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## Social Movement In England For Catholic Boys.

**BOYS' BRIGADE.**—The following interesting paper was read at the Conference of the Catholic Truth Society at Liverpool by Father Segesser, the founder of the Catholic Boys' Brigade:

The problem of dealing effectively with our Catholic boys when they leave school has for a long time greatly perplexed Catholic social workers. Numberless efforts have been made by means of confraternities and social clubs of different kinds to attract the boys and keep them in touch with the Church, but the results have been far from encouraging. Within the last few years, however, there has been an endeavor to adopt the organization known as the Boys' Brigade for work amongst Catholic boys, and those who have already tried this have found their efforts so uniformly successful that others may be very glad to have their attention called to it. Although the brigade has now been working in London and elsewhere for the past seven years, it is surprising how little is known about it. One cannot help regretting too that a large number of the few who are aware of its existence altogether misunderstand its scope and the object of its promoters. I am therefore very grateful to the Catholic Truth Society for affording me this excellent opportunity of bringing before the notice of the Catholics assembled at this Conference the work of the Catholic Boys' Brigade, of stating clearly what it is, and of indicating what it has done in the past and what it hopes to do, and can do, in the future, if it receives the encouragement and support which it merits.

**AFTER LEAVING SCHOOL.**—To begin with, nobody will venture to deny the urgent necessity there is for some effective means of dealing with the great leakage which is continually going on in our large towns amongst our boys as soon as they leave school. Priests and people spare no effort to keep our boys in Catholic schools. For the past thirty years Catholics have borne an almost intolerable burden, in order that our Catholic children should have a Catholic education in our Catholic elementary schools. And yet we have so far made no organized effort to keep them in touch with the Church when they leave school, at the most dangerous time of their lives from a religious point of view. One sometimes is almost tempted to ask whether it does not appear to be throwing away years of work in our elementary schools, by this want of effort on our part to provide for children when they leave. What proportion of the children who pass through our elementary schools remain faithful to the practice of their religion? There is a very simple method of testing the matter. Let any priest who has an elementary school go through his registers and ascertain how many children have left the school during the past three years, and what proportion of them he can definitely point to as being still practising Catholics. The results of such a test are simply appalling. It would seem, as far as my enquiries go, that from 50 to 75 per cent. of the children upon whom so much time, labor, and money has been expended become negligent Catholics.

**SOME STATISTICS.**—Here are some actual figures taken from different schools to show that I am not overstating my case, at any rate as far as boys are concerned. In a large school of about 200 boys in a very poor district, 53 boys have left since the beginning of 1901. There is no brigade nor club, nor confraternity for boys in the mission. The priest in charge can point definitely to only 12 of the boys who have left as being still in any sense in touch with the Church, and of these 12 no less than six are members of a company of the brigade in the neighboring parish. In another school of 200 boys in whose district there has been a company of

the brigade for more than three years, 36 boys have left during a similar period. Of these 42 are looked upon by the priest in charge as having been lost sight of. In another thickly-populated district where an average 100 boys leave the school each year, a priest can point to only from 40 to 50 boys who are fairly regular in the practice of their religious duties.

Of course every allowance must be made for removals from one district to another, and such like causes, but making the most liberal deductions on every conceivable ground, I do not think that there is any other word but appalling for these figures. In two large missions there was an attendance at Mass of roughly 1,700 adults, and nearly 900 children. Working by the Registrar-General's average this would point to at least 3,600 adults known to the clergy. According to the Diocesan Inspector's report, however, there are over 1,400 children in Catholic schools in the districts, which would indicate a Catholic adult population of 5,600 in touch with the priests. Yet the adult attendance at Mass is only 1,700, roughly 30 per cent. The inference is obvious. We are losing our children by hundreds as soon as they leave school, and we shall continue to do so unless we make some determined effort to retain them, which can be done, at any rate for the boys, by means of the Catholic Boys' Brigade.

