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Father O'Boylan's Spirited Plea to the A.O.H.

"Acquire a calm, strong, laborious spirit, a spirit that in sunshine and in storm will preserve the same placidity and force."

From a report published in "The Catholic Columbian" of Columbus, O., of an address by the Rev. B. M. O'Boylan, in a response to a toast at a recent reunion of the A. O. H., we take the following extract which is a true appreciation of the character of our people in all temporal concerns. Father O'Boylan's remarks should be carefully studied by our readers, because they refer to a state of things which exist not only in this country, but in every portion of the civilized world. When Irishmen learn the import of the lesson of unity and the other, equally as important lesson of pride in beholding the success of their own race in every walk of life, then may we hope to see the reign peace and prosperity in Ireland and the name of our race honored, as it is entitled by every right to be honored in every clime. Father O'Boylan said:—

To this Church the society to which I address myself to-night has ever been a loyal and faithful vanguard, and to Christ's true ministers of every nationality it has always been obedient and true. But while this is not overstated as regards your society, if I broaden my view and look at our countrymen at large, I regret that I cannot see any great force among them; at least such a force as would command the deference of great nations.

There is not among our race that unity which goes to make a forceful, harmonious and recognized power. And were it not for the bond of the Catholic faith, they would be of small importance as a factor in any great enterprise, unless to be used by others as they have often been used, in political and national achievements.

In the Church, however, they are the most important element of spiritual strength among the English speaking peoples of the world. But if the Church in the British Empire and the United States depends largely upon them, it is not because of any strong bond of unity among them that she selects so many of them to be her leaders and representatives. On the contrary, it is because of the pre-eminent ability she discovers in individuals among

them; and in looking over the long list of Irish names that adorn the pages of the history of the Church in these countries it is not due, I repeat it, to any unity of purpose among their countrymen, or any influence they might be able to use in Rome, but absolutely and solely because these names represent men of gigantic intellect and will power that towered above their surroundings and forced recognition from the hierarchy.

And as long as the Irish people continue to stay away from the principles O'Connell, their greatest leader and one of the greatest products of humanity, so long will they find themselves, no matter how strong they may be numerically, like giants with mighty resources, but wasting their energies in vain endeavors.

But in a limited way there is at least one Irish society with unity of purpose. The society whose watchword is unity, fraternity and true Christian charity; that society which was born of persecution and baptized in the blood of martyrs; which from its native strength and love of Christian liberty survived through the dark and penal days and has followed its countrymen ever since through the mines, the cities, the harvest fields, the army and the navy of the British Empire, everywhere encouraging their drooping spirits by holding aloft to their view the lamp of their deathless faith and the hope of their country's freedom. It is to that society I address myself to-night through its local branches assembled here in the capital of one of the greatest states of this Union, and I make bold to assert that in the principles of that society I find the nucleus of all that can make our countrymen at home and abroad a people to be loved and respected by all and to be feared by their enemies. Therefore, to the A. O. H. I say:—

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle; face it. 'Tis God's gift,
Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! Tomorrow comes the song."

The Question Box At Mission to Non-Catholics.

A correspondent of the "Catholic Standard and Times," writing from New Fields, N.H., refers to a mission to non-Catholics recently conducted by Rev. Xavier Sutton, Pasquonist, at that place. He says:—

Father Sutton was most hospitably entertained at the home of a staunch old Irish family, one of those we often meet in New England, strong in the Catholic faith, who in the days of the past were obliged to suffer and fight even for their religion and make many sacrifices in order to practice it. This family, as well as other old people of the place, relate with pride how they often walked to Portsmouth, a distance of sixteen miles, to hear Mass before they had a priest of their own. How many Catholics of our cities would do this, even once a year? The father of the family delights in relating his battles with Protestants, and how he has worsted them in argument. Although a hard-working man, he is up at 4.30 in the morning, and his list of prayers would amaze even a nun or a monk. To be sure, the early and long orisons of this pater familias are not always appreciated by the younger generation. Even Father Sutton thought the old gentleman might be a little moderate in his piety when he called at 4.30 for the daughter to get up so that every one in the house was aroused also. The non-Catholics are very nice and

friendly, but in religious matters hide-bound in their ignorance and prejudice concerning all that is Catholic. Many of them had never been in a Catholic Church. They turned out in goodly numbers every evening, sometimes outnumbering the Catholics.

On the first night it was observed that when Father Sutton asked the people to rise and say, with him the Lord's Prayer not one of them would stand, but sat looking as sober as owls, fearing no doubt that some Papish trick was to be played upon them. However, when the close of the lecture came and Father Sutton again asked the people to stand, the non-Catholics were the first on their feet, and by their hearty and energetic singing showed that their feelings of coldness and repulsion had vanished during the lectures. Several strict Methodists attended every night, neglecting their own church meetings.

