

# ANNUAL MEETING OF THE MAYNOOTH UNION,

Some four years ago the ecclesiastical graduates of old Maynooth organized what is known as the "Maynooth Union," and the 4th annual assembly of the members of that body took place at the end of June last. The "Weekly Freeman" devotes eight long columns to a report of the proceedings and an appreciation of the institution. We would gladly, had we space, reproduce the whole account of that important and impressive event; but we are obliged to confine ourselves to a few extracts, and still fewer comments.

We have no need to tell our readers that Maynooth has been, for long generations, the training school of the Irish priesthood, and any body of its former students that might be convened could not but constitute one of the most enlightened, sacred and patriotic assemblies in the land. In order to better understand the "Union," we take the following from the "Freeman":

"The objects of the Union, according to the intention of its founders, were principally two. It was meant, perhaps, primarily, as a centre of social intercourse, where old friends, long separated, might be brought together, where the generation of ecclesiastics that is passing away should mingle with those in their prime as well as with those who are just beginning to appear, and all should communicate to one another some of the spirit that characterises the period of life to which they have attained, when worldly thoughts and cares might be broken off for a little while, and one might grow young again, were it but for half a day, by revisiting the scenes in which were passed the brightest and happiest period of one's life.

"The Union was intended also as a centre of education—on a small scale it is true; but still not without importance. It is a portion of the rules that each meeting opens with a High Mass, and it was hoped that, as in the College, this ceremony would be conducted, both as to ritual and music, in strict accordance with ecclesiastical ideals and requirements, it could not fail to make an impression for good on missionary priests, who, by the very nature of their office, are removed as a rule, from personal experience of what may be done in this respect. Anyone can supply himself with theory out of a book; it is by seeing and hearing that vivid impressions are made. This is true in art, above all things; and ritual and music are some of the highest forms of art."

Then comes a statement, in general, of the proceedings prior to an elaborate report of the sermons, addresses and various papers read.

"After the High Mass came the academic proceedings, and here it was hoped that difficulties would be explained and some light might be given; that the students would share the fruits of their reflections with neighbors who might not have had equal opportunities, and might receive from others equally blessed with themselves, either pleasant instruction or the comforting hope of progress in the near or distant future. And it was suggested that there should be free speech for all—a freedom limited only by the bounds of Christian courtesy, of true motherly love and filial reverence for the authority of the Church."

We will have to skip, very reluctantly, the column of explanations and descriptions that follows, and come to a synopsis of some of the speeches and papers. Even outside Maynooth circles these cannot fail to interest deeply the Catholic clergy of the world—especially the Irish priests, at home and abroad. The writer says: "A most interesting item of the day's proceedings took place immediately before the first paper was read. Father Nagle, one of the Dunboyne students, rose to thank the Union, in the name of the students, for the gift of books in English literature made last year to the Divisional Libraries. I hope the address is fully reported; to the present writer it was the most touching thing he ever heard at any meeting of the Union. In the words of Father Nagle: 'If the members of the Union had realized how crying was the need they contributed to relieve, and how eager was the students' desire to have it removed, they would not wonder at our being effusive in our thanks. . . . As the result of the donation a great need has been partially supplied; and it would be difficult to over-estimate the benefits that follow to the Irish priesthood of the future.' The need is but 'partially' removed as yet; may the day soon dawn when it will completely disappear."

Then comes a report that shows the great latitude permitted in the broaching or the discussion of subjects—

"Next came Father Finlay's paper on 'The Co-operative Movement and

the Church." Its scope was to point out the evolution of the laborer, from slave to serf, then to tenant or workman, till we see what we see all over the world to-day. Father Finlay touched on the effect of the French Revolution on the condition of the laboring classes, on the rise of machinery, on the remedies proposed by the Socialists for the evils thus caused to the workingman, on other suggested remedies, profit-sharing, as in M. Harmel's factories, and co-operation as developed in Italy, Germany, Belgium, England, and here at home. We were thus brought to the precise measures which the lecturer wished to recommend. As a result of the little which has been already accomplished \$400,000 have been placed in the pockets of the Irish workmen; English capitalists have cast grudging eyes on this source of profit; if we do not take up the movement they will. Nay, they are already doing it. And the result must be a total loss of our industrial independence, without which it is vain to struggle over the preservation of Irish Nationality. If we lose the direction of our own industries we shall never more be anything but veriest drudges, working for the ruling Anglo-Saxon race."

