; and the poor woman recalled with a pale smile early school days when her wayward little daughter quarreled with big boys who mocked her doll or teased her kitten, and would only accept as peace offerings the country violets which the offenders were accustomed to seek near and far.

ambition and social preferment. Marriage with Lillian Borden means the latter for my successor, in the town where her family interests are paramount, and of the former Paul was never guiltless. "Will it be mine now to tend for a little space another grave with Mary's, when the seasons of remembrance roll around? For Margery's parents have been mercifully called to reunion with their only child. Then, for the limit of my dwindled years, the shrine shall not lack its tribute—speaking not alone an old man's love for a brave memory, but his gratitude as well to that Mary (whom he has not come to know, perhaps, as Margery meant) for all that he has found her name to mean to troubled human hearts.

RANK OF SAINTE-BEUVE. He Was the Foremost Critic of the Nineteenth Century

If we might credit Goethe to the eighteenth century few of those competent to judge would hesitate to call Sainte-Beuve the foremost critic of the nineteenth century. The qualifications of a critic are fourfold, first, he must have insight—acumen, the essential gift of the critical faculty—and this Sainte-Beuve possessed abundantly. Second, he must have an abundant equipment—scholarship, knowledge of many things, so that he may compare one thing with another, comparison being a chief necessity of criticism—and Sainte-Beuve had an equipment unapproached by other writers of his century, and his erudition was as wide as it was deep, for he not only knew many things, but he also knew all about each one of them. Thirdly, the critic must have disinterestedness, he must love veracity for its own sake, he must insist on setting forth the truth, the whole truth and nothing but the truth, and here was Sainte-Beuve's standard of honor, that as a critic he refused to be swayed by any of the social appeals to which most critics are only too ready to yield. He had a rigid independence, a sturdy individuality, a resolute freedom from party bias, although he is not always absolutely devoid of personal prejudice. And, in the fourth place, a critic needs sympathy, or at least he must have enough of it to enable him to understand and to appreciate men and women wholly unlike himself, and sympathy Sainte-Beuve had, although his share of this quality is not so full perhaps as his share of the three other qualifications for his great office.

He is the foremost critic of his century in the body and substance of his work. His contribution to literature looks big on the library shelves—some three score volumes, more or less, all solidly documented, all alive with the play of his keen intelligence and all illuminated by his intellectual integrity. A thin book of poems and a stillborn novel must not be neglected, for in them it is possible to perceive the reason for Sainte-Beuve's occasional lapses from justice in his estimate of some of the poets and novelists of his own time and of his own language.—Brander Matthews, in Century.

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IN THE COUNTRY OF THE STRENUOUS LIFE.

M. Anatole Leroy Beaulieu on the Abbe Klein's Book.

M. Anatole Leroy-Beaulieu, whose Harvard lectures last year will be remembered by some of our Boston readers, and by those who heard him at McGill and Laval Universities, devotes a long and interesting article in the Journal des Debats to the book recently published under the above title by the Abbe Felix Klein.

The author is a professor in the Catholic Institute of Paris. He visited this country in 1903. The translator of the excerpts appended had the pleasure of meeting him during his stay in Boston, when he was the guest of the faculty of St. John's Ecclesiastical Seminary. He is a slight, dark man, full of earnestness and brilliancy, and temperamentally most fit to appreciate American intensity or strenuousness. While in America, he gave especial attention to questions of religion and education, visiting schools of every grade; meeting the Catholic clergy on fraternal footing, and incidentally—because of the open-mindedness of our people—familiarizing himself with the ideas of Americans of every condition.

"What strikes one most in these rapidly succeeding pictures," writes M. Anatole Leroy-Beaulieu, "is the resolute optimism of all Americans; their robust confidence in their institutions and in liberty: that is to say, precisely those qualities in which we French are deficient. In the United States, faith in liberty is a dogma which knows neither infidels nor apostates; and in no domain of life is liberty considered more necessary and respectable than in that of religion. Under the starry banner, the rights of conscience of all manner of believers, yes, and of unbelievers, are protected.