**BOYS IN LONDON.**—What is the position of our Catholic boys in large centres of population like London? Is it to be wondered at that they fail to practise their religion if left to themselves? To me the wonder is that we retain any of our boys at all, considering our neglectfulness of them. The only place of recreation open to the ordinary London Catholic working boy is the street. He is not wanted in his home, such as it is, because there is no room for him in two or three little rooms—three is an exception—which have to serve the needs of a large family. And if he is wanted at home, it is against human nature to expect a boy who has been in a factory or a workshop all day long to be anxious to spend his spare time at night in a room which has to serve often as dining-room, sitting-room, kitchen, washing-room, and other things combined, with the prospect of helping in the house work, or of minding his baby brothers or sisters. The average boy, not unreasonably, prefers the street and goes into the street. Once our Catholic boys get fond of all the attractions of the street, they will not keep long to the practices of their religion. If we provide them with some substitute for the street, with something better than the street, then the boys will remain faithful to their religious duties. The best substitute which has been found so far is, I maintain, the Catholic Boys' Brigade.

**AIMS OF THE BRIGADE.**—The Catholic Boys' Brigade is not a national organization, it is purely Catholic. It is much stronger and more flourishing in Ireland than it is in England. The Catholic Boys' Brigade makes use of military drill, organization, and discipline, which is found to attract the boys very readily, and by means of which it is possible to control large bodies of boys effectively, and to practise them in physical exercises, in obedience and submission to lawfully constituted authority, and in spirit de corps, which benefits them immeasurably, bodily, mentally, and spiritually. The brigade secures boys much more easily than the Confraternity. It is the boy who is inclined to be good who joins the latter. But we need not be anxious about the boys who are inclined to be good. It is the boys who have a bent in the other direction, or who have no inclination one way or the other, who are in the majority, and who contribute so materially to the enormous leakage. These will respond much more willingly to a smart uniform, to military drill and gymnastics and the like. Again the Social Club by itself only attracts a certain class of boy. It can only flourish with disciplined boys. If it begins with a boisterous element it soon comes to an end. If it only attracts the disciplined, it does not help very much with the difficult question of dealing with the whole of our boys. Father Segesser said: "The best method of explaining the character of the operations of the brigade will be to describe the work done during a week by one of the London companies. This he did at some length, remarking: I suppose the experience of London is not very different from that of other large towns. In London we are always complaining of the want of union amongst Catholics, of the difficulty of persuading Catholics from different districts to work together as one compact body for some common purpose. The brigade at any rate

is succeeding in doing this for its boys, and when the latter become men the lesson cannot fail to have its effect.

**SOME EXAMPLES.**—The best example of this can be found in the Royal review of Boys' Brigades, which took place in London last year. It was undoubtedly a bold action on the part of the brigade to participate therein, as our organization is the youngest of its kind, and had necessarily to compete with those of many years' standing and experience, whose numbers easily went into thousands, where the Catholic Brigade had difficulty in reaching hundreds. What was the result? The 600 Catholic boys on parade on the day of the review compared so favorably with the other 11,000 that the London "Times" selected them for a special note of praise. What better object lesson of the value of Catholic unity could be given the boys than this? And the facts to remember from a religious point of view is that it is the name "Catholic" which is the distinguishing mark of our boys, and that they wear the Papal tiara as their badge. But the greatest advantage which the brigade offers is the summer camps, by means of which boys are enabled to obtain a week's holiday in the country for a nominal charge. At the last summer camp at Effingham there were over 350 boys who stayed for part or for the whole of the week. Here again the advantage of the military organization is apparent. The advantages of the brigade are too numerous to mention. The military organization gives those in charge a great hold over the boys. There is keen competition amongst them for positions as non-commissioned officers. Hence the promotions are an invaluable aid in controlling the boys. Besides these the brigade awards good conduct stripes, which are worn upon the uniform, the standard for which is purposely fixed very high, and which in consequence are greatly valued by the boys. The loss of a good conduct stripe is a means of punishment, the threat of which is sufficiently effective. Beyond this attendance stars are awarded of different grades—a gold star for a boy who makes every attendance for the year, a very high standard, as most will admit, yet one company last year claimed as many as 16. The excursions and the summer camps are also great aids to discipline, as participation in them can be limited to boys who satisfy their officers in every way. The temporal advantages to the boys must be obvious, and the spiritual advantages derived by the boys are even greater than the temporal. In what other way can any priest hope to find such an opportunity for coming in touch with boys? Night after night during the week a large number of boys are brought in contact with him, and if he does not unobtrusively make himself felt, who is to blame? By means of the brigade boys who had fallen away from their religious duties since leaving school have again been brought back to the Church. Boys who had left school without making their First Holy Communion have been placed under instruction through the brigade. Boys who never went to Mass have been influenced in the right direction by means of the Church parade.

