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Presbyterian Inconsistency

(By a Regular Contributor.)

We have always felt a respect for a large section of the Presbyterians of Ireland, especially when we studied the history of the troubled period around 1848. We know how some of their leading men came forth in defence of the true Irish cause, and how they suffered, as did their Catholic associates, from the oppressive laws that crushed the nation's liberties. It is, therefore, with the greater surprise and the greater grief that we notice how intolerant and inconsistent have the members of that body shown themselves at the recent General Assembly of the Presbyterian Church, when they considered the report of their Committee on Higher Education.

They oppose, tooth and nail, the wishes and interests of the entire Catholic population of Ireland. They say that "no concession to and no compromise with Catholics in respect of the grievances of which they strenuously complain." This is certainly uncompromising enmity. It is anything but the "Equal Rights" which they have so frequently preached and of which we have heard so very much in Canada. They are opposed to the establishment of a Catholic college in Dublin. The Episcopalians have Trinity College, in Dublin; the Presbyterians have Queen's College, Belfast; yet they object to Catholics—the vast majority—having a college of their own. And they admit that the Royal Commission has found out and proven all the just grievances of the Catholics, yet they rejoice that the finding of the Commission is not an Act of Parliament, and they will oppose it ever becoming one. Then they condemn the Premier for accepting the truth of the finding of that Commission. If aught could be more inconsistent we would be glad to hear of it.

The motion to adopt the report of their own committee against Higher Catholic education was moved by Rev. Dr. Pettigrew, and seconded by Rev. James Bingham. The remarks of the former are most open and unblushing, as far as unchristian-like sentiment goes; those of the latter in inconsistent to a degree that baffles our very understanding.

Amongst other things, Dr. Pettigrew said:—

"The recommendation in favor of a Roman Catholic College was accompanied by a blow at Presbyterian interests, and was so grossly unfair and unjust that he did not think anyone amongst them anticipated it. It cut off their Presbyterian college in Derry from all the university privileges it had enjoyed ever since the foundation of the Royal University of Ireland. Fortunately the report of a Royal Commission was not an Act of Parliament, and they would do all in their power by constitutional means to prevent its recommendations ever becoming an Act of Parliament. Dr. Pettigrew proceeded to give reasons against the claims of the Roman Catholic hierarchy, and condemned the attitude of the Prime Minister on the question. They objected, he said, to Home Rule in the past, and were equally determined to object to it in instalments even from avowed Unionists or any other persons."

We would be pleased if any rational man could tell us upon what grounds this gentleman bases himself in thus opposing a Catholic college? For the life of us we cannot see even the commencement of an argument to sustain his bigoted position. But more wonderful still is Rev. Mr. Bingham. He said:—

"Roman Catholics had suffered many wrongs educationally, politically, social, and religious in this country, and they and Presbyterians had suffered those wrongs together. They had been the victims of a land system which had poisoned the energies of the country, and he rejoiced to think that the death knell of that system had been rung. Whilst that was true he hoped the day would never come when they would consent to the Roman Catholic Church being set up as the supreme power even over their own people on the great question of education."

There is logic for you! He admits all the injustices that had been done to Catholics; he even points out that Catholics suffered these in common with Presbyterians. But instead of wishing to see such wrongs rectified, he expresses the hope that Catholics may never rise from under the yoke. Of course, he does not include the Presbyterians in this wish for a con-

tinuation of the same social, political, educational, and religious injustice. In heaven's name, where is the consistency? Or rather where is the common honesty? Yet this man poses as a Christian minister; in fact, he preached the very Gospel whose tenets he violates in such a flagrant manner. The fact of the matter is that there is absolutely no ground for any reasonable opposition to the fair demands of the Catholics of Ireland, and it is exactly the knowledge of this lack of ground that renders these men so irrational, so narrow and so bigoted; and it is this very blindness that causes them to thus stultify themselves in the eyes of all sensible people.

THE IRISH SOLDIER.

Under the auspices of the American-Irish Historical Society a great celebration will take place on the 5th of August next. The city of New Haven, Conn., has been selected as the place for the demonstrations. A battle monument will be unveiled and dedicated by the Ninth Veteran Association, Connecticut Volunteer Infantry.