"Among these free clergy of America, none show themselves more American and more democratic than the Catholic clergy; and nowhere, perhaps, are the Bishops and priests of the old Church invested with greater moral authority than in the enormous cities of the New Continent.

"We can understand this in penetrating with the Abbe Klein into the modest rectories which are the episcopal palaces of the great Bishops of the New World; or into the vast religious houses which raise their stately walls on the long avenues of American cities. The place, everyday greening, filled by the Catholic Church in the United States, is one of the phenomena which most strikes the observing European. It gives the lie—the refutation of fact—to the superannuated teaching of the extreme radicals in France, slaves as they are of hereditary prejudices, who in their ignorance of the great world, affirm the absolute incompatibility of the Church and Democracy—two things which their intelligence should teach them are close akin.

"It is true that at the White House and at the Capitol, the rule of the separation and the neutrality of the State is understood in quite another way than at the Bourbon Palace. In this classic country of separation of Church and State, the heads of the State nevertheless have no fear of invoking publicly the name of God." M. Leroy-Beaulieu refers to the annual Thanksgiving Day proclamation, sent forth from the beginning of our national life, by every President, no matter of what party; and he adds: "The secularization, or as it is phrased to-day, the laicization of the State is far less complete, or, at least, less rigid, than in France of the Concordat.

"The Abbe Klein shows us Cardinal Gibbons officially invited for the inauguration of the exposition at St. Louis, to invoke the Divine blessing on the World's Fair and the American people; for, in all these ceremonies and civil festivities, God is the first guest; and it is often to Catholic prelates, as a Gibbons, an Ireland or a Spalding that the government confides the office of invoking the favor of Heaven on the descendants of the Puritans and Pilgrims.

"The esteem thus manifested for these great Bishops is extended not only to their priests, but to the religious orders, who perhaps more than anywhere else, constitute a notable part of the Catholic clergy. The Abbe Klein gives many examples. At St. Louis President Roosevelt assisted side by side with Cardinal Gibbons, at the defence of a theological thesis at the Jesuits' College. Another time, in the West, the President paused in his journey to visit another college of these same Jesuits,

denounced in certain circles in Europe as the untiring adversaries of democracy."

Let us interject here that the Democratic President Cleveland attended the Centenary of Georgetown College, of the Jesuits, early in 1889; and his Republican successor Harrison was equally in evidence at the opening of the Catholic University of America towards the end of the same year.

"Many of the monasteries, colleges, seminaries and convents in the United States have been founded from France. From the Atlantic to the Pacific, one meets in nearly every State, establishments of these congregations whose motherhouse was in France, and whose superior-general was, up to yesterday, so to speak, a Frenchman; Sulpicians, Lazarists, Marists, Fathers of the Holy Cross, Oblates of Mary, Brothers of the Christian Schools—without counting the many congregations of women—so that in the Church in America one finds almost everywhere the memory and even the stamp of France.

"It is the same, and with stronger reason, in Canada. (A great part of) the most distinguished of the American clergy have been trained by the Sulpicians, whom the ignorant hatred of our government has not spared, thus depriving France of her legitimate influence on both continents through all these orders.

"In the United States, as in Canada, numbers of religious, and of the religious driven out of France, have found a refuge. In receiving them, free America is faithful to her glorious mission of being an asylum for all the persecuted of the Old World. Thus, on her hospitable soil, liberty is not a deceptive sign, nor the privilege of merely a faction.

"To a French official, who tried to make her understand that if our government closed so many schools, convents and chapels, it is to safeguard liberty, the directress of Bryn Mawr College answered: "In America, liberty consists in letting people do what they will."

"Our extreme radicals, in face of the political philosophy of the Americans, practical people, and enemies of all fanaticism, are vain and foolish in their efforts to demonstrate that liberty rests on constraint."

GLADSTONE WHEN A BOY.

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:

"When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest.

"My good father, as he parted with me on my way to his lordship's, said, 'Now, William, when at his lordship's board be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table, and anxiously watched my host while he served the guests, bent, of course, on following my father's order to do exactly as his lordship. When the guests had been served his lordship looked up from his plate and soon sneezed several times. I watched him, and soon I sneezed the same number of times I had noticed he had done. Nothing was said, the meal continued without interruption for a few more minutes, then his lordship exclaimed, 'A beastly draught,' and wheeling around in his chair called to his valet to close a door that had been left open near his lordship's seat.