**PERSISTENT LABOR.**—After describing the arrangements necessary for the formation of a Company, Father Segesser remarked: I venture to suggest that purely from a commercial point of view the money spent on the brigade will come back with interest, for in modelling and securing the Catholic men of the future, we shall be assuring the financial prosperity of the Church in the years to come. At present the brigade is but in its infancy. It has only 30 companies in the whole of this country, yet it has already accomplished most encouraging work. If following the publicly expressed wishes of our deeply lamented first president, the late Cardinal Vaughan and of our vice-president, the Bishop of Spethwark, if there were a flourishing company of the brigade in every mission in our large towns, co-operating with our elementary schools, there would be no doubt as to the future of the Church in this country. The brigade as I have already said, requires persistent labor and self-sacrifice on the part of the clergy and laity concerned with it, but the results which such a development would mean, would be so far reaching and so satisfactory that it would be worth any sacrifice on our part. My words may seem to many to be the result of over-enthusiasm, but I would advise all not to express an opinion until they have had my experience. Let all start companies of the brigade in their own districts, and at the end of a few years I guarantee they will be equally as enthusiastic with regard to the organization as I am.

## Our Curbstone Observer On the Pope's Death

So much has been written, and such a world a beautiful reflections have been made upon the all-absorbing question of the death of the great and saintly Pontiff, Leo XIII., that it cannot be expected that the humble pen of a poor curbstone observer could add anything to the wealth of tributes paid to that august memory. But, each in his own sphere, no matter how contracted it may be can add his mite, and as the reign of that immortal Vicar of Christ extended over the entire world and penetrated into even the most remote corners, affecting the souls and lives of the most humble as well as the most exalted, it might be possible that I could tell, in my reflections, a few things that might not be untimely. During these past weeks I have trod the curbstone day and night, I have paused at corners to listen to conversations, and in mid-street to note salutations; and in all my wanderings, and with all the people I have met—from the beggar on the street to the merchant prince in his stately equipage, I could not detect one harsh note, one word of censure, one breath of dislike, one single expression of even indifference; everywhere, and with all people, irrespective of creed, of race, of station, of education, of social position, the one long deep note of sorrow blending with one of intense admiration for the great dead Pope came gratefully to my ears. Ah! it was a pleasure, a consolation, and an encouragement to walk the street, to stand on the curbstone, and to note how all humanity seems to have been made better by the contemplation of that wonderful life and the reflection upon that saintly death.

**A PROTESTANT CLERGYMAN.**—It was day of the Pope's death. Rumor had it a little after noon that the end had come. I was standing on the curbstone when a well known Protestant clergyman of this city passed by. I had known him for some years, and a kindly gentleman I always found him. He recognized me, and stopped to shake hands. The usual question, "Any news?" I replied that I had heard an unconfirmed rumor that the Pope was dead, but, while it would not be surprising, there was yet no positive information. Just then a third gentleman came along and informed us that the news had reached the Archbishop's Palace. I will never forget the expression of that Minister as he took of his hat, and solemnly said: "I salute a saint in heaven." Then turning to me he asked if I had ever seen Leo XIII. I stated that I had not. He then said, as nearly as I can recall his words: "I saw him, and I spoke to him, and what is more I begged for and obtained his Apostolic Benediction, and I have ever since felt that some great grace came into my soul for the memory of that hour seems to always draw me nearer to God." What could one ask more? There were tears in that man's eyes; his heart was swelling with sympathetic emotion; he evidently sympathized, admired, and loved the great Pope. Keen was the satisfaction I felt. And I, then and there, had a vision. I thought that I beheld that same man, some day in the future, entering the fold of Christ, and I could see the joy that came to the soul of Leo in heaven, on beholding such a result of his own magnetic goodness. Will that vision ever be realized? I know not; but if it were, I am confident that he would not be the first and only one whom the power of the dead Pontiff has drawn from the darkness without to the light within.

**AN HUMBLE CREATURE.**—That very evening I passed along a narrow street, one that were I to name it would be well known to many of the readers. It is a small street, not much larger than a lane. The houses on either side are very poor and very miserable looking. And the people within them are just as poor and as miserable. One woman was seated at the door-step and her eyes told the story of weeping. Now and again she would dash off a tear with the back of her hand, or rub the

corner of her eye with her apron. I thought that there was either death, or else sickness, or certainly deep affliction of some kind in that humble dwelling. With my accustomed curiosity, born of the habit of observation, I paused and asked the woman some question about the weather. She replied in an absent manner. Then I hazarded another question. "You seem distressed," I said as kindly as I could. I was astonished at the reply. "Yes, sir," she said, "it is a very sad day, I have been told of the Pope's death, and I have been doing my own bit of crying and praying for his good soul." What a wonderful lesson. There, at the door of that humble hut, where poverty reigned supreme, sat a woman, with all the cares of a family and all the miseries of her condition in life, to worry her soul, and she thought not of her own troubles, nor of the hardships of life. She had only a thought for the Vicar of Christ, a prayer for his soul, and a tear of sincere sorrow for his memory. Not all the tributes that the flashing pens and vibrating voices of the world pay to his greatness and goodness could equal in strength and depth that unobserved and silent tribute. There was the Faith of Ages exemplified before my eyes. There, on that curbstone, I stood and looked, with my own eyes, upon the exemplification of the spirit which animated the race of my fathers during over seven hundred years, and which no power of earth could destroy. That was the simple Faith of the Catholic soul. I united with her in a fervent "God's rest to his soul," and I proceeded on my way. I have since passed that street more than once, I may do so many times in the future; but it has assumed a very different appearance to me. When I look down its lane-like alley and gaze upon the poor structures on either hand, the whole scene grows radiant, for I seem to see it illumined with the rays of faith that are treasured within its precincts. Ah, the cold, dull, uninviting stable at Bethlehem was once transfigured into a shrine of glory unsurpassed, even the splendors of the temple on Mount Zion.

## HOT WEATHER FAG No Vim, No Snap, No Energy, Exertion Dreaded and Work Shunned.

"Fagged right out," is an appropriate way to express the feelings of many people during the hot summer months. No strength, no vigor, no snap, no ambition, too weary to work and too languid to take any keen pleasure in life. You need a tonic for this summer fag, and the very best summer tonic in the world is Dr. Williams' Pink Pills for Pale People. Every dose makes new, rich blood, tones the nerves, sharpens the appetite, stimulates the liver, and banishes weakness and weariness, headaches, backaches, languor and despondency. The only tonic that can do this for you is Dr. Williams' Pink Pills—it's a waste of money to experiment with anything else. Mr. Louis Doucet, Grand Etang, N. S., says: "I was very much run down in health and was weak and easily tired. My appetite was variable, my nerves unstrung and I often felt a complete indisposition to work. After trying several medicines without benefit, I decided to try Dr. Williams' Pink Pills, and after taking a few boxes I felt better than I had done for months, and equal to any exertion. I don't know anything to equal Dr. Williams' Pink Pills when one feels fagged out."