This regiment was organized in 1861, and served three years. It was commanded by Col. Thomas W. Cahill. It consisted of 1,606 officers and men. It took part with Butler in the capture of New Orleans, and did great work at the battle of Baton Rouge. It served under Sheridan in the Shenandoah valley and was present at the battles of Winchester and Fisher's Hill. A history of the regiment is being now written by Thomas Hamilton Murray. The programme of the coming event is prefaced by a statement in an American exchange that we will reproduce as it casts light on the subject. It is as follows:—

"The American-Irish Historical Society, wishing to honor the survivors of this gallant regiment, has decided to hold the annual field day of the organization at the time and place above mentioned. It believed that the exercises of the day will attract from 50,000 to 75,000 visitors in New Haven. The secretary of the navy has assigned a battleship to take part in the monument programme. The exercises will include a civic, military and naval parade, with the sailors and marines from the battleship among those in line. There will be singing by 1,000 children of the New Haven schools, public and private, and many other features of interest. One entire division of the parade will be assigned to the Connecticut Knights of Columbus. The Governor of Connecticut has accepted an invitation to be present, and among the other guests will be United States Senators and congressmen, State officials and representatives of the Catholic and Protestant clergy. In the evening the American-Irish Historical Society will dine at the Tontine, the president-general, Hon. William McAdoo, presiding."

Catholicity in Georgia.

Taken in detail it is remarkable how steady and certain the progress of Catholicity is in each State of the American Union. We have just come upon some statistics regarding Georgia, a State in which we had always been under the impression that the Catholic Church had but little influence. It appears that this State is included in the diocese of Savannah, which was founded fifty three years ago. Five years ago there were thirteen churches with resident priests in the State, fourteen missions, eight parishes having parochial schools, and a Catholic population of twenty thousand. It is now claimed that the total number of Catholics in the State is thirty thousand. In 1897, in Atlanta, there was only one Catholic Church, with a membership of four thousand. Now they have two churches, with more than eight thousand communicants, and about twenty missions, with over fifteen hundred members. From Nashville and Memphis, in Tennessee, come reports of an equally marked Catholic progress. But in Georgia the gains are the most remarkable.

One of the causes given for this augmentation in the Catholic population of Georgia, is that of recent years there has been an immense influx of manufacturers and of pushing business men. If so, the facts are a pretty good answer to those who eternally harp on the old string that the countries populated by Catholics are backward. Here the increase of business affairs corresponds with the increase of Catholic population.

Proposed Educational Revolution.

(From New Zealand Tablet.)

"Consistency is a jewel." So the old-time poet wrote. But, according to the contradictory Emerson, "great souls" will have simply nothing to do with it. We have full many a great soul of this borocacca style of mental architecture in New Zealand. It used to be the fashion among some of them to grill Catholics in fiery pulpit and platform denunciation for their supposed lack of patriotism in refusing to fall down and adore the State Idol—"Our Great National System"—which our political Nabuchodonosors set up a quarter of a century ago. "Speak what you think to-day," says Emerson, "in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day." "Our Great National System"—free, secular, and compulsory—was inaugurated with the blessing or the tacit approval of the non-Catholic denominations. Now their united voices pronounce an anathema maranatha against its agnostic attitude towards religion. For years they have been busy planning, arranging, conferring, to overturn the Great Idol of their early worship. A mixed assembly of Anglican, Presbyterian, Methodist, Congregational, Baptist, Primitive, Methodist, and Church of Christ representatives at Wellington has at last drawn up a definite scheme. They demand the reading of the Bible (Protestant version), with "simple explanations of a literary, historical, and ethical character," and this programme of religious instruction is to "form part of the (State) school curriculum under the inspectors." The manual of Scripture lessons drawn up by the Victorian Commission in 1900 has found favor in the sight of the Wellington Conference on the Bible-in-schools, and with slight modifications, is accepted as the central item in the great revolution which is to turn our State school system from secular (or rather Secularist) into sectarian.

Hitherto, leading Protestant denominations, and some odd groups of denominations, had each its separate—and in many respects contradictory—prescription for the godlessness of our system of public instruction. Now, for the first time, we have a definite scheme before us. It does not represent the unanimous views of all the churches whose leaders met in conference in Wellington. But it has at least the merit of furnishing a clear-cut subject for comment and consideration. And this is better than the sound of many and contradictory voices that we have been accustomed to since the days when the leaders of the non-Catholic creeds began to realize that godlessness and agnosticism in the school work out at last in diminishing church attendance, in a gain to unbelief, a loss to Christianity, and threaten to leave the minister of the Lord a voice crying in a wilderness of empty benches. Over two and a half years ago, when the Victorian Commission's dire labors were completed, we predicted that the scheme evolved by them would be followed by the Bible-in-schools League in New Zealand. Our prediction has been verified at every point. And the Commission and the Conference alike emphasize what we have over and over again pointed out—the hopeless tangle of difficulties that surround any attempt to introduce Bible lessons into the public schools in countries of such mixed religion as Australia and New Zealand. A plebiscite of the voters of the colony is asked for to deal with the radical change in our State system of education which the Wellington Conference demands. The machinery for the proposed referendum does not yet exist. It will probably be manufactured by our law-makers during the next session of Parliament. And then the country is to decide whether the rights of minorities are to be adequately protected and whether our public schools shall be secular or sectarian. For that is the whole question in a nutshell. The Wellington scheme proposes nothing less than this: that the teaching of what is practically Unitarianism shall be part of the curriculum of our State instruction, and that "Our Great National System"—which is now free, compulsory, and

secular—shall become free, compulsory, and sectarian.

