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Salesian Congress At Turin.

Two events of real interest took place in Turin, says a special corres- pondent to the "Catholic Times," viz., the Salesian Congress on the 14th, 15th, and 16th of May, and the 17th the coronation of the on the 17th the coronation of Our Blessed Lady Help of Christians, venerated in the beautiful sanctuary dedicated to her by Dom Bosco, of saintly memory. The International Congress of Salesian Co-operators was the third of the kind, the first having taken place at Bologna and the second at Buenos Ayres, South Amer- ica. The Congress was presided over by the Cardinals of Turin, Milan, and Bologna, twenty-five to thirty Archbishops and Bishops, and the representatives of the Cardinal of Venice and of over a dozen Bishops who had promised to attend in per- son, but were unable to be present owing to illness or unforeseen cir- cumstances. The members of the Congress numbered over 1,000, and included representatives of almost every country in Europe and Amer- ica.

The object of the Congress was the consideration of the most effectual means of aiding Dom Bosco's in- stitutions in attaining their end, nam- ily, the well-being of society in gen- eral, and the material, intellectual, and moral good of the laboring and poorer classes, and of youth—ab- andoned youth—in particular. The pro- gramme was entrusted for prepara- tion to various committees of cap- able persons who held their sittings each day previous to those of the general assembly. The result of their labors of the practical resolutions come to by them will soon be pub- lished in book form for the informa- tion and guidance of the general body of co-operators, which now numbers over 200,000 persons. Mean- while the most fervent, eloquent, and effective speeches were made at the general meetings, which lasted from five to six hours daily, by some of the very ablest orators of Italy, France, and Spain on matters of general Catholic interest, but es- pecially on subjects connected with the works of the Salesian Institute and their development.

The pronouncements of Cardinals and Bishops on such a subject were naturally what might be expected. But in this age of religious indiffer- ence, to hear a number of lay gentle- men speak on religious and educa- tional questions with fervor, zeal, and profound knowledge was a real treat. Amongst a galaxy of distin- guished speakers it might be invidi- ous to make mention of any in par- ticular. Yet there is one who, I think, deserves special mention owing to the impression he produced on the audience, viz., the first Salesian Bishop, the great Apostle of Patag- onia, Monsignor Cagliero. With thrilling accents he narrated some of his missionary experiences of twenty-five years in South America, and told how the visions of Dom Bosco, concerning this vast field of the Apostolic labors of his spiritual children, were realized. One inci- dent in his narrative was particularly impressive. He was one of Dom Bosco's first boys. While yet a school monitor he fell dangerously ill; his life was despaired of. The physicians summoned to attend him declared that his last hour was at hand. Dom Bosco, in grief, ap- proached the bed of the dying boy. He had centred great hopes on this lad as a valuable assistant in the work he had just recently undertak- en, and he was sorely afflicted at the thought of losing him. He clasped the boy's hand in his and prayed God to spare one whose life he had counted upon and whose services he needed. Then, looking earnestly at the boy, he said: "Which do you do you prefer, John, to live or to die?" "Whatever God wills, Dom Bosco. I am resigned." "Well, you shall live and shall one day go into distant lands where abundant work awaits you in the vineyard of the Lord." "But, Dom Bosco, the doc- tors say that this is to be the last day of my life." "Well, I say it is not so, nay, that it is to be the first day of your recovery, the first of a new life for you." In due course young Cagliero became Bishop, and on the day of his episcopal consecra- tion Dom Bosco reminded him of what had taken place years before when death seemed so close at hand.

While in prayer at the supposed last moments of the boy Dom Bosco, it is said, beheld a dove entering the room and flying round and round till it deposited an olive leaf on the sick youth's brow. This vision was followed by the appearance around the bed of savage-looking individu- als with swarthy countenances and

strange garments such as he had never seen before or heard of. The venerable priest was alarmed, but the vision soon disappeared, and on reflection the signification became evident. Cagliero was to become a missionary and labor among savage tribes. When Dom Bosco resolved to extend the field of his apostolic labors to South America Cagliero, now a priest, was selected to captain the little band of missionaries first sent to Buenos Ayres. In the course of time a very large and handsome church was built there by the Sale- sians, and schools for boys and girls, the latter under the direction of Dom Bosco's nuns. At present over 2,000 children are receiving the blessings of a Catholic education at the hands of Salesians, and this quarter of Buenos Ayres, a port of much commercial importance, with its population of 25,000 souls, is completely reformed. Catholic in- terests are flourishing; good schools are well attended, and the Catholic Young Men's Club, under the direc- tion of the Salesians, and the So- ciety of the Children of Mary under the guidance of the Sisters of Mary Help of Christians are amongst the foremost of Dom Bosco's many in- stitutions in South America. Process- ions of the Blessed Sacrament in the streets and other manifestations of Catholic piety are frequently wit- nessed there, and the apparently God-forsaken people who years ago received the priest Cagliero with wanton jests and foul insults, on the occasion of a recent visit welcomed him with acclamations of joy, meet- ing reverently to kiss his episcopal ring as he passed through the streets.

