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- Rev. Edward opal clergyman rge of St. John's nd who recently, has been ap-stor of St. Mat-ashington. rdinal Gibbons, ssigned to duty

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HOLIDAYS FOR GIRLS.

BY OUR CURBSTONE OBSERVER.

treatment, for the mere mention of the facts should suffice to make it understood. There is a season of the year, about mid-summer, when all persons who work require a certain degree of relaxation—a short holiday of not less than a couple of weeks. Change is what is needed; change of scenes, of air, of surroundings, of occupation. Naturally those who are the least robust stand most in need of this vacation. Above all does this apply to the scores of young girls and young women who are engaged in stores, in offices, and in such like occupations. The wearing routine of life eventually tells upon these hard workers. Not one of them but can get the holiday at the season with the season and they generally are taxed to their utmost generally are them but can get the holiday at the proper season; but few of them can take full advantage of it. Too many are obliged to spend that holiday at aside on account of business hour, that awaits them, each year, when the holiday time comes around.

There are others who may not be thus tied down, and who could go away for ten or fifteen days to the country, but they either do not possess the means of doing so, or else they have no suitable place to which they can go. Hotel life is too costly for their slender means; boarding in small places away from the city is generally attended with more inconveniences than otherwise; being alone, without the protection of relatives, sometimes renders it unpleasant for the unfriended young girl. In a word, so many obstacles and objections crop up, that before the tired shop-girl can decide upon a course ed shop-girl can decide upon a course to follow, her brief holiday is over, and she has to return to her perpetual stand and the unending grind of

Of course, I make special reference to our Catholic young girls and young women; and I might even in-clude some of our Catholic married clude some of our Catholic married people, who are anxious for change and quiet during a portion of the hot weather. On more than one occasion have I been asked by such people to indicate some healthy, quiet, and reasonably cheap resort, to which they might fly for a few weeks. As a rule, I could not make any reply; I could not name a place where all the requirements of these where all the requirements of these where all the requirements of these this people are to be found. No matter ing.

This week I have selected a subject that does not require very lengthy treatment, for the mere mention of

institutions that take boarders during that holiday season, and they generally are taxed to their utmost capacity for accommodations. But there must be many others that I do not know of. Why would not the young girls make application to the Mother House of these orders in Montreal, and secure certificate letters to the branch houses. This is merely a suggestion on my part, and Montreal, and secure certificate letters to the branch houses. This is merely a suggestion on my part, and I cannot honestly say that I know any more than I have just stated. Still I feel a great pity for the hundreds of our girls and women who actually do not know what to do with themselves. Could not some of the institutions, such as described above, find some inexpensive means of letting the public know, how, where and when, as well as upon what conditions they would be ready to open their doors for such young people during the hot season. In my humble opinion it would be a deserving work and one of real charity, as ing work and one of real charity, a well as one that could not be accompanied with any loss.

In touching upon this question I do so entirely without any suggestion from either the young women, on the one hand, or the institutions on the other; but I believe that the "True Witness," in such a deserving cause, would be only too glad to publish any information of this class that the institutions thus referred to might wish to convey to the public. The opening of the doors of these institutions to the classes of ladies and girls in question would create a desire on the part of these latter to desire on the part of these latter to get away from the city dust and to breathe the free air of heaven. And this alone would be an untold bless-

CATHOLIC TRUTH SOCIETY IN ENGLAND.

was the scene of the annual conference of the Liverpool Diocesan Branch of the Catholic Truth Society this percentage were made on that occasion—showing ments in England. One of the most hand of Rev. O. Coupe, S.J., on "Loyalty to the Church." After the character, he said that at the being properly of the converted, and should never have been admitted to the Church." After the character, he said that at the being properly of the converted, and should never have been admitted to the principal that the character, he said that at the being properly of the converted and should never have been admitted to the principal. Upon the date of the properly of the converted and should never have been admitted to the principal that the properly of the converted and should never have been admitted to the principal that the properly of the converted and should never have been admitted to the principal that the properly of the converted and the converted that the properly of the same confusion to the converted and standing, with no social or political standing, but to-day they numbered standing, but to-day they numbered standing, but to-day they numbered which the Church of the converted and the converted the properly of the same confusion to the converted that the converted that the properly of the same confusion to the converted that "Proud Preston," as it is called, as the scene of the annual conferce of the Liverpool Diocesan Branch of the Catholic Truth Society this ear. Some very noteworthy speeches between ado on that occasion—showing the trend of Catholic Truth movements in England. One of the most emarkable of these addresses was

