

ICK'S SOCIETY.—Estab-
March 6th, 1856, incorpor-
18, revised 1864. Meets in
ick's Hall, 92 St. Alexan-
et, first Monday of the
Commit Monday of the
Office meets last Wed.
Officers: Rev. Director,
Callaghan, P.P. President;
r. Justice C. J. Doherty;
F. E. Devlin, M.D.; 2nd
J. Curran, B.C.L.; Treas-
rank J. Green, Correspond-
etary, John Cahill, Rec-
secretary, T. P. Tenney.

ICK'S T. A. & B. SO-
Meets on the second Sun-
very month in St. Pat-
ll, 92 St. Alexander St.,
Management meets in
the first Tuesday of every
8 p.m. Rev. M. J. Mc-
Rev. President; W. P.
st Vice-President; Jno.
g, Secretary, 716 St. Au-
et, St. Henri.

T. A. & B. SOCIETY,
1 1863.—Rev. Director,
er McPhail; President, D.
M.P.; Sec., J. F. Quinn,
Dominique street; M. J.
asurer, 18 St. Augustin
eets on the second Sun-
very month, in St. Ann's
er Young and Ottawa
3.30 p.m.

YOUNG MEN'S SOCIE-
ed 1885.—Meets in the
Ottawa street, on the
y of each month, at
Spiritual Adviser, Rev.
nn, C.S.S.R.; President,
e; Treasurer, Thomas
ec.-Sec., Robt. J. Hart.

IES' AUXILIARY, Ds-
5. Organized Oct. 10th,
ings are held in St.,
all, 92 St. Alexander,
Sunday of each month
, on the third Thurs-
m. President, Miss An-
; vice-president, Mrs.
; recording-secretary,
ard, 51 Young street;
etary, Miss Emma
Palace street; treasur-
harlotte Bermingham;
v. Father McGrath.

SION NO. 6 meets on
fourth Thursdays of
at 816 St. Lawrence
Officers: W. H. Turner,
McCaill, Vice-President;
inn, Recording-Secra-
Denis street; James
rurer; Joseph Turner,
etary, 1000 St. Denis

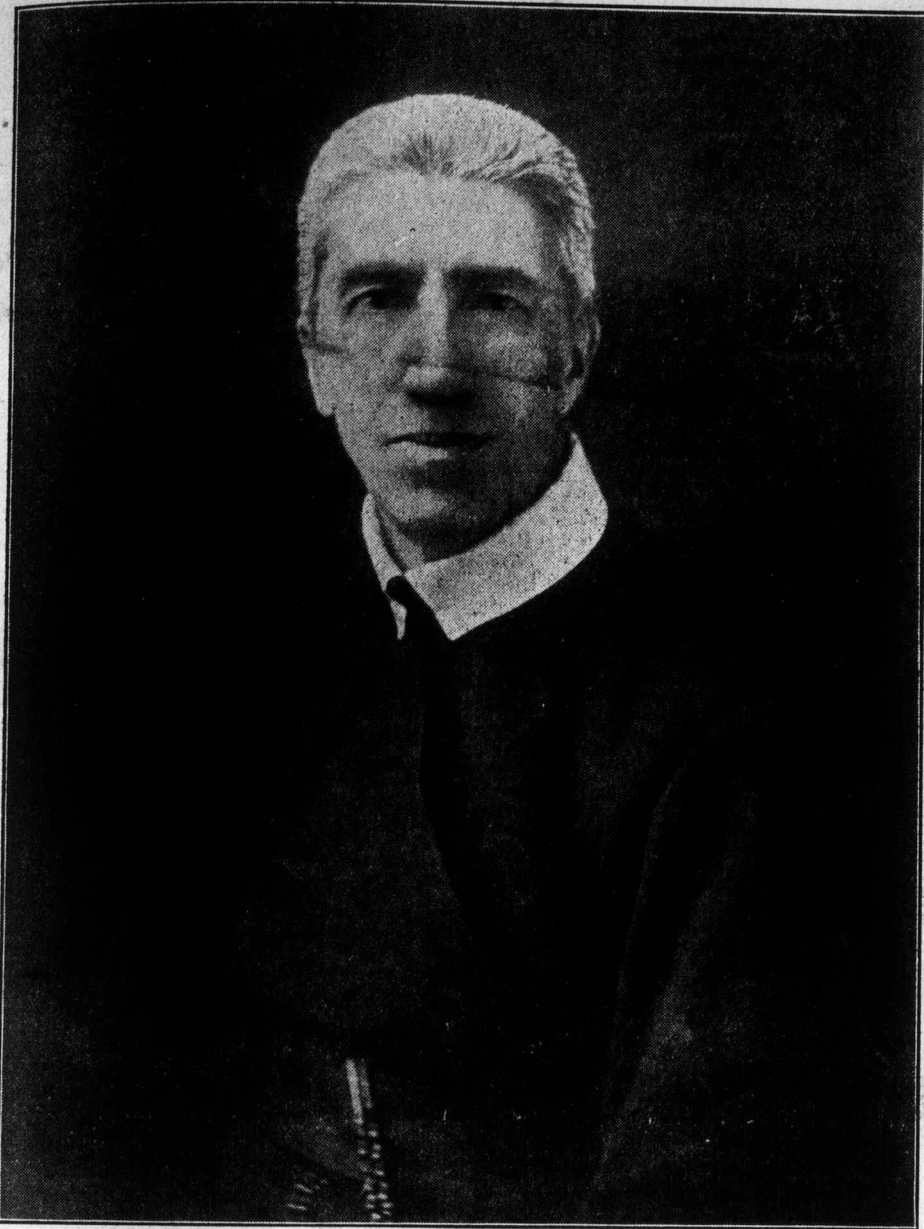
CANADA, BRANCH
ed, 13th November,
26 meets at St.
ll, 92 St. Alexander
Monday of each
regular meetings for
ion of business are
nd 4th Mondays
at 8 p.m. Spiritual
M. Callaghan; Chan-
ears; President, P.J.
ec., P. J. McDonagh;
Jas. J. Costigan;
H. Feeley, Jr.; Medi-
Drs. H. J. Harrison,
and G. H. Merrill.

The True Witness AND CATHOLIC CHRONICLE. Witness

Vol. LIII., No. 14

MONTREAL, SATURDAY, OCTOBER 10, 1903.

PRICE FIVE CENTS



REV. A. CARON, C. S. S. R.,
RECTOR OF ST. ANN'S CHURCH.

Photo, by P. J. Gordon.

The esteemed and zealous rector of St. Ann's completed the 26th year of his priestly career on May 26, 1902. He is beloved by his parishioners for his zeal, kindness of

heart and his well known administrative ability.

Father Caron presides over the spiritual welfare of an Irish parish in Montreal, whose parishioners hold a place second to none in this city

for their loyalty to the Church and its institutions.

He has been long associated with St. Ann's, and his marked humility in the discharge of his onerous and important duties is a shining example to all.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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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 excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

BIBLE MISSIONS.—The Tract and Bible Societies of America have received memorials from the secretaries of the "Bible, Tract and Christian Literature Societies of India and China," addressed to the missionary societies and churches of Europe and America, asking them to recognize Christian literature in their statistical tables. The object of the memorials is to bring to the attention of those to whom they are addressed that "India, containing one-fifth of the earth's population, is the noblest trust ever committed to a Christian country." (we might remark that the trust thus spoken of as being committed to one country, which is, in itself, a contradiction of Christianity, is not to be compared with the universal trust, including all nations, that was committed to man or any civil or human

institution, but—to the Church of Christ). "At present," continue the memorials, "also its claims to consideration are greatly heightened by the crisis through which it is passing—the greatest and most momentous revolution—at once social, moral, religious, and political—which, perhaps, the world has ever seen." This is the way that India is described, as passing through a great revolutionary crisis, and for that reason, they want the Bible and Tract Societies at home to recognize Christian literature in their statistical tables. At first sight, we freely admit that we do not see the connection. But we find in the following an explanation of a kind. The article we quote from says:—

"The personal influence of a missionary is said to be the most powerful factor in his work. It is, how-

ever, necessarily limited in its sphere. He is surrounded by hundreds and thousands who never come within its range. Christian literature not only affords the means of reaching multitudes otherwise unapproachable, but it has the advantage over the spoken word of being permanent.

wards of four millions are under instruction, but able to read and write. The indigenous literature is steeped in idolatry and pantheism. The native press generally is unfriendly to Christianity. The imported literature which tells most in the way of educated Hindus is often trashy or agnostic. The vernacular journals now exceed 230 in number, and are read every week by half a million readers. More copies of books of poetry, philosophy, law, and religion issue every year from the press of British India than the whole number of manuscripts compiled during any century of native rule."

This would seem to mean that they want a flood of English Christian literature to counteract the effects of the native and pagan literature of India. In addition comes this suggestion regarding a paper or publication to be used in the East for missionary purposes, and the plan is thus set forth:—

"A new plan in mission methods, in which America and England are co-operating, is announced. It is, in a way, recreative, and is intended as one means of making life on the mission field more attractive. There are ten thousand missionaries in foreign fields, and their work costs \$25,000,000 a year. The largest num-

ber come from England, and are in greatest proportion in China and India. America is next in rank in number of missionaries furnished, and the continent of Europe is third. The new plan is a co-operative paper, going to every missionary in every foreign country, and containing matter of special interest to missionaries. This is not exclusively mission news, but in large part is a review of the affairs of the world, from which most workers in foreign fields are cut off. A new part of the plan is support of the publication by contributions from Christians remaining at home. The publication is made more personal by the addition of letters, general in character, and sent out in correspondence form, not in print in the periodical."

By all thus we can see that the missionary societies are coming gradually, and perhaps unwillingly, to a recognition of the fact, that to propagate Christianity amongst those outside the pale of Christian civilization, something more than the Bible is needed. And if literature, even journalistic literature, be necessary, the more so must be the spoken word of God. At all events the Bible cannot explain itself, and while it contains the essential teachings of Christianity, in order to be able to draw information from its pages it is absolutely necessary to be able to read and to understand. While the Bible and Tract Societies are just beginning to discover that other aid are needed, we cannot but note how for long generations the Catholic Church has been utilizing the very means that these people now discover to be so essential. What after all is the great institution of the Propaganda Fidei? It is, perhaps, one of the most stupendous and wonderful on earth. The history of it is the history of generations of missionary work in all quarters of the globe; its machinery has been perfected to such a degree that nothing is wanting to-day. The Annals of the Propagation of the Faith would alone constitute a library, and the means used by the Catholic missionaries in all lands, and amongst all races, are so numerous that it is only dawning upon Protestantism that there must have been some great secret at the bottom of all the successes that have attended, despite the fiery furnace of martyrdom, all the efforts of the Catholic missionaries in Indian, China, Japan and other lands. The simple secret is this: while the church obeyed the direct order of Christ to "go forth and preach," she also taught the truths contained in Holy Writ and equally employed all available means of so enlightening and educating the natives that they were enabled to understand the sublime and simple doctrines thus taught.

It is thus we see in all cases how those who cut themselves away from the Church and who opposed her in everything that she did, have finally to come back to her methods, or else fall behind in the race and acknowledge defeat. The course taken by these societies is a magnificent tribute to the line of conduct followed by the Church for generations, even from the commencement of time. And so will it be unto the end; aught that can advance the interests of Christianity, in any direction, must be borrowed from the arsenal of Catholicity.

A HUMORIST'S REMARKS.—From the very beginning there was a strain of quaint philosophy in Mark Twain, and possibly it was a little richer and more original before he grew famous, and before he was forced, so to speak, to keep up the reputation he had made for wit and humor. In 1869 he wrote an article entitled "Hash" for a Buffalo newspaper. He then signed the non-deplumé "Hy. Slocum." on this article "Hash" he has a lot of wise sayings; in fact, it is a regular hash of nonsense and rustic wisdom. Amongst some of the passages we find the following:

"There are really pious people who think they trust the Lord by not asking for a receipt when they put five cents in the contribution box. There are others just as pious who are willing to trust the Lord with

anything but money or goods." There is a lot of truth in the serious statement that underlies this humorous remark. In fact, there are thousands of people who would do anything for religion, except assist its works financially. In another place he makes use of this cutting remark: "There is but one portion of the elegant youth's head that he neglects, and that is the interior; but he can't get at that with a brush and comb." There is keen sarcasm in this, and it is certainly the observation of a youth who has a witty turn and at the same time an observant and philosophic turn of mind. It seems to us that it is a great pity that in after years men of humor and wit are obliged to spoil their originality by forcing it and striving to keep up a well-earned reputation, when the natural spring has dried.

SPITTING IN CHURCH.—The Rev. J. J. Doherty, pastor of St. Mary's Church, Norfolk, Va., created some sensation in his Church a week ago last Sunday by denouncing the male members of his parish for spitting on the floor of the Church. He characterized the act as a desecration of the house of God and added: "I have a pretty fair idea of these men's identity; but to be double sure I will employ a detective to attend services and report expectorators to me. These reports I will read to the congregation, and I will cause the arrest of the guilty persons as violators of the city ordinance prohibiting spitting in public buildings." This sounds very severe. In fact, we can scarcely imagine a case that would demand such forcible language and such stringent measures. Yet there must have been the necessary provocation, otherwise no priest would feel it his duty to be so severe. We have not, happily, any like experiences in our city; at least to such an extent as to demand measures of that character being taken. But we are grieved to say that there are people who sin in this direction. They are exceptions we admit; but there should be no exceptions. In our churches there is a general rule of propriety kept, and our pastors have rarely had occasion to draw attention publicly to any such abuse. However, we have known parish priests who have been obliged to remark that spitting would not be tolerated.

It seems to us that there should be no necessity of any anxiety on this score. It is true that there are persons afflicted with colds and coughs who have the necessity of expectorating. But they could well make use of handkerchiefs for such purposes. We agree with the pastor above quoted that such conduct is unworthy of God's house, and as it is something not to be tolerated in a parlor, or in a public hall, much less should it be allowed in the temple of devotion. It is well that people should remember that the Church is purposely intended for the worship of God, that it is a structure beneath the roof of which the Blessed Sacrament is kept, and that when within its walls you are in the actual presence of God.

CURES AT LOURDES.

Under the initials "I. C. T. S.," one of our Catholic American exchanges publishes the following interesting article on the above subject:—

The official report just issued of the new cures at Lourdes contains some remarkable and startling instances of miraculous healings which are entirely beyond the range of medical explanation. These cases are registered in the "Bureau des Constatations Médicales" and their authenticity is beyond all dispute.

Vital Arthur Frerotte, of Nancy, aged 32, was afflicted for fourteen months with tuberculosis of the lungs and intestines, as is set down in his medical certificate. The examination of his saliva at the Nancy hospital, where he was confined for a long time, revealed the presence of the "Koch bacillus." Purulent and abundant expectoration, fever, night sweats, serious abdominal complications accompanied with diarrhoea brought on an alarming weakness,

and the state of the patient was so grievous that he was refused admittance to the Sanatorium. The diocesan-pilgrimage committee was also inclined to refuse to receive him, but his fervent prayers at length conquered and he was accepted. He arrived at Lourdes on August 28, after a journey of frightful agony. From the time of leaving Nancy his symptoms showed a gradual improvement. Expectoration gradually diminished and on the arrival at Lourdes had almost disappeared. The patient was able to take a walk, ate with a hearty appetite on his return and passed a good night. The next morning, August 29, he presented himself at the Medical Bureau, when on a careful examination it was found that he had no trace of the malady.

Maria Probst, of Luneville, aged 23, was for many years a patient at the city hospital, suffering from three suppurating fistulas. This affliction is one of the most revolting in pathology. She had undergone many operations which had aggravated the malady so that her case was put down as incurable. On her arrival at Lourdes the three fistulas were suppurating, and were in that condition when she was immersed in the pool. After bathing she was examined, and it was found that the fistulas had suddenly begun to heal. Her movements in walking were still slightly hampered, but were absolutely without pain.

Louise Faber, 31 years of age, had come three times to Lourdes. Her first two pilgrimages had remained without important result, but to the third there was a striking denouement. She was suddenly cured of a malady so grave as to be generally considered without hope or remedy. Her medical certificate set forth that since 1900 she had been afflicted with a serious derangement of the oesophagus which made alimentation impossible. It had been necessary to perform the operation of gastrostomy and to inject food through an opening made in the stomach. She could only swallow through the natural means a very little liquid and nothing at all solid.

On Thursday, September 1, 1903, in the afternoon, during a procession of the Blessed Sacrament, Louise Faber essayed to eat a morsel of bread, and found to her great joy that she was able to swallow without difficulty; she swallowed successfully several pieces with such facility as made all hope that they were in presence of a genuine miracle.

Joseph Ehry, of Petitmont (Meurthe et Moselle), aged 40 years, arrived at Lourdes last year lame in all his members and bearing a certificate from his physician declaring that since 1896 he had been affected with "rhumatisme deformante," that the malady was continually becoming worse and that despite all treatment the patient remained helpless and incurable. He presented himself recently at the "Bureau des Constatations," walking with ease and without experiencing pain. The improvement commenced while he was bathing in the "Piscine" in August, 1902. It was gradual, but continuous. By January last he was able to walk without a cane. A new certificate dated June 2, 1903, declared that Joseph Ehry, if not completely cured, exhibited a remarkable improvement. The derangements of the joints have in great part disappeared. Muscular atrophy is less marked. According to the physician these results were entirely unexpected from the nature of the disease.

St. Patrick's T. A. & B. Society

The regular weekly euchre of above society was held on last Tuesday evening, and was largely attended. Mr. Jno. Walsh won first prize, and Mr. Blanchfield the second prize. Next Tuesday evening the regular euchre will give place to the annual celebration in honor of Ireland's great apostle of temperance. The tickets are limited, and may be secured from members of the committee. All friends of the cause should attend.

TOPICS OF THE DAY.

(By An Occasional Contributor.)

SACRILEGIOUS CONDUCT.—The Boston "Pilot" furnishes a couple of stories that are of a very peculiar character, and which indicate clearly that the craving for sensations and sensationalism is so deeply ingrained into the disposition of this generation that people are even ready to subject religious rites and the very sacraments to the ordeal of furnishing attractions and amusements for the morbid-minded public. We take the paragraph containing the two stories just as it appeared, which is as follows:—

"An infant of three weeks was christened in a den of twenty-seven lions last Sunday afternoon at Coney Island, a crowd of spectators being present. The sacrilegious officiant and the helpless child were, for a while, equally in danger from the savage beasts, which were enraged by the child's cries. Not long ago a marriage was celebrated under similar circumstances. If these impious shows cannot be stopped out of respect to the religious susceptibilities of decent people, they should be stopped for public safety. The ferocity of the lions, which were controlled with great difficulty, so frightened the spectators that a panic was barely averted."

The performance of such ceremonies as that of baptism and of marriage, under circumstances as those described above should be regarded by the State, or by whatever authority, be it municipal or otherwise, that has jurisdiction in the place, in the same light as any other sacrilege would be. We have the firm conviction that the parties to such performances, including the clergyman can have but very little, if any, faith in their own acts. Yet, all the same, the great public sees the sacred rites of Christian religion dragged in the mere of circus sensationalism and the protest of the public should be made felt.

Apart from the potent irreverence of the conduct thus described there is a sad lesson at the bottom of the whole affair. What is becoming of religious sentiment amongst that class of people? Trace for us the source of all this miserable travesty of religion. That source is hydra-headed, its name is legion, but we can easily discover the names of each of its heads. Godless schools; education without religion; indifference in matters of faith; bad literature; yellow journalism; youthful depravity; social corruption; the divorce court; the low theatre; the fostering of immorality such as drew down from heaven the fire that destroyed Sodom; and all that train of horrors that have come into the world by means of free and easy, self-indulgent, self-governing, self-directing Protestantism. All these extravagances and follies, sinful licenses and abominable abandonments of the steep pathways of rectitude are simply the outcome of that loose principle which is at the root of every antagonism to the pure faith and strict moral indoctrination of the Catholic Church. She alone, of all institutions, stands forth as the shield of society against the dangers incurred by such practices. It is in that salutary respect for the sacraments, so immutable with her, that she has saved humanity from a return to paganism and it is by that same means that she will yet come, as a protecting cloud, between humanity and the scorching beams of Divine vengeance.

WEALTH AND LEISURE.—That men who are idle and given to slothfulness should be miserable at times, very worried, and even victims of melancholy is a fact that experience of life abundantly approves. It often happens that men who have had very active business careers and who retire before the prime of life is passed, discover a loneliness in the lack of occupation that even leads to illness and premature decay. But there can be no necessity for this, as far as we can judge of humanity.