"Again I watched him, then, repeating the exclamation he had uttered, I wheeled around in my chair and gave a similar command to the valet.

"There was a silence, his lordship's brow netted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot.

"At last he spoke, his voice not harsh, but determined.

"See here, William, are you imitating me? he asked.

"Oh, no, your lordship, I stammered out.

"Well, what does this mean?"

"Only, your lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did."

"His lordship laughed merrily, then turning to his guests, said:

"I am taught a lesson. I must not do that which I would not have others do."

Then closing the story with his little visitor, Mr. Gladstone said: "Little man, always be careful never to do anything because other people do it unless you are certain it is good and pleasing unto God."

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WHO WAS PONTIUS PILATE? Some Old Legends.

The late Rev. Benjamin F. De Costa, in an interesting article on "The Island of Capri," in the Messenger of the Sacred Heart, gave some interesting legends of Pontius Pilate, as subjoined:

"In the eyes of the historian, Pilate appears like some weird, dramatic, disappearing effect, thrown suddenly by limelight on the stage. Men have written on the subject of Pilate with an air of learning, yet nothing is really known about either the beginning or the end of the procurator's career. But for his appointment to office in Judea, and his sudden, cataclysmic propulsion from a judgment at Jerusalem into universal history, his name and memory would have been consigned to oblivion.

"By the aid of a legend he came into the world as the son of Tyrus, King of Mayence. He was speeded out of it by a marvelous tradition which recites that, when at the Crucifixion, darkness veiled the earth, the Emperor Tiberius at Capri, becoming alarmed, made inquiry, and hearing of the tragedy of Calvary, ordered the execution of Pilate, who, pleading ignorance, prayed to Jesus, a voice from heaven responding, giving him an assurance similar to that given to the thief on the cross, his wife at the same time dying with joy on account of the blessed manifestation. But since tradition, no more than history is unanimous, another account states that Pilate perished miserably; and a pool on the mount called Pilatus, overlooking Lake Lucerna, is darkly associated with his fate.

"Who was Pontius Pilate? Bacon discovered a jester under the procurator's mantle: 'What is truth?' said jesting Pilate, and would not stay for an answer.' Tacitus viewed him as a tool of the empire. Our Lord deals gently with his judge, saying: 'He that delivered Me unto thee hath the greater sin.' Tertullian, in his charity, found that, at heart, Pilate was a Christian. The Ethiopian church canonized Pilate, choosing significantly June 25, placing him by the side of John the Baptist; the forerunner and the judge of Jesus being honored together in that sacred order of the year, which marks the successive steps in the world's redemption. Clearly, there were facts in the history of Pilate not known by the present generation; and after all that has been written about the procurator of Judea, may we not be sufficiently bold to say that Pontius Pilate was the tertium quid of this day and age, the man for the emergency in the plan of Divine Providence?

"There we might rest the discussion, yet, nevertheless, the story of Pilate's wife seems, in some way, to have a real connection with his last days. There were grounds for placing him in the calendar, and these, perhaps, stand connected with the conversion of Claudia Procula, who appears dramatically on the scene at Jerusalem, in connection with the trial of our Lord. Legally, she was not entitled to any place in Palestine, even as Pilate had no real business in Jerusalem. If he had stayed where he belonged, at Caesarea, his proper headquarters, the stones of Zion might never have cried out against him. Procurators were forbidden by law to take their wives into the provinces, but in Pilate's day the law had fallen into desuetude, and Tacitus refers to the unsuccessful attempt of Cocceius in the Senate to revive the prohibition.