The conversion to Christianity of the redoubtable chief of the Patag- onian tribes, Namuncoorra, who for long years had resisted all the ef- forts of Argentine arms to subdue him—the terror of the Pampas, who not only defeated the Argentine troops sent against him on many oc- casions, but more than once com- pelled the Buenos Ayres Government to pay him tribute—was another touching episode in the stirring nar- rative of the missionary Bishop. A pilgrimage of all the members to the tomb of the saintly Dom Bosco sit- tingly closed the proceedings of the Congress and served as a becoming preparation to the memorable func- tion of the following day, Sunday, the 17th May—the solemn coronation of the picture of Dom Bosco's Madonna, by Cardinal Rinaldi, Archbishop of Turin, in the name and by the authority of His Holiness the Pope.

The coronation was the most im- posing ceremony ever witnessed in Turin. It is estimated that at least 200,000 people assisted at it, of whom about 43,000 were pilgrims (judging from the number of excu- sion tickets given out, or collected at railway stations). The High Mass, which began at ten o'clock, was celebrated by Mgr. Cagliero, the Car- dinal of Turin assisting pontifically. Two Archbishops occupied seats in the sanctuary, and twenty-five Bish- ops in full pontificals, with from three to five attendants each, oc- cupied seats prepared for them on a platform outside the sanctuary rails, in front of the high altar. The body of the church and four large trib- unes erected for the occasion, ac- commodated about 4,000 of the priests and laity. Special friends and co-operators of the Salesian So- ciety and representatives of Catholic bodies of Italy, France, and Spain, with their respective flags, number- ing sixty-four. Amongst the distin- guished ladies who occupied the gal- lery set aside for them was H.R.H. the Princess Letitia, surrounded by the ladies who formed with her the special committee for the prepara- tion of the golden crowns that were to be placed on the brows of Our Blessed Lady and the Divine Infant on this solemn occasion.

After the Cardinal, prelates and clergy had taken their places in church, His Eminence from his throne ordered the reading of the Pontifical Brief for the coronation. This being done in a clear, audible voice by a Salesian priest from the altar, Dom Rua as Superior of the Salesian In- stitute and Rector of the Sanctuary of Our Lady Help of Christians, ad- vanced in front of the Cardinal and took a formal oath that he would ever carefully guard and never re- move from the head of the sacred picture the crowns now about to be placed thereon. Then came the bless- ing of the crowns, four being pre- sented on a golden tray by two pages. The hymn "O gloriosa Vir- ginum sublimis inter sidera" was sung by choir and congregation si- multaneously; a prayer "Deus qui Virginelem aulam," said by the Car- dinal, and the proclamation of a plenary indulgence attached to the Papal Blessing now about to be im- parted brought this portion of the ceremony to a close.

The Mass then began, the choir of 250 select voices doing justice to Pope Marcello's Mass by Palestrina (six voices). After the Gospel the

Cardinal ascended the pulpit and de- livered a most touching allocution appropriate to the occasion, remind- ing his hearers that it was to the venerable servant of God, Dom Bos- co, after Our Lady, they owed the inexpressible joy they now experi- enced. Having concluded, he intoned the "Regina Coeli Laetare," which was taken up and sung by the choir; and, accompanied by Deacon, Sub- Deacon, and crown-bearers, he sol- emnly ascended the three flights of stairs erected over the altar and leading to the top of the sacred pic- ture of Our Lady. Emotion was at its highest as His Eminence in a loud, clear voice, which rang all over the vast edifice, read the coronation service, placing first the crown on the Divine Infant's head while pro- nouncing the words: "Sicut per manus nostras coronaris in terris, ita a te gloria et honore coronaris mercamur in coelis." He next placed the crown on Our Lady's head, alter- ing the formula. The enthusiasm of the congregation could now no longer be restrained. It found expression in a tremendous outburst of hand- clapping. The chief function, the pontifical crowning, was now over. But the multitude—the 160,000 per- sons outside of the Church, who occupied not only the square in front of the sacred building, but the gardens, court-yards, walls, balcon- ies of houses, and every spot of van- tage in the neighborhood—had to be considered. Their piety and eager- ness had also to be satisfied. A Low Mass was celebrated for them on a raised platform outside the church, and Rosaries, prayers, and canticles were said and sung while the more solemn service was going on inside.