QUESTION BOX.—The questions were of the usual order:
Q. "Why do priests oppose labor unions?"
A. They do not.
Q. "Will faith alone save us?"
A. No; faith without good works will not save any man.
Q. "Why are all or most Catholics ignorant of their religion?"
A. All Catholic children, before be-

ing permitted to receive their First Communion or be Confirmed, are fully instructed in the catechism which explains all the teachings of the Church in a simple and comprehensive manner. Afterwards there are advanced classes in the Sunday schools for the study of church history, etc. If in after years they forget the exact text, in most cases they remember the essence of the instruction received in childhood, though they may not have the gift of clearly explaining what they believe.

Q. "Has any other Church besides the Catholic Church the power of changing bread and wine into the Body and Blood of Christ, of forgiving sins?"
"No," answered Father Sutton; "the Church of Christ instituted by Him is the one true Church and the only Church to whom Christ has given any power whatsoever."

There were also a number of other questions: "Can a person be saved by reading only the Bible?" "Is the Catholic Church and the Roman Catholic Church one and the same Church?" "Why is the priest called father?" etc.

Q. "Why is it that the priest doesn't marry divorced people? Please explain?"

A. God himself laid the solid foundation of human society when He instituted and blessed marriage. Before the days of Christ marriage was a holy state and binding before God. The Blessed Saviour raised it to the dignity of a sacrament and made the union between husband and wife irrevocable and indissoluble. No cause whatever can justify and no human power, civil or ecclesiastical, can authorize the breaking of a valid marriage completed between Christians. Hence the Catholic Church has always and everywhere proclaimed the indissolubility of the sacred marriage tie. She has never granted and she never will grant a divorce strictly so called. She does not claim any such power: she believes the granting of a divorce in the modern sense to be in direct opposition to the laws of God. "What God hath joined together let not man put asunder." Divorces as granted by our civil courts are merely a farce; they have no dissolving force whatever. A divorced man or a divorced woman is not permitted to enter a second marriage during the life of his or her former partner.

About sixty Catholics received Communion, also the children were instructed and went to confession.

Sunday was a beautiful day, bright and cool. On Sunday evening there was the largest crowd of any evening.

No converts are recorded as yet, and, indeed, none could be expected in such a short time, but let us hope the good seed sown will bear its fruit in due season. New Fields is proud of having had Father Sutton, and he has left many kind remembrances after him.

"One Protestant remarked during the lectures: 'I have been on different occasions to hear lectures against the Catholic Church, and while I believed some of the things that were said, still I sort of felt that when a preacher spoke with so much bitterness it looked more as if he had a private grudge against the Church or some of its members than that he wanted to do good. And I came to these lectures expecting that this Father Sutton would sail into the Protestant churches and call them all sorts of names and raise Cain generally, as I heard the other side doing. But I must say he acts like a gentleman and talks as if he knows what he's saying he added, 'it sounds like the truth, and I'm going to look into it.'"

A LIFE IN PERIL.

STORY OF A GIRL SAVED BY A NEWSPAPER ARTICLE.

She Suffered from Headaches, Dizziness and Night Sweats—Her Friends Feared She was Going into Consumption.

From L'Avenir, St. Jerome, Que.

Among the thousands of young girls who bless Dr. Williams' Pink Pills for safely carrying them through that most perilous period of their lives when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss Gabrielle Thomas, a young lady known to most of the residents of St. Jerome, Que., and greatly esteemed by all her acquaintances. To a reporter of "L'Avenir du Nord," Miss Thomas said: "From the time I was fourteen until I was eighteen years of age my health was very bad. I was very weak; had no appetite and could do no work. At night I perspired greatly and frequently slept but little. I suffered from headaches, dizziness and could scarcely move about without becoming breathless, and I finally reached

a stage when my friends feared I was going into consumption. I was under the care of doctors, but their treatment did not help me. I then tried several advertised medicines, but with the same poor results and I had come to think I could not get better. One day I read in a newspaper the statement of a young girl whose symptoms were almost identical with my own, who was cured by the use of Dr. Williams' Pink Pills. I then decided to try this medicine and have reason to bless the day I did so. I had only used the pills a few weeks when I began to get better, and in a couple of months every symptom of my trouble had disappeared and I was as strong and healthy as any girl of my age. I have since always enjoyed the best of health and I shall be glad indeed if my experience proves helpful to some other suffering girl."

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anaemia, "decline," consumption, pains in the back, neuralgia, depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the full name "Dr. Williams' Pink Pills for Pale People" is on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

Yearning for the Truth In Protestant Ranks.

In a recent issue of the "True Witness" we referred to the growing inclination in Protestant ranks to imitate Catholic practices.

Last week the New York "Sun," a Protestant daily newspaper, in publishing the details of a ceremony in connection with the laying of a cornerstone of a building for a Protestant order of Sisters, says:—

A ceremony significant of the great changes in religious sentiment which have taken place in this country during the last generation was the laying, on Thursday, of the cornerstone of a new convent to be erected at Peekskill for the Sisterhood of St. Mary of the Episcopal Church. Bishop Seymour, of Illinois, officiated at the ceremony, and among those present were "mothers superior" and many other Sisters of the order. The cost of the new structure is to be \$75,000, and it will be one of five convents of the Sisterhood, which is the oldest of the American Episcopal orders.