"According to Roman law, therefore, Claudia's position at Jerusalem was illegal; but, morally, she was in her right place, being sympathetic and tender in her regard for the Nazarene, warning her husband how he brought evil upon that just man. Some Jews have supposed, foolishly enough, that her dream was the effect produced, magically, by the Lord Himself; whereas, if He had desired, He could have summoned legions of angels, and laid all Judea waste. On the other hand, the Venerable Bede and St. Bernard are among those who suggest that the dream was a work of Satan to hinder the atoning work of Christ. Otherwise, it has been viewed as inspired to emphasize the guilt of Pilate in the eyes of the world, while incidentally bearing witness to the freedom of his will, and proving

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Going dates—March 2, 3, 4. Return limit—March 8th, 1905. By depositing ticket with Joint Agent at Washington, and paying a fee of one dollar, an extension of return limit to March 15th may be obtained. Stop overs allowed at Philadelphia and Baltimore.

REDUCED FARES MARCH 1st to MAY 15th, 1905. Second Class Colonist fares from Montreal to Seattle, Victoria, Vancouver, Portland, Astoria, Tacoma, Spokane, Boise, Salt Lake, Reno, Helena, Colorado Springs, Denver, Pueblo. San Francisco, Los Angeles.

TOURIST SLEEPING CARS Leave Montreal Mondays and Wednesdays at 10.30 p.m. for passengers holding first or second class tickets to Chicago and West—nominal charge for berth. Fast Ottawa Service—Leave Bonaventure station 8.40 a.m. on Sunday, 4.30 p.m. daily; returning leave Ottawa 8.20 a.m. daily, 4.25 p.m. on Sunday.

CITY TICKET OFFICES: 137 St. James Street, Telephone Main 460 & 161, or Bonaventure Station.

NOTICE

IS HEREBY GIVEN that the Parish of St. Michael the Archangel of Montreal will apply to the Legislature of Quebec, at its next session, to have the Education Act so amended, as to erect the Parish of St. Michael the Archangel of Montreal, into a school municipality, with all the rights and privileges of Catholic School Boards in the Province of Quebec. JOHN P. KIERNAN, P.P. JOHN DILLON, THOMAS FLOOD.

that, though the instrument of Providence, he sinned from choice.

"The sense of guilt is one vindication of the belief in free will. At all events, the most favorable view has been taken of Claudia Procula; first a proselyte to the Jewish religion, and afterward a convert to the faith of Christ. The Greek calendar makes her a saint, Oct. 27 being set apart in her honor. And why not? Hers was the only voice in Jerusalem recognized by the sacred writer as speaking in defence of our Lord. In the history of the awful trial, Claudia appears like a flashlight on a dark and stormy sea. Was the pagan Pilate at last sanctified by a believing wife?"

RECEIVES OLD GONDOLIER.

The old gondolier for nine years in the constant employ of Pope Pius X. while he was Patriarch of Venice, could no longer resist the desire of paying a visit to his old patron and friend, and with the permission of Mgr. Cavallari, the new Patriarch, who has continued to employ him, he came to Rome last week.

Fearing to go direct to the Vatican, he called on the Pope's sisters, who were delighted to see him, and promised to tell Pope Pius X. of his desire to be received at the Vatican Palace. The principal difficulty about it lay in the fact that the old man had come to Rome without a black suit, and the best clothes he had with him consisted of a Venetian gondolier. Pope Pius X., on being informed of the arrival of his old friend, was so pleased at the idea of seeing him again that he waived aside all formalities of a Papal reception and charged his sisters to bring the old man to the Vatican just as he was.

The old man tremblingly complied with the Papal command and was delighted at the affability of Pope Pius X, who treated him "just the same," he told afterwards, "as if I had been in my gondola on the lagoon of Venice."

The halls of the Vatican Palace were thrown open to the visitor by order of the Pope, who assigned a prelate of his entourage to show the old gondolier all the interesting sights of the Papal residence. The Vatican chef was instructed to prepare a special meal for the old man before he returned to his lodgings, and everything was done by the Pope and his relations to make the visit to Rome memorable.—New York World.

NOT SO BAD A SLIP. "Mamma," said little Bessie, at table one noon, "I'm to write something to read in school next Friday, but I've forgotten what the teacher called it."

"An essay, perhaps," suggested Bessie's father.

"An oration," offered the little maid's high school brother, teasingly.