"Father Finlay's paper called forth three very serious criticisms—from the Bishop of Clonfert, the Bishop of Raphoe, and Canon O'Mahony. The points made were chiefly these. The co-operative movement distracts the nation just now from what should be its principal aim, the distribution of rich tracts of land among the inhabitants of congested districts, and the rooting of the farmers in the soil by a measure of compulsory sale of the landlord's interest. Moreover, it is to be feared that increased profits on the farmers' part would be made the occasion of varying the rent; and, further, it was argued that the co-operative purchase of supplies meant a serious loss to the local shopkeepers, a loss which we could not contemplate unmoved.

"Father Delany, S.J., and later Father Finlay himself, replied to those criticisms. Father Finlay was understood to say that the Co-operative Society have made up their minds that co-operative stores could not be made a success. They had failed in England, and must fail here as well. As for the claims of the congested districts and land purchase generally, he not unfairly argued that the leaders of his movement were quite in sympathy with the endeavorers of others who are devoting themselves to these questions. Why should not both movements go on simultaneously? As for the rent difficulty, Father Finlay showed that not in it, but the tenement in process, is the real source of the tenant's distress. It is easy to say rent when produce is plentiful and prices high. This is the aim of the leaders of the co-operative movement. Moreover, products thus obtained are due to farmers' own skill and capital, and have a right in law to be exempted from rent. He did not add what seems to the present writer not unreasonable, that landlords have a right that the opportunities supplied by land should not be neglected. If, therefore, the co-operative movement is a reasonable means of raising the value of land in Ireland—reasonable within the capacity of Irish tenants—it might seem not so very unjust for a landlord to complain that he derived no benefit from this source of fertility. He has a right to complain of a tenant who spends his time in idleness, may we all not be idle in Ireland, if we do not adopt the means of production and of exchange which have been so efficacious in other countries?"

At the afternoon session an experiment was tried for the first time at these meetings, the audience dividing itself into three sections, at each of which important papers were read. The present writer remained in the Aula Maxima to hear Dr. O'Riordan and Father Yorke, so that he could testify to, or discuss what took place at the other sections, when Dr. Coghlan read his paper on the "Origin of Man's Body," and Father R. Walsh, O.P., his paper on "The Universality of the Deluge."

"Dr. O'Riordan's paper calls for no comment, though it promises to be the source of a powerful organization. It resulted in the formation of the nucleus of a committee for the promotion of a body which might do for Ireland what has been done for England by the Catholic Truth Society. It appeared to be the unanimous feeling of the audience that the new body should be independent of any such organization already existing; but that we should be able to make liberal use, by purchase, of the publications of these societies, supplying from our own resources material and intellectual, whatever may be necessary for

our local wants. The new society is as yet but in the very first stage of its existence. It bids fair to grow and flourish and cover the land. May it go on and prosper."

"Next came Father Yorke, on 'Certain Aspects of Clerical Education.' The primary idea of the paper was, that, whereas, the Irish people have been the most important factor in modern times for the propagation of the faith, their influence has been exerted almost entirely by weight of numbers and the money they have contributed so liberally for the purpose of the Church. In the intellectual order the influence of our voice has been very small. Why? The Penal laws have had much to do with the matter, also the want of a Catholic University; but it seemed to the speaker that there must be something more—something connected with the system, according to which the education of priests is conducted, not in Ireland only, but in all English-speaking lands.

"Father Yorke then went on to say that Dr. O'Riordan had anticipated much of what he had gone to discuss. Some things still remain to be said. He referred to the want of completed higher education in the Ancient as well as the English Classics. He advocated a course of instruction in the method of communicating theological and philosophical science. He did not wish to be understood as referring to a course of sacred eloquence, but rather to an exposition of the ways and means adopted by the great writers on these subjects in the English language. In this connection he gave a glowing description of the beauty of theological science and its influence in forming the world. He would foster the system of specialization, so that all men should be forced through the same theological groove—a system, which has already to some extent been adopted, and applied by the trustees. The lecture was full of wonderful flashes of eloquence, which were received with rounds of applause. It wound up with a touching reference to the past of Ireland, and its future prospects, and to the love with which the Irish abroad, 2000 across the ocean to their kindred in Ireland for aid in the struggle with the enemies of both."