You can get the pills from any dealers in medicine, or they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around the box.

**IN AID OF ORPHANS.**—The success of the Fourth of July picnic for the orphans of St. Joseph's Asylum, Cincinnati, was remarkable enough to be worthy of more than local notice. The popularity contest between Mr. William Keenan and Dr. Zechendorf, netted more than \$7,000. Tivets for complete dining room outfit brought in more than \$2,000. The cash register at the orphans' booth showed receipts of \$2,500, while St. Xavier's was a close second to that handsome figure. Total receipts from all sources showed figures amounting to more than \$16,000, and there is every probability, when all the returns are in, that \$17,000 will be nearer the mark.—Catholic Universe.

## A Non-Catholic's Tribute to Late Cardinal Vaughan

The following letter appeared in the "Westminster News" of the 27th June:—

Sir,—The religious life of London has, within the last few months, had to bewail the loss of some of its most prominent sons, every branch of the Church having shared in the calamity. The Church of England has lost many of those who were its guides, philosophers, and friends in the persons, among others, of the Archbishop of Canterbury and the Dean of Westminster; Nonconformity and perhaps primarily, Dr. Parker, of the City Temple; and now comes a loss to our Catholic fellow-citizens in the person of their Cardinal Archbishop, and I trust that I am too good, albeit but a very humble, son of the Church of England, to be incapable of expressing my sincere regret at the death of one who has endeared himself to his flock by many actions alike too numerous and perhaps too sacred to be lightly mentioned in the columns of a newspaper. It is well known that the religious life of the Metropolis will be very much the poorer for his death, and it may be feared that many of the schemes for the benefit and amelioration of the poor of London will lose much by the stilling of his loving voice and powerful advocacy. There were few matters having for their object the helping those who, form a variety of causes, had but little or no power to push their way above the lowest level in society, which had not his countenance and monetary help, and, as one who knows not a little of the poor quarters of this neighborhood, I can assure that an incalculable amount of good has been done under his supervision by the noble army of priests and devoted women in Westminster slums, and often when there has been a scene of disorder the mere mention of the dead Cardinal's name has had the effect of lessening it if not altogether stopping it. This has notably been the case in Great Peter Street and the adjacent Chadwick Street, and I have just been informed that the police have frequently found a very trusty ally in the Catholic priests. With some persons, however, be it said with all respect, he was not what the world calls a popular man, and may be said not to have inspired much personal affection, not perhaps in the same way that Cardinal Newman was beloved or Cardinal Manning revered, but it is certain that in the great world of London and among the hosts of the Roman Catholic Church he was a great power for good, and was certainly a born leader of men and one who saw the business side of all work necessary for his Church. Of great executive skill, he had rare powers of organization and carried, so far as it could humanly be done, all that he undertook to a satisfactory, if not always a successful issue. It has been justly said that his one great characteristic was his "great and overwhelming faith in the Roman Catholic Church," and his one ever-mastering desire was his "earnest, passionate, and single-minded endeavor to make the light of that Church the spiritual guide of his fellow-countrymen." This we feel and know to be true, but with what success can scarcely now be measured. The gauging of his work must come afterwards. His power of ruling was as great as his power of guiding, for his hand was as capable in the one as in the other, and in neither has he failed, and take him for all in all he was a man that Protestant and Roman Catholic could be proud of, as one who, according to his lights and in no meagre degree, put his hand to the plough and never looked back while and when there was work to be done, as may be witnessed in the founding of the College at Mill Hill, where he breathed his last and will sleep the sleep of the just, and the great Cathedral in our midst, the first service in which will be, as Canon Keatinge, preaching in St. George's Cathedral, Southwark, said, "Would not be a 'Te Deum' but the 'Miserere Mea.'"—I am, sir, yours faithfully,

W. E. HARLAND OXLEY,  
C2, The Almshouses, Rochester Row, S.W.