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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

HOSPITAL FOR INCURABLES.

A pastoral letter from His Grace Archbishop Bruchesi, on the subject of the proposed hospital for incurables to which he had previously drawn attention, was read in the churches of the archdiocese on Sunday last.

"When we beheld," says the Archbishop, "sick persons condemned to suffer for the remainder of their days, and refused admittance to the hospitals; when we saw them abandoned by everybody, and obliged to seek refuge in jail, our heart was saddened, as your own would have been if you had seen the same spectacles; and we came to the conclusion that these afflicted ones must not be left without a home where their wants will be attended to. Such a home exists to-day; and the circumstances attending its foundation prove that it is the work of God, Who will consequently bestow His blessing upon it and upon all engaged in the good work."

At the beginning of our episcopate several pious lay-women came to see us and informed us that they would like to devote their lives to the work of caring for those who had incurable diseases. They had no resources; they earned their living by the labor of their hands. But they were full of confidence in God. They counted on receiving assistance from their friends. We blessed them with all our heart, and they at once began operating. Humble and touching indeed was this work in its beginnings. In a little house on St. Charles Borromeo street a sick woman was received and cared for; another incurable woman soon went to join her; and then a third went. The house was found to be too small. A larger one was rented on St. Denis street, at forty dollars a month. The money required was always forthcoming. This noble work of charity was carried on quietly by women as humble as they are generous. It was known only to a few. We desire to acknowledge the part they took in the foundation of an institution which is destined to fulfil an important mission not only in Montreal, but throughout the Province of Quebec; for it will be open to incurables from all parts of the province, no matter what their creed of nationality may be.

Having accomplished their part of the work, in initiating it, these pious women separated, some rejoining their families, others entering religious sisterhoods, giving place to the Sisters of Providence, who, in response to our request, willingly added this to the other important works of which they have charge. We were thinking of erecting the hospital in the eastern part of the city on land generously placed at our disposal by a citizen whose modesty is equalled by his charity, when God came to our assistance, and a site was given us in the more suitable and most healthful district of Notre Dame de Grace. The Sisters of Providence acquired the monastery of the Precious Blood in that parish, and it is in this house, sanctified by penitence and prayer that the poor incurables of this city and province will henceforward find an asylum. Several people are installed there already. Once a month we have visited them. They are attended with maternal solicitude by the good Sisters. But their number is necessarily limited, owing to want of space. The monastery was not nearly finished. Alterations had to be made, and two wings have to be added. When the building is completed we shall have an hospital for incurables such as Canada does not now possess.

We are confident that, with God's

help, the necessary funds will not be lacking. Several Catholics and Protestant citizens have already come forward to help us. The Government of the province has given us proofs of its benevolence, which are a pledge of assistance in the near future, and a financial institution which contributes every year to charitable works has put the hospital upon its list. We authorize the Sisters of Providence to collect money for the hospital in every parish in the diocese, and we desire that in every church and chapel in the diocese a box may be placed, bearing the inscription:—"For the Hospital for Incurables."

SECULAR PRESS REPORTS.

A perennial source of fun the articles on Catholic matters which appear in the secular daily press would be, if the subject were not of so serious a character from other points of view. The secular daily press of Montreal is a more frequent offender in this respect than elsewhere, because, this being a city with a large majority of Catholics in it, efforts are made to present their readers with Catholic news. As the proprietors and editors and writers and reporters are all non-Catholics, the priests and editors and writers and authentic and accurate Catholic news is comical where it is not susceptible of a harsher name.

The deplorable destruction by fire of the Trappist monastery at Oka, of which the "True Witness" published the fullest and the only accurate report, gave these non-Catholic writers for the secular press an opportunity for "enlarging" on the subject, so as to give the public the idea of great enterprise on the part of the journal. One of the Montreal newspapers stated that the Trappist Order was founded at Oka seventeen years ago, and that the monks get only two meals a day, consisting of soup. The Trappist, or Reformed Cistercians were founded in 1098. On ordinary days—that is, days on which fasting is not obligatory, such as the vigils of feasts, etc., the monks have two full meals, and a collation for breakfast. On fast days, there is no breakfast, and a collation is given for supper. This, however, applies only to those who are in good health. No meat is allowed, nor is wine given, except to those who are sick or invalids.

The monks are, with few exceptions, strong and healthy; and all of them are contented, having that peace which the world cannot give, peace with God and peace with themselves. Their great objects are to sanctify themselves by prayer, penance and work; to convert sinners by their prayers and their example; to bring blessings upon the Church and on all mankind.