The New York "Times" has recently published an interesting editorial on this subject, and from it we take the following two extracts; the first sets forth the case and the second refers to a remedy. That organ says:—

"A friend of 'The Times' brings to our attention the sad case of a gentleman in fairly vigorous health and in full possession of mental vigor who has had the misfortune to acquire large wealth, and, having retired from the active pursuit of busi-

ness, finds himself, still on the sunny side of sixty, at a loss for really interesting occupation. His peculiar difficulties seem to have been aggravated by the fact that, on giving up his business, he took it into his head to gratify a long-felt desire for travel, and spent several years in foreign parts. We do not understand that he regrets this in itself or that he was disappointed with the immediate fruits of his venture, but during his absence ties which were formerly close have been sundered and he does not readily discover avenues in which he can be useful to himself or in which he can even secure a reasonable amount of enjoyment."

The case here presented is clearly an exceptional one. We venture to say that it does not apply to one man in five thousand. Why the possession of wealth should limit a man's opportunities of enjoyment, or of doing good, or of working on for the benefit of the world is something that we do not quite understand. On the contrary, it would seem to us that if a man be sound in body and in mind and have lots of leisure and abundance of wealth, the world is large enough and the circumstances and needs of humanity are sufficiently varied and numerous to afford him ample scope for activity. The closing paragraph of that article is very much in accord with our view of the situation. It reads as follows:—

"And here it is perhaps worth considering how very wide and varied a field for the kind of usefulness that will yield such pleasure is opened in our city, in educational, charitable, religious work, and especially in direct activity connected with public affairs. Much of the hardest and least inviting task of the pioneers has already been performed. The day when he 'who loves his fellow-men' in a practical and efficient manner was regarded as a Utopian, an idealist, a dreamer, or whatever other epithet the resentment of the selfish and the lazy could invent for him, is past. Public service has become a fairly recognized occupation, with some of the attributes of a profession, and with the certainty of respect for those who follow it with industry and good sense. One has but to glance at the names of the men who in the last two years have given the city the best business administration it has ever had to be struck by the number among them who have made public service in one form or another at once a study and a success. The Mayor himself, the heads of the Departments of Charities and Tenements, to mention no others, and essentially philanthropists, veterans and regulars, with honorable records. And to-day one of the strongest claims on the confidence of the voters is such a record. With these examples, and countless others which will occur to our readers borne in mind, and with the new lines of service constantly presenting themselves, it must be a dull man who cannot find occupation for the leisure that riches afford capable of yielding much and lasting enjoyment."

If any of our readers will just recall his business acquaintances he will surely find amongst them men who have suffered both in their business, relations, in their family relations, in their personal relations with others in society on account, not of a lack of means, but a lack of energy and desire to make the best of all that they had at their disposal. They were slothful in reality and they condemned themselves to suffer all the worries and annoyances that result from sloth. It is in accordance with man's nature that he should labor, that he should be active, and when the time comes that he can dispense with work and activity without suffering a corresponding injury and decay, he is on the decline of life. As long as man's strength is his he can find occupation, or else he will prematurely sink.

Patent Report.

Below will be found a list of patents recently granted by the Canadian Government through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D.C.

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

Nos.

83,104—Adelard Poirier, Montreal, P.Q. Car coupler.

83,112—Ls. Hubert Keroack, Roxton Pond, P.Q. Oil can.

83,116—James Barrowman, Halifax, N.S. Plasterer's trowel.

83,155—Alfonzo Sierlozza, New York, N.Y. Fire escape.

83,172—Stanislas M. Barre, Winnipeg, Man. Pasteurizer.

83,181—James Shewan, Palmerston, Ont. Bicycle merry-go-round.

89,196—Martin H. Miller, Wlarton, Ont. Sugar making machine.

Notes and Gleanings.

A REMINDER.—The editor of the "New World," Chicago, refers to an incident which occurred in an Anglican Church, and the comments thereon are very appropriate. He says:—

Our Episcopalian friends are not having smooth sailing in transforming their Protestant organization into the "Catholic Church," as they delight to call their shining aggregation of gaudy lights and such like. There is a scene which, as described in one of their papers, recently took place in the Church of Annunciation Brighton, England, the result of an order by the (P. E.) Bishop of Chester. The writer of the article courteously says it reminds one of "the dark Protestant age of Edward VI.'s reign," another that it reminds one of the days of Cromwell."

"A Mass had just been celebrated" and then the "Protestants" entered, and "they broke down a crucifix affixed to the top of the church, making a gap in the screen in doing so. They then set to work to demolish those confessional boxes with axes and hammers. Splinters of the boxes flew into the nave. A crucifix over the pulpit was also taken down, and another crucifix in a side chapel was removed. A statue of the Good Shepherd, erected as a memorial to the late vicar, the Rev. George Chapman, was put into a sack and carried out. When the statue was pulled down from the pedestal, Sisters of Mercy who were present, and other women, wept and implored the men not to injure it, as it commemorated the late vicar's saintly life. They took away fourteen Stations of the Cross, the gift of the late Rev. H. M. Wagner to the church, some thirty years ago."

Considering that many of those people are earnest though short-sighted people, they can now understand how real Catholics felt during the ghastly period of tearing down, plundering and burning. Several other instances are cited, all giving to show that the Church of England is very much divided across the water.

LEAVES THE CHURCH.—There is an Irish novelist by the name of Moore, who, according to report has turned Protestant, because he claims that the Catholic Archbishop of Dublin was too courteous to the King on the occasion of the latter's visit to Ireland. The "Evening Journal" of Ottawa, a decidedly Protestant organ, says that by the change of religion on the part of Mr. Moore, "it will be neither a gain for the church to which he has gone nor a loss for the church which he has left." There is a good deal of truth in this remark, and it is not altogether complimentary to Mr. Moore. We are not acquainted with this "famous Irish novelist," and we must plead ignorance of his novels. It is quite possible that we have lost a great deal in not having read his works—for he may have had lucid intervals when writing—and it is just as possible that we have lost nothing. At all events we cannot form any great estimate of the man's knowledge of his religion and of his religious duties, when he makes use of such a poor reason for the abandonment of his faith. In fact, the action of the Archbishop, no matter how it may be viewed, no matter how it may have pleased or displeased man, had nothing in the world to do with the dogmas of the Church.

It must be remembered that when a Catholic, be he Bishop, priest, or layman, does aught that is wrong, he does it in spite of the laws of the Church, and not on account of them. So that the individual action of any man in no way justifies a condemnation of the Church to which he belongs. But in this case Mr. Moore would seem to be an exception; for, instead of finding fault with the Archbishop, the whole Catholic world, and, for that matter, the Protestant world also, recognized the appropriateness of his course on the occasion in question. So Mr. Moore must have been a long time seeking for some excuse to get out of the Church—for some object decidedly other than the salvation of his soul—and he seized upon what appeared to his small mind to be a favorable opportunity.

But there is another and a broader lesson to be drawn from this remark of the "Evening Journal," and one that weak-kneed Catholics would do well to take to heart. It shows us that the sterling Protestant has no consideration for the toadying Catholic, who, upon the first flimsy excuse that presents itself, changes his faith for some obviously personal or temporary advantage. If the Catholic imagines that he rises by such means in the estimation of his fellow-men of other creeds, he is most fearfully mistaken. He is possibly able to gain a passing temporary advantage in some particular enterprise, but it is merely confined to those who have an immediate interest also in using him. But the result is neither stable, nor permanent, no more is it really effective; he has lost all on the side where certainty had been, and he has gained nothing on the other side, unless we call contempt, distrust and eventual antagonism a gain. We are not sorry that this special case should have given rise to the comment that we have quoted, for the entire incident may be of benefit to the wavering and open their eyes before it is too late.

THE OPEN MIND.—The "Catholic Universe," on this matter, remarks:—There is a good deal of ponderous nonsense in public speeches and in the press in praise of the Open Mind. If there is anything the advanced thinker is proud of it is of his open mind. Now an open mind is a good thing, provided that it is not open at both ends. Tolerance is a very amiable and desirable mental state if it does not harbor too many contradictions. But there are limits to the hospitality of the mind. A man cannot be on both sides of a question, and be on either. If he has any convictions, he must be a partisan. The great trouble with the open mind is that, in serving as a channel for all things, it holds nothing. A man may prefer to make his mind a passage-way rather than a citadel, but he cannot expect other people to be much concerned about what goes in and out, or to take his transient views with any seriousness.

BENEDICTINE FATHERS.—The Very Rev. Paul Schaeble, Superior of the Benedictine Fathers in Louisiana, has been raised to the dignity of mitred Abbot, and the new monastery of St. Joseph, which this famous teaching Order has erected near Covington, La., has been promoted to an Abbey.

WORK OF A PRIEST.—The New York "Freeman's Journal" pay the following tribute to the memory of a zealous priest, the reading of which may bring peace to the minds of our laity who are apt to criticize the clergy. Our contemporary says:—

The Mission of Our Lady of the Rosary, better known as the Irish Emigrants' Home, 7 State street, New York, celebrated last Tuesday its twentieth anniversary. It was the late Father Riordan who, in 1888, inaugurated a work which has been of inestimable advantage to Irish immigrant girls landing at New York. Twenty years ago the law and Government control of immigration did not afford so many safeguards for new arrivals as they do now. Human "sharks" were constantly hanging around Castle Garden on the lookout for opportunities of robbing or leading astray new comers.

It was the knowledge of the serious dangers to which innocent girls, fresh from their Irish homes, were exposed to that led the good Father Riordan to devote himself to their service. The Mission of Our Lady of the Rosary will ever remain a monument to his zeal. Under its sheltering roof many an Irish girl who is now a happy mother of a family has found a place of refuge from perils that might have ruined her life.

Father Henry, the present director of the mission, thus describes in his report the extent of the good work done by this Catholic institution:—"We have taken to the home, at No. 7 State street, and kept free of charge a grand total of 75,000 Irish girls. There they remained until called for by their friends, sent to their respective destinations or placed at service. The work of the mission has not been confined to assisting immigrants landing at the port of New York. Its arm has been long enough to reach across the Atlantic to correct abuses that had crept in, and in this connection we wish to state that the agents of the various steamship lines were only too willing to co-operate with us in the proper protection of our young girls while in transit."

Such are the results of the labors of an humble priest who died in the meridian of life, conscious of having rendered services of inestimable value to thousands of young girls to whom he had been the greatest of benefactors.

Knowledge does not mean Heaven. Your life in this world ought to be such that all who see and hear you may devoutly praise your glorious Father who is in Heaven.—St. Francis.

Universal Catechism.

The subject of an authorized elementary catechism for the whole world has been mooted more than once since the Council of Trent, and especial stress was laid on the question at the famous Catechetical Congress, held at Piacenza in 1899. The President on that occasion was Monsignor Scalabrini, the Apostolic Bishop of Piacenza, who visited North and South America two years ago and who has done so much through his missionary society for preserving the faith of the Italian emigrants. Among the letters which reached Mgr. Scalabrini in his capacity as president were many from bishops insisting on the necessity of approaching the Holy See with regard to the composition of a universal catechism. Bishop Scalabrini selected as "the most authoritative" and convincing of these letters that written by Bishop Sarto, of Mantua, now Pius X. The document was read before the Assembly, and then there met with an extraordinary outburst of approval and enthusiasm.

This letter is of great importance as expressing the views of the prelate who is now Pope on so important a subject. It is translated into English for the first time by the Rome correspondent of the "Freeman's Journal," and follows in full:—"The undersigned Bishop of Mantua reverently salutes the first Catechetical Congress, and makes a proposal which he would wish to see discussed by the learned ecclesiastics who are to take part therein.

"Amid the abundance of catechisms which have been published, more especially in recent years, and many of which are defective not only in form, but in dogmatic accuracy, it would be desirable to have a single text to be adopted in the schools of Christian Doctrine.

"There is an initial difficulty, viz: that this is not a subject to be treated in a local Congress, since the bishops as teachers of the faithful entrusted to their care, have each in his own diocese the right of presenting the Catechism in the form which he deems most suitable.

"But the Congress, however, is not asked to deliver judgment, but only to express its views on the subject and to present them to the Holy See.

"Now, as the Holy See has already drawn up the Catechism ad Parochos for the Universal Church, it is desirable that there should be a popular catechism, historical, dogmatic, moral, composed of short questions and very short answers, taught in all schools of Christian Doctrine, translated into all languages so that even in this respect all should be of one utterance (labii unius) and that this should be the foundation of all the more detailed instruction which the parish priest and the Catechist have to impart according to the respective intelligence and condition of their hearers.

"Everybody who lives among the people knows how needful it is for these poor children to hear those same words which they learned together as children, and how easily their limited intelligence becomes confused when not aided by memory.

"Now, if in times not very remote, the diocesan catechisms were sufficient, inasmuch as nobody ever thought of leaving his own district, and still less of finding in some distant country his life companion who, on becoming a mother, is to be the first teacher of his children, the case is very different, at present, when, with the increased facility of communication, large numbers leave not only their native place, but the diocese and the country in which they were born—and a common catechism becomes of prime necessity.

"And to come to a concrete case—one which reflects honor on the diocese of Piacenza, and on that most venerated bishop who governs it who can adequately appreciate the sacrifice that must be made by the generous priests who, on arriving in Brazil find there as many different catechisms as there are dioceses to which the poor emigrants belonged at home.

"True, we have the book of Christian Doctrine composed by the Ven. Cardinal Bellarmine, at the command of the Holy Pontiff, Clement VIII., but it must admit that this book is very difficult for the uncultivated minds, not only of children, but of adults who in this matter are like new-born babes (Modo geniti infantes).

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"It may be argued, finally, that confusion would result from the new method, as opposed to the old one hitherto taught, and it cannot be denied that some difficulty there-

would be—but it cannot be compared with the great advantages that would accrue on the other side.

"Here, then, is the motion:—"The first Catechetical Congress prays the Holy Father to order the compilation of a Catechism, easy, popular and very short, of Christian Doctrine, composed of question; and answers, and make it obligatory for the whole Church. Such an act would not be the least of the glories of his Pontificate; and to the first Catechetical Congress of Piacenza would belong the merit of having promoted a work of immense advantage to souls."

OUR REVIEWER.

ITALY'S LANGUAGE.—When we take up a paper such as the "Patria Italiana," which is published here, we find that its language runs along almost like French in construction, and so like it in the expressions, that any person possessing French well, can understand every item of news in it. We would thus be led to suppose that Italian was easy to learn, and that if we could only succeed in getting the pronunciation correctly we could converse with the first Italian we meet on the street. But then, if we take up some classic work, as Dante, or Petrarch, we discover that we know absolutely nothing about the language—not one whit more than we do of Greek, or Hebrew. If then we go to Italy and undertake to converse with the citizens of Venice, or of Florence, or of Rome, or of Naples, or of any other city, we discover that what was acceptable and understood in one place is absolutely incomprehensible in the next place. It has been said that in Italy one encounters a new dialect every time one crosses a brook. The Venetian dialect, which the present Pope speaks, is forcibly and manly. Italy has over eight hundred dialects, and of these the Venetian is about the most distinct and pronounced. You might know Italian very well, and yet be unable to understand or make yourself understood by those who speak Venetian. The "Italian language," is, therefore, only the language of books and scholars. We, therefore, conclude that the Italian which we read in the local organ here is a dialect more or less arranged so as to be comprehensible to the French-Canadian reader, or the Canadian reader who is conversant with French. If so, Italian must be a very convenient and accommodating language.

Lesson in Will-Making

There is singular wisdom in one clause of the will of the late John A. Mooney, whose death we recorded in our last number. Among many other bequests there is a fund of \$1,000 to the College of St. Francis Xavier, New York, for a medal to be awarded yearly to the undergraduate who will write the best essay on the social importance and observance of the Fourth Commandment. The very reading of the entire will would satisfy one that the observance of this Commandment was the testator's own special practice. There is scarcely one bequest that is not made in behalf, or in memory of his father, mother or some honored professor, who at one time or other had exercised authority over him. Those who had the great privilege of knowing Mr. Mooney personally will recall how his reverence for authority extended to all who were placed in a station of authority, especially to priests. The same reverence manifested itself in a variety of ways towards his friends; superior though all were willing to consider him, he treated each one with the respect due a superior. No doubt, if one could analyze his character and trace to the source the many fine qualities which distinguished him it would be found to be his own observance of this Commandment which this clause in his will seeks to magnify. To all the young writers who may compete for this prize we recommend as the best means of determining the social importance of the Fourth Commandment, a study of Mr. Mooney's own character and influence and the moral revolution it would work in the world to multiply men of his type. As a beginning of such a study we recommend to them the sketch written by his friend and alter ego Dr. Henry A. Brann for the forthcoming number of the Xavier. We trust that we may soon have more from the same pen about his life and literary work. Meanwhile we commend Mr. Mooney's example to this will to all who appreciate the importance of the Fourth Commandment and who can afford to promote the study of it as he has done.—The Messenger Magazine.

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Ottawa, Oct. 5.

THE HAND OF DEATH.—Death's hand has been playing a fatal deal amongst the legislators at the Capital. The flag has been at half mast on the central tower for the past few days. On Thursday afternoon last, at four o'clock, Mr. Cargill, member for Bruce, delivered a three-quarter of an hour speech in the House, and then went out to get some fresh air, as he felt weak. In the hall-way he fell into the arms of Mr. Mills, the Postmaster of the House of Commons, and soon was in a state of collapse. For several hours he received on a sofa in the passage, surrounded by medical attendants and the members of his family, and at 10.30 p.m. he peacefully expired. On Friday, at 10.30 a.m. the very unusual sight was witnessed of a hearse backed up to the main entrance and a funeral procession going forth from the Halls of Legislature. This week opened with the death of Hon. Senator Landerkin of South Grey, one of the best known and most generally respected members of either House. This makes four Senators and three members of Parliament who have died since the session began. The Senators were Cochrane, of Quebec, O'Brien of Montreal, and Landerkin, of Ontario. The members were Ferguson of Nova Scotia, Martineau, of Montserrat, and Cargill, of Bruce. The Laurier Government has named 40 Senators. Of these six have since died.—Paquet, Wood, Mills, Richard, Mowat and Landerkin. Of those named Senators by Mackenzie only four remain—Scott, Power, Pelletier and Thibault. Of those named at Confederation only two are alive—Miller and Wark, the latter 100 years of age. There are now 37 Conservative Senators out of 81. The Senators who died during the present Parliament are Armand, Carmichael, Clemond, Cochrane, Dechesnes, Dickey, Landerkin, Gillmour, McCallum, Allan, O'Brien, O'Donoghue, Primrose, Prowse, Paquet, Mowat (who died Lieutenant-Governor), and Mills, (who died Judge of Supreme Court.)

THE ARCHBISHOPS.—There will be this week a meeting of the Canadian Archbishops at Ottawa. Last year, when they met here, it was arranged that there would be annual meetings held for the purpose of consulting about affairs of the Church in general throughout Canada. This year Archbishop Langevin, of St. Boniface, cannot attend, your correspondent will try to secure material for an additional letter based on the deliberations of the Archbishops when the same is made public.

CHURCH NOTES.—At High Mass, on Sunday last, in St. Joseph's Church, Rev. Father Sherry preached a forceful and instructive sermon in the Holy Rosary. During the service Mr. Archambault sang a solo in good voice. In the evening the sermon was delivered by Rev. Father J. E. Emery, O.M.I., rector of Ottawa University, his subject being "The Forgiveness of Sin." The choir, under the direction of Mr. E. Tasse, rendered with excellent effect the first part of Haydn's passion. The solo parts were well taken, and the choral parts well sustained. In every way the work of the choir was most creditable. Mr. Amedee Tremblay gave the first of his October recitals on Sunday afternoon at the Basilica, with much skill and expression Mr. Tremblay played the following excellent programme of sacred music: 1. Hosanna, by Lemmens; 2. (a) Gavotte—Martin;—Guilmant; (b) Marche Nuptiale, by Callaerts; (c) Allegretto, by Grulmont; 3. (a) In Paradisum, Th. Dubois; (b) Marche, Triomphale, Dubois.

THE RELIGIOUS ORDERS.—On Sunday, the feast of St. Thomas was observed by the Order of Capuchins, whose Church in Hintonburg is named after the patron saint. According to ancient custom, the services on the occasion were conducted by Dominican priests. Rev. Father Benoit, of St. Jean Baptiste Church, chanted High Mass, and other visitors from the Dominican monastery were present. The ceremonies were

very impressive, and large congregations attended during the day. At the seven o'clock evening service a sermon on the saint's life was preached by Rev. Father Bedawneau, Superior of the Marist Order, of the Montreal Road. Special music of an interesting kind was also rendered.