Here is a list of the Episcopal religious orders in this country, nearly all of which have been founded or established here within the last twenty-five years, and most of them during the last ten years:

- FOR MEN.**
Society of St. John the Evangelist (the "Cowley Fathers").
Order of the Holy Cross.
Congregation of the Most Holy Saviour.
Brothers of Nazareth.
- FOR WOMEN.**
Sisterhood of St. Mary.
Sisterhood of St. John the Baptist.
All Saints Sisters of the Poor.
Sisters of St. Mary and All Saints.
Sisterhood of St. Margaret.
Sisterhood of the Holy Nativity.
Sisterhood of St. John the Evangelist.
Sisterhood of the Holy Child Jesus.
Diaconal Community of St. Martha.
Sisterhood of the Good Shepherd.
Sisters of Bethany.
Community of All Angels.
Sisters of the Order of Visitation of the Blessed Virgin Mary.
Order of the Holy Resurrection.
Sisters of the Resurrection.
Society of the Epiphany.
Sisterhood of the Good Shepherd.
Sisters of the Annunciation.
St. Monica Sisters.
Community of the Transfiguration.
Sisters of the Church.
Sisterhood of St. Joseph of Nazareth.
Order of Deaconesses, Alabama.
Sisterhood of the Holy Communion.

This is a large number of religious orders to have grown up in the Episcopal Church in so short a time, and more especially when we remember that the movement for such establishments in its beginning encountered earnest resistance as a "Romish innovation." The growing tendency of that church toward extreme ecclesiasticism, ritualism, sacerdotalism and sacramentalism is also indicated by other institutions of comparatively recent establishment in it. Here are some of these fraternities which are most representative of the increasing "Catholic" party:

CONFRATERNITY OF THE BLESSED SACRAMENT OF THE BODY AND BLOOD OF CHRIST; an American branch of an English society, with these declared objects: "1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and Special Intercession at the time of, and in union with, the Eucharist Sacrifice; 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting."

The Guild of All Saints. Objects: "Intercessory prayer for the dying, for the repose of the souls of deceased members and to set forth the two great doctrines of the 'Communion of Saints' and the resurrection of the body."

Society of King Charles the Martyr. Objects: Celebration of "the day of the martyrdom of the Blessed King Charles" (Charles I. of England), and "intercessory prayer for defense of the Anglo-Catholic Church against the attacks of her enemies."

Association for the Promotion of the Unity of Christendom: "to unite members, both clerical and lay, of the Roman, Greek and Anglican communions in a bond of intercessory prayer for the reunion of Christendom."

It will be seen 'now near the Roman Catholic Church the doctrines and practices of these societies are. The only very considerable separation is made by the Papal supremacy, and even upon that some of the most extreme Ritualists are disposed to look not unfavorably. They are very polite to the Pope, but they have a serious grievance against him because he refuses to recognize the validity of the orders of the ministry of the Episcopal Church.

The confessional, as it is well known, is now a regular feature of the advanced Ritualistic churches. The doctrine of the Real Presence is taught by them and the seven sacraments of Rome are accepted. When the wife of a Ritualistic clergyman of New York died recently prayers for the repose of her soul were asked. An Episcopal monk, preaching in the same church last Good Friday, admonished the congregation of the necessity of receiving absolution and the viaticum, when about to die. In other churches a tendency to Ritualistic practices is also observable, and it is the more remarkable because in their whole past history they have been distinguished by resolute and even bitter opposition to any such suggestions of ecclesiasticism and sacerdotalism. Surprised choirs have been introduced into Baptist and Methodist churches and they are likely to be the entering wedge for splitting away from doctrines originally expressive of the very genius of Protestantism.

It is notable, too, that the successful negotiations of Judge Taft with the Pope concerning the question of the property of the Philippine friars have caused no ripple disturbance. A generation ago such a quasi recognition of the Vatican would have stirred up all American Protestantism to angry protest. All these are very significant facts. Meantime the Rev. Dr. McJunkin, a Presbyterian of Pennsylvania, looks for the speedy coming of a "great awakening" like that of 1857; but other observers of present religious tendencies, Mr. Herbert Spencer and Mr. Goldwin Smith, for example, look with misgivings on an apparent tendency, both here and in Europe, toward mediaeval ecclesiasticism and Ritualism. The late Christian Science convention was satisfied that the world is coming all its way; and the cognate "New Thought" people are not less confident that they are the heirs of the ages, so far as religion goes.

The best portions of a good man's life—his little nameless, unremembered acts of kindness and of love.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged in makes a hole you could put your head through.

Seek to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowances for constitutional frailties; never say harsh things if kind things will do as well.

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