But this was not enough for their devotion. After Mass, the Cardinal, preceded by the Bishops and Arch- bishops, went forth to the enclosed space in front of the church, where a large statue of Our Lady on an elevated throne was crowned with the same ceremony as the sacred pic- ture inside the church. This solemn act was announced to all Turin by a band of trumpeters and a discharge of rockets from the summit of the cupola of the church, and it was hailed with inexpressible joy and satisfaction by the thousands of on- lookers below, whose joyous acclama- tion and thunderous clapping of hands were renewed when, a few mo- ments later, twelve carrier pigeons, brought especially from the Vatican for the occasion, were let loose from the dome of the church to carry back the glad news of the coronation to the Sovereign Pontiff. Seven hours afterwards, six of these messengers had reached Rome.

A procession of immense propor- tions, in which the recently-crowned statue of Our Lady and Child was carried by twelve stalwart men, with Benediction in church and also in the open-air, took place in the even- ing, and thus closed the religious celebrations of that eventful day, the memory of which will remain indeli- bly impressed upon the hearts of all those who witnessed it.

When I mention that £500 was spent on the interior decoration of the church, and close on £1,000 on the illumination of the facade, dome, square, and avenues leading to it, your readers will be able to form some idea of the brilliant spectacle the church presented both inside and outside, particularly at night, as the entire edifice and surroundings were set ablaze with many thousand col- ored lights.

The whole of the following week was spent in preparation for the great annual occurrence, the Feast of Our Lady Help of Christians. Dur- ing this time the Cardinal, and sev- eral Bishops and priests, vied with each other in their anxiety to ren- der each day's celebrations attract- ive to the crowds of pilgrims and pious worshippers.

The musical part of the sacred functions of the week was performed by the bands and choirs of various Salesian colleges and schools, each college or combination of colleges taking a day in turn.

Wedding Bells.

In the Cathedral of Springfield, Mass., on June 17, Miss Annie Mc- Aran, eldest daughter of Mr. and Mrs. James McAran, Montreal, was married to Mr. Frank Egan of Bos- ton, Mass. Rev. Father Curran offi- ciated.

The bride, who wore a travelling costume of blue etamine cloth, with white silk blouse and blue satin straw hat and carried a shower bou- quet of white roses, was escorted by her uncle, Mr. George E. Ross, and was attended by her sister, Miss May McAran, Montreal. After the cere- mony, breakfast was served at her uncle's residence. Mr. and Mrs. Egan left for Boston, New York and Philadelphia, for their wedding trip. The bride and groom received many beautiful presents from a large cir- cle of friends.

A Protestant Minister Leaves The Ministry.

(By An Occasional Contributor.)

There is something strange in the story that comes from Oshkosh, Wis., regarding the resignation of Rev. Merton C. Andrews, as rector of St. Paul's Episcopal Church in that city. It is not the mere resigna- tion from his charge that is re- markable, but it is his expressed in- tention to "withdraw from the priesthood." According to the re- port we read:—

"The Rev. Mr. Andrews in a letter read before his congregation in his chapel stated that June 14 would terminate his services as priest of the church and witness his with- drawal from the priesthood. On that day he will doff his clerical robes, leave behind him his high church vestments, his candles and his al- tars, and step out to begin life as a common citizen.

"The first intimation that the rec- tor would leave the priesthood was made in his Easter sermon. At that time he gave a hint that he might hand in his resignation later. He said as he had been cleared of the charges brought against him and had stood by the church through ill report he felt, now that he had been cleared, it would not be a cowardly thing to resign and let some one else take up the work and carry it on."

To us, who are strangers to the circumstances, this would read as if the clergyman in question had been under the shadow of some accusa- tion, and that he manfully held out until he had vindicated himself; and, now, that he has been justified in the eyes of the world and of his church, he purposes resigning. We further learn that he is going into business. With all this we have nothing to do. We have no knowledge of the gentle- man's motives, we can only speak of his intentions as conveyed in his own words.

But in those words there is a something peculiarly strange to the Catholic ear. He declares that he will abandon the "priesthood," and that henceforth he will no longer be a "priest."