Four expelled monks from the monasteries of France are expected at the Capuchin monastery this week, which will make nine exiles in the Hintonburg institution as a result of the suppression of religious orders in France. Among the arrivals already is Brother Christopher, who was one of the first monks in Hintonburg, but who went back to France four years ago.

THE HOLY ROSARY.—On Sunday the feast of the Holy Rosary was observed in all the Catholic churches. At St. Jean Baptiste Church the Dominican Fathers celebrated it with great solemnity. Grand High Mass was said by Rev. Father Bourque, O.P., assisted by Rev. Father Lamarche, O.P., and Rev. Father Cote as deacon and sub-deacon respectively. An eloquent sermon on the "Rosary" was preached by Rev. Father Harpin, the newly-appointed prior of the Order. The choir rendered Dubois' Mass in E with fine effect, under the direction of Rev. Father Milville, O.P. At the Offertory Dietz's "Ave Maria" was sung and several selected numbers were played by Rev. Bro. Doucet, O.P.

In the afternoon there was a procession through the convent grounds, which were prettily decorated for the occasion. Rev. Father Jacques preached an appropriate sermon. At seven o'clock in the evening complete Benediction of the Blessed Sacrament.

From Saturday at 3 p.m. till Sunday at sunset there was a stream of people to and from the Church. This was occasioned by the fact that a plenary indulgence could be gained by the faithful each time a visit was made to the altar of the Holy Rosary and prayers recited for the intention of the Holy Father, with the usual conditions of confession and communion.

THE A.O.H.—It is expected that another Division of the A.O.H. will soon be formed to include the Irish-Catholics of Baywater and the western end of the city. The order in the county consists of two divisions, both of which are in the city. Divisions No. 1 and No. 2, as they are called, each contain over 200 members, and the leading officers are of the opinion that a third branch would be preferable to enlarging the membership to an unwieldy size in either of the present organizations. There are a great many eligible young men among the attendants of St. Mary's Church, and some of these would form the nucleus of a new division. The success that has attended the promoters of the local Ladies' Auxiliary has been so pronounced that the Hibernians in the Capital are encouraged to keep up the movement for numerically strengthening the order in local circles. A suggestion has also been made to institute a Division in Lower Town.

THE SESSION.—It is now about decided that this long session will come to a close on Wednesday of the coming week. That will be the 14th October, and as the next day will be Thanksgiving Day, it is the desire of all to prorogue before that holiday. Unless the Senate is over dilatory and that it places too many obstacles in the way, by means of amendments to the Grand Trunk Pacific Bill, there is no reason why the 15th should not be a real day of Thanksgiving for the weary legislators. If prorogation is reached on that day the House will have been in session exactly seven months and two days. Never before did Canada witness such a session, and rarely has its like taken place in England. Of course, in the Old Country they have two sessions in each year, and there is no necessity for one of seven months. But this time the slate will be cleaned here, and whenever the next session comes, it will be to commence fresh legislation with nothing in arrears.

DAMAGE BY WIND. During a recent windstorm on the Atlantic coast the stone cross surmounting the Church of the Holy Cross, Brooklyn, N.Y., weighing nearly a ton was blown down and with much of the masonry crashed on the sidewalk in front of the main entrance. The cross was undamaged. The polyphonic music which Pale-

Pius X. And the Gregorian Chant.

The desire of Pius X. to reform church music and to bring more into fashion the old ecclesiastical music or plain song, used in the Christian Church from its earliest centuries, has brought the question of church music into prominence, especially as modern church music has been seeking to divorce itself from the old forms and is aspiring at effects that are often more theatrical than religious. The attitude of the present Pope in this matter was revealed when he was Patriarch of Venice. Before examining the methods he employed to reform church music, it is interesting to note briefly in what the old music of the church consisted and what were its characteristics. The origin of plain song, the unisonous vocal music of the early Roman Church, is not known. It is claimed by some to contain elements taken from ancient Greek and Hebrew music. It is often spoken of as Gregorian in view of the fact that Pope Gregory the Great arranged and systematized it. Hence the name, Gregorian chant. He adapted it to every part of the liturgy and to the several seasons of the Christian year. It is characterized largely by an adherence to mediæval modes, by independence of rhythmical and metrical structure, and by a limited and austere use of harmony.

The early musical masters are composers of the Church based their compositions largely upon the technique of the Gregorian chant, and their music reveals and interprets the purity of plain song.—The fourteenth, fifteenth and sixteenth centuries were rich in these men—Josquin de Pres, Felice Anerio, Clemens non Papa, Palestrina, Orlando di Lasso, and Claude Goudine. Of these, Palestrina was the most celebrated. But to-day we see the antithesis of all this. While plain song is the recognized model of the liturgy of the Church, and while it has been revived spasmodically in the ritualistic branch of the Anglican Church, it has nevertheless lost its early importance and has been superseded by orchestral music, to a very large extent. To enter the Cathedral of St. Bayon, Ghent, upon a Flemish saint day, as the writer of this article did recently, and to hear a modern orchestra rendering the work of a modern composer, is rather disquieting and not at all in keeping with the symbolism of that beautiful altar piece of the Adoration of the Lamb by Hubert and Jan van Eyck, in the same cathedral.

It is well known that the new Pope is a zealous partisan of the Gregorian chant. When he was Patriarch of Venice he employed all his efforts to reform religious music. He was one of the most active supporters of the admirable Aile Perosi, who has since become musical director of the Sistine Chapel, and who was formerly preceptor of St. Mark's. At Rome, Perosi has continued and completed the work of Tebaldini, whose efforts were so enthusiastically directed in behalf of the Gregorian chant.

In 1895, Cardinal Sarto wrote a long and important episcopal letter upon church music. Referring to this letter, M. Andre Nede in a recent article in "Le Figaro," declares that the analogy is striking between it and the doctrines set forth in the "Schola Cantorum." In this letter, Cardinal Sarto held that the Fathers of the Church, canons issued by the Councils, Papal bulls, and the disciplinary decrees of the Sacred Congregation of Rites, only recognize in religious music that which tends to the honor of God and the edification of the faithful, and as such it is potent in arousing and impelling religious devotion. According to Cardinal Sarto, moreover, it should have three characteristics—sanctity, dignity of art and universality. Therefore, it is necessary to prescribe all light, trivial, or theatrical music in the churches—profane either in the form of its composition or in the manner in which it is executed. "Sancta, sante!" It is becoming moreover that religious music should be unified and not abandoned to individual fancy. As there is one form of belief, there should be one form of prayer and also one form of religious music, which is one of the forms of prayer.

These diverse and indispensable qualities are found in the purely liturgical chant—the Gregorian chant. The polyphonic music which Pale-

trina raised to such a high degree of perfection is also worthy of being admitted. As Cardinal Sarto declared, it has such a striking character of sanctity and mysticism in its forms that the Church has always declared it proper for its temples and the only one truly worthy of taking a place with the Gregorian chant. Giovanni Pierluigi da Palestrina, whose music is held in such esteem, was born at Palestrina about 1524. He was a celebrated Italian composer and was surnamed "princeps musicae." He was at different times chapel master at the Vatican, the Lateran, and St. Maria Maggiore in Rome. To hear him sung to-day as he should be sung, you must go to Paris and hear him in the Church of St. Sulpice or at St. Eustache.

In so far as the theatrical genre of religious music is concerned, it has no other purpose than to please the senses and to charm the ear. It is affected in solos and brilliant in choirs. It is condemnable to take the pleasures of the senses as a criterion in judging sacred things. Does one affirm that these pleasures are necessary in order to attract people to church? Cardinal Sarto replied that the people are more serious and more pious than one would ordinarily believe. The liturgical chant was objected to on the grounds that it was German music. Italian patriotism protested. But was not Gregory the Great a Roman? asks M. Nede. Palestrina, Viadana, Lotti and Gabrieli—were they not Italians?

Cardinal Sarto announced in his pastoral letter that he had named a commission charged with the execution of a law which he drew up with severity. This law was as follows: In liturgical functions neither the nature nor the order of the texts must be changed; Vesper anthems must be executed in their proper Gregorian chant. The "Tantum Ergo" is not to be sung like a romance, a cavatina or an adagio, or the "Genitori" like an allegro. Drums, cymbals, trombones, bells, or any other light and noisy instruments are prohibited in church orchestras. The prohibition likewise of the "pianoforte" and of instrumental troupes is insisted upon. Women should not sing in the choir. If there be need of high voices, boys' voices should be employed, following the ancient custom of the Church. Above all, in sacred functions, liturgy should not be subservient to music, for music ought to be the humble servant of liturgy.

The prohibition of women's voices is of especial interest as they play such a large part in modern choirs. Leaving aside the question of propriety and of much subtler ones that arise in this connection, it can be said that the soprano of the woman cannot equal in timbre the soprano of the boy. Wagner recognized this when he wrote Parsifal. The Patriarch of Venice ordered that no music should be executed in his diocese without its being first submitted to the commission. In this he was perfectly right, as it is necessary that the chant should be as the Church prescribes. Frivolous music offends the majesty of the Church. M. Nede points out the analogy existing between this idea of religious music and the impressive and beautiful words of Saint Augustine upon this subject. Saint Augustine desired that a plain distinction should be established between the sensual pleasures of gracious sounds and the musical glorification of God. He trusted the delights of harmony. He was afraid of being influenced by the song rather than by the thing sung. He recommended an austere music subservient to its saintly office, and forbade the dangerous harmonies of profane melodies.

Having become Pope will the Patriarch of Venice extend to the universality of Catholicism the strict and excellent rules which he imposed in his diocese? It is extremely probable, and much to be desired. In this wise he will be the definite reformer of religious music, and he will thus merit the gratitude of those who are solicitous of a noble art and who are conscious of its just destiny.—F. P. Delgado, in Donahoe's Magazine.

Franciscan Tertiaries Among the Poor

Time, which changes everything, has just wrought what to many persons may seem like a miracle by transforming the "House of All Nations," reputed once to be the most luxuriously equipped above of vice in New York city, into a home for poor, unemployed servant girls, says an American contemporary. Since September 1 the house has been in the possession of a group of Franciscan Tertiaries, with Sister Frances at their head, and is called, appropriately, the House of the Trans-

gation. It appears in large lettering on the covered stoop leading up to the house, which otherwise has undergone no outward change. The old lace curtains still cover the windows of the front parlor, and when the whole building is lit up at night, its appearance is deceptive.

The house is the property of Al Adams, the dethroned "policy king," who is now serving a year in Sing Sing. A few years ago he was offered \$450,000 for the Old House of All Nations. He refused to sell for less than \$500,000. Not long afterward the sisters, whose desire to move from their old home was known, were approached with a proposition to take the house, and a five-year lease was offered to them at a lower rental than they were then paying. The offer was quickly accepted.

Several persons interested in the transaction asserted that it grew out of a desire on the part of Al Adams to make some kind of restitution for iniquities committed in the past. Certainly the conditions of the lease were so favorable to the tenants that some special motive must have dictated them. A reporter of the New York "Sun" visited the house and was shown through it by Sister Frances. The parlor still serves as parlor. Its walls and its ceilings are entirely covered with mirrors, checkered with a network of roses and ferns.

On the wall hangs a portrait of Pope Pius X. and images of saints. The rear of the room is turned into a chapel screened by a row of palms, and with a picture of the Savior, for the altar piece. "The parlor will remain a parlor," Sister Frances said, "Well" just tone it down a little by and by. Here the girls, both those that live here and those who come here as visitors, may spend their evenings. If they have made company they will bring the young men right in here. Why, we have married four girls from our house in the last year. But meetings on the street corner will be forbidden. They do a lot of harm, and we have got the policeman on post to promise to break them up.

The famous umbrella room back of the parlor, which got its name from the shape of the mirror-covered ceiling, used to be the wine room. Now it has been turned into an oratory, with a group, "The Agony in the Garden," in one corner. The reading and working room will be in the rear of the first floor, in the old dining room, which has an eight feet high wainscoting of carved oak. The champagne bottles used for decoration in the old days remain on the shelves that border the wainscoting. The walls are frescoed with drinking scenes, most of the figures represented being Franciscan monks. Between the frescoes are painted sentimental couplets in German, such as this: "Ist das Bier in der Kann, ist die Weisheit in dem Mann." (If there is beer in the mug, there is wisdom in the man).

"I like that," said Sister Frances. "It's perfectly true as long as the beer remains in the mug." The railings of the stairways are all of carved oak, and the entrance to the stairway is protected by a fine screen of the same kind of work. On the second floor are the old Egyptian and Turkish parlors, separated by slender pillars. The woodwork is painted white, with decorations of lotus flowers in bright red and green. The walls in these, as well as in all other rooms in the upper part of the house, are covered with damask.

The dining room and the kitchen will be in the basement, where the restaurant was recently. The front room is known as the log cabin and has walls of undressed logs. The rear room, also a hall, is called a wigwam. Its principal feature is the cement floor into which real horse-shoes have been sunk so as to form a regular pattern. An immense open grate, with an iron kettle hanging over a pile of logs, occupies nearly one-half of one of the halls. Sister Frances said that she will make few changes in the house beyond removing some of the most glaring details and substituting furniture appropriate to its new purpose.

CZAR TO VISIT THE POPE.

While he is in Rome next month, the Czar will pay a visit to Pope Pius X. The usual etiquette observed in regard to non-Catholics will govern his reception.

REPRESENTATIVE CATHOLICS.

A front seat on the platform at public demonstrations of a Catholic character is often misinterpreted as a loyalty to the faith. This is a serious mistake. To entitle some of these individuals to the distinction of representative Catholics they must first make their appearance more frequently at the Communion railing—Church Progress.

A Cardinal's Rebuke To a Secular Journal.

The "Daily Chronicle" of London recently published a report purporting to give an account of what passed at the meeting of the congregation of propaganda to consider the terms for Westminster, which gave pain to many friends of Dr. Hedley and Abbot Gasquet, for Cardinal Gotti was represented as seriously reflecting on the loyalty to the holy see of these two prelates. No one who knew them, says the "Tablet," of London, and their work for the Church believed for a moment that His Eminence had uttered such words and in any case a formal contradiction was immediately supplied by our own correspondent at Rome. At the same time it was necessary that such a statement should be authoritatively denied by the person to whom it was attributed. Cardinal Gotti lost no time in sending a reply, a full translation of which is given below:—

Rome, September 7, 1903.

Reverend Father Abbot,—I have received a letter in which your reverence calls my attention to a report which appeared in the "Daily Chronicle" newspaper, and asks me for an explanation. Naturally I confine myself to that part which regards me personally. In the first portion of the speech—which without foundation was attributed to me—there was contained an observation which redounded to the praise of the English Benedictine Congregation. With those words, I concur, and observe moreover, I could say a good deal more than has been ascribed to me in the report. Starting with the words "Nevertheless, the Church in England, etc., etc.," to the end of that portion which concerns me, all is a sheer invention without any foundation. No such expression of opinion, not even such an idea was uttered by me; not a single phrase or statement there reported was used by me. The whole may be dated in the most explicit and absolute manner. For the rest, I know the English Benedictine Congregation sufficiently well to have for it the greatest esteem, and I have always spoken of it conscientiously in terms of praise. I have had the pleasure of the acquaintance of yourself and Monsignor Hedley, Bishop of Newport, in Rome, and I believe from my heart that both of you are fully convinced of the respect and esteem in which I hold you and the congregations of which you are the ornaments.

Willingly do I seize the occasion to renew my expressions of particular esteem and consideration for your reverence, and am

Your devoted servant, Fr. G. M. Card. Gotti.

On receiving the foregoing letter Abbot Gasquet wrote to "The Daily Chronicle" announcing that Cardinal Gotti had authorized him to deny the report furnished by their Rome correspondent:

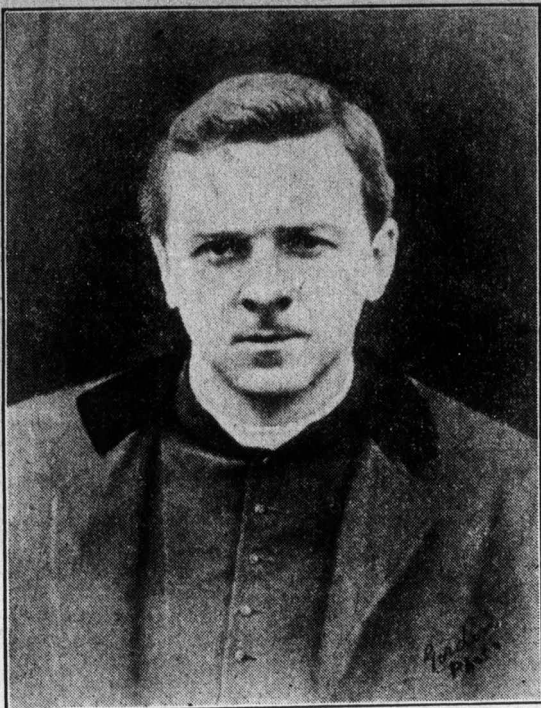
"In this report," wrote Abbot Gasquet, "the Cardinal prefect of the propaganda was made to reflect most seriously upon the characters of Dr. Hedley, the Bishop of Newport, and myself. His words, as reported, suggested that we were both tainted with liberal Catholicism, and that reliance could not be placed upon our loyalty to the Sovereign Pontiff. Having the honor to know Cardinal Gotti, I could not believe that His Eminence had made use of the expressions attributed to him, and I wrote to him to obtain his repudiation of them. I have to-day received from him an absolute and categorical denial. He declares that the words are a mere fabrication, that he never used such expressions or anything at all like them, and he authorizes me to deny the report absolutely and explicitly—"nel modo piu esplicito et piu assoluto." From this it is clear that someone has been practicing upon the credulity of your 'Own Correspondent.'"

This letter was published in "The Daily Chronicle," but it was tucked away in smaller type in an obscure column, without a word of regret or apology, and without any offer to obtain an explanation how their correspondent had come to send such a false.

REVIEWER.

LANGUAGE.—When we peruse such as the "Patria" which is published here, its language runs along French in construction, in the expressions, that possessing French well, and every item of news would tend to be led to supposition was easy to learn, we could only succeed in pronunciation correctly, or on the street. But take up some classic or Petrarch, we do not know absolutely nothing of Greek, or when we go to Italy and converse with the citizens, or of Florence, or of Naples, or of any other land, or what was understood in one place, or in another, or in a third, or in a fourth, or in a fifth, or in a sixth, or in a seventh, or in an eighth, or in a ninth, or in a tenth, or in an eleventh, or in a twelfth, or in a thirteenth, or in a fourteenth, or in a fifteenth, or in a sixteenth, or in a seventeenth, or in an eighteenth, or in a nineteenth, or in a twentieth, or in a twenty-first, or in a twenty-second, or in a twenty-third, or in a twenty-fourth, or in a twenty-fifth, or in a twenty-sixth, or in a twenty-seventh, or in a twenty-eighth, or in a twenty-ninth, or in a thirtieth, or in a thirty-first, or in a thirty-second, or in a thirty-third, or in a thirty-fourth, or in a thirty-fifth, or in a thirty-sixth, or in a thirty-seventh, or in a thirty-eighth, or in a thirty-ninth, or in a 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FATHER McDERMOTT DEAD.



LATE REV. THOMAS E. McDERMOTT. From a "Pen and Ink." by P. J. Gordon, Photo-artist.

Death has again visited our clergy, this time, taken one of the youngest and most promising of our Irish priests. Last Friday, at the Hotel Dieu, peacefully and in the full enjoyment of all the consolations of our holy religion, passed to his eternal reward, the Rev. Thomas Edward McDermott. In this sad death our archdiocese loses one of its holiest and most hard working priests, and the Irish Catholic section of the community will miss a true friend and guide.

The late Father McDermott was a son of our highly esteemed fellow-citizen, Mr. Patrick McDermott, the well known contractor.

He was born in St. Ann's parish, on the 26th May, 1872, and was, therefore, in his thirty-second year. He made his early studies in the Christian Brothers' schools of this city, and his classical course was divided between the Montreal College and St. Michael's College, Toronto. He studied philosophy at the Seminary of philosophy near the mountain, and made his theological course at the Grand Seminary on Sherbrooke street. In 1897 he was ordained to the priesthood, and was immediately sent as an assistant to St. Patrick's, where during his year of labor and ministrations, he endeared himself to every one of the large congregation. He then was placed as an assistant priest at St. Mary's the Church of Our Lady of Good Counsel. Young as he was he might say that almost the entire responsibility of that important parish rested upon his shoulders for a time.

