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The True Witness AND CATHOLIC CHRONICLE



Vol. LIII., No. 46

MONTREAL, SATURDAY, MAY 21, 1904.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this noble work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

SEE OF JOLIETTE.—His Grace the Archbishop has addressed a letter to the parish priests of the district to be comprised in the new diocese of Joliette. The letter informs them that in the very near future, much sooner than His Grace had expected, when he drafted his list of pastoral visits for this summer, the Bishop of Joliette would be named. His intention was to visit the different parishes at marked periods this summer, but he has now concluded that, while he is depriving himself of a great pleasure, he would prefer to allow the new Bishop to make the pastoral tour, confirm the children now prepared, and make the acquaintance of his flock. It would be a great pleasure for the children and parents to have the new Bishop, on his first visitation, confirm the little ones, and would be equally a pleasure for the coming chief pastor of the new diocese.

GIFTS TO THE POPE.—Ex-Queen Isabella, of Spain, left a large portion of her great fortune to the Pope. Her personal property was much greater than had been expected. Several donations or bequests have been made by sovereigns to the Vicar of Christ within recent years. Why does not the Italian Government take possession of these sums? It has as much right to them as it has to the Papal States. Both came to the Pope of Rome in the same legitimate manner. These millions of money are lawful gifts from royal persons, princes, and rulers; the Papal domain consisted also of gifts from Kings, Emperors, Princes and rulers who owned the property and gave it to the Pope for the Church. If the usurpation of the Papal States is legitimate, so would be the seizure of ex-Queen Isabella's bequests.

AN EXPIATORY TEMPLE.—The proposed expiatory temple of the Sacred Heart, the Montmarie of Brussels, is now planned in detail, its erection taken up officially, and announced in a collective pastoral of the Belgian Bishops as a memorial of the seventy-fifth anniversary of national independence. A general committee has been formed by civil and ecclesiastical corporation; and on the plateau of Koekelberg an extensive space has been acquired and a new parish formed around it. Belgium was first consecrated to the Sacred Heart in 1868, and again, with the entire world, in 1899. In 1905 she will dedicate herself to the Heart of the Divine Master by raising, in the very heart of the country, a temple which will recall to the children yet unborn all that she owes to the benignant Providence of God.

OTTAWA UNIVERSITY.—On the 24th May, Tuesday next, "Victoria Day," the corner-stone of the new University of Ottawa will be laid. The old building, which was burned last year, was large enough, but not wholly up to modern requirements. The new building will not only be imposing in appearance, but will be modern in every respect. On Tuesday next educationalists, statesmen and rulers temporal and spiritual will be present. The Governor-General, the Parliamentary leaders, Mgr. Sbarretti, the Papal Delegate, Archbishop Dubamel, Chancellor of the University, the Archbishops and Bishops of other Canadian Sees, the heads of different religious orders,

the Lieutenant-Governors and Cabinet Ministers of other Provinces, and the heads of sister universities and seats of learning, will also be there. Cardinal Gibbons will pronounce the oration of the occasion. We hope to have a full report of the event in our next issue.

THE FRENCH ACADEMY.—There is grave trouble at the famous French Academy. It is over the appointment of a successor to the late M. Deschanel at the College of France. The Academy, who have the "right of recommendation" of a candidate for the post, had their own candidate in the person of one of their members, M. Ferdinand Brunetiere. This gentleman will be remembered in Montreal as the eloquent and learned French lecturer who made such a stir at Laval and at the Monument National with his brilliant addresses. The Government made it known that it would veto the appointment of M. Brunetiere, who is too much of a fighting Catholic for their taste. M. Brunetiere consequently withdrew his candidature, and the Academy, as a protest, refused to "recommend," and sent the Minister a plain sheet of white paper. Matters are thus at a standstill. It is well known that Ferdinand Brunetiere and Francois Coppee—both converts from anti-clericalism—are the leading lights in the sky of French literature to-day.

Shorthand in The Cloister.

An article by M. Leon Goudallier in "Cosmos" of Paris, states that the art of shorthand writing is not a modern invention, but was known to the ancients. "Learned men," it says, "believe that they have found it among the Phoenicians, the Egyptians, the Persians and the Hebrews; but they cannot prove their case. Among the Greeks and Romans, however, its existence is certain. With the advent of Christianity, the writer says that both the Greek and Latin systems of shorthand were extended, reaching their greatest development in the times of the persecutions; and he declares that it is to Christian natives who used shorthand that we are indebted for the accounts of the martyrs, for they were present at the trials of those who confessed Christ. M. Goudallier goes on to give instances of the early Christian use of shorthand. He says that Pope Clement I. (96 A.D.) divided Rome into seven districts, each with its stenographer; that St. Augustine tells us that his hearers took down his discourses in shorthand, and that at an early council held in Carthage there were required eight shorthand reporters to record the words of the prelates. Shorthand, M. Goudallier concludes, remained in common use until the seventh century. Then its decadence began, and it was little used; but it did not disappear entirely. Like so many other branches of human knowledge, it found a refuge in the cloisters, and thus in spite of the vicissitudes of the times was preserved from ruin. So here we have another instance of the service rendered to the world by the mediaeval monks who are sometimes called, by the flippant, the prejudiced, or the ignorant, "lazy," and "good for nothing."

LOCAL NOTES.

AT. ST. ANN'S.—The recent changes in the various parishes and establishments of the Redemptorist Order, which occur every three years, have deprived the parishioners of St. Ann's of the services of Rev. Father Caron, who during the past three years has discharged the important and onerous duties of Rector with so much satisfaction to all concerned. Father Caron had been previously associated with that parish at various intervals, and won the esteem and respect of not only those of whom he had direct spiritual charge, but also of the parishioners of other Irish parishes, who have learned to appreciate him for his many noble qualities of heart and mind. The saintly priest will, in future, be stationed at St. Anne de Beaupre.

One of the features of the changes will be the return of an old and cherished friend and spiritual guide known throughout this diocese, Rev. E. Strubbe, who during the long years of his association with the old parish had left the impress of his fervor and zeal in many notable ways in and around the parish Church. Father Strubbe has scores of friends in Montreal who will welcome him on his return to the old scenes. He is expected to arrive in Montreal within a few days.

The new Rector, Rev. P. Roux, enjoys a reputation in the ranks of the Order which will ensure for him a place in the affections of the large congregation over which he is now called to preside.

Rev. E. J. Flynn, Rev. L. Fortier, Rev. H. Rietvelt, Rev. J. McPhail, Rev. D. Holland and Rev. A. Trudel, who will be with Father Strubbe assistants to the Rector, are well known for their zeal and devotion to old St. Ann's.

PILGRIMAGES.—St. Ann's parish will hold two pilgrimages to St. Anne de Beaupre, as has been its custom for many years. The first will take place on July 9th for women and children, and the second on August 13th for men and children. The steamer Beaupre has been chartered for both occasions.

AT. ST. PATRICK'S.—Arrangements are now in progress by which the Catholic High School on Lagache street, will again be the scene of activity for the rising generation of Irish Catholics. It is intended to transfer the pupils of St. Patrick's Boys School on Cote street to the beautiful building which has so long been vacant. Several pilgrimages are to be held in the early future, one to Rigaud and the other to St. Anne de Beaupre.

NOTRE DAME DE GRACE.—Rev. Father Dion has made arrangements for a pilgrimage to St. Anne de Beaupre to be held on June 4th.

RETURNING HOME.—Bishop Macdonald, of Harbor Grace, will return to his beloved diocese this week after having spent nearly seven months at the Hotel Dieu. His medical adviser considers the distinguished prelate sufficiently restored in health to undertake the journey.

Rev. Father Murphy, the able and zealous secretary of His Lordship, will accompany him.

REV. FATHER CHISHOLM, who has been a patient at the Hotel Dieu for some time, will also leave for the East this week.

MR. BERNARD SULLIVAN, the well known baritone soloist, who has been in this city since he severed his connection with the Jefferson De Angeli Opera Company, and who is a favorite in Catholic circles owing to his many artistic interpretations of ballads at entertainments of Catholic organizations, will give a concert on Friday evening (this week) in the Windsor Hall. He will be assisted

by several musicians of acknowledged rank. We have no doubt that all our friends will avail themselves of the opportunity now afforded of showing their appreciation of Mr. Sullivan's talents as a vocalist of first rank.

PERSONAL.

Mr. Samuel Byrne, a former member of the local press and for many years a contributor to the editorial columns of the "Herald," and also a special correspondent of the True Witness, now editor of the Pittsburg "Observer," a prosperous Catholic American weekly, was in this city last week. He called at the "True Witness" to see his old friends. Mr. Byrne is a journalist of marked ability and has succeeded in introducing features in the "Observer" which have been much appreciated by the subscribers. In addition to his editorial duties he devotes much time to Irish national affairs. He is president of the Pittsburg branch of the United Irish League, as well as being associated with the administration of the A.O.H. and other Irish organizations. We are pleased to learn of the success of our old confrere in the great American beehive of industrial affairs where our race is prosperous.

THE CATHOLIC LAITY.

From a recent lecture on Catholic fraternal organizations delivered by Archbishop Gleason, we take the following extracts. His Grace said:

"Catholic lay activity can best be exercised in the form of the Catholic society, because in union there is strength and in deliberation the sanest results are always attained." A Catholic organization of laymen is, therefore, not only a commendable thing in the Church but merits, as it has always merited, the Church's blessing and encouragement. There has scarcely been a convention of Catholic laymen in this country for the past twenty years that did not obtain a special blessing for its body from the reigning Pontiff. And we know from the encyclicals of Leo XIII., that whenever he touched upon social activity, he always encouraged the formation of Catholic societies to the development of the same. Then again for a country that is largely non-Catholic, it is eminently proper for the members of the Church to band themselves together for the protection of their common faith and also for the assertion of their just rights. For, while it is true that in America there exist, from the standpoint of law, equal rights for all citizens, yet we know that there have been times when the law, though maintained in the letter, was not maintained in the spirit; that there were many, whether inspired by proper motives or not, who regarded it a duty to oppose Catholics and the Catholic Church. And, let it be said also, that we frequently notice discriminations even to-day, merely because of the religious beliefs of the people. There are some offices which no Catholic may attain, however well he may be fitted for the task; the fact that he is a Catholic is made the reason why he cannot receive that which he might attain if he were not of our faith. Again, upon the simpler grounds that the trend of the times is towards the formation of societies and that everybody now appears to regard it as a duty to belong to certain societies. It would appear as if Catholics had not only as strong, but much stronger reasons to patronize, than perhaps those who have no faith to defend and very few principles to assert. It will be seen then that the Church, as a wise mother, stands for the development of Catholic societies. Remarks have been made from time to time that the parish priest is either not in sympathy or positively hostile to the formation of a Catholic society in his parish. I would say that I do not believe this is true in the main, or if it be true it can be only because the society contemplated or already established is not genuinely Catholic. For a society to be Catholic it must be first of all pre-

pared to obey the rules of the Church concerning Catholic societies; it should have a chaplain who would be, not a figurehead, but a real force in its guidance; it should not depend upon the finances of the parish to sustain it; it should not be—unless it be altogether like the St. Vincent de Paul Society for the poor—it should not be a rival of the parish in raising money under the title of charity. The members of the society should not alone sustain themselves as a society, paying their just debts, helping one another in mutual interests, but ought to be prepared at all times to associate themselves with the priest of the parish for the development of parochial life and fulfillment of parochial duties. The Catholic society should be the select guard in the parish, prepared at all times to second their pastors' efforts and to act in conjunction with him in the various responsible duties he has to perform.

RECENT DEATHS.

MISS C. CULLINAN.—Mr. and Mrs. Andrew Cullinan, well known and highly esteemed members of St. Anne's parish, will have the sincere sympathy of their large circle of friends in this city in the great loss they sustained by the death of their daughter Catherine. Deceased, who was a graduate of St. Ann's and St. Patrick's academies, was a young lady of many talents. In religious societies, prior to her illness, she was a prominent figure, particularly in connection with the League of the Sacred Heart; while in all good works for the Church and poor she was most zealous.

Miss Cullinan had been an invalid for nearly two years, but it was only during the two months previous to her demise that she was unable to leave her room. She bore her illness with patience and calmness, and when the end came displayed that spirit of resignation so characteristic of all her actions during her all too brief career.

Mr. and Mrs. Cullinan have received many evidences of sympathy in their bereavement in the form of a large number of memorial cards for Masses to be said for the repose of the soul of the deceased.

The funeral, which took place on Wednesday morning from the family residence on Colborne street to St. Ann's Church, was attended by citizens from all districts of the city. A solemn Mass of Requiem was sung at which the brother of the deceased, Rev. A. P. Cullinan, of St. Mary's parish, officiated, assisted by Rev. M. L. Shea, of St. Anthony's, as deacon and Rev. James Killoran, of St. Patrick's, as sub-deacon.

In the sanctuary were noticed members of the clergy of various local parishes. The choir, under the direction of Prof. P. J. Shea, organist, assisted by the pupils of St. Ann's school, rendered the choral portion of the service in an impressive manner. After the Mass the funeral procession was reformed and wended its way to the Cote des Neiges cemetery, where the interment took place.

To Mr. and Mrs. Cullinan, Rev. A. P. Cullinan, and other members of the family, the True Witness offers its most sincere sympathy in their sad loss. R.I.P.

MR. JAMES MANNING.—This well known resident for long years in the East End, but recently residing in St. Michael's parish, passed away suddenly this week of heart failure. Mr. Manning had been connected with the Inland Revenue Department of this city for nearly a quarter of a century. He retired a few years ago. Of a kindly and quiet disposition, he made many friends during his long career. The funeral was held at St. Michael's Church, where a Requiem Mass was chanted. Many citizens were present, including the members of Branch 26, C.M.B.A. of which deceased was a member. The interment took place in Cote des Neiges Cemetery. Mr. Manning is survived by his widow, three daughters and four sons. R.I.P.

NOTES FROM QUEBEC.

(By our Own Correspondent.)

PILGRIMAGES.—The first pilgrimage of the season from this city took place on Sunday last to the shrine of St. Anne de Beaupre, under the auspices of Notre Dame d'Espérance Conference of St. Vincent de Paul Society. The Chaplain of the Conference accompanied the pilgrims, and the singing was entrusted to the choir of the Third Order of St. Francis. A very large number attended. Next Sunday the Congregants of Upper Town will make their annual pilgrimage to this famous shrine, where every year numerous miracles are wrought through the powerful intercession of St. Anne. Several other societies are at present making arrangements for pilgrimages, some of which will take place shortly.