AFFAIRS IN FRANCE.

The vigorous anti-Catholic campaign carried on by the French Government has caused rioting in several parts of the country, where Catholic laymen were naturally indignant at the enforcement of the "law of associations." These outbreaks, however, serve no good purpose. On the contrary, they only intensify the hostility of the infidel government and the majority which sustains it in power by their votes in Parliament. Nothing can be done except to conform to the law or leave the country, as the Jesuits, Dominicans, and other Orders have done, and as the Carthusians are now doing. French Catholics are now suffering for their lack of unity, for their barren attachment to effete dynasties, and for the apathy with which they

watched the coming avalanche of active infidelity. They should take to heart the good old French maxim: "Aide-toi, et Dieu t'aidera!"

PUBLIC SPIRIT.

For the third time within twenty years a Registration Society has been formed in Preston, England. The question was discussed in ample detail at the meeting of the First Catholic Charitable Society, Councillor Hubberstey opening the debate strongly in favor of an association and its many advantages. The Education Bill, if passed, would need the exercise of all the strength and voting power of the Catholic body. In relation to this and other subjects of importance it became necessary to see that all Catholics entitled to a vote were placed on the register, especially among the poorer classes, and that they utilised the right of voting in all matters affecting Catholic interests.

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

A meeting of the above Society was held Tuesday evening, July 29th, to make final arrangements for the Society's excursion to Lake St. Peter, on August 4th, per steamer "Three Rivers." The various sub-committees presented very satisfactory reports, and everything points to one of the most successful outings in the history of the Society. The committee have done everything possible to provide an enjoyable time for all who will accompany them. Some of the features will include a progressive euchre party, also a bean guess, valuable prizes being offered for both events. Casey's original orchestra will accompany the excursion.

A City of Learned Women.

Marie Donegan Walsh contributes an interesting and thoughtful article to the current number of the "Catholic World" magazine, entitled "A City of Learned Women." She writes:—

In an atmosphere of self-congratulation upon women's colleges and universities and the higher education of women, can it come as anything but a revelation to find one's self face to face with a city or learned women of long centuries past, who spread the light of their knowledge through a land which bowed before their intellect while reverencing their true womanhood? Such was the revelation which disturbed my new-world complacency one bright morning in the ancient city of Bologna, in this year of the twentieth century; wandering through stately halls of learning where for centuries women had held intellectual sway. No fair girl-graduates were these, drinking their first draught at the fountain of mighty knowledge; but women whose powers of intellect had placed them in the professorial chair, instructing on equal terms with the men-professors the students who flocked around them. One knows, of course, of certain learned women of other days; considering them always as bright particular stars of individual genius, not confined to any country or age—such as a St. Catherine of Alexandria, a St. Catherine of Siena, a Vittoria Colonna, or a Lady Jane Grey. But to meet with such a galaxy or learning as that of the women of Bologna, all the product of one city, and many of them belonging to ages which are often thought lacking in even the rudiments of culture and learning, proves fairly overwhelming. It makes one pause to reflect sadly if we are quite as original as we think; and if, after all, the modern craze for women's improvement is only but a tardy revival.

The cross is a letter from the Lord to the soul, wherein is written: "I love thee."

ARCHBISHOP CROKE DEAD.

Most Rev. Thomas W. Croke, archbishop of Cashel, Ireland, died Tuesday, July 22, aged seventy-eight years. He had been very prominently identified with the Land League and Irish nationalist movements.

Archbishop Croke was born at Mallow, Cork County, in 1824. He studied at the Irish College in Paris, taught at the college of Menin, in Belgium, and for three years was a student at the Irish College in Rome. He received the degree of Doctor of Divinity in 1847, and was ordained in the same year. He then taught at Carlow College, Ireland, and at the Irish College in Paris. He was engaged in pastoral work in the diocese of Cloyne and in 1858 was appointed president of St. Colman's College, Fermoy. In 1865 he was made parish priest at Donerale, the post occupied at present by Father Sheehan, the Irish novelist. In 1870 he was consecrated Bishop of Auckland, New Zealand, and in 1875 was promoted to the archiepiscopal see of Cashel.