He was exceptionally endowed, and few of our young men, in the ranks of the priesthood possessed more fully those qualities of mind and heart which go to make the true representative of God amongst men. He had a special adaptability for administration and success seemed to crown his every undertaking. In addition to all his brilliant and useful characteristics he possessed that profound humility which never fails to awaken the admiration of the clergy and the confidence of the people. He was full of zeal, and being young himself he had a great devotion to the interests and welfare of the young men. He had ever a kindly word to accompany a charitable deed. He knew not how to speak harshly for his thoughts were never harsh, and he could not hurt the most delicate feelings of any one, so very delicate were his own sentiments. His last illness was long and lingering and painful. For fully a year he carried his cross of suffering up the Calvary slopes of the great sacrifice of life which all must sooner or later make.

As we glanced around St. Ann's Church, at the general service of our

dear friend and departed priest, memories of many a warm and friendly greeting, many a pleasant hour, many a happy incident in his life came up to our mind and touched the fountains of sorrow till they welled over. There was the Church of his young heart's love. There the clergy who so cherished him congregated around the good Archbishop, whose trusted priest he was; they came from all the city parishes, all the institutions and communities, from the surrounding country, and they were followed by a vast throng of the laity—men, women and children—all united in one common sentiment of profound sorrow, all bound together in one common union of prayer for the soul of the noble and holy young priest so early in his life snatched from earth.

We deem it but just that we should note the true sympathy of the kindly rector of old St. Ann's, Rev. Father Caron, C.S.S.R., who opened the doors of his presbytery to receive the remains of the young priest, where hundreds of people viewed them, pending the last solemn and sad ceremonies of the Church; of the offer to place the remains in the vault 'neath the sacred edifice where repose many of the former priests; of the expressions of sorrow of the parishioners of that grand old Irish parish.

Rev. Father Caron sang the office for the dead, on Sunday evening, assisted by Fathers Kiernan and McDonald, and on the morning of the funeral the Requiem Mass was chanted at nine o'clock, by the Very Rev. Abbe Lecoq, S.S., Superior of the Sulpicians, assisted by Rev. Dr. Gerald McShane, Notre Dame, as deacon, and Rev. Thomas O'Reilly, chaplain, Hotel Dieu, as sub-deacon. In the sanctuary were His Grace Archbishop Bruchesi, attended by his secretary, Rev. J. B. Demers, Rev. A. Caron, P.P., C.S.S.R., St. Ann's, and Rev. Father Brady, P. P., St. Mary's. The following clergy were also present: Rev. Martin Callaghan, P.P., St. Patrick's; Rev. John E. Donnelly, P.P., St. Anthony's; Rev. J. P. Kiernan, P.P., St. Michael's; Rev. W. O'Meara, P.P., St. Gabriel's; Rev. Fathers Fahay, St. Michael's; R. E. Callaghan, St. Mary's; Rev. Fathers Cullinan, St. Mary's; P. Heffernan, St. Patrick's; Casey, P.P., St. Jean Baptiste; Shea, St. Anthony's; Thos. Heffernan, St. Anthony's; Jas. Killoran, St. Patrick's; Dr. Luke Callaghan, St. Patrick's; McGinnis, Verdun; Lamarche, chaplain Ville Marie; Brodeur, P.P., Hochelaga; Murphy, secretary to His Lordship the Bishop of Harbour Grace, Newfoundland; Leclair, Notre Dame; Bedard, P.S.S., Notre Dame; Condon, C.S.C., St. Laurent; O'Sillegue; Foucher, P.P., C.S.V., Outremont; Rioux, C.S.S.R., Superior of the Redemptorist Convent, Hochelaga; Flynn, C.S.S.R.; McPhail, C.S.S.R.; Gerard, C.S.S.R.; Saucier, C.S.S.R.; Liotard, C.S.S.R.; all of St. Ann's Church; Guyllot, C.S.S.R.; Habbay, C.S.S.R.; Hochelaga Convent.

The choir of St. Ann's Church was assisted by the choirs of St. Mary's, St. Anthony's, St. Gabriel's and St. Patrick's, all under the direction of Professor P. J. Shea, who presided at the organ. The "Liberation" was

sung by His Grace Archbishop Bruchesi, attended by the entire body of the clergy present.

It would be no easy task to picture the solemnity, the grandeur, the mournfulness of that funeral service. When we recall that it was held in St. Ann's Church—where deceased was baptized, in which he had attended Mass in his boyhood, in which he had offered the Holy Sacrifice in presence of parents and friends, in which he had preached the word of God to those who were his companions in school and to others whose hairs were gray when he was but an infant, when we recall all these facts, a sense of the deep solemnity of the sad occasion overcomes us, and we find it impossible to adequately picture the scene. The funeral that followed the ceremonies was one of the largest seen for a long time in St. Ann's parish. The remains were taken to the Cote des Neiges Cemetery where they were interred in family plot beside those of his loving mother who predeceased him by about a year. This was in accordance with a desire expressed by the young priest shortly prior to his demise.

On Tuesday morning, in St. Mary's Church, the people, amongst whom he had labored so long and so successfully, attended a Requiem Mass for the repose of his soul, sung by Rev. R. E. Callaghan, assisted by Rev. James Killoran, St. Patrick's, and Rev. Dr. Gerald McShane, Notre Dame.

On the evening of the same day the Children of Mary, under the presidency of Rev. A. P. Cullinan, their spiritual director, held a meeting, and adopted resolutions of condolence which were ordered to be sent to the family of the deceased.

The "True Witness" offers its sincere sympathy to the members of the clergy, whose bright and exemplary companion, Father McDermott had been, and to the immediate relatives, especially his aged and sorrowing father, and joins with them all in a fervent prayer for the repose of his precious soul with God.

DEATH OF A NUN.

Sister Mary Agnes, known in the world as Miss Anne Kelly, died at St. Joseph's Convent, Flushing, recently, aged 74 years.

The deceased had been associated with the Sisterhood of St. Joseph nearly forty-six years. For several years she held the office of superior of St. Joseph's and St. Vincent de Paul's convents in Brooklyn, and that of assistant superior of St. Joseph's Convent, Flushing.

Sister Agnes' loyalty to the community, her cordial and hospitable manner, her great interest in everything pertaining to the spiritual and temporal welfare of the Sisters and the students of the academy, signalized her as a zealous and most exemplary religious and won for her the esteem and highest regard of all who were brought into contact with her.

Over sixty years ago Sister Agnes' parents, settled in Jamaica, L. I. They were excellent Catholics and impressed upon their children a reverence for the church and its sacred laws, a characteristic still strongly marked in the second and third generations of the family.

Of Sister Agnes' three brothers and three sisters, only one sister survives. Two of her nephews are eminent lawyers, residing in Manhattan. Among her nieces, three, following the example of their saintly aunt, entered the Order of St. Joseph. The eldest died a novice several years ago. The others are engaged as teachers in two of the Brooklyn academies.

Mass of Requiem was celebrated in Flushing by the Very Rev. Dean Donnelly, pastor of St. Michael's Church, Flushing. The deacon was the Rev. M. Tierney, of Brooklyn; the subdeacon, the Rev. John M. Kielej, of Brantford, L.I., and the Rev. Charles McKenna of Flushing, was master of ceremonies.

The Right Rev. Bishop McDonnell presided, and imparted the last blessing. His deacons of honor were Mgr. Duffy and Very Rev. J. McNamee. Beside the officiating clergy there were present a large number of priests from various parishes. The interment took place at Mount St. Mary's Cemetery, Flushing.

The Week's Anniversaries.

(By An Occasional Contributor.)

Apparently these weekly lists of anniversaries are interesting to some of our readers, if we are to judge from the favorable expressions of opinion that come to us. In that case we could not do better than to continue them, although we cannot promise that each week's list will be of equal interest, for the good reason that the events commemorated belong to the past, we have no control over them, and selection is out of the question. We will then commence with Monday last, and events of minor importance we will merely mention, as there are, here and there, others that we may have occasion to touch upon at greater length. Monday, 5th October, was the anniversary of the death of Lord Cornwallis, who died in 1805. On the same date, in 1813, the famous Indian chief, Tecumseh, closed his eventful and noble career. In 1818, on the 5th October, died Jeremiah O'Brien, the heroic commander who won the first naval battle of the American Revolution. On the same date, 1847, Liberia, in Africa, was declared a Republic. In 1852, Dublin was first lighted with gas. It may seem strange, but while Dublin was the capital, it was not the first city in Ireland to have a gas service. A year earlier, Clonmel was lighted with gas; and as early as 1850, William Davis, Bagwell, Haugert, and Charles Bianconi (of stago-coach fame) organized the first gas company in that town.

Tuesday, the 6th October, was the anniversary of the death of Pope Sylvester II., which event took place in 999. In 1793, on the same date, took place the terrible massacre at Lyons, in France. That was one of the most sanguinary results of the Reign of Terror, outside of Paris. In 1798, on the 6th October, the Irish Insurrection Bill passed Parliament in England. The story of that famous "Insurrection Act" is one that could not be told without rehearsing the entire history of Ireland's troubles for half a century. The 6th October, 1821, was the birthday of Jenny Lind, the famous singer, to whom we made a brief reference in our last issue. In 1836, on the same date, King Charles X. of France died. And on the same day, in the same year, died the great Irish Oriental Scholar, William Marsden.

Wednesday, the 7th October, recalls the famous battle of Lepanto, fought in 1571. In 1775, the British destroyed the town of Bristol, R.I., on the 7th October. It was on the 7th October, 1849, that Edgar Allan Poe, the original and quaint American poet died. The mention of Poe brings to mind his most famous piece and his strange death. Although an erratic genius, and one whose days were cut short by his own foolish life, Poe left a few monuments of a literary character that will live as long as the English language is read. Of these "The Raven" is the most fantastic and wonderful, both as a dreamy conception and as a weaving together of marvellous verse. Then comes his "Lost Lenore," and after that his imperishable poem on "The Bells." He has succeeded in this in making English more imitative than it was ever imagine it could be made. His death was premature and sad; a natural conclusion to a life of thoughtlessness and folly. If man could but reflect upon such a life, he would feel the truth of Thomson's graphic words:—

"Then vice, in its high career would stand appalled, And heedless, rambling, impulse learn to think."

Ten years later Robert Holmes died, October 7th, 1859.

Thursday, October the 8th, was the anniversary of the death of Fra Bartolomeo, the great painter, which took place in 1517. In 1837, on the same date, the great Socialist Fourier died. And on the same date, in 1871, the great fire in Chicago took place.

Friday, 9th of October, was the anniversary of the death of Pope Clement II., who died in 1047. On the same date, in 1547, Michael Cervantes, the Spanish poet, wit and author was born. The only other anniversary of importance on that day was the sentencing of William Smith O'Brien. Thomas Francis Meagher and Patrick O'Donoghue, in Clonmel, in 1848. That was the day on which Meagher delivered his famous speech from the dock. Possibly it was second in interest to Emmet's speech, but as a piece of oratory it is second to nothing, in any language, that ever fell from the lips of an impassionate orator, from the days of Demosthenes to the present.

This day is the 10th of October and the anniversary of the birth of the great painter Benjamin West, who was born in 1728. On the 10th October, 1885, Cardinal McCloskey died. This is also the anniversary of the birth of Father Theobald Mathew, the great Irish Apostle of temperance. He was born one hundred and thirteen years to-day, on the 10th October, 1790. As the life and work of Father Mathew are ever new, no matter how often told, we have decided to cut short all the other anniversaries of the week, in order to give a fuller account of this one. It was on the 10th April, 1838, that Father Mathew signed his famous temperance pledge, and the words with which he did so have become memorable: "Here goes in the name of God." The following brief sketch of that wonderful career may serve to bring to mind the work done and the glorious effects of it on the Irish race.

Theobald Mathew was born at Thomastown, County of Tipperary, Oct. 10, 1790. He was of a sweet and engaging disposition, incapable of anger or resentment, free from selfishness always anxious to share with others whatever he possessed; these characteristics he carried through life. Having passed through the usual preliminary course of studies for Maynooth College he was sent thither in September 1807. Ordained in 1814, he was first stationed in Kilkenny, where he became a Capuchin friar. After a few months he was sent to Cork, the scene of his life's work.

The twenty-four years during which Father Mathew labored so untiringly among the people of Cork, teaching them, preaching to them, helping them in so many ways, and, above all, loving them and understanding them, was a fitting novitiate for the great work he was destined later on to achieve. And during his ministrations, when, with his own hands, he tended them in the terrible cholera outbreak of 1832, superintending night after night the efforts of the hospital nurses, consoling with the aids of religion those to whom recovery was impossible, and providing with inexhaustible charity for the widows and orphans bereft of all means of support, these people grew so to love and venerate him.

"Father Mathew's daily and intimate intercourse with the people among whom he worked gave him ample opportunity for noting the untold misery of which intemperance was the direct cause. "During Father Mathew's long career in Cork he had, in sermons and private admonitions, warned his flock of the risk to body and soul which they ran when they gave themselves up to intemperance. Full of the tenderness and compassion for erring human nature, which early gained for him the title of the "Sinner's Friend," there were none outside the pale of his boundless charity, but his fatherly heart, so especially tender to children, and so rejoicing in their happiness and innocence, was torn with grief in witnessing the sufferings these little ones endured in a home desecrated with drunkenness, where happiness had no foothold, and whence innocence soon fled.

"About the year 1830 a new movement—total abstinence from all intoxicating liquors—had been started in the south of Ireland by Richard Dowden, William Martin the Quaker and several others. The latter gentleman was most zealous in the cause. He was an intimate friend of Father Mathew, and used often say to him: 'Oh, Theobald Mathew, if thou wouldst but join our movement we would surely succeed.' The young priest deeply reflected on this appeal, and, having finally arrived at the conviction that the cause was a righteous one, determined to give it his support.

"For this purpose he held a meeting in his own schoolroom, and after indicating in a short speech his intention and convictions he went over to the table, and with the words, 'Here goes in the name of God,' signed the pledge on the evening of April 10, 1838. From that hour the movement went on like a swift stream, gathering strength as it advanced, till in the broad river of success it swept all obstacles from its path. Some idea of the progress of the good work can be formed from the fact that during the nine months after the 'Apostle of Temperance' took up the cause 156,000 persons were enrolled as members of the society.

"Father Mathew became famous, and thousands flocked from all parts of the country to receive the pledge from his hands. By January, 1839, there were 200,000 names on the society's roll. In December of that year he visited Limerick, and in the

short space of three days after his arrival 150,000 persons took the pledge. In 1842 he visited Glasgow. Not only the Irish people, but great crowds of English Protestants received the pledge from his hands. The Duke of Norfolk, Lords Arundel, Surrey, Brougham and other eminent Englishmen joined the movement. It is estimated that 600,000 people in Great Britain took the pledge. The summer of 1843 saw Father Mathew on a tour through England. He visited the principal towns and administered the pledge to thousands. On leaving England, Father Mathew had the satisfaction of knowing that he left 600,000 persons pledged to temperance behind him.

"Through the terrible years of the famine, Father Mathew acted the part of ministering angel. He took sole charge of the south depot in Cork when the committee suspended operations, and fed 6,000 starving creatures daily. He was frequently reminded of the heavy responsibility he incurred, and asked what would happen when the funds should fail. He invariably answered that he trusted in the goodness of God. His trust was not in vain, for, when nearly at the end of his resources, a vessel arrived from the United States with a cargo of breadstuf, nobly sent from the exiles to their suffering brethren.

"When the crisis of the famine had passed Father Mathew felt free to accept an urgent invitation from his countrymen in America, and in 1849 sailed for the United States. Arriving in New York on July 2, he was presented with an address by the Common Council. He afterward travelled through the principal cities, everywhere receiving a cordial welcome and giving the pledge to thousands of citizens of all creeds. One of the most important events in his American tour was his impressive reception in the Capital by the nation's representatives.

"He arrived in Washington Dec. 18, 1849, and immediately there was a motion made in the House of Representatives to admit him to the floor. It was carried unanimously, and Father Mathew made the most of his opportunity to advance the great cause he had at heart. In the United States Senate, Mr. Walker, of Wisconsin, proposed the following resolution: 'Resolved, That Rev. Theobald Mathew be allowed a seat within the Bar of the United States Senate during the period of his sojourn in Washington. The resolution was carried by thirty-three to eighteen, the dissentients being Southerners, who were offended by Father Mathew's pronouncements in Ireland against negro slavery.

"Thus the great Irish Apostle of Temperance was accorded an honor never granted to a foreigner up to that time, except Lafayette. On Dec. 20 President Fillmore entertained Father Mathew at a grand dinner, to which were invited fifty of the most prominent Americans in the Capital at that time. Father Mathew returned to Ireland in 1851, and died at Queenstown in 1856, aged sixty-six years."

Thus closes this week's anniversaries with one that can never be forgotten either at home or abroad by Irishmen and by all the friends of our race.

AN INDIAN PRIEST.

An interesting account is given of the ordination of Rev. Father Negahnquet, who is said to be the first full-blooded Indian to be ordained a priest in the United States. Father Negahnquet when a little boy was a pupil of Father Kechem, the Director of the Bureau of Catholic Indian Missions, who took a deep and paternal interest in the young and brilliant Algonquin pupil. His education was obtained at the Sacred Heart Mission, Oklahoma, and in Rome, where it was completed. He was quick to learn, even from childhood, and being of a docile disposition and very pious that pathway to the altar was easy for him to travel.

His parents were Christian, and his grandmother taught him his first prayers. His father is an educated man, and his mother a very exemplary Christian woman. The "New Century" in dealing with the question of this ordination, says:—"A statement has recently appeared in several papers to the effect that Father Behor, the Jesuit, who in his time was known as an efficient priest and an orator, was the first full blood Indian priest of the United States. It appears, however, that Father Behor had white blood in his veins. The fact is, there have been several priests of mixed white and Indian blood. It is probable that Father Negahnquet is the first full blood Indian priest of the United States. We do not count that there might not have been an Indian priest at a very early date in the territory that is now a part of our great Nation."

Mr. Mallon is president of the C.M.B.A., and of the Catholic Order of the Fund for St. Helen's Church, member of the committee building of the Church of Family. In political life he is known as secretary of the Reform Association, vice-president of the Toronto Reform Association, and president of the Cartwright 1882. Five years ago he

OUR TORO LE

(From Our Own)



MR. JAMES MALLON.

The names of Mallon are two of the best known in West End of Toronto. Century owners of these been familiar in business circles; they have been with the growth of Canadian western parishes, par Mr. Helen's and with the outlying suburb whose picturesque white brick-ton; with those days the names of Wood's are inseparably these well known families James Mallon, B.A., L.

Mr. Mallon is the son of Mr. John Mallon, J.P., and Ellen in 1864, he is the eldest of four sons and several. His early education was the separate schools of at the De La Salle Institute, under the direction of the nuns; following this for three years at the Toronto School, where in 1882 "head boy," winning the Marquis de Lorne, the General of Canada; John now in the Home Savin brother closely for came out second in a year spent in business determined upon a legal came a short time at St. College, and then he for a university career upon. In this he was he graduated from Toronto, taking his degree 1890. Two years later al letters of L.L.B. were his name, and after graduation in 1893 he became the firm of Anglin and

Mr. Mallon has held public offices which best years his fellow-citizens were represented the Schools on the Board of to Collegiate Institutes, he had the honor of being chairman of that body. ago at the request of friends for alderman, and though had the gratification the highest number of polled by a new candidate asked to enter for alderman in the year following, Mr. declined. In April last he was inspector of Legal Officers with headquarters Hall, Toronto.

In the regions of sports is not unknown, and his this direction is shown in that he was for some time of the Sunnyside Boat Club, and being of a docile disposition and very pious that pathway to the altar was easy for him to travel. His parents were Christian, and his grandmother taught him his first prayers. His father is an educated man, and his mother a very exemplary Christian woman. The "New Century" in dealing with the question of this ordination, says:—"A statement has recently appeared in several papers to the effect that Father Behor, the Jesuit, who in his time was known as an efficient priest and an orator, was the first full blood Indian priest of the United States. It appears, however, that Father Behor had white blood in his veins. The fact is, there have been several priests of mixed white and Indian blood. It is probable that Father Negahnquet is the first full blood Indian priest of the United States. We do not count that there might not have been an Indian priest at a very early date in the territory that is now a part of our great Nation."