"A valedictory," prompted a senior sister.

"No," said Bessie, suddenly brightening. "I remember now what it is—it's an imposition."

The Big Store Closes Daily at 5.30 p.m. During February at 1 p.m. on Saturdays. THE S. GARSLEY CO. LIMITED

A WONDERFUL OFFERING OF 700 Ladies' Dress Skirts.

And any one of these stunning new stylish Skirts is worth double the money it's marked to sell at. These Skirts represent a purchase of extremely advantageous terms—of a manufacturer's entire surplus stock. They're ALL NEW SEASON'S STYLES, and in style and dash rank with garments for which a modiste asks three times as much. Every Skirt is OFFERED AT HALF PRICE OR NEAR IT. Arranged in lots as follows:

AT 95c—A REMARKABLY FINE SELECTION OF LADIES' WALKING SKIRTS, in Black and Navy Serge, stylishly cut in a large number of right up-to-date patterns, tastefully trimmed. The finish throughout is excellent. Regular value \$2.25. Special Price 95c. AT \$2.75—A LOT OF LADIES' DRESS AND WALKING SKIRTS, in Vicuna Cloth, Serges and Tweeds, some plain tailor made, others smartly trimmed—all in the smartest advance styles. These Skirts would be splendid value at \$4.50. Special Price \$2.75. AT \$3.95—A CHOICE COLLECTION OF LADIES' SKIRTS, in a fine range of Tweeds, Vicunas, Serges and Box Cloths, newest styles, best workmanship, perfectly tailored. Not a Skirt in the lot worth less than \$6.00—most considerably more. Special Price \$3.95.

\$3.25 LADIES' SILK WAISTS, \$2.65. A Special Purchase of 200 Ladies' JAPANESE SILK WAISTS, in black or white only. The Waists are in the newest advance styles, large tuck down front and back, with silk braid insertions, latest full sleeves tucked above cuffs, smartly finished with small pearl buttons. Worth \$3.25. Special Price \$2.65.

\$2.25 LADIES' SWEATERS for \$1.90. Just received, a remarkably good line of LADIES' and MISSES' GOLFERS AND SWEATERS, in white, navy, or cardinal wool, extra heavy weight, buttoned neck and shoulder. The ideal garment for winter sports. Worth \$2.25. Special Price \$1.90.

STYLISH LUSTRE, worth 60c for 45c yd. The manufacturers granted us this rare price concession because we accepted a consignment several months before it was due:—

ABOUT 20 PIECES OF SPLENDID NEW LUSTRE, in cream and navy, pretty open work grenadine stripes, 38 inches wide, suitable for Shirt Waist Suits and Blouses. Fine value at 60c yard. Special Price 45c.

\$1.75 CHINA BERRY SETS, 74c. This is a Chinawares Sale special, and by comparing prices familiar to you with our sale prices, you can't fail to see how remarkable are the savings.

400 BERRY OR ICE CREAM SETS, comprising 18 pieces, in beautifully tinted Continental China, rose pink or pale blue, bright floral and gilt ornamentations. Worth \$1.75 Special Price, per set, 74c.

\$1.00 WHITE CAMBRIC UNDERSKIRTS, 76c. This line of WHITE CAMBRIC UNDERSKIRTS arrived too late to participate in our General Whitewear Sale, and are being put forward at a ridiculously low price, to induce ladies to add one more novelty. To think the regular value of this special skirt is \$1.00. Sale Price 76c.

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Assortment of colors, fancy and various widths. 3,000 Yards Torchen Lace Insertion at Half Price. Put up on cards of one dozen each, assorted widths. Regular from 10c to 60c.

THE JOHN MURPHY COMPANY 2341 & 2343 St. Catherine Corner Montreal Terms Cash

Wilton, Axminster, Brussels and Tapestry Carpets, in all colours and designs. Linoleums, Cork Carpeting and Oilcloths of every description. Brass and Enamelled Bedsteads.

Novelties in Odd Pieces of Fancy Furniture. With the exceedingly liberal discounts we are offering, combined with our immense stock, it is decidedly to your advantage to make your purchases now.

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