ORDAINED PRIEST.—Mgr. Cloutier, Bishop of Three Rivers, arrived in Quebec on Saturday afternoon and immediately proceeded to Chateau Richer, where, on Sunday morning, His Lordship ordained Rev. Abbe Philippe Cauchon dit Laverdiere, in the parish Church. A large number of priests from this city and the surrounding parishes assisted at the imposing ceremony.

RETREAT.—On Wednesday, the 18th instant, a three days' retreat commenced in St. Patrick's Church for the children who are preparing for their first Holy Communion. The exercises of the retreat are being conducted by Rev. Father Delargy, C.S.S. R.

SACRED HEART LEAGUE.—On Ascension Thursday the young men of the League of the Sacred Heart of St. Jean Baptiste Church made their annual pilgrimage to the Church of Notre Dame des Victoires, in the Lower Town. Mass was celebrated at 8 o'clock, and a sermon preached by Abbe L. Larue. There was quite a large turn out of young men.

LAVAL UNIVERSITY.—On the occasion of his farewell audience with the Pope, on April 18, Mgr. Begin presented the Holy Father with an address from Laval University, extending congratulations on his accession to the Pontifical throne. His Holiness signified his intention of replying to the address.

FIRST COMMUNION.—On Sunday last ninety children, boys and girls, of St. Malo parish, made their First Communion. Rev. Father Genest officiated at the ceremony. At the convent of the Good Shepherd, as also at the Franciscan Convent the same ceremony took place on Sunday. On the 19th instant the children of St. Jean Baptiste parish will make their First Communion at the 7 o'clock Mass, and in the afternoon at 4 o'clock the Sacrament of Confirmation will be administered.

ORDINATION.—At the Seminary Chapel on Sunday morning six priests were ordained. Only the parents of the young priests and students of the Seminary were admitted, the Chapel being too small to allow admittance to the public.

COUNCIL OF PUBLIC INSTRUCTION.—The semi-annual meeting of the Catholic Committee of the Council of Public Instruction, for the transaction of general business, was held on Wednesday. On Monday morning Mgr. Bruchesi arrived in town to attend this meeting, and had an interview with the Premier the same day, afterwards attending a sub-committee meeting of the Council.

We may glean knowledge by reading, but the chaff must be separated from the wheat by thinking.

GILVY & SONS and Mountain St.

OUR CURBSTONE OBSERVER

On Funny Stories

So frequently has it happened to me that I was made almost ill, or to say the least, unpleasantly uneasy, when I have heard the professional "funny story man" giving signs that he was about to afflict us with a "chestnut," that I was grateful to the Rev. A. B. O'Neill, C.S.C., when I read his "hints for those who persist in serving up mildewed remains of long-deceased witticisms."

persists in serving up the mildewed remains of long-deceased witticisms is to greet the conclusion of his narrative with a chorus of groans instead of a peal of laughter.

TOO MUCH OF A GOOD THING. — "To be dominated by the anecdote or story-telling habit is to be afflicted with too much of a good thing. 'No sane person,' says Champ Clark, 'would elect to be continually cooped up with another who is witty or humorous on all occasions any more than he would desire to dwell in a land of perpetual day; but sunshine is a very good thing nevertheless.' We may very well admit, with Charles Lamb, that 'a laugh is worth a hundred groans in any market,' without committing ourselves to the sentiment that the normal expression of the human countenance, even during hours of relaxation and pleasure, should be the perpetual grinning of the proverbial Cheshire cat. To have in one's memory a goodly store of brilliant epigrams, happy illustrations, mirth-provoking jests, ludicrous bulls, pointed repartees, humorous tales and witty anecdotes is to be provided with ammunition that is safe to come into legitimate play often enough on the platform, in the club room, in the smoking car, or the home circle; but it is a mistake to be continually exploding one's verbal squibs with the reckless profusion of the Yankee small boy setting off unlimited fire-crackers on the Fourth of July."

A CAUSTIC COMMENT. — "Few bits of recorded criticism are so likely to describe appropriately the average book or pamphlet, play or poem, magazine essay, newspaper sketch or literary what-not of the day as the old-time reviewer's caustic comment on a volume now forgotten: 'It contains some good things and some new things; but the good things are not new, and the new things are not good.' It may be well at the very outset of this article to forestall equally censorious comments on the following paragraphs by frankly disclaiming for them any particular originality or brilliancy. It is encouraging in this connection, however, to remember Emerson's dictum that 'the originals themselves are not original,' or to recall Holmes' statement that 'a thought is often original though you have uttered it a hundred times.'"

ABSENCE OF TACT. — "This saying of the autocrat is possibly orthodox enough if restricted to thoughts, but it is certainly heterodox when applied to anecdotes. The story that you have told a hundred times is unmistakably trite so far as you are concerned, and in all probability is thoroughly stale to your auditors as well. It is a risky experiment to take it for granted that even an anecdote comparatively new to ourselves has not been heard by the majority of the company to whom we narrate it; and to monopolize the attention of a social gathering by our long drawn-out relation of stories which reiterated repetitions have made as common-places as remarks upon the weather is to display unpardonable want of tact. There is nothing surer however, than that just such absence of tact will often be shown by the man who has allowed himself to become a slave to the anecdote habit. Without any preliminary inquiry as to whether or not his hearers are already acquainted with the story, he has in mind, he proceeds to inflict it upon them with far less regard for any entertainment they may derive from his narrative than for his own delight in hearing himself talk. The need of the "chestnut bell" has unfortunately survived its use, and in its absence the only adequate punishment for the inveterate raconteur who

A GRAVE DANGER. — "The man who has achieved a reputation as a good story-teller is very apt to have what our French friends call the 'defects of his qualities.' He grows prone, with the lapse of time and the strengthening of his habit, to resent competition in his particular role. To take his turn with the rest of the company at telling a story becomes a sacrifice beyond his strength. He must hold the floor for an indefinite period, the applause that greets one anecdote setting him off forthwith upon another, and the possibly perfunctory laughter called forth by this second serving merely as an excuse to begin a third. He forgets, in a word, one of the characteristics which, according to Newman, denotes the true gentleman—he is seldom prominent in conversation and never wearisome." Now, be it ever so brilliant, monologue inevitably becomes wearisome, especially when the speaker's auditors are anxious to substitute dialogue therefor."

A GOOD ANECDOTE. — "Another danger into which the professional anecdotist is apt to fall is the tendency occasionally to violate the rules of reverence, decorum, and even common decency. The desire to raise a laugh becomes, when habitually indulged, a species of mania that will attempt to satisfy itself even at the risks which make the judicious griever. In this connection let there be retold, here, one good thing that is not new. At a military dinner in the early '70's a certain major noted for the 'broadness,' that is, the nastiness of his stories, began one with his usual formula: 'Well, as there are no ladies present—' 'No,' interrupted General Grant, 'but there are gentlemen.'

Catholic Physicians Organize

The Catholic Columbian, Columbus, Ohio, says: Recently three hundred Catholic physicians from all parts of Europe made a pilgrimage to Rome, where they were received in audience by Pope Pius X., afterward holding a congress for the discussion of matters relating to their calling, as Catholic physicians. One important outcome of the Congress is the movement there set on foot to form, in this country a National Catholic Medical Society, on the plan of those already existing in France, Spain, Holland and Italy. Many prominent Catholic physicians in this country favor the plan, and will do all that they can to co-operate in the organization. The idea of the organization is this: The Catholic doctors, with the ob-

ject of establishing a fraternal union among themselves and renewing the ancient Christian traditions, decided to found a society in each country under the protection of the holy doctors, St. Luke, St. Cosmas and St. Damian. The objects of the society are (a) the application of the Christian virtues and professional charity in the practice of medicine, and (b) the study of medical questions with especial attention to those regarding faith, moral and deontology. They declare that in this they submit to the decisions of ecclesiastical authority. Societies will avoid all political questions. The societies founded in the different countries are to be independent in their different functions, but in order to create among them a fraternal bond of union they may be kept in communication with one another through their respective presidents. They will aim at holding general

reunions, the presidency of which will be given the presidents of each society in turn. The general reunions will take place in Rome, the centre of Christendom. The doctors of Rome will be charged to correspond with the different societies and to give them all the necessary information on such matters as may call for explanation. Similar organizations are to be established in Ireland, England, Scotland and Australia.

KNIGHTS OF COLUMBUS AND A DEATH CLAIM

Because he was a member of St. John's Lodge No. 3 A. F. and A. M. the Supreme Council of the Knights of Columbus has refused to pay the \$1000 death benefit due the estate of the late Patrick Coghlin, former Mayor, and one of the most prominent Irish-Americans in Bridgeport, Conn.

The refusal is based on the allegation that as Mr. Coghlin was affiliated with a Masonic body, he could not be a member of the Knights of Columbus, although at the time of his death about two months ago he was in good financial standing in that organization and carried insurance in it. The action taken by the supreme body is embodied in the following vote:

"Voted that the claim of the late Patrick Coghlin be rejected on the ground that he was not a member of the order. That the officers and members of the subordinate councils of this order in Bridgeport who are responsible for allowing Patrick Coghlin to exercise the privilege of membership after knowledge of his affiliation with Masonry, be censured, and that steps be taken to duly punish the same; that a committee of the board visit Bridgeport with a view of ascertaining who were responsible for allowing Patrick Coghlin to exercise the privilege of membership after such knowledge was had."

The Knights of Columbus is a strictly Catholic order. One of the requirements of membership in it is that the member shall be in good standing in the Church, a condition which, the Knights say, could not exist while a membership was retained in any Masonic body. That Mr. Coghlin was a member of St. John's Lodge at the time he was admitted to the local council of the Knights of Columbus, however, it is said, was unknown to the members of the Council. His estate will contest the stand taken by the Knights of Columbus, and a suit is to be instituted against the order to recover the death benefit due. The matter will be carried to the highest courts, if necessary.—Pittsburg Observer.

NOTES FROM GRANBY.

(By An Occasional Correspondent.)

Perfect weather, with a June temperature, and a large gathering of all denominations, made Sunday, the 8th instant, a day long to be remembered by the citizens of Granby, and especially by the Catholic population. The event being the laying of the corner stone of the new Catholic Church. Besides the Church services there was a civic celebration under the auspices of the different Catholic societies, headed by the Granby brass band, which together with their magnificent banners, and regalia glittering in the sunshine, with Mother Earth's contribution of green, gave an effect which the most fastidious artist could well feast on. The Mayor and Councillors followed in a body. On reaching the Church the Benediction of the Blessed Sacrament took place, after which the Rev. Father Barre ascended the pulpit and gave descriptive sermons in French and English, as to the blessing of different objects, etc., to the service of God, in the Church.

The impressive ceremony of blessing the corner-stone was then proceeded with. Rev. F. X. Bernard, Vicar-General of St. Hyacinthe, officiating, assisted by the clergy of the surrounding parishes. The service being ended, Mayor Miner, on the invitation of Rev. Father Gill, stepped to the front of the platform and briefly addressed the assemblage. He said the large company which he saw before him was an indication of the great progress which had been made in the Catholic parish of Granby, and that day marked an epoch in its history and the lives of the Catholic population, for the work their Church would do in elevating

all. He brought greetings of good fellowship from all the Protestant churches. During the past sixty years he had been associated with nearly every movement in Granby of a political, religious or social nature. He remembered the start of all the churches here, and had watched their growth with impartial interest. During that time their successive Cures had all been personal friends of his. He recalled the late Father McAuley in a glowing tribute to his memory as one of the best friends he ever had, and whom he believed had done more than any other man to help broaden his (the speaker's) views. Intercourse with Father Gill was such that made him universally loved and respected by both Catholics and Protestants. They as Protestants were not jealous of the Catholic Church. They were all too broad, and trying to be too broad for this, and showed their feelings in their daily life. Concluding, he wished them continued success, and resumed his seat amid applause.

I have not an estimate of the contributions which followed, but I have every reason to believe that they were large and will materially help in the construction of the beautiful new edifice.

We sympathize with our respected townsman, Mr. James Caroline, in the loss of his little daughter, Mary, from typhoid pneumonia.

Miss E. Harris, of West Sheffield, is visiting among her old friends in Granby, previous to going West to reside.

Bishop Phelan's Jubilee

The Rt. Rev. Richard Phelan, D.D. the venerable Bishop of Pittsburg, Pa., had the golden jubilee of his priesthood on May 4, and his Coadjutor, Bishop Canevin, his priests and people made the celebration one to be long remembered.

Archbishop Ryan, of Philadelphia, celebrated the Pontifical High Mass in the Church of the Epiphany, in presence of the jubilarian, and His Eminence Cardinal Gibbons, and many Bishops. Bishop Hoban, of Scranton, preached. Bishop Phelan was not able to attend the dinner, but he was present at the evening meeting at Carnegie Hall, attended by his brother, the Very Rev. Canon Phelan.

Cardinal Gibbons made a brief address of affectionate congratulation, in the course of which he said:

"The question may be asked: Why praise a man before he is dead? Our Blessed Lord Himself bestowed eulogy upon John the Baptist and Nathaniel while they were still in the flesh. Of Nathaniel He said: 'Behold an Israelite indeed in whom there is no guile.' If we wait till Bishop Phelan's death to do honor unto him it is very likely that many of us will not be here at the time. If I were asked to what to ascribe the longevity of your Bishop I would answer—a good conscience, regularity of life, tranquility of mind, the result of the consolation derived from a united clergy and united people. A united clergy, a united laity, and a Bishop enjoying the love and confidence of all form a triple alliance stronger than the triple alliance of Germany, Austria and Italy, for that alliance is a union of flesh, your alliance is a union of faith, hope and charity."

FATHER DE COSTA.

Dr. Benjamin F. De Costa, many years rector of the Protestant Episcopal Church of St. John the Evangelist, in New York City, and who was recently ordained priest of the Catholic Church in Rome, has returned to America. It will be remembered that Father De Costa's health had been broken down, and at one time it was feared he would not live to be ordained. However, he succeeded in attaining the goal of his ambition. After his ordination he was obliged to leave Rome for a dryer and more healthy climate. He was then supposed to be dying. On Tuesday last he reached New York, on the Prinz Adelbert, from Italy. His only remark on being met by friends was: "I am very glad to get home." He had, at one time, given up all idea of again seeing America. This wish has also been granted, and we are glad to say that he is recovering very well from his illness.

Man often shows the hard side of his disposition to mark more strongly the generous shades.

LORD CHARLES RUSSELL.