We know that certain members of the ministry in sections of the Aug- lican or Episcopal Church assume the title of "priest." What they ex- actly mean by that, or in what sense they consider that "priesthood" we are at a loss to say. We admit that they are in earnest, that they be- lieve in their own priestly functions, and that they have faith in the val- idity of that priesthood. But their belief, their earnestness, and their honesty by no means constitute the fundamentals of sacerdotal powers. No matter how sincere they may be the fact remains that there can be no priesthood there. We are not now challenging the powers of their epis- copacy, nor the transmission of au- thority in their church; that is a different question, and one of propo- sitions sufficiently vast to have oc- cupied the attention of their wisest and best thinkers and writers for generations. What we are coming to is the characteristics of that priest- hood to which they so persistently aspire. One of the principal charac- teristics of the Christian priesthood is its perpetuity, its ineffability, its immortality. It is as immortal as the soul of the man invested with its dignity and powers.

This none can deny not even the Anglican. The very text of the Scripture, on which is based the or- dination service; the very words that have become sacramental under the new dispensation, are expressive of that great characteristic. "Tu es sacerdos in aeternum"—"Thou art a priest unto all eternity, according to the order of Melchisedech." The meaning of that is so simple, so plain, so clear that it demands no illucidation; none have ever ques- tioned it. "Once a priest, a priest forever" is an axiom of theological import. The priest may err, he may sin, he may become an adopt of pag- anism, or turn atheist—not a prob- able thing, but still possible—yet he lives on as a priest, and he shall be one after death, and his sacer- dotal crown of grace shall he wear for all eternity, either as a crown of matchless glory, or as one of burn- ing ignominy, according to the use

he made of his advantages. But div- est himself of it he cannot.

When, then, one, who calls himself a Christian priest, not only aban- dons the ministry, the exercise of his function of priesthood, but also talks of ceasing to be a priest, we naturally inquire into the character of a priesthood that can be thus ef- faced, and we can come to no other logical conclusion than that it is a mere imitation and not the genuine article.

Alcohol and Insanity

Almost every country of the world is taking up the drink question. The authorities in some lands have be- come seriously alarmed at the in- roads which the unbridled consump- tion of alcohol has made, and is making, into the prosperity, health, and morals of their people.

In France the unrestricted sale of alcoholic beverages has already brought forth dire results. Promi- nent French physicians have begun a crusade against the drink habit. In Russia the excessive drinking among the peasantry has impelled the Gov- ernment to step in and take control of the sale of spirituous liquors. Although in America drinking has never been so common nor carried to such an extent as in Europe, yet even here statistics tell us that there has been a decided increase in the consumption of alcohol. Great Brit- ain has always had an unpleasant reputation as a country whose peo- ple were addicted to strong drink on a large scale, and it still, in this respect, retains its position in the front rank. The situation, too, is at the present time aggravated, in that adulteration of beverages con- taining spirits is the custom every- where. Too much of the genuine ar- ticle is bad enough; but when, in place of pure or comparatively pure spirituous beverages, vile concoct- ions are substituted, the evil is in- tensified in a corresponding degree.

Dr. Robert Jones, medical superin- tendent of Claybury Lunatic Asylum, London, published a short time ago a paper treating of drink with re- gard to the production of insanity. Referring to statistics bearing upon this matter, he said: "There are probably at the present time no less than 110,000 certified insane persons in England and Wales alone, of whom approximately about 50,000 are males and 60,000 females. If the Lunacy Commissioners' Blue Book for England and Wales be consulted, the proportion percentage of in- stance in which alcohol has been as- signed as the cause of insanity to the yearly average number admitted into asylums in the five years, 1895-1900 inclusive, is 21.8 for males and 9.5 for females—the proportion is much higher in Scotland—and after allowing for the deaths of those whose form of insanity is more im- mediately fatal than those caused by alcohol, there are, I believe, upon the lowest computation, remaining in asylums, at the present time, no less than 10,900 males and 5,800 fe- males who are mentally decrepit through the effects of alcohol. Dur- ing the time that the London Coun- ty Council's Asylum at Claybury has been opened, from 1893 to the end of 1901—a period of less than nine years—8,493 patients have been ad- mitted, of whom 21.2 per cent. of the males and 12.6 of the females were definitely ascertained to owe their insanity to drink, a total of over 800 men and 594 women who were thus rendered incapable of pro- ductive work through their own acts. For the whole of London, dur- ing the period 1893-1901, 2,662 men and 1,677 women were received into asylums, who owed their insanity to alcoholic intemperance."