order that both for his sake and that of his auditors they might know what attitude to adopt with regard to it. It was not easy to define it (he said), but if he were to frisk a mathematical definition he might say that it was breadth without depth. In trying to measure the exact meaning of the expression (he added) they would find that the word liberal was of good importance. Liberal meant progressive. Surely the Catholic Church was conspicuously with the r. Fourthly, they should not be admitted to the Church. The Emperor of Germany has presented the Holy Father with dogma of faith based on the grounds of God's revelation. Secondly, he act meaning of the expression (he added) they would find that the word liberal was of good importance. Liberal meant progressive. Surely the Catholic Church was conspicuously to study its history, and to side with her. Fourthly, they should not

added) they would find that the word liberal was of good importance. Liberal meant progressive. Surely the Catholic Church was conspicuously liberal. If there was a progressive body in the world it was the Catholic Church. Every living organism, if it lived at all, must progress. Therefore he maintained that the Catholic Church was the only Church that did progress, because it was the only living Church. The other so-called churches were not living at all. They were already disintegrated and falling to pieces. Surely it was a great consolation for Catholics, in spite of all that was said against the Church, to know that she had from the very beginning been conspicuously a living body. She had adapted herself to her environment from the beginning, and the Catholic Church was the only Church that could adapt herself to her environment, precisely because she was a living organism. Them, again, the Liberal Catholic was anxious not to see any discovery between science and religion. Faith and science, he held, could always be harmonized. Faith was false. Proceeding with his definition, he said that Liberal Catholic really meant a lax Catholic; one who was it differed with faith it was true, and so far as it differed with faith it was false. Proceeding with his definition, he said that Liberal Catholic really meant a lax Catholic; one who was inclined to belittle, despise, and reject ecclesiastical authority. Answering the question who were Liberal Catholics, he said that they were

was a necessary concomitant of the spiritual, not for the being of the Church, but for her well-being. What were the grounds of the Holy Father's temporal supremacy? It iwas based on divine law, and it was based on human law. He then traversed the five great epochs in which the history of the temporal power was divided. The first epoch lasted for 300 years, during which time the Church lived in the Catacombs of Rome. The second epoch began with the conversion of the Emperor Constantine, when the seat of authority was changed from Rome to Byzantium, and the Pope was liberated from civil jurisdiction. The third epoch ran from 325 till 725. when Italy was left to any man's care, and it fell to the Borner Postific and the Control of the Borner Postific and the Church was left to any man's care, and it fell to the Roman Pontiffs to defend fell to the Roman Pontiffs to defend it from invaders and to govern it. The fourth epoch was marked by the fact that the Pontiffs assumed the title which for years they had held in reality, and were elected by the people to be the ruler of the State of Rome. The fifth epoch ran from 730 to 1870, during which time the Popes of Rome ruled not only as actual but titular Sovereigns of Rome and the Roman States. Threfore, he thought the conclusion was obtiand the Roman States. Th?refore, he thought the conclusion was obvious that the Popes of Rome were the oldest Christian monarchy in the

Notes From Rome.

A COMING ENCYCLICAL. - In A COMING ENCYCLICAL. — In view of the difficulties raging in Portugal—a Freemason-ridden country to-day— and in order to check the effects of a widespread anti-Catholic propaganda, the Holy Father will in the near future publish an Encyclical, dealing clearly and energetically with the principal problems now on the "tapis." and anenergetically with the principal prob-lems now on the "tapis," and ap-pealing to the better elements of soy-ciety in the name of true liberty, that liberty of conscience which is now being so shamefully trodden un-der foot by scheming sects who know so well how to exploit ignorance and old-fashioned prejudices. The pre-sence in Rome of Mgr. Lorenzelli, Papal Nuncio at Paris, who has had a long interview with the Holy Fa-ther, strengthens the general opin-ion that Leo XIII., after having consulted his representatives in the ion that Leo XIII. after naving consulted his representatives in the afflicted countries, is preparing a document which will in all probability rank among the most important of rank among the most important his long pontificate.

QUEEN AND MONKS .- I have says the correspondent of the "Liverpool Catholic Times," just learned the following fresh in-stance of Queen Margherita's deeply religious sentiments, which have rendered her so popular among the Italians and which she manifests by many an act of delicate kindness and charity. The old-fashioned garden of the Capuchins, adjoining her residence, was shortly to have been sold by auction, the "Demanio" having confiscated it. On hearing of this the Queen at once bought the garden, and next day sent one of her equerries to the Capuchin Convent to inform the delighted monks that the garden was still and would alreligious sentiments, which have renthe garden was still and would always remain their own.

graph letter.