Few Irishmen have risen to greater distinction than the late Lord Russell. Anything connected with his life is of the deepest interest. Not long since His Honor Judge McHugh, of Windsor, Ontario, delivered a most instructive lecture, in St. Mary's Hall, East London, Ont., on Lord Charles Russell Judge McHugh is, himself, a fine sample of the successful Irish Catholic, who has worked himself up to the top of the ladder. The story told of Lord Russell's life, in the broad field of the Empire, was not unlike, in many phases, that which might be told of Judge McHugh in the more restricted field of colonial life. We take the report of the lecture as given in the press, and we are sure it will interest our readers:

His last case was one of international importance and involved the interests of Canada. The United States contended that they alone had the right to all the seals in the Behring Sea; while Great Britain held that Behring Sea was open to the vessels of the world. The contention of Great Britain was triumphant owing to the legal diplomacy and tact of Lord Russell, her counsel, Russell was expeditious, painstaking and popular, and his integrity was undeterred by popular clamor. He paid two visits to the United States. On the second occasion, after his elevation to the bench, he accepted an invitation to deliver an address before the Bar Association which met at Saratoga. In the dispute between Great Britain and the United States as to the boundary line between Venezuela and British Guiana, Lord Russell was chosen on behalf of Great Britain as arbitrator. His eminent services to the Empire on that occasion were so much appreciated that they were gratefully acknowledged in the English Parliament. In 1866 he was made Attorney-General, being the first Catholic to fill that office since the Restoration, and during the Gladstone Administration he was created Lord Chief Justice of England.

Russell's domestic relations also were very happy. He was kind and affectionate to his children, joined in their sports and sympathized in their ambitions. The happiness of his wife and children was his chief care. Beneath a cold exterior he had a warm heart. He was particularly kind to the unfortunate, especially, to neglected children.

Lord Russell belonged to a deeply religious family. His three sisters entered the religious life, and his only brother, Matthew Russell, became a distinguished member of the Jesuit order in Dublin. Lord Russell's daughter also entered the religious life. He himself was at all times a sincere and practical Catholic. Man of the world as he was, he was ever remarkable for his purity of language and he had an abhorrence for loose conversation. His career demonstrates the fact that a man can achieve the highest distinction in this life without infringing upon the moral and religious obligations which the divine law imposes upon mankind.

The fatal illness came upon him without premonition, while he was in the full possession of all his faculties. While attending the assizes in Wales, he returned home slightly indisposed. On consultation it was deemed advisable for him to submit to an operation; from the effects of which he, however, never rallied. Repeating until the last moment the prayers which he had learned at his mother's knee, and fortified with the last Sacraments, he breathed forth his soul to God on the 10th August 1900, in the sixty-eighth year of his age. From the beginning of his career in Court the flight of time but marked his steady advancement until by his transcendent genius he became the most hated legal personage of his age. His career is truly an object lesson to the laymen of this country, attaining as he did the very highest position of trust without sacrificing a single principle. He has pointed out the path by which others may ascend to the same height. His eminent public services are unparalleled. His unswerving devotion to duty is well worthy of our imitation. He was also remarkable for his loyalty to the best interests of the Empire. His life should prove an inspiration and an incentive to every man who values justice, honor and truth.

A Philippino Judge.

The Chief Justice of the Supreme Court of the Philippines Islands is a native. It is claimed that "his American associates on the bench regard him as one of the greatest and best met." The very pertinent question equipped lawyers that they have ever now arises as to who educated such a man. It is generally forgotten that the Filipinos had universities in their country much longer than America. This idea of considering all people outside the United States, as barbarians, is not unlike the old Roman standard of civilization. All were barbarians who were outside the pale of Rome's dominion; yet Rome has long since vanished and those very barbarians have been the ancestors of the most intelligent and learned people on earth.

In our missions we had to devote one of the solemn exposition of the Church as often as they are able in adoration Saturday before this to take place in Dunclastic student Jerry, who was spending in the town, with occupied with the altarcoring the high altarcoring lights and flowers to know if the six straight, came to where I was busily ed me to go and accompanied him at o della, and finding th were necessary, I had hind the rededors, rem front of the altar. I pushed one of the he candlesticks over its came thundering down knocking me backward the altar steps, and ous wound on my forehead by an ugly s insensible for a short bleeding profusely. sent for who dressed I was able to return sional after an hour's fellow who was the of the accident, when had done, then and that he would end the place if he were accept he did not succeed in instead of returning applied for admission and in the course of priest among the Mi of Mary Immaculate.

Some conversions this Catholic town of ing our missions their readers to a notable recorded in my essay 'Conversions.' As a seek to make many of those who were out Church; we felt that tion was to evangelize to preach the Gosp sheep of the House household of Faith. mission is generally and too hurried to be engaged in it to instruction to such a ter the truth. But to introduce such priests of the local our departure the litt kindled into a bright burning flame. I do remarks to the adm ful missions to non are at the present d vogue, and which a good especially in of America. It will stood that these non sions are not preach are not needed in Ca

An amusing incid during our first visit I was deputed to gi instruction to the ch except Sunday, at this time the other taking a slight lunc would walk in the outside the Church, Vespers and Com when Father G— to and fro, reciting respectfully dressed seated herself on flat stones, with the of attracting his at rocking herself from the hood of her clo over her head, and dibly. When he had said: "What is the woma? You seem troubled." She lo and replied: "Oh! ther, what'll I do mitted a sin that I great God in Heave for it!" "O don't Father G—" "But did, and perhaps I "Well, then, Fath whole truth. I liv miles from Dungan of the Commeraghs farm there, and I great many cocks was! Very proud of me! So one morn when the girl who the cows came back rogue of a fox had hen house and her tiful cocks and her cock that was no curred all his nam ration to the end into Dunganvan to- keting, and when t said I would do se poor soul, for I k tal sin, and I also

RSSELL.

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In our missions we are accustomed to devote one of the Sundays to a solemn exposition of the Most Holy, and the people are invited to visit the Church as often as they can on that day, and to spend as much time as they are able in adoration. On the Saturday before this exposition was to take place in Dunganarvan, an ecclesiastical student from Mount Mellera, who was spending his vacation in the town, with his mother, was occupied with the altar with innumerable lights and flowers, and wishing to know if the six tall candles were straight, came to my confessional, where I was busily engaged, and asked me to go and direct him. I accompanied him at once to the pre- dells, and finding that some changes were necessary, I bade him go behind the reredos, remaining myself in front of the altar. He inadvertently pushed one of the heavy six foot candlesticks over its step, and it came thundering down on my head, knocking me backward to the foot of the altar steps, and inflicting a serious wound on my forehead, to be followed by an ugly swelling. I was insensible for a short time and was bleeding profusely. A doctor was sent for who dressed the wounds, and I was able to return to my confessional after an hour's delay. The poor fellow who was the innocent cause of the accident, when he saw what he had done, then and there made a vow that he would endeavor to fill my place if he were accepted, and though he did not succeed in killing me, yet instead of returning to Mellera, he applied for admission as a novice, and in the course of time became a priest among the Missionary Oblates of Mary Immaculate.

Some conversions took place in this Catholic town of Dunganarvan during our missions there. I refer my readers to a notable one which I have recorded in my essay on "Remarkable Conversions." As a rule we did not seek to make many converts among those who were outside the one true Church; we felt that our chief vocation was to evangelize the poor and to preach the Gospel to the lost sheep of the House of Israel, or the household of Faith. The time of a mission is generally both too short and too hurried to enable those who are engaged in it to impart sufficient instruction to such as are seeking after the truth. But we do not neglect to introduce such seekers to the priests of the locality, so that after our departure the little spark may be kindled into a bright light and a burning flame. I do not apply these remarks to the admirable and fruitful missions to non-Catholics which are at the present day so much in vogue, and which are doing so much good especially in the United States of America. It will be easily understood that these non-Catholic missions are not preached because they are not needed in Catholic Ireland.

An amusing incident took place during our first visit to Dunganarvan. I was deputed to give a catechetical instruction to the children every day, except Sunday, at midday. During this time the other Fathers, after taking a slight lunch in the sacristy, would walk in the large graveyard outside the Church, and recite their Vespers and Compline. One day when Father G— was thus walking to and fro, reciting his Vespers, a respectfully dressed country woman seated herself on one of the large flat stones, with the evident purpose of attracting his attention. She was rocking herself from side to side with the hood of her cloak partly drawn over her head, and was sobbing audibly. When he had finished his Vespers he stopped in front of her and said: "What is the matter, my good woman? You seem to be greatly troubled." She looked up at him and replied: "Oh! wirra, wirra, Father, what'll I do at all? I've committed a sin that I don't believe the great God in Heaven can forgive me for it!" "O don't say that," said Father G— "But tell me what you did, and perhaps I can help you." "Well, then, Father, I'll tell you the whole truth. I live about twelve miles from Dunganarvan, at the foot of the Comeraghs. I have a good farm there, and I used to have a great many cocks and hens, and I was very proud of them, God forgive me! So one morning not long ago, when the girl who went out to milk the cows came back to tell me that a rogue of a fox had broken into the hen house and had killed all my beautiful cocks and hens except one old cock that was no good, I up and cursed his name, breed and generation to the end of time. I came into Dunganarvan to-day to do my marketing, and when that was finished I said I would do something for my poor soul, for I knew I was in mortal sin, and I also knew there was a

Reminiscences of Missionary Life.

great mission going on. So I went into the chapel there abroad, and when I went round I read the names of the holy fathers over their boxes, for I am a good scholar, thanks be to God, and there I saw Father Fox. O wirra, wirra, what will become of me at all?" Father G— tried to console her and told her to go with him, as the children had just left the chapel and that I must have returned to my confessional. Just as I sat down I saw Father G— pulling forward towards me the good woman whom he had in tow, having hold of her clock; and when he came close to me he said, "Father, will you speak to this poor woman. She is breaking her heart, because she thinks she has cursed you." I soon sent her home happy by telling her that although I bore the same name as "the rogue of a fox" who had destroyed all her cherished poultry, yet I had no claim to belong to that breed or generation.

As a proof of the vast crowds who were gathered together to take part in our first mission in Dunganarvan I need only state the following fact. It is our custom to invite those who come for the renewal of their baptismal vows at the close of the exercises to bring with them a wax candle, which is held in the hand during the baptismal promises and is afterwards placed in a basket at the chapel door as the people retire to their homes. They are recommended to do this, not only as a suitable offering to the altar, but also that when they see candles burning there, either at Mass or at Benediction of the Blessed Sacrament, they may be induced to renew their obligations in the presence of their Lord and Master. But the fact to which I would draw your attention is that when we returned to preach another mission at Dunganarvan, at the end of three years, there was still a large supply of altar candles in the sacristy, though the parish priest was noted for his lavish display of lights, especially for Benediction. He assured me that he had not purchased a pound of candles during the intervening period and would not need to do so for some years to come.

I invite you now to accompany me to the ancient city of Thurles, the residence of the Archbishop of Cashel and Emly, where the Diocesan College is situated, and where there are two convents, one of the Ursulines, and the other of the Presentation nuns. At the time when we gave a great mission there some years ago, these convents were called the two greenhouses, because the two superiors were sisters of the name of Green. As these orders of women are both enclosed, and there was a considerable space between the two convents, there was no possibility of the Rev. Mother Green of the Ursulines visiting her sister, the Rev. Mother Green of the Presentation nuns, nor vice versa, so they adopted a code of signals by which they could hold communication with each other every morning and evening. The parish was widely extended, and there had never been a mission there before, and as the Archbishop wished that every parish should have its own mission, when he found that the throughs which crowded around us became overpowering, he restricted our faculties to those who belonged to the parish of Thurles. But the tricks which the would-be penitents played in order to get to confession were both varied and amusing. We had announced that no one coming from the Union Workhouse would be kept waiting, as it was not always easy for them to obtain permission to get out, and when we had repeated applications to the effect that they belonged to the Union, we remarked to one of the curates that the Union must be very large, but he told us that these tricksters belonged to the Union of parishes under the one Dean, and they had no connection with the Workhouse at all.

With regard to the Union Workhouse, we converted half the Protestants in the institution, for there were only two there who were not Catholics, and one of those applied for reception into the Church. As the unjust and partial law of the land bestowed the same salary on the chaplain to the Catholics as it gave to him who was presumed to Minister to the Protestants, with the sole

proviso that those belonging to either one or the other must be in the plural number, they were obliged to bring a poor lunatic from Cashel, otherwise the Anglican chaplain would have been deprived of his salary. We were informed that the good man was actually without any stipend for his exacting labors for nearly a month, but on the arrival of the insane woman from Cashel, having again two souls to look after, his salary once more amounted to the same sum of money as was reluctantly given to the priest who had several hundreds of Catholics under the same roof who looked to him for spiritual aid and consolation. But this is but one specimen of the harsh and tantalizing manner in which our co-religionists were treated under the reign of Protestant supremacy.

I have already mentioned that in going from the Cathedral to the college we had to traverse the main street of the town. On one Saturday during our mission the horse fair was being held in the street. As I was endeavoring to thread my way through a crowd of men and horses, a young farmer, who was exhibiting the paces and descending upon the points of a mare which he was anxious to sell, shouting out that he would not let her go under twenty pounds, saw me, and rushed towards me. Catching hold of me by the cloak with one hand, while grasping the rein of his mare with the other, he insisted on my blessing her. I foresaw that I would be his prisoner for an indefinite period if I did not do something to please him, and as there would be no harm in blessing a horse any more than others of God's creatures, whether animate or inanimate, I went through some sort of a ceremony, more visible than audible, I believe, and I was immediately released. All eyes were turned on me, and I must confess I was not sorry to be free again, for the mare who was not yet broken in was dancing and prancing perilously near to me. I then succeeded in forcing my way to the college gate, but while doing so I heard the young farmer's stentorian voice as he cried out, "I asked twenty pounds for her a while ago, but I will not let her go now for a penny under forty pounds, or double that sum, for the Holy Father (meaning me) has blessed her." Whether he succeeded in driving his bargain or not I cannot tell, all I can say is that when we returned to our work in the Cathedral after dinner there was no sign of either horse or man, and my curiosity was not sufficient to induce me to make enquiries, lest I should be detained for any similar benediction ceremony.