The period of greatest incidence to the pernicious effects of alcohol cor- responds closely with that upon which falls the greatest mental strain. Males between twenty-five and thirty, and those between thirty-five and forty, appear to be—according to Bevan Lewis—more susceptible to alcohol than those of any other age. The former is a period peculiarly characterized by intellectual advance, and one during which the habits tend to become independent and fixed, the other is an epoch during which the struggle for existence makes itself felt in the fullest force, and it is also an age during which, as Lewis points out, the feeble and indifferent organisms often feel the want of artificial stimulus, to the use of which they often succumb.

The relation between drink and in- sanity is far more intimate than it was at one time believed to be. Per- haps the assertion that drink is the most potent cause of mental disor- ders would now pass without cavil. Certainly the brain is the organ which is most disastrously affected by excessive indulgence in alcohol, for although other organs may be se- riously injured, the outcome of the habit is more frequently mental dis- solution.—Medical Record.

Devotion To the Sacred Heart.

BY LUCY COLLINS.

"Come to me all ye who labor, and are burdened, and I will refresh you," cries the tender Heart of Je- sus, his arm outstretched to the sin- ful world. What a consoling and loving appeal! Who could spurn that gentle pleading of a Heart all burning for mankind. How fondly we should hearken to those divine words, but more especially during this his golden month of June?

'Tis now after having paid due homage to the Immaculate Queen of Heaven, laid our floral offerings at her feet, purified and strengthened by her prayers, we approach her Di- vine Son.

Within each little chapel or vast cathedral there stands forth a sculp- tured figure, the hands outstretched. See the finger points to the Heart, which is one flame of fire and is en- twined a crown of thorns—Let us gaze, and "behold the Heart which has so loved men."

Then yonder see, a ray of light is burning softly, before the tabernacle day and night, Our Lord is pleased to dwell there, awaiting us to come, and be refreshed, in that sacrament of His Love. Would that our hearts might burn with love and deepest adoration! Would that our souls might dwell in humble worship with the angels there, or rise like incense with their homage wafted to the throne above! But, alas! How many hearts have turned cold and harden- ed. How many souls have gone as- tray! And, amidst the busy enter- prises of the world, have forgotten that God who died for them. With some, perhaps, years have rolled by since they have bent their knee in prayer, or knelt at the Holy Table to partake of the Bread of Life to strengthen them to continue life's perilous journey once more. 'Tis of those unfaithful Christian that Our Lord speaks; when he cries through the mouth of the prophet in that sad complaint: "Be astonished at this O ye Heavens, wonder O ye angels, for my people have left Me, they have turned against Me, Me, the Fountain of all living waters."

O sinner! it was thy sins which cast the Saviour down with bitter- ness in Garden of Olives. It was thy sins which crowned His royal head with thorns, and caused Him that agonizing death on Calvary's hill. O! ungrateful one, stop! halt amidst the hurry and rush of life and let that alluring light of the sanctuary, be as a beacon star to guide you to the prison of captivity. There gaze at the Cross of the Calvary. See his royal head crowned with thorns! The look of sorrow in those loving pitying eyes! The arms outstretched, those hands that have blessed the little children at his knee, that have ever been ready to heal the weak suffering. Those weary feet, that have trodden many a rugged path, and last climbed Calvary's hill, to die. See the blood that trickles from his Sacred Side. Think of the ever bleeding Heart of Jesus, which bleeds at the sight of men's sins. O let us raise our eyes to Heaven and say: O Sacred Wounds of Jesus let me hide myself in Thee and find therein my solace and my joys.

Would that all sinners might kneel at the Cross and bathed in tears like Magdalen of old weep and repent for their sins. Reader wrap thy cloud of fancy a- round thee and come with me to sad Gethsemane where dark olives stand, and see the suffering Saviour pros- trate on his knees in prayer. Sad- ness is stealing over him His soul is sorrowful. Look He shudders, He trembles, 'tis the sins of men that crush him down beneath their weight. Alas! The agony is greater than the Son of Man can bear, drops of sweat stand on his brow, He falls and breathes for the pray- er. "Father if be possible let this chalice pass from Me, not My will but Thine be done. Hark what is that! Sweet music is heard in the air, and behold an angel appears and comforts them.

What a beautiful example Our Sa- viour has given us here. And when stricken down with grief or sorrow, let us say with Jesus, Thy will, O God, be done.

Ere the golden month of June has sped away, let us kneel before God's altar throne, and say a fervent act of reparation to His Divine Majesty in return for the many insults and offences committed against Him.

Heart of Jesus throne of glory. Humbly kneeling we adore Thee, Love Celestial we implore Thee. Make us love Thee more and more. Montreal, June, 1908.