An interesting account is given of the reception, by the Holy Father, of a large delegation of Belgian journalists. It will be remembered that Leo XIII. was, at one time, Papai nuncio at Brussels, and that he has ever conserved a kindly feeling towards Belgium is but natural. In acknowledging the address and presentation, the Holy Father said:

"This is a new token of your Faith and final devotion, which touches us deeply and is extremely acceptable to us, not only on account of the yearly contributions towards the necessities of the Holy See, but because it bears witness to your unfailing devotion at a time when the anti-religious campaign now going on in other Catholic countries is causing us great and profound affliction. On your return to Belgium tell your fellow-countrymen and colleagues of the press that the quondam Nuncio at Brussels, now their nonagenarian Pontiff, still cherishes the greatest affection for the noble Belgian nation, and prays God fervently for its happiness and prosperity."

BISHOP MAGUIRE ON LAY CO-OPERATION.

In last week acknowledging the address and presentation of over £1,000 in honor of his sacerdotal silver jubilee from the laity of the archdiocese of Glasgow, His Lordship Bishop Maguire said: "From my chief, Archbishop Eyre, I have learnt the importance of trying to

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THOMAS LIGGET

understand the laity's point of view, of carrying them with us, of having their co-operation founded not merely on reverence for our office, but on an intelligent approval of our objects. For this our endeavor has been to enlarge their share in the work of the Church, to introduce a representative system, to urge them to come forward as spokesmen on public boards, to encourage them to express their views, and to offer not only assistance, but advice. In no body can this be done so safely as in the Catholic Church, for in it only do men know their own province. anowed in discussing cer it: that however much your any be called upon to help or even guide us in such matters, your Fath will always be as unquestioning as that of your forefathers. The know-ledge of this," continued the bishop. "has kept us free from any desire to interfere or dictate to the laity on matters not affecting their Faith, has made us leave open questions open, and not even to inquire whether there was agreement or disagreement on political matters. It have always thought that the great peace and absence of friction under our Archbishop, to which you have referred, came from this—that he taught us by word and example that we ought to interest ourselvent not meddle in each other" f work, and that, alwight to trust or trust or trust or the construction of the will shall be brought to trial. It will be for the construction of the will shall be brought to trial. It will be for the construction of the will shall be brought to trial. It will be for the construction of the will shall be brought to trial. It will be for the construction of the will shall be brought to trial. It will be for the construction of the will shall be brought to trial. It will be for the construction of the testator, in addition that for the court to decide whether this income shall be added to the residuary of the theorem to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to the residuary of the construction of the will shall be brought to trial. It will be for the court to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to the residuary of the court to decide whether this income shall be added to our Archbishop, to which you have referred, came from this—that he taught us by word and example that we ought to interest ourselves but not meddle in each other sphere of work, and that, above all. we ought to trust each other and have full confidence in the righteousness of our neighbor's motives, To me," concluded the Bishop, "fully agreeing with the Archbishop's views, it has been an easy and a pleasant has been an easy and a pleasant duty to help to carry them out, and

THE LATE JOHN PHOENIX.

I can claim no merit for what cost

ne so little trouble.

"John Phoenix is dead;" this exression, in a tone of deep regret, even the daily routine of that office did not prevent hundreds of old-time friends amongst the great travelling public, to keep track of "John," as he was familiarly called; and whenever they met him there was always a hearty hand-shaking and reminiscences of his conductor days.

Mr. Phoenix was a great lover of books, and especially all works connected with Irish literature. He had a wonderful memory, and could recite, by the hour, speeches of Mearher and the other gr?at Irish oralized.

cite, by the hour, speeches of Mearher and the other gr?at Irish orators. Considering his opportunities in the educational line, which had been very few, he was a most remarkable example of Celtic talent. Open-hearted, generous in sentiment, and exceedingly tenacious of aught that he considered just and patriotic; he was fearless in expressing his views—which were frequently most strikingly original. A fervent.

prominent in the organization of the Northern Pacific Raiiroad Company, some years ago. He left a little real estate, some being in Maine, the bulk of his fortune consisting of valuable securities.

His estate is estimated at several million dollars. By the terms of his will annuities of \$1,800 are left to his brothers, Joseph and Stephen: one of \$1,000 for his niece. Belle Garland, a bequest of \$5,000 to his niece, Dora Garland, and three separate trust funds of \$500,000 cach to his children, James A. and Charles T. Garland, and Louise Garland Emmet, wife of Robert Emmet, the income to be paid to them for life, and on their death the principal to go to their children.

The widow, Annie Louise Garland, is to receive \$12,000 annually from the residuary estate, and any excess of this sum he directs shall be added to the principal. Upon the death of the widow the residuary estate.

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