There was no part of Ireland in which our services were more frequently asked for than in the county Tipperary, and the adjacent counties of Waterford and Limerick. I may safely say that we could not accept one half of the invitations which were showered upon us. At the commencement of Advent we generally prearranged our programme for the ensuing year. The majority of demands for missions included either Lent or the month of May, but as our laborers were very limited we were compelled to decline a far greater number than we could accept. The immense crowds that assembled at these missions included thousands in many instances that had no chance of getting to confession, excepting where we received help from the surrounding secular priests who were all charitably disposed to each other, but the people came to listen to the sermons, and to take part in the impressive ceremonies, and even though they might not have received the Sacrament of Penance, they returned to their distant homes jubilant and happy. The village of Ardinnan is one of the lovely localities which I shall always look back to with delight. There is a union of three parishes there. Ardinnan, The Grange and Ballybacon, the pastor and two curates live in the first names of these places. The greatest enthusiasm prevailed in the extensive neighborhood on the occasion of our long-anticipated mission; the Ardinnanites were now to share in privileges which had been accorded to such important centres at Clonmel, Cahir, Cloghane, etc., not to speak of places more remote, such as Waterford, Dunganarvan and Cappoquin. Triumphant arches, flags and banners were in evidence in all directions. A band

was to have escorted us through the village, but through some accident it was too late. But we had the full benefit of its noise, if not its melody while we were at dinner in the presbytery. The instrumentalists had five drums and two fifes, and these had been borrowed from friends in Clonmel. As not one of this queer band had the least knowledge of music, their aim was to compensate for their ignorance by making as much noise as they could. A few days afterwards one of the drummers who was an altar boy, told me that to his great dismay he had broken his drum, and being bound to return his instrument intact he was at a loss to know what to do. Later on seeing that his face had brightened up I asked him what he had done about the drum, and he told me that he had killed a kid and had had the skin dressed, so that he obtained sufficient leather wherewith to repair the accident. On asking him how much he would have to pay in restitution for the kid that he had stolen, he replied that it would only amount to about half a crown. Kids and goats were evidently cheap enough in that part of the world.

There are few subjects of more importance which claim the attention and judgment of those who are preaching missions than that of restitution. Penitents who have made themselves amenable to the eternal law of justice are sometimes so completely dejected by the apparent impossibility of restoring what they have taken or kept unjustly, that they are often kept away from the reception of the Sacraments. The confession on the other hand is bound not only to make himself thoroughly acquainted with all the circumstances of the theft or injustice, but also with the capability of the penitent to compensate for what burdens his conscience. Thus if it were the government that had been cheated he might suggest that a certain number of postage stamps should be purchased and then destroyed; if some individual had been injured to a comparatively small degree, or the means of the person bound to restitution were but limited, he might enclose some postage stamps in an envelope and have it directed to the person for whom it was destined. The latter may wonder from whom the stamps have arrived, but he certainly will not throw them into the fire. Care should be taken in such cases to keep an exact account of the amount of restitution which is being made. If some one who is tolerably well off knows that he is bound to restore to the last farthing, he may do so directly himself, or as often happens he may ask his confessor to perform this duty for him, as no one is bound to accuse himself. I have often been requested to render this aid to those who were in trouble, but I always insisted on certain conditions. First that the penitents should give me the name of the person to whom the money was due, and secondly that he should give me his own name and direction, so that I could demand a receipt from the creditor, whether the debt was wiped out in instalments or in full. But in spite of all precautions the confessor may sometimes find himself to be the recipient of more abuse than gratitude. In one of our missions I received a large sum of money to hand over to the leading merchant of the town, upon this gentleman and handed to me On the day after the mission I called him a roll of bank notes. After counting them over he refused to give me a receipt for them, and said in a loud voice, in the hearing of his clerks, that I had kept ten pounds for myself. I managed not to lose my temper at this outrageous accusation, but left his office, quietly saying that I should inform the parish priest of all that had happened. The P. P. was so indignant about it that he immediately called upon this gentleman, and finding him to be obdurate in the matter, he threatened to denounce him before the congregation, if he refused to send me both the receipt and an apology. This of course he promised to do, and he kept his word that same evening. I heard no more on the subject except that the news of his scandalous behavior, spreading through the town and neighborhood, materially injured his business. If restitution has to be made to some person or persons unknown, or beyond reach, then and then only can the immutable law of God be satisfied by means of charitable offerings, or through prayers. One of the most notable instances of faithfully discharged restitution through my intervention occurred at one of my missions where the person who accused himself being then in receipt of a good salary promised to send me twenty pounds every three months for a year and a half, a promise which he regularly fulfilled until the end of the term.—L. C. P. Fox, O.M.I., in Donaboe's Magazine.

C. M. B. A.

Branch 26 of the C.M.B.A. of Canada entertained their friends and patrons to a very pleasant and successful enche on Wednesday evening, the 11th instant. As it was announced this would be the last enche given by the Branch for the present season, a large number availed themselves of the opportunity of finishing the season with the members of good old "26." There were six very beautiful prizes, the winners being: Ladies:—1st, Mrs. Jas. Callaghan. 2nd, Miss Margaret Reynolds; 3rd, Miss Annie E. McDonagh. Gentlemen:—1st, Mr. Owen Tansey; 2nd, Master Heffernan; 3rd, J. A. Hartenstein.

TEMPERANCE NOTES.

CARDINAL MANNING. —Recalling the sturdy spirit of antagonism to all the influences which gave sway to intemperance, manifested by Cardinal Manning during his long career, a contemporary says: "There are many people who believe in temperance as an abstract proposition. They would like to see conditions as regards drink improved. They would like to see liquor saloons lessened, the evils of the drink traffic minimized, the power of the brewers and saloon-keepers curbed, but they fear to take active measures for the attainment of such a much-desired end. They do not believe, they say, in trying to legislate men into temperance. They do not think that temperance men should be engaged in such a business as that of seeking by legislation to better conditions. Conventions, societies, processions, resolutions,—these are all right; these are perfectly harmless. But nothing further, for them." "Not such a man was Cardinal Manning of England. He recognized that while the basis of the temperance movement has been and must be individual total abstinence, yet there was another and public side to the question. Speaking on one occasion against the pernicious legislation with regard to public houses then in force in England, he said: "There are some remedies which are political, and as a great part of the evil is caused by Acts of Parliament and by policy, we must meet them in that sphere too."

ANOTHER VIEW.

—Sir Wilfrid Lawson illustrates some of the peculiar features of the drink-habit in the following terms. He says: "Shakespeare wrote a grand temperance sentence long ago when he said, 'Honest water never left man in the mire.' That was paraphrased by Samuel Morley as follows: 'If you want to be healthy, wealthy and stout, have lots of cold water within and without.' This shows how gradually we are getting rid of all the old illusions and delusions about alcohol; and when they are all gone from the public mind, the course will be quite clear for us. Nobody can get up honestly and say that alcohol has made him richer, healthier or happier. Three men went into a public house on a certain cold day. The first said, 'Landlord, give me a glass, I am so cold.' The next, running in quickly, said, 'Bring me a glass, I am so hot.' While the third, an old Quaker, who was sitting by the fire, said, 'Landlord, bring me glass because I like it.' That is the real reason why people take alcohol—because they like it.

A Striking Example.

The Paris correspondent of the London "Tablet" tells of an incident that will suffice to show the under current of sentiment in France, and the troubles the government has created for itself. He says: "It is all to no purpose that English correspondents endeavor to make out that the people do not care for the schools of the congregations, or religious education. A fact like the following is worth a whole column of protestations on the part of those who have a purpose to serve in singing the praises of M. Combes and his politique. At Mery-sur Oise there was a school for girls which for fifty years had been in the hands of

the Sisters of the Holy Childhood, who were turned out at the end of February. On the 5th of the present month (April) the school was reopened with a staff of Catholic lay mistresses. The Sisters had closed with an attendance of 150, and exactly 149 of these girls came back when the school was reopened. Meanwhile the commune had been busy preparing a school for those in town who the government declared were pining for secular education. A mistress was engaged, and she opened her class with a rush of one scholar, whose education will cost the commune about 2000 francs a year. This is an excellent example of the economy of the secularist."

SIGNED HIS NAME IN IRISH.

There took place recently an interesting dispute between Thomas MacDonagh Mahony, a Justice of the Peace, and the authorities of Dublin Castle. It occurred to Mr. Mahony that the native language of Ireland was as good as that of England, if not better, for signature to an Irish official document, and thus to all documents and warrants he signed his name in the original Gaelic. He soon received a reminder from the Lord Chancellor of Ireland that law and custom alike demanded that Mr. Mahony's signature should be in English, the official language. Mr. Mahony refused to obey, and Lord Chancellor Gibson removed him from the magisterial bench. "Usage prescribed in such documents," said Mr. Mahony, in a second letter, "demands that my warrants should bear the ordinary signature of the Magistrate, and as I am in the habit of signing my name in Irish, I shall not be justified in using any other sort of characters." The Lord Chancellor again wrote that expedition and convenience both demanded the use of the English language, and fortified his position by a statute of the reign of George II, providing that all documents should be written in English. In reply Mr. Mahony reminded the Lord Chancellor that at that time Ireland had still a Parliament of her own and could not therefore be bound by any laws which did not apply to that country. He also asserted that the use of French was permitted in Canada, notwithstanding the statute of George II., and confessed his fear that his signature was refused because it was in Irish.

MASS AT THE FAIR.

On the 14th April, Mass was celebrated in the chapel of the Philippine reservation, on the World's Fair grounds, in St. Louis. Father Palmes was the celebrant. He will have spiritual charge of the Filipinos during the fair. In this connection we have the following interesting item: "General Wilson, the Philippine Commissioner to the World's Fair, is preparing to make ample provision at an early date for Father Palmes' convenience and comfort among his own people in the reservation. Father Palmes is a Visayan by birth, and belongs to the diocese of Bishop Rooker. He is a highly cultured gentleman and has been a priest for twenty-five years. He speaks his native (Visayan) tongue and also Spanish and English."

FATHER ROSSI DEAD.

At Campomorone, a suburb of Genoa, in Italy, died, at the advanced age of eighty-three years, the Rev. Pietro Rossi, a member of the Congregation of Priests, an Order founded by St. Vincent de Paul. He had held the chair of dogmatic theology in the Collegio Brignole Sale Negrone, via Fassolo, in Genoa, from its endowment, in 1854, by the Marquis Brignole Sale Negrone, whose daughter was the charitable Duchess di Galliera. The object of the college was the training of young men for the priesthood, and Father Rossi saw them by hundreds ordained and leaving their Alma Mater for every part of the world. One of them was Mgr. Vincent Bracco, from 1873 to 1889, Patriarch of Jerusalem. The late Bishop Wigger, of Newark, was among his early students. Father Hecker, of the Paulists, was one of Father Rossi's particular friends. The students of that institution, who are scattered all over the world, will combine to erect a memorial to his honor. He certainly had a long and useful career. This year he celebrated the golden jubilee of the institution with which he was connected from the very inception, and only after that celebration did he lay down his life-work.

Feast of Founder of Christian Brothers.

During the week the feast of St. Jean Baptiste de la Salle, the founder of the well known teaching community of the Christian Brothers, occurred.

From one of our exchanges we clip the following brief sketch of the saintly founder whose zeal, perseverance, and unswerving courage laid the cornerstone of an establishment which has expanded in a manner truly wonderful to contemplate.

John Baptist de la Salle was born at Rheims, France, April 30, 1651, His father, a fervent Christian, was Chancellor of State to the King of France and president of the High Court of Rheims. His mother was equally noble and pious.

As a priest St. La Salle was untiring in his zeal for souls. He had the gift of touching the most hardened hearts and of bringing them to God. He was always kind to the poor, but in the confessional his tenderness and compassion knew no bounds.

To all he was a father and friend. When at the altar, his face became as radiant as if he were already enjoying the vision of God. Frequently after Holy Communion, he was seen to remain in ecstasy.

With true apostolic zeal he was always ready to take up any work in which there was question of saving souls. His spiritual director, Canon Roland, had founded a Sisterhood for the education of poor girls.

OLD PUBLICATIONS. THE BRITISH ESSAYISTS.

(Continued.) (By a Regular Contributor.)

In the last issue I gave an outline of the life of Sir Richard Steele. It has rarely happened that political writings, unless eminently mischievous, have long survived the cause which gave birth to them, and the contests which swelled them into importance.

The "Tatler," like many other eminent superstructures, rose from small beginnings. It does not appear that the author foresaw to what perfection

letters patent from the King, he gave them over to the Sisters.

He now directed his attention to the education of boys. Having collected about him a number of zealous young men who desired to become his disciples, he takes them to his home, draws up rules for their guidance, and begins to instruct them in the art of teaching.

Remarkable as was St. La Salle as an educational genius, he was still more remarkable for his heroic sanctity. His charity and tenderness for the weak and suffering were truly admirable.

His faith was simple and his confidence in God unbounded. On one occasion his community has no bread. He went to the chapel, knelt before the tabernacle and said, "Lord, we have no bread."

His labors were incredible. He generally travelled on foot, slept on the bare ground and fasted rigorously. Often he was in danger of death from overwork, excessive austerities, or from perilous journeys through districts inhabited by violent heretics.

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this method of writing might be brought, when he should by the aid of his illustrious colleagues be able to reject his first plan. By dividing each paper into compartments, he appears to have consulted the ease with which an author may say a little upon many subjects, who has neither leisure nor inclination to enter deeply on a single topic.

embrace "Accounts of gallantry, pleasure, and entertainment," under the head "White's Chocolate-house"; "Poetry," under that of "Will's Coffee-house"; and "Learning," under that of "The Grecian"; "foreign and domestic news," from "St. James' Coffee-house," and "other articles," "from his own apartments," and sometimes "from Shire-lane."

The dramatic articles are numerous and are said to have been serviceable to the theatre. Cibber acknowledges the force and influence of the Tatler in filling the play-houses; yet Steele had no share in the management of the play-house in Drury Lane for several years after this period.

In Dr. Burney's History of Music, (vol. iv., p. 225 etc.), are some valuable strictures on those papers in the Tatler and Spectator, which Steele and Addison wrote to ridicule operas.

"Addison, though he had visited Italy, and was always ambitious of being a judge of music, discovers, whenever he mentions the subject, a total want of sensibility, as well as knowledge of the art."

The character of the author was assumed with sufficient consequence for the purpose of an imaginary censorship. The family name, Bickerstaff, was not altogether fictitious.

At the Church of Notre Dame, in Hull, the celebration of the feast of St. Jean Baptiste de la Salle was on a most elaborate scale. The Mass was one of those for which the splendid Hull choir has become famous.

On Saturday, at the Monastery of the Precious Blood, at the age of 50 years, Sister Marie de la Croix, whose name in the world was Katherine Bird, died, after a lingering illness. She was a native of Pointe Fortune. The obsequies took place at the Monastery.

Next week we will touch upon another phase of this endless subject of classic interest.