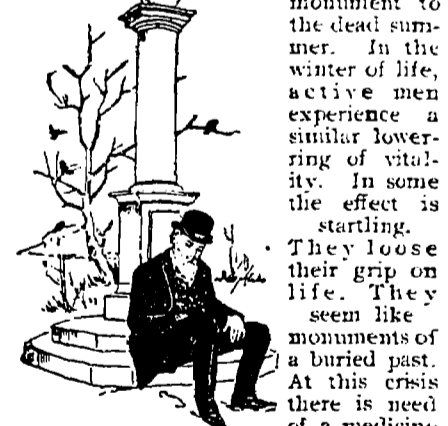
our local wants. The new society is as yet but in the very first stage of its existence. It bids fair to grow and flourish and cover the land. May it go on and prosper."

"Next came Father Yorke, on 'Certain Aspects of Clerical Education.' The primary idea of the paper was, that, whereas, the Irish people have been the most important factor in modern times for the propagation of the faith, their influence has been exerted almost entirely by weight of numbers and the money they have contributed so liberally for the purpose of the Church. In the intellectual order the influence of our voice has been very small. Why? The Penal laws have had much to do with the matter, also the want of a Catholic University; but it seemed to the speaker that there must be something more—something connected with the system, according to which the education of priests is conducted, not in Ireland only, but in all English-speaking lands.

"Father Yorke then went on to say that Dr. O'Riordan had anticipated much of what he had gone to discuss. Some things still remain to be said. He referred to the want of completed higher education in the Ancient as well as the English Classics. He advocated a course of instruction in the method of communicating theological and philosophical science. He did not wish to be understood as referring to a course of sacred eloquence, but rather to an exposition of the ways and means adopted by the great writers on these subjects in the English language. In this connection he gave a glowing description of the beauty of theological science and its influence in forming the world. He would foster the system of specialization, so that all men should be forced through the same theological groove—a system, which has already to some extent been adopted, and applied by the trustees. The lecture was full of wonderful flashes of eloquence, which were received with rounds of applause. It wound up with a touching reference to the past of Ireland, and its future prospects, and to the love with which the Irish abroad, 2000 across the ocean to their kindred in Ireland for aid in the struggle with the enemies of both."

"In criticising the paper, Canon O'Mahony expressed his opinion that as regards both English literature and specialization, so much has been done of recent years in the College, that the lecturer gave expression to fears that he is at present without opportunity. None would be more thankful for the development than Father Yorke, and one would be quite sure to sympathize with the endeavorers of others who are devoting themselves to these questions. Why should not both movements go on simultaneously? As for the rent difficulty, Father Finlay showed that not in it, but the tenement in process, is the real source of the tenant's distress. It is easy to say rent when produce is plentiful and prices high. This is the aim of the leaders of the co-operative movement. Moreover, products thus obtained are due to farmers' own skill and capital, and have a right in law to be exempted from rent. He did not add what seems to the present writer not unreasonable, that landlords have a right that the opportunities supplied by land should not be neglected. If, therefore, the co-operative movement is a reasonable means of raising the value of land in Ireland—reasonable within the capacity of Irish tenants—it might seem not so very unjust for a landlord to complain that he derived no benefit from this source of fertility. He has a right to complain of a tenant who spends his time in idleness, may we all not be idle in Ireland, if we do not adopt the means of production and of exchange which have been so efficacious in other countries?"

When winter comes the vital forces of nature are low, and the tree stands like a solitary monument to the dead summer. In the winter of life, active men experience a similar lowering of vitality. In some the effect is startling. They lose their grip on life. They seem like monuments of a buried past. At this crisis there is need of a medicine which will nourish and build up the body, and increase its vital power. Such a medicine is Dr. Pierce's Golden Medical Discovery. It enriches the blood, purifies it, carries off the clogging waste of the system, increases the nutrition of the body, and produces a sound, healthy condition with abundant vital power and physical energy.



David Duggins, Esq., of Jones, Ohio Co., Ky., writes: "When I began taking Dr. Pierce's Golden Medical Discovery I think I had nervous or general debility of three years' duration. I took three bottles of the 'Discovery.' During the time I was taking it my sleep became more refreshing and I gained fifteen pounds weight, and also gained strength every day. It has been six months since I took the medicine and I still have reasonable health. I am willing to have you publish this, and also my former letter, if you wish to, and if it proves to be of benefit to any afflicted person I will feel well repaid."