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Old Letters.

(By a Regular Contributor.)

The letter which I give this week may not have much interest for the general reader; but as it refers to scenes and times not too remote, a few extracts from it may be amusing. It is quite possible that some of the readers may take more than a passing interest in its contents. The writer of this letter died in 1900; he was a wealthy lumberman of the Upper Ottawa. He was also an enthusiastic and well educated Irishman. I give the letter as it is, save where it has been so badly cut up and handled that I cannot make out the writing.

Dublin, 2nd Feb., 1891.

My Dear Sir:

As this is nomination day with you in Canada, I bethought myself of sending you a few lines. I have been daily promising myself to do so, but the noise of London, a great, big, Babel, drove everything out of my head. As far as Irish politics go, you know as much as I do about them. It would seem here as if the Parnell storm only cleared the atmosphere, and that in the end the leader will come out on top. I thought of you to-day as I lit my cigar at the door of the Imperial Hotel and looked across Sackville street at the Post Office. I wondered how it was that I neglected to use that institution and transmit some news to my friends in Canada. It was only the other day I came over on the Hollyhead steamer the "Munster."

I found Dublin in a state of festive gaiety, despite Lent, and despite the many sad scenes that darken the spirit of the nation. The Castle is another Rideau Hall on a large scale; the Lord-Lieutenant is quite popular in certain circles; and it is told abroad that the Prince of Wales is coming over here soon to study the situation for himself. (The present King is here referred to.) There is a little cozy spot called "The Angel," just around from the Four Courts, where I like to go and sip some Guinness and listen to the political fellows regulating the future of the Empire in general and of Ireland in a special manner. They have a vague idea that England is in great trouble about Canada, and that the United States will take it from Great Britain. Some predict a war, and rejoice in it as a chance for Ireland to rush in any pay up old scores. But their ideas on Canada are a little hazy. Long before you get this your elections will be over. It is the first time for years that I have not had a hand in the shindy; but I suppose Ottawa will not suffer by my absence.

O'Brien and Dillon were sent to Clonmel and then transferred to Galway. I am going down into the Black North in a few days, and I will write you from there. I had intended going to the continent next month, but things are so interesting here that I will remain a while. If you ever feel like sending me a paper, address me to Hearn's Hotel, Ann street. Clonmel, Tipperary, I will be there in a few weeks and may spend some time in the South. For the present I am off to the North. We have regular winter weather. I mean Irish winter. I have not seen much of the country since I came over; a run to Bray and Killiney and a short excursion into Wicklow where I was taken for a mining prospector, constitute my experiences of Dublin and surroundings. However, I am taking in the city fairly well. It is now growing late; the lights are lit along Capel street, so I will retire and leave the rest of my letter till to-morrow.

Enniskillen,
5th March, 1891.

Here I am! Since I began my letter on your nomination day, I will close it on election day. I wonder how Canada is to-night. Who runs the wigwag on the Hill? Is old Sir John still there, or have the Grits ousted him? Ten thousand such questions came to my mind as I awoke this morning. I looked out at the clouds of the morning, high over the city of the famed dragoons, and I kept on asking myself all these questions. But am I not in Enniskillen? I am at the "White Heart"—and truly it is the reverse of a Black Heart—for all seems hospitality and kindness itself. Yonder wends Lough Erne, the picturesque and beautiful; further off the horizon blends with

the purple heathery hills. The long, lank city of almost a single street is situated in a most beautiful position. I noticed this the more as I returned to town yesterday from a nine mile drive to "Florence Court," the residence of Lord Enniskillen. The demaine is equal to any I have seen in England. In fact, this headquarters of the hydra of Orangism is not so bad a place as notoriety would have you think. The editor of the "Fermanagh Record," Mr. Tremble, told me that the Earl of Enniskillen determined to tear down the Catholic Church that was built opposite the Protestant Church, but was found dead in his bed one morning. They have queer stories about religious troubles here; some of them true, most of them fiction. I could fill a novel for you with all I have heard. I had a boat-row on Lough Erne, and passed Capt. Coleman's place—it is called Belleview—and I believe it to be superior to "Florence Court." I had a nice evening with Mr. John Cassidy, at his house—he is a merchant grocer here—and another at Mr. McGuire's, who is a wholesale dry goods merchant of great repute. They are known as the McGuire's of the "Diamond," on account of the place where their establishment is situated. I am invited to have dinner with a Mr. McNulty to-morrow—he is the C. T. Bate of Enniskillen. In fact, I have had such a kind reception on every side since I can here that I hate to leave. I amused them well with stories about Canadian backwoods' life. One thing I noticed most particularly here, it is the everlasting presence of the soldiers. They are eternally going and coming; parades, reviews, revoiles, tattoos, generals, and the infernal twang of the key-bugle from grey dawn till after sunset would make you think that the town was under insurrection. But the girls don't seem to be in any dread of those skinny Highlanders, or red-coated fusiliers. They can tow a gigantic corporal, or a harem-scarem private, about with all the ease of a little tug hauling a big merchantman into the port of Quebec.

I am going in a couple of days to Omagh, about 21 miles from here, but no matter where I go I can never forget Enniskillen and its hospitalities.

Omagh, Tyrone,
9th March, 1891.

"Is it possible that I never sent your letter yet?" Such my question as I found it again in my pocket this morning. I am now in too big a hurry to add much to this already long rig-mar-rolle. I am here in the capital of William O'Brien's constituency. You can never know how great that man is in the eyes of the people who elected him; and whether in prison, or in America, in Tyrone or in Parliament, he is to them the pure, unadorned patriot, the man "without fear and without reproach."

On Main street here I ran across another "White Heart" hotel. I was so well treated in Enniskillen that I resolved to try the Heart of Tyrone; and I found it a warm, generous, open and friendly heart. There is a pretty little river runs past here—in Canada we would call it a creek. Father McNamee, the parish priest, is building a very fine church here; he asked me to go see it and have dinner with him. His nephew, the curate of the parish, was out in Canada collecting for the Church. He speaks so highly of Canada; Canadians, and their generosity, that the fact of coming from the banks of the St. Lawrence or of the Ottawa is a passport for you to the good will and the homes of the people of Tyrone.

I fear if I keep on I will make you think I have the writer's itch. The next place from which I hope to be able to write will be Michelstown. Remember me to all those who congregate at the Hall, I mean the "boys." May your shadow never grow less. With the best wishes to all my friends in Canada, I subscribe myself, from under the shadow of the historic Round Towers, and the arching sky of old Erin.

Yours very faithfully,
R. N.

Memories Of Irish Homes.

Here is an extract from a book, by an Irish priest entitled "Scenes and Sketches of an Irish Parish," which may recall to the minds of many of our readers scenes of the past. It runs as follows:—

"When Mrs. Coghlan, after putting the younger children to bed, made the usual nightly announcements, 'To yer knees, to yer knees!' Bryan had already been kneeling a good ten minutes, and with all the fervor of his soul had besought the God of Mercy to avert misfortune from his innocent children; adding, however, the invariable ejaculation of the Irish peasant when asking temporal favors, 'Welcome be the will of God!'"

"In the family circle of Bryan Coghlan, the Rosary after supper was never omitted. There was a tradition that, in the old homestead of the Coghans, it was said nightly without any break or interruption for three generations; and the present family would no more think of neglecting it than they would of abandoning the Faith."

"Mrs. Coghlan 'gave out' the Rosary in a low, sweet voice, and in a manner so deeply reverential that one could not listen to her without being moved to sentiments of greater piety and devotion. As she knelt there, with her mild blue eyes raised heavenward and a holy calm and peace radiating from her gentle, spiritual face, one could not help comparing her with the statue of Our Lady of Lourdes in the chapel of Doom; or, if influenced by literary associations, of thinking of Wordsworth's exquisite sentiment:

The holy time is quiet as a nun,
Breathless with adoration.

"Probably about the same hour in thousands of humble homes throughout the land the Rosary was being recited just as devoutly as in Bryan Coghlan's; and we can well imagine the Mother of God and the whole court of heaven nightly bending their earnest gaze on our own little spot of earth, 'our own loved land of sorrow,' and listening with strained and enraptured attention to the full chorus of praise that swells upward from Erin in one grand symphony to the Throne of the Most High.

"Whilst the fourth decade was being said a neighbor and kinsman of Bryan's, Mat Coghlan, lifted the latch of the door and entered. Finding the family at the Rosary, he quietly dropped on his knees, as was customary in such cases, and joined in the responses. At a silent intimation from Mrs. Coghlan, he even said the fifth decade, a privilege of which he seemed to be proud. As he seldom came for a ceilidh so late, Bryan instinctively associated his visit with bad news, and his heart sank.

"The Rosary finished, each spent a considerable time in saying what they denominated 'their own prayers.'" Although Mrs. Coghlan, according to an invariable custom, now extending back over many years, had already recited the first two parts of the Rosary (in the morning and at mid-day), and had consequently completed the fifteen decades, or entire Rosary—her daily devotion—nevertheless, she was the last to rise from her knees after completing 'her own prayers.' As a delicate compliment to her in particular, the visitor did not arise sooner; and on-ly then did he exchange salutations with the household.

"Well, Mat, what's the best news? Bryan observed, apparently in an indifferent way—though, truth to tell, he was deeply concerned about the reply.

"Bad news—very bad news for all of us, I'm afraid," Mat answered, as he leisurely lit his pipe with a live coal, and then tried by various audible drawings and puffings to kindle up the obstinate duodec.

Coghlan 'bog-trotters.' Sure, ain't we the direct descendants of the famous owid 'Maw' Coghlan, a member of the Irish Parliament in College Green, who owned in ovid times as many as a dozen fortified castles in the barony of Garrycastle? Howsomever, it was not to tell yet the family history I came here this late 'hour o' the night. I'm sorry to be the bearer of bad news; but as sure as your name is Bryan Coghlan your rint is going to be ru' on you, and mine too. God help us both this blessed and holy night, wid our big, helpless families to support; and we hard set enough to struggle round and make ends meet, wid the bad times that is in it!"

"Mat," says Bryan, "I knew this was coming. Before we began the Rosary I felt that some meeya was over us. Do you know but to-night, while I was having a blast out of the pipe, when I looked at the corner and saw all the bags of meal we brought from the mill the other day, and when I seen all the children—God bless them!—around me lookin' so happy and gay, I thought there so brave and hearty, I thought that I didn't deserve to be so comfortable; and that, like Job that Father John preached about last Sunday, God would try me with a touch of poverty and misfortune. But sure if He does, welcome be His holy will! Whatever He sinds must be for our good, Mat avic, even though we mightn't think so ourselves; for our ways aren't God's ways at all times."

CHRISTIANS IN SYRIA

We have before us a most interesting letter from the pen of Rev. Father Angeli, S.J., of Syria, in which he gives an account of the Christian institutions in that land. The fearful massacres of the Christians in the East have awakened considerable interest in all that concerns the land of the rising sun. The largest Jesuit college in the world is at Beirut, in which over two thousand pupils are educated. And all over the surrounding country are schools, both male and female. At Djounie two silk mills have been established, which give work to a vast number of people. In the Annals of the Propagation of the Faith, Father Angeli tells of the mission that he gave some time ago amongst these people. The account that the Jesuit Father gives is one calculated to awaken memories of the desert and of the days when the tens of thousands of crusaders left their homes in the West, donned the armor of the Cross, trod the wilds of Taurus, fainted under the suns of the Orient, and, at last, beheld, set in the emerald meadows that line Orontes, the white turrets and brown battlements of the Syrian Antioch. Read his graphic account of the mission:—

"At noon an hour is given the hands for dinner. The women who were making the retreat gave up three-fourths of this time to piety. When their very frugal meal was ended they came to the church for the Stations of the Cross. At 5 o'clock the working day is over. Then, immediately, comes supper. This meal consists of olives, red onions and a piece of cheese, figs cooked in sugar and unfermented grape juice is the dessert. There may also be large red radishes which are rolled in bread, and at the bottom of the basket some eggs which are saved for Thursday's dinner.

"If you were to pass through the silk mill while the employees are at supper you would find them gathered into groups, some in the building itself, others in the yard. Sisters have sought out their brothers, cousins their relatives, inhabitants of the same village, each other. Each group has its own special type of physiognomy. During your passage you would, I am sure, often be invited to take part in this modest feast. 'Did to relate, you would also find orphan girls who have no baskets, nor parents to sit beside during the meal; they are not, however, without friends, and the contents of many a basket is gladly shared with them. Seated near the orphans you might see two little girls who have recently arrived at the mill. Their well worn clothes and untidy hair does not make them at all shy. They laugh continually and gaily plunge their beautiful white teeth into a stalk of sugar cane, careless of the fact that the juice is running down over their dresses. Princesses at a banquet could not be happier.

"The food of the employees of these silk mills consists principally of bread and fruits. They have meat and warm, substantial dishes on Sunday when at home; at the factory everything is dry and cold. About the end of November grapes become scarce, but oranges and sugar cane take their place. During Lent cucumbers are in season; these are followed by apricots, which in

turn are succeeded by the water-melon, red and succulent. This fruit is not so well liked as the cucumber, for the reason that the latter may be thrust into a pocket and eaten at odd moments. In summer all fruits give place to grapes and figs.

"Directly after supper the church bell is heard ringing. Soon after the path from the factory come groups of girls whose brilliant costumes blend with the rose tinted twilight. At the church the men and boys take their places in front; the women behind the railing which divides the nave into two parts; the latter go to their seats with what might be called a bustling silence. The Rosary is said and at the end of each decade a hymn is sung.

CATHOLIC PRESS.

We are in the age of the Apostolats of the Press. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument of evangelization. All should take part in this apostolate; here at least there is work for every one. For ten who can write, ten thousand can subscribe, and a hundred thousand can scatter the seed.—Cardinal Vaughan.

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NOTES FROM

THE CATHOLIC... the occasion of the re... Catholic Church in L... since, the Rt. Rev. J... delivered a very asto... on the subject of the... colicity in England. I... in 1778, when Rev. J... was dying at St. Om... France, he had bec... hopes there were fo... would have said tha... one single ray of hop... from that period... gives a sketch of a ce... lish religious life and... summary is both com... instructive, and we gl... it reported in an Ame... contemporary:—

OUR V



It would take sent to the publ season which ab parments.
We offer, as us the ne plus ultra
The admiring o Warerooms alway exhibition, which the economical b
No establishm vaster aggregatio Fur garments.

Chas.

NOTES FROM ENGLAND

THE CATHOLIC REVIVAL.—On the occasion of the re-opening of a Catholic Church in London, not long since, the Rt. Rev. Mgr. Robinson delivered a very astonishing sermon on the subject of the revival of Catholicity in England. He said that, in 1773, when Rev. Alban Butler, was dying at St. Omer's College, in France, he had been asked what hopes there were for England, he would have said that there was "not one single ray of hope." Standing from that period Mgr. Robinson gives a sketch of a century of English religious life and change. His summary is both comprehensive and instructive, and we give it as we find it reported in an American Catholic contemporary:—

"In the year 1801 many ecclesiastics and laymen were prepared to offer concessions to the government as a sort of payment for further repeals of the penal laws. They would have placed the election of the Bishops under the government veto, but God Himself prevented it. What a bondage it would have been if the government had had to confirm the election of the Catholic Bishops! The second Pitt had to resign his office as Prime Minister because he could not pass that act. So that evil was averted, and thank God for it!

Go a stage further, and they saw that through O'Connell's marvelous influence the government was forced into passing a great act of relief for Catholics. In 1829 was passed the great act of Catholic emancipation. That act provoked retaliation on the part of the Established Church, and five years after it was passed they found the Evangelical Alliance founded, and as a consequence another alliance in opposition to it. This caused a great revival of spiritual life amongst the people.

Then came that most marvellous

movement known as the Great Oxford Movement. Now he would mention the name of Wiseman, who was always a Catholic to the marrow—that was to say, he was not a convert, but was brought up in rather a narrow point of view, and would not be, as they would suppose, the man to manage and control that Great Oxford Movement. But Wiseman had an enormous breadth of sympathy and a marvellous range of view. He was the man raised up more than any one else by God to nurse, guide and direct that great revival. Wiseman, then Newman, and then Manning were raised up by God, men head and shoulders above their brethren in the ecclesiastical life of this country, men the like of whom were not seen at the present day.

Let them pass that over, and come to the year 1851, and they saw a marvellous event in the restoration of the Catholic hierarchy. What had happened from that time to this they all knew, but there was a feature of that movement which was not apparent to many. He (the right rev. preacher) supposed there was no one who lived at that time, or had lived since, and who was a student of history, but would say, 'What a pity Pusey and Keble did not become Catholics.' He (the right rev. preacher) had said it a thousand times himself in his ignorance. But there was another way of reading it. If those men had become Catholics it would have been the death-blow to high churchism and ritualism. Perhaps they would say, 'But surely you desire to see the death of the High Church movement? On the contrary, he would do nothing to hinder the High Church cause. He did not approve of it, and would say to those who belonged to it, 'Thou art so near and yet so far,' and let them not mistake him. But God was making use of the High Church movement to bring people back to the faith, bringing them back in a way that Catholics could not do to the notion and idea of the need of a church. Ritualistic clergymen went

into the houses of the people and taught parents and young children the need of a church, and were kindly received, whereas if a Catholic priest went into those houses he would not be welcomed. Far from it. After he and they were laid in the dust, no doubt Englishmen would see the need of a church, and if they did so they would soon begin to see the need of a true church. No man was less satisfied with a false coin than the Englishman. Trust him for that. Therefore, he said let the High Church movement flourish, because it was doing what Catholics could not do, and in the end the Catholic Church would reap abundant fruit from their labors.

"Might God give them the light to find the true church. That was his (the right rev. preacher's) interpretation of the extraordinary fact that Almighty God did not give the gift of faith to Keble and Pusey and other great men. They saw what it was in their own day. Every year seemed to bring fresh accession of liberty, and fresh advance of the people towards the realization of the need of a church. An extraordinary thing was going on.

What was the meaning of the memorial services which every one was having? Were they Requiem Masses? If not, were they prayers for the dead? That was what he (the right rev. preacher) wanted to know. Every one had a memorial service now, and that was a distinct advance towards Requiem Masses and prayers for the dead. There they were that day with almost all the penal laws removed, and people were rejecting the word 'Protestant,' and thought it an insult if they were called Protestants. He (the right rev. preacher) always called them non-Catholics. Look at this country, with almost all the penal laws removed, and they could with literal truth say that this country was the most Catholic country in the world in this sense—that free liberty was given to them in the use of their religion. They were in the country of

the free. Let any one of their religious rites be infringed, and they had the law, and justice would be done them. Let them thank God for His infinite mercy. One thing there was that was hindering the conversion of England. Some people talked about leakage, and it was perfectly true there was a leakage. What he asked them to do was to lead holy lives, to show forth the teaching of their religion, to practice what their religion taught, to be children of the cross. Let them be model Catholics, and it would not be long before this country came back to the faith."

LATE SISTER LEFORT.

The Grey Nuns of St. Boniface mourn the loss of one of their most charitable and fervent Sisters. Marie Euphémie Dufresne-Lefort was born in the Province of Quebec fifty years ago, entered the Order of the Sisters of Charity of the General Hospital of Montreal (Grey Nuns) more than 22 years ago, and came in 1894 to St. Boniface. During her religious life she had charge of the pharmacy for fifteen years, part of that time at St. Boniface Hospital. For the past two years she had been suffering from pulmonary catarrh, which ended in consumption. She was always perfectly resigned to God's holy will, and since receiving the last sacraments on July 22nd, she longed to be dissolved and be with Christ. She peacefully expired on the 19th inst. The funeral took place on the 22nd, the Requiem Mass being sung at 8 a.m. by Rev. Father Messier in the presence of representatives of all the orders of Nuns in this neighborhood and of a large number of mourning friends.—R.I.P.—Northwest Review.

Subscribe to the
"True Witness"

A QUEER STUDY ON BALDNESS.

On all sides we meet with advertisements of remedies for the hair; people have elixirs that will keep the hair from falling, that will make it grow again when it has fallen, that will give it strength, gloss, and every other desirable quality. But we have never known any of these much-vaunted remedies to have performed great miracles. We have always been under the impression that preventatives are better than remedies. If people could only be got to use that which will prevent the hair from falling, or prevent anything else of a disagreeable nature occurring, we would say that they should not wait until it would be necessary to purchase restoratives. But every person is not endowed with the foresight necessary in such matters, and they have to suffer the consequences accordingly.