Seven years ago William T. Stead, the distinguished English journalist, contributed a character sketch of Archbishop Croke to "The Review of Reviews." Though, as usual in the case of Mr. Stead's work, colored by that gentleman's views on religion and men, it was to a considerable degree sympathetic and was a fascinating politico-religious history of the great prelate and patriot. Following is an extract of the sketch:

A little more than fifty years ago a slight fracas arose outside the barrier of a French provincial town. Two young Irish students, who had paid for seats in a diligence, by which they were making their way to Rome, found themselves victimized by a rascally conductor. During their temporary absence from the vehicle, while the horses were being changed on the passengers were refreshing the inner man, the conductor had sold one of their seats to a country-man of his own, and when the two students came to take their places they were informed that one would have to sit upon the knees of the other for the next stage, which the lying rascal added would be very short.

The students, although unfamiliar with the language, resented this arrangement, and appealed to a fellow-countryman, a young theological student like themselves, who was resident at the time in the town. He, being proficient in the language and in no way loath to prevent cheating, insisted upon the ejection of the intruder from his friend's seat. The conductor, gathering together some stablemen, blustered and swore, and finally began to hustle the young Irishman. Thereupon the Irishman in question struck out from the shoulder, and the blustering conductor fell all of a heap.

Smarting with pain and furious at his disfigurement he scrambled to his feet clamoring for vengeance. No sooner, however, had he gained his feet than down he went like a nine-pin from another of the sledge-hammer blows of the young athlete. Again he rushed at his foe only to drop in his tracks; and this time he fell to rise no more. The gendarmes hurried up and the further discussion of the question was adjourned till next morning, when the court sat and dismissed the case.

The young Irishman who had thus felled the rascally conductor three times running, none of his allies daring to interfere, turned out to be one Croke, a young collegian from County Cork, famous in those days for his indomitable courage and his prowess as an athlete. He was always fighting and as invariably coming off the conqueror. The hero of a hundred battles in his native county, he made short work of the pugnaicous and irascible Frenchmen and Belgians who rashly challenged him to combat.

It was, indeed, an instance typical of the man, containing within itself, as in a microcosm, the germs of all his future career. For on that occasion Dr. Croke stood alone, defending those who were unable to defend themselves, and dealing out

with clenched fist telling blows against the foreigner who had dared to swindle his weaker fellow-countrymen. That is what Dr. Croke has been doing all his life.

It must be five or six years since Cardinal Manning urged me to lose no opportunity of making the acquaintance of Dr. Croke. "The Archbishop of Cashel," said the Cardinal, in accents full of loving admiration, "is a saint;" and he added many expressions of affection which showed that he loved him as his own brother. The very day before he died, as he lay on his deathbed, he said to Canon Ryan, rector of St. Patrick's College, Thurles: "Give my love to Dr. Croke, and tell him we have always been two honest Radicals."

The constant association of Dr. Croke and Cardinal Manning had led me, not unnaturally, to picture to myself an Archbishop of Cashel, who somewhat resembled the sainted ascetic, the frail, emaciated body, within whose form there was more spirit than either flesh or blood, who for so many years was virtually Archbishop of all England.

Imagine, then, my great amazement on entering the palace at Thurles to find myself confronted by a stout, stalwart man, about six feet in height, who might not have been more than sixty years of age, and who was still in possession of an unimpaired physique, and rejoicing in thews and sinews which might safely be backed to down any member of the Irish Parliamentary Party, Parnellite or McCarthyite, who ventured to try conclusions with him at a bout of fistfuffs.

Here, indeed, was no pale ascetic, no emaciated enthusiast. The Cardinal's saint was an Irish saint of the true breed of St. Patrick, full of physical vitality, keenly interested in the world and all its affairs. An ecclesiastic indeed, to his finger tips; but an intensely human man, with but a human man. Measured by the almanac, Dr. Croke has passed his three score years and ten, but in his heart he is still as much a boy as ever full of interests in sports and athletics, delighting to recall the memories of the earlier days when he was the champion athlete of the Irish race, swift of foot and stout of heart, with the proud exaltation of one who never came off second best.

We talked of many things in the long and pleasant conversations which we had at Thurles, but first and before anything else we talked of sport. He is still president of the Gaelic Athletic Association, and recently took an opportunity which local circumstances rendered both natural and fitting, to publicly testify his patronage of the association.

Traditions of a famous long jump of his are still current in the diocese. Once, when bathing in the Loire, without training or any preparation, he jumped 19 feet 6 inches forward and backward. On another occasion he made a wager at the dinner table that on leaving the room he would run a mile in four minutes, then, without stopping to take breath, would walk three miles in twenty minutes, coming back over the four miles in twenty-four minutes and entering the drawing-room after he had covered four miles out and four miles back in forty-eight minutes. The wager was accepted. Young Croke there and then started, an in less than forty-eight minutes returned, winning the wager with a minute or two still in hand.

One of the conspicuous ornaments on the walls of the spacious and airy library in St. Patrick's College, is an illuminated address recording the meeting of the League of the Cross at Thurles. The Archbishop, as becomes an athlete, is a strong and sturdy advocate of temperance. He confirms no child in the diocese of Cashel who does not take a solemn pledge not to touch, taste or handle the accursed thing in the shape of alcohol. But although in this respect His Grace is a temperance man after Cardinal Manning's own heart, he is too much of an Irishman of the old school to

be frown at the mixing of a glass of hot punch after dinner or to enforce the strict teetotalism which Cardinal Manning regarded as one of the first of the Christian virtues. A genial man he is, charming in society, a delightful host, a teller of good stories, and one who on occasion does not shrink from singing a song after dinner, when that is the mood of the moment and his guests are mellow with music and good fellowship.

Mr. Parnell was some time before he followed where Michael Davitt had led. At last the evidence was too strong to be resisted that the Irish people had at last roused themselves from the lethargy into which they had fallen since 1848, and then Mr. Parnell made his plunge. Mr. Parnell was a Protestant—a cool, somewhat cynical, iron-handed man; but he understood Ireland and had the initiative of genius. The moment, therefore, that he decided to throw in his lot with the Land Leaguers, he hurried over to Thurles and implored the Archbishop to join the cause. But Dr. Croke was loath to resume the position which he had abandoned long before and hung back for a time. The more he hesitated the more vehement Mr. Parnell pleaded for his support, until at last Charles Stewart Parnell, the cool, unimpassioned Protestant landlord, actually flung himself upon his knees before the Archbishop of Cashel and implored him to give his countenance to the cause of the Land League. "It is going to be a big thing," he added, "and I must have the clergy in it." It was a great scene which Thurles Palace witnessed that day, and one which perhaps an Irish Nationalist painter will commemorate one day. Mr. Parnell, a politician and leader of the Irish race, falling, Protestant though he was, at the feet of the Archbishop of Cashel, would make a very effective subject for a fresco on the walls of the Parliament House on College Green, in which the first Home Rule Parliament assembled.

The moment Dr. Croke decided to support the Land League he flung himself heart and soul into the agitation. The first Home Rule Bill was projected on the second reading and the country was handed over to the Tories. For a time there was peace; but the neglect of Parliament to pass a bill providing for the readjustment of rents, in view of the great fall in prices and the failure of the crops, led to renewed agitation, which culminated in the adoption of the plan of campaign. The plan of campaign was a desperate remedy adopted for a desperate disease. Dr. Croke had no direct part or lot in the adoption of this policy. He doubted the policy of the plan and gravely questioned the advisability of putting it into operation on estates whose owners were wealthy enough to be able to face the loss of the whole of their rent rather than to give into what they believed to be an unwarranted demand. Nevertheless, although he did not approve of the plan he had great sympathy with the campaigners. It was shown in the hall of the Palace of Thurles an old waterproof coat known as the patriot's, a mantle which Mr. William O'Brien used to wear in the stormy days when he was fitting from estate to estate, avoiding arrest as long as possible.

With the shattering of the Irish Parliamentary Party, Archbishop Croke once more turned away from all active participation in Irish politics. There seemed to him no hope of anything being done for Ireland while Irishmen themselves were so hopelessly disunited. To all suggestions of a modus vivendi between the two extreme wings, led on the one side by Mr. Healy and on the other by Mr. Redmond, with a view to union at the coming general election, he turned a deaf ear. No, he said, they will fight until a common enemy appears whom they hate more than they will unite. I have seen it many a time in the old days when faction fights were rife in the land.

Notes for Farmers.

Experiments are always being carried on at the Central Experimental Farm, Ottawa. The milch cows number 21, made up of 9 Ayrshires, 6 Guernseys and 6 Shorthorns. They have nearly all been milking since February, and the average daily yield of milk is about: Ayrshire, 25 pounds; Guernsey, 20; and Short-horn, 20. The milk is made into butter and during process important investigations are made as to the percentage of milk in samples from the various milkers. This process of testing proved an interesting one to the visitors from Saguenay and Chicoutimi, Tuesday who were just in time to see the dairy man examine the samples. There is a remarkable difference in the richness of samples of milk as will be seen from the following list which contains the percentages of fat in the samples tested last Tuesday. Eleven samples of Ayrshire 4.2; 3.2; 3.8; 4; 3; 3.2; 3.8; 4.4; 3.6; