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CONSECRATION OF NEW ALTARS AND BLESSING OF WINDOWS AT ST. PATRICK'S.

In St. Patrick's Church, to-morrow, two ceremonies of exceptional interest will take place.

The first will be the blessing of four new stained glass windows, which have been made by Mr. Alexander S. Locke, of the well-known firm of Arnold & Locke, Brooklyn, N. Y. The windows are twenty-three feet high, and bear the figures of the four Evangelists in heroic size. The figures stand in the centre of the windows and are surrounded by art-glass Gothic architecture, which harmonizes with the style of the church. The background of the windows proper is a rich golden tone, the glass being made specially for the windows, and the effect is the mellow tint of sunset—an appropriate light for a sanctuary. The robes of the figure of St. Matthew are in shades of green, amber, and ruby. The figure of St. Mark is in tones of pink and orange, shading into red and purple. St. Luke is in yellow and violet tones and St. John is in shades of olive and ruby. The figures stand in silhouette against the golden ground, great care having been taken with the flesh tints, so as to give a strong effect at a distance, the church being so large. These windows are part of the decoration scheme of St. Patrick's Church, which has been going on for the past few years. When Mr. Locke undertook the work of decorating the sanctuary he requested to be given the contracts for the four windows also, so as to have everything in the same style. The light of the windows will serve to bring out all the other artistic beauties of the sanctuary, and will also throw into greater prominence the two magnificent oil paintings of the Sacred Heart and the Assumption.

The windows have cost \$600 each. A blank space has been left at the bottom of each, so as to afford an opportunity to any family who may wish to avail themselves of it to secure one of them for the purpose of a memorial to a deceased member. As we have often pointed out, far too much money is spent upon cemetery memorials, which are liable to change and obliteration and are subject to the action of the weather; whereas a memorial in a church endures for ages, and excites the pious thoughts of those who so frequently gaze upon it. Many other reasons could be given showing the advantages of memorials in the church over those in the cemetery.

The second ceremony will be that of the consecration of two beautiful new marble altars, one donated by Mr. Michael Burke and his sister, Miss Eliza Burke, and the other the gift of the family of the late Senator Edward Murphy. The "True Witness" has already published the details of these two splendid altars. His Lordship Bishop Macdonell, of Alexandria, Ont., will consecrate the altars and bless the windows.

This Saturday evening, the relics to be placed on the altars—those of St. Pancratius, St. Gervasius, and St. Protasius—will be exposed to the view of the faithful in a room adjoining the sacristy.

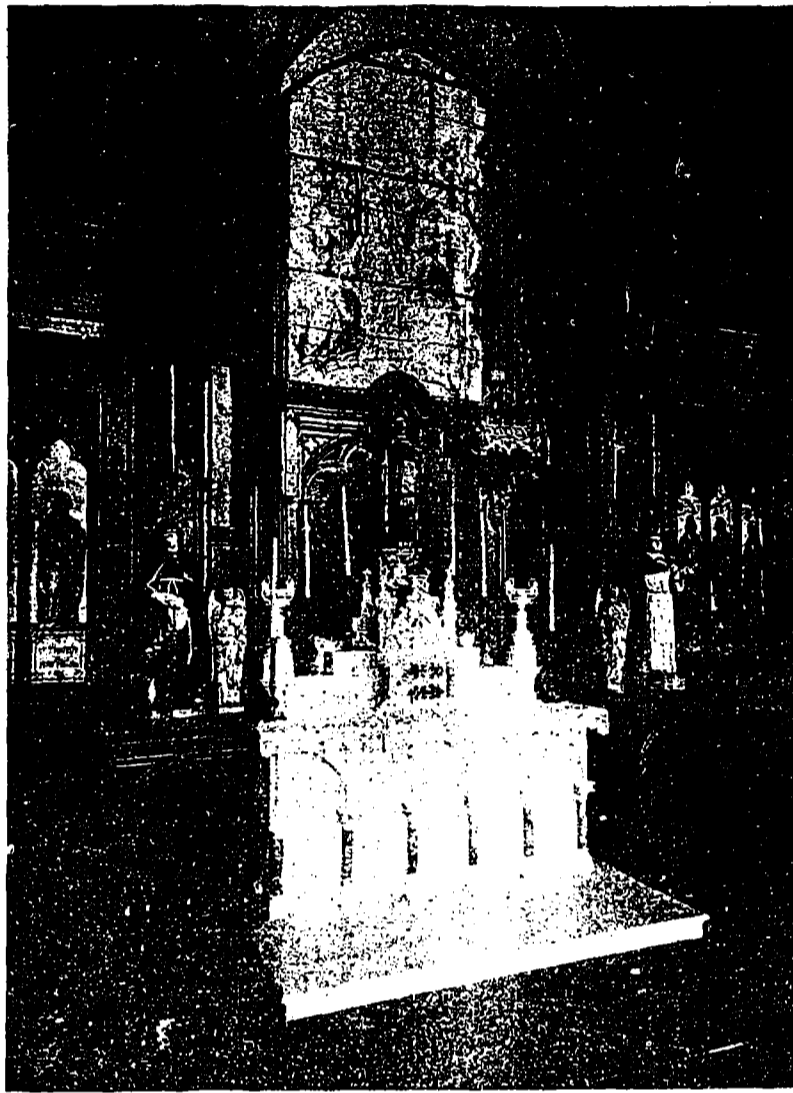
No other ceremony in the Church is so long, so important, so full of religious instruction, as the consecration of a church and of the altars which are erected within its precincts. It is the Church's tribute to the real presence of Christ. The sacrifice of the Mass, in the early ages of the Church, was offered on the tombs of the Martyrs in the catacombs at Rome. The Church retains this custom. In a small sepulchre carved out of the altar stone are inserted the bones of three martyrs, with three grains of incense, in honor of the Most Holy Trinity and in memory of the incense placed around the Body of the First Martyr, Jesus Christ, in His tomb. A written document giving the names of the martyrs and that of the Bishop who consecrates the altar, is enclosed with the relics in a sealed box deposited in the little sepulchre referred to. These relics as above stated, are exposed in an oratory adjoining the Church, on the preceding evening, and are borne in procession on the day of the consecration to the altar for which they are destined.

The altar itself is raised on a platform to recall Calvary, with a marble slab resting on supports to recall the table of the "Conch" at which Our Lord instituted the Sacrifice of His Body and Blood. On the table are carved five crosses, which represent the five wounds of Our Lord. One is placed at each of the four corners, and one in the centre. The central cross represents Christ, the merits of whose Sacrifice extends to the four corners of the world, represented by the other crosses. The tapers lighted during the celebration of the Mass symbolize Christ the Light of the World.

unproductive in Ireland is on fire for conquest abroad, is praying that he may be allowed to "consecrate" a bishop for Portugal and thus raise the country to an equal dignity with Spain. We predict that if the project is carried out and a good stipend is paid a plentiful crop of romances will come from Portugal."

STORY OF CARDINAL WISEMAN.—In the Liverpool Catholic Times, we find the following interesting historical note:—"A writer in the Osservatore Ro-

Montalembert resumed his speech Wiseman, addressing the assemblage remarked that that was a perfectly free meeting and that those who might differ from a speaker, however eminent, had a perfect right to do so. This, the writer in the Osservatore says, was like a cold water douche for the congress, which had been electrified by Montalembert. There was no reason why the meeting should regard it in that way. The fact that his Eminence was anxious to guard against the danger of mere mechanical unity, and that he intimated to

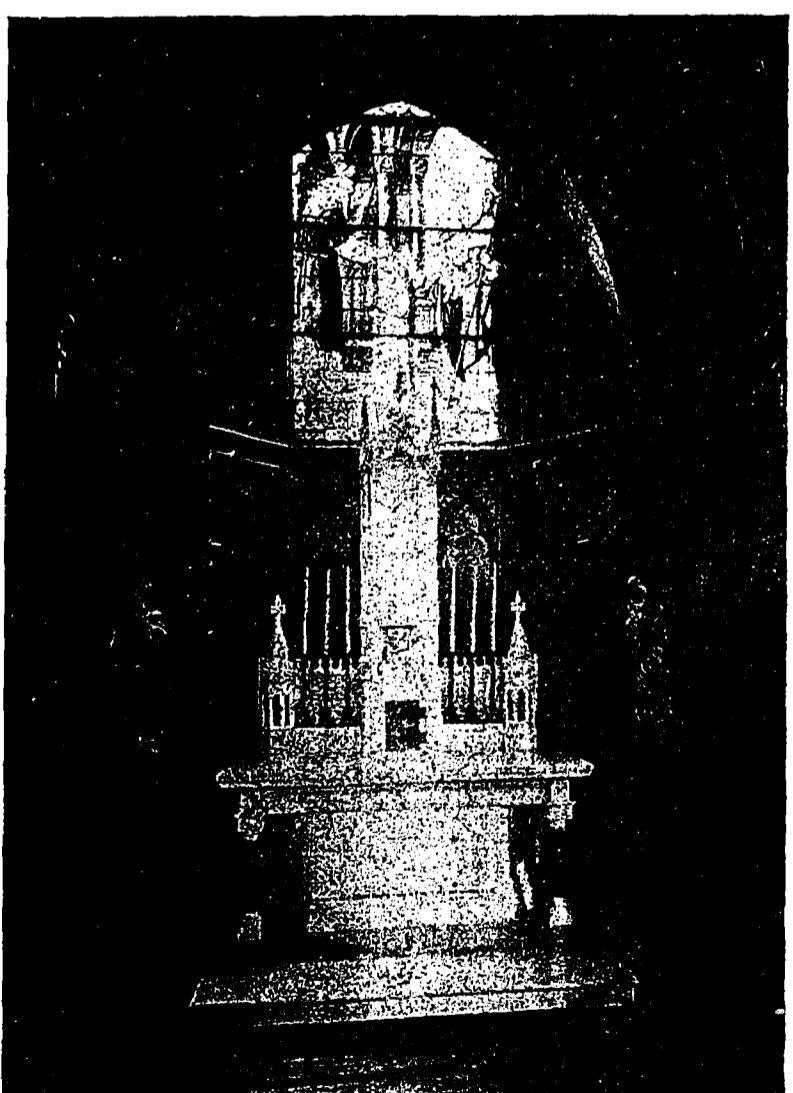


ALTAR DONATED BY MR. MICHAEL BURKE AND MISS ELIZA BURKE.

mano, apropos of some references to the courtesy of the Comte de Montalembert to Cardinal Wiseman at the first international Catholic Congress of Malines, suggested by the addresses of Archbishop Ireland at Orleans and Paris, relates an incident which took place on that occasion, and it is pretty certain from the manner in which he describes it that he misunderstands British customs. The Comte de Montalembert, he states, delivered

the Italians that they were at liberty to dissent, should not be taken as indicating in the slightest degree a doubt as to the soundness of Montalembert's Catholicism. Well would it be for France to-day if it had many men like the author of the "Monks from the West," instead of the unbelieving generation who now hold political sway in the country."

We might add to the above that it has become a systematic plan, am-



ALTAR DONATED BY THE FAMILY OF THE LATE SENATOR EDWARD MURPHY.

a speech covering the whole Catholic-Liberal programme, religious and political. Owing to the length of the address, it was not all delivered in one day. There were seven Italians present at the Congress, and the ideas of the Comte de Montalembert were not orthodox enough for them. At the close of the first day they expressed their feeling to Cardinal Wiseman, who with the Cardinal Archbishop of Malines represented the Holy See at the Congress. Next day before

amongst the enemies of the Church of Europe, to constantly give prominence to every petty event that might tend to show a difference of views or opinions between eminent Catholics. The Osservatore Romano should know this, and avoid setting the example.

LOURDES.—In view of the organization of pilgrimages from Canada and the United States to the Shrine *Continued on Page Eight.*

RECENT HAPPENINGS IN EUROPE.

OUR REGULAR WEEKLY REVIEW.

A PATRIOTIC MOVEMENT.—A very touching and very patriotic movement is that which has been started by Mr. Richard Croker, this week, during his visit to Killarney. It is that of inducing the Irish-Americans to purchase Muckross Abbey and the portion of the Lakes of Killarney on which it is situated—the most beautiful portion—and to present them to the Irish nation, as a token of the love they still bear for the land of their forefathers, and the land in which many of them, like Mr. Croker himself, was born. A subscription has already been begun, Mr. Croker heading it with \$2,500. The idea is to make of the picturesque spot known as the Lakes of Killarney an Irish National Park. Such a movement should meet with success as the Irish heart will be deeply touched at the patriotic affection which suggested it.

CATHOLIC TEACHERS UNITE.—The National Teachers' Association of Ireland—an organization composed of the teachers employed in the so-called National schools—has done good work in the past under trying circumstances. Lack of complete unity of action, however, on account of differences in religion, somewhat hampered its action, and for this reason a Catholic Teachers' Union is in process of formation. The importance of such an organization in a country like Ireland is obvious.

MEMORIAL TO A BISHOP.—A memorial altar has been placed in the Church of St. Vincent, Liverpool, in pious remembrance of the late Bishop O'Reilly, of that city. Bishop Brindle, who is a Liverpool man, and who is coadjutor to Cardinal Vaughan, preached on the occasion, and as a brief extract from his sermon will explain the esteem in which the late Bishop O'Reilly was held in Liverpool:—

"He said he could look back on the time—fifty years ago—when fever and famine swept over Liverpool's courts and streets; when every house in Liverpool and every street sent forth its dead, when the priests of that vast parish labored by night and by day to comfort the sorrowing and minister to the dying; when one by one they sank at their posts, and were carried out amid the sobs of thousands; when the church was laid desolate, and, as he himself had seen it, with its doors shut into the midst of all this came a young Irishman—tall, fresh-complexioned, with an eye keen and piercing. He stepped briskly into the breach, and took up the work that other hands had left. As he went about making himself known he made himself beloved, and when the scourge had passed and the day of peace had dawned he set his heart on building for that mission a church worthy of its name. Hitherto the mission had been carried on in a shed close by, but now, through the efforts of Father O'Reilly, the foundation-stone of the present edifice was laid. In later years, when he was called to a higher sphere, his interest in St. Vincent's remained unabated, and in many ways did he give evidence of this fact. His memory would be ever with them as one who had labored unceasingly during the long years of his life to promote the honor and glory of God, and to further His Kingdom on earth."

A GOLDEN JUBILEE.—The London "Daily Telegraph," of May 27, contains a most wonderful and elo-

quent article on the subject of the Brompton Oratorians and the celebration of the fiftieth anniversary of the introduction of that Order into London. Coming from such a source, the great praise lavished upon the members of the Order is certainly most inspiring. It is thus the "Telegraph" commences its most significant article:—

"The presentation of the jubilee offering to the fathers will be made by his Grace the Duke of Norfolk." Such was the simple intimation conveyed on the cards of invitation to a little ceremony which was performed in St. Wilfrid's Hall, Brompton, yesterday afternoon, without flourish of trumpets or ostentation, but which had its origin in a movement of singular interest and historic significance. To that ceremony, informal enough in itself, and void of any features of circumstance, reference will be made hereafter. At the moment it may be appropriate to consider the event of which it was the direct outcome—an event possessing a unique interest for the entire Roman Catholic community of this country. The proceedings over which the Duke of Norfolk presided, marked, indeed, an occasion of no less importance than the golden jubilee of the Oratorians in London. That the anniversary should have synchronized with the Feast of St. Philip Nevis—the founder of the Order for ever associated in England with the name of John Henry Newman—was singularly appropriate; and there are probably none to whom the beauty of Church ritual makes appeal who could have looked unmoved upon the outward and visible symbols of reverence with which, within their majestic basilica, the Fathers of the Brompton Oratory yesterday offered tribute to their patron saint."

Then follows a detailed history of the Order—a history too lengthy and too elaborate to permit a reproduction in our columns. Briefly is the account given by the London "Evening Standard" and from it we select a few passages:—

"The Oratory will always have a special claim to respect and interest as the community was brought to this country by one whose memory Englishmen honor and revere—John Henry Newman. It was in 1837, that he returned from Rome with a Papal brief, enabling him to establish the Oratory of St. Philip here in England. After several migrations—Cardinal (then Father) Newman settled in Birmingham, and in May, 1849, Father Faber became first Superior to the London House. This was situated on the site of what was afterwards Toole's Theatre, in King William St., which is now part of Charing Cross Hospital. It was here that Newman delivered his lectures on "Anglican Difficulties." This was in May, 1850, and they were attended by many famous men, including Thackeray. In 1853 the fathers moved to Brompton, where they commenced a temporary church, which was pulled down in 1879 to make way for the present magnificent basilica, opened on April 16, 1884, by the late Cardinal Manning. Since then it has been the scene of the principal pageants of the Church in London, including Cardinal Vaughan's investiture with the pallium, and the State celebration of High Mass on the occasion of the Queen's Jubilee, at which the Ambassadors of the Catholic Powers and Her Majesty's Catholic judges assisted."

Notes From Old World Sources.

FRANCE'S PAGANISM.—"What think you of the 'Pantheon in Paris'?" asked a Canadian gentleman of a learned Quaker who had been telling of his recent travels on the Continent. "A fine heap of well cut stones," he replied, "but, friend, I tell thee, it is a relic of paganism, and the spirit that haunts it is pagan, and it is a fitting burial place only for pagans; and it is now the temple of cold, prayerless, remorseless infidelity." These words came back to our mind on reading the movement suggested by the French authorities to exhume the bodies of several of France's famous men and to place them in company with Balzac in the godless temple on St. Genevieve's hill. It appears that amongst others they desired to disturb the ashes of Renan, Lamartine, Michelet, Berlioz, and the painters Tugres and Delacroix, and to place them side by side with those of Voltaire, Rousseau, Victor Hugo and M. Carnot, in the desecrated Pantheon. In this connection the following very interesting remarks were made by a French correspondent in one of the leading Catholic papers of England:—

"But it appears to be not so easy, acting with these dead as it at first seemed. It was found that Lamartine's sentiments, expressed in verse as well as the terms of his will, put a veto on this scheme of removing his remains from his much-loved village cemetery near Macon and placing them beside those of France's noted atheists. And so even with the impious Renan, who, from other motives, than those of Lamartine, preferred dying and being buried away from Paris. So the result of deliberations on this subject in the Chamber will probably be that Balzac at most will go to the Pantheon and that the oth-

er noted dead of whom it is question will remain where they are. This apotheosis of Balzac calls to mind Charlotte Bronte's remark that his books "left a bad taste in the mouth." The scheme of honoring with noisy sepulture in the Pantheon dead long lying in quiet churchyards calls forth the following passage in a Paris paper:—"What a delicate attention to these dead to invite themselves fine moribund to change quarters and to bring them from their quiet, and to the cold Pantheon, where the only visitors are those brought there by Cook's agencies and Baedeker's guide books."

ROMANCE AND COIN.—Rev. Canon Girdlestone, of London, addressing "The Spanish and Portuguese Church Aid Society," stated that "No story was more thrillingly romantic than that of the Reform Movement. But that £2,300 was needed to complete the Memorial Fund." This sudden connecting of romance with has caused rise to the following very clever comment in an English contemporary:—

"There are various ways of combining romance and coin. One man writes a book which he calls a romance and a publisher gives him a certain amount of money for it. Another man weaves extraordinary romances into his life as a missionary, and they are retailed in London to old ladies who devoutly believe them, like Canon Girdlestone, and pour out the coin freely, so that the good missionary is sure of a good salary. In each case there is a sort of direct connection between the romance and the coin. It seems that Portugal is wild with jealousy because Spain has a Protestant prelate—Bishop Cabrera—all to itself. So the Protestant Bishop of Clogher, whose evangelical zeal if

WEDDING BELLS.

On Wednesday morning St. Gabriel's Church was the scene of a very pretty wedding, the pastor, Rev. F. O'Meara officiating, the contracting parties being Mr. Ed. Watt and Miss Dubois. The bride was attended by Miss Georgina Watt, and the groom by Mr. H. Dubois.

A fine musical programme was rendered by members of St. Ann's Young Men's Choral Union, the soloists being Messrs. Wm. Murphy, M. Mullarky and Ed. Quinn. Mr. P. J. Shea, organist at St. Ann's presided at the organ, and played Mendelssohn's Wedding March and Wagner's Bridal Chorus with fine effect.

Mr. Watt being a member of St. Ann's choir, they took the opportuni-

ty of expressing to him, their high appreciation of his valuable services by presenting him with a very beautiful present.

AS WE GO TO PRESS.

The report in the "Star" to the effect that the esteemed pastor of St. Patrick's parish had under consideration the "offer" of the See of London, Ont., is on a par with the announcement it made some time ago, that Mass would be celebrated at St. Patrick's Church at 7 p.m.

If there is any reliance to be placed in the rumors set afloat by the women gossippers of St. Patrick's parish, there will be a few changes amongst the priests before the snow falls.

IRELAND'S REIGN OF TERROR.

An article in "The Gentlewoman" contains the following vivid account of what many of our fathers were wont to call "the awful times":

"It was the eve of the '98, when the Castle authorities had lost their heads, and so no safety from the threatening danger except in wholesale terrorism, a system which admirably suited the politicians who hoped by a deliberate dragging of the people to force on an insurrection, and thereby furnish another argument for the Union. Summary roadside hangings from the readiest tree, merciless floggings at the nearest gate, and all the brutal outrages of a licentious soldiery, at last achieved the hoped-for result. The maddened peasants rushed to arms, and one of the greatest crimes in history was consummated. Now among the most active of the magistrates was Power, who at the head of a troop of dragoons rode about the country night after night, laying hands on all wayfarers, and by the cruelty of his punishments earning the undying hatred of the aggrieved peasants. They in return slew his cattle and burned his crops, and his unpopularity became so great that his partners in the prosperous Clonmel corn and butter business he had taken up got rid of him as quickly as they could. These misfortunes embittered Power exceedingly, but further hopes of reward for his loyalty and zeal stimulated him into acts of savagery which culminated in the commission of a deed which lost him his appointment. The story is a sad one, and gives a terrible picture of the state of things and the state of men's minds just a hundred years ago in Ireland.

A young lad named Tommergan left his widowed mother in her cabin at Mullough one April evening in order to take a broken pitchfork to be mended at a neighboring forge. His mother had tried to dissuade him from going, for the misdeeds of Power and his nocturnal headlong rides were the terror of the folk around. The poor woman instinctively feared danger, but her lighthearted boy, in his anxiety to be ready for work next day, disregarded her prayers, and a few minutes later Power with a couple of dragoons overtook him and shot him down. Then he had the dying stripling flung over a trooper's horse, and in this condition, with limbs and head hanging down, he was taken to Clonmel and shown to Power's horrified children. He died some hours later, and his corpse was immediately hung up for exhibition over the gateway of the gaol. After waiting and watching through the lonely night, the mother started off at dawn to seek her son, but could get no tidings of him until, attracted by a mournful crowd outside the prison, she looked up and saw the hideous blood-stained corpse. The murdered boy's relatives, urged by their landlord, who hated Power, prosecuted the latter for murder. He was, owing to the exertions of the Government, acquitted, but was dismissed from the magistracy.

And yet, as things then went in Ireland, where magistrates daily rode about the country attended by the hangman ready at a sign to flog or string up the first peasant the whim of the moment might select as an instant victim, there was nothing very exceptional in the Mullough tragedy. For instance, just before this occurrence Power had, at the instance of Lord Donoughmore, become the owner of the Clonmel Gazette, the editor of which was Bernard Wright, a poet and linguist. It chanced, unluckily for the latter, that an ignorant and brutal magistrate named Thomas Judkin Fitzgerald was constantly scouring the country attended by dragoons, and in one of these excursions it occurred to "Flogging Fitz," as he was always afterwards called, to search the person of the Clonmel editor for evidence of treason. Nothing of a suspicious nature was found save an invitation to dinner written in French. This was sufficient, however, Fitzgerald did not know a syllable of French, but he promptly decided that anything French must be treason, and so there and then had the unfortunate Wright nearly flogged to death. And for savage work of this kind the Government indemnified Fitzgerald against any legal consequences of excessive zeal, and rewarded him with a baronetcy!

We might add to the above that when Barney Wright was flogged, so terrible was his agony that his mouth had to be filled with lead to keep him from biting off his tongue, and when the physicians thought that he could not survive, and he expressed a wish to have the smell of paint, they captured a young painter's apprentice—Richard Slaiden—who was going to work, and brought him in to paint the walls of the room with white paint. It was thus that Slaiden became an eye-witness of the scene, which for half a century afterwards he used to describe with horror. When "Flogging Fitzgerald" died, and the news went abroad, his victim of former days—Barney Wright—was in the Clonmel post office. On hearing the news he turned the color of death and was about to give expression to his feelings, when the postmaster said: "Death ends all, Wright, you must say nothing, but remember 'Nil de mortuis nisi bonum.'" At once Wright took up a slate, and writing Fitzgerald's full name down the margin wrote a most terrible necrologic. We have not present to our memory the words of that scathing impromptu; but it began thus:

"Nil de mortuis nisi bonum! The words are good, but I don't own 'em.
And it closed as follows:
"Lucifer hath made thee his infernal herald;
"Down on thy knees," thou bloody Tom Fitzgerald!"
When Fitzgerald had ordered the flogging of Wright these were his words: "Down on thy knees, thou bloody rebel!"

child was a very impediment to his eternal salvation. The poverty which he endured was not the poverty of the Gospel. The latter meant difficulty in making ends meet. Hence, persons well born, well bred, and well educated might be poor in the Gospel sense, and experience pecuniary difficulties at a time of illness, but the poverty in Westminster was a positive degradation. It was not the poverty which Jesus Christ meant, but it was partly the consequence of sin, partly the consequence of the banishment of the Church from this land 300 years ago. The Church only could meet and overcome the poverty which staggered statesmen as they gazed upon it. But at once an objection was put forward. "The poor," it was said, "have so many faults, even those whom you speak of." But had not every one some fault, was every man and woman—excepting the poor—without their faults? The poor, again, it was urged, squandered their earnings in publichouses and passed disgracefully immoral lives. And the rich—what did they do? Did they never live beyond their means, wealthy though they be, or did they never exceed their position. Did they never squander their money or indulge in carousing, did they never enjoy improper amusements? It was said the streets wherein the poor of Westminster lived were immoral, but were they more immoral than the squares and streets and mansions of the West End of London?

What an object lesson the West End of London set in the month of May, 1899—our Lady's month—to the starving poor of Westminster. Where had gone the honor and the respect due to woman, where the worship of her purity which constituted her strength, and her spotless attraction? Where was the chivalry that Jesus Christ came to teach, and which was exemplified in the ideal woman, Mary ever Virgin, and which He showed now to every good and pure woman, whether she sat on the throne, or whether she swept a crossing in the street? Where had fled the old English love and veneration for the sanctity and indissolubility of the marriage vow, the very foundation on which rested the whole fabric of human society. What an example the rich set—the upper ten as they called themselves—in society, in the newspapers, in the Divorce Court to the sweating millions in London's lonely desert, for lonely most assuredly it was. The poor saw about them in the metropolis the greatest wealth in the world flaunting itself before their eyes. They heard of gorgeous banquets, they heard of money squandered on outings and dresses, and riotous living, and these poor people returned literally to places fit only for rats and rabbits to burrow in. Could they wonder if sometimes these poor people complained, and if their voices poured forth words unpleasant to listen to? Although England at this moment was the best governed country under the sun, yet there was—and really, in a certain sense, there must be—a tremendous inequality between the laws as administered to the poor and to the rich. A starving boy stole a pair of boots and was promptly sent to gaol, and a smart woman stepped from a well-appointed brougham in Bond Street and made purchases of great value for which she never meant to pay. To him it seemed the smart woman was the bigger thief of the two. The poor boy was sent to prison, but evidence was not clear enough to send the smart woman after him.

Notes From British Columbia.

The Rev. Oblate Fathers have received confirmation of the death of Mgr. Durien, the venerable and grand old Bishop of New Westminster, B.C., and also of the appointment of his successor, in the person of Mgr. Donatville. His Lordship Mgr. Augustin Donatville, O.M.F., was born on the 4th June, 1857, at Bischweiler, in the diocese of Strasburg, Alsace. In the early seventies he came to Canada, and made a complete course of studies at the Ottawa College—now the Ottawa University. In 1880, or 1881, he entered, as a novice, the Order of the Oblates of Mary Immaculate. Having completed his novitiate at Lachine, near Montreal, he returned to Ottawa, where he taught in the classes of the University while following his course of theology. On the 30th May, 1885, he was ordained priest. For some time Father Donatville was attached to the University as a professor in various branches. About 1889 he was sent as a missionary to British Columbia. When, in 1897, the late Mgr. Durien—also an Oblate—felt his strength failing he asked for a coadjutor. On

the 3rd of April, 1897, Father Donatville was created titular Bishop of Germanopolis; on the 22nd August, the same year, he was consecrated as coadjutor Bishop of New Westminster, by Mgr. Langlois, O.M.F., Archbishop of St. Boniface. Finally Mgr. Donatville has succeeded the late Bishop Durien. It may not be generally known that Bishop Donatville is an exceptional linguist. French is his mother tongue, and of course he is master of that language. German he speaks just as fluently as French; he was born and brought up on the German frontier. English he possesses almost to perfection—accent, style, idiom and form. Of the dead languages we cannot say how many he has learned and taught; but, if our memory is not at fault, he speaks Italian, Spanish and some other modern European tongues. We are told that he has mastered more than one Indian dialect since his residence in British Columbia. Above all, and with all his accomplishments, he is a grand priest, an exemplary religious, and a perfect and polished gentleman—consequently he will be a remarkable Bishop.

CHRISTIAN SCIENTISTS.

On June 5th a number of the Christian Scientists held what they called a communion service, in their mother church, in Boston. This announcement reads very nicely in the press; but few, if any, real Christians would ever dream that by "communion service" they meant a "silent prayer," or, according to the words of the one who exhorted them, that it means, "to enter into the inner sanctuary of Saul for a brief moment, into the holy of holies, into the secret places of the Most High." Any ordinary Christian—not being a Scientist—would feel somewhat puzzled to know what this kind of ceremony really is. But Mrs. Eddy, the pastor, sends an annual message, and in that they are very clearly enlightened upon the subject. At least one suppose they are; as "Scientists" it is only natural to expect that they understand the "scientific" language of their "inspired" founder, or foundress. At all events, for the benefit of the

less favored, the ignorant many, (ourselves included), we will reproduce the statement of Mrs. Eddy regarding Christian Science. She says: "On comparison, it will be found, that Christian Science possesses more of Christ's teachings and example than all the other religions since the first century. Comparing our scientific system of metaphysical therapeutics with materia medica, we find it completely overshadowed and overwhelms it, even as Aaron's rod swallowed up the rods of the magicians of Egypt. I deliberately declare that when I was in practice (as a physician, we suppose), out of one hundred cases I healed ninety-nine to the ten of materia medica." Possibly this constitutes a very clear and exact definition of the doctrines of the Christian Scientists; but we are too ignorant to be able to fully grasp its purport. In the first place we do not know much about materia medica, consequently, we are

not competent to judge whether it is more or less efficacious, in matters of eternal salvation, than the "scientific" system of metaphysical therapeutics." But we have a slight acquaintance with that rudimentary mathematical science called arithmetic, and we fail to see exactly (unless we allow a margin for the miraculous) how Mrs. Eddy was able—out of one hundred cases—to cure ninety-nine by Christian Science, and ten by ordinary medicine. It is quite possible that the science of metaphysical therapeutics can account for the extra nine cases; or they may simply be the products of an elastic imagination. Anyway, we do not pretend to understand this scientific Christianity; the pure, unadulterated, honest, sim-

ple, and true Christianity is more in accord with our powers, mental and otherwise. If our salvation depended upon a knowledge of metaphysical therapeutics, or even a knowledge of materia medica, we would run a very poor chance on the last day—no matter how we may have lived. If to save our soul it were necessary to find one hundred and nine cases in one hundred, we certainly would fail in the great object that is, or should be, dearest to all men. Therefore, not feeling ourselves qualified to work out our salvation by any such elaborate and scientific methods, we have only to fall back upon the good, old-fashioned means, of Catholic Faith, which has done duty for millions before our time.

INCENSE AND CANDLES.

The following despatch from London, Eng., of June 8th, deserves to be reproduced in full. It scarcely needs any comment, and it constitutes the saddest commentary imaginable upon the situation to which Protestantism has reduced a large and respectable section of Christendom. Such confusion, such contradiction, such error! Bad, indeed, must be the pligh of those seekers after salvation, when the simple questions of the use and the antiquity of incense and candles at Divine service have caused so much discussion and given rise to such a terrible amount of unnecessary work.

The despatch reads thus: "Incense was the issue before the Archbishop's Court last week. Now it is a question of candle. The Archbishops of Canterbury and York listened to much learned testimony and argument on the subject in the guard room of Lambeth Palace yesterday. "One of the counsel for the Rev. Henry Westall, Vicar of St. Cuthbert's, Philbeach Gardens, produced in triumph conclusive historical authority for the statement that processional candles in church were used in the presence of that bulwark of Protestantism, Queen Elizabeth. This seemed to the unlearned among the audience to settle the matter for good and all. "But the counsel for the 'Low Church' side was soon on his feet with proof that on the very occasion cited by his opponent good Queen Bess had cried impatiently, 'Away with those torches. We see very well.'"

"This seemed to leave the question very much where the Archbishops had found it, except in so far as it had been shown that Elizabeth, defender of the Faith, thought daylight a sufficient illumination at divine service. "Although their decision cannot possibly be binding upon anybody, and although London has begun to swell and to empty itself of fashion, their Graces of Canterbury and York betray no signs of the irksomeness of their task, which they undertook in the hope of keeping the squabbles in the established church away from the secular courts. Popularly spoken of as the 'Archbishops' Court,' the proceedings in the guard room form no court at all and are officially designated the 'Archbishops' hearing.' The authority for the hearing is contained in the prayer-book and reads: "Parties who have any doubt or diversely take anything, shall always resort to the Bishop of

the diocese, who shall take order for quieting and appeasing the same. And if the Bishop be in doubt then he may send for the resolution thereof to the Archbishop." "One feature of the proceedings is that they are bringing to light many quaint historical facts. Ancient records are being rummaged by both parties to the dispute. Counsel for Rev. Edward Ram, the Norwich clergyman, who is accused by his Bishop of using incense in his church, has discovered in the archives of St. Michael's Cornhill, his rule to be observed by the vestry. "They shall provide for fire at all such feasts as incense is accustomed to be offered unto Almighty God, with other things necessary to the office according to the solemnity of the feast." "Mr. Didbin, who appears for the Bishops, tried to offset this by maintaining that the incense was used merely to fumigate the church. He quoted an instance of ancient church bookkeeping, when there was an item 'for dressing the church after the soldiers and for frank incense to sweeten it'; also a record of St. Peter's, Barnstable, 'for tobacco and frank incense burned in the church.' "But some of the authorities cited are centuries older than Protestantism. Polacina, whose "History of the Popes" was written in the fifteenth century, has been a tower of strength to the ritualists. He ascribed the origin of incense to about 795-815. From a panegyric by Eusebius, delivered at Tyre in the year 312, to the latest edition of the Encyclopedia Britannica, no source of enlightenment is neglected, although the opponents of incense try to confine the enquiry to the post-Reformation period."

These people seem to have absolutely no conception of the difference between the figurative and the literal, between symbolism and reality. For example, they claim that the Sacrament of the Altar is merely a symbol—while it is the most perfect reality in existence; but they imagine that incense and lighted candles are objects of worship for Catholics, while they are merely symbolic incentives to devotion. Incense has, in all ages, been the symbol of sacrifice—and the sacrifice of the Altar is consequently fittingly accompanied thereby; candles were at once the symbols of the light of Truth, and the necessary means of illuminating the catacombs where the early Christians worshipped—symbols and memorials!

ABOUT LAWYERS.

A prominent Q. C. of Toronto has recently contributed a very grave and timely article, to the columns of the "News," on the "reprehensible methods in drumming up clients." While the statements of the writer are more especially applicable to Ontario and to the Law Society, still they may not be unworthy of reproduction for the benefit of our own Bar Association. A considerable space is devoted to the consideration of the immature and poorly equipped students who pass, by hook or by crook—especially by money—the matriculation examinations and to a lengthy advice to the Law Society regarding more exacting regulations. In the following remarks the Q. C. in question has certainly touched upon a crying and growing evil—and, we regret to say, one that is not confined to the Province of Ontario. We fear that this very city could furnish a few illustrations of the following: "Referring to your remarks upon the subject of unprofessional conduct, they are, alas! only too true. It is well-known that in this city there are practitioners that have touts abroad, especially so in Police Court circles. Let some persons meet with an accident, there is a rush of hungry lawyers to extend sympathy with one hand, the other being outstretched in solicitation of a retainer. I have even heard of lawyers

taking their wives to call on the family of an injured person, though an entire stranger. A short time ago a young girl, who is a stenographer in a law office, by way of sounding the praises of one of her principals, said: "He was a hustler, he gets lots of business. He never reads of an accident but that he rushes to see the injured person to get the case." Hundreds of actions are brought in which the plaintiff's solicitor has agreed with his client as a condition to his being given the case that he will not charge his client if he loses. Why, sir, I recently heard a law student give his principal away by stating that all his cases were not paying ones, as some were on speculation, and he did not always win. For the desperate straits in which so many members of the profession find themselves the overcrowding is mainly responsible, but the benches of the Law Society must take their share of the blame. They have it in their power to do much to reduce the numbers. Then, too, much blame must be attached to parents who would be doing far better for their sons if they kept them on the farms, instead of shoving them into professions for which, in very many cases is evident, they are in no wise fitted."

HOW THE POOR LIVE IN WESTMINSTER.

On reading a report of the sermon preached a few Sundays ago, by Rev. M. Garvin, S.J., in the Church of the Immaculate Conception, Farm Street, London, on behalf of the poor schools at Westminster, we felt inclined to treat the subject editorially. But as we proceeded with the reading of that remarkable discourse, we discovered that it contained such a fund of information, it presented in such glowing terms the fearful condition of a section of the London poor, it drew such a vivid distinction between the poverty to which Christ made reference and the degradation that is not poverty, but a condition almost inferior to that of the lowest of brute creation, it pictured so powerfully the comedy of human life seen in the contrast between the clients of divorce courts and the miserable scum that rises upon the surface of irreligion and immorality, it, finally, condensed into a short space so many terrible lessons and proved so conclusively how much England has lost since she lost the Catholic Faith, that we have determined to give the report in full, and leave all comment and deductions to the readers. Father Garvin said: "He was there to plead for the religious instruction of the poorest of the poor in this desert of London. He laid stress upon the religious instruction, because unless the religious instruction be given in the schools it would not be given at all. There was no need for him to speak of the secular instruction given in the schools at Westminster under the charge of the Jesuit Fathers, because the Government inspector had reported that the

teaching and the answering of the children were both satisfactory. The schools depended for their maintenance partly upon the grant and partly upon voluntary contributions. He occupied that pulpit for the purpose of soliciting the unfailing charity of that congregation to help in swelling the voluntary contributions for the support of these schools. He had described the children as amongst the poorest of the poor. The parents on their wedding-day often had the registrar's fee paid by the priest who married them. The children lived in dwellings unlighted by the sun and unrefreshed by the air, in dark and squalid homes where no man would stable his horses and no woman would shelter her dogs. He had seen some of the stables that surrounded the district of Mayfair, and he had also visited the homes of the poor with a view to supplying facts for the appeal which he now made, and he stated most solemnly, and in the presence of Almighty God, that there was absolutely no comparison between the luxurious abodes of horses and dogs in Mayfair and the homes and dungeons where human creatures were born, labored, and lived, and died. If they considered this picture somewhat exaggerated of the district which he had described he would ask the congregation to visit the streets in the neighborhood of the Army and Navy Stores, Victoria Street, Westminster. He appealed to them to save the child whatever the faults might be of the parents. The poverty of the

OUR ROMAN LETTER.

Special Correspondence of the "True Witness."

Rome, May 28.—On Friday, the 26th of May, Rome celebrated the Feast of one of its Apostles, St. Philip Neri. For the city of Rome it is a feast of obligation. Every Church here celebrated the day with becoming solemnity, whilst in the Chiesa Nuova or New Church, where the Saint's body reposes, the ceremonies were magnificent. All day Friday the people crowded the Church and the adjoining convent, where St. Philip lived the last days of his life, and where many of his relics are still preserved and venerated. From early dawn until noon-day, a small bell was rung every ten minutes to announce the beginning of a low Mass at some altar in the spacious church. At 10.30 a.m. a Pontifical High Mass was chanted. It was celebrated by a Bishop, but formerly and until the infamous year 1870, the Pope used to assist at this Mass. It was then that Rome beheld His Holiness coming to St. Philip's Feast amidst an indescribable display of grandeur. But, alas! those days are no more and the children who saw Pius IX assist for the last time at St. Philip's Feast are now well advanced in years. However the presence of the Sovereign Pontiff could not have increased the numbers that crowded the church last Friday, especially in the afternoon, when the Saint's panegyric was delivered by a Franciscan Father. After the sermon Solemn Vespers were chanted. The singers occupied two choir galleries on either side of the main altar. Each choir had its own organ. Professor Capocci of St. John Lateran, was director and from an elevated position in one gallery his movements could be easily followed by the choir on the opposite side of the sanctuary. At times, the two choirs alternated with each other in singing the verses, then again the two organs and two choirs would join together in magnificent choruses. The rendition of Capocci's Laudate capped the climax. This piece of music composed by the late Prof. Capocci, is sung by a tenor and a choir of boys. The tenor begins by inviting the children to praise the Lord. "Praise, ye children, the Lord, praise the name of the Lord." (Ps. 112). The choir of boys, with charming melody, begin the praises: "Blessed be the name of the Lord, etc." As soon as the children hear the word praise, they continue, like little cherubins. Last Friday a thrill ran through the vast congregation when the two organs and two choirs broke in on the children's voices and repeated the Amen fully fifteen times. Such sublime and religious music has not been heard in Rome since Father Perosi played his Alleluia at the end of his oratorio "Resurrection of Christ."

St. Philip's Feast was also celebrated at St. Jerome's Church. Here the Saint lived for thirty years. From the steps of the convent adjoining this church, St. Philip, as K. E. C. says in The Boston Pilot, used to bless the English college students as they went by on the road to their University. Last Friday, many of

the students from that college said their Masses in the rooms sanctified by Philip's presence.

Philip Neri was born in Florence in 1515 and died in Rome in 1595. In the course of his long and saintly career, he was the friend of children, of the poor and the sick. St. Ignatius and St. Charles Borromeo esteemed him very highly. St. Philip founded the Fathers of the Oratory, who have given to the Church such holy and learned men as Newman Manning and Faber. Cardinal Newman pays this great tribute to his illustrious Father:

"Let the world flaunt her glories, each glittering prize, Though tempting to others, is naught in my eyes; A child of St. Philip, my master and guide, I would live as he lived, and would die as he died."

The Council of the South American Bishops was opened this morning in Rome at the South American College Chapel. There were about fifty-five Bishops present. Father Perosi conducted the music at the High Mass, which inaugurated the Council. It is presided over by a Papal Legate, Cardinal Di Pietro.

There, on the same side of the Tiber as Leo XIII., the South American Hierarchy has gathered together, almost within the shade of St. Peter's dome, to adopt measures for the greater sanctification of their distant flocks. The selection of Rome for the holding of this very important Council was a token of filial devotion to His Holiness, who had granted their Lordships permission to assemble in council wherever they would wish. The Bishops turned their eyes immediately towards the Eternal City.

Yesterday the Catholic Church in North America received a large number of young priests from the ordinations at St. John Lateran. Archbishop Stonor officiated and raised about fifty-five students to Holy Priesthood. There were also very many candidates for the other major orders. The Basilien were magnificently decorated with the red damask. The musical portions of the High Mass were rendered by the full Lateran Choir.

Among the newly ordained priests were Rev. Father Connolly, Charlotte-town, P.E.I., and Rev. Father MacPherson, of Antigonish, N.S. Father Connolly said his first Mass this morning at eight o'clock in St. Aloysius' Room.

Mgr. Tornassi, Internuncio at The Hague, who withdrew from the latter city in order not to embarrass the diplomacy of the Conference of Peace, has arrived in Rome and resumed his residence, for a while, at the Canadian College. His Excellency is still in the prime of manhood. He is conversant with the English language, which knowledge, he says, was imparted to him by the Rev. Dr. McNally, of Ottawa. —F. D. H.

and a guide for many to affiliate with the movement.

We respectfully urge that the report be forwarded to the Catholic Reading Circle Bureau, Youngstown, Ohio and that uniform sheets of foolscap paper be used, and written on one side of the sheet only.

As great labor will be required in tabulating the reports and preparing them for publication, it is earnestly requested that every Reading Circle, Study Club, or other definite Catholic Literary Society co-operate with us, by responding in the manner and within the time indicated.

As time and means will make it impossible for us to make repeated requests for this information, we trust that this first will be sufficient.

City.
Name of Club or Circle.
Year organized.
Time of beginning season's work.
Time of closing season's work.
Meetings: Number, frequency.
Total number of papers.
Total number of readings.
Subjects of study, with number of meetings devoted to each.
Books used.
Members: Men, Women.
Average attendance: Men, Women.
Number of vols. in library: Reference, Circulating.
Fees.
Officers, (with addresses), President, Secretary, Director.
Lectures: Number. Subjects. Lecturers.
If Circle or Club is not in existence, when was it discontinued.
Remarks.
Note—Where exact information cannot be given, make an approximate statement, and place a question mark (?) after it.
Past officers and members of disbanded Circles are requested to give information under as many heads as possible, and state the year in which the Circle disbanded.

THE HIGHER CRITICISM OF THE AGE.

The press of the world, in magazines, in journals, in pamphlets and in books, has of late been busy scattering information abroad regarding what has become known as "Higher Criticism." This term "higher" would at once indicate a species of criticism that surpasses, or that is more elevated than, or that is newer than the ordinary and universally recognized criticism in the domain of letters. The use of this term is almost an assumption that all other criticism is of an inferior grade. In regard to this important question—important on account of the noise it is now making, but not on account of any intrinsic worth in itself—it may be well for all Catholics to have an exact idea of what the Pope's mind is in connection therewith.

Before quoting the exact words of Leo XIII., we will cite a passage from the pen of a learned Jesuit, Father Conway. Speaking of this so-called "higher criticism," that erudite and careful writer says: "There is higher criticism for which the Pope has the highest possible appreciation. It is the broad criticism that is based, not on gratuitous assumptions, arbitrary rules and philological subtleties, but on thorough knowledge of philosophy and dogmatic theology, on familiarity with the original languages of the Scriptures and of the cognate idioms, on history, ethnology, archaeology, and profound scientific research. To this kind of higher criticism his Holiness exhorts the scripturist and the student of the sacred sciences generally. But for the so-called "higher criticism" of the age, which is based only on grammatical subtleties, philological hair-splitting and historic surmises, the Pope has no use."

Now, here are the well-weighted words of the Holy Father, himself, in regard to this subject: "Without reason, and to the detriment of religion, has been introduced an artifice called by the specious name of 'higher criticism,' according to which the origin, genuineness and authority of each book are wont to be decided from so-called intrinsic reasons. On the contrary, it is manifest that in questions of a historical nature, such as that of the origin and the preservation of the sacred books, the evidences of history are paramount, and are to be carefully explored and examined, that, on the other hand, those intrinsic reasons are not of such weight that they should be brought to bear on the matter, except as subsidiary evidence. Else great inconveniences are certain to follow, for the enemy shall then gain greater confidence in attacking and discrediting the authenticity of the sacred books. That which is called higher criticism will eventually lead to this, that each one will follow his own whims and prejudices in the interpretation of the Scriptures. Hence no light will be thrown on Holy Writ, no benefit will accrue to science, but that wide diversity of opinion which is the index of error will prevail, as the leaders of this novel science give ample evidence.

Moreover, since most of its advocates are imbued with the doctrine of false philosophy and rationalism, they will not shrink from eliminating from the books prophecies, miracles, and whatever else there is of a supernatural character."

This passage, alone, might serve as texts for a score of articles, or even a score of sermons. We will not comment any further upon it; but, in leaving it for the consideration of our readers, we are merely placing before them that which will constitute the basis of many future articles that we purpose writing. In fact, whenever the "True Witness" speaks or pronounces upon, refers to or "criticises" the "higher critics" of the hour, each of its arguments may be traced to the above inexhaustible source.

Advertisement for Eastlakes shingles. Includes logo with 'EASTLAKES STEEL SHINGLES' and text: 'are the quickest laid Shingles obtainable, because of their Perfect Fitting Patented Side Lock'. Also mentions 'METALLIC ROOFING CO., Limited Manufacturers, TORONTO.'

BON BOURGEOIS Claret. Advertisement for wine, stating it is sold by every first-class Club, Hotel and Restaurant in Montreal.

LAWRENCE A. WILSON & CO. Sole Agents for Canada. MONTREAL Office, 87 St. James Street. BORDEAUX OFFICE: 17 Allée de Bouton.

SEVENTEENTH Annual Irish Catholic Pilgrimage, To STE. ANNE DE BEAUPRE and to CAP DE LA MADELEINE, UNDER DIRECTION OF The Redemptorist Fathers of St. Ann's Church, Montreal. SATURDAY, June 24, 1899. For Ladies and Children only. Str. "THREE RIVERS" leaves Richelieu Wharf at 2:30 P.M. Tickets: Adults \$2.10, Children \$1.05. TICKETS AND STATEROOMS CAN BE SECURED AT THE ST. ANN'S PRESBYTERY, 32 BASIN STREET, MONTREAL. N.B.—A Pilgrimage to Ste. Anne de Beaupre for MEN by Steamer Three Rivers shall take place on SATURDAY, July 29th, at 6.30 p.m.

Surgeon Dentists. DR. J. G. A. GENDREAU, No. 22, ST. LAWRENCE STREET, MONTREAL. Bell Tel., Main, 2818. Office Hours, 9 a.m., to 6 p.m.

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THE Society of Arts, OF CANADA, 1666 NOTRE DAME STREET, MONTREAL. Drawing Every Wednesday. PAINTINGS Valued from \$2 to \$1800.

10 Cents a Ticket. Advertisement for a social event or fair, mentioning 'Society of Arts' and 'Paintings'.

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JOHN P. O'LEARY, (Late Building Inspector C.P.R.) CONTRACTOR and Builder, RESIDENCE: 3 Prince Arthur St., MONTREAL. Estimates given and Valuations Made.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. Dame Helen Kiseock Lloyd, wife common as to property of Horace Benjamin Lambie, of the City and Dist. of Montreal, Plaintiff, vs. the said Horace Benjamin Lambie, of the same place, Defendant. An action in separation of property has been instituted in the above case. Montreal, 27th April, 1899. SMITH, MARKEY & MONTGOMERY, 15 St. James Street, Attorneys for Plaintiff.

ANDREW F. MURRAY & CO., CONTRACTORS and IMPORTERS, 40 BLEURY STREET, MONTREAL, Que. Designs and Estimates Submitted.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. Dame Sarah Trudel, wife of Philip Monette, of the City and District of Montreal, Plaintiff, vs. the said Philip Monette, Defendant. An action for separation of property has been instituted in this cause. Montreal, 16th May, 1899. BRAUDIN, CARDINAL, LORANGER & ST. GERMAIN, 46-5 St. James Street, Attorneys for Plaintiff.

T. F. TRIHEY, REAL ESTATE. Money to Lend on City Property and Improved Farms. INSURANCE. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET, MONTREAL.

CITY & DISTRICT SAVINGS BANK. NOTICE is hereby given that a dividend of Eight Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House, in this city, on and after MONDAY, the 3rd day of July next. The Transfer Books will be closed from the 15th to the 31st June next, both days inclusive. By order of the Board. H.Y. BARBEAU, Manager. Montreal, 31st May, 1899. 47-5

WM. P. STANTON & CO., 7, 9, 11, St. John Street, Joiners, Cabinet Makers, Upholsterers. Church Pews and School Desks a Specialty. Also Store and Office Fittings, Counters, Slicing, Partitions, Tables, Desks, Office Stools and Used Counters, Partitions, Tables, Desks, etc. Bought, Sold and Exchanged. New and Second Hand Desks always on hand. Terms: Cash. Telephone 2904. FOR Car Builders, Breads, St. Anthony's Medal, Little Chuplet of St. Anthony and Cancelled Postage Stamps, write to Agency Bethlehem Apostolic School, 153 Shaw Street, Montreal, G-10-08.

LUTHER'S MORALS.

The "Ave Maria" has always some very interesting and instructive selections from current literature, and invariably, accompanies them with most appropriate comments. The following, concerning Luther, is a good sample. "Hard things were said of Martin Luther by Protestants themselves on the occasion of the celebration of his quartocentenary. The most scholarly journal in England, we remember, spoke of him as a monster, and referred to his reformation as a myth. The Rev. Martin has not stood the test of historical investigation; and now there are many unprejudiced non-Catholics who see in the Father of Protestantism only an ex-priest, of uncommon ability, it is true, but one having all the vices common to his kind. The Rev. Charles C. Starbuck, writing in the Sacred Heart Review, in reply to Dr. Sheldon, of Boston University, says that neither purity

nor scrupulousness nor veracity was part of Luther's character: "In his conflict with Rome he deliberately emancipated himself from all obligations of morality. . . . To talk of moral strictness in any direction, but above all in what concerns the relations of the sexes, as being any part of his character, seems to be setting up an altogether fictitious Luther. . . . To talk about moral rectitude or moral obliquity, however, in connection with him, seems a good deal inquiring into the moral rectitude or obliquity of a typhoon or an earthquake." "All this indicates an extraordinary change of opinion in regard to the great religious leader of the sixteenth century. Of course only educated and unprejudiced men like Dr. Starbuck are as yet willing to admit the an altogether fictitious Luther has been set up; but it will not be long before the whole world will know the reverend reformer as a man who sadly needed reformation himself.

CATHOLIC READING CIRCLE AND STUDY CLUB BUREAU.

Youngstown, O., June, 1899.—Executive officers of Reading Circles, Study Clubs, Literary Societies, Libraries and University Extension centres, are requested to report under the following heads a detailed account of their organization, system, and general results, so that some defensive knowledge may be had of the scope, aim, strength, character and importance of the Catholic edu-

cational movement outside of schools and colleges, etc. Such a report, we are satisfied will reflect most favorably on the zeal, earnestness and intelligence of our Catholic people in their efforts to attain a higher status of intellectual culture. The report will also be a great satisfaction to those now engaged in the work and an inspiration

Great Attractions at Cornwall! DOMINION DAY 1899.

EXCURSION Under the Auspices of ST. MARY'S COURT, No. 164, C.O.F. By Grand Trunk Railway TO ST. LAWRENCE PARK, CORNWALL, Where the Annual Picnic and Games Will Be Held.

PROGRAMME 1. Putting 16 lb. Shot. Open 10. 100 yards open to Catholic Foresters. 2. Throwing Heavy Hammer. " " 11. 1/4-mile open to all Foresters. 3. Tossing the Caber. " " 12. 1 mile open to Amateurs only. 4. Throwing 56-lb Weight. " " 13. Pole Vault. Open 5. Quoit Match. " " 14. 150 yds. Smoking Race. " 6. Hop, Step and Jump. " " 15. Irish Reel. " 7. Running Long Jump. " " 16. Scotch Reel. " 8. Girls' Race, 14 years and under Open. 17. Bicycle Race. " 9. Boys' Race, 14 years and under Open. 18. Tug-of-War between St. Mary's Court and Cornwall Courts. 19. GRAND HURLEY MATCH. For Prizes and Rules See Hand Bills. PROF. JAMES TOUHEY, the world renowned Irish Piper, will be with us. Round Trip Tickets only - \$1.00 Children - 50c. Leave Bonaventure Depot, - 8 and 8.30 a.m. Return Leave Cornwall, - 7 and 7.30 p.m.

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All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province considered 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.

SATURDAY, June 17, 1899.

THE CATHOLIC HIGH SCHOOL.

In the Colorado Catholic, of last week, appears a despatch from Salt Lake City, in which we are informed that Hon. Thomas Kearns, Utah's youngest millionaire, donated fifty thousand dollars for the erection of a new home for St. Ann's Orphanage in Salt Lake City.

"Some men have monuments erected to them after they are dead. Others, with generous impulse, build monuments to themselves while they are yet alive." Decidedly the men of the latter category have the advantage, because they actually behold the good that their actions produce, and they enjoy even in this life the recognition, appreciation and gratitude of their fellowmen.

On the 21st June, inst., an "At Home" will be held in the New Catholic High School building; the object of this gathering is two-fold—to afford an opportunity to a goodly number to assist, even by the contribution of a nominal sum, in the carrying on of the undertaking, and to give the public a fair opportunity of seeing and examining all the perfections of the building that approaches completion.

While gratitude, deep and sincere, is felt towards all who have within the limits of their means contributed to this important enterprise we cannot fail to remark how very few—proportionately speaking—have assisted in the work. It is now no longer the time to discuss the expediency or the opportuneness of erecting and maintaining such a school. These questions were long ago studied and the decision came to was favorable to the immediate prosecution of the project.

majority of our people. We know a man who, when he was earning twelve hundred dollars per year, used to make a certain donation of ten dollars every Christmas. When his salary was raised to two thousand dollars, he reduced his yearly donation to five. And since he has become independently rich, he has entirely discontinued even the five dollars. This example appears to illustrate the spirit which evidently sways the majority of our well-to-do Irish Catholics. The more they have the more they wish to collect.

No matter how the future may turn we have the building for our High School, and it will remain as a monument either to the generosity of our people or to their lack of public spirit. It is for them to see to it that this splendid edifice be not another sample of the failures that have to be unhappily recorded, more to our discredit than to the opposite. It is not a local affair; it is one that must have its effects on all our Irish-Catholic population, no matter to what parish, or what section of the city they belong. If a man can be found to seriously argue that there is no need of such an institution, we would say to him—with equal logic and justice—we have no need of instructing and educating our children, we have no need of trained and formed men in the ranks of the coming generation, we have no need of capable and competent representatives in public life, we have no need of a national festival, do away with all these—they are useless and obsolete. Yet he would be the first to pronounce us crazy. Still the truth remains that if we do not want to be eventually wiped out and reduced to a body without influence, prestige, or strength, we must join hands and actively participate in the building up of our children's future. A thorough education is absolutely essential in our day; and we have before us the opportunity of securing that boon for the generations to come after us. Let us, then, go in, heart and soul, with a will and a determination, and the result will be that each one who has assisted in any way—no matter how slight—in carrying on this grand work, will have aided in erecting a monument to perpetuate our names for all time to come.

THE COMING CONSISTORY.

The New York "Sun" notorious for its political inconsistency, its acrobatic feats of sensational journalism, and its "Dr. Jeckyl and Mr. Hyde" methods of dealing with almost every important question, has a special correspondent in Rome, whose non-de-plume is now familiar to the whole of America and whose periodical eccentricities are only equalled by his marked ability in manipulating words and phrases. "Innominate" is the author of some of the wisest and some of the most childish, some of the truest and some of the falsest, some of the most clever and some of the most stupid communications of a journalistic kind, that emanate from the Eternal City. His individuality is stamped upon his literary productions, even more positively than would be the case were his real name made known to the reading world. We know not whether he be a Catholic, a Protestant, or an Infidel; nor do we know whether he is a layman or a member of the cleri-

cal body; but, it is evident that he is well versed in ecclesiastical history, thoroughly acquainted with the manners customs and ways of Rome, familiar with the characters and characteristics of the leading lights, in the diplomatic domain, that converge around the Seven Hills, and, above all, aware of the sensational spirit required, by the "Sun," in all communications destined to awaken interest in the American public mind. Having granted all this, we have absolutely said all that can be advanced in praise, or to the credit of "Innominate."

He has a vivid imagination, which, combined with an elastic conscience, too often mutilates the truth for the sake of a passing success, or a fleeting journalistic triumph. He speaks perpetually of the present Pope in the language of praise and, we might say approval; he honors Cardinal Rampolla with his confidence and his endorsement; he affects a disregard for the Quirinal and a distrust of all the Quirinalists. In a word, on the surface, his communications bear the semblance of extreme, and often exaggerated devotion to the grand cause of the Church. But the undercurrent is all the more dangerous on account of the placid surface; the quicksands are hidden from the eye of an inexperienced observer; the mask is so perfectly painted that it might, at a distance and by a hurried observer, be taken for the face which it actually covers. One all-pervading idea seems to sway his communications; it is the idea of the Church being governed like ordinary political bodies. He perpetually keeps before his readers a picture of intrigues, cabals, juntos, factions, intestine strife, on the part of the Cardinals and the leading members of the Catholic hierarchy.

We can fully understand that the "wish is father to the thought," or to the expression; we can appreciate the fact that nothing would be in greater harmony with the desires and hopes of the "Sun" than to have the Catholic Church brought down to the level of ordinary human institutions; we know well that every stroke of the pen that is hable even in a small way, to cast discredit on the Infallibility of the Papacy, or to drag Pope and Cardinals into the arena of fallible and corrupt political, diplomatic, or international conflict, must be acceptable to men whose hearts are set against the Church, but whose astute policy forbids an open attack upon her. Therefore, we look upon "Innominate"—"et hoc genus omne"—as the most dangerous class of public writers that exists.

As an illustration of what we have presumed to advance, we take the Roman letter of last week in the "Sun," on the subject of the coming Consistory and the twelve new Cardinals. It is a lengthy letter, but a few extracts will be necessary to establish our contention regarding the amount of faith that should be reposed in the vagaries of "Innominate." He thus opens:—"It seems that the secret consistory is appointed for June 19 and the public Consistory for June 22. The Consistory is one of the most important of the century—it is the most decisive one of Leo's reign. When the operation for the cyst was performed on the Holy Father, the German-Austrian Quirinal group held its 'Council of Pisa' to have a Pope of reaction come out of the coming consistory. The Pope's illness seems to have torn away the last veils that covered the conspiracy. Germany had even sent to Rome the active agent, the man who is in Italy called contemptuously the 'fatigone,' the man who does the work."

We need not reproduce the lengthy account of this "fatigone's" mission since 1892; moreover, it adds little to the contentions of the correspondent. "Innominate" then says:—"While Leo XIII was ill the scheme was disclosed. The indiscreet participants begged for votes and aid everywhere. French in France, Spanish in Spain, here liberals, there conservatives, in spots even democrats or republicans on the sly, they put on every mask, played every part, disturbed consciences, deceived minds, darkened the bright atmosphere of the Church."

To paraphrase the words of Sir William Draper, we might say of the "Suns" correspondent that, "torn veils, conspiracies, active agents, schemes, indiscreet participants, masks, disturbed consciences, deceived minds, darkened atmospheres, danced through his brain, in all the mazes of metaphorical confusion; the melancholy madness of poetry without any of its inspiration."

After such a picture—that might apply as well to the Gerondists in the French Revolution, as to the princes of the Church during the present Pontificate—we are treated to this eloquent outburst of adulation:—"To-day the crime of Ham is punished; with a strong and supple arm Leo XIII. has again taken the helm. He is going to say to those about him with an eloquent smile: 'The

Cardinals have made ready for the Conclave, we will prepare the Consistory."

Here it is. It is impressive. The Holy Father will create in it twelve Cardinals."

Having given the list of the twelve cardinals that are to be chosen on the 22nd June, our "Nameless One" fires another shaft, in the following form:—"With the exception of Mgr. Missia, it will be noticed that no new Cardinal can be considered obedient to the Triple Alliance. They are all 'Leo' and 'Rampolla' men. Most of them are determined personal friends of the illustrious Secretary of State. The German-Quirinal faction sinks to the rank of a very small minority."

He then informs us that Mgr. Mathieu, as a French Cardinal of the Curia is the most important appointment. And why? Because, says the writer:—"He will be the Cardinal d'Ossat of the Third Republic and of Leo XIII. Active and tactful, he will be the centre of all the Cardinals subject to powers, opposed to the Quirinal and to the Germans. In the second half of the seventeenth century Cardinal de Retz, with Cardinal Agnozzi, 'made' the Popes of the period."

We must conclude from this—if there is any conclusion to be drawn from such a comparison—that Mgr. Mathieu will be situated as was Cardinal de Retz, and with a similar mission, that Cardinal Rampolla is in the position occupied by Cardinal Agnozzi, and that those two—Mathieu and Rampolla—will make the Popes of the period; that is to say, they will elect a successor to Leo XIII. We regret to say that "Innominate"—who ever he may be—is doing a very unfair, deceptive, and unwarranted work in thus falsely leading a vast number of readers to believe that the selection of a successor to the Pope, that is to say the perpetuation of the line of sovereign Pontiffs from St. Peter unto the end of time, is not the universally conceded work of the Holy Ghost—ever present and guiding the Church—but rather the accidental result of quasi-political schemings or the fortuitous outcome of bitter and vile intrigues.

We will not lose sight of "Innominate" in the future.

THE CHURCH AND THE WORKMAN.

It is very strange that in this age, when the reigning Pope has evidenced such a deep and fatherly interest in the laboring classes, and has, through his magnificent encyclicals and his numberless interviews, done more to ameliorate the condition of the workman than all the great writers and potentates of the century combined, that we should be told that the Catholic Church is the opponent of the wage-earner. If ever there existed such a thing as a "poor man's Church," decidedly the title is deserved by that of Rome. We need no lengthy argument to establish these facts. The history of the past, the record of the present are both there to prove most conclusively that the Catholic Church alone, of all the religious institutions in the world, has put into practice the teachings of Christ in regard to the poor.

Despite this generally admitted truth we find the "Illustrated Messenger," which is the organ of the Salvation Army, publishing and commenting favorably upon General Booth's accusation that the Church of Rome neglects the wage-earner. Coming from the mushroom body that is led by the General, little attention need be paid to such a preposterous assertion. But it may serve a good purpose to call the attention of all who have read the words penned by General Booth to the fact that the great struggle between capital and labor has been minimized and the benefit of every doubt cast into the scale of labor, by Leo XIII, whose recent pronouncements on this important subject have proved a blessing to the world. And not the Pope alone, but every member of the Catholic ecclesiastical body has actively, each in his own sphere, co-operated in every movement calculated to increase the happiness of the poorer sections of mankind.

It was only the other day that the Catholic Bishop of Buffalo—Mgr. Quigley—stepped into the breach, and when a violent and extensive strike was in operation, settled matters to the entire satisfaction of all concerned, and gained for the workmen even more advantages than they had dared to expect. The triumph of the labor party was absolutely due to the intervention of the Bishop. We would like to know what kind of a reply General Booth would get were he to go down—with the whole Salvation Army at his back—to the docks of Buffalo, and to there inform the laborers that the Catholic Church was unfriendly towards them and was neglectful of the wage-earner. We fear that the gallant General would find it expedient to beat a sudden retreat. Vague accusations and baseless imputations are easily made—any

fool can make them—but when the target at which they are aimed is the Catholic Church, they always fall short of the mark. Cold facts and all-potent truth constitute both weapons and shield—and with these the Church is invulnerable.

ST. ANTHONY OF PADUA.

On Tuesday of this week, the 18th June, the whole Catholic world celebrated the feast of St. Anthony of Padua. There is scarcely a devotion known to Catholicity—apart from those immediately concerning our Lord, the Blessed Virgin, and St. Joseph—that has become more universal than that of St. Anthony. Truly, if ever the words of the glorious canticle—"et exaltavit humiles"—found perfect application it is in the case of St. Anthony. So much has been written about this great Saint and so thoroughly are all Catholics conversant with the wonderful details of his life, that we scarcely know how to add anything new to the fund of information concerning him. Under such circumstances, possibly, a few general observations will suffice.

Humble, in the true religious sense and after God's wishes; humble in spirit, of heart, in action, in demeanor, in everything; yet his life is one that astonishes the world privileged, so favored, so honored had he been. That he was gifted with the spirit of prophecy, both the past and the present fulfillments of his predictions most clearly prove; that he had the power of working miracles, the extraordinary facts recorded of him during his life, and the million evidences of the perpetration of that power, in favor of those who have invoked him with faith, most positively substantiate; that he was possessed of an eloquence elevated even to inspiration, the history of his marvellous preaching incontestably avouches; that he is the special patron and friend of the poor, the unfortunate, the erring, the sorrowing, the troubled, constitutes one of his most lasting claims to the gratitude of humanity, and one of the best guarantees of the successful issue of any petition that goes up to him from a sincere heart and a humble soul.

At Vicelli, in the name of Christ, he raised the dead and recalled the soul to reanimate the body; at Montpellier, he preached an Easter Sermon in the Basilica, while at the same hour and in a distant chapel of his community he performs the Holy Sacrifice of the Mass; at Luyen-Velay he converted a notary by predicting to him the fact that he would yet suffer martyrdom—which subsequently happened; at Limoges, he preached amidst a violent storm, that swept every section of the city, except the spot occupied by the vast congregation and the preacher; in a word the story of the hundred and one signal evidences of God's perpetual presence with him are sufficient to fill a large volume.

There is scarcely a chapel in the world to-day that does not possess a statue of St. Anthony; confraternities out of number have been established in his honor; "St. Anthony's Bread" is known far and wide, and the countless expressions of gratitude for favors received, through his intercession, fill Catholic publications, and adorn Catholic Churches. The glorious Order of St. Francis—of which he was a member—has carried with it a benediction wheresoever its footprints have fallen. And what is the most reassuring consideration in connection with the devotion to St. Anthony, is that no one has ever been known to have failed in obtaining that which was asked from him. Be it the gift of faith, freedom from temptation, or even a temporal blessing, a situation, health, the recovery of that which had been lost, or in fact, anything imaginable, provided an humble and sincere promise of a slight offering—a loaf of bread, yes, a cup of water—in his name be made, the favor is invariably granted, or else the obligation of fulfilling the promise no longer stands good. Unlike the affairs of this world, in dealing with St. Anthony, you have always the best of the bargain, because you are not required to give anything unless your request be accorded and should you fail to obtain that request you need not give anything.

We could cite many instances in this very city, of the positive and undeniable intervention of St. Anthony; and so constant is the flow of benefits to humanity from his hands that no proof or argument in favor of his devotion are necessary. May Padua's great saint deign to watch over all those to whom we owe gratitude for aiding us in the Catholic work we are striving to accomplish, and may his altar be found in every church and chapel of our Dominion—a fountain of grace and a refuge for all the afflicted.

The Irish Catholic Benefit Society will hold their annual excursion by steamer "Berthier" to Lake St. Peter on Monday, July 3. Ald. Kinsella, the president of the Society says the tickets are selling well.

PILGRIMAGE TO THE SHRINE OF MIRACLES.

There are few annual occurrences which attract the attention of the Irish Catholics of Montreal, and which meet with such an enthusiastic expression of approval, as that of the annual pilgrimage to St. Anne de Beaupre under the direction of the Redemptorist Fathers of St. Ann's Parish. This year the date of the pilgrimage has been fixed for the 24th inst., and the old reliable steamer "Three Rivers" which has carried thousands of pilgrims to the historic shrine of miracles will convey the representatives of the Irish Catholic families of this city to the sacred spot. The pilgrimage which will be held on the 24th inst., will be exclusively for women and children, and the Rev. Fathers of St. Ann's Parish, who have so successfully conducted these pilgrimages for so many years, have taken every precaution to provide for the comfort and safety of its pilgrims.

Mr. William Ellison, an occasional correspondent to the "True Witness" in a recent letter referring to the holy place, said:—"During my stay at Ste. Anne de Beaupre I naturally noted the things I saw and heard, with great minuteness of detail, because the place is so unlike any other in Canada, and so remarkable by reason of its sanctified character. From the first moment you set foot in the peaceful village you feel yourself constrained, as it were, by some unseen power to shake yourself from the sordid thoughts of gross material concerns, and the mind is irresistibly drawn towards the contemplation of higher spiritual things. This change of feeling naturally arises from the conviction that you are present in a locality especially favored by heaven's decree, and that it were nothing short of irreverence or profanity to behave other than in reverential manner due to the solemnity of the place. Inside the Basilica in the very presence of the relics of Ste. Anne and the numerous evidences of the miraculous cures wrought through her, the supernatural sentiment takes stronger hold of you and for the time being outside concerns fade into insignificance. As you ramble round about the hamlet you are constantly reminded of its sacred character by its religious monuments which are all identified with the name of the good Ste. Anne. Invocations to her are inscribed on the outside walls of the Church, cut into the solid stone, and as you climb up the steep hillside near by, little grottoes of the most primitive kind are met with bearing emblems that keep one well reminded of the prevailing sentiment of the spot."

In conversation with Rev. Father Holland, C.S.S.R., we learned on his own authority that scarcely a day passes without some practical evidence of the beneficent and merciful effects of the power of Ste. Anne. An enfeebled woman had written him some time before that the bandage which held her body together, had dropped from her restored frame as if by magic. This was a case which confiding faith had drawn the helpless pilgrim a long distance, and yet an instantaneous cure was not granted on the spot. But the ordinary confidence was recorded by a complete cure almost as soon as the afflicted woman reached home. Then again, nearly every mail brings letters to the rectory stating that heretofore feelings of hopeless despair in medical or human aid gave place to confiding hope in ultimate cure at Ste. Anne's miraculous Shrine."

That every Irish Catholic household will send its representative to this pilgrimage and nobly second the efforts of the grand old parish of St. Ann's in its endeavor to keep alive so pious a custom as an annual visit to Ste. Anne de Beaupre, we feel assured, is a foregone conclusion. Tickets may be had on application at the presbytery of St. Ann's Church.

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SUBSCRIBERS TO THE CATHOLIC HIGH SCHOOL.

In publishing the list of subscribers to the Irish Catholic High School in our last issue, we inadvertently omitted the name of Mr. John Heagerty, and printed the name of Mr. John Dwyane as Mr. John Devine. We gladly make the corrections. John Heagerty ... \$ 40. John Dwyane ... 100. T. H. Davis ... 100.

The delegates from the English speaking courts of the C. O. F. of Montreal, to the big convention at Burlington, Vt., are Messrs. J. J. Ryan, J. F. Fosbre, and John Pierson. Mr. Ryan is a candidate for the second highest office in the Order, now numbering more than 75,000 members. We wish him success. The Convention will open on Tuesday morning.

The closing exercises at Mrs. Wolff's Academy will be held on June 20.

THE CONNAUGHT RANGER'S CORNER.

St. Ann's Catholic Young Men's Society will run a grand excursion to Plattsburg, N.Y., on Saturday the 5th of August, this was decided on at the last monthly meeting. There is no question but it will be an interesting affair, as this very popular society has a large following, and many friends not only in St. Ann's parish but all over the city.

The last regular meeting of Branch No. 1, C.M.B.A., Grand Council of Quebec, was one of the most interesting and most largely attended meetings held for some time. President O'Rourke presided, and initiated four new members. Applications were also received from three aspirants to membership. After the meeting a pleasant and sociable hour was spent, a large number of visiting members from other branches of the organization were present.

Grand Deputy Meek of the Quebec Grand Council reports the various branches of the C. M. B. A. in the district to be in a very flourishing and prosperous condition. He says that each of the branches under the jurisdiction of the Quebec Grand Council have been increasing their membership lately.

Division No. 2, Ladies' Auxiliary will hold a grand ice cream social in the Sarsfield Hall, Centre Street, on Monday evening the 19th of June, a very pleasant time is anticipated.

Division No. 5, A. O. H., held its annual meeting on Wednesday evening in the Richmond street Hall, and it was largely attended. The annual reports of the various officers were read which showed the Division to be in a prosperous condition. Before the election of officers was taken up, Mr. M. Phelan, the popular President of the branch, gave a resume of the work, both charitable and otherwise that had been accomplished since its organization. He thanked the officers and members for their attendance at the meetings and hoped that they would be as loyal to the officers which they were about to elect. The following is a complete list of the elected officers:—

President, Mr. Martin Phelan, re-elected unanimously; Vice-President, Mr. John Tobin; Rec. Sec., Mr. Hugh Tracy; Fin. Sec., Mr. Chas. P. Dwyer; Treas., Mr. Martin Hickey, re-elected unanimously; Chairman Standing Committee, Mr. Ed. Farrell; Sergeant-at-arms, Mr. M. J. Hickey; Door-keeper, Mr. John Leahy; Marshal, Mr. E. Farrell; Standing Committee, Messrs. John Fox, W. H. Hickey, W. D. Hickey, and E. Waldron.

Short addresses were delivered by Wm. Kearney, Ed. Cavanagh, Capt. Kane, and several other members. Mr. Martin Hickey the veteran treasurer was the recipient of much congratulation from the members on his complete recovery from the severe illness which confined him to his house for four months.

The annual meeting of Division No. 4, A. O. H., for the reception of the yearly reports and the election of officers was held in the hall of St. Mary's Catholic Young Men's Society on last Monday evening. Previous to the election regular routine business was transacted and six new candidates initiated, and seven applications received. The financial reports showed the Division to be in a healthy condition. The officers and members are to be congratulated on the great strides which the Division has made during the past three months. During the election of officers the greatest enthusiasm prevailed, and the appreciation and worth of many of the old officers was fully recognized and in consequence were re-elected they are as follows:—

President, Mr. H. T. Kearns; Vice-President, Mr. J. N. Smith; Rec. Sec., Mr. N. J. McIlhorne; Fin. Sec., Mr. P. J. Tomilty; Treas., Mr. John Traynor; Chairman Standing Committee, Mr. John Costello; Sergeant-at-arms, Mr. Frank Gehan; Guard, Mr. John White.

All indications at the time of writing point to a new Board of Directors of the A. O. H., for the County being elected. The majority of the newly elected officers are all young men of intelligence and worth with every prospect of a bright future ahead of them. It is to be hoped that the new body when installed will recognize the worth of the "True Witness" by making it the official organ of the Order, in Montreal. There are no personal or ambitious motives, in making this suggestion but solely for the purpose of drawing together the members of the various branches of the organization in closer touch with each other.

The last meeting of the Gaelic Society was held last Saturday evening in their rooms on Craig street, it

was very largely attended, and several new members were enrolled. Amongst the number being many members of the Hibernian Knights. After the class instructions were over the committee of management met and elected Second Lieutenant Peter Doyle of the Hibernian Knights on the committee, to replace Mr. James McFadden who left a few months ago for Cleveland. Although a Canadian by birth Mr. Doyle is deeply interested in perpetuating the language of the Gael.

The members of the pioneer Division, (No. 1) met on Wednesday evening in their hall on Place d'Armes for the nomination and election of officers. The meeting was very numerously attended and a pleasant feature of the occasion was the presence of many visiting brothers, amongst them being County President Rawley; Mr. M. Phelan, President Division No. 5; Mr. H. T. Kearns, President Division No. 4; J. Hummel, Vice-President Division No. 3; W. P. Stanton, Treas. Division No. 3; and many others. It was also pleasing to note the large attendance of the charter members or founders of the organization in the Province who who cling to the Division since its organization. Amongst those who met that Sunday evening seven years ago, in the K. O. L. Hall, Craig Street, to lay the foundation stone of the Order in the Province and who have since labored in divers ways to raise the organization to the prominent position it holds—amongst the fraternal societies of Canada—who were present at Wednesday evening's meeting were:—

Mr. Patrick Tucker, Mr. Jas. McIver, Mr. J. S. Fitzpatrick, Mr. Wm. Tracy, Mr. Patrick Scullion, Mr. J. Dodd, and Mr. M. Berningham. The election for the various offices was keenly contested, and the best of harmony and feelings of brotherly love existed. The result is as follows:—

President, Mr. H. McMorrow, Vice-President, Mr. James Byrne; Rec. Sec., Mr. M. Berningham; Fin. Sec., Mr. J. McIver; Treas., Mr. Patrick Scullion; Chairman Standing Committee, Mr. John P. O'Brien; Standing Committee Messrs. Wm. Tracy, Martin Ward, Henry McCarley, and Francis Collins; Sick Committee, Messrs. John O'Neill, Philip Collins and P. Connelly; Sergeant-at-arms, Mr. T. Keough; Guard, Mr. J. Horan. The sergeants during the election of officers were Messrs. M. J. Brogan, W. P. Stanton, and Michael Fogarty, of Division No. 3, and Messrs. H. T. Kearns, and P. J. Finn, of Division No. 4. Addresses were delivered by County President Rawley, Mr. E. B. Devlin, B.C.L., and many others.

At the annual meeting of Division No. 6, A. O. H., held on Wednesday evening, in their hall, corner St. Dominique and Rachel streets, the greatest of enthusiasm was manifested. The various reports gave evidence that the affairs of the Division were well conducted. The reports were adopted unanimously, after which the election of officers for the ensuing term was proceeded with, following being the result:—

President, Mr. J. B. Lane; Vice-President, Mr. W. H. Turner; Rec. Sec., Mr. P. O'Neill Jr.; Fin. Sec., Mr. John Brown; Treas., Mr. Jas. Tierney; Chairman Standing Committee, Mr. John Halpin; Sentinel, Mr. Philip McCall; Marshal, Mr. Jas. O'Grady; Asst. Marshal, Mr. Patrick Kenna; Chairman Finance Committee, Mr. P. J. Cavanagh; Chairman Literary Committee, Dr. T. J. J. Curran.

The most important and interesting event ever held under the auspices of the Catholic Order of Foresters will be the field day and games of St. Mary's Court, No. 164, at St. Lawrence Park, Cornwall, on Dominion Day. The programme of games for which costly and valuable prizes are offered is one of the finest ever presented to the public. An event, and one for which the veterans of St. Mary's Court are to be congratulated, is the perpetuating of the old Irish National game of "hurley"; indeed this event alone coming from a cosmopolitan body like the Foresters is enough to shame some of our national societies whose love for Ireland's great game of endurance and agility is fast declining. St. Mary's Court is to be congratulated on this grand undertaking, and we hope that the objects in view will be successful and that a pleasant day's outing will be appreciated by all.

The annual meeting for the reception of reports and the election of officers for Division No. 2, A. O. H., was held in St. Gabriel's Hall, corner of Centre and LaPrairie streets on Friday evening, a large number of members being present. The election

of officers for the ensuing term resulted as follows:—

President, Mr. Michael Lynch; Vice-President, Mr. M. A. Daley; Rec. Sec., Mr. Thomas Donahue; Fin. Sec., Mr. T. J. Halpin; Treas., Mr. E. J. Colfer; Chairman of Standing Committee, Mr. Lawrence Breen; Standing Committee, Messrs. Patrick Hogan, T. Sullivan, Frank P. Collins, and John Walsh; Finance Committee, Messrs. J. Stewart, R. Fitzgerald and J. Devlin; Sick Committee, Messrs. F. P. Collins, J. Falley, and D. McCrory.

Other Committees will be elected at the next regular meeting. The newly elected officers were installed by County President Rawley, who congratulated the members on their great progress in membership and finances. A feature of the meeting was

the presence of a large number of the charter members of the branch.

The following resolution of condolence to Mr. and Mrs. Arthur Jones Wellington street, on the loss of their daughter was passed at the last meeting of the Irish Catholic Benefit Society, Ald. Kinsella, presiding, and Mr. Jos. McCann acting as secretary:

"That this society have heard with regret the demise of the daughter of our esteemed fellow-member Mr. Arthur Jones, the society tender him and his family their heartfelt sympathy in their bereavement, and hope God will console them in their sorrow and reward the departed one with eternal happiness in heaven; and be it further resolved,

"That a copy of this resolution be sent to the "True Witness" for publication."

NOTE AND COMMENT.

In our last issue we made editorial comment to the very unjust and fearfully bigoted attack which the Daily Witness directed against Dr. Weir, the recently appointed Recorder, on account of his having taken part, or at least been present at the Fete-Dieu Procession. We gave, what seems to us very good reasons why Dr. Weir should have done that for which he has been so bitterly criticised. However, we consider it only fair to reproduce his own answer, made to a Herald reporter. He said:—

"I am not a little surprised at the tone of the discussion reported to have taken place at the Congregational Union yesterday, seeing that a true Congregationalist has always stood pre-eminently for freedom of thought and charity in judgment.

"Being a public official, I attended the Corpus Christi festival because of an invitation to do so, which was both courteous and Christian. I accepted it to repay courtesy with courtesy, and because, as a student of men and manners, I wished to obtain under the best conditions, a close view of the outward life of the majority in this city, so as the better to understand their modes of thought and feeling. I am a Protestant by deep conviction, but I am not a bigot. I believe it possible, in this age of enlightenment, for Protestants and Catholics to observe and study each other without recency to individual faith, and that it is one of the duties of men in public positions to widen their horizon by a study of social and religious conditions as the best opportunities offer themselves for so doing. I understand, too, that I am not the only Protestant occupying an official position who accepted a similar invitation elsewhere."

This reply should satisfy even the most prejudiced and the most exacting. While, however, the Congregationalists are making this gentleman run the gauntlet of their disapproval and the Witness is abusing him, in a most un-Christian manner, we find that some organ making this statement:—

"There is a possibility that the

heathen temple on Lagauchetiere St. may be closed up. First of all, the great bulk of the local Chinamen do not like the idea of the temple. The Christians are especially indignant and more than one has suggested the advisability of adopting summary measures, which may indicate that the evangelical effort is necessarily a slow one when applied to Mongolian people."

This, and the story of the practical paganism carried on in this city, do not speak very highly for the methods of evangelization that the Witness and its friends adopt. Would they not be spending their time more profitably were they to pay more attention to the erasing of pagan practices amongst their Chinese converts, than in censuring the Christian conduct of an honorable gentleman of their own persuasion?

The following despatch from Rome, dated June 10th, has given rise to much comment and speculation:—

"The clerical *Il Cittadino* of Genoa, says the Pope has decided to establish a permanent apostolic delegation in Canada.

"Investigation shows the statement of *Il Cittadino* is premature. Arrangements to that end, however, are in progress, and if carried out, it is understood Mgr. Zaleski, the apostolic delegate to India, who is now in Rome, will be appointed apostolic delegate to Canada."

That Canada may be some day honored by the presence of a perpetual representative of the Sovereign Pontiff, is altogether likely. But we do not think that any decided step has yet been taken in that direction, nor is it to be expected that such will take place in the very near future. Were it otherwise we are under the impression that our Canadian hierarchy would have some information of an important character in that regard. Rome does not act at the suggestion of public journals; but sometimes an astute journalist makes a fair guess at the actual intentions of the Roman authorities.

OUR CURBSTONE OBSERVER.

By a Reader of the True Witness

Since my contribution to the last issue of the "True Witness" I read with no small degree of interest an important item of local news which that number contained: it was a statement concerning the new High School accompanied by a list of all those who have contributed to that much needed and most deserving undertaking. Possibly like the proverbial "hurler on the fence," the man standing on the "curbstone" is more liable to notice defects and shortcomings in the passers-by than would be the one who is drifting, or rushing or hustling in the crowd. While I have but little sympathy with the professional "fault-finder," still I consider that it generally serves a good purpose to have a slight degree of that honest criticism which tends to make us "see ourselves as others see us." It is in this spirit that I write; and when I sometimes make plain statements, and unhesitatingly convey my observations to the readers, it is merely for the purpose of undeceiving them, and possibly of allowing them to know what is really thought and said by the great public. But, to come back to the High School: I was sincerely pleased to note that quite a large amount had already been subscribed, and I trust that this is only the commencement of a series of generous contributions. However, I could not fail to perceive that over one-third of the sum collected so far came from one gentleman—and he is a Protestant. While this fact speaks volumes for the generosity and liberal spirit of the nobleman in question, it certainly goes a long way to prove the truth of some of my remarks in last week's issue, and it is a strong evidence that we Irish-Catholics are sorely

in need of an occasional stirring up and spurring forward. Either we have very little practical interest in the most important matter that concerns the future of our race in Canada—that is to say in the education of our children, or else we are lamentably poverty-stricken.

There is scarcely an Irish-Catholic amongst the forty-five or fifty thousand of our people in Montreal, who would not resent as a grand insult both to himself and to his nationality, were he to be frankly told that he had no public spirit, that his patriotism was only skin deep, that his loud-voiced protestations of devotion to Church and country were never put into practice, or that he was an illustration of that selfishness which is perfectly willing to allow others to do his work and perform his duties for him, but which becomes as cold as an icicle and silent as a mummy, the moment the slightest personal sacrifice is in question. Yet here is an evidence of the truth of such accusations, unless they are rendered excusable on account of some spirit of forgetfulness, or the extreme misfortune of poverty. Not one of us would care to accept the alternative of forgetfulness, or neglectfulness; nor would any of us care to admit the existence of general and individual poverty. Yet there is another way out of the dilemma. Either our people are unwilling or incapable of taking a proportionate and reasonable share of those public and national obligations or else "there is a screw loose somewhere," and a new spirit and a higher degree of training and of education is required.

There is nothing dishonorable in

poverty, unless it be due to vice; still the conclusion is inevitable that if our people are all too poor to even carry on a single work, such as that of a Catholic High School, they must have either failed to take full advantage of the opportunities which this new country affords to all those who desire to rise, to prosper, and to create a future for their offspring, or else they lack national institutions and the consequent means of keeping pace with the other elements that go to make up Canada's population. I would not like to assume that the former alternative is sufficiently true in general to permit of its unqualified acceptance; there, then, remains only the latter one upon which we can lean for a palliation of much that is regrettable in our existing circumstances. That is to say, we have not those national—I mean thoroughly Irish-Canadian—institutions that the French-Canadians, the Scotch, Irish, and English Protestants, and even our neighbors the Jews, to a certain extent, possess. By institutions I do not mean churches, universities, convents, colleges, and the like; I refer to those establishments commercial, social and otherwise, the existence of which leaves an impress of importance upon the history of the country and the record of its development.

It may sound mercenary to say that "money" is the only "sine qua non" of success to-day—he that success considered in regard to the individual, or to a whole section of the community. Yet such is the case. We may have "faith sufficient to remove mountains," and a good will proportionate thereto, but the stubborn fact remains that the mountains will stay exactly where they are unless we have money enough to pay for the labor of leveling them. We have our churches, our schools, our hospitals, our institutions of various kinds to support and they depend entirely upon us for their existence; but unless we can furnish the money—that is the pecuniary means—they cannot subsist, and the old Latin proverb stands good to-day "meno dot quod non habet;" if we have not the money we cannot give it. And how are we to have it unless we adopt the means of increasing wealth that is made use of by all sections of the human family in this age? We may earn wages or salaries, or else make small profits in trade or business of any kind, but these accumulations barely suffice to make both ends meet; at best they may enable us to give education to our children and leave them a small

inheritance; but they can never exercise a telling influence upon the community at large, nor help to place people on a footing of equality in the great struggle for existence and for power. We should, therefore, make it a national object to secure money—not for money's sake, but as a means, and a legitimate one, to a patriotic end.

I will give just one example to illustrate my contention. Where are our banking houses? Where are our financial institutions? Where is the distinctively Irish-Catholic establishment that wields any influence in the great arena of commercial endeavor? Not one in all this vast city; not one in all this Dominion. We certainly have individual Irish-Catholic Canadians who have attained great eminence in the commercial world; we have, here and there, an isolated instance of one of our successful men of business occupying an official position on the Board of Trade, or in some other large and influential body; we have sometimes one of our people holding a very important position in some bank, or insurance company, or great railroad organization. But these are the exceptions that serve to prove the rule. And, honorable and creditable as their careers may be, they still fall far short of constituting any special national strength, or influence in the affairs of the country.

Suppose that our various societies, associations, organizations, and national bodies, were to combine in one grand effort, and that the leading spirits in each, the men of means and of business aptitudes, were to unite and that the result were the establishment of an Irish-Canadian Bank—what would be the consequence? A training school of finance would exist for our young men; a deep and practical interest would be taken by our people in the business affairs of Canada; a great weapon of strength would be placed in the hands of our representatives, and a road would be opened whereon we might all travel with a feeling of independence. Our Churches, colleges, and benevolent institutions would reap untold benefits; our charity and our faith would assume more practical forms; and good intentions would become good deeds; in a word, we would have a status in the country that we certainly do not enjoy to-day.

This is a subject which I will develop more fully later on, and which gives rise to other considerations of no less importance to our people.

LEAGUE OF THE SACRED HEART PILGRIMAGE.

Over five hundred people attended the pilgrimage which St. Patrick's Parish held on Wednesday to the Shrine of the Sacred Heart of Jesus at Lanoraie, under the able direction of Rev. Father Driscoll. The clergy which looked very threatening as the steamer "Three Rivers" left the wharf soon gave place to the warm rays of old Sol, and everybody on board thoroughly enjoyed the delightful ride down the river.

A beautiful Shrine of the Sacred Heart was erected in the saloon of the boat and was surrounded continually by pious pilgrims. At 10:30 a.m. the Litany of the Sacred Heart, and the first part of the Rosary were recited by Rev. Fathers Quinn and Driscoll, after which a sermon was given. The pilgrims arrived at Lanoraie at 1:10 p.m., and were met by the parish priest. A procession was then formed and all walked their way to the church. Here the second part of the Rosary was recited by Rev. Father Driscoll, and a most eloquent sermon was delivered by Rev. Father Armour who has recently been transferred to St. Patrick's from the diocese of Harrisburg. He took for his subject, "Devotion to the Sacred Heart of Jesus, its end and object." He ably described the burning love that Jesus has for men and how we should strive to return that love; to give Him our heart, and to be meek and humble like Him. Solemn Benediction of the Blessed Sacrament was then celebrated by Rev. Father Driscoll; the musical portion of which was furnished by a choir composed of the orphan boys

of St. Patrick's Asylum. After a short ramble through the village, the return was made to the boat which started on the home journey at three o'clock. Two lady pilgrims who overlooked the hour of departure, were unfortunately left in the village. The return trip was also most enjoyable. The third portion of the Rosary was recited at six o'clock, and the steamer arrived in Montreal at seven. All who were present agree in saying that it was the most successful pilgrimage ever held from St. Patrick's; and we are pleased to add that it was most satisfactory from a financial point of view also.

Much credit is due to the ladies who managed the refreshment table, the sale of religious articles, the sale of tickets, etc., also to the gentlemen who conducted the sale of temperance drinks and the collection of tickets. One and all deserve praise for their share in making the pilgrimage such a complete success.

Another pilgrimage will be held from St. Patrick's to the same Shrine at Lanoraie, on the 24th of August, in order to give another opportunity to those who wish to visit the shrine of the Sacred Heart.

MARRIED.

LABELLE-GRAY. — On the 8th inst., at St. Patrick's Church, by Rev. Father Quinlan, Rector, Mr. Gustave Labelle, son of Mr. Hospice Labelle, to Miss Mary Ursula Florence Gray, daughter of Mr. Henry R. Gray all of this city.

Three Times a Week to Lake Shore Points.

TUESDAYS, THURSDAYS and SATURDAYS.

To all points between Montreal, Pointe Claire and Rosefield, Montreal West, Lachine, Dixie, Dorval, Valois, Strathmore, LaSalle, Pointe Claire, Beauport, Beauport, Thompson's Point, etc. etc.

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Random Notes For Busy Households.

We like to hear people talking about "women's rights"; it always sounds a kind of funny, and, while the subject has its very serious aspects, it generally amuses us to a fair degree.

We once imagined that "women's rights" meant the right to be loved, to be honored, to be respected; the right to be mistress in the domestic circle; the right to educate and form the hearts and characters of the children, the right to participate in all the successes and happiness of the husband, the brother, or the father, the right to be defended, supported, and cherished.

Well; if the divorce courts are never idle and the iconoclastic work of demolishing hearths and homes is almost ceaseless, the emancipated and emancipating woman does not feel that she is to blame. She wants to enter a new sphere; the ordinary and saintly domain of motherhood is no longer in accord with her ambition.

As far as the United States may be considered, the "women's rights" woman has very little of which to complain. The Government of that country recently issued some statistics, and we think they should suffice to satisfy the most masculine female of the present generation.

"In 1870 American actresses numbered 692; there are now 3,833. Women architects have grown from 1 to 50; painters and sculptors from 412 to 16,000; literary and scientific writers from 109 to 3,162; pastors from 67 to 1,522; dentists from 34 to 417; engineers from 9 to 201; journalists from 35 to 472; legal profession from 5 to 471; musicians from 5,753 to 47,309; officers from 414 to 6,712; doctors and surgeons from 527 to 6,882; directors of theatres from 100 to 943; accountants from 0 to 43,071; copyists and secretaries from 8,016 to 92,824; and stenographers' typists from 7 to 50,633. These figures apply exclusively to women."

At this rate of increase, before the close of the twentieth century, almost all the positions—now held by men—in the United States, will be occupied by women; and as a natural result it must be expected that the men of that future period will have become practical housekeepers, nurses, waiting-maids, and gossips. The prospect is not very encouraging for the children of the future.

Rev. Dean Vere, of Liverpool, in the course of sermons on the "Dignity of Womanhood" delivered recently in that city made the following observations: If (he said) they looked outside of Christianity to-day what would they find the position of woman to be? Amongst various tribes her position was one of almost degradation and slavery. Man was her lord and master, and she was simply to obey him in all things.

cle in God's great creation for she was to be a virgin and a mother.

And what was the position of woman to-day? Outside the Catholic Church it was on a downward course. The position of woman with regard to man should be the same as the position of the Church with regard to Jesus Christ, and it was because so-called Christians had thrown over the Christianity of the Catholic Church, and had admitted into the councils of nations the law of divorce, and because they did not realize the teaching of St. Paul that man and woman in the married state were one even as Christ and His Church were one.

Marriage could not be dissoluble because it had made man and woman one. It was difficult for those outside the Church to understand the teaching of the Church on this matter. There could only be one Christ and one Church, and there could only be one man and one woman—one husband and one wife if God had joined them together.

In a recent Sunday sermon delivered from the pulpit of his Cathedral, Cardinal Gibbons reviewed some of the trials to which Christ was subjected by unjust critics and calumniators, and drew therefrom a lesson for the guidance of humanity under similar conditions.

"We are the followers of Christ," said His Eminence, "and we must make up our minds that we cannot get along in this world without occasionally feeling the sting of calumny. The more upright your life and the more steadfast you are to the principles of religion or to your business, be it what it may, the greater will be the calumnies and slanders of the envious. A small, mean man takes great delight in attacking the prominent; that some of their glory may be temporarily reflected on him."

"Now it is well to consider how we shall act when thus attacked. The easiest and safest way is to take no notice, avoid losing your peace of mind and above all pray for the slanderers. It is heroic, I will admit, but it was an innovation of Christ, and in following in His footsteps you cannot go far wrong. Your peace of mind is of as much value to you as the jewels and money you so securely guard. Why not, therefore, bar out those calumnies and slanders and not let every little tale disturb you? The words of men are fleeting; the judgment of God is final and just. Rest content in this knowledge."

It is to be a white season again, and during a white season wash fabrics are to be in their glory. There is no white cotton fabric which is not pressing well to the front now—dotted muslins and mulls, duck, pique both plain and fancy, sheer white swiss muslin, lawn, all over embroidery, nainsook tucking, varied by strips of insertion or puffing and perhaps, prettiest of all, sheer white dimity with tiny lines of corduroy, than which nothing is more dainty and simple. Barred muslins, oddly enough, are less prominent than usual, but perhaps the universal favoritism of pique has crowded them to one side. In the list of model costumes of wash goods swiss muslin and pique are foremost and are represented with about equal value, but they do not clash, as pique naturally falls into the tailor made class, while swiss muslin belongs to the soft, vaporous and elaborate order. It is never seen alone, but is always enriched by quantities of lace, usually valenciennes, which, either in the form of edging or insertion, is placed wherever the present style of cut of the gown will admit of its presence—namely, on flounces and, as far as insertion is concerned, in the body of the skirt and corsage and in the sleeves. There are also separate white waists, of much elaboration.

There are cases on record proving the benefits of public school cooking, where the domestic sky has been perfectly cleared of clouds simply because good food was offered, where before it had been badly cooked, and consequently did not properly nourish, remarks an exchange. In one home the substitution of a well-cooked cup of cocoa for the sloppy, herby tea that had become a component part of every morning meal, and a nice Indian cake or plate of muffins for the dry baker's loaf, began a work of re-

form. The father was proud of the daughter's skill as a cook, the mother, who had grown careless and shiftless and indifferent, was shamed by it. The consequence was better provision on the part of one or more care in the preparation on the part of the other. The mother was by no means above turning to account some of the practical knowledge the daughter had acquired under such competent training, and she began also to brush up her own knowledge that she had carelessly allowed to fall into disuse. The result is a happy home, a united family, a cheerful, contented, busy wife, and a man who puts into the family larder what formerly went to the saloon.

The recent death of a man from too much tea-drinking, says an authority in the New York Post, has called forth renewed discussion of the tea-habit, but thus far the ground gone over is not new and the conclusions reached have been attained before in these discussions. Tea properly brewed and drunk not with meals but at a time when the system feels the need of a slight stimulant is, to the normal individual, beneficial rather than harmful. The custom of five o'clock tea is a rational one because at that hour in the afternoon the system feels the strain of the day's occupation and the slight stimulant of the tea is grateful. "In the case of a person who is not in the habit of

taking tea regularly," a physician said recently, "I know of no better reviver or temporary tonic than a cup of freshly and well-brewed tea. In cold weather it will often tone up the system at a critical moment and ward off a cold; in hot weather a cup of hot tea is particularly beneficial, not only for its reviving effect, but because it induces relieving perspiration." Iced tea, the same physician condemns in strong terms because it is rarely properly made. Most iced tea consists of a strong decoction in which the tannic acid is thoroughly released. This is diluted with melted ice, oversweetened with sugar, and then made usually too acid by a strong flavoring of lemon. It might even then be taken in moderation, but it is usually gulped down by the glib-tongued at luncheons hurriedly eaten in the course of a business day. When it is carefully made in the first place and chilled to the drinkable stage, but not made icy, sweetened reasonably, and with just a suspicion of lemon to bring out its flavor, its most harmful properties are withdrawn. The question whether hot tea should be used with cream or without has again been raised. The weight of opinion seems to be in favor of the latter plan, but expert opinion to the contrary is not wanting. The milk, it is asserted by those who believe in its use, neutralizes the tannic acid of which, in any infusion of tea, there must be more or less.

Notes of Irish News.

FROM OUR EXCHANGES.

OMAGH CHURCH DEDICATED.—The new church of the Sacred Heart, Omagh, was solemnly dedicated on Sunday, May 27th, by the Most Rev. Dr. O'Doherty, Lord Bishop of Kerry. The dedication sermon was preached by his Eminence the Cardinal Primate, and Pontifical High Mass was sung by the Most Rev. Dr. O'Donnell, Bishop of Raphoe. There were also present in the sanctuary the Most Rev. Dr. Henry, Bishop of Down and Connor, and the Most Rev. Dr. Clancy, Bishop of Elphin. The music of the Mass was rendered by the choir of the Dominion Church, Newry, under the direction of the Very Rev. Prior, Father Falvey, O.P., and Rev. Father Bewerunge, professor, Maynooth College. Pontifical Vespers were chanted at 6 p. m., his Eminence, Cardinal Logue, presiding. A sermon was preached by the Most Rev. Dr. Clancy, Bishop of Elphin.

After Pontifical High Mass his Eminence, Cardinal Logue, was presented with an address in the sacristy of the new church from the Town Commissioners of Omagh. The Right Rev. Mgr. McNamee, P.P., having introduced the deputation from the Town Commissioners, Mr. F. J. O'Connor read the address.

His Eminence during the course of his eloquent reply said: I think we have in this town of Omagh one of the best specimens of energy and business powers, and there I find everything which brings prosperity to an Irish town, hence I have always visited Omagh with great pleasure, and I have always looked on it as a beautiful town, and I am perfectly certain you have a grand people here. We could not have a better test of their generosity than the manner in which they have aided their venerated parish priest in raising this magnificent structure in which we stand.

It just required one thing to crown its beauties, and that has been found in the magnificent church which has been erected by your venerated parish priest, aided strenuously and generously by the good people of the parish, and, indeed, he sent out his feelers a little farther than his parish as naturally a parish priest does when in difficulties. I hardly like to tell you how far he sent out his feelers. He sent them not only to America and part of Asia, but they found their way to the South Pacific Ocean.

There is another thing mentioned in your address which I think I cannot pass over, and that is you present this address as coming from a united body of different denominations. I remember on a former occasion receiving an address under similar circumstances in the county of Longford, where there are not ten per cent. of any other denomination besides Catholics, and I was delighted on that occasion to find that four or five representative men of Longford town council came to present the address though they were Protestants. I never could see that there is anything to prevent people of different religious denominations pulling together, strongly, powerfully, in order to promote the general welfare and general interests of the people and hence there has not been anything mentioned in your address which could give me more pleasure than the fact that it is presented by gentlemen of the town council of different denominations, and I trust that the spirit of

charity, fellow-feeling, and active co-operation for the good of the town of Omagh, may extend over the whole country, till every Irishman, whatever altar he kneels at, whatever shrine attracts his worship, may have but one object in view, one project, one design to promote, and that is the welfare of our common country.

FUNERAL ON THE SHANNON.

A funeral pageant slowly moving down the Shannon and extending to one mile in length was one of the most impressive and sadly picturesque spectacles probably ever witnessed on that section of the lordly river between Athlone and Banagher. A respectable farmer, Thomas McNeill, aged 75 years, living at Bloomhill, on the banks of the Shannon, a few miles below Athlone, dropped dead on Sunday, 21st inst., on returning from Clongowry Church, where he had attended Mass. Coroner Corcoran could only with difficulty reach the house to hold an inquest and had to walk and wade through two miles of bog. Dr. J. J. Foley, of Dublin, ascribed death to heart disease, and a verdict accordingly was found. The obsequies were very largely attended. The farmers and fishermen from all sides of the country attended. The boat containing the remains led the mournful procession, and hundreds of others followed in line, moving down the river with the current, and wending its way to the ancient burial ground of Clonmacnois, where the interment took place.

FATHER BEHAN DEAD.

The sudden death of the Very Rev. Hugh Behan, P.P., V.F., Tullamore, which occurred on May 25th, in the house of one of his parishioners, where he was discharging his priestly duties, has caused great consternation, and will be received with deep regret by his numerous friends. He had risen early, spent the morning in prayer, and had just finished Mass when the seizure laid hold on him. Dr. Moorhead was in immediate attendance, but from the severity of the attack, which was of an apoplectic nature, recovery seemed hopeless from the commencement, and the end came in a few hours. Father Behan was in the forty-second year of his priesthood and the sixty-fifth of his age. It is strictly true to say that a more devoted priest did not exist in the sacred ministry. During the long term of his priesthood he ministered with unbounded zeal in some of the most important parishes of the diocese—as curate in Athboy, Enfield, and Navan, and as parish priest of Rathkenny, Enfield, Trin, and Tullamore. Wherever he labored lasting memorials bear testimony to that desire for the beauty of God's house and the salvation of souls. Peace to his soul.

THE GUARDIANS AND UNITY.

At the meeting of the Dungarvan Board of Guardians, recently, Mr. O'Shea presiding, a letter was read from the Waterford Board of Guardians enclosing a copy of the resolution adopted by them on the subject of unity. The resolution called on Messrs. John Dillon, John Redmond, and Timothy Healy to close their disunion and unite, and calling on all the subscribers to the newspapers to

SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY. A pure hard Soap Last long—lathers freely. 5 cents a cake.

cease their subscriptions unless the editors of these papers ceased their hickering.

Mr. Fenton proposed that they adopt the resolution.

Mr. Stack—For what? What would you call on them to unite for? When the general election comes, turn them out and you will see how they will unite. They came from Australia, the States, and South Africa, and all over the world, to unite these men and they couldn't. What I would do to them is leave them alone.

Dr. Hayes, M.C.—There is a lot in what Mr. Stack says. It is in the hands of the people to have them united.

Mr. Barron—Adopt the resolution. Mr. Fenton—if they did what we would recommend, they would be united.

Mr. T. Veale—I think the resolution a good one, Mr. Chairman.

The resolution was adopted, Messrs. Hayes and Stack dissenting.

Mr. Hayes said he didn't want to be understood to be against unity, but he did not see what good the resolution would do.

Mr. Stack—you will make those people think they are great men. Mr. Fenton—they know that long ago.

SCHOOL BOOKS.

During the coming School Term of 1899-99 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text Books, both in English and French; also, School Stationery and School requisites.

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Society Meetings.

LADIES' AUXILIARY To the Ancient Order of Hibernians, Division No. 1.

Meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4 p. m., and third Thursday at 8 p. m., of each month. President, Sarah Allen; Vice-President, Bridget Harvey; Financial Secretary, Mary McNamee; Treasurer, Mary O'Brien; Recording Secretary, Beatrice Stanley; 918 Berri street. Application forms can be had from members, or at the hall before meetings.

Young Men's Societies.

Young Irishmen's L. & B. Association.

Organized April 1874. Incorporated, Dec. 1875. Regular monthly meeting held in its hall, 18 St. Andrew street, first Wednesday of every month at 8 o'clock P.M. Committee of Management: President, every second and fourth Wednesday of each month, F. J. GALLAGHER; Secretary, M. J. POWELL; all communications to be addressed to the Hall, Delegates to St. Patrick's League: W. J. Hinchy, D. Gallery, Jas. McMahon.

St. Ann's Young Men's Society.

Organized 1855. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month at 2:30 p. m. Spiritual Advisor, REV. E. STRUBBE, C.S.S.R.; President, JOHN WILLY; Secretary, J. J. COCORAN; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

Ancient Order of Hibernians, Division No. 2.

Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Fridays of each month at 8 p. m. President, ANDREW DUNN; Recording Secretary, THOMAS N. SMITH, 63 Richmond street, to whom all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and J. Connaughton.

A.O.H.—Division No. 3.

Meets the 2nd and 4th Mondays of each month, at Hibernia Hall, No. 242 Notre Dame St. Officers: W. Wall, President; P. Carroll, Vice-President; John Hunter, Fin. Secretary; Wm. Hawley, Rec. Secretary; W. P. Stanton, Treas.; Marshal, John Kennedy; T. Ervine, Chairman of Standing Committee. Hall is open every evening (except regular meetings) for members of the Order and their friends, where they will find Irish and other literature and a bar.

A.O.H.—Division No. 4.

President, H. T. Kearns, No. 32 Desclorier ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Finn, 15 Kent street; Financial Secretary, P. J. Tomally; Treasurer, John Traynor; Sergeant-at-Arms, D. Mathewson, Sentinal St. W. H. Marshall, P. Geahan; Delegates to St. Patrick's League, T. J. Donovan, J. P. O'Hara, P. Geahan; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 1113 Notre Dame street.

C.M.B.A. of Canada, Branch 28

(Organized, 13th November, 1883.) Branch 28 meets at St. Patrick's Hall, 91 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 p. m. Applicants for membership or any other desiderata of information regarding the Branch may communicate with the following officers: D. J. McGillis, President, 156 Mass street; John M. Kennedy, Treasurer; 32 St. Phillip street; Robert Warren, Financial Secretary, 28 Brunwick street; P. J. McDonagh, Recording Secretary, 82s Visitation street.

Catholic Order of Foresters

St. Gabriel's Court, 185.

Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and Laprairie streets.

M. P. McGOULDRIK, Chief Ranger. M. J. HEALEY, Rec.-Sec'y, 45 Laprairie St.

St. Patrick's Court, No. 95, C.O.F.

Meets in St. Ann's Hall, 157 Ottawa street, every 1st and 3rd Monday of each month at 8 p. m. Officers: JAMES F. FOSBER, Recording Secretary, 118X PATTERSON, 137 Ottawa street.

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ST. PATRICK'S T. A. & B. SOCIETY. ESTABLISHED 1841.

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St. Ann's T. A. & B. Society, ESTABLISHED 1855.

Rev. Director, REV. FATHER FLYNN, President, JOHN KILLFEATHER; Secretary, J. H. BRADY, 119 Chateauguay Street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 3:30 P.M. Delegates to St. Patrick's League: Messrs J. Killfeather, T. Rogers and Andrew Gullen.

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CATHOLICS AND THE BIBLE.

We have read so much and heard so much about the Catholic Church being antagonistic to the Bible, of Catholics ignoring the Scriptures, that we feel inclined to avoid the subject as one of these questions of controversy which is constantly kept in "vicious circle" by the advocates of private judgment. It seems to us that the Rev. James Conway, S.J., in his article entitled, "The Pope and the Scriptures," which appeared in the "American Catholic Quarterly," for April, 1894, and Prof. Heuser, editor of the "American Ecclesiastical Review," exhausted the subject and placed it beyond the pale of all practical dispute. We are perfectly aware that, with a certain class of non-Catholic writers and readers, it is of no use whatsoever adducing proof to the contrary of their fixed belief in all the nonsense that has been, from time to time, launched against Catholicity on this score. The now famous Briggs controversy has awakened afresh an interest in the matter of the attitude of the Catholic Church in regard to these scriptural struggles; and we are pleased to find that Rev. Father Conway has supplemented his already published contributions by a most powerful and lucid letter to the New York Sun. While we could not attempt to reproduce the three columns of closely printed matter, in which the eminent Jesuit exposes the Roman Catholic doctrine, sets forth the Church's teachings concerning the inspiration of the Scriptures, and explains the attitude of Leo XIII. in regard to the so-called "Higher Criticism" of the hour, still we cannot afford to allow that letter to pass without furnishing our readers with some of its leading paragraphs.

In regard to the Briggs controversy, Father Conway says: "If I were asked to state the attitude of Catholics in the Briggs controversy, I would be tempted to say that it is one of comparative indifference. Catholics, as a body, are profoundly indifferent as to the amount of heterodoxy, liberalism, heresy, or open unbelief professed by any individual in particular, outside the pale of the Church. They reek little whether the work of destructive criticism is done by Dr. Briggs, or Dr. Kuenen, or Robert Ingersoll. They are little concerned whether Dr. Briggs ministers in the Presbyterian or in the Episcopalian Church, nor do they see any reason why he should not find wide enough berth in the bosom of the latter establishment, as he will certainly find there most congenial companions, though some may think it their duty to refuse him the kiss of peace for a time. As the Briggs controversy, however, has awakened new interest in Scriptural questions, and the representatives of most religious denominations have ventilated their views on the Scriptures and the "higher criticism," it may prove of some interest briefly to define the position of Catholics in regard to the Bible.

While the foregoing general statement may be applied to all the million and one disputes that divide up the countless sects of Protestantism, still the really important point for consideration is the actual attitude of the Church towards the Bible. It is thus very concisely and clearly set forth:

"The attitude of Catholics toward the Holy Scriptures is that of Leo XIII., as set forth in his recent encyclical, 'Providentissimus Deus,' and unanimously accepted by the entire Catholic Church. Of course, there may be isolated expressions to the contrary, purporting to come from Catholics, propounded in some non-Catholic organs, such as the Contemporary Review or the New York Independent, but these are not the sentiments of the Catholic Church. The Church has always regarded the Scriptures as an inheritance, left to her guardianship by her Divine founder. The study of the Holy Scriptures was cultivated by the Church from the beginning. It was the theme of the preaching and of the writings of the holy Fathers. It was continued through the middle ages, and received a new impulse by the invention of the printing press, through which, in a short time, an incredible number of editions of the Latin Vulgate and translations in the vernaculars were issued. It was perfected by the revision and authentic editions of the Latin Vulgate and the Greek Septuagint by Sixtus V. and Clement VIII. New light was thrown on the Scriptures by the monumental polyglot editions of Antwerp and Paris, and by the more recent works of Catholic commentators, who, following the footsteps of the fathers, wrote profound and copious explanations of every book of the sacred text, and met the theories of the rationalists, as they came up with arguments taken from their own favorite sciences

of criticism and philology. The authenticity, integrity and inspiration of the Holy Scriptures have been defined and defended by various of her councils."

We will give now as briefly as possible, and divested of all authorities adduced, the real doctrine of the Church concerning the Scriptures; as is set forth by the learned author under consideration. He says: "The doctrine of the Church, in regard to the sacred books may be thus briefly summarized. (1) The Scriptures have been at all times looked upon as sacred and divine. It is a patent, historic fact that the Jews possessed a certain definite collection of books, which were regarded as sacred oracles of Divine truth."

"The same belief in the sacredness of the Scriptures we find also in the teaching of the Apostles. We need only refer to St. Peter's first address on the day of Pentecost, or to St. Stephen before the Jewish council, to convince ourselves of this fact."

"But the teaching of the Church goes still further. The Scriptures not only contain a divine revelation, but what is more, they are inspired. Other documents, such as professions of faith, contain a divine revelation, yet no one asserts that such documents are inspired. What, then, do we understand by the inspiration of Holy Scripture? When we say that a document is inspired we mean that God is its primary author, while the human writer is only its secondary author. The Vatican Council puts this idea of inspiration in the clearest terms when it says:—

"These books the Church regards as sacred and canonical, not because they were composed by mere human industry and subsequently approved by its authority, nor because they contain a revelation without error; but being written by the inspiration of the Holy Ghost, they have God as their author, and as such have been intrusted to the Church."

"From this it is evident that God must exercise a certain supernatural influence upon the intellect and will of the writer, that the latter may conceive the document as intended by God, and be determined or determined himself to its proper execution. God must also extend to him, while writing, the necessary assistance that he may not err in the execution of the divine purpose. This supernatural influence is the primary and efficient cause of the document as such. This influence need not in any way interfere with the freedom of the inspired writer. The secondary or human author or may or may not be conscious of the supernatural action of God. All that is needed is that God so act on the mind and will of the writer that He Himself must be regarded as the efficient and efficacious cause of the document in question. No verbal dictation on the part of God is required. Such is the opinion of orthodox theologians of the present day in regard to inspiration, and it seems to be the only view that can be reconciled with certain portions of the Scriptures in which the inspired writers appear to assume the entire responsibility of literary authorship."

So far we have the authenticity, the divine revelation, and the inspiration of the Scriptures most emphatically taught by the Catholic Church—a teaching which outstrips all the denominations of Protestantism united. But our non-Catholic critics, while unwillingly admitting the existence of such a doctrine in the Catholic Church strive to show that it is more or less a dead letter as far as practical Christianity is concerned, because they claim, that Catholics are not at liberty to read or interpret the Bible as they wish. This is the most severe point of their contention, and yet it is a baseless one. The truth is, that, with the exception of a few passages of the Scriptures, upon which the Infallible Church has pronounced, the Catholic has the widest latitude in the interpretation of Holy Writ—and he enjoys the individual freedom combined with the inexpressible advantage of having a sure and supreme authority to which he may have recourse in cases of doubt, or bewilderment. Let Father Conway explain this, in his own lucid words:—

"A few words on the universal canon of interpretation of the Scriptures. On this point the Council of Trent issued the following decree:—

"For the restraint of audacious minds, the sacred council decrees that no one, relying on his own prudence in matters of faith and morals pertaining to the upbuilding of Christian doctrine, distorting the Scriptures to his own opinions, dare interpret the same scriptures contrary to the meaning that our Holy Mother the Church held, and holds, whose province it is to judge the true meaning

MISS ROSE MARTIN.

She Tells Other Girls How They Can Be Healthy, and How a Fair Complexion Can Be Secured—An Interesting Account of Her Experience.

Men say that women are vain. Who can blame them? Men are vain, too. Everybody wants to be good-looking. Handsome features are due to good health. A strong, vigorous girl or woman must necessarily be free of female troubles. Diseases of girls and women rob them of their beauty. A pallid, nervous, pale, weak, thin girl or woman cannot be attractive. She cannot expect to have admirers. Men admire womanly women. They are attracted by fair complexions and graceful figures. A wise man selects a healthy woman as his bride. He knows there will be no happiness for either himself or his wife if the latter be weighed down with leucorrhœa, falling of the womb, nervousness, headache, backache and irregularities. He knows the children of such a union are apt to inherit the disposition and weaknesses of the mother.

Miss Rose Martin, 880 Glass street, Suncook, N. H., writes: "I can't tell you in words how thankful I am to Dr. Coderre's Red Pills for Pale and Weak Women. You don't know how healthy they have made me. Before I took them I was a great sufferer from female weakness. I had leucorrhœa, headache, backache and bearing-down pains. I was irregular in menstruation. My complexion was bad, and it made me down-hearted to see other girls with pink cheeks and clear skin. Dr. Coderre's Red Pills, however, have cured all my female troubles, and today my complexion is as fair as any girl's. I wish every girl and woman would take



the Red Pills like I did and cure themselves at home." Dr. Coderre's Red Pills make women and girls beautiful of face and figure by restoring strength, tone and health to the distinctly feminine organs. The pills fit them to become happy wives and mothers. This medicine reaches deeper than any other. It goes clear down to the roots of female trouble—clear down to the starting point. It cures permanently, and there is no guesswork about the outcome. After you take the pills, you know the result will be beneficial. Take hope from the words written by Miss Rose Martin. Follow her example. Cure yourself at

home, and restore your youthful complexion. Dr. Coderre's Red Pills are a really wonderful medicine. They are far better in their action and last longer than liquid medicines sold at \$1. and still they cost only 50 cents a box, or six boxes for \$2.50. There are fifty pills in a box, and they are never sold by the dozen, or hundred, or at 25 cents a box. There are many imitations and counterfeits of which you should beware. They are all worthless and will not do you a bit of good, and are apt to do serious injury. If you wish the best professional advice, write us a letter about your sickness. Tell us just how you feel and all about your troubles. Your letter will be answered by our long-experienced specialists, and no charge whatever will be made for it. All women and girls should feel free to write us. Their letters will be considered sacredly confidential, as we use no one's name without full written permission. Personal consultation and treatment can be had at our Dispensary, 274 St. Denis St., Montreal. Send your name and address on a postal card today, and get a free copy of our great doctor book, "Pale and Weak Women." Dr. Coderre's Red Pills are sold by druggists at 50 cents a box, or six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order, or express order to us. We mail them all over the world; no duty to pay. Address all letters to the Franco-American Chemical Co., Medical Dept., Montreal, Canada.

and interpretation of the Scriptures; or also contrary to the unanimous consent of the fathers."

"The general rule to be followed in the interpretation of the Scriptures is therefore, the authority of the Church and the unanimous consent of the fathers. If, then, the meaning of a text is defined by the Church, as in the case of words, "This is My Body," "This is My Blood," the interpreter must defend that meaning. But if the meaning of the text is not defined, he must not give any exposition which would conflict with any point of the Church's teaching, and the same rule holds in regard to the unanimous teaching of the fathers in matters of faith and morals."

"The reader who has no knowledge of our Catholic commentators may be inclined to think that the Catholic Scripture student, who has his way thus marked out for him, has comparatively easy work—that nothing is left to private judgment. This, however, is a great mistake, which may be corrected by a mere glance at the works of any of our great commentators, ancient or modern. Here we find the greatest freedom of treatment. The number of texts whose meaning is determined by the teaching of the Church or the fathers is exceedingly small. If there is a definition of the Church or a consensus of the fathers on a certain text, it is the duty of the Catholic commentator to establish that meaning. If not, he is free to follow his own opinion, provided it be in concert with the Catholic teaching. The Catholic commentator must bring to bear on his subject all that ancient and modern science, history, philology, etc., can offer for his aid."

As to the question of "Higher Criticism," which is incidentally touched upon in the foregoing letter, we will not now occupy space with its consideration—moreover, it has been selected as a matter for editorial comment in these columns, and the present writer need not dwell upon it at all. The conclusions of a practical kind, to be drawn from the foregoing extracts are two-fold:—

Firstly, the Catholic Church teaches the whole Bible, and holds it to be the inspired work of God; secondly, with the exception of a small number of texts, which constitute the basis of fundamental dogmas of the Church, and upon which she has pronounced the Catholic has full and unbridled liberty in the interpretation of the Scriptures—provided his interpretation does not conflict with any of the teachings of Christ.

STRANGLING IN A SWING.

Oscar Friske, 13 years old, son of Emil Friske, piano maker, was strangled to death in a swing last week, at the family home, 615 East Ninth street, New York. The swing was suspended from the porch in the rear yard. The porch is only five feet above the ground and the swing was a loop of three-eighth-inch clothes line which extended to within three feet of the ground. The boy had been playing in the swing for half an hour when Mrs. Theresa Gasser one of the occupants of the apartment house, heard a gurgling noise under the porch and discovered the boy sitting in the swing with his head entangled in the rope forming one side of the

swing loop. She cried for help and the boy's father cut the ropes. When the boy fell to the ground he was alive, but unconscious. He had struck his neck between parted strands of the rope. Before the Bellevue Hospital ambulance got to the house the boy died.

NOTES OF INTEREST FROM THE CANADIAN PATENT OFFICE.

The work of the Canadian Patent office has been considerably delayed owing to recent changes in the corps of examiners. Examiner Bailey has been granted six months leave of absence owing to impaired eyesight, and Examiner Farmer has resigned. Messrs. Campbell, McGill, Richard and Thompson, have been appointed examiners to take the places of the absentees, and they may be relied upon to bring the work up to date, as they become more and more familiar with their duties. Few people have any conception of the responsibilities of an examiner of the Patent office; their duties necessitating not only an education of a superior order, but an intimate knowledge of the vast field of modern invention, which can only be acquired by actual experience and hard work. The following is a list of patents recently granted to clients of Messrs. Marion & Marion, solicitors of patents and experts, New York Life Building, Montreal. 63,080—Julius Otto Zwarg, Freiberg, Germany, microphones. 63,096—John D. Oligny, Montreal, P. Q., artificial fuel. 63097—Joseph Arthur Vaillancourt, Jr., Montreal, P. Q., butter presses. 63,106—Paul R. Trethewey, Muskoka Falls, Ont., boat propelling mechanism. 63,110—Delphis Desorey, St. Malo d'Auckland, P. Q., boats. 63,144—Elias Jones, Winnipeg, Man., straw stacker. 63,140—Joseph A. Plante, Quebec, P. Q., acetylene gas generating apparatus. 63,139—Odilom Archambault, St. Hyacinthe, P. Q., acetylene gas generators. 63,138—Louis M. Destroismaisius, Ste. Anne de la Pocatiere, P. Q., acetylene gas generator. 63,135—John Robert Stroud, Milford Bay, Ont., wrenches.

Why is it that nearly all aged persons are thin? And yet, when you think of it, what could you expect? Three score years of wear and tear are enough to make the digestion weak. Yet the body must be fed. In Scott's Emulsion, the work is all done; that is, the oil in it is digested, all ready to be taken into the blood. The body rests, while the oil feeds and nourishes, and the hypophosphites makes the nerves steady and strong.

Toothache stopped in two minutes with Dr Adams' Toothache Gum. 10 cents.

DON PEROSI'S CRITICS.

The musical critics of England and America have been somewhat severe on the young Italian priest—Don Perosi—whose oratorios have created such a great sensation in Italy. Italian composers are expected to perform miracles, and it is difficult to satisfy any audience—outside of Italy—unless the composition borders on the marvellous. Were an English, a Scotchman, an Irishman, or an American to have produced the "Transfiguration," or the "Raising of Lazarus," or the "Resurrection of Christ," he would at once be proclaimed the greatest composer of the age, a miracle of musical genius, one of the wonders of the world. But these oratorios happen to come from a young Italian Roman Catholic priest. The fact of being an Italian would suffice to create a demand for something superhuman in the art of music at his hands; but his being a Catholic priest renders it almost impossible that he should satisfy certain critics. The Catholic Times, referring to him says:— "He has already helped forward the movement for the reform of Church music in Italy. He is still a very young man. With hard work and confidence in himself he will realize the highest expectations formed of him."

The old story of Prometheus is a parable. Prometheus was on terms of intimacy with the gods. From them he stole fire, and gave it to men. For this sin he was bound to the rocks of Mount Caucasus, and vultures were set upon him. They only ate his liver. This grew again as fast as it was pecked away. Are his sufferings to be imagined?

Take a modern interpretation of the parable. There is no cooking without fire. In cooking and eating the mischief lies. The stomach is over-taxed, the bowels become clogged, they cannot dispose of the food that is given them. The impurities back up on the liver. Then come the vultures—the torments of a diseased liver. Dr. Pierce's Golden Medical Discovery is more than equal to the vultures of dyspepsia and its kindred diseases. There is no more need of suffering from dyspepsia than there is of hanging one's self. Sold by all medicine dealers the world over.

Sheep Killed by Lightning.

A few days ago, during a severe thunderstorm near Bernardsville, N. J., fifty sheep belonging to John Peterson were instantly killed by an electric bolt.

The sheep were huddled beneath a huge oak tree. A bolt of lightning struck the top branches of the tree and passing downward into the ground instantly killed the sheep. The big tree was completely split in two, while the branches and leaves were burned and charred. Each of the sheep had a black mark on its side where the lightning had passed through its body.

Toothache stopped in two minutes with Dr Adams' Toothache Gum. 10 cents.

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NOTICE is hereby given that Albertine Brabant, wife of Edward Kierman, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kierman, of the said City of Montreal, on the ground of cruelty, adultery, and desertion.
Dated at the City of Montreal, Province of Quebec, this ninth day of March, 1899.
WM. E. MOUNT,
Solicitor for Applicant.

PATENTS PROMPTLY SECURED
Write today for a free copy of our interesting book "Inventors Help" and "How you are swindled." We have extensive experience in the intricate patent laws of 50 foreign countries. Send sketch, model or photo for free advice. MARION & MARION, Experts, New York Life Building, Montreal, and Atlantic Building, Washington, D. C.
The best service that Irish men and Irish women can render to the True Witness is to patronize our advertisers and to mention the name of the True Witness when making a purchase.

NOTES FROM OTTAWA.

At High Mass in St. Patrick's on Sunday, the Rev. Father Whelan said that according to an old "saw" there is a certain unlovable and unmentionable character who has an intense hatred of Holy Water.

On Corpus Christi Day, in St. Patrick's 28 little boys and 38 little girls experienced the happiest day of their lives.

Preparatory to the Solemn Consecration of the parish to the Sacred Heart of Jesus, a triduum or three days of prayer was observed in St. Patrick's, on Wednesday, Thursday and Friday.

Torrents of rain did not prevent Her Excellency the Countess of Minto from paying her previously arranged visit to the Convent of la Congregation de Notre Dame, Gloucester St.

ly avail herself—but in a less formal manner—during her residence in the city. One regret Her Excellency said she had, a regret which she felt assured would be shared in by the Earl who was unavoidably absent.

Vacation commences in the Rideau Street Convent on the 16th and 17th.

Her Excellency the Countess of Minto visited the St. Patrick's Home on Friday of last week. The members of the Ladies' Auxiliary and some members of the management committee were in attendance.

Vacation in the Gloucester Street Convent will begin on the 20th.

From Ottawa to Chicago is a "long cry," yet on the 6th July there will assemble within the walls of the Gloucester Street Convent over a hundred spiritual daughters of the Venerable Margaret Bourgeois, the foundress of the great Canadian teaching Order of "La Congregation de Notre Dame" of Montreal.

The feast of St. Anthony was observed in the Gloucester Street Convent. During the Mass a hymn to the "Wonder-worker" and other appropriate hymns were sung.

I do this the more sincerely because we are all too old to be deceived by chaff, and also because, on a hint from me, our good friend Chung Chang the representative of the Imperial race of China, has found it convenient not to put in an appearance at this secret conference.

GOLDEN JUBILEE OF LORETTO ABBEY.

The fiftieth anniversary of Loretto Abbey, one of the most noted educational institutions in Canada, was celebrated on the 13th, 14th and 15th.

A reporter from the "Mail and Empire" thus describes the building and surroundings:—

"The Abbey is most delightfully situated on Wellington Place and certainly possesses all the advantages of a fine site. Fanned by the refreshing breezes from the lake, and sufficiently remote and secluded to ensure the quiet so congenial to study, it is also quite near the business portion of Toronto, thus combining the advantages of a city and a country location."

There are at present some 250 pupils attending the classes in this admirable institution, and the course is one of the most complete and most modern in Canada. The beautiful chapel is perhaps one of the most attractive features in connection with the convent.

The last issue of Leaflets from Loretto is a jubilee number in honor of the completion of fifty years educational work by the ladies of this institution.

a short history of the seminary home. A full-page cut of his Grace Archbishop O'Connog is the frontispiece, while beautiful half-tone pictures of the late Mother Teresa Dease, founder of the order in America, and of the different departments in the abbey, the literary society, violin and harjo clubs, all combine to make an unusually attractive and worthy souvenir number.

IRISH AMERICANS AND KILLARNEY LAKES.

The following item of American news will interest Irishmen all the world over:—

"The proposition that the Irish-Americans of New York city, by popular subscription, buy the lakes of Killarney, and present them to the kingdom of Ireland has met with spontaneous approval from Irish-Americans in Greater New York."

TWELVE THOUSAND DOLLARS SUBSCRIBED.

- Richard Croker\$2,500
William R. Grace 1,000
W. Bourke Cockran 1,000
James J. Coogan 1,000
Thomas J. Dunn 1,000
Eugene Kelly, jr. 1,000
Thomas Addis Emmett 1,000
William Astor Chandler 1,000
John F. Carroll 500
Maurice F. Holahan 500
William O'Brien 500
John T. Fitzgerald 500
Andrew Freedman 500

Nearly every district leader of Tammany Hall has bound himself to collect \$2,000 in his district for the purchase of the lakes."

DEATH OF AUGUSTIN DALY.

Nothing could be more graphic and more expressive of the general sentiment of sorrow felt at the sudden death of the great theatrical manager, Augustin Daly than the words of a resolution passed at a special meeting of directors of the Catholic Club, New York—of which deceased was a member.

"The wide circle of friends and associates, the community in which he lived, the country which gave him birth and the two continents which his lofty art has delighted for so many years," say the resolutions, "have sustained an irreparable loss."

"The cable brought news on Friday, from Paris, to this effect:— "Mrs. Daly, the widow of Augustin Daly, who died suddenly here on Wednesday left Paris for London yesterday evening."

HOW TO GET RICH.

We refer to the richness of the blood. If you are pale and thin, you are poor in strength and nerve power.

Dr. Adams' Toothache Gum is sold by all druggists; 10 cts. a bottle.

IRISH CATHOLIC BENEFIT SOC'Y.



Annual Excursion MONDAY, July 3rd, 1899.

The Steamer BERTHAER is engaged for the day and will leave Jacques Cartier Pier at 9 o'clock a.m., for LAKE ST. PETER, returning at 9 o'clock p.m.

YOUR EMPTY BAGS, TEARS OF BRODIE'S "XXX" Self-Raising Flour who preserve the empty bags and return them to us will receive the following premiums:

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MARKET REPORT.

SPECIALLY PREPARED FOR THE TRUE WITNESS.

There has been no change in the general situation of farm produce during the current week. Values generally are firmly held, and in the case of most negotiations the buyers quote farmers' views, rather than vice versa.

Baled straw continues steady choice bright realizing \$3.50 on track and ordinary \$2.50 to \$3.

Ashes rule quiet, first pots being nominal at \$4. and seconds at \$3.80.

There is fair enquiry for live hogs and choice light stock have sold during the week at \$4.50 to \$5 as to quality and weight.

The receipts of live stock at the East End Abattoir market Monday morning were 250 cattle, 400 sheep and lambs, 150 calves and 100 store hogs and young pigs.

The cheese market which ruled weaker toward the close of May, has stiffened perceptibly since as a result of the offers of full grass June cheese.

Beans continue quiet at 95c to \$1.05 per bus. for hard picked peas as to quality while sulphur beans realize \$1.15 to \$1.20 and ordinary mediums 80c to 90c.

There is no change in hops. Canadian stock ranging from 16c to 19c as to quality.

Receipts of honey have been light lately, and prices in consequence are somewhat firmer. White clover in comb sells at 12c to 12½c for small lots of choice and white extracted in large tins 8c to 9c.

The market is steady for maple syrup and sugar. In the wood the former is jobbing at 7c to 7½c per lb., and in small tins realizes 65c to 70c, while Imperial tins bring 90c to 95c. Sugar is worth from 8c to 9c.

The potato market is quiet and

NOTES FROM OLD WORLD SOURCES.

Continued From Page One.

of Lourdes in France, and in consideration of our intention, in our next issue, to present our readers with some very interesting information on the subject, we have thought it opportune to clip the following account of the preparations for the first Scotch national pilgrimage to this world-renowned shrine.

"The Archbishops and Bishops of Scotland, in answer to the call of the Head of the Church to sanctify the end of this century and the beginning of the next by visits to the holy places of Christendom, have resolved to organize the first Scotch national pilgrimage to the Shrine of Our Lady of Lourdes. A committee has been formed under their patronage, consisting of Very Rev. Canons McFarlane, V.G. (Patrick, Glasgow), Chisholm (Daisley), Morris (Falkirk), Butt (Dundee), Turner (Perth); the Rev. Fathers A. MacIntosh (Fort William), J. Woods (Kilmarnock), R. Courtois (Dumfries), U. Donlevy (Portobello), J. Taylor (Motherwell), D. McQueen (Inverness), J. Lawson (Oban), D. Mullan (Dunfermline), W. O'Brien (Crosshill, Glasgow), Charles MacDonald (Inverley), A. Stuart (Edinburgh), J. McGregor (Aberdeen). The committee has prepared an elaborate itinerary and has made careful preparations for the journey. The pilgrimage will leave Scotland on Monday, 4th September, leaving London a day later, and Paris on the day following, and reaching Lourdes at mid-day on Thursday, September 7th, and being again back in Paris on the 12th. In connection with this pilgrimage it may be explained that it is the custom of all countries to place at the Shrine of

Our Lady of Lourdes a national banner in memory of the pilgrimage, and it is proposed to solicit subscriptions from Scottish Catholics for the purpose of procuring this banner."

"THE HAGUE COMEDY."—The Liverpool Catholic Times has a special correspondent at "The Hague," and he appears to be a consummate humorist; and, what is better still, there is a deal of sound reasoning and seriousness in his humor. Pretending to have had access to the first deliberations of the Peace Conference delegates, he presents this very amusing—but not altogether false—picture of what is supposed to have transpired: (note the Russian's address, it is rich, it is what he should have said were he sincere, or were the schemes of his master faithfully expressed)— "The President, Baron de Staal, who represents Russia, led off; the Americans followed, and, judging by their success, they must have learned the art from real negroes. Next came my friend Herr von Stanzel, whose laugh was lively and natural; and then the others in order. The British delegates shook their sides as vigorously as the rest. I was beginning to imagine they had all become suddenly mad when the laughter ceased, and Baron de Staal said: Brother delegates, light your cigars, drink your wine and be merry. You all know that this is a joyful occasion. We are here for the performance of a comedy. But while we play our parts to the life in public, I propose that we should abandon that sort of foolery within these hallowed walls, and should treat one another frankly.

Architecture, Painting and Printing.

A REVIEW BY "CRUX."

As I have had the privilege of contributing some reviews of magazine articles and other matters of current literature to the columns of the "True Witness," and as I purpose, from time to time, with the consent of the managing-editor, to furnish other extended comments of a like nature, it has been deemed advisable that I should assume a name, or, in other words, adopt some form of distinct entity. In selecting the nom-de-plume "Crux," I think it only proper that I should state the reason why such a choice has been made. This necessitates a certain amount of personal allusion, which, when once made, the writer will drop out from public attention in all future articles.

In the first place I am of a very ancient Irish family; one which has become familiar both in song and in prose to the generality of Irish readers. Many generations back our family became divided into three distinct branches. One of these dropped the "O" that was connected with the name; another retained that prefix; and a third took the distinctive title of "Crux"—In addition to the family name, "Crux" is the Latin for Cross, or for Crozier. The reason of this adoption of the strange title may be briefly told in this way. For several centuries a section of St. Patrick's crozier was in the possession of that branch of the family, until one of its members became Bishop of Cashel; then this precious relic was set

in his episcopal crozier, and that crozier has since been handed down from successor to successor, until it is now in the possession of Archbishop Croke of Cashel. It was these facts, in connection with the name of the writer whose work I now purpose reviewing that suggested to me the assumption of the name "Crux."

The writer in question is William J. D. Croke, LL.D.; and the highly instructive and very learned work which I purpose examining, and which he wrote in 1897, for the Fourth International Scientific Congress of Catholics, held at Fribourg, in Switzerland during that year, is entitled "Architecture, Painting and Printing at Subiaco; Three Phases of Progress." This small, but comprehensive volume, is the product of a life long study, and is indicative of great research and wonderful erudition. It is the strongest plea I have ever read in favor of the Catholic Church and of monastic institutions, as the pioneers of culture and civilization, of science, art and general progress—even during the centuries so wrongly called the Dark Ages. I have no intention, this week of intruding the whole of this subject upon the readers of the "True Witness," but I hope to be able to exhaust it in a short series of articles—each one of which will constitute a necessary link in an unbroken chain.

In this issue we will all have to be contented with a general, or bird's-eye-view of the subject.

It is with regret that I have to acknowledge that I am unacquainted with the author of this work, nor do I know whether Dr. Croke is a member of the clergy, or a layman. But be he the one or the other, he is certainly a deep student, a painstaking writer and a thorough master of the subject he has chosen for elucidation. His work deals with the Benedictine Abbey of Subiaco, which is a three-fold example of continued and varied monastic achievement on behalf of the moral and intellectual parts of civilization, affording the view of three stages, of one single evolutionarius after a higher culture; on behalf of Architecture in the first case, of Painting in the second case, and of Printing in the third case. In his treatment of this grand and far-reaching subject, he shows us how Architecture is the tentative and incipient art of infantine and barbaric peoples; Painting is the transitional art of progressive peoples; and Printing as far as the history of human endeavor enlightens us, is the servant and product of a full civilization and of a fuller culture.

Having pointed out to us that civilization and culture must always have accompanied each other in their march through the ages, he draws our attention to the fact that the

immediate object of civilization is the body, its second object is the social entity—or man, represented materially and visible by the body, and its third object—a more remote one—is the spirit and mind of man. "This third object embodies culture, of which spiritual and mental refinement forms the especial domain." Consequently it stands to reason, that at all times the friends of civilization must have befriended culture. The aim, then, of the author is to establish that the Benedictine monks in particular, and monastic orders in general, were the supporters of civilization and the introducers of culture, through the medium of Architecture, Painting, and Printing. If he succeeds in establishing this three-fold proposition, he must equally succeed in refuting forever the enemies of Catholicity who eternally harp on the old string of the "Church being the enemy of progress and the friend of ignorance."

After duly giving credit to other institutes of monks, and various institutes of Regular Canons, Dr. Croke thus introduces the subjects of his immediate concern in his work—

"Acknowledgment has been ungrudgingly, if not even unduly, given to the Benedictine Order for its services on behalf of civilization and culture. There is quite a literature illustrative of these services, but, though modern, it is for the greater part Latin or at

least foreign, and thus unfamiliar to the reading public of the English-speaking world. But a phrase from Gibbon and another from Voltaire, uttered during the eighteenth century another phrase from Guizot and an ample study by Montalembert in the nineteenth century have given universal vogue and incontestable authority to a belief which the studious had accepted not unwillingly, and hence, any ordinarily instructed person, if suddenly called to reconstruct the history of civilization, would refer its inceptions and continuations during certain ages, implicitly and almost integrally, to the activity exercised in the numerous monasteries of the Benedictine observance."

That the readers may the better understand the full scope and meaning of this important subject, it may be well to select a few historical and topographical hints from Dr. Croke's introduction to his study. He tells us what follows concerning the Abbey which he has selected for examination—

"At Subiaco, St. Benedict had passed three years of his hermitical life and thirty odd years of his life as a monastic ruler. He had left it, in order to avoid the molestation of a noxious neighbor, the envious priest Florentius, most probably in 529. The twelve monasteries which he had founded there, and which were all

ruled after his death by Honoratus, as Gregory the Great testifies, were according to the received belief, all burned by the Lombards in 601. Thereafter, one of them, that of Saints Cosmas and Damian, now known as Santa Scolastica, arose from its ruins to enjoy the plenitude of monastic life and a splendid pre-eminence in the civil order. In the ninth century its Abbot, Peter I, began to build a church near the spot where the Patriarch had at first lived in a cave of Mount Tuleo. The Abbot Humbert munificently followed his example in 1053. In the thirteenth century, a tasteful basilica covered the site."

This brings us to the statement of the subject. It is threefold. According to a strong probability, which applies comprehensively, we have at Subiaco: 1st, the introduction and adaptation in Italy of the style of Architecture, called Gothic; 2nd, a first instance of what is commonly termed a centre of pictorial operation; 3rd, the first employment of printing in Italy, made by the monks and not, as is generally believed, by the German printers, Arnold Pannartz and Conrad Schweinheim.

Here, then, is our subject—a vast one and an important one—and now commences my task of reducing it to the most narrow limits possible, but consistent with its intelligent treatment.

A METHODIST PORTRAIT OF CROMWELL.

The letter published by us in our issue of May, showing Cromwell in his true character so fluttered his worshippers that they brought down a Methodist pulpit orator from New York, to present his portrait from the standpoint of imagination and religious bigotry. The lecture delivered by Dr. Cadman, a Republican Methodist, opened with a violent denunciation of the "Four Georges," as Thackeray spoke of King George, 1st, 2nd, 3rd, and 4th. As none of them were born when Cromwell was alive, their association with the Protector is not clear. But the lecturer evidently presumed that his audience knew so little of history as to regard the evil character of those Kings as a justification of Cromwell's doings! This illustrates graphically the extraordinary infusion in the minds of Cromwellians in regard to English history. He also "pitched into" Queen Elizabeth, not for what she said, but for what she would have done had she been a wife and a mother. He also sharply condemned the face of Charles 1st, for which we presume, that king was not responsible, and if he were, the facial features of the murdered monarch surely did not justify what Hume the historian calls his "murder" by Cromwell. Such rubbish however was loudly applauded by a Methodist audience who evidently knew no more of English history than of logic, of consistency, or of Scriptural teaching. Dr. Cadman said "Cromwell was the product of the English Bible," which makes the Bible the inspirer of the Irish massacres of Cromwell, and of his "putting to the sword," a favorite expression of his, of hundreds of Englishmen who were defenceless. If Cromwell was a "Bible product," the Bible taught him to send soldiers into a London Church to stop divine service, and kill and maim men, women and children engaged in their devotions. If Cromwell was the product of the Bible, that book teaches those who worship God in one way, a way invented by the fancies of men, to slaughter those who worship in another way, the way established by the usages of the Church of God in, and since the Apostolic Age. Cromwell threatened the whole people of Ireland with "misery, and desolation, blood and ruin," if they "ran after the counsels of their Prelates and Clergy." (See "Declaration given at Youghal, January, 1649," which will be found on page 225 of Carlyle's Letters and Speeches of Cromwell.) That was a curious product of the English Bible! If Cromwell had only read his Bible he would have found a most positive injunction to pay obedience to Prelates or Bishops, or Clergy. If the Bible really produced men of the Cromwell stamp, it would rank only with the Koran. But, to call such a blood-thirsty, tyrant "the product" of the

Word of God, is blasphemy. Dr. Cadman exposed his gross ignorance of English history by styling Cromwell "The founder of the British Navy." There is not an English schoolboy who could not prove this title to be ludicrously false. Dr. Cadman and his auditors seem never to have heard of Drake, Frobisher, Raleigh, Hawkins, Howard of Effingham, and other naval heroes, the record of whose glorious exploits against Spain and whose marvellous voyages of discovery and of conquest constitute one of the most brilliant chapters in English naval history. Cromwell formed England's navy indeed! Pray did the soldiers who fought at Poitiers, Cressy, Agincourt, the soldiers who later still "carried dismay into the heart of France," did they walk across the English Channel? When the channel into the harbor of Cadiz was "scoured with cannon," when under the forts were fifty-seven war vessels of Spain, and through this tornado of iron hail a small number of British ships forced their way and destroyed utterly the Spanish fleet, was there then no English navy, as Dr. Cadman stated? When Raleigh "singed the Spaniard's beard" in the West Indies; when Frobisher with 15 vessels attempted the North-West passage; when Drake took possession of California in the name of the Queen of England, and took his ships round the globe, had England no navy as Dr. Cadman said? Yet those events occurred before Cromwell was born, who, said the Methodist orator, "was the founder of the British Navy!" He might, with equal sense, have called Cromwell the founder of the British race! In the face of such a record of naval achievements before Cromwell was born Dr. Cadman said: "It was Cromwell who made the singing of Rule Britannia possible," and a Montreal audience cheered this most false and most ludicrous statement! He pictured Cromwell as the creator of the renown, the wealth, the freedom, and the greatness of England. Had he read history he would have known of a State Paper dated 1515, which reads, "what common folk in all this world may compare with the commons of England, in riches, freedom, liberty, welfare, all prosperity, mightiness, and strength?" With this we dismiss the champion of Cromwell imported from the States to teach history to the people of this enlightened, this Christian city. Allow me to add that, the work of Carlyle which Cromwellians speak of as having whitewashed their hero, is his worst condemnation for it gives the letters and other documents bearing his signature in which he openly avows himself as a murderer of the priests and people of another faith, and proves himself to be a liar of the basest character. We refer doubters to his letter dated "Dublin 16th September, 1649," in which he writes

of the storm of Tredah, or Drogheda. "We refused them quarter, I believe we put to the sword the whole number of the defendants," or inhabitants, and he adds, "Those who escaped with their lives are in safe custody for the Barbadoes," that is, were sold into slavery. Read also the letter dated, "Before Wexford, 11 October, 1649," in which Cromwell declares "No violence shall be offered the goods of the inhabitants," and then he says later, "The soldiers got a very good booty in this place." Yet this liar, and robber and murderer, is said by a Methodist divine to be "The product of the Bible!" Cromwell worship arises from a belief that, "the end justifies the means," and that crime is condoned for by the criminal interlarding of his letters and speeches with pious phraseology.

For the honor of our Methodist fellow citizens, who boast of their reverence of the Bible; of their charity

to those of other faiths, and of their basing religious life on deeds, not upon mere words, we trust they will never again allow one of their churches to be used to give any man the opportunity to present, as did Dr. Cadman, a view of English history which is outrageously false, outrageously calumnious to the Irish race, and equally insulting to all those who respect the principle of liberty of conscience and of worship.

JNO. HAGUE.

P.S.—Should any of your readers wish to know what Protestant historians have said of Cromwell they should read the works of Clarendon, Walder, Lyttleton, Hume, Green and others. With Catholic histories they are, of course, familiar, or ought to be.—J. H.

ABOUT SCHOOL MARKS AND MEDALS.

Just at this time when the whole school world is in a stir of excitement, and in every home there is unceasing talk of diplomas and medals, and intense interest in the hearts of parents and children as to graduation honors, it may not be amiss to step aside for a few minutes and weigh these things in a scale which shall give their real value. There can be no question as to the joy of attainment; the gold medal of the great school, the valedictory of the college class, are not to be spoken of lightly among this world's joys, but what they stand for in the man's future is quite another view of their importance.

To the professor, perhaps, the medal brings the most unadulterated delight. The young collegian has already eaten more freely of the fruit of the tree of knowledge, and knows himself and the world a little better, but the proud lad who walks forward to receive the distinguishing mark of the best scholar in his school is pale with strong emotion and envies no young heir of kingdoms. The noisy plaudits of his schoolmates the cheers of his form, the happy tears in his mother's eyes, the grasp of his father's hand, are like the several ingredients which make up an elixir of life, fairly intoxicating to his young brain.

Yet I have in my memory to-day three such lads, who are now as commonplace men, of even less than second-rate attainment, as one could meet in a day's walk. Extraordinary facility for mathematics or fluent imaginative power of translation goes far in obtaining this sort of reward, and they do not by themselves, stand for great vigor of thought or the finest combinations of intellectual forces.

There can be little question as to the harm done by, too urgently re-

quiring that a child should bring home reports which shall show the highest marks. The father who tears up a paper and throws it down in disgust because his boy has only gained eighty-five out of a possible hundred marks has done one of two things; the child will over-exert himself to attain, or he will grow bitter over the injustice which underrates conduct in the scale or demands what he cannot give.

There are families in which the sternest disaster is patent to all men as the result of such treatment of an irritable brain and where vacant places at the family board mark the effect. That a child, girl or boy, should do the best possible, is, as a matter of course, both the parents' and the child's soundest effort, but it must be the best possible within a limit of sound and healthful endeavor.

There are deeply thinking children whom we class among the dreamers, who have so much within themselves that their minds are, in a certain sense, already satisfied. Their world is a world of wonderment, and they ponder and digest the strange discoveries of their young lives, and are unable to disguise themselves and lightly take up subject after subject as the school programme develops itself. Some fact in history has caught the absorbed attention in last night's study hour, and it haunts and fills the thoughts. The fate of Leicester is a revelation of human nature, the imprisonment of the Lion-Heart is an important grief, he cannot solve a problem in geometry while he is lying over again the days when Grant fought through the Wilderness.

There are minds feminine and masculine to which "original problems" are impossibilities, whose grasp of facts is wonderfully strong, and in which deduction of rational truths is

Continued on Page Eleven.

"THE WORK OF A MODERN CITY."

Under this heading appears an article in the Philadelphia "Saturday Evening Post," of June 3, from the pen of Mr. Josiah Quincy, Mayor of Boston. We would like to reproduce it in full, but space will not permit, we would like to comment upon every paragraph in it, but that would demand a dozen columns, we would like to write a similar article, only the negative of Mr. Quincy's, presenting the reverse of the medal, and showing how we lack in Montreal almost everything which Boston's Mayor points as indications of that city's progress. But we can do none of these things under present circumstances; so the best we can attempt is to reproduce some of the leading statements of the writer in question, and to make the very general comment that not one of them can find even the shadow of an application in our own city. We would especially draw the attention of our worthy Mayor and Aldermen to the following remarks. Mr. Quincy says—

"The important feature of the charter of Boston, as last revised in 1885, is the complete separation of the executive and legislative powers, and the substantial concentration of the former in the hands of the Mayor, with the consequent exclusion of the City Council from control of administrative business. The distinctive feature of our administrative machinery is that thirteen different departments, or over one-third of the whole number, are placed under the control of unpaid boards of trustees."

We know nothing of such a distinction between legislative and administrative powers; in our city hall everybody seems to have a finger in the executive branch.

"In the first place, the work of our Public Library is of such a comprehensive character that it partakes very largely of the nature of a popular university, and comes very near to constituting an example of municipal socialism carried into practice. Our library plant—buildings, books and equipment—represents an investment of at least five million dollars. Three hundred and fifty persons are employed in connection with its service, and it costs the city over a quarter of a million dollars a year to maintain it. Besides the Central library we have ten branch libraries, containing independent collections of books, and eighteen delivery stations. There are, outstanding, sixty-five thousand active cards for a population of five hundred and thirty thousand people. Over seven hundred readers are generally to be found in the Central Library building alone, and about a million and a quarter books are annually issued to card holders for use at home."

This needs no comment. Where would our municipal authorities find five hundred, not to say five million

dollars, for such an object as public libraries? We cannot get money to clean our streets, or to remove the refuse from our lawns.

We skip all that is said concerning hospitals and the care of the sick. In no way does it apply here, nor are we likely, in the lifetime of another generation, to be able to form any practical estimate of this branch. The next paragraph is of the utmost importance, and the contrast it suggests requires no indication on our part—

"The subject of playgrounds, which come under the control of the Park Commission, is at last receiving in Boston the attention which its great importance calls for. At present we have fourteen playgrounds, containing all the way from a quarter of an acre to seventy-seven acres, some of them fully constructed for use, and others as yet unimproved. The Park Commission has recently been given half a million dollars for the purchase of additional lands for playgrounds, and it is expected that each of the twenty-five wards of the city will be provided with one before many years."

"Perhaps the most distinctive recent departure in Boston has been the development of public bathing and the specializing of its administration through the establishment of an unpaid board consisting of five men and two women, entitled the Bath Commission, but having charge also of the public gymnasia. The separation of these subjects from the Board of Health, and the creation of a specialized form of administration, has produced the good results naturally expected.

"The number of baths taken last summer rose to over one million nine hundred thousand, or triple the number of the year before. On several hot days in summer the total number of bathers was sixty thousand, and at one beach it ran as high as twelve thousand."

We have no remark to pass on this point; except to congratulate Boston on the success of its administration in regard to public facilities for bathing. We have a Health Committee here—but we have no sea-beach, and we have no money to build artificial bathing places.

We need not reproduce the statements made concerning the public gymnasium, or the municipal gymnasium; this is a question that must accompany the bathing one. Nor does there seem any likelihood that we will live to see the day when a "Music Commission" will come into existence amongst us. Yet here is what Mr. Quincy says:—

"One of the distinctive steps taken by Boston has been the recognition of public music as properly coming under a special municipal department.

Continued on Page Ten.

Notes From American Centres.

A private despatch from Rome, dated May 4th, to the "Monitor" of San Francisco, relates how Rev. Father Yorke, of that city, was received by Leo XIII. As Father Yorke is a prominent journalist, the honors and favors extended to him by the Pope may be considered as an indication of the Holy Father's sentiments towards all Catholic journalists in the New World. So interesting is the interview that we will give it in full:—

"What can I do for you?" said the Pope, fondling the hand of Father Yorke.

"Bless me, Holy Father; bless myself, my mother, my family and friends."

"Then you are a journalist?"

"Yes, Holy Father, I did what I could for the defense of the Church and the rights of the Sovereign Pontiff."

The Pope put inquiries which showed his close and warm appreciation of the work of Father Yorke on the Pacific Coast, and elicited the answer: "Yes, I spoke to an audience of fifty thousand." The Pope threw up his hands, having loosened hold of the priest's hand for the first and only time during the audience.

"You must wield an immense influence," said the Pope as he marvelled at the large audience of one Catholic journalist. He proceeded to enlarge upon the power of the Catholic press. This done, he said to Father Yorke, "Are there many Protestant newspapers in California?"

"No, Holy Father, the newspapers are for the greater part merely secular and neutral. There are only a few Protestant papers, weekly ones. Dogmatic Protestantism is not strong in California."

"How did the Catholics help your work?"

"They helped with great devotion, Holy Father, and I may take the opportunity of saying that there are no more loyal children of the See of Peter than the Catholics of America."

"How are the Protestants disposed towards the Church?"

"Holy Father, all love the Pope of great encyclicals."

"When you reach home," said Leo, "bless your friends and helpers in my name. Tell them that the Holy Father is deeply interested in your work, and that he showed great interest in it when he spoke to you and that he encouraged you with all his heart. More than that, tell them that he encouraged you and with you all those who helped you and forwarded your great work, and that in giving his paternal blessing to you he sent it also through you to each and all of them. Tell them this, all this. Be sure you tell them this, that the Pope blessed you and blessed them also."

Father Yorke then excused himself and received the formal act of blessing. During the audience the Pope had to sit motionless. He had displayed no emotion in his body except at the mention of the audience of fifty thousand, when, impressed with the immensity of this influence for good, he gesticulated with his hands and arms, throwing them up in the air, and wide apart. His health seemed to have in no way changed for the worse since his illness, and he gave the impression of a non-agenarian with a length of life in promise before him."

Here is an item of news that will interest our friends of the Gaelic Association, and at the same time will constitute an additional evidence of the deep and practical interest as well as sympathy that the members of the Redemptorist Order have in and for the Irish Catholics, in both the United States and Canada:—

"At a meeting given recently in the Church of Sts. Peter and Paul, Boston by a band of Redemptorist Fathers from New York, the Irish speaking portion of the congregation had the pleasure of listening to the serious and instructions in their native tongue. Fully 500 members of the congregation took advantage of the welcome opportunity to attend the services conducted in the language in which the precepts of their holy fathers were taught them in childhood."

There has been considerable guessing and calculation of late regarding the probable increase of population in the United States during the next century. It would be a long story to go through the whole list of the persons who have been occupied in this rather speculative work, but there is one who seems to be serious, yet whose figures indicate a rare mathematical imagination—if such a faculty can exist. He is Dr. H. S. Pritchett, superintendent of the coast and geodetic survey, who predicts that the twelfth census will show a population of 77,472,000. His estimate it will be noted agrees very closely with that of the government actuary. Dr. Pritchett has calculated the probable population of the United States for a long period in the future, assuming

that the present rate of increase keeps up. His estimate of our coming population is as follows:—

1900.....	77,472,000
1910.....	94,673,000
1920.....	114,416,000
1930.....	136,887,000
1940.....	162,268,000
1950.....	170,740,000
1960.....	222,067,000
1970.....	257,688,000
1980.....	296,814,000
1990.....	339,193,000
2000.....	385,860,000
2100.....	1,112,867,000
2500.....	11,856,302,000
3000.....	40,852,273,000

"These figures," says Dr. Pritchett, "are suggestive, to say the least. They show that within a hundred years the population of this country will amount to 350,000,000; and within a thousand years, if the present rate of growth continues, this number will have swelled to nearly 41,000,000,000. How great a change in the conditions of living this growth of population would imply it is, perhaps, impossible for us to realize."

It seems to us that Dr. Pritchett has merely calculated the possible, or probable increase, without taking into consideration the ever augmenting proportion of decrease. If there were no such thing as death; if there were no increase in the number of accidents if there were to be no wars, no plagues, no moral or physical declining; in a word if the population had merely to "increase and multiply;" possibly there might be some sense in this long range of calculation. Just imagine! Here is Canada with about 5,000,000 of a population; on the same principle in one hundred years hence we would have about 27,000,000, and in a thousand years we would have a population of over 3,200,000,000. Let us set out and count the stars, it will be a much easier undertaking than to attempt to imagine this country containing over three billion people. All of Europe in 2,000 years did not show the quarter of such an increase.

Hon. T. M. Mulry, of New York, was one of the Catholics who attended the National Conference of Charities and Corrections held last May at Cincinnati. His report on "The Care of Neglected and Dependent Children" is a most highly instructive paper. However, as the greater portion of it has more of a local application than otherwise, we will merely quote a few paragraphs that might find universal application in all lands—Canada included. Mr. Mulry said:—

"There will always be found children who are not suitable for placing out, because of conditions surrounding them, such as parents living, need of discipline, or the presence of some defect, and for these the care of the institution will be a necessity. On the other hand some children are kept too long in the institution because there is no one to claim them. This class would be fit subjects for adoption and if the proper homes in good families of their own religious faith were found, the earlier they were placed in such families, the better would it be for the children, as it would ensure a much better motive for giving them a home."

"The improvement made in industrial training of the children during the past few years has been of great benefit to the inmates, and has resulted in sending large numbers of them out in the world well equipped for the battle of life."

"One great drawback to the placing out system in the past was the disregard of the religious beliefs of those placed, which resulted in children being placed in homes of different religion to that in which they were baptized."

"This naturally prevented the unanimous support so essential to the permanent success of every movement, but the difficulty has been overcome in most instances by providing that children be placed in homes of their own religious faith."

"In order to be successful, the placing out system needs the most careful supervision, and those interested in the work realize how prone to selfishness people are, and that many wish the children only for the work they can obtain from them."

We will not quote any further for the good reason that some of Mr. Mulry's remarks, which follow the foregoing, are of a sufficiently interesting nature to suggest editorial comment and their application to conditions in our own country; consequently, we purpose giving them greater prominence in another form in a subsequent issue."

The Abbey of Our Lady of La Trappe, Gethsemane, Kentucky, is one of the most widely-known and important monasteries on this continent. Last week Mgr. Martinelli, the Apostolic delegate to America, pontificated at the High Mass on the occasion of the fiftieth anniversary of the foundation of the monastery.

The Gethsemane abbey was founded

in 1849 by four French Cistercians, who came across the ocean from the famous French abbey of La Meilleraie, and laid, on a small scale, the foundations of the present flourishing Abbey in Kentucky. At present the Gethsemane abbey shelters a community of about seventy members, and the priests of the abbey conduct an excellent college in connection with the monastery. The head of the community is the mitred abbot, Right Rev. Edmund M. Obrecht, who was invested with his high office by Bishop McCloskey after his election by the monks had been approved at

Rome. This abbey is a famous place of retreat for priests and laymen, and the hospitality of the good Trappists is known far and wide. The majority of the present inmates of the La Trappe are German-Americans, but there are French-Americans and Irish-Americans and representatives of other nationalities in the silent, meditative brotherhood.

The longevity of the Irish people has become proverbial. Every now and then we read of some one of the older generation passing away at ninety, and even in some cases at a hundred.

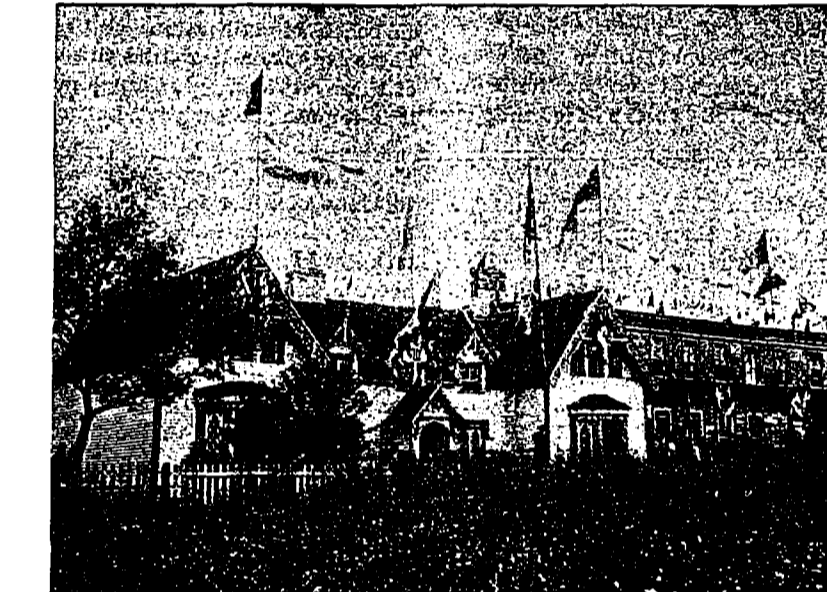
Continued on Page Eleven.

INDUSTRIAL EDUCATION IN NEWFOUNDLAND.

By R. J. LOUIS OUDRY.

Since the opening of the Industrial School at Mount Cashel, one by one, the most distressing cases have been admitted, and at present there are 50 poor orphan boys sheltered within its walls. Before another twelve months have elapsed the good Brothers in charge expect to be able to receive every destitute Catholic orphan in Newfoundland. From the funds collected in St. John's and the outports most of the necessary buildings have been erected, but the heaviest expenditures are at starting and a large expenditure had to be made for furnishing the various departments. The Government gives \$30.00 annually, for the support of each orphan, but, of course, this is entirely inadequate for their maintenance, clothing and education. No doubt the boys can do much for themselves, but still a large margin must remain to be provided for. Some thoughtful friend suggested that a regular col-

lection of ten cents, monthly, from a number of persons would be the simplest, the least burdensome, and the most successful of meeting this deficit. To encourage this good work a society called "The Catholic Orphans' Society" was formed to which their Lordships the Bishops of the Colony and about forty priests have each most kindly promised to offer the Holy Sacrifice, monthly, for the benefactors of this institution. So that besides the motives of pure charity involved in this small donation, of ten cents monthly, the person contributing will have the great blessing of a daily Mass offered specially for their intentions. In this connection it may be well to state that large sums of money are regularly sent out of the Colony, in aid of various objects in many parts of the world. This has led to the foundation of the Catholic Orphans' Aid Society. The Rev. Brother Slattery having suggested, to their Lordships the Bishops, the lines upon which the organization should be conducted. As the following letters will show it received the sanction of their Lordships.



THE INDUSTRIAL SCHOOL.

My Dear Mr. Slattery.—Notwithstanding the great and Christian generosity with which our good people, all over the Island have come forward to help in the erection and equipping of the "Boys' Industrial Home," and the full confidence I have in their continued charitable assistance, nevertheless as you have stated to me, it would be an imprudent and unbusiness-like method to trust merely to this form of voluntary aid for the maintenance of such a large and expensive institution. Hence, I am glad to find that you have devised a practical plan, which, while securing a permanent income, will at the same time, leave ample scope for the exercise of the charitable inspirations of the faithful. I thoroughly approve of and endorse the scheme which you have outlined to me, namely:—

The establishment of monthly collections of ten cents, in circles of ten members.

The promise of thirty Masses per month, or, practically, a daily Mass all the year round, forever for the spiritual and temporal benefit of all subscribers, will be a strong inducement to all to take part in this worthy enterprise. For myself, I promise

that as long as I live, and am able, I shall offer up, once every month, the Holy Sacrifice of the Mass for the Institution and all its benefactors. And I feel certain that all the clergy of the diocese will do likewise.

Wishing you, then, and all connected with the institution, every blessing and success, I remain, sincerely, in Xto,

M. F. HOWLEY.

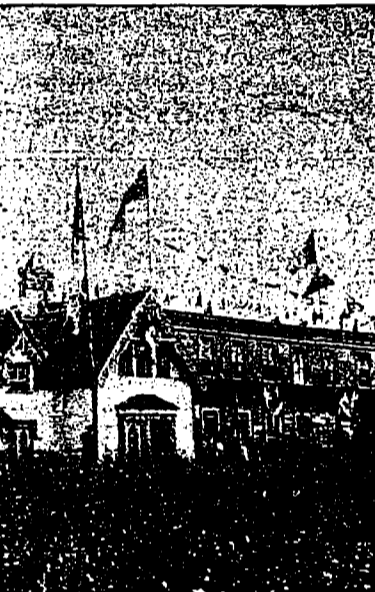
Bishop of St. John's, Nfld. St. John's October 17th, 1898.

To Rev. Bro. Slattery, Superior Boys' Industrial School, Mount Cashel.

Harbor Grace.

Dec. 3rd, 1898.

Dear Brother Slattery.—I am in receipt of your favor of the 26th Nov. only this morning. I most heartily approve of your organized scheme for aiding the Industrial School. Immediately, on receipt of your circular I



REV. BRO. SLATTERY.

shall lose no time in forwarding it to every priest in my diocese.

Very respectfully, yours,

R. MACDONALD.

Rev. Brother J. L. Slattery, Mount Cashel, St. John's.

St. George's, Nfld.

November 22nd, 1898.

Dear Brother Slattery.—I have long delayed an answer to your letter—partly because I have been absent and partly because I wished to say definitely what we could do. I promise the twelve Masses to be said for the benefit of the persons forming the Society you are organizing in aid of your Industrial Home, and I cordi-



REV. BRO. SLATTERY.

ally approve of the formation of such Society. A good deal of money goes out of the Colony to New York and other places for similar purposes. I have already begun to divert this current in your direction, and in return I beg to ask that when you organize branches of your society in this Vicariate the collectors may be directed to hand the amounts collected to their respective pastors for transmission to you. I shall inform the priests of this arrangement.

Sincerely, yours in Christ,
N. McNEILL.

At present nearly 200 circles, each circle having ten members, are formed and a very handsome sum will be realized each year by this charitable enterprise. The elements of several trade industries have been already commenced. Nearly all the boys are trained to farm work. Some are at

baking and cooking, others at shoemaking, tailoring, and knitting, others again are at the net making and other industries connected with fishing. It is not intended to turn out finished tradesmen or compete with regular trade work. The idea is to give each poor boy such a knowledge of a trade as will fit him to enter it as a skilled apprentice. Here under the guidance of the noble and self-sacrificing Christian Brothers will the sons of Terra Nova be looked after with a paternal care, thus following the wise saying of one of the doctors of the Church: "When we make the poor share with us the blessings in life we are doing a work of real charity." Here too, instead of pauperizing and demoralizing them by indiscriminate relief, they are educated and trained to be self-reliant and self-supporting, able to take their place with their fellow-man, either at home or abroad, to fight life's battle honestly, virtuously and industriously to the end. This Institution is a God-send to dear old Terra Nova, and may, the day-star of its hopes shine brightly and its success be crowned a hundred fold. I must thank the "True Witness" for the publication of these articles, as it is the first Catholic newspaper to whom a full account of the latest monument of Catholicity at Terra Nova was sent.

Continued from Page Nine.

"THE WORK OF A MODERN CITY."

Continued from Page Nine.

We now have a music commission, consisting of five persons professionally connected with music, and ten thousand dollars has been appropriated for its use during the current year. Last summer a municipal band was organized to give the out-of-door concerts, and their musical character was greatly improved."

Just read this:—

"During the last few months Boston has been successfully executing the plan of free evening lectures for adults which has for some years been in such successful operation in New York under its Board of Education. With us, this work has been placed in the hands of a special committee, of which the librarian of our Public Library is a member, and our contribution to the former establishment of the municipal lecture idea is likely to take the form of showing that it can be most advantageously connected with the work of a public library."

"Logically, I believe that the work of adult education by means of lectures belongs rather with the public library system, which is also intended primarily for adults, than with the education of the young under the school authorities; moreover, the library and lecture course admirably supplement each other, and as a practical matter can well be carried on together. We have made a beginning this year by giving about one hundred lectures, at a total expense of less than three thousand dollars. Many of these were upon subjects which should considerably enlarge the knowledge of those who attend them in relation to the work of their own municipal government, and thereby tend to promote good citizenship."

But we will quote no more. Imagine our City Fathers establishing a public lecture hall and paying lecturers to give free education to the citizens! What a study have we here suggested! What reflections we might make! What a difference our municipal management could produce in the happiness, prosperity, and well being of our citizens!

THE CLOSING DAYS OF SCHOOL AT HAND.

The closing days of our schools for the summer vacation are drawing near at hand. So quickly have the months of the scholastic year drifted on, that it is only now that both pupils and teachers realize that vacation will soon commence. Towards the close of the scholastic year the time is a very busy one, both for pupils and teachers. Examinations both written and oral are the order of the day. The year's work has to be summed up, and the good and faithful pupils will receive the reward of their labors. Bright pictures arise before the pupils of delightful summer days when they will have laid aside all books flavoring of the school-room, when they will have no rules to keep, but are at liberty to enjoy themselves to the fullest extent. Then they have no compositions to write, no exercises—none of the many duties which comprise the class work to perform. In a word, they are free from every task, and all they see before them is happiness—happiness in every sense of the word. But how are they to gain it? All year they have moved in a little world of their own—

the class room world—differing in many respects from the world outside.

The happy little circle of each class must be dissolved, and each must bid "Farewell" to the loved class-room, the books, and above all to the teachers and companions. In many cases the separation is final. In others, just for vacation. But all must say "Farewell," and it is especially hard for those who say it forever.

The "True Witness" wishes those who are entering on their career in life every success and blessing in their undertakings, and a happy and healthful vacation.

Here are a few of the dates fixed for closing exercises:—

Archbishop's Academy, June 23, in Karn Hall.

St. Laurent College, June 20.
Loyola College, June 27.
St. Mary's College, June 23.
Mount St. Louis College, June 23.
St. Patrick's Boys' School, June 23.
St. Ann's Boys' School, June 23.
Sacred Heart Convent, June 23.
St. Patrick's Academy, June 23.

Comptroller Coier, of Greater New York, announced to-day that a bond sale will take place on July 5, at 2 p. m., to provide funds for many public improvements which have been authorized by the Board of Estimate and Apportionment and the Sinking-Fund Commission. In the bond list is \$500,000 for the New York Public Library, and more than \$4,000,000 for school-houses and sites. The total amount of the bonds to be sold is \$10,025,000, and the interest is 3½ per cent.

A despatch from Sardis, Miss., says that Simon Brooks, colored, was lynched by a mob of 500 negroes near that place on Monday, having been taken from jail sometime between midnight and dawn.

The Sultan of the Sulus has, according to reports, declared war against the United States.

New York State has nearly \$100,000,000 invested in real and personal property devoted to charitable uses. Publicly and privately it expends more than \$20,000,000 a year in the support of inmates of institutions for the maintenance and relief of unfortunate inmates who are not criminals.

More than one-fifth of this great sum goes for salaries alone, and, and roughly speaking it costs \$25 to distribute \$75 in charitable work under present methods.

New York City appropriates \$5,000,000 a year for charity, of which \$2,000,000 is given to institutions not under city control.

For more than forty years Alexander Dewitt lived in Poughkeepsie, N. Y., and practically upon the bounty of his friends. A week ago he died, at the age of ninety years, and his will, which has just been filed in the office of Surrogate Dorland, of Dutchess County, shows that he leaves an estate of \$10,000 of the best securities to be had.

A despatch to the New York Herald from Catskill, N. Y., says:—Up in the Catskill Mountains, where the caterpillars have been very destructive to maple and apple trees, a novel and effective way to fight the pests has been discovered.

A woman blowing a horn under a maple tree was surprised to see the caterpillars fall to the ground by the hundreds and continue to do so at each succeeding blast. She told her story and the noise cure was immediately adopted by her neighbors. Horns and drums and conch shells were brought into play. Caterpillars by the bushel dropped to the earth and were gathered up and destroyed.

On Sunday last in Newark, the corner of the new Sacred Heart Cathedral was laid. The estimated cost of the sacred edifice, it is said, will be \$1,000,000.

The General Executive Council of the American Federation of Labor is now making arrangements to occupy considerable space at the International Exposition at Paris next year. This will be the first time in history of organized labor that the big labor organizations of America have taken part in an International exposition in Europe.

The increase of the Third Order of St. Francis in Glasgow especially, and throughout Scotland generally, has been something phenomenal during the past few years, and statistics to hand show that Glasgow holds a first, if not the first, place for numbers of membership.

All Catholic Households in the Irish Parishes of Montreal should send a representative to the Irish Catholic Pilgrimage.

THE LANGUAGE OF BIGOTRY.

Lord Greville was recently elected chairman of the Westmeath County Council, over another landlord, and through the generous support of the Irish Nationalists. He had the advantage of being a genial person, and of having once voted in favor of a Home Rule Bill. General objection was raised throughout the country against the placing of any landlord in a similar position. But, in this case, there was very little choice to be made; and as there were only two in the ranks of candidates, the choice naturally fell upon the less objectionable one. However, the speech delivered by Lord Greville on the Ritualistic question, should suffice to show how wise was the desire to exclude landlords from places of high trust in the County Councils, and to illustrate the folly of Catholics placing reliance in such open enemies of their faith. Rev. W. P. Kearney, P.P., of Kinnegad, Ireland, addressed a vigorous and patriotic as well as thoroughly Catholic letter to the "Midland Reporter," and we feel that our readers will thank us for reproducing a large section of that communication. Leaving aside all that might be considered as of local application in this letter, we take the following extracts:— "Now, I ask your Catholic readers to note carefully the phraseology used by Lord Greville, and to judge for themselves if this man who has been pitchforked into the chair of the Westmeath County Council by Catholic votes, has not gone out of his way to wantonly wound Catholic feelings and Catholic sympathies. As gutters agent for Mr. Kensit and others who are endeavoring to lead the English people in the paths of infidelity, Lord Greville was not ashamed to unburden himself of the following scandalous language. He tabulated his charges against the Rev. Mr. Little as follows:—

- 1. In the rerodos at the back of the Communion table is an idolatrous image of the Virgin Mary, with the infant Saviour in her arms.
2. Three large sanctuary lamps are kept burning before the Communion table.
3. An illegal brass cross forms part of the Communion table.
4. Thirty-six candles are on or over the Communion table.
5. A processional cross forms part of the paraphernalia of the Church.
6. There are three confessional places in the Church, each supplied with a crucifix.
7. In the side chapel there is a table made for the reserved Sacrament.
8. A sanctuary lamp is kept burning in the side chapel.
9. There are a number of framed pictures of saints and angels in various parts of the church.

- 10. At the service yesterday morning, when H.M. troops were present, the following prayers were omitted: (a) The prayer for the Queen's Majesty; (b) the prayer for the Royal Family; and (c) the prayer for the High Court of Parliament.
11. The Vicar, in pronouncing the Benediction, unlawfully, made the sign of the Cross over the people.
12. At the Communion service the celebrant wore the following illegal vestments: a chasuble, alb, maniple, and biretta.
13. A procession marched round the church consisting of a thurifer, cross-bearer, acolytes carrying lighted candles, and banners accompanied by the Vicar in biretta and embroidered cope.
14. At the Communion 36 candles were lighted unlawfully when not required for the purpose of giving light.
15. Incense was used.
16. Two acolytes with lighted candles stood at the north end of the table during the reading of the Gospel.
17. Immediately before the consecration of the elements a large bell of the Church was tolled.
18. The manual acts were entirely hidden, contrary to law.
19. At the words "This is my body," the celebrant elevated the paten, and then knelt, the bell outside being tolled, and lighted candles elevated, after which the acolytes prostrated themselves with their faces to the ground.
20. Wafer bread was unlawfully used.
25. The celebrant administered the Communion contrary to the Rubric, as there was only one communicant.

Again, I ask your Catholic readers to note Lord Greville's language in this long indictment:— "Idolatrous image of the Virgin Mary," "Illegal brass Cross," "Sanctuary lamp," "Pictures of Saints," "Incense," "Lighted Candles," "Wafer bread," etc. Now, I hold no brief for the Rev. Mr. Little. He has been ably and well defended by Lord Teynham and Lord Lansdowne. He appears to be a hard-working clergyman who earns his yearly stipend of £200 fairly well. What I am concerned with is the fair fame of the County Westmeath. I simply ask these two questions, viz:— 1. Is Lord Greville, now popularly known as Lord Kensit, a fit and proper person to occupy the chair of our County Council? 2. Have the Catholic councillors who placed this illegal chairman in that position, represented the wishes of their constituents? I refrain from making further comment for the present.—Yours truly, W. P. Kearney, P.P. Kinnegad, 23rd May, 1899."

Now, I ask your Catholic readers to note carefully the phraseology used by Lord Greville, and to judge for themselves if this man who has been pitchforked into the chair of the Westmeath County Council by Catholic votes, has not gone out of his way to wantonly wound Catholic feelings and Catholic sympathies.

From the Chronicle, Ingersoll, Ont. In February, 1898, Mr. R. A. Siza was taken very ill, and was confined to his home for several weeks. We heard that he was to go to the hospital to have an operation performed, but the operation never took place, and as he has started to work again and in apparently good health, we investigated the case and found that he has been using Dr. Williams' Pink Pills for Pale People. Mr. Siza is a highly respected citizen of Ingersoll, having resided there for over thirty years, and has been a faithful employee at Messrs. Partlo & Son's flouring mills for over nineteen years. When asked by a Chronicle reporter whether he would give an interview for publication, telling the nature of his disease and his cure, he readily consented. Mr. Siza gave the details of his illness and cure as follows:— "In February, I caught a heavy cold which seemed to settle in my left side. The doctor thought it was neuralgia of the nerves. It remained there for some time and then moved to my right side, in the region of the appendix. We applied everything, and had fly-blisters on for 18 hours. They never even caused a blister and did the pain no good. The doctors came to the conclusion that the appendix was diseased and would have to be removed. The pain was very great at times, and there was such a stiffness in my ankles, also in my hand, and pain all over my body. The day and date was set for an operation, and I was prepared to go to the hospital. My wife was reading the Chronicle. She read an account of a man who had been cured by the use of Dr. Williams' Pink Pills. The symptoms of the disease were so much like mine that she became interested and wanted me to give the pills a trial. I had little faith in the pills, but as my wife seemed to be anxious that I should take them, I consented. The day for the operation had now arrived, and I told the doctor that I did not think I would go to the hospital for a while as I was feeling better. I continued the pills, and was greatly surprised and pleased with the result. I continued to improve, and have long since given up all idea of an operation. When I started to use the pills, I was unable to walk, and suffered something awful with the pain in my side. It was just five weeks from the time that I started to use the pills until I was able to walk again, and I had been doctoring three months before that, and I have been working ever since. Altogether I have taken sixteen boxes of the pills, and they have done me more good than all the doctors' medicine I ever took in my life. I have now every confidence in Dr. Williams' Pink Pills and I think that they are the best medicine in the world to-day. Certainly had it not been for them, I would have had to go through the ordeal of an operation and perhaps would not have been living now. I hope that by making this public it will be of benefit to others, as it was through one of these articles that I first learned of the unequalled qualities of the pills.

SCHOOL MARKS AND MEDALS.

Continued From Page Nine.

remarkable. To be a "gold-medal" or a school leader, requires a general all-round capability, a power to turn from physical science to numbers, from poetry to prose, and to combine quickness of thought with quickness of expression, not often joined in the very highest type of mind. If we could take up the school records of our greatest men, even those in which the achievement is wholly intellectual, it would be a source of surprise to us to see how few of them had been foremost in their classes. How often in these days do we hear a classmate say: "So and so is our best man, but he does not go in for honors." He has found his bent, his "specialty," and given himself to sowing what he may reap years hence. Many a discouraged mother and many a weary puzzled child grows sad over the persistent mediocrity in school, which is inconsistent with the grave thoughtfulness of home questions and the aptitude to acquire home instruction. If a youngster shows a remarkable alertness in getting information upon the subjects naturally of interest to him, and evinces that immeasurably great gift common sense, let us be very slow to lay his mind upon any scale of measurement set up by this or that schoolmaster, and because it falls short count him deficient. It is said that Gen. Grant's slowness at school discouraged his teachers and himself until it was found that he never came to a wrong conclusion, and never gave up until he mastered what he had in hand. Many an even brilliant mind has been benumbed by hours of enforced effort to do an impossible "sum," the principles of which were wrapped in mystery, and when Saturday's report came in, inattention (so called), carelessness, and various other evils have been there written fluently, to the

distress and mortification of child and parent. The truth in the matter has lain in a nutshell; a natural deficiency in the acquisition of mathematical learning has been misunderstood and overlooked, and all other endeavor and even happiness been crushed by a false estimate of the type of mind. Facility of speech or with the pen counts for so much in all phases of school competition that only they who have seen and deeply considered its influences can estimate them. And in a boy's career oratory and a talent for declamation always make him conspicuous. The graceful, fluent speaker always finds himself prominent, and if he has also quickness of perception and a fair verbal memory, he will readily pass for an exceedingly brilliant mind, that stereotyped phrase for what is readily in evidence. Home education has the great advantage of developing the minds of children far more symmetrically than the ordinary school discipline, because there is so much greater opportunity for individual observation and of strengthening the weak places. But in the other arm of the scale lies the serious danger of allowing foibles and eccentricities to grow, unchecked by the wholesome friction with an indifferent crowd of school-fellows, and there is ever present the demon of vanity to make the clever child think itself a genius while it has no one to struggle against. There is something very touching and thought-compelling in these yearly returning epochs, when doors close on young lives and they go home with their harvests. And I fear we that many will be underestimated who have done good if not showy work, because they carry no trophy in their hands. Let us be very scrupulously careful how we judge of results and let the mother-heart help

the mother's ambition to sound conclusions. There are a few instances where extraordinary verbal memory has made a lad ready for college long before his legitimate time, and before his mind could grasp the deeper meaning of his studies, and yet in the practical use of his faculties, he has been below the average of very commonplace boys. The less rapid work of the apparently duller minds is for all the nobler uses of life worth double the phenomenal advancement of the abnormal classmate. It is a great help to a struggling and partially discouraged child to understand this, and not to be allowed to think that the most rapid acquisition is always the surest and best means of advancing. And let us be especially careful to nurse every little spark of pride and encourage every token of effort. If all the category of lessons shows failure to meet the standard and writing and good behaviour speak well for themselves, let us dwell upon these sparks of comfort, and wait until vacation is an old story to find the reasons why better marks have not been gained in essential things. Do not let the home coming be crowded by rebuke and reproach, which endanger something far more precious than cultivation of the intellect. Let it be a sure thing that home is dear, and the first meeting with father and mother a joy which cannot be dimmed. If a child offers for excuse that it does not understand, believe it implicitly, and lay at least half the weight of school failures on the teacher's shoulders; so many wonderfully clever men and women cannot teach. Imparting knowledge is a very different matter from attaining it, and

thousands of pupils have never been taught how to study. Nor is every well intentioned master able to arouse purpose or ground endeavor upon principle. Half the children who spend five hours a day in school-rooms do not have the least desire to learn, except because they fear disgrace at home and added work in study hours. A genuine love of acquiring a pleasant sense of satisfaction in gaining knowledge are rare to find, and both these are easily within the power of a good teacher to infuse, not only in the minds, but in the hearts of the young children. Froebel has by a circuitous but often very successful method found ways to create these desires in the very little children just beginning to use concentration and observation, but it is harder to influence older ones who have begun by "hating" to study. Yet there is a different way of demonstrating that two and two make four, that shall compel a child to be glad that he has made that tremendous discovery. Power to interest and awaken are as absolutely needful qualifications in a teacher as knowledge of a subject, and magnetism is an attribute without which all things are as nothing.

In the next three or four weeks I hope that Dux will not carry off all the honors at home as well as on prize day, and that modest little Tom who has so many times during the last term wiped his eyes over his Gaelic wars, may be comforted by an acknowledgement of his faithful endeavor. Wait long enough and we shall hear the trumpets ring out for him, "See the conquering hero comes" or science hold its breath over the discovery he has made by patient plodding in his laboratory.— New York Post.

ECHOES FROM ONTARIO.

A NEW SAVINGS BANK.— The Ottawa "Free Press," in a recent issue contained a very suggestive item of news. It made a statement concerning a scheme, now almost in operation of establishing a savings bank. It is a Catholic association—the St. Joseph's Union—which has undertaken this practical means of increasing its membership and of benefiting the public. The item runs thus:— "The savings bank which is proposed to operate in connection with the St. Joseph's Union Ottawa, will likely be in full blast in July. Preparations are under way now, so that all members desiring to do so can avail themselves of the advantages to be derived from the scheme. "It is expected that the Savings bank scheme will do much to increase the membership. The society has had an average increase of one hundred members per month since the beginning of the year. "As anyone desiring to obtain the loan of money from the Savings bank must first become a member of the society, this departure will be the cause of a further increase in membership. Managing Director Bogardus is now completing the details of the banking scheme."

A WORTHY PRIEST HONORED.— In one of our Ontario contemporaries we find an account of a most pleasant event which took place last week in the parish of Westport. It was the celebration of the Silver Jubilee of Rev. Father P. A. Twohey, P.P., of St. Edward's Church. The works of that report are both graphic and touching, and in reproducing them we heartily join in the highly-deserved congratulations, and the fervent good wishes for the future, of which the Rev. Father Twohey was the object. The report says:— "At ten o'clock Tuesday morning solemn high Mass was offered. After Mass Father Twohey was requested to return to the church from the vestry, when he was presented with a complimentary address by a congregational committee, who also handed the reverend gentleman a well filled purse of gold. Before Father Twohey had time to reply the ladies of the arch-confraternity advanced, and Miss Julia Fahy read an appropriate address, and one of the ladies handed the surprised pastor \$25 in gold. Father Twohey made an attempt to reply, but could not do so for a few minutes. When he did gain utterance it was to speak words with no rhetorical display. It was all heart, his allusion to the past, his happiness in the present, his hopes of continued usefulness in the future. The whole congregation entered heart and soul into the spirit of their pastor, and analyzed his feelings and found them sterling, noble and true.

"In the evening in St. Edward's hall, which was beautifully decorated, a splendid programme, arranged by the kind sisters of the convent,

was carried out. Addresses were delivered by the visiting clergymen, Miss Mary Bonetti, on behalf of the Sisters and pupils, read an address, and Father Twohey was presented with a handsome rosary by the sisters, while the pupils presented floral tributes. At the close of the entertainment the distinguished and much-loved pastor made an appropriate reply to the many kind addresses."

MGR. GAUTHIER AT TRENTON.— The Trenton Advocate of May 25th gives an elaborate account of the first pastoral visit of Archbishop Gauthier, of Kingston, to the parish of Trenton. From that lengthy account of a memorable event we extract the following interesting passages:— "Arriving at the Presbytery, the Archbishop was met by the children of the Separate School, members of the Catholic congregation, and members of the various Catholic societies. He was greeted by choruses of welcome by the school children. A procession was formed, which proceeded from the Presbytery to the church. "The services in the church, Sunday morning, commencing at 10 o'clock were of a most devout and impressive character and ecclesiastical magnificence, and many truths could be acquired from the symbolic nature of the surroundings. Vested in his robes of office the Archbishop was escorted from the Presbytery to the Church by the Very Rev. Dean Murray and Father Meagher, preceded by a number of acolytes and censor bearers attired in cassock and surplice. The interior of the church was beautifully decorated for the occasion, with flags bunting, and evergreens, and the altar presented a grand appearance being appropriately decorated with flowers. Indeed, nothing had been left undone to give the church an effective appearance, worthy in every respect of the importance of the occasion. A more appropriate day for administering the Sacrament of Confirmation, could not be selected than Whit-Sunday—the anniversary of Pentecost—and everything was in keeping with the day."

A most touching and appropriate address of welcome was presented to His Grace by the parishioners, and during the course of his able reply Archbishop Gauthier said that:— "It was a pleasure for him to return to Trenton, after an absence of thirty years, and once more to be among the surroundings of his priesthood days here. His return was scarcely like the prodigal, but he was nevertheless glad to be able to recall reminiscences of thirty years ago. His His welcome to Trenton was loyal indeed. He found the same loyalty and devotedness existing now, as then—the same desire for the propagation of the welfare of the parish. It had been said that there was no place where prayers could be said with the same devoutness as in the old church which once accommodated the Catholic congregation of Trenton, but the number of parishioners had greatly increased and it was found necessary to erect the present beautiful edifice

to the glory of God. In returning to Trenton, after thirty years' absence, he noticed a number of changes. Much progress had been made; notably since the ministrations of Father Murray commenced. He paid a touching tribute to the Very Rev. Dean Murray, and said that while it displeased Father Murray to have the members of his congregation speak of him in complimentary terms, he could not very well scold them for eulogizing. As priest of the parish, his consistent, exemplary, priestly and saintly life, was a great strength. He knew of no priest in or out of the diocese whose life was more likened to the Priest of priests than Father Murray's."

After referring to the growth of various religions and benevolent associations in Trenton, His Grace spoke of the non-Catholic population in terms of deep friendship. He said that:—

"It was not necessary to quarrel with a man because he held a different religious belief. Religion was not to be quarrelled over; it was more for peace and harmony. It was not necessary to quarrel with fellow-citizens because they had another mode of worshipping God. He was pleased to know that, as a result of the efforts of the priest and teachers, the education of the children of the congregation was being well looked after, and that they were not only being prepared with secular knowledge, but that preparation was also going on in spiritual matters, and he was also pleased to note the work that had been accomplished in this respect, in instructing the candidates just confirmed. It was essential to learn more about God and how to prepare to enter His Kingdom; whether we all hope to go."

NOTES FROM AMERICAN CENTRES.

Continued From Page Ten.

The late Mrs. Mary McGuan, of Baraboo, Ohio, is an example—she died the other day aged one hundred and one years. Her maiden name was Neilhan. Mary Neilhan was born in Rabeen, county Clare, Ireland. Her father was a husbandman, and in 1821 she married a farmer's son named Patrick McGuan, who lived not far away. In Ireland they dwelt until 1849, and passed through the widespread famine in the land. To escape the great hardships in that country they came to America, first settling in Ohio. She vividly remembered the excitement when Napoleon fell, and other events of that time. Her parents lived to an old age. Her husband died only a few years ago.

St. Patrick's Cathedral, New York, is likely to have the honor of introducing a new and most attractive method of ringing chime bells. Two years ago nineteen bells, of Savoy make were placed in the belfry. The system about to be put into practice for the ringing of these bells is entirely novel. The bells are played from a key board, fashioned like that of a piano-forte, and placed near the sanctuary organ. Each key connects with a bell by an electric wire. Expert ringers are generally employed at great cost to ring chime bells; in this case one man can perform all the work with as much ease as if he were playing the organ. An American journal says:—

"The matter of ringing St. Patrick's bells has engaged the personal attention of Archbishop Corrigan and Fathers Laval and Connolly for many months. The regular ringings of the bells will be as follows: Angelus 7 a. m. 12 M. and 6 p. m., and the De Profundis at 7 p. m. On Sundays and festivals there will be selections of patriotic music at morning, noon and night. The apparatus is from the manufactory of William R. Grace and John A. McCall, at Easton, Pa."

A correspondent, from Fargo, N. D., in the Catholic Standard and Times gives a most elaborate and minute account of the magnificent new Cathedral that has just been dedicated in that place. It would recall some of the descriptions that have been given of famous old world temples. Its size, architecture, decorations, and every particular connected with it, indicate

one of the most imposing ecclesiastical structures in all the Western States. The correspondent says:— "The foundation of the Cathedral was laid in 1891, and from that time nothing more was done until the contract for the superstructure was let August 24, 1898. The building is a pleasing structure, and too much cannot be said of the energy, faith and perseverance of Bishop Shanley and his faithful co-worker, Father Lemaux, for giving Fargo such a lasting and beautiful monument.

"This magnificent temple of worship was dedicated last week to the service of Almighty God by Right Rev. John Shanley, D.D., Bishop of the diocese, with all the pomp and ceremony peculiar to Holy Church, in the presence of a large concourse of people, not only Catholic, but representative of every denomination of the city.

The sermon of dedication was preached by Rev. Patrick Denehy, of St. Paul's Seminary. He took for his subject, "The Unity of the Catholic Church," and treated it in a way and with an eloquence which made a lasting impression upon the minds of all who heard it."

AN OPERATION EVADED.

MR. R. A. SIZA, OF INGERSOLL, ONT., TELLS HOW IT WAS DONE.

Symptoms of Appendicitis—The Way They Were Relieved—The Sufferer Now Well and Working Every Day.

From the Chronicle, Ingersoll, Ont. In February, 1898, Mr. R. A. Siza was taken very ill, and was confined to his home for several weeks. We heard that he was to go to the hospital to have an operation performed, but the operation never took place, and as he has started to work again and in apparently good health, we investigated the case and found that he has been using Dr. Williams' Pink Pills for Pale People. Mr. Siza is a highly respected citizen of Ingersoll, having resided there for over thirty years, and has been a faithful employee at Messrs. Partlo & Son's flouring mills for over nineteen years. When asked by a Chronicle reporter whether he would give an interview for publication, telling the nature of his disease and his cure, he readily consented. Mr. Siza gave the details of his illness and cure as follows:— "In February, I caught a heavy cold which seemed to settle in my left side. The doctor thought it was neuralgia of the nerves. It remained there for some time and then moved to my right side, in the region of the appendix. We applied everything, and had fly-blisters on for 18 hours. They never even caused a blister and did the pain no good. The doctors came to the conclusion that the appendix was diseased and would have to be removed. The pain was very great at times, and there was such a stiffness in my ankles, also in my hand, and pain all over my body. The day and date was set for an operation, and I was prepared to go to the hospital. My wife was reading the Chronicle. She read an account of a man who had been cured by the use of Dr. Williams' Pink Pills. The symptoms of the disease were so much like mine that she became interested and wanted me to give the pills a trial. I had little faith in the pills, but as my wife seemed to be anxious that I should take them, I consented. The day for the operation had now arrived, and I told the doctor that I did not think I would go to the hospital for a while as I was feeling better. I continued the pills, and was greatly surprised and pleased with the result. I continued to improve, and have long since given up all idea of an operation. When I started to use the pills, I was unable to walk, and suffered something awful with the pain in my side. It was just five weeks from the time that I started to use the pills until I was able to walk again, and I had been doctoring three months before that, and I have been working ever since. Altogether I have taken sixteen boxes of the pills, and they have done me more good than all the doctors' medicine I ever took in my life. I have now every confidence in Dr. Williams' Pink Pills and I think that they are the best medicine in the world to-day. Certainly had it not been for them, I would have had to go through the ordeal of an operation and perhaps would not have been living now. I hope that by making this public it will be of benefit to others, as it was through one of these articles that I first learned of the unequalled qualities of the pills.

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For Boys and Girls.

CONDUCTED BY T. W.

A LESSON OF MERCY.

A boy named Peter

Found once, in the road,
All harmless and helpless,
A poor little toad;

And ran to his playmate,
And all out of breath
Cried, "John, come and help,
And we'll stone him to death!"

And picking up stones,
They went on the run,
Saying one to the other,
"O, won't we have fun!"

Thus primed and all ready,
They'd hardly got back,
When a donkey came
Dragging a cart on the track.

Now the cart was as much
As the donkey could draw,
And he came with his head
Hanging down; so he saw,

All harmless and helpless,
The poor little toad
Taking his morning nap
Right in the road.

He shivered at first,
Then he drew back his leg,
And set up his ears,
Never moving a peg.

Then he gave the poor toad
With his warm nose, a bump,
And he woke and got off
With a hop and a jump.

And then with an eye
Turned on Peter and John,
And hanging his homely head
Down, he went on.

"We can't kill him now, John,"
Said Peter, "that's flat,
In the face of an eye
And an action like that!"

"For my part, I haven't
The heart to," says John;
"But the load is too heavy
That donkey has on."

"Let's help him," so both lads
Set off with a will
And came up with cart
At the foot of the hill.

And when each a shoulder
Had put to the wheel,
They helped the poor donkey
A wonderful deal.

When they got to the top
Back again they both run,
Agreeing they never
Had had better fun.

—Our Dumb Animals.

DAVID AND JONATHAN.

"David and Jonathan" were only two freckle-faced country boys whose real names were Ben Allen and Joe Harris. They lived on adjoining farms sat at the same desk at school and on the same bench together in the meetinghouse. Their great friendship for each other had led the schoolmaster to speak of them once as "David and Jonathan," and "David and Jonathan," they were for the rest of their lives. They had played together from the time they were first big enough to run and jump and tumble around in the long grass.

Once, when they were both very small, Mrs. Allen missed Ben from his blocks in the house, where she had left him while weeding in the garden, and hurrying over to her neighbor's, she found Ben and Joe sitting contentedly in the sun making mud cakes, and ever afterward, when she wanted her boy, she was sure to find him if not at the Harris farm, always somewhere with Joe.

The boys themselves could not remember when they had not known each other. Ben had always had Joe; and Joe had always had Ben. There had been but few childish quarrels to mar their attachment, and every pleasure one had was shared by the other. One's pain was the other's sorrow.

What good times they had going for the cows, loitering along the road as the sun was slowly sinking to rest, stopping now and then to pick a ripe berry or a bunch of wintergreen leaves, as they turned into the woods, guided by the faint twinkle of old Brindle's bell. Then, having found their respective cows, they started home again, the whole drove being mixed together until they reached the Harris barn, where, after much noise and confusion, Ben succeeded in separating his cows from the others, and drove them on to their own barn. No remonstrances from their elders could persuade the boys that time and trouble could be saved by each driving his own herd home; so that the fracas around the barn every evening came to be looked upon as a general thing. Eagerly through the long winter the boys both waited for

the return of summer and its varied pleasures. To be sure, they found enjoyment in coasting, skating and other sports of the cold season; but these were as naught compared with fishing, berrying, riding the horses bareback, climbing trees for birds' nests, swimming in the stream by the hidden willows, and doing a thousand other things which only a country boy knows anything about. The boy who is born and bred amid dusty streets, closely built houses and the hurry and bustle of the city, loses much of the pleasure which falls to the lot of his country brother, who roams free as the air itself, amid the greenness of the fields, the freshness of the woods and the clear, wide expanse of the thinly settled country.

If Ben and Joe had lived in the city I doubt if they would have been such strong, sturdy, clear-eyed fellows as they were, but living in an atmosphere of pure air, untainted by smoke and grime, they were growing up to be healthy, happy, and free-hearted; physically and morally alike, unswayed.

But there came a day in their lives, when, like David and Jonathan of old, the two friends were separated, and David mourned long for his Jonathan.

One bright, sunny morning in July, when the air was filled with the buzzing of the bees that flitted from flower to flower searching for the hidden honey, and the birds singing merrily, winged their way to their nests in the woods, Ben and Joe with a basket of lunch and two bright tin buckets, tramped cheerfully along the narrow road and up the hill, after strawberries. They laughed and sang in their gladness of heart, as happy and gay as the birds themselves. With bare feet, and torn hats pushed back from their foreheads, with light hearts and clear consciences, a king himself might have envied them.

Once a rabbit darted across their path and again a squirrel showed himself amid the green branches, and the boys forgetful of their quest, would rush through the woods in eager pursuit. At last, after much racing and scrambling they succeeded in reaching the summit of the hill where the strawberry bushes were in rank confusion. Laughing and panting, they threw themselves down on the ground to rest, and both feeling rather hungry, they concluded they would eat their lunch before they filled their buckets with the ripe red berries. The slices of bread and butter and huge quarters of fresh apple pie were soon demolished, not even a crumb being left to tell the story, and the two boys set to work with a will to pick the berries which literally covered the bushes all around them. The work was fascinating, and for a while they picked in silence, now and then putting a handful in their mouths.

The sunbeams danced amid the foliage and then crept farther back into the woods as the afternoon slowly waned away, and yet the large buckets were not quite full, and the stains on both places showed plainly the reason why.

Suddenly Joe, who was a short distance from his friend, uttered a sharp cry of pain, which caused Ben to drop his bucket, unmindful of its contents, and rush hurriedly to him. A slight rustling of the leaves at his feet as the writhing, wriggling body of a snake, crept quickly out of sight, revealed to Ben the situation, and he recognized the poisonous copper snake.

"Where did it bite you, Joey?" he asked, and poor Joe, pale and trembling, pointed to his foot, where a tiny red spot on the ankle was visible through the dirt. Without a word Ben knelt down and applied his mouth to the bite, sucking out the poison and spitting it out again. At last he arose, feeling satisfied that the poison had all been withdrawn from Joe's foot, but his head felt queer and dizzy and he staggered back against a tree, a strange, sharp pain shooting through his cheek, as with his tongue he detected a small abrasion on the inside of his mouth. A tremor ran through his body, he was poisoned. It was Joe's turn now to assist Ben, and he threw his arms around his friend, crying:—

"O Ben, what is it?"
"I guess I'm poisoned," gasped Ben as another fit of shivering attacked him. The tears rushed to Joe's eyes and overflowed, as he exclaimed:—"Let's go home!"
The buckets of berries and the empty lunch baskets were left unheeded, as the boys, weak, and sick, pushed their way through branches and briars over sticks and stones down the hill. No need for the rabbit to skurry away now, or the squirrel to slyly hide its head; all else save pain and fear was forgotten by the poor lads who slowly and painfully clambered down the hill. Ben reeled and would have fallen, but Joe's arm around him supported him.

"Lean on me, Ben!" he cried, big tears rolling down his cheeks at the sight of his friend's distress, and at last, after much exertion, the road was reached.

The way had never seemed so long, nor the dust so hot, as with pale frightened face, Joe assisted his companion, whose trembling limbs almost refused to carry him, until faint and almost exhausted, they arrived at the Allen farmhouse.

Quickly they put Ben to bed, and while his father mounted the swiftest horse and sped away for a physician, his mother tried all the herbs and arts known to the country housewife. Joe, who felt himself unharmed, but only weak and trembling, sat sobbing by Ben's side refusing to go home; and as his friend writhed in his pain, his own heart beat in sympathetic throbs.

The wise old doctor looked grave as he watched Ben's contortions, and at last, though he did not tell them, it was apparent to all the anxious watchers, that Ben would not get well. The poison had entered his blood through the abrasion in his mouth during the long time spent in getting home had penetrated his system, and help came too late. All through the long, dreary night they hoped and prayed; eagerly, lovingly, looking for some signs of improvement but none came; and as the rosy beams of the rising sun shone through the windows and lighted up the pale face of poor Ben, with one long, last quiver of pain, and a little whisper "Joe," the kind, boyish spirit passed away.

In the little country churchyard they laid him to rest, and on the stone at the head these words were carved, "Greater love hath no man than this, that a man lay down his life for his friends."

Although Joe has now grown to manhood and is far from his childhood home, yet amid the cares and business of the world he has never forgotten the friend of his boyhood, and every year, when the summer air renders the city hot and stifling, and the inhabitants hurry away to cooler places, Joe wanders back to the old farm and views again the scenes of his childhood. Scenes so old and familiar, around which lurk old associations bringing ever up before his mind, the picture of two happy, bare-footed boys. Once more he visits the old swimming hole, the little red school-house that stands on the hill, the orchard and the woods where they played, and as he, no longer young, climbs with difficulty to the top of the hill, and gazes upon the spot so dear to his heart, the spot where years before Ben had proven his love for him, he looks back over the years of his life, and knows, that nowhere, in the great busy world, with its rushing and grasping after wealth, has he found a friend who loved him like that little country lad; and in the hush of the early morning he makes his way to the little, old-fashioned churchyard to lay a bunch of flowers on the never forgotten grave of the boy who gave his life for his.—Louise Marks Reeder, Exchange.

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Patience at Home.

If you give this matter any consideration my dear young readers, you will find that first of all, it is with your own self you must be patient. If you have any right feelings, any aspirations to be good, amiable, noble minded, nothing will try you more than your constant short comings and your repeated failures to reach the standard of excellence you have set before you. You should then be patient and pity yourself, your faults and failures. It will do no good either to yourself or others, to get enraged or discouraged; and your failure should only incite you to make more and vigorous efforts towards success.

You should also be patient with your parents. At first sight, it would seem almost a disrespect to speak of patience in this connection; but in fact it is much required by the children of to-day. When they begin to grow up and exercise their own reason and judgment, instead of relying, as heretofore, on simple obedience to those who have authority over them, they become aware that parents are not infallible. So far from it, it often happens that the son or daughter is conscious, in question where there is a discussion or opposition of views, that justice, good sense and learning are on their side, and if they do yield to the opinions of

their parents, they do so ungraciously and impatiently. Surely there is no more lovely trait of filial duty than that which leads you to be meek and forbearing with your parents. Seeing their faults only to excuse them in their own heart and keep them from the eyes of others. It is an obvious duty to have forbearance and kindness for their infirmities, mental or physical, in sickness or old age.

Again you should be patient with your brothers and sisters. One irritable disputing temper is the bane of peace in a home where there are several brothers and sisters; while one truly patient mind will sometimes succeed in reconciling the most discordant elements and making a tranquil home of one that was most turbulent. Be patient then my dear young readers, especially at home and constantly strive to increase its harmony.

A Boy Ought to Know.

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a gentlewoman.
Second—That roughness, blustering and even fool-hardiness are not manliness. The most firm and courageous men have usually been the most gentle.
Third—That muscular strength is not health.
Fourth—That a brain crammed only with facts is not necessarily a wise one.
Fifth—That the labor impossible to a boy of fourteen will be easy to the man of twenty.
Sixth—That the best capital for a boy is not money, but a love of work, temperate habits, simple tastes, and a heart loyal to his friends and his God.

The Souvenir of Gratitude.

An instructive and pathetic custom still prevails in Munich. Every destitute child found begging in the streets is arrested and carried to a charitable institution. On his arrival he is photographed—dirt, rags and all. After being maintained and educated, when he leaves the institution to begin life, the before-mentioned photograph is given to him, and he is required to make a solemn declaration that he will keep it as a reminder of the wretched state from which he was saved and of the kindness shown. The society has received many gifts from its reclaimed waifs.

How Edward Got Along.

Edward was a young boy of good character and honest ambition, says the Emerald. He made up his mind that he would get a good education, and that he would pay for it. His parents died when he was fifteen years of age, and left him nothing but the memory of noble character and upright conduct. After the funeral services Edward sought work. His pay at first was small, yet he managed to save a little of that. As he grew strong and skilled in the discharge of his duty his pay was increased, and in five years he saved six hundred dollars. He then went to college, and was a great success. At the end of the first

year he came out first in his examinations. After a few days' vacation he went back to his old employers, who had a great regard for him, and they set him to work. During the vacation he saved one hundred dollars. After he had graduated, the writer of this article introduced him to the Bishop, spoke of his manliness and sincere piety. The Bishop received him into his seminary, and Edward J. H. is now a distinguished pastor, helping all the boys of his parish along in the battle of life.

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4 SPECIAL TRAINS

Direct from Bonaventure Station to Bel-Air Race Track.
GOING.—Leave Montreal 12:30 P.M. 1:20 P.M. 1:35 P.M. Last train at 2:15 P.M.
RETURNING.—Leave Race Track, Bel-Air, immediately after close of last race. Train for employees 30 minutes after close of races. Time—About Twenty minutes in each direction.

RETURN FARE... 50c.
Commutation Tickets not valid on Special Trains.
City Ticket Offices, 137 St. James Street and Bonaventure Station.

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Our Carpet and Curtain Department.

Is now complete with the latest goods, situated on the 3rd Floor with an abundance of day light to choose and judge the true color values of our Artistic Carpets and Art Fabrics.

Hammocks
If you are thinking of buying a Hammock see our stock. We have them all sizes from Baby's Own Hammock protected with netting to the Duplex; a Hammock strong enough and large enough to hold one or two adults. Prices to suit every pocket.

Japan Matting.
Nothing is nicer for floor covering than Japanese Matting. We have a fine range, various colors, at different prices. Also Japan Matting Squares, 9 x 12 feet, with border all round.

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All colors and widths of the best hand made Opaque, mounted with Hartshorn Spring Rollers. Contracts for large quantities. Babbington Lace Curtains with frills and lace edgings are the daintiest, prettiest, cheapest and most stylish of all curtains now in style; \$3.00 to \$5.00 per pair. Shades to match.

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Exquisite Wilton and Axminster Carpets are the surprise and delight of all who see them. We have the new self color two tone effects with fancy borders, also full lines of the new Aubrey Wiltons in Grass Green, Royal Blue and Rose de Barre with borders and yard wide or 3-4. Stair to match.

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of an injurious or unwholesome character, and may be taken freely
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Miss Ellen Terry says: "I have found your Abbey's Effervescent
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