There is no alcohol or other intoxicant in "Golden Medical Discovery," neither opium or other narcotic drugs.

The dealer who offers a substitute for the "Discovery" is seeking to profit himself, not to help you. Insist on having "Golden Medical Discovery."

Dr. Pierce's Medical Adviser is sent free, on receipt of stamps to cover cost of customs and mailing only. Send 31 one-cent stamps for edition in paper cover, or 50 stamps for cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.

**COWAN'S**  
HYGIENIC  
**COCOA.**  
THE COWAN CO., TORONTO.

Perhaps you don't know what artistic effects and economical advantages you can gain by using our

**Sheet Metal Fronts**  
with Cornices, Door and Window Caps, etc., all complete.

They give durable, fire proof satisfaction—make old buildings look like new at small cost—and are invaluable for use in all new up-to-date structures.

We make Metal Fronts to suit any building—they are easily applied and give enduring satisfaction.

Estimates furnished on receipt of outline giving shape and measurements of building.

Better read our catalogue—it's full of interesting building information. Shall we send you one?

**METALLIC ROOFING CO., Limited**  
Manufacturers, Toronto.

**New Publications.**  
FOR SALE BY  
**B. HERDER,**  
17 N. Broadway, St. Louis, Mo.

BECKER, REV. WM. S. J.—Christian Education of the Young of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland. 12mo. 424 pages. Cloth \$1.25 per vol.

BELLORD, RT. REV. JAMES, D. O.—Tribute to the Rev. Fr. John Michael Keenan, S. J. 18mo. 16 and 180 pages. Cloth \$1.00 per vol.

KUHMME, KONRAD—The Turkmen and the German States. From the German by Harry Richards Gray. 12mo. 120 pages. Cloth, special cover \$1.00 per vol.

NOVINA IN HONOR OF THE HOLY MOTHER MARY. A beautiful collection of the Mass, Requiem, and other prayers. 12mo. 120 pages. Cloth \$1.00 per vol.

**DR. FRS. DE SALES PREVOST, SPECIALIST.**  
Bureau of the Eyes, Ears and Nose.  
CONSULTATIONS—9:30 a.m. to 12 p.m.; 7 p.m. to 8 p.m., at 249 Notre Dame Street.  
1 p.m. to 4 p.m., at 402 Sherbrooke Street.

**GRAND TRUNK**  
Montreal, Portland, Old Orchard, Seaside Service.

Leave Montreal 8:40 a.m. and 8:45 p.m. Arrive Portland 5:45 p.m. and 5:40 a.m. Arrive Old Orchard 6:45 p.m. and 7:30 a.m. "Daily" other trains week days.

Parlor Car for Portland and Old Orchard on 8:00 a.m. train, and through Sleepers for Portland and Old Orchard on 8:45 p.m. train.

City Ticket Offices, 187 St. James Street and Bonaventure Station.

**CHEAP EXCURSIONS**  
—TO—  
**PACIFIC COAST POINTS**  
(Via Chicago and St. Paul.)

First-class round trip tickets will be sold from Montreal to Seattle, Wash.; Tacoma, Wash.; Portland, Ore.; Vancouver, B.C.; Victoria, B.C.; New Westminster, B.C., and Nanaimo, B.C., at \$91.80.

Going June 25th to July 8th, 1899, and returning until Sept. 4th, 1899.

For full particulars apply to City Ticket Offices, 187 St. James Street and Bonaventure Station.

**SAVE YOUR EMPTY BAGS**  
OF BRODIE'S "XXX" Self Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 12 six pound bags a beautiful colored picture in a splendid gilt frame, 12 inches x 16 inches. For 24 six pound bags a larger picture in fine gilt frame 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. **BRODIE & HARVEY, 10 & 12 Bloor St., Montreal.**

**oil Articles.**  
**SPECIALTIES OF GRAY'S PHARMACY.**  
FOR THE HAIR: CANTOR FLUID.....25 cents  
FOR THE TEETH: SAPONACEOUS DENTIFRICE. 25cents  
FOR THE SKIN: WHITE ROSE LAMOLIN CREAM. 25cents

**HENRY R. GRAY, Pharmaceutical Chemist**  
122 St. Lawrence Main Street  
N.B.—Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

The best service that Irish men and Irish women can render to the True Witness is to patronize our advertisers and to mention the name of the True Witness when making a purchase.

SEVENTEENTH ANNUAL IRISH CATHOLIC PILGRIMAGE TO

**Ste. Anne de Beaupre,**  
UNDER THE DIRECTION OF THE REDEMPTORIST FATHERS OF ST. ANN'S CHURCH, MONTREAL.

= Saturday, July 29, =  
For Men only.

Str. "Three Rivers" Leaves Richelieu Wharf at 6.30 P.M.

TICKETS . .  
Adults, \$2.10; Children, \$1.05.

TICKETS AND STATE ROOMS CAN BE SECURED AT THE ST. ANN'S PRESBYTERY, 32 BASIN STREET.

Established 1848. [Crowned a Catholic University by Pope Leo XIII, 1880.] State University 1866.

TERMS: \$160 Per Year.

**Catholic University of Ottawa, Canada**  
Degrees in Arts, Philosophy and Theology.  
Preparatory Classical Course for Junior Students Complete Commercial Course  
Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department.

SEND FOR CALENDAR. 50-10

**The Co-Operative Funeral Expense Society.**  
HEAD OFFICE: 1756 St. Catherine Street.  
Bell Tel. 1235 East. Merch. Tel. 563.

The only Society offering solid guarantees. The only Society Incorporated. Capital, \$30,000.

**SUBSCRIPTIONS.**

From Birth to 5 Years	\$1.00 Per Year.
From 5 Years to 30	.75 "
From 30 " to 45 "	1.00 "
From 45 " to 55 "	1.50 "
From 55 " to 65 "	2.50 "

If you are not already a member of our Society, do not wait until tomorrow to join; it might be too late. Outside of our subscribers funerals are prepared, on the shortest notice, to undertake all classes of funerals at moderate prices. If you wish to become a member, telephone and we will call immediately. Specialty: Scientific Embalming.

**W. A. WAYLAND, Manager.**

ESTABLISHED 1832.  
**CHS. LAVALLEE, BON BOURGEOIS Claret.**  
Successor to A. LAVALLEE  
IMPORTER OF  
**MUSICAL INSTRUMENTS**  
of Every Description.

A complete assortment always on hand. Repairs of all kinds made on short notice.

Ladies' and Artists' Violins made to order.

Agent for the Celebrated Houses: P. BEON & Co., London. Eng. PELLISSON, GUNOT & Co., Lyons, France. GEROME, THEBEAUVILLE LAMY, Paris, France.

35 St. Lambert Hill, MONTREAL.

TEL. MAIN 3090.

**T. F. TRIHEY, REAL ESTATE.**  
Money to Lend on City Property and Improved Farms. VALUATIONS.  
Room 33, Imperial Building, 167 ST. JAMES STREET.

**REFRIGERATORS.**

The Public are taking advantage of our Great Clearing Sale and Discount of 30 per cent. off Catalogue List. Buy while this chance offers.

Several sizes already sold out.

**GEORGE W. REED & CO., MANUFACTURERS,**  
783 and 785 Craig Street.

Office, 143 St. James. Tel. Main 644.

**JOHN P. O'LEARY,**  
[Late Building Inspector C. P. Ry.]  
Contractor and Builder,  
RESIDENCE: 3 Prince Arthur St., MONTREAL.  
Estimates given and Valuations Made.

FOR Carpenters, Bands, St. Anthony's Medals, Little Chaplets of St. Anthony and Cancelled Postage Stamps, write to Agency Richelieu, Apartment School, 163 Bloor Street, Montreal, G-10-98

**WM. P. STANTON & CO.**  
7, 9, 11, St. John Street,  
Joiners, Cabinet Makers, Upholsters,  
Church Pews and School Desks a Specialty.

Also Store and Office Fittings, Counters, Shelving, Partitions, Tables, Desks, Office Stools and Bed Counters, Partitions, Tables, Desks, etc. Bought, sold and Exchanged. New and Second Hand Desks always on hand. Terms: CASH. Telephone 2808.

Staircase Hardwood Brick and Tile.  
Tiles for Bathrooms, Fireplaces, Vestibules, Etc.

**ANDREW F. MURRAY & CO., CONTRACTORS and IMPORTERS,**  
40 BLEURY STREET, MONTREAL, Que.

Brass and Wrought Iron Gas Logs, Gas Firms, Gas and Coal Grates. Designs and Estimates Submitted