The scheme detailed in the report of the Victorian Commission on the Bible-in-schools, and now adopted by the Wellington Conference, was dissected in a masterly way by the Archbishop of Melbourne in the "Argus" of October 8, 1900. His remarks have, therefore, a special appropriateness to the circumstances that have arisen in New Zealand. "We do not," said the distinguished prelate in the course of his observations, "object to a system of education because it is religious. And it is equally needless to say that we do not object to denominational schools, having the Bible read and taught in them. It is taught in our own schools, and we should wish it could be taught, under proper supervision, to every child, Catholic and Protestant, in the colony. But we do object to Bible lessons in mixed schools. We hold that the Bible is the depository, not the organ, of God's revelation to man. We hold, therefore, that it requires an interpreter; and we hold that the Church, through its representatives, is the divinely constituted interpreter or organ of revealed truth. We hold, too, that dogmatic truth is the basis both of faith and of morality." Catholic teaching is, therefore, wholly irreconcilable with the position taken up by modern rationalists and agnostics who reject the Bible as the depository of revelation and "abjure dogmatic truth." A totally different stand is also made upon Bible teaching even by denominations "who take God's revelation as it stands." The various Protestant creeds reject the living authority of the Catholic Church and adopt, instead, various methods of private interpretation of the Sacred Word—"the most prolific source of division and religious disunion. Nor, indeed," added His Grace, "need we go beyond the members of the Commission to find proofs of the lamentable divisions and differences which the reading of Scripture with private interpretation, or with an unreliable internal standard, is capable of producing."

"The Commission," said the Archbishop, "was composed of men who all, in some sense, recognized the authority of the Bible. They must be regarded as favorable exponents of the results of Scriptural interpretation made according to one or other of the methods to which I have referred. And yet how lamentable are the differences and how wide the divisions that exist amongst them! Even in regard to what must be looked upon as the most important truths of religion—such as the doctrine of the Trinity, the Virgin Birth of the Saviour, the Divinity of Christ, the inspiration and authority of the Scripture, the Atonement, the constitution of the Church established by Christ on earth—on these and other revealed truths an impassable gulf lies between them. How could it be hoped, then, that suitable Scripture lessons could be drawn up by that heterogeneous Commission or taught with safety in State schools to Catholic and non-Catholic children alike?" The Scripture manual of that Commission—which it is now seriously proposed to place upon the curriculum of our New Zealand public schools—was of a singularly unsatisfactory kind. Their Scripture lessons—which have been accepted by the Wellington Conference—are the result of endless discussion, amendment, and rescission, with the word "compromise" written large across the face of every page. They are supposed to be consistent with belief in and denial of the doctrine of the Trinity, with belief in and denial of the Incarnation and Divinity of Christ, and with belief in and denial of His Atonement for the sins of the world. In other words, the Victorian Commission's Scripture lessons are (as the Archbishop of Melbourne said) deemed by their compiler to be consistent with belief in and denial of Christianity as it is ordinarily accepted and professed by the general body of Christians." And he adds this damning bit of information: "By the use of unauthorized headings, favorable selections, capital letters, and italics, and effort has been made, if not to reconcile the jarring elements, at least to give expression to the various views that prevailed among the members of the Commission."

The Commission might, in fact, be compared to the house which was so divided against itself that it did not know which way to fall. But on one—though only one—point its members were in cordial agreement; in their determination to make the lessons as Protestant as possible by

using King James's Protestant version of the Bible, with all its heavy burden of inaccuracies and errors, down even to the exploded Protestant termination of the Lord's Prayer, which is not found either in the Douay (Catholic) translation, nor in the Revised (Protestant) version. "What is true of the text," says the Archbishop, "is also true, to a great extent, of the suggested hymns and forms of prayer—namely, that, in what is omitted, as well as in the general tone of what is expressed, they help to make the whole volume as Protestant as it could well be made in the circumstances." Such is the manual that—with a "conscience clause" which, as Victoria's experience has amply proved, could give no practical protection to Catholic children—the members of the recent Wellington Conference have adopted and seriously proposed for use in the State schools of New Zealand. And from its tangled texts—torn from their context—our teachers are supposed to perform a feat of pedagogical log-rolling which its compilers failed to accomplish—namely, to dose the young idea with "historical and ethical" truth without revealing their own beliefs or unbeliefs! The age of miracles is by no means past.

SHAKY NERVES.

Sufferers from Nervous Troubles
Are in a State of Continuous
Torture—Suggestions as to
How the Trouble Can
Be Overcome

When your nerves are shaky your self-control is shattered—your will power is broken. Sudden sounds startle you; your temper is irritable; your hands tremble; there is weakness in your knees; your skin is pale and parched; you are restless at night and tired when you wake. It all comes from nervous exhaustion, perhaps due to overwork and worry, late hours, hot days, and want of blood. Dr. Williams' Pink Pills is the only cure. They make new, rich, red blood. They brace up jangled nerves and strengthen tired backs. They give health and energy to dull, weary, despondent men and women. Strong proof is offered in the case of Mrs. Wm. Westcott, of Seaford, Ont., who says:—"For a long time my health was in a bad state. I was subject to headaches, dizziness and nervous exhaustion. My appetite was poor, and I was so badly run down I could not stand the least exertion. I tried several medicines and consulted different doctors, but they did not help me any. One of my neighbors strongly urged me to try Dr. Williams' Pink Pills, and before the second box was finished the turning point for the better had been reached, and by the time I had used a half dozen boxes, to the surprise of my friends and neighbors I was again enjoying good health, and have since been strong and well. I do not know anything to equal Dr. Williams' Pink Pills when the system is run down."

What the pills have done for others they will do for you, if you will give them a fair trial. Sold by all medicine 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.

New Inventions.

For the benefit of our readers we publish a list of patents recently granted by the Canadian Government, secured through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D.C.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

- Nos.
- 81,382—Samuel M. Martin, Heatherdale, P.E.I., hay tedder attachment for mowing machines.
- 81,440—James Mathieson, Dyer's Bay, Ont., wire stretcher.
- 81,452—Dr. G. G. Corbet, Fairville, N.B., cuff-holder.
- 81,466—Auguste St. Pierre, River Three Pistols, Que., Tie plate.
- 81,488—Wm. G. Arnold, Kamloops, B.C., hot air furnace.
- 81,490—Joseph A. Desmarteau, Granby, Que., valve.
- 81,508—Henry Broderick, Winnipeg, Man., horse shoe.
- 81,529—Joseph Letourneau, St. Pierre, Riviere du Sud, Que., motor.

The Anglican View.

(By An Occasional Contributor.)

The Anglican Church in Ireland is considering the Irish Land Bill from its special point of view. The Bishop of Down has been addressing a diocesan conference on the subject and he declared that the Disestablished Church has over three million pounds sterling invested in mortgages upon Irish land. Under the Bill that sum will be repaid in full. But that will be unsatisfactory, for the reason that they cannot in future obtain from other investments the rate of interest that they have secured from the necessities of the Irish landlords. He reckons a loss of thirty thousand pounds yearly. He said that:—

"He regarded the future with the utmost apprehension. There were many cases where a landlord—a small landlord—possessed a townland in a country parish. Such owners had in the past from year to year contributed to the parish funds in proportion to the income received. When they had been bought out under the Land Bill their connection with the parish would cease, and although, from old association, they might during their lifetime continue to contribute, their successors were very little likely to do so. There was another factor in the case which must be remembered. The owners of the soil up to the present had to a great extent been members of the Church of Ireland. This would not be so in the future. Roman Catholic and Presbyterian owners would largely outnumber members of the Church of Ireland."

This is unfortunate for the so-called "Church of Ireland." But it furnishes a ground for opposition to the Irish Land Bill. It is quite evident that there is nowhere any opposition on principle to the Bill; but all those who set it with a jealous or angry eye are merely considering their own pockets. There is no harm in making enormous profits out of impetuous landlords, and thereby forcing such landlords to oppress their tenants in order to fill the maw of a grasping church monopoly. It so Ireland has ever been victimized, and it is so she will continue to be robbed and oppressed until such time as this land question is settled, and she has a native legislature that can deal in a sane manner with the domestic requirements of the country.

The time is at hand when all these monopolies and impositions on the people will be brought to light. And then there will be a clearing up of the atmosphere, and the clouds that came—no one knew exactly whence—will be dispelled, and prosperity will smile upon the land.

Death of a Christian Brother.

Brother Anselm, director of the De La Salle Academy in East Second street and for years an untiring worker for the education of New York boys, died last week in St. Francis' Hospital, in that city, after suffering from a complication of diseases for two years. His death was the result of an operation performed last Saturday.

He was known in the world as George Stafford, and was born in Albany 37 years ago, and entered the Christian Brothers' Order at the age of 14. He received the habit of his order before his twentieth year. He taught the lower classes at St. John's Academy at Albany for three years and then came to New York, taking charge of the parochial school of old St. Patrick's Church. Later he took charge of the boys' division of the Catholic Protectors. Three years ago he went to Utica and established a boys' school. When he returned he assumed charge of the De La Salle Academy.

PALLIUM FOR MGR. FARLEY.

The pallium for Archbishop Farley will be brought to New York by Mgr. Farrelly, of Nashville, Tenn., one of the officials of the American College, Rome. The ceremony of investiture will take place in St. Patrick's Cathedral on July 22.