Patent Report.

For the benefit of our readers we publish a list of patents recently granted by the Canadian Government through Messrs. Marion and Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

- Nos. 86,823.—James Gardiner, Neepawa, Man., belt guide. 86,845.—Joseph A. Meraw, Portage la Prairie, Man., extensible bonnet. 86,846.—Edward Bell, Teeswater, Ont., beer chopper. 86,856.—Arthur Labelle, Montreal, Que., snow plow. 86,936.—Alexander A. Wilson, Montreal, Que., fish way. 86,941.—Louis Boudrias, Montreal, Que., shears for cutting bolts, rivets, etc. 86,975.—John T. Crossley, Blythwood, Ont., tiling machine. 87,030.—Messrs. Harbottle & Robson, Gainsborough, Assa., shock loaders.

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

THE SESSION. — The same story is to be told, that has been told for the past two or three weeks: the House of Commons has been occupied with the Grand Trunk Pacific scheme to the exclusion of every other subject. It is useless to occupy the space of the paper commenting upon this issue, as it has been so threshed out that all people are now looking for is the outcome of the entire affair, and it may be some time yet before the same can be appreciated one way or the other.

GENERAL GLEANINGS. — On Sunday last a very beautiful ceremony took place in the Saint Jean Baptiste Church (under the Dominicans) here. The Mass was sung by the pupils of the Christian Brothers' schools, at being the feast of St. Jean Baptiste de la Salle, founder of their Order.

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The First Communion ceremonies were held at the Rideau street convent on last Sunday, the Apostolic Delegate, Mgr. Sbarretti, officiated. It was a delightful scene, and the usual taste of the good Sisters was evidenced in the decorations of the chapel and in the costumes and discipline of the several hundred pupils present.

On Monday evening, in St. Patrick's Hall, Rev. Pere Delor delivered a most entertaining lecture on "Feminism"—a subject that attracted a vast audience. The lecture was under the auspices of the Institut Canadien of Ottawa. Needless to say that the eloquent Dominican did full justice to the theme.

DEATH OF JAMES MCGEE. — In our last issue we referred to the sad accident that had befallen James McGee—generally known in athletic circles as "Jim"—and we expressed our regret at the unfortunate occurrence that menaced his young life; we spoke

of him as the son of Mr. J. J. McGee, Clerk of the Privy Council and nephew of the Hon. T. D. McGee. He had been for years a student at St. Mary's College, Montreal, and has ever been noted as a bright student and one of the foremost athletic amateurs in Canada. Death came on Saturday last, after six days of semi-consciousness.

FUNERAL OF MR. MCGEE. —The cortege left the family home, Daly avenue, shortly after nine and proceeded to St. Joseph's Church, where a solemn high Mass of Requiem was chanted for the repose of his soul. Rev. Father Wm. Murphy, the pastor, officiated, being assisted by Rev. Father Thomas Murphy as deacon and Rev. Bro. Kunz as sub-deacon.

Hundreds gathered at the home, at the Church, and at the graveside to pay a last tribute to one who was popular with all, and to show their willingness to share in the overwhelming grief of the bereaved family. The members of the Rough Riders football team, the Ottawa Hockey Club, and the Ottawa Rowing Club attended in a body.

The floral offerings completely filled the mortuary chamber at the family residence, and it took four cabs to convey them to the Church. A large number of them were brought into the edifice and laid upon the coffin and the altar rail.

The flowers were as follows: Large cross of roses, Lord and Lady Minto; wreath, Mr. and Mrs. J. M. Courtney; wreath, Sam McDougall; cross, Staff Privy Council Office; spray, Madge and Clare McCullough and Mabel Ferguson; cross, Mr. and Mrs. John J. Heney; spray, M. P. Davis, cross, Mr. and Mrs. M. J. Griffin and Miss Griffin; football, Rough Riders team; wreath, R. Gormully; wreath, Gladwyn McDougall; sheaf, Mrs. W. J. Lynch; cross, Ottawa University Athletic Association; cross, Artie Fitzpatrick; wreath, Hon. Mr. and Mrs. Fielding and family; anchor, Mr. and Mrs. L. A. Cannon, Quebec; star, Alice and Mary Fitzpatrick; spray, Mr. and Mrs. Simpson; wreath, Mr. and Mrs. D. H. O'Connor; spray, Mr. and Mrs. J. B. Brophy; cross, Mr. and Mrs. Fred. Booth; anchor, staff of Geological Survey; heart, Mr. and Mrs. G. Goodwin; cross, L. N. Bate; pillow, J. N. Brownlee; hockey stick, Ottawa Hockey Club; pillow, Mr. and Mrs. B. M. Armstrong and family; wreath, A. C. and family; pillow, Mr. and Mrs. Marler; cut flowers, Percy B. White; spray, Hector Dion and J. J. Gallagher; W. T. Davis, W. J. McCool; spray, Mr. and Mrs. B. H. Pulford; anchor, Col. and Mrs. Coutlee; wreath, Mr. and Mrs. H. B. McGivern; spray, Miss Ethel Fleming; cross, Col. and Mrs. Gourdeau; wreath, Edith Power; wreath, Mr. and Mrs. J. Roberts Allan; cross, Mr. and Mrs. A. Power; anchor, Baskerville family; cross, Nannie Girouard; violets, Marion and Bee Lindsay; pillow, Chateau Vesta; cross, O. A. C. cross, Mr. and Mrs. Lemoine; wreath Mr. and Mrs. Toller; cross, Morna Claudia and Morty Bate; cross, W. D. Hogg; cross, Ottawa Rowing Club; star, Phil. and Vera Toller; cross, A. Panet; cross, Mr. and Mrs. Fred White; cushion, Aggie Davis; spray, Cissy Moore; pillow, Wamossee Camp; cross, W. H. McAuliffe; cross, Mr. and Mrs. M. P. Davis; spray, Ethel and Rossy Chadwick; wreath,

Mr. and Mrs. M. P. Davis; wreath, Mr. and Mrs. David McLaren; cross, the Gilmour boys; wreath, Mr. and Mrs. D'Arcy Scott.

Spiritual offerings were sent by H. Tache, Mary A. Scott, Mrs. O'Gara, James O'Gara; Mr. and Mrs. W. L. Scott, James T. Foley, Mrs. Michael Kavanagh, Anna and Joseph Sadlier, Mr. and Mrs. M. J. Gorman; Mrs. M. P. Davis, Ernest Butterworth, Mr. and Mrs. F. Choquette; Mr. and Mrs. John Heney, Mrs. D'Arcy Scott, Arthur Fitzpatrick, Mrs. J. Percival Brophy, Miss Faustina M. Sullivan. Many sympathetic telegrams were received from different cities in Canada.

Among those noticed in the cortege were: Sir Wilfrid Laurier, Hon. Chas Fitzpatrick, Hon. W. S. Fielding, Senator Power, Martin J. Griffin, Judge McTavish, Col. Coutlee, Col. Gourdeau, Col. Pineault, Hon. John Costigan, Sir Adolphe Caron, James White, D'Arcy Scott, Justice Girouard, N. A. Belcourt, M.P.; W. J. Lynch, E. J. Daly, Barry Hayes, W. Kehoe, Dr. Bell, J. G. Foley, J. F. Whiteaves, J. McLaren, George McLaren, John Roberts, Allan, Thos. Smith, Arthur Moore, Arthur Fitzpatrick, J. R. Booth, Jackson Booth, A. D. DeColles, M. C. McCormick, J. L. Plunkett, Fred. Carling, Tom Clancy, Denis Murphy, Geo. P. Murphy, Harvey Pulford, W. M. Southam, Lt.-Col. McPherson, W. Scott, Daniel O'Connor, Walter Mackay, A. E. Frapp, Gordon Henderson, M. P. Davis, J. L. McDougall, Michael Kavanagh, Joseph Kavanagh, Wm. Kearns, John O'Leary, J. Nevin, H. O'Connor, Michael O'Leary, J. Copping, Dr. Freeland, W. H. McAuliffe, Hector B. Verret, John Gorman, R. McCready, R. Clarke; Howard Hutchinson, P. Fallon, Dr. Kearns, J. D. Grace, Charles Murphy, Harry Ketchum, Joseph Pope, J. McC. Clarke, J. M. Mullin, W. O'Neill, W. Rogers, T. P. Foran, B. P. Dewar, W. Bate, Dr. O'Brien, Gladwyn McDougall, P. Toller, I. W. H. Barry, J. B. Brophy, P. Connolly, D. Renihan, Wm. Baskerville, P. Baskerville, D. J. A. McDougall, R. Sims, J. Foran, Fred Lee, A. D. Caron, Alex Simpson, W. L. Marler, Capt. Benoit, R. Devlin, N. Sparks, James Davidson, Barry Fielding, Patrick Harty, Augustus Power, D. Burke, G. L. Plunkett, J. Larose, R. Shillington, Fred. White, R. Lyons, Chief Powell, M. Rosenthal, T. Godfrey and many others.

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IN MEMORY OF MRS. WILLIAM KENNEDY,

Who Died May 8th, 1904.

"Eternal rest and light," we pray Around another new-made grave, Oh, may the blessings that we crave Be hers we love and mourn to-day! Well she labored to the end, Shedding sweet influence around, True to the last to duty found, Ready to aid, instruct, befriend, Instilling with a mother's love Faith's teachings in her children's breast— And toil that sweetened all the rest, Within a quiet peaceful home How very few there are who could In life so noiseless and retired, Have such a wide influence acquired— And found such ways of doing good— When in her eve, as God saw best, Her service was no more required, He called her gently to her rest; Yes, "rest and light," she has them now;

Dear loving mother we are sad, To miss her from our midst, yet glad The crown of life has reached her brow. Consistent in life's smallest deeds, A devout Christian mother she, 'Twas fit her latest act should be To cleanse her soul from all misdeeds Unite with God in sweet embrace, Before "to see Him face to face." Faithful to friendship's holy ties, Forgetful of herself alone, Grateful for every kindness shown, God blessed her humble pious life, And sent her grace in richest store, To bear life's pains, which all must bear, Of pains, indeed, she had her share, But all her pains for God she bore, Dear mother, rest in holy peace, Around your household of the dead, Around your little flowery bed Our thoughts and prayers shall never cease, Still aid us in our daily fight Against temptation, vice and sin, Teach us to live for God, and then One day in bliss we'll reunite. Montreal. S. T. B.

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Random Notes and Cleanings.

ELECTRICITY.— To the observers of the rapid growth of the use of electricity in our large cities, the remarks of Hon. A. G. Blair, president of the Railway Commission, will cause no surprise. Mr. Blair foresees a great career for electric railroads, but not in the immediate future.

"One thing that will tend to protract the period before the adoption of electric power, is the enormous investment of capital in the present system. The companies could not afford to relegate their locomotives to the scrap-heap until it has been clearly shown that greater profits can be acquired by new machinery. A good deal is being accomplished in an experimental way, but something more than experiment is necessary."

LAYMEN NOW.— The report is made public in our Catholic American exchanges that laymen prominent in Church and State will be selected to look after the financial success and general progress of the Catholic University at Washington. At a recent meeting, the report says, of the trustees of the institution, this course was decided upon.

ELECTION EXPENSES.— A contemporary remarks: Is it true, as charged by Bourke Cockran, that \$16,000,000 were expended by the National Republican Committee at the last Presidential election? If so, where did it come from and whither did it go.

A MEMORIAL.— The Irish national memorial to Michael Dwyer and Sam McAllister was unveiled at Ballyglass, County Wicklow, on Sunday, May 8. The ceremony was performed by the Rev. P. F. Kavanagh, O.S.F., the historian of '98. The Lord Mayor of Dublin presided on the occasion.

REMOVE DISABILITIES.— A Roman Catholic disabilities removal bill has been introduced in the British Parliament, whose text shows the disabilities under which Catholics might be placed in the United Kingdom if certain laws were enforced. The object of the bill is to repeal certain penal enactments affecting only Catholic religious communities of men in Great Britain and Ireland, and to place the members of those communities in the same position, in respect of the right to acquire property, as that now occupied by the members of all religious communities of women. It reads:

Be it enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. Notwithstanding any Act of Parliament to the contrary, it shall be, and shall be deemed to have been, lawful for Jesuits and members of other religious orders, communities, or societies of the Roman Catholic Church (described in certain Acts of Parliament, including the Roman Catholic Relief Act, 1829, as the Church of Rome) bound by monastic or religious vows, to reside in the United Kingdom.

2. It shall be lawful, and it shall be deemed to have been lawful, for Jesuits and members of other religious orders, communities, and societies of the said Church, consisting of men, and bound by religious or monastic vows, to take and acquire property in like manner and to the same extent as, but subject to such limitations and disabilities as now affect the members of any religious order, community or establishment consisting of females bound by religious or monastic vows: Provided, however, that nothing in this Act shall extend to any property in which it has been judicially determined that it was illegal for Jesuits or members of other religious orders, communities or societies as aforesaid to take or acquire the same: Provided also, that nothing herein contained shall extend to any property given by deed or

will, or otherwise, to Jesuits or members of other religious orders or communities or societies as aforesaid, which property is now in the actual possession of the person or persons beneficially entitled thereto on account of the gift of said property having been void under the law as existing before the passing of this Act.

3. There shall be repealed as from the passing of this act so much of any Act of Parliament as makes any provision for the suppression or prohibition of Jesuits or members of other religious communities, orders or societies as aforesaid, and also and more particularly, the enactments set forth in the schedule hereto to the extent in the third column of that schedule mentioned.

CATHOLIC EDUCATION.

Rev. Father A. Fretz, pastor of the Church of the Holy Ghost at South Bethlehem, Pa., writes to The Review, St. Louis:

"It seems to me that in the ques-

tion of making our parochial schools free, a very important consideration has been entirely overlooked. I think we ought to stand for the pay schools. The generation now growing up is eventually to be the support of our parishes. In order to be a strong and secure support, the young people must acquire the spirit of sacrifice which is an essential fac-

tor in all religious and moral life, no less than in the life of the Church.

"It can be acquired only if the germ is implanted early in youth and carefully trained. Instruction alone will not suffice for this end. We must teach the children and let them do. If a child brings its pennies to school from month to month and hands them to the Sisters, this is practical instruction to the effect: Child, you must support the Catholic school. If the child learns this lesson through six or eight years, it will later on easily learn to do his duty towards the Church. For this reason I, for my part, induce the children to bring me a penny each Monday for twenty-five consecutive weeks, for the Indian missions. For the same reason I exhort Catholic parents, when they desire to have a Mass said for the dead to send the stipend through their children. In this way the children accustom themselves to perform deeds of charity, and the parents may rest assured that if they depart this life, their children will continue to support Church and school. 'Jung gewohnt, alt gethan,' as the German proverb has it. As soon as my school children begin to earn money they willingly contribute their mite towards the fund for a new Church building. Even school children offer to contribute from their savings. Thus they grow into the fulfilment of their duties, as it were, and while I hear many conferees complain that their young people will do nothing for Church and school, I must say that but few of mine shirk their duty.

CLERGY AND POLITICS.—Mgr. LeCroix, Bishop of Tarentaise, France, in a letter to the clergy of his diocese, has given an account of an audience granted him by the Pope, April 17. Among the questions discussed was whether the clergy should intervene in electoral conflicts. There was difference of opinion on the subject even between the Bishops themselves, some advising abstention, others intervention. Mgr. LeCroix, among the former, basing his attitude upon instructions by Leo XIII. He has now received similar counsels from Pius X. In almost the same terms the Pope added:

"When I was Bishop of Mantua and afterwards patriarch of Venice, I found that conflicts between the people and the parish priests almost always originated over some question affecting elections.

"In those delicate matters the faithful were very susceptible and suspicious when the priest attempted to encroach upon their independence to induce them to vote a particular way and, above all, when he is so imprudent as to reproach them, after the elections, with having cast their votes on the wrong side, he arouses bitter animosity, which infallibly compromises his sacred functions.

"Nothing could be more laudable on the part of a priest than to take advantage of his rights as a citizen and vote in accordance with his conscience, but if he unhappily should rush into an electoral fray he might soon lose that esteem and sympathy which he needs for the fruitful exercise of his spiritual mission. This rule applies not only to Italian priests, but to the clergy in all countries in which universal suffrage is in force."

KING AND IRELAND.— One of our exchanges, in referring to the recent visit of King Edward VII to Ireland, says:

"King Edward has returned from Ireland immensely enthusiastic over his visit. He was received with respect and cordiality everywhere, the manifestations being spontaneous. The London Times actually has lectured him severely for his sympathetic speeches, which, it fears, will inspire hopes of concessions to the Nationalist demands, which it declares impossible. It reminds him, moreover, of his limitations as a constitutional sovereign and of the danger of overstepping his prerogatives.

The secret of this astonishing outburst is that the ascendancy party in Ireland has become aware that the King has been privately discussing Home Rule with prominent Irish Unionists, indicating that at least he has an open mind on the question. In addition they consider that he neglects the Orange loyalist section of Ireland to cultivate the good opinion of the Nationalist population.

The King is determined to work for the pacification of Ireland, and he now is in constant communication with Irish Secretary Wyndham as to measures to be adopted to stem the tide of emigration, which is draining the life blood of the country.

The Irish Unionists, at the outside one-sixth of the population, fear that if it becomes known that the King is not afraid of Home Rule, its passing would be swift and certain."

to me this pedagogical reason seems to settle the question in favor of pay schools, and I must say that, after practising this system for many years, I have excellent results."

This is truly an "important consideration," but it has not been "entirely overlooked." Reference to vol. x, No. 43 of The Review will show that it has been strongly brought forward by Father Decker of Milwaukee, and, if not refuted, at least shown to be weak by another writer.

"To say the least," wrote Rev. J. F. Meiffus, "that argument is weak. The money required to secure free schools opens up a channel for the spirit of sacrifice that neither the present nor the next generation will fill. And if after two generations our schools would be practically endowed, would there be no field left for generosity? Besides maintaining church and pastor, are there no general Catholic needs towards which the generosity of Catholics might be directed? What about the missions among the Indians and negroes and to non-Catholics? What about the Holy Childhood and the Propagation of the Faith, where American Catholics have hitherto made such a poor showing? What about the Peter Claver societies for the suppression of slavery? What—last not least—about the need of a Catholic daily press? It seems to us there is no cause for uneasiness on this score. We are far from having sufficient endowments for our schools, and when we have obtained them, a vast field will still be open to cultivate the spirit of sacrifice, a spirit decidedly more Catholic than the one so largely prevailing at present, which embraces only the petty interests within the shadow of the parish steeple." (The Review, x, 43, p. 678.)

On the whole, of course, the question: Free schools or pay schools? can not now be settled definitely and categorically. There are doubtless localities where, for the present, it is wise to adhere to the old system. But we honestly believe that in the long run the only thing that will save our Catholic parish schools, or at least the only effective means of extending their benefits to the greatest possible number, will be to make them free schools in the sense that no tuition fees will be demanded.—St. Louis Review.

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.

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NOTES OF IRISH NEWS.

A PROTEST.— At a meeting of the Standing Committee of the Archbishops and Bishops of Ireland, held in Dublin last month, the following resolution was unanimously adopted, and was directed to be published:

Resolved—That the principle of "an all round equality of treatment" in the award of public funds" between the Training College in Marlborough Street and the three then existing denominational training colleges, as laid down by Mr. Balfour in his letter addressed to the Commissioners of National Education in Ireland on the 25th November, 1890, applies with full force to the claim of a "free homes" which has been made on behalf of the Training Colleges of Belfast, Limerick and Waterford; and we regard the refusal of the Government to admit this claim as not only unfair to the managers of those colleges, but as a grievous wrong to the colleges themselves, and through them a serious injury to the primary education throughout the country.

We are convinced that no false economy could be practised than that which would deprive training Colleges of the means of bringing their work to the highest degree of efficiency. We have to regard the withholding of the grant to which those colleges have so manifest a claim as calling for a doubly emphatic protest, in view of the fact that whilst that grant is being withheld a grant of £50,000 as a building fund is being made to the Government training college in Marlborough Street, a proceeding which we feel called upon to protest against on many grounds, amongst others the following:

1. It is a violation of the settlement made in the year 1890, with the assent of all parties interested.
2. We believe that in this matter the Irish Government have yielded to political and sectarian pressure.
3. The Marlborough Street Training College was originally established as a place of "mixed education" for teachers of different religious professions at a time when it was hoped by the Government that "mixed education" would be accepted by the country. That hope has long since been abandoned. The national schools are almost universally denominational; training colleges have been founded by the aid of Government for Catholics and Episcopalian Protestants, jointly representing 88 per cent. of the population. To maintain this Marlborough Street College as it still stood in its original relation to the system of national education in Ireland is simply a false pretence. It is now maintained at the behest and for the purpose of one or two small Protestant Nonconformist bodies.
4. We consider, too, that the direct management of a training college of their own is not a suitable function for the Commissioners of National Education. That is inconsistent with the equal and impartial interest which they should take in all colleges that are engaged in the task of training teachers for them.
5. The maintenance of this college in Marlborough Street is not only a violation of sound educational principles, but is a wanton challenge to the great body of the Irish people, Catholic and Protestant, who regard it on moral and religious grounds as open to grave objections.

ANTI-EMIGRATION.— That a vigorous campaign has been inaugurated against emigration to America, may be inferred from the following extracts taken from a report of the proceedings at a recent meeting of the Anti-Emigration Society, held in Dublin:

"Reports were submitted of the work done for the society by the Rev. John Nolan, P.P., Aboghill, County Antrim. Father Nolan has been collecting funds in the United States for a Church and schools in his parish, and has been working in the anti-emigration cause at the same time. Speaking at San Francisco, Father Nolan said: 'The Anti-Emigration Society has no conservative policy. It does not propose to interfere with any of the existing organizations in this regard. The work we set before ourselves is simply the

dissemination of plain, unvarnished facts in regard to American life, and the fierce struggle that exists in America in the various fields of development. We seek to save our native land from being bled to death and do not believe there exists a single Irishman worthy of the name who would desire to see his mother land grow pale and wither away, even though her children might contribute, however materially, in building up this mighty Republic. We cannot allow Ireland to be sacrificed even for America. If we did so, the inevitable future of the Irish race would be extinction. There are thousands of our countrymen in America who bitterly regret the day they left their native land. There will always be a close link of friendship between the two countries. But it has now come to a time when, in the name of the Irish Hierarchy, priests and people we are forced to appeal to our kith and kin beyond the seas to leave their friends and relatives at home, and let us toil and struggle to build up our crippled industries, and work out the regeneration of our country. If the Irish race is to be preserved from annihilation it must be preserved in Ireland. The first law of nature is self-preservation, and self-preservation should be the watchword of the Irish race, as it is the watchword of the Anti-Emigration Society."

"It was reported that thousands of leaflets had been sent out since the last meeting for distribution at schools, church doors, and at athletic meetings. It was decided to print a fifth leaflet dealing with tenement life in New York.

- The following are the leaflets already published:
- "No. 1.—The warning of the Bishops against emigration.
 - "No. 2.—Mr. John Redmond on the hardships of life in America.
 - "No. 3.—The Bishop of Waterford on the dangers of emigration.
 - "No. 4.—Mr. Michael Davitt on the national peril of emigration.
 - "Leaflet No. 4 is issued chiefly for distribution in America.
 - "The signature of Sir T. H. Gratian Esmonde, M.P., was received for the appeal "To the Irish in America."

SOME STATISTICS.—The Irish Weekly, in referring to the heavy drain upon the population through emigration, says:

"The emigration statistics for 1903 prepared by the Registrar-General for Ireland, a copy of which has been laid upon the table of the House of Commons, are especially interesting for the proof they afford of the fact that all attempts to stem the tide of emigration have up to this been in vain. It is a serious problem. Last year 90.8 per cent of the emigrants embarking at Irish ports went to the colonies or to foreign countries, and 9.2 per cent went to Great Britain. The percentage destined for the United States was 84.2 as compared with an average of 83.5 during the four preceding years. Canada received 1493 Irish emigrants in 1903, as against 732 in 1902, 569 in 1901, 472 in 1900, and 897 in 1899; whereas the total departures for Australia were only 380 in 1903, as against 496 in 1902, 1216 in 1892, 1821 in 1891, 2338 in 1890, 3038 in 1889, 3110 in 1888, and 2896 in 1887. Altogether 40,659 persons emigrated from Ireland last year, 39,789 of these being natives, and 870 persons from other countries. This is an increase of 258 upon the total for 1902, and it reveals an exodus at the rate of 9.2 per 1000 of the estimated population at the middle of the year. From May 1, 1851, when the collection of statistics on the subject began, until December 31, 1903, the aggregate number of emigrants from Irish ports was 3,961,011 (2,058,907 males and 1,902,104 females), the highest point reached being 190,322 in 1852, and the lowest 32,241 in 1898. The percentage of emigrants between the ages of 15 and 35 was last year 80.9. This is one of the most appalling features of the waste of national life, the loss of the most useful and vigorous of the population.

In Memoriam.

GEORGE JOSEPH DALY
Died October 1st, 1902.

Where thousands are sleeping my boy is at rest
And 'tis over a year since we buried him there,
And we took a last look at our dearest and best,
When we lowered his coffin with sorrow and prayer.

'Tis over one year since, yet ne'er comes the night,
To his mother or me that our boy is not near,
We see him so cheerful, so peaceful, and bright,
His face beaming love to the friends he left here.

Our son, our dear George, was so good and so wise,
He lived as he died, kind, obedient, sincere,
And Oh, when I think the last look from his eyes,
I ne'er can forget it for many a year.

We pray for the good, and the wise, and the true,
We ne'er forget George when we say the night prayer,
We pray to rejoin him when death calls us two,
And God in His mercy may end all our care.

Let us carry our heart through life as we would carry a torch, with our hand about it, lest the wind should extinguish it.

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ZAMBESI MISSIONS.

There is an organ called the "Zambesi Mission Record," published in that far off region. In a recent number it declares that the Zambesi Mission has attained its silver jubilee.

It was on the 7th, or, as some accounts say, the 8th February, 1879, that the Zambesi mission received its official recognition and delimitation from the Holy See.

BEGINNINGS:—"Those who have followed the course of the history of the Zambesi Mission, as it has unfolded itself in successive numbers of this journal, may remember that the first start was made from Grahamstown into the interior of the country—what is now Rhodesia—on April 16, 1879, when a party of Jesuit missionaries, Fathers and lay brothers under the leadership of Father H. Depelechin, S.J., the first Superior of the mission amid the enthusiasm of the Catholics of that town and with the solemn blessing of its Apostolic Bishop, bravely set their faces towards the then almost unknown region of the Zambesi with the intention of converting its despised black inhabitants—Matabele, Mashona, Barotse and other tribes.

"The sacrifice of precious lives was indeed great, including that of the saintly Father Augustus Henry Law and many others, and the Zambesi mission thus earned the noble distinction of having laid its foundations on heroic self-sacrifice and on the lives of the many generous souls, martyrs of charity at least, if they did not actually shed their blood for the faith. This is a precious inheritance for those who come after them and have to walk in the first footsteps of the early missionaries, who did more than achieve success, for they had deserved it. Again, the savage potentate who ruled with a rule of terror south of the Zambesi—Lobengula—was a complete hindrance to the conversion of the Matabele. To receive baptism in the days of this redoubtable king was to render oneself suspect and to run certain risk of destruction. Other religious denominations, too had got the start, and their influence, to put it mildly, was not in our favor, even if the opposition was not always apparent. The result was the shattering of many bright expectations, and the sickness of hope deferred; and there began the long years of hopeless waiting which were more trying and exhausting than even active persecution would have been."

BETTER DAYS. — "Meanwhile, the dawn of better days was breaking in Matabeleland. The power of Lobengula was being crushed by the Chartered Company. The Pioneer columns were advancing into the heart of Matabeleland and Mashonaland, and they were accompanied not only by Jesuit Fathers as chaplains, but by two different parties of Dominican Sisters from King William's Town in Cape Colony, who, like the heroine they were, had volunteered for a service of hardships and dangers, and who cheerfully and successfully braved a lot which demanded courage and endurance on the part of strong men. These good Sisters served in the improvised hospitals on the march, and in the earlier days of the permanent hospitals established in the different centres of Salisbury, Bulawayo, Victoria and Gwelo, attending, like ministering angels, the beds of the sick and the sore stricken, and earning the undying gratitude of the tender-hearted, rough pioneers. Thus was established the beginning of our work for the Europeans in the erstwhile territory of Lobengula and the Mashonasi and churches, schools and convents have sprung up at the different centres just mentioned."

MARKED PROGRESS. —The power of Lobengula having gone, the

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chance came to reap a harvest of native converts. Missions were founded in Chishawasha, Empandeni, Mashonaland and Matabeleland. Last Christmas, in the first-named station, four hundred natives approached Holy Communion. The Trappists from Natal founded a mission station in the east of Mashonaland, but it had to be abandoned on the breaking out of the rebellion of 1896. In Rhodesia there are now eight Churches for Europeans and natives, six convents and seven schools. In the two areas of the Zambesi Mission there are over sixty Jesuits—Fathers and lay brothers—engaged in different kinds of work; while in Rhodesia there are about fifty Dominican Sisters and seven of the Order of Notre Dame, as well as the Community of Trappists. The baptisms throughout the mission number several thousands. We will now close with an extract regarding the future of that great mission.

LOOKING FORWARD. —After remarking that much of the missionary progress will depend on the material progress in the future, the writer says:

"With these preliminary cautions we think we may humbly expect that a fair rate of progress during the next twenty-five years will wait upon our efforts. Some good seed has been sown, and the acceptance of our teaching amongst the natives, especially in Mashonaland, is becoming more willing every day. But if we are to extend our field of operations we shall want more helpers and more help. Now that the railway is being continued north of the Zambesi, we intend, if requisite conditions are fulfilled, to open in a few months a mission station beyond that river. If it is to be the centre of really effective effort, smaller off-shoots will have to spring up all around. The prospects there are fairly favorable, though many and serious difficulties will have to be overcome. We shall hope also to at least extend our work in the neighborhood of our existing stations, and to make them the nucleus of an important series of sub-stations. Already, at Empandeni, an out-station some eight miles away on the River Embakwe has been built which three or four years ago would have been considered a substantial establishment for the main station. In the Cape Colony, too, especially at Kellands, where prospects of extension in the Transkei seem fair, we shall hope for considerable progress. Altogether, in spite of many discouragements and difficulties, the prospects are fairly good, and even at the present rate of advance immense strides will have been made, under God's blessing, at the end of another twenty-five years."

Machinery in Palestine

The American agricultural machinery that has been introduced into Palestine seems to have revolutionized the methods of working and living there. Not long since, Abul Rahman Pasha, a wealthy man of Damascus, ordered a steam threshing machine from Indiana. Consul Ramdal, at Beirut, says that the most spectacular scene ever witnessed in Damascus was the triumphal march of this machine through the White City. It was as when a circus comes to town in this country. On its way to the Pasha's estate in the country it broke down several bridges, but it was pulled up and finally reached its destination, to do the work of thousands of old-fashioned flails, in a region where the people still live as when Abraham crossed the same fields with his Chaldean flocks.

Much of a man's success in life depends on the degree of loyalty he is capable of inspiring.

OUR BOYS AND GIRLS.

A LESSON.—In the following sketch clipped from one of our exchanges, there is a lesson for young readers who are apt to nurse a feeling of discontent. It is as follows:

The little mountain town to which Mr. and Mrs. Peyton had been obliged to move, and where Mr. Peyton had got the position of station agent, was a forlorn-looking place. Most of the houses were small and poor; the streets were narrow and neglected, and the bare slopes which rose all about the town were marred by ugly mine buildings and huge dumps.

"It's just dreadful!" Ruth cried as she helped her mother to "settle" the rooms above the station, where they were to live. "I'll never, never be happy here, mamma!"

"It is hard at first, I know, dearest," her mother said tenderly, "but I think you'll get over that feeling after a time. We must try to make the best of it."

"There isn't any best," Ruth answered dolefully.

Instead of getting over her discontent, as Mrs. Peyton hoped she would, Ruth grew more dissatisfied and unhappy as the days went on. One morning as she started to school her mother noticed a long tear in the sleeve of her dress, and as Ruth usually did her own mending, called her attention to it.

"What's the difference?" Ruth said discontentedly. "Anything's good enough for this place. Why, mamma, you ought to see what clothes some of the girls wear to school!"

"That is all the more reason why you should keep your clothes neat and well-mended, Ruth," her mother answered. Perhaps your example may do some good. Remember dear, every place is worth our best."

"I don't believe it will do a bit of good," Ruth insisted. "Nobody here cares what we do."

"For all that, we must have that tear mended," her mother answered, with a laugh.

On Saturday after school had closed, Ruth and her mother were busy tidying up the cosy sitting-room, when Mr. Peyton came up stairs with a stranger, a lady, who had come up from the east, and was to change here to a branch road.

"Her train's been delayed, so that it's about an hour late," Mr. Peyton explained to his wife, "and I thought she'd be more comfortable here than in the waiting-room down stairs."

The lady looked with interest at the plain but attractive room, at the row of thrifty plants in the window, at Ruth and her mother, and her face lighted up with a pleasant smile.

"It is kind of you to let me spend my hour here," she said. "It is quite in keeping with what I have heard of you."

"Heard of us?" Mrs. Peyton and Ruth exclaimed together in astonishment.

"Yes," the other answered with her pleasant smile. "A friend of mine came on from California several weeks ago, and her train was delayed here for some minutes. She told me that it was like an oasis in the desert, after the dingy, dreary stations and houses she had met at other places."

When the stranger's train had come and gone, Ruth began to bustle about energetically. "I believe I'll take down my bedroom curtains and wash them this afternoon, mamma. They need it."

Her mother smiled, for Ruth had objected to washing the curtains the week before, declaring that they looked well enough for Macumber, but

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now she only replied: "That's a good idea, Ruth. Now, you see, we have a reputation to live up to. We must keep right on brightening up Macumber. Don't you say so?" Ruth nodded.

HOW TO HAVE YOUR OWN WAY —I have a secret which I would like to whisper to the boys and girls if they will put their ears down close enough. I don't want father and mother to hear, for it is to be a surprise to them.

You have long wanted your own way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this," and "Don't do that," all the time. You are sick of it, and would like to have your own way. Well, put your ears down while I whisper the word, "Obey."

A Distinguished Convert

The Dowager Countess of Rosslyn, mother of the Earl of Rosslyn, and mother of the Duchess of Sutherland, is about to become a Catholic. "She is one of several expected English aristocracy converts who are being influenced by Mgr. Vye, the Pope's prothonotary, who is now engaged in an extensive commission from the Holy See inquiring into Catholic missions. He is spoken of as a man of wonderful persuasive powers, a perfect linguist and bearing introductions to the very highest personages in European countries. He is mixing in the most select society in London and has been more than once at luncheon parties at which he has met the Duchess of Marlborough, who, it is said, is displaying a distinct leaning towards Catholicity." What we quote we give for what it is worth, as an extract from a usually well-informed source.

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The following was clipped from the "Granite," Boston, Mass.: "Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

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Society Directory.

ST. PATRICK'S SOCIETY. —Established March 6th, 1856, incorporated 1863, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Rec.-Secy., Jno. P. Gunning, 716 St. Antonine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, P. Kenahan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urban street; Treasurer, J. H. Kelly; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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CHAPTER X.—Cont.

Six months had elapsed, girls had graduated with from the convent. Agnes he expected, had gone for world as joyfully as she from it to enter school-tired of the rules and the duties imposed upon her are religiously inclined upon her as being utter but such was not true; d heart she was a truly C woman who was destined to ma woman of the world. H ing was a too ardent o joys and pleasures of life naturally innocent heart vent bred girl there was of the dangers which mig outside.

With Cecilia it had b She was happy in the p soon being at home with and grandmother, but s realized until toward the dear the convent life was superior intellect had gi clearer insight of the w world, and she secretly ing in contact with it. she could enjoy the que own home and be free with strangers or purely ple, she was comparat Each morning she arose tend Mass, and once a proached the holy table loved her example for a soon grew lax, complain put too much restraint u soon contented herself v day services, an occasi Mass, and the Sacramen month and on fast da attended to with the st arly, thus keeping hers path.

Now the evening long ward too, not only b but by the entire fami True to her promise to nice on a level with he Mrs. Daton was not having given Agnes a g but was resolved to undone by which to see a partner for her as sh own, and she would n until she saw her settle she could always live u training. In the moth own child was witho she would have be had Cecilia possessed n pride which she found deeply deplored the fac would make friends of often did she feel it he sure her for frequent where she thought a yo her standing ought no Could she have heard showered upon their by the inhabitants of nements and known how were made lighter by t Cecilia's kind words an her heart might hav Agnes often joined C rounds among the pe have spent much of h ance on them, but Ceco the fact that the g though earning a com port, would welcome from her child, often d ly hint to that effect never knew that to he due the many kindness Agnes, and it was as self that she did not, ther's tenderest love s daughter for her good ed God for having ser which she could be bro wished. It had been a umph for her poor sa when she had gone with the Datons to se duate and had been knowledge as the mo Cullen, who by many had upon as an orpha had tried to prevail u attend the grand re evening, offering to pi able outfit, but she fir the plea that she wo out of place. Neithe suasions nor Agnes' p to change her. At l sented to spend the evening with the girls dress, but she wo among company.

It was with her mot Agnes had just comple when she entered ne c to find that Cecilia ha get ready. Advancing dresser she said:

City Directory.

TRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1883, revised 1846. Meets in Trick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Callaghan, P.P.; President, Justice C. J. Doherty; Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

TRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's St. Alexander street, at 8 o'clock. Committee of Management meets in same hall on the 1st of every month at 8 o'clock. Director, Rev. Jas. Killian; Secretary, W. P. Doyle; Recording Secretary, P. Gunning, 716 St. Henri street, St. Henri.

S. T. A. & B. SOCIETY, established 1863.—Rev. Director, McPhail; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. Treasurer, 18 St. Augustin. Meets on the second Sunday of every month, in St. Ann's Young and Ottawa at 3.30 p.m.

YOUNG MEN'S SOCIETY, organized 1885.—Meets in its Ottawa street, on the Sunday of each month, at 8 o'clock. Spiritual Adviser, Rev. Lynn, C.S.S.R.; President, an; Treasurer, Thomas; Rec.-Sec., Robt. J. Hart.

CANADA, BRANCH, organized 13th November, 1862. Meets at St. Hall, 92 St. Alexander every Monday of each month. The regular meetings for the action of business are on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, M. Callaghan; Chan.-Sec., Darcy; President, W. Recording Secretary, P. C. Secretary, Jas. J. Cos-5 St. Urban street; Treas.-H. Kelly; Medical Adviser, Harrison, E. J. O'Connell. H. Merrill.

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THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

CHAPTER X.—Continued.

Six months had elapsed, since the girls had graduated with high honors from the convent. Agnes, as might be expected, had gone forth into the world as joyfully as she had retired from it to enter school, for she was tired of the rules and the laborious duties imposed upon her. Some who are religiously inclined might look upon her as being utterly worldly, but such was not true; deep in her heart she was a truly Christian girl who was destined to make a good woman of the world. Her only failing was a too ardent desire for the joys and pleasures of life, and in the naturally innocent heart of the convent bred girl there was no thought of the dangers which might await her outside.

With Cecelia it had been different. She was happy in the prospect of soon being at home with her parents and grandmother, but she had never realized until toward the end of her dear convent life was to her. Her superior intellect had given her a clearer insight of the ways of the world, and she secretly dreaded coming in contact with it. As long as she could enjoy the quiet life of her own home and be free from contact with strangers or purely worldly people, she was comparatively happy. Each morning she arose early to attend Mass, and once a week approached the holy table. Agnes followed her example for a while, but soon grew lax, complaining that it put too much restraint upon her, so soon contented herself with the Sunday services, an occasional weekday Mass, and on feast days. This she attended to with the strictest regularity, thus keeping herself in the true path.

Now the evening long looked forward to, not only by themselves, but by the entire family, had come. True to her promise to bring up her niece on a level with her own child, Mrs. Daton was not content with having given Agnes a good education but was resolved to leave nothing undone by which to secure as good a partner for her as she did for her own, and she would not be content until she saw her settled in life where she could always live up to her early training. In the mother's eyes her own child was without fault, but she would have been better pleased had Cecelia possessed more of the pride which she found in Agnes. She deeply deplored the fact that Cecelia would make friends of the poor, and often did she feel it her duty to censure her for frequenting districts where she thought a young lady of her standing ought not to be seen. Could she have heard the blessings showered upon their fair benefactor by the inhabitants of the rickety tenements and known how their burdens were made lighter by the memory of Cecelia's kind words and sweet smiles her heart might have been changed.

Agnes often joined Cecelia in her rounds among the poor and would have spent much of her own allowance on them, but Cecelia, mindful of the fact that the girl's mother, though earning a comfortable support, would welcome a little help from her child, often dropped a timely hint to that effect. Poor Nellie never knew that to her niece was due the many kindnesses received from Agnes, and it was as well for herself that she did not. With a mother's tenderest love she blessed her daughter for her goodness and thanked God for having sent a means by which she could be brought up as she wished. It had been an hour of triumph for her poor saddened heart when she had gone to the convent with the Datons to see the girls graduate and had been publicly acknowledged as the mother of Miss Cullen, who by many had been looked upon as an orphan. The family had tried to prevail upon her to attend the grand reception of the evening, offering to provide a suitable outfit, but she firmly declined on the plea that she would be entirely out of place. Neither Cecelia's persuasions nor Agnes' pleas had power to change her. At length she consented to spend the afternoon and evening with the girls and help Agnes dress, but she would not appear among company.

It was with her mother's assistance Agnes had just completed her toilette when she entered her cousin's room. She made no remark, but Agnes, getting ready, advancing toward the dresser she said:

"Upon my word, Cecelia, here is the 'Following of Christ,' lying open on your jewel case. I suppose you think more of that than of the beautiful set of rubies grandma gave you?"

"Why shouldn't I, Agnes, when it contains words of far more worth than all the rubies in the world?" Agnes made no reply. The incident impressed her for the moment, and as a diversion she picked up the costly gems which, with her own, had been grandma's present on their graduation day. They had never been worn. Cecelia's mother having wisely ruled that they had better be kept for this occasion. At this juncture Mrs. Cullen entered, and Agnes began complaining to her of her cousin's tardiness in dressing.

"She will be ready soon enough," answered Mrs. Cullen, who was ever ready to defend her niece; "Cecelia probably feels better as she is and does not wish to be dressed up until it is really necessary."

"Yes, auntie, I do; but I suppose I haven't much time now." So saying, she commenced putting on a dainty pair of garnet velvet slippers, fastened with silver buckles, much like the pale blue ones her cousin wore.

"That is right, Cecelia," laughed her aunt; "always ready to wait on yourself instead of waiting for your mother to dress you, as my big girl did. But I have come to claim the honor of assisting you."

"Thank you, Aunt Nellie, and I think you will find me almost as dependent as your own girl." Cecelia commenced to prove the contrary by loosening the braids of her hair, which reached below her waist.

"Auntie, I am really afraid you have a difficult task here, for I hardly know what you will be able to do with all this hair. It was hard enough to braid it, but when it comes to doing it up I am half tempted to cut off part of it."

"Cecelia, you should never think of such a thing. Much of your beauty is in your hair. I wish Agnes had such hair as yours."

"I wish so, too, mamma," said Agnes, "or at least I should love to have it thick, if not the same color, for I quite like my own blonde locks."

The hair in question was soon most becomingly arranged and held in place by a comb set with rubies. Next came the dress of garnet velvet and white watered silk, in less than half an hour Cecelia's toilette was complete and the girls went to the room of their grandmother, who wished to look them over before they went down to be presented to the guests. The lady was arrayed in a gown of heavy violet silk, trimmed with black lace, and was just adding her jets and diamonds when the girls entered. She looked admiringly at them and smiled proudly.

"What do you think of us, grandma," asked Cecelia. "Do we look well enough to appear in the parlor and meet our guests?"

"Do you!" said the proud lady, "you are a pair of beauties, and the striking contrast between you makes each appear the prettier."

"Oh, grandma, you are so entirely taken up with us silly young girls that you are wholly blind to our failings."

"You, Cecelia, have but one failing that I can see, and that is your humility."

"A very good one, grandma, I believe."

The lady smiled, took another careful survey of the girls, and said: "Really, children, I am very proud of you both, and I think many a mother will be justly jealous of Mrs. Daton this evening, for it is very rarely that one such beautiful young lady is presented, while we have two."

"Flattering again, grandma," laughed Agnes; "take care, or Cecelia will be preaching to you as she was just now."

"Cecelia will say no more," replied that young lady.

"Never mind, girls," continued Mrs. Daton, heading not what had been said; "if the mammams are jealous of your beauty, you may give them more reason when they see how many admirers you will win among the best of our young gentlemen."

The bright color which had glowed on Cecelia's face, adding to her beauty, grew deeper for an instant, then faded, leaving her as white as marble. She made no remark, but Agnes laughed merrily.

"Grandmother," she said, "I wonder if there is any chance of our fate being settled this evening. Wouldn't it be fun?"

"Agnes Cullen, how can you talk so," said Cecelia, "and you only a girl just out of school?"

"I suppose I dare to because I am older than you and find the ways of the world more pleasant."

"Cecelia looked at her cousin, but was silent.

"I mean no harm, Cecelia; but I was thinking how you clung to school while I was eager to be out."

Mrs. Daton was looking intently at Cecelia in the meantime.

"I think, Cecelia," she remarked, "if there were a little more color in your face you would look better," and she turned to get her own rouge pot.

"Don't grandma; please don't," said Cecelia; "I prefer leaving my face just as it is and hope I shall not be obliged to make use of any artificial beautifier."

"Very well, do as you wish, but when you are old and wrinkled as I am you will be glad to use it. I was once young and fair myself, though never half as pretty as you, but I felt then that I would never be faded as I am now."

"I have great respect for old age," said Cecelia, "and I have no dread of the time when it may overtake me."

"You do not talk like most young girls of your age, Cecelia; but why should I expect it, when your ways were always far too old for your years. Indeed, child, in spite of what Agnes says, I would not be surprised to see you soon settled in a home of your own as a good, sensible wife."

"No, grandma, no; do not say that." She might have said that she had other plans in view, but her grandmother might demand an explanation, which she was not prepared to give. "I am far too young to think of that," she said, instead.

"There is time enough, Cecelia, and no one would regret more than your grandmother to see you tied down to the duties of a married woman for at least five or ten years. Enjoy your liberty and take all the pleasure you can while you are young."

"That is just what I intend to do," exclaimed Agnes.

"I have no fear but that you will, Agnes," said Mrs. Daton, "and I am glad to see you enjoy the pleasures of youth; but Cecelia here has always been so old-fashioned in her ways that I would not be surprised to see her settled down in a home of her own before long."

"While I am an old maid looking for a partner in life," said Agnes, in mock dismay. "It would be just my luck to have her ahead of me in everything, even if she is the younger, but I cannot help being as the Lord made me."

"None of us can," said Cecelia, "though I believe that, being endowed with a free will, we have much of our destiny in our own hands."

"Right, my girl," said grandmother, "and I believe that your destiny is to be the wife of some good man who will be proud of you. When you get as old as I it is my earnest prayer that you will be blessed with two beautiful granddaughters, as I am."

"Good, grandma," said Agnes, as Cecelia did not answer, "but what choice blessings have you in store for me?"

"The same, I hope, Agnes, for you are a good girl and justly deserve the richest blessings earth can give."

"Just as I have always enjoyed them since I first came here."

The girls put their arms around each other and walked out of the room, as they had often done when children, but not before they had won from their grandma a promise to be near them during the evening, so as to tell them if they did not act just as society required. She looked proudly after them, then sat down and pondered.

"Surely I am blessed, if woman ever was in having two such perfect beauties to present." Then she thought, as she had often thought before: "Alas, poor little Cecelia, beautiful as she is, I wish she had less of her Irish grandmother's appearance and more of the Daton pride but as Agnes said, we cannot help being what the Lord made us, and she has so many other noble qualities that I suppose I should not complain."

The grand parlors of Innisfallen were all brilliantly lighted; the cut glass pendants hanging from the

chandeliers glittered as so many diamonds; the white marble columns dividing the rooms were entwined with smilax and pink and white roses, while the openings were filled with portieres of the same delicate vines gracefully caught back with pink and white ribbons. Half concealed behind a bank of palms and rose bushes were the musicians, engaged now in tuning their instruments. The scene was like fairyland, and Mrs. Daton smiled a proud triumphant smile as she swept the long train of her lavender satin dress across the highly polished floors. There was not a single feature of the furnishings or decorations that she did not closely survey, and she was pleased to find them without fault. The guests would soon begin to arrive and it was time for the young debutantes to be in their places, so she hastened to summon them. Going first to Cecelia's room, she found she was not there and supposed her to be with her cousin. Agnes, however, said that she had left her at the door of her own room and knew nothing of her whereabouts.

"Where is Cecelia?" was the question passed from one to another, but no one had seen her since she had parted with Agnes. Mrs. Cullen volunteered to find her, as she certainly could not have left the house. From room to room Mrs. Cullen went but no Cecelia. As the minutes flew Mrs. Daton began to get nervous, and to make matters worse the ringing of the door bell announced that some of the guests had arrived.

"What shall I do?" asked Mrs. Daton of Agnes, who sat fanning herself. She, too, had been engaged in the fruitless search.

"Oh, dear, auntie, I hardly know. I cannot imagine where she could have gone, and I am really getting worried. I do hope mother will soon find her."

After visiting every room in the house, Mrs. Cullen went outdoors. It was a clear, bright November evening, and as she reached the little lake she stopped to admire the spray from the fountain, which sparkled in the moonlight. Myriads of stars were reflected in the water, and she could not help pausing to admire the scene. Then she started for the one place she had in mind in coming outside, but had proceeded only a short distance when she was halted by what looked like a holy apparition. There was Cecelia, kneeling in fervent prayer at the feet of Our Lady of Lourdes. Her shoulders were protected from the night air by a white shawl, but her head was uncovered and the jewels in her hair glittered in the moonlight. She held a pearl rosary and her aunt watched her in silence as bead after bead passed through her fingers; but what impressed the watcher most was the sad expression in the kneeling girl's dark eyes, and on closer observation she saw they were filled with tears. The rosary finished, Cecelia reverently kissed the crucifix and made the sign of the cross, but did not move. It seemed almost a sacrifice. Mrs. Cullen thought, to disturb such tender devotion, but she must do it, for Cecelia could not delay longer.

"Cecelia," she said, gently laying her hand on her arm.

The girl started as if in a fright and looked around. "Oh, it is only you, Aunt Nellie," she said. "So you followed me."

"No, Cecelia, I did not follow you, but they are all looking for you in the house, and when the search failed, I thought perhaps you might be somewhere in the grounds, so came out to look."

"And I suppose I must go in," said Cecelia, sadly.

"Yes, dear, the guests are arriving even now."

"So soon, Aunt Nellie?"

"Yes; the hour is later than you imagine."

"How I dread it! I do not like to meet so many strangers and be stared at, as I know I must this evening. I wish I were back in the convent. Everything was so quiet there, and I was so happy."

"Inexperience in the world, and the seclusion in which your studies kept you have made you feel thus, child. Many a young girl who has been educated in the convent feels the same, but you will soon get over it."

"I fear not, Aunt Nellie, I feel that I am about to enter upon a life wholly ununsuited to me, and that is why I dread it so much."

"Perhaps so, Cecelia; but accept

this cross and bear it patiently and perhaps it may be lightened sooner than you expect. I can almost understand how you feel, and I hope you may never have any heavier cross to bear, but if you do, I have perfect confidence that you have Christian fortitude enough to support them."

"I hope so, auntie, it is hard to think now of trials coming."

"Do not think of them; they will come of themselves soon enough, and we never make them lighter by worrying about them beforehand."

Cecelia had arisen and stood looking into the clear sky above her.

"I suppose I must go," she said, absently, at length.

"Yes, Cecelia, we must make haste, for they will be impatiently waiting for you. You really should not have remained out so long; but I cannot blame you for having come to ask help of your Heavenly Mother, especially since you feel as you do. You may rest assured that she, above all others, will never forsake you."

The girl laid her arm in that of her aunt, but did not speak until they had reached the house. At the door she whispered softly:

"Please Aunt Nellie, do not tell where you found me, and pray for me this evening."

"I shall do as you wish, dear child and may God bless and keep you safe from all harm."

"Cecelia, where in the world have you been?" It was her grandmother who spoke. The old lady had worked herself into a state of excitement and was now standing in the door to get a breath of fresh air.

"You did not look in the right place and Aunt Nellie did," answered Cecelia, with a smile.

"And where, pray, was that?"

"She was out trying to get a breath of fresh air, as I see you are doing now, Mrs. Daton," said Mrs. Cullen, "and you can hardly blame her for that on such a glorious evening as this."

"Out enjoying the moonlight and studying astronomy, I suppose, when her proper place was in the parlor. Well, hurry now, and you may be in time to meet the early guests, though we had almost commenced to fear that we would have only one young lady to present instead of two. You will find Agnes in her proper place in the parlor, where she has been waiting for you at least ten minutes."

Mrs. Daton proudly led Cecelia away to the parlor, while her aunt, like a humble maid, went to her room. When she had seen her own darling Agnes dressed for the reception she had almost regretted that she herself had declined to attend, but she was not sorry now. On the contrary, she was glad to be alone, and she buried her face in her hands and sank in deep thought, made all the more sad by the sound of music coming from below. She was thinking of the two girls and praying for them, too, but try as she would, her own would not keep the place in her mind her niece held.

"It seems to be all one great mistake," she thought, "for every day Cecelia seems more and more like what I would wish my own child to be, while Agnes seems to have been born for my sister. Poor little Cecelia, God help her, for something makes me fear that she has many a bitter cross to bear. It seems almost too bad that she had to be brought out to face a cold world, when I really believe her place is within the convent walls. But God knows best, and He will protect His own. If Agnes were only like her, how happy I should be."

Mrs. Cullen sat long in this attitude thinking of the girls, then she stole softly down stairs to catch a glimpse of them. She dared not go near the parlors, because she did not wish to be seen, so securing a small stepladder she went outside and climbed to one of the windows, where without being observed she could command a full view of the interior. It was a gayly dressed throng she saw, such as might be found in the court of a queen. Diamonds and other rare jewels sparkled amongst costly silks and laces as well as on fingers and in the hair of the ladies. There were men of princely appearance and many beautiful women, old and young, but it was plainly evident that none attracted the admiration accorded to the two budding beauties, and the mother's heart beat with pride as Agnes passed by the window leaning on the arm of the son of one of the

wealthiest and most aristocratic merchants in the city. She did not notice that while the young man conversed cheerfully with Agnes, his eyes often turned jealously toward the corner where Cecelia sat entertaining another male guest. Cecelia's companion was Maurice Carroll, who had recently graduated from the Christian Brothers' college, and the girl, happy in the company of any one whose education had been so much like her own, thought of nothing else. Maurice was a sincere and earnest Catholic in every sense of the word, and Cecelia knew it well, for he was a member of her own congregation, and she had known and respected him from childhood.

"Truly Agnes was not created to be the daughter of a poor woman like myself," thought Nellie, sadly, "and there is no place for me in the circle in which she is fitted to move. The sacrifice is greater than I anticipated years ago when I gave her up, but for her sake I must bear it without complaint. She was born to be a lady, while her poor mother was, destined to spend her whole life in poverty and hard work."

Her heart still beat high with pride, but a sickening sensation came over her, and it seemed for a minute as if she should fall. How long she remained there she did not realize, neither did she feel the effect of the frosty air blowing upon her until the vision vanished and Agnes was led away to the dining room to partake of some refreshments. Then she slowly descended from her perch, replaced the ladder, and went not to the house but to the sacred spot where she had found Cecelia. The moon still shone brightly, casting its silvery rays upon the face of the statue, and the woman knelt down to pray, not for Cecelia now, but for her own daughter and for strength to bear the cross which was growing heavier than ever before. She had once entertained a hope that Agnes' education might enable her to support them both comfortably and that they might live pleasantly together, but such hopes were all gone now.

Mrs. Cullen recited the fifteen mysteries of the rosary, still heeding not the cold nor the fact that she was growing weak from kneeling so long on the frosty ground. She arose at last, kissed the feet of the Virgin, and went to the edge of the lake, where she stood for a time gazing into the waters. The sound of music from within, mingled with the dripping of the fountain, gave a still more melancholy turn to her thoughts. The moon was sinking to rest when she went to the house and entered the kitchen, asking one of the servants to give her a cup of coffee which was steaming on the stove. The women looked first at her, then at each other in amazement, for she was supposed to be in the parlor this evening, but she heeded them not, for she had sunk into a chair. The coffee was poured and handed to her, and she was offered some of the rich cake of which there was much, but she refused it. DRAINING THE CONTENTS OF THE cup, which made her feel stronger, she thanked the woman and started to leave the room, but tottered with weakness.

"You appear ill, Mrs. Cullen, said one of the women. "Let me get you a glass of wine."

"No, thank you, I have only become a little chilled from being out in the night air. The coffee has warmed me, and all I need now is a little rest. I am going to my room."

She was gone and the women looked from one to another.

"That's what it is to be poor," said one. "She is just as good as any of them, and much better than some, and there she is going alone to bed sick, with her daughter in silk and jewels playing the fine lady in the parlor."

To be Continued.)

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