We were somewhat amused at a very loudly printed warning that appeared in the New York "Evening Journal" of the 26th September last, in which the readers are told of all the dangers arising from the use of the hard felt hat. That organ says that men are most foolish in their hats. The writer sets down the "silk hat," or stove-pipe, as the most unnatural and foolish of all hats. He says that the derby hat is a felt imitation of the human skull, with a brim attached to it. But if the thing is fashionable he claims that the only way to get rid of it is to prove to the wearer that the use of it injures him or her in some manner that affects the natural vanity of the person. Thus he says:—

"The tight-fitting derby hat accounts for ninety-nine-one-hundredths of all the bald heads."

And then, in the form of an appeal, the writer goes on to give the reasons why men and women should

not indulge in certain kind of head-gear. He says:—

"You know that doctors and others who undertake to make the hair grow on a bald head, or to strengthen very thin hair, always try to bring the blood into the scalp. They apply tonics which attract the blood; they always recommend much gentle rubbing of the scalp with the tonic to bring the blood to the surface."

"The roots of the hair die, the fair falls out, because the blood is kept away from the scalp."

"Thousands of men get bald early, and thousands of women do not, for the simple reason that women wear loose hats perched on their heads or nailed to their pompadours with hatpins, while men wear tight-fitting hats that prevent the circulation of the blood in the scalp."

And he thus winds up:—

"But if you want to keep what hair remains and grow a fresh supply, give up the foolish derby imitation skull. The sensible hat to wear is the ordinary soft hat, which fits comfortably without pinching or interfering with the blood supply."

This may all be very good advice, and we give it for what it is worth. The only little drawback we find is that it has the look of an advertisement for a certain kind of hat. We may be wrong in this; but we do not care so much, even if it does advertise soft hats, provided it be of use in the practical sense.

DANCE PARTIES.

At the next meeting of Common Council, of Chester, Pa., an ordinance will be presented regulating the conduct of dance parties where admission fees are charged. The ordinance will provide that such places shall be under the control of the Police Department, and that a license fee of \$5 shall be paid. The proposition is the outcome of recent complaints made by Revs. James and Joseph Timmins, of St. Michael's Church.

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Historic And Eloquent Sermon.

With great pomp and impressive ceremonial the observance in commemoration of the 100th anniversary of the dedication of the first Catholic Church in Boston took place at the Cathedral of the Holy Cross.

"The Most Rev. Archbishop, Rt. Rev. Very Rev. and Rev. Fathers; My beloved brethren, it is unnecessary to say that we are assembled in this metropolitan church this morning for the purpose of commemorating the 100th anniversary of the dedication of the first Catholic Church edifice erected in this City of Boston."

"It was on this memorable day, 100 years ago, that Jesus Christ took up his actual, permanent abode in this city of Boston. From that time, and at every moment during the past century, he has been as really present in your city as he had been present in Nazareth and in other portions of Palestine during the 33 years of his life upon this earth."

"One hundred years ago to-day the Church established by this same Jesus Christ, in as far as it existed in the United States, was centered in this city of Boston; because there was present as chief authoritative actor, in the function of the occasion, the only legitimate successor of the apostles found within the limits of the republic."

"How the rare ceremony of the dedication of a church must have gladdened the heart of this venerable high priest! His great soul must have rejoiced at the evidence which the existence of your Church of the Holy Cross gave him of the fact that here and now was planted a sturdy tree whose branches would soon extend themselves throughout New England, sheltering under their luxuriant foliage hundreds of thousands of children of the Holy Church."

"Many edifying reflections suggest themselves at the mention of the names of these two apostles of New England, but we are reminded that things historical are to be dealt with elsewhere during the period of this celebration. In turn the hands of these saintly priests were sustained by the few hundred Catholics of Boston, whose sacrifice for God's house made possible the ceremony of the day—a few hundred Catholics, the story of whose sturdy, practical faith went forth to gratify and fortify their brethren of neighboring States. In turn again, and let it be said in grateful acknowledgment, the hands of the few hundred Catholics of Boston were held aloft by the timely and generous assistance rendered by not a few of their townsmen who were not of the household faith."

men who were not of the household faith. We wonder if the action of these latter good men has not been visibly rewarded in them and their posterity by that blessed Lord who gives abundantly for the cup of cold water given in his name.

"Let this day, the day of the dedication of your first Church, be, a memorial day to you; and you shall keep it a feast of the Lord. And when thy son shall ask to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth."

"Tell this son of yours that because of the generosity of these poor immigrants and their children, the one church of 100 years ago is succeeded by more than 50 magnificent temples, at the head of which is this noble cathedral, in which is enthroned a successor of the apostles who has witnessed, who has known and who appreciates the great deeds of this sacrifice-making people for God and holy church."

"Tell him, likewise, that Catholic sacrifice and generosity have provided institutions of learning of every grade, from the lowest to the highest, for the Christian education of youth. One beholds the seminary for students in philosophy and theology, the college well known for its high standard of education, many academies for the training of young women in the higher studies, together with numerous parish schools, in all of which the pupils receive instruction at the feet of Christian Gamaliels, who, while they seek to give the highest secular training, yet insist that as the heart as well as the head is a component part of the human being, this heart must receive its due attention, if education would be what it should be—a harmonious development of all the faculties of the entire man."

"Tell this son that the few hundred Catholics who assisted at the dedication of Boston's first Church are represented at the ceremonies of to-day by nearly an equal number of hundreds of thousands of God-fearing, law-abiding Catholic citizens. Tell him that for the two priests of God who served in the sanctuary of the Church of the Holy Cross a century ago, a couple of hundred are to-day found within your city limits ministering to the spiritual wants of the children of holy church. Tell him that here as elsewhere these priests constitute the great conservative order preserving body of the community. Tell him your priests are largely of the people who have built up Catholicity in Boston. Tell him that having been stamped in God's good providence with the priestly character, they return whence they came, to be an eye to the blind, a staff to the feeble, an ear to the deaf, a physician and consoler to the afflicted, a life giver to the spiritual-

ly dead, a father to the widow and the orphan, a protector to the outcast and the homeless, and a preacher of the Gospel to all.

"And tell him these hundreds of thousands of faithful Catholics and these hundreds of devoted priests are affectionately and loyally united with the venerable Archbishop of the diocese, Boston's devoted high priest. And tell him that for near unto 60 years this apostolic prelate has labored in season and out of season in your midst with but one end in view—the glory and honor of the master whom he so faithfully imitates and serves. May God spare him to continue his good work!"

"Let this anniversary day then, brethren, be kept by you as a feast to the Lord. It is well that it should be thus; for God hath not done in like manner to every nation. And in your feasting turn heavenward; turn to those who are rejoicing with you to-day, to those whose labors have contributed not a little to the accomplishment of the great things which conduce to your joy and your glory on this memorable occasion. A Matignon, a Cheverus, a Thayer, a Fenwick, a Fitzpatrick, a Fitton, a McElroy, a Haskins, a Healy, a Blenkinsop, a Lyndon, a Shahan, and hosts of clergy and laity, joyfully praising God, take up your refrain and chant with you: This day shall be a memorial to us and we shall keep it a feast of the Lord, for with a strong hand did he bring us forth."

Knights of Columbus.

Supreme Knight Edward C. Hearn has announced the appointment of new committees of the National Board of Directors for the present term as follows:

Finance—William A. Prendergast, New York; Joseph C. Pelletier, Boston; Hugh O'Donnell, Providence, R.I.

Appeals—James E. McConnell, Fitchburg, Mass.; James A. Flaherty, Philadelphia; George F. Monaghan, Detroit; William McNary, Boston.

Chair of History—Joseph C. Pelletier, Charles A. Weber, Brooklyn; James A. Flaherty.

Fourth Degree—J. A. Flaherty, John P. Kavanagh, Montreal; James A. Burns, East Orange, N.J.

Indian Schools—P. L. McAedle, Chicago; D. J. Callahan, Norfolk; George F. Monaghan.

Catholic Sailors' Club.



MR. JOHN J. BARRY.

The concert of this week was under the auspices of Father Dowd Court, C.O.F., and the attendance was a large one. Members and friends of the organization turned out in force. Mr. John J. Barry, Chief Ranger, occupied the chair. He said that the Club could always rely on the sympathy and support of Father Dowd Court in the good work it was carrying on in this great commercial city.

The following ladies and gentlemen took part in the programme: Miss Broderick, who had to respond to several encores, and was presented with a bouquet; Miss H. Harkins, Miss Josie Harrington, Miss McGowan, Master P. Feeney, and Master J. Washboard. Messrs. T. Murphy, J. H. McCaffrey, J. J. McLean, J. Brown, J. N. O'Brien, R. Foran, Fred. Hogan, and Seamen John Thompson, SS. Mount Royal; Thomas Duncan, SS. Tritonia; J. Davis, W. Rhodes, J. Malone, Miss Orton was the accompanist.

Next Wednesday's concert will be under the direction of Mrs. S. Mul-larkey O'Brien.

RAILROADS. CANADIAN PACIFIC WILL SELL RETURN TICKETS FOR THANKSGIVING DAY - 1903 AT ONE WAY FIRST-CLASS FARE.

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Revolting Scenes In Macedonia. (The following remarkable description of the massacres in Macedonia is by M. Jesson, correspondent of the "Nationaltidende" of Copenhagen, an eye-witness of what he narrates. Practically all of the reports of probably the most atrocious events in the history of the world have been at second hand. This account is by one who actually saw the holocausts.)

little white church surrounded by acacias in bloom; adjoining was a demetery, carpeted with jasmine and roses, and for an instant it seemed that I was in my beloved Denmark. But the idea was soon dispelled. A group of women were uttering in rhythmic cadence a tragic lament. I drew near the group and saw the body of a young woman stretched upon the grass. Her countenance was disfigured by an enormous blood clot making a hideous contrast with the wax-like paleness of the rest of the face. I asked myself if I were dreaming, if I were not in some place of horrors.

that I have mentioned. The young hero had fallen in an admirable attitude, his arm crossed in attitude of supreme invocation. The head was superb, it was a head of civilization and refinement—may that of an intellectual man and artist. They told me that it was the body of a young professor of music in the Collège de Monastir, and that his name was Svetkof. No wound disfigured the serene beauty of the dead patriot.

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THOMAS LIGGET, EMPIRE BUILDING, 2474 and 2476 ST. CATHERINE STREET. that I have mentioned. The young hero had fallen in an admirable attitude, his arm crossed in attitude of supreme invocation.

Such are the facts that I have seen and having seen these things I said that to speak of reforms in such a country is not only ridiculous, it is revolting. I have read in some of the Austrian Journals that a movement in Macedonia is on the way. My humble opinion is that in all the villages where such butcheries are acted, and where the Turks propagate slaughter and fire, the exasperated peasants dream of nothing but vengeance. The men join the bands in the mountains, while the women and children hide themselves in the forests adjoining the Bulgarian frontier.

I saw a church near by—a pretty little white church surrounded by acacias in bloom; adjoining was a demetery, carpeted with jasmine and roses, and for an instant it seemed that I was in my beloved Denmark.

SATURDAY, OCTOBER 10, 1903. A Canadian Artist And His Work AN APPRECIATION By "CRU" I have had several hours of true enjoyment amidst of a collection of things each one of which model and a few of which terpieces. They are all brush of a Canadian artist feel that it is a subject of some special concern art is a part of the life and when it commences away over a young and nationality it is proper to be aware of its existence and appreciate its value as a building up of the future. Before I touch upon the special paintings, the which gave rise to my remarks I will give the liberty of my comments upon Canadian art. In so doing, I am account of both time and pass over the sculptors, architects, and others who class work comes within of what the world recognizes. I am obliged to confine myself to painting. And as the field is limited, I would be impossible to review briefly, the various painting—historical, landscape, marine and otherwise—each has its special master, every young country. For some time past there has appeared a peculiar school of painting that has had which I feel almost inclined to have been undeserved, I am able to give a name to them but the most expressive on would be "brilliant." The flash of color about it that is superb, and on these does the artist seem to do his success in creating in. And while this style has had of success, it could not be passing one. Whenever I studying those "brilliant" with their exaggerations of shades, their eccentric coloring, I always felt inclined to compare them to the tinsel garbs of the actress in a circus. The incongruities of loud colors, the shawls and petticoats and dash and attraction. The artists have their merits the writers who appeal to our emotions and tickle the fevered tions of the masses. There there is novelty, there is design in this "brilliant" equally are these qualities found in the crono, which brought to such a point of popularity that it often baffles the eye to say whether it is an original or not. But all this not real. A man may be a master of art and yet not be a painter. He possess all the secrets of perspective and yet be devoid of necessary secret of perspective. It is this perspective of color constitutes the basis of painting, and now dealing with a branch or department of art than that of painting, and then space forbids any length even upon that section of the subject. However, I desire to upon the reader's mind the meaning I have in my mind refer to perspective of color. You stand on a clear summit on the slope of the mountain and look southward at Bellevue is a cloudless day you will that summit rising high, and very blue; if the day is the mountain-top will be almost; if the day is cloudy, it vary from grey to almost black. Suddenly through a cloud mountain tips a declivity the shape. If it were possible for to come down from our mountain to walk, in a direct line to oeil, without losing sight of hill-top, you perceive as you vanced the constant shifting lines or shadings of the objects, until finally, or drawing steadily near, all the coloring vanish and you have the plain gray rocks, the brown soil,

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of reforms in such only ridiculous, it have read in some...

opinion is on the van such butcheries are where the Turks...

dream of nothing but the men join the women, while the women hide themselves in...

A Canadian Artist And His Work.

AN APPRECIATION.

By "CRUX."

It has been my good fortune to have had several hours of study and true enjoyment in the midst of a collection of paintings each one of which is a model and a few of which are masterpieces.

For some time past there has appeared a peculiar school or class of painting that has had a vogue, which I feel almost inclined to say, has been undeserved. I am scarcely able to give a name to this style, but the most expressive one I think would be "brilliant."

You stand on a clear summer day on the slope of the mountain here and look southward at Beloeil. If it is a cloudless day you will perceive that summit rising high, distinct, and very blue;

green herbage, each defined in a most distinct manner. Campbell, in his "Pleasures of Hope":—

"At summer's eve, when heaven's eternal bow Spans with bright arch the glittering hills below, 'Tis distance lends enchantment to the view, And robes the mountain in its azure hue."

It is the perspective of distance combined with perspective of color that may be said to constitute the secret of true painting. And this is what I discovered to be the characteristic of the paintings to which I referred above.

A million different pictures in your own imagination. I feel unable to say more of this great achievement, and I consider that the only manner in which such a work can be fully and properly understood, is by seeing it and repeatedly seeing it.

A CRITIC'S WORDS.—"Mr. Cote's love of nature and of agricultural genre comes naturally, as he was a Quebec province country boy. He studied law for a while, but he was as much a natural painter, as Philippe Hebert was a sculptor, and he became an artist simply because art insisted upon it.

REFLECTIONS.—The critic, whose name I do not know, from whose appreciation of Suzor Cote's work the foregoing is taken, has struck a proper key when he declares that we have need in Canada of a National Art Gallery.

THE ROSARY.

If we were asked which is the best form of prayer for daily use, we would unhesitatingly answer, the Rosary—for, by its very comprehensiveness and form, it is made for every-day use.

Plain Talk On Education.

In reply to statements made at a meeting of passive resisters at Nelson, England, the Rev. Father Smith has issued a statement. After saying that the primary object of Anglicans, Catholics, Wesleyans, Baptists, Methodists, etc., in building schools was to have taught in them their own religion, Father Smith says that the first to give up the schools for the sake of rate-aid and maintenance became a burden, were these Passive Resisters—and it was a sacrifice of their former conscientious principles.

The Nelson School Board rate for the year ended March last was 11d. in the £, and every child attending Salem and Every street—rented Board schools—cost the ratepayers, on the average, not one, but 17 half-crowns.

We have not locked children out in the streets to become a burden on the public rates, and to swarm their neighbor's schools, and destroy their religious character. For twenty years our school has been a free school—the first free school in Nelson.

Their great grievance is, I hear, that we have got 800 half-crowns from the Nelson Education Committee. But we had not got 800 half-crowns when their big cry was raised, but only 200. The 800 half-crowns is only to be paid by instalments for cleaning, heating, lighting, and keeping in repair 800 school places for a year.

the £5,200 that the conscientious objectors get from the rates. But it is said we have got too much accommodation. Well, we have paid for it. It is ours. Then we are growing fast, and we want space, as we have in our schools about four times as many scholars as we had eight years ago, and we have not done growing yet.

Our returns were made without any regard to the present basis of paying for fuel and cleaning. But let us look at the golden times they think we have. St. George's School will be allowed 98 half-crowns for a year's expenses. This is equal to £12 5s., or 4s. 8d. a week. Fuel, water, light, and wear and tear will cost at least 2s. 8d. a week.

We are quite content with our own. We are as conservative and as unchanged in our principles as we were before the Government or the rates gave a farthing to help our schools. Especially, we do not want a farthing of any conscientious objector's money.

Is it truthful of them when they get £52 from the rates for our £1 to say that we are getting their money, while they are only called upon to pay—not fifty-two times as much as us, but just the same rate? Is it just for them to draw fifty-two times as much from the rates for their religious and secular education as we do, and to refuse to pay their share of the rates, while they use our money without any scruples?

But what is the final object of all these insults, falsehoods, and injustices? Is it not hatred of the Catholic religion that is at the root of all this spite and malice? Have they not thrown over their distinctive creeds and are in league with those whose programme is to banish Christianity from the schools altogether?

THE BONAPARTE SPIRIT

The world has been familiar for over a century with the extraordinary daring, the brilliant genius of the great Napoleon. He had an inventive mind, "bold, independent and decisive, a will despotic in its dictates, and an energy that distanced expedition."

Truth is not injured by being proved. Don't talk of being good, when you are not good yourself. The highest wisdom consists in giving ourselves up to good works, in having a guard over ourselves, and in meditating on the judgment of God.—St. Francis.

League. Mr. Bonaparte is still in the prime of life, being only fifty-five years of age, and he has the distinction of being one of the foremost Catholics of the American Republic. He is a great man, in the proper acceptance of that much-abused word "Great."

He has just been selected by Secretary Hitchcock to undertake the investigation of the charges affecting the administration of Indian Territory. He is said to be given charge of the whole business with an absolutely free hand. He will simply be looked to for results, without having to account for his methods. There is something that savors of the Napoleonic in this. The sole difference being that Napoleon Bonaparte usurped to himself this irresponsible and unlimited sway, while the same powers and freedom of action are accorded to Charles J. Bonaparte by the people of a great Republic.

"Evening Post" a despatch gives a very fine estimate of the character of man with whom we have to do. It says "that it has been from the start Secretary Hitchcock's desire to find a man whose name will command confidence of the country and who will not hesitate to take a scamp by the neck and drag him out, wherever found, regardless of 'influence' behind him; and that Mr. Bonaparte's career as a civil service reformer has proved that he has a keen scent for rascality, absolute fearlessness, both moral and physical, and no squeamishness about calling a spade a spade when it comes to facing a law-breaker or making a report."

CANADIAN COLLEGES.

(By a Regular Contributor.)

We have heard times numberless and in every key that our Catholic system of education in Quebec is not up to the standard or requirements of modern times. We know of course the source whence comes this method of criticism and the spirit that is behind it; still from all sides, from all over the American continent come pupils to our colleges and convents, and these pupils are not always Catholics. In fact, this city in particular has been the educator of hundreds of thousands, and it is still increasing its great influence in that noble direction.

"The several Catholic colleges of Montreal and vicinity are crowded. One superior said that his college was full, and that he has now to refuse taking any more. This is all the more remarkable as the college in question was opened only a week. This is considered the record year for attendance. The private schools and academies as well as the Commissioners' Schools, are well filled and in several cases overcrowded, especially the classes of the junior departments. Should the numbers continue increasing extra teachers will have to be added to the staffs of several schools. Mount St. Louis, Loyola, St. Mary's, Montsal and St. Laurent Colleges all have their quota, and Ville Marie, Hochelaga, Pointe-aux-Trembles, and Mont Ste. Marie convents are likewise filled."

It may be a vulgar, but it is a true saying that "the proof of the pudding is in the eating;" and if our system be so far inferior to that which has given birth to the prayerless, Godless schools that are effacing all idea of Christianity in the minds of a rising generation, then why do the parents, who love their children and tremble for their future, rush to our institutions to secure the only armor that can safeguard them in life?

Truth is not injured by being proved.

Don't talk of being good, when you are not good yourself.

The highest wisdom consists in giving ourselves up to good works, in having a guard over ourselves, and in meditating on the judgment of God.—St. Francis.

ROOM VACANT.

Room to let at St. Lambert; healthy place, many trains daily to city. Apply to M. D., care P. O. St. Lambert, Que.

St. Anthony, The Marvelous Protector.

Towards 1840, there occurred at Aleppo, a terrible and bloody riot. The troops of Ibrahim-Pasha ran through the streets in every direction, pillaging and devastating the houses, profaning the churches, and cutting down above all the Christians.

At this time there resided at Aleppo a family, which numbered among its members three priests of the Maronite rite. In order to diminish the countless profanations then occurring, these good people had been obliged to conceal within their house the Blessed Sacrament, together with all the church articles, exposing themselves thereby to the greatest dangers. God, as we shall see, did not tarry to recompense this heroic piety by choosing a martyr from among their number.

All the hopes of this pious family at the time were centered in a little child; most dear to them, since he was the only boy left. But how to hide him away in those days of danger, growing continually more menacing, nobody knew. In the house of these generous people, however, there was a miraculous statue of St. Anthony, which belonged to the XVII. century. Actuated by their never-faltering confidence in the protection of the great Thaumaturgus of Padua, the parents took the child and placed it at the foot of the statue, petitioning St. Anthony to watch over it. While they were praying with this intention, lo! somebody begins to knock at the front door with repeated raps. In consequence of this, all were filled with fear; the priests encouraging those present to die bravely and exciting them to an act of contrition. Since all hesitated to open, the door was shaken with great violence, and a voice heard, saying: "Have not the slightest fear; open for me!" Having quickly opened, they found themselves confronted by a Turkish soldier, who came, as he said, from the Portuguese consul, to get the little boy, Joseph, and conduct him to the consulate. Since the soldier was a perfect stranger to them, they naturally feared, lest they should be deceived. Having recommended themselves to St. Anthony once more, they concluded to confide little Joseph to the stranger, or, to express it more correctly, to entrust him to the keeping of Heaven.

All the streets of the city at the time were ablaze and reeking with blood. The distance to the Portuguese consulate amounted to about three and three-quarter miles. Nevertheless, notwithstanding the frequent discharge of guns, strewn the road with corpses, the little protege of St. Anthony arrived there safe and sound. But, remarkable as it was, that when the child had reached the door of the consulate, the soldier disappeared, and never afterwards could any trace of him be found. St. Anthony had, indeed, heard the prayers of those Christian parents. It was just in good time, too, that little Joseph reached a place of safety, for on the morrow the doors of the house, which in the meantime had been quitted by all save the priests, fell under the blows of the axe. The Turks entered, foaming with rage, and put to death the eldest of the three priests, because he would not reveal the place where he had hid the Blessed Sacrament and church articles.

The boy, Joseph, who was saved, became in time the father of a prosperous family, two members of which afterwards consecrated themselves to the service of God, one becoming a secular priest of the Maronite rite, the other a Friar Minor of the Province of Aquitaine.

mend them to St. Anthony, that he direct them in such a way that they find companions who will not prove injurious to their morals. Surely, if the Thaumaturgus of Padua protected the bodily life of little Joseph, he will also protect the spiritual life of those whose parents ask him to act as a guide to their children. — St. Anthony's Messenger.

THE POPE'S PEN.

A very interesting and characteristic story is told of King Edward VII.'s visit to Ireland. "His Majesty, as every one knows, was received at the great ecclesiastical College of Maynooth by the Archbishop of Dublin and the Irish hierarchy. While conversing with His Grace the King asked, 'Do you know my friend, Father Bernard Vaughan?' The Archbishop replied in the affirmative, adding that Father Vaughan had preached in Dublin during the last Lent. His Majesty presently indicated the desire of himself and the Queen of inscribing their names in the visitors' book, and then turning to one of his attendants, he said:—"Where is the pen that Father Vaughan sent me?" A certain quill pen was immediately produced, and turning to the Archbishop and those who were standing near him, the King explained that this pen had been used by Leo XIII., from whom Father Vaughan had received it, and had sent it to Ireland in order that he (the King) might use it at Maynooth."

Bishop Jolivet Dead.

The death of the Right Reverend Bishop Jolivet, O.M.L., Vicar-Apostolic of Natal, took place at Durban on the 15th inst. The Bishop, says an English Catholic exchange, was in good health and in the active fulfilment of his duties even a few months ago. But a serious illness came upon him suddenly, and as he was 77 years of age it was feared from the first that he could not recover. Many in Liverpool still remember Father Jolivet, of Holy Cross Church, and they will be sure to be mindful of him in their prayers. Most of the years of his life as a priest were spent in Liverpool, and he had a great deal to do with the building of the fine church at the corner of Great Crosshall and Standish streets, which succeeded the cow-shed in which after the '48 famine, the Irish parishioners of Holy Cross and the Oblate Fathers first had Mass.

Father Jolivet left England in 1867, when elected one of the assistants of the Superior-General of his Order. On September 13th, 1874, he was appointed Titular Bishop of Bellina and Vicar-Apostolic of Natal. He was consecrated by Cardinal Guibert, Archbishop of Paris, himself an Oblate. When Bishop Jolivet went out to South Africa in 1875 his vicariate covered an immense territory outside the colony of Natal. Portions of this territory have since been made separate ecclesiastical jurisdictions—viz., Kimberley, the Transvaal, and Basutoland. But in all those districts, as well as in Natal itself and Zululand, are to be found monuments of the late Bishop's fruitful labors. The churches at Kimberley, Bloemfontein, and Pretoria were at least begun by him, and all the Catholic schools and churches in Pietermaritzburg and Durban are the work chiefly of his hands. When His Lordship Bishop MacSherry, of Eastern Cape Colony, was in England last year, he spoke with admiration of Bishop Jolivet's work, describing to us of what materials, in quality or quantity, black or white, the zealous little Bishop had "made a church" in Natal.

Bishop MacSherry had been present in Natal in 1899 when Bishop Jolivet's flock honored his episcopal jubilee, and Pope Leo XIII. sent him, with the Apostolic blessing, a special letter of congratulation and praise. The late Bishop had almost finished his last work when he was called upon to give an account of his stewardship. For nearly two years he and his assistant, Father Murray, O.M.L., have been watching over the building of the fine Church of Emmanuel in Durban, which the popular voice calls the cathedral. It is still unfinished, and probably the first great function to take place within its walls is Bishop Jolivet's funeral. We are sure that in the prayers for the repose of his soul not only Holy Cross parish but all Liverpool will join. In his few visits to England, Bishop Jolivet was always happy to visit Liverpool and his old friend the late Bishop, whom he had known long and intimately as Canon Bernard O'Reilly, of St. Vincent's.—R. I. P.

An Important Decision.

It is well that Catholics should know exactly what the law and practice of the Church is in regard to decisions given by the Pope and the effects thereof after that Pope dies. A case has just been made public through the American Catholic press that explains the situation fully. The letter, which we here reproduce, is addressed to the Very Rev. Charles H. Colton, Bishop of Buffalo, by Mgr. Falconio, the Apostolic Delegate to the United States, and reads thus:—

Apostolic Delegation,

Washington, D.C., Sept. 18, '03.

Your Lordship.—Since the death of Leo XIII. I have been asked more than once whether the prayers prescribed by him to be said after Low Mass were to be continued or not. Though in each particular case I have answered in the affirmative, yet in order to remove any doubt, I thought it better to apply for a decision to the Sacred Congregation of Propaganda. His Eminence, Cardinal Gotti, Prefect of the said Sacred Congregation, by a letter of the 7th inst., No. 6691, has been pleased to answer as follows:—

"As a universal law is binding not only during the life of the legislator but as long as said law is not revoked; thus the recitation of said prayers, prescribed by Leo XIII., must be continued."

With sentiments of highest esteem and profound respect, I beg leave to remain,

Your obedient servant in Christ,

+D. FALCONIO.

Archbishop of Larissa, Apostolic Delegate."

There is another point that this impresses upon the Catholic mind, namely that the Pope and not the individual occupant of the Papal throne is the legislator and the infallible guide. This is clearly expressed in the saying that "Simon dies but Peter never dies."

SCENES IN ITALY

So much does Rome absorb the mind, whenever it reflects on Italy, that we are tempted to forget all the wealth of natural grandeur and beauty that belongs to the whole of that wonderful land, as it nestles in the arms of the Mediterranean. When we read, at times, of the charms of Naples we are filled with wonder; when we strive to conjure up the scenes of human depravity that the degenerate Caesar enacted amidst the captivating luxuries of Capri, our imagination fails us and we have to give up the task of picturing the tableaux on our minds. Then when we pick up such poems as those of Shelley, written along that majestic shore, such descriptions as those of Lamartine, wherein he paints the sea between Sorrento in all its bewitching loveliness, or when we seek with Bulwer-Lytton to walk again the streets of ruined Pompeii, we begin to feel that the coast of Italy furnishes material for a thousand masterpieces, of literature, as well as of art.

In the correspondence of Rowland B. Mahany to the "Catholic Union and Times" there are some very beautiful pictures, or pen-pictures of a trip along the Western coast of Italy. From that letter we extract the following, which depict Capri and Pompeii as forcibly as anything that we have read in years:—

"On the morning of the 7th we made the trip to the Isle of Capri, stopping at Sorrento on the way. The little steamers that ply between Capri and Naples are models of beauty and comfort, and there is hardly a pleasanter excursion anywhere possible than this three hours' sail on the sea—with the panorama of Naples, Vesuvius and the Isle of Ischia spread out before the traveler's eye. Before coming to anchor at the town of Capri, we visited the Blue Grotto, which defies even the suggestion of description. The entrance is very small and permits the passage of only one row-boat at a time. Then a great chambered cave opens on the vision, dark at first, but suddenly as the boat turns and you glance at the water, you seem to be floating on dancing waves of liquid sapphire, clear and transparent and

profound. The blue reflection on the water lights the walls and vaulted ceilings of the cave with the same hue. It is really fairylend.

"Returning to Capri, we landed, and after luncheon at the Alexander, we made the ascent by carriage to Anacapri along a winding road which commands magnificent prospects in all directions. At the opposite end of the island loomed the Rock of Tiberius Caesar, where that strange and gloomy tyrant is said to have hurled his victims down the precipice to the sea. Capri itself is not so beautiful as the views it affords of what is probably as lovely scenery as exists in the world. The towns of Capri and Anacapri are pretty places; and the bathing facilities of the smooth beach at Capri are fine. At Anacapri we dismissed our carriage and made the descent by the ancient steps of Tiberius. They are still in good condition and much used by the natives. The ruins of the Emperor's baths are at the foot of this ancient scale."

Then comes the far-famed Pompeii, told of thus:—

"The trip back to Naples, in the afternoon, was ideal. In the evening we enjoyed the sights of the festa which was in full carnival swing. The noise of the tin trumpets was deafening, but the illuminations were beautiful. The whole facade of the Church of Piedigrotta was a mass of sparkling lights. The night was perfect for a festival. The air was mild, neither cool nor warm, and the moon poured a flood of silver radiance over the city."

Next day we visited the ruins of Pompeii, an hour's ride by train from Naples. What thoughts these silent memorials raise, of those who lived and loved and perished within Pompeii's walls over eighteen hundred years ago! Now, in the sunlight, even the ruins themselves are bright and attractive. It must have been a charming city in that elder day. The streets, made of stone flags, are scrupulously clean and there is an air of almost housewifely neatness about all the dwellings, or rather their remains. One idea kept constantly recurring to my mind: what a delightful playground it would be for children! But, after all, archaeologists are only children of a larger growth and very like the smaller ones in many ways. You can see their playthings, but you cannot have them.

We walked around Pompeii on the little hills that overlook the city and thus got an excellent general view of the ruins. To reach the part where the princely tombs were erected, we passed through vineyards and fig orchards and had our fill of grapes from the vines and figs from the trees. What a pleasant land is Italy!"

RELIGION AND WAR.

We learn that many very zealous American Protestants were under the impression that the defeat of Spain by the United States would be a fine opportunity for Protestants, especially in spreading what they call the "pure Gospel." It has long been suspected, and even believed, that a great deal of the agitation in favor of the Spanish war was due to this hope which was born in the minds of these people. However, the Spanish war is over; Spain was defeated; America acquired new possession, and these same people are beginning to find out that they had been in error. In one of our contemporaries we find the following quotation from the Boston "Watchman"—a regular Baptist organ:—

"Looking at the interests of Protestantism in the United States, the outcome of the war with Spain was one of the very worst things that could have happened." Why so? We can assign three reasons. Firstly, it brought the Americans into sufficiently close relations with the Spaniards to learn that all the slanders on the Catholic Church that had found currency and credit and that had done service for so many long years, were simply lies. Secondly, the result of the war proved the inability of Protestantism to cope with that which the Catholic Church had been so able, and so easily able, to govern and to direct. And thirdly, it accentuated the more the unhappy divisions of Protestantism and the supernatural unity of the Catholic Church. Since the close of that war Protestantism has been visibly on the decline, and Catholicity equally in the ascendant in the United States of America.

Nothing can be settled until it is settled right.

Converts To The Church.

The "Tablet" has some very interesting remarks arising out of the conversion of the Rev. R. H. Benson, son of the Anglican Archbishop of Canterbury of that name. He is only one of several converts who have come to the fold from the home of Anglican Bishops and their families. For instance, Mr. Algar Thorold during his father's tenure of the See of Westminster became a Catholic, and another Bishop of Winchester, Samuel Wilberforce, encountered the same kind of unintended but inevitable opposition when his daughter, Mrs. J. H. Pye, took that journey to Rome, which three of her uncles likewise made. A grandson of Bishop Wilberforce is counted among the English Jesuits, and at Woodchester where he was received, Mr. Benson, son of an Archbishop, is likely enough to have some very interesting exchanges of thought with Father Bertrand Wilberforce, O.P., the nephew of another Anglican prelate. Again, Archbishop Tait, of Canterbury, had a brother-in-law among converts to the Catholic Church—the Rev. E. B. K. Fortesque himself, Provost of St. Minian's, Perth. Another convert, Father Harper, S.J., had a brother among Anglican Colonial Bishops, Bishop Ryder, who entered the Catholic Church, and a daughter who became a nun. In Father Ryder, of the Birmingham Oratory, that bishop has a grandson. Miss Mary Stanley, a fervent convert to the Church, which she served diligently by her labor and her fortune, was a daughter of Bishop Stanley, of Norwich, and a sister of the Dean of Westminster. Archbishop Whately, Newman's old antagonist, supplied a nephew to the Catholic Church, afterwards known as Father Pope. Lady Charles Tyne was a daughter of Bishop Bagot of Bath and Wells. Father Coleridge, S.J., had a brother-in-law in Bishop M'Karness, of Oxford, and Dr. Pusey gave a great nephew to the society and two great nieces to be enrolled among nuns. Another instance given by the "Tablet" is worthy of note. It is that of the Rev. Benjamin Waugh, who amid the thousand cares of managing that great engine of social amelioration, the Society for the Prevention of Cruelty to Children, may find time to remember that he has a son in the clergy list of "The Catholic Directory."

Referring to the conversion to Catholicity of the late Archbishop Benson's son the London correspondent of the "Manchester Guardian" says:—"Mr. Hugh Benson is the biggest haul which the Roman fishermen have made for many a day. He is a young man of various and graceful talents, a persuasive proacher, and the author of a really thrilling book on the supernatural called "The Light Beyond." It is understood that Mr. Benson has been led to secession by his disgust at the time-serving policy of the English bishops and of 'Church reform' is an unworthy conviction that their pet scheme concession to the secular opinion which it is their business to fight."

Growth of Church In New England

The impressive ceremonial at the Cathedral of the Holy Cross recently commemorated a notable event in the religious history of New England, the dedication of the first Catholic Church edifice in this city. This first church in Franklin street, built on the plans of the Architect James Bulfinch, was used for religious purposes for more than half a century and was succeeded by the present Cathedral in Washington street. But the contrast between the modest brick building in which Fathers Matignon and Cheverus officiated and the great Cathedral of today, is not so marked as the progress of this church in membership and in influence during the century now closed.

In all New England, in 1803, communicants of the Catholic Church numbered only a few thousands. There were mission stations in Maine, and travelling missionaries in other parts of this section. To-day in New England the churches number nearly 900, in which nearly 1,500 clergymen minister to the spiritual needs of more than 1,600,000 members.

The archdiocese of Boston alone, comprising the counties of Suffolk, Essex, Middlesex, Norfolk and Plymouth, contains 650,000 in round numbers, distributed among more than 200 churches. Its colleges, seminaries and schools give instruction to more than 50,000 pupils and students. Its asylums and hospitals give charitable aid to many more thousands.

This is the growth of one century, and it is grandly significant of the energy, patience, perseverance and enterprise of the devoted men who have had in charge the interests of the Catholic Church in New England. Looking back to the small beginnings of a century ago, the results attained in the religious, charitable and educational field appear marvellous.—Boston Post, Sept. 25, 1903.

EMIGRATION AND ITS LESSONS.

Under the heading "The Torrent of Emigration," "The Messenger Magazine" publishes in its current number the following notes on the subject which certainly contain much matter for reflection. It says:—

Torrent is the word employed by Signor Longitano in his two memorials on the subject, written after he had been for ten years government inspector at the port of Genoa. Every year, for now nearly a quarter of a century, from 200,000 to 300,000 Italians take the road to exile. In 1890, they numbered 217,244; in 1895, 293,181; in 1900, 352,244, and in 1901 they went up to 533,245! Admitting that perhaps a third return to their native land, we may fairly conclude that there are more than 3,000,000 of Italians in South America and at least 800,000 in the United States. Nearly all have gone through Naples and Genoa. From the latter port have sailed the northern Italians, drawn to the great labor fields of South America; from Naples have poured forth the multitudes of Sicily and southern Italy, attracted by the various employments and abundant money of the United States, and leaving, according to the statistics of the Italian Government, vast regions of their fatherland half-voided of their population.

The industry, abstemiousness and thriftiness of the Italian immigrants in the United States are well known; their family affection and love of home are not, perhaps, so fully appreciated. The "Civiltà Cattolica" informs us, that, from July 1, 1901, to June 30, 1902, \$30,000,000 were sent back by the immigrants to their families in Italy. One bank alone in New York sends a large proportion of this money. During the years in which South America has not been abnormally convulsed by revolution, the Italian emigrants there have been accustomed to send home \$16,000,000 every year, besides paying the passage of their friends who followed them, which would require about \$2,000,000 annually. The most disgraceful abuses on the part of agents and navigation companies have accompanied the flight of the helpless emigrants, which abuses Italian legislation has not yet succeeded in abolishing. These abuses have driven the poor people to the ports of Marseilles, Havre, Liverpool, etc. The progress of revolutionary Italy has succeeded in scattering its people over the globe, whereas they might have lived, as they did thirty years ago, happily at home, or might have formed thriving colonies in other countries.

Mrs. Cregan was in the room, among the elder group worn, and hollow-eyed, but serving the same toasty, and cordial demeanor to the ways marked.

The bridegroom, habitually splendid suit that seemed on his frame, as the shirt ironed upon the shoulders of glided like a spectre through the laughing crowd, the most miserable of all the few of the most intimate connexions of the bride waded into the garden where self, leaning on the arm of the maid, was watching the bride that was to shine upon her. Her dress was a simple white, and her hair, for the day, hung loose upon her shoulders, and from her walks, her fair companions led by every species of rai draw her out of the low-spacious mood which had been increasing upon her since the beginning. But, as in a disease frame, an injurious determination the afflicted is said to sioned by merely directing attention towards it, so in our of nervous depression, the makes us feel it is observed only to argument its heaviness. At a turn in the walk, h round by a pear-tree neatly the lovely friends were sudden and one of them startled, by the appearance of a young man at a wedding costume and his but with a pale serenity of features that might have him to sit as a study for the lady, who started at the appearance was the bride; for interesting person she recognized old admirer, Mr. Kyrle Daly. It was the first time they each other since the day on their conversation had been a with so much pain to both the newly acquired tranquility Kyrle Daly, if he had known, and with feelings how

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This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past Fifty years.

THE
CO
CHAPTER
HOW
THE
BRIDE
WAS
STARTLED
BY
AN
UNEXPECTED
GUEST.

Invitations, numberless, his leaves, had been throughout the country. Among the res were not forgotten, all circumstances in the families, with which the ready acquainted, made probable that they would receive as things of value, therefore, with feeling surprise and of secret (though arising from causes) the bridal pair that Kyrle Daly intended on the guests. The popularity of the oast the tenantry on the manifested by the usual tions of festive enjoyment were lighted on the road, avenue-gate, and before house in the neighborhood the village was illuminated of rural music, followed merry idlers, strolled up playing various lively a ten halting to partake of ments which were free to choose to draw upon the of the family. Before sunset the house ed with blue coats and silks. Several of the guests in groups upon the den young gentlemen, fashion ed might be seen hovering the ladies, and endeavoring havoc of all, by enchant who were near them by tation, and those at a d elegance and grace o tulations. Mrs. Cregan was in the room, among the elder group worn, and hollow-eyed, but serving the same toasty, and cordial demeanor to the ways marked. The bridegroom, habitually splendid suit that seemed on his frame, as the shirt ironed upon the shoulders of glided like a spectre through the laughing crowd, the most miserable of all the few of the most intimate connexions of the bride waded into the garden where self, leaning on the arm of the maid, was watching the bride that was to shine upon her. Her dress was a simple white, and her hair, for the day, hung loose upon her shoulders, and from her walks, her fair companions led by every species of rai draw her out of the low-spacious mood which had been increasing upon her since the beginning. But, as in a disease frame, an injurious determination the afflicted is said to sioned by merely directing attention towards it, so in our of nervous depression, the makes us feel it is observed only to argument its heaviness. At a turn in the walk, h round by a pear-tree neatly the lovely friends were sudden and one of them startled, by the appearance of a young man at a wedding costume and his but with a pale serenity of features that might have him to sit as a study for the lady, who started at the appearance was the bride; for interesting person she recognized old admirer, Mr. Kyrle Daly. It was the first time they each other since the day on their conversation had been a with so much pain to both the newly acquired tranquility Kyrle Daly, if he had known, and with feelings how

THE COLLEGIANS.

A TALE OF GARRYOWEN. BY Gerald Griffin.

CHAPTER XLIII.

HOW THE BRIDE WAS STARTLED BY AN UNEXPECTED GUEST.

Invitations, numberless as the syllabi's leaves, had been dispersed throughout the country...

The popularity of the bride amongst the tenantry on the estate was manifested by the usual demonstrations of festive enjoyment.

Before sunset the house was crowded with blue coats and snow-white silks. Several of the guests strayed in groups upon the demesne...

The bridegroom, habited in a splendid suit that seemed to sit upon his frame, as the shirt of Dejanira upon the shoulders of Hercules...

A few of the most intimate female connexions of the bride were admitted into the garden where Anne herself, leaning on the arm of a bridesmaid...

At a turn in the walk, hedged around by a pear-tree neatly trained, the lovely friends were suddenly met...

sciously altered, his conduct had been compared by Anne with that of Hardress during the last few months.

He advanced towards the ladies with an easy cordiality, and that total absence of consciousness in his own demeanor...

After some time Miss Prendergast, beckoned by a fair friend in a neighboring walk, deserted her companions for some moments.

The eyes of Anne fell unconsciously upon the worn cheeks and figure of the speaker. He saw the secret suspicion which the glance implied...

"There are some feelings," he continued, "though looked upon as harmless, and even amiable in themselves, which ought to be avoided...

"Mr. Daly," she replied at length, and with some agitation, "it is impossible for me now to say all that I feel with respect to your consideration of me on every occasion."

greater firmness and a more submissive spirit. "You will give me credit, then," said Anne...

"No, no, it was not in me, then," said Kyrle, with a smile, "or the occasion would have brought it into action. Hardress could tell you what a mournful evening;—but wherefore should he trouble you?"

Anne started at this disclosure, as if it shed a sudden light upon her mind. Her eyes sparkled, her face glowed...

"It must be so!" she said, with great animation, "and I have done him wrong. It is like his fine and delicate nature. He is still, then, what I have always thought him, fine-minded, sensitive, and generous as—"

Kyrle took the hand which was tendered him, with as little appearance of emotion as he could command, and resigned it again almost upon the instant.

"Do you leave Ireland so soon?" asked Kyrle with some interest. "To-morrow morning we leave home," replied Anne, trembling and slightly confused.

"Then," said Kyrle, resuming the hand which he had so hastily resigned, "permit me to offer my good wishes. Be assured, Anne," he added...

Anne remained silent for a moment, deeply penetrated by all the anxiety for her peace of mind which Kyrle evinced in all his conduct and his conversation.

pleased the eye of the pupil of Perugia. Hardress, on the other side, with one hand thrust into his bosom...

"Hardress," said Kyrle, with an air of sudden frankness, "confess the truth, that you did not expect me here to-day."

"Knowing as I did," continued the latter, "what passion was, I should have made more charitable allowances for its influences on another; but all charity forsook me at that moment, and I thought it reasonably that my friend should be a cold philosopher where I was a wild enthusiast."

Saying this, he gave his hand to Hardress, who received it with a stare of absent wonder and confusion. Some indistinct and unintelligible murmurs arose to his lips, and died in the act of utterance.

Before he could resume, the sound of the dinner-bell broke short the conference. Kyrle, glad of the relief, hastened to the house, while Hardress remained as if rooted to the spot...

CHAPTER XLIV.

HOW MORE GUESTS APPEARED AT THE WEDDING THAN HAD BEEN INVITED.

Light and laughter—mirth and music—plenteous fare and pleasant hearts to share it, were mingled in the dining-room on this occasion.

a cruel test, by one of those unfeeling jests which are the sport of fools in every country. The reader may smile at the circumstance as trifling, but it was not so in its effects upon the heart of the forlorn lover.

The spirit of the scene produced its effects upon the mind of Hardress himself, who, yielding to its influence, adopted a degree of gaiety that surprised and delighted all who were interested in his fortunes.

The more certain his escape, the more did her anxiety increase, lest it should, by some unlucky circumstance, be yet prevented.

The wine glass fell, untasted, from his hand, and he remained a pale and motionless image of terror. There was some laughing among the company, who perceived the accident; and many ingenious omens were deduced, not very favorable to the prospects of the lady.

"Let me go, my dear Connolly," he said, in an anxious voice. "It is of the last importance to me."

"What's the matter there?" cried a rough voice from the head of the table. "Anybody speaking? Bring him up here by the collar. If any man leaves this room sober to-night, I shall make it personal with him."

The speaker (who was no other than the culprit's father) added an oath, and the room rang with exclamations. Hardress, faint with fear and anxiety, was compelled to return to the table, and the bowl was shortly circulated with that enthusiasm which was considered appropriate to the occasion.

He became engaged in a violent dispute with Creagh, as to whether the cascades of Killarney were the better or worse for being without basins. Hardress contended that the want was a defect, inasmuch as it left the beholder without that delightful sensation which he might gather from the contrast of those two most perfect images of tumult and repose...

very mystery attending the disappearance of the stream, when the spectator saw it hurry downward by his feet, still foaming and roaring on, until it was hidden from his view by the closing thicket below, gave a greater idea to the mind than could be produced by the contrast which Hardress admired.

The latter had his hand raised with a cascade of eloquence just bursting from his lips, when a warm breath came to his ear, and the same voice murmured in a tone still lower than before—"Arise, I tell you! the army is abroad, and your life is in danger."

It could not now be an illusion for the tresses of the speaker had touched his cheek, and the dress had brushed his feet. He dashed his chair aside, and standing suddenly erect, looked round him for the warmer. A female dress just glanced on his eye as he stared on the open door which led to the hall.

The more certain his escape, the more did her anxiety increase, lest it should, by some unlucky circumstance, be yet prevented. While Hardress, in the full fling and zest of his false spirits, was in the act of taking wine with a fair friend, he felt a rustling as of some person passing by his chair, and a low voice whispered close to his ear "Arise and fly for your life."

"Come this way, Hardress," she said, "I have a partner engaged for you." "Mother," said Hardress, with the horrid sense of oppression which one feels in a dream of danger and vain resistance, "take your hand from my arm and let me pass."

"You must not go so soon," returned Mrs. Creagh. "Come, Miss Prendergast, make that arm prisoner, and lead him to the ball-room." Hardress, with a beating pulse, resigned himself to his fate, and accompanied the ladies to the dancing-room. Here he remained for some time endeavoring, but with a faint spirit, to meet and answer the gaiety of his companions.

"Not!" said Hardress, turning suddenly round, and neglecting to finish some observation which he was in the act of making to his fair companion. "Why then, never welcome here!" said the lad. "I told her to slip in a word to you, some way, to let you know that Danny Mann has given information, and the army are out this night."

Hardress trembled, as if the hangman's grasp had been laid upon him. (To be continued.)

Dread the torment suffered by the souls in Purgatory, and have compassion on them. Succor them by your prayers and deliver them by your good works.—Albert Magnus. God afflicts man for several reasons: First, to increase his merit; second, that he may retain his grace; third, to punish his faults; fourth, to show forth His glory and His other attributes.—St. Anthony of Padua.

ATION AND ITS LESSONS.

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Notes for Farmers.

The American secretary of agriculture, Mr. Wilson, recently delivered an address on the subject of "Irrigation," from which we take the following extracts: Mr. Wilson said:— "The husbanding of our waters that go to waste where the snow melts in the mountains, through government agency, is a new departure for which we may thank President Roosevelt. All other influences combined would have failed to secure the legislation. It was a wise movement. It will result in making homes for millions more people. It will make markets for manufacturers and business for commerce. It will help to balance off the growth of our cities. It will result in producing the hundred million dollars' worth of sugar we now buy abroad. It will do all this and much more, and still leave large areas that cannot be irrigated.

"After we get what we can from the man who studies the weather and the man who studies the plant, we must turn to the scientist who studies the soil. This is a new line of research that has utterly been neglected by educators and scientists, as far as a practical application of facts to everyday life is concerned. Our soils are mixtures of original rocks that have been disintegrated by the action of agencies that have operated through long periods of time and are still at work. Water has been the carrying system and is still at work above ground and beneath the surface. One of your beautiful valleys seems to have similar soils all over it, but it is certain to have as wide a variety as the mountains from which the material came. The schoolmen have neglected inquiry into soil variation, soil moisture and soil composition, from which plants get nutriment. The whole field lies fallow and awaits the coming of the student of soils and soil moisture.

"We are studying methods of applying water to crops to determine which are the most economical of labor and water, which produce the best results in crops and in the condition of the soil. Our experiments to determine what quantities of water produce the largest returns have already been mentioned.

"Experiments in this country and elsewhere have shown that the stage of the growth of the plant at which water is applied has a great deal to do with the crop produced. The experiments show that water applied to grain crops at certain stages tend to make them produce a larger relative quantity of straw than they otherwise would; water applied at other stages tends to increase the production of seed. Water applied to root crops at certain stages makes them run to tops, and at other stages it goes to enlarge the roots. The time of applying water to beets affects their sugar contents, and water applied to potatoes at the wrong time may ruin the crop. All these things are well known in a general way, but they are merely suggestive of the possibilities of a careful, scientific study of the methods and times of applying water to crops.

"It may be possible that regulating the time of applying water to crops and the amounts applied will be found to be one of the greatest agents in eliminating undesirable qualities and perpetuating valuable ones in all our crops raised under irrigation. The possibilities along this line are unlimited, as they are along all lines of agricultural practice.

"Farmers cannot, as a rule, make these experiments for the improvements of the crops themselves. They are dependent upon the returns from their fields for their living, and must therefore stick to methods and to crops which have proven to be successful. Progress in agriculture, both in the arid region and elsewhere, must depend very largely upon the work of the government in testing new ideas and introducing those which prove beneficial.

PHILSOPHICAL.

Since we cannot get what we like, let us like what we can get.

SYMINGTON'S
EDINBURGH
COFFEE ESSENCE
makes delicious coffee in a moment. No trouble to make. In small and large bottles from all grocers.
GUARANTEED PURE.

A pure hard Soap.
SURPRISE SOAP
MAKES CHILD'S PLAY OF WASH DAY

ALCOHOL DRINKS

PHYSICAL EFFECTS.—Very interesting are some of the conclusions arrived at in the recently-published "Fourth Report of the Committee of Fifty on various aspects of the Liquor Question, covering the 'Physiological Aspects of the Liquor Problem.'" Edited by John S. Billings, Houghton, Mifflin & Co., Boston.

The investigations of this committee, which was organized ten years ago, are scientific and thorough and therefore reliable.

The experiments of Dr. Abel lead him to the following conclusions, with which the committee agree, viz.: Alcohol in moderate quantities does not appreciably affect the action of the heart itself, either in the way of stimulation or depression. (In very large quantities, such as result in helpless intoxication, alcohol is a direct and powerful depressant of the heart.) Nor does it affect the walls of the arteries and veins, nor the arterial blood-pressure. In large quantities the action is depression upon the nerve centers which control the arteries and the action of the heart. Alcohol stimulates the respiratory functions, highly flavored wines, etc., producing more pronounced action than plain alcohol. The action of alcohol on the nervous system is one of its most important and most unfortunate characteristics. It is this action which leads to the "craving" for drink.

Alcohol stimulates muscular work, but a paralyzing action always succeeds the stimulation, and further doses do not renew the stimulation equally; but some depressing effect also follows the stimulating use of tea, coffee, or kola.

The action of alcohol on the brain is the prime cause of alcoholic consumption. "Elderly people and invalids may receive benefit from moderate drinking, and there are many, in whom the exacting duties and friction of life cause mental tension and overwrought nerves, who find a good restorative in a glass of wine taken with dinner at close of day; but the use of alcohol is not a necessity of social life, and there is no reason why alcohol should not be abolished from the world, and the craving which it satisfies turned into some other channel."

AS A FOOD.—Professor Atwater calls attention to the great dangers of excess, moderate drinking leading thereto, but seems to prove that while "not food in the sense that bread and meat are food," alcohol is, nevertheless, a food in the sense that starch is, being of the substances "which, when taken into the body, either build up tissue or yield energy." Alcohol undoubtedly yields energy by furnishing a fuel to the human engine, and to a certain extent preventing the breaking down and wasting of the proteid bodies, which are the true nutrients of the human system, but "the preponderance of evil resulting from the excessive use of alcohol had led many to feel that any statement regarding the moderate use of alcohol is reprehensible." He adds: "If I may be permitted the expression of a personal opinion, it is that people in health, and especially young people, act wisely in abstaining from alcoholic beverages; but I cannot believe the cause of temperance in general, or the welfare of the individual, is promoted by basing arguments against the use of alcohol on anything less than attested facts."

TEMPERANCE DRINKS.—The paper on "temperance drinks" is interesting, if not as important as some. The statistics show an enormous consumption of these beverages; for instance, in Massachusetts at least 300,000 bottles of Ayer's Sarsaparilla are sold annually, "and as this contains over 26 per cent. of alcohol, it is clear that many are partaking pretty freely of an alcoholic drink without perhaps being aware of it." A very large variety of drinks containing a greater percentage of alcohol than ordinary wines and beers are consumed in rigorous total abstinence circles, one of its foremost advocates permitting her picture to be used as an advertisement of one of the most alcoholic of these drinks.

these drinks. Tables give a list of forty-two such preparations containing from 6 per cent. as a minimum to 42 per cent. as a maximum of alcohol. Mentioning a few at random, we find "Paine's Celery Compound," 21 per cent.; "Hoodland's German Bitters," "entirely free from alcoholic stimulants," 25 per cent. alcohol; "Hostetter's Stomach Bitters," 24 per cent.; "Warner's Sarsaparilla," 26 per cent.; "Ayer's Sarsaparilla," 18 per cent.; "Fægig Company's Beef Tonic," 23 per cent.

ALCOHOL AND DISEASE.—Dr. Welch's report on the pathological effects of alcohol concludes the second volume. It demonstrates that "alcohol in sufficient quantities is a poison to all living organisms, both animal and vegetable." The use of concentrated alcohol, or of excessive amounts of alcoholic beverages, produces injurious effects upon the stomach, but in many instances, "even after the prolonged use of diluted alcohol the stomach appears nearly normal, both to the naked eye and under the microscope." "Long continued excessive use of alcoholic drinks is by far the most common and important (though indirect) cause of cirrhosis of the liver in human beings." Many diseases of the nervous system are the direct result of excessive alcoholic stimulation.

A fatal termination of Bright's disease, apoplexy, paralysis, insanity, pneumonia and tuberculosis is predisposed by excessive alcoholic stimulation. Many persons drink beer, wine, and spirits in moderation throughout a long life without apparent impairment of health. Others are extremely susceptible. There is no question as to the injurious effects of a continued use of even small quantities of alcoholic liquors.

One of the most important effects of alcoholic indulgence is a lowered ability to resist disease. "Physicians recognize the graver prognosis of pneumonia, cholera, erysipelas, etc., in persons who habitually drink to excess. The belief that those who indulge freely in alcoholic liquors thereby acquire a certain degree of protection from tuberculosis is completely discredited."

GENERAL CONCLUSIONS.—Effects of moderate or occasional use of alcoholic drinks differ with individuals, age, occupation, climate, etc.

With the majority of occasional drinkers and moderate drinkers no especial effect upon health seems to be observed by themselves or their physicians, but in some such cases drinking is harmful; in a few it is thought to be beneficial.

Eighty per cent. of the leading brain workers of the United States are alcoholic drinkers occasionally or regularly, in moderation. The use of such drinks to stimulate mental effort gives, on the whole, bad results. Even occasional or moderate use is likely to be harmful to young persons, mainly because of the danger of leading to excess. Among diseased or infirm persons over fifty years of age, while sometimes useful, alcoholic beverages should be taken, if at all, with the least meal of the day.

The special effects are due to the alcohol contained, and other ingredients are of comparatively small importance. "Fine old whiskies and brandies" are nearly as alike to produce injurious effects as are the cheaper grades, if taken in the same quantities.

In moderate quantities, beer, wine and diluted whiskey are in a certain sense foods, but they are seldom used for food purposes; mainly for their peculiar effects on the brain. In large quantities, and for some persons even in moderate quantities, they are poison.

Alcoholic drinks in moderate quantities may be useful as restoratives in fatigue after work is done, but often produce depression and a harmful effect when used just before or during labor, physical or mental. They are useless as preventives of infectious or contagious diseases; on the contrary, they appear to lessen the power of the organism to resist the cause of such disease. They are useless to prevent fatigue and effects of cold, and are almost always a useless expense. Their use in excess is the cause of much disease, suffering and poverty and crime.

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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, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

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NOTES
BROWNSON CENT... Bishop Farley, of New... ed at a meeting of the... in that city, held on... 5th October instant... arrangements were comp... celebration of the cent... ester A. Brownson. A... been fixed, but we ha... learned the date, for t... a monument to Brown... be erected in Sherman... and Amsterdam Avenu... has been completed, an... exhibition in the main... Catholic Club. The bu... feet six inches high, an... a monument fifteen feet... will be placed shortly... It is intended that t... day shall be important... al circles, and the Clu... the leading clerical a... tors of New York to... Certainly if ever an A... served a monument it... Dr. Brownson. But wo... to have a memorial... bronze erected his work... as an imperishable mon... rarest character. Bro... truly great; he was gre... dark days when he wa... about, like a giant lost... rinth, for the light a... that he needed—the lig... and the foothold of tru... he succeeded in securi... towered high above all... temporaries in the don... troversy. Brownson's "... an encyclopaedia of Ca... trine. When the celeb... place we will be happy... event and to thus revive... Brownson's wonderful life... more wonderful works.

THE CHURCH IN AME...
Urban Gohier, a French... just issued a volume in... discusses the important... of the Catholic Church in A... gives some very strong fa... up by strong statistics of... strength of the Church in... World. Mr. Gohier must... a very careful and exhaust... of his subject. From his... will extract a few pages... no comment. Mr. Gohier... Roman Church which in... States numbered 44,500... ants in 1790, to-day num... 000,000, or more. To this... now add 6,500,000 of Cat... the Philippines and 1,00... Porto Rico. The territory... Republic maintains one... seventeen Archbishops, e... Bishops, almost 11,000... more than 5,000 chapels, 500 officiating priests. Th... Catholic seminaries, 163 c... boys, 629 colleges for girls... included), 8,400 parochial... 250 orphanages, and near... other various institutions... the United States alone su... Peter's pence to Rome than... Catholic countries together... This would be still stron... Mr. Gohier taken in Cana... added thereto not only our... population, but above all t... ber of our churches, convent... leges, universities, and vario... tutions of charity and o... But, as it is, it suffices to... great growth of the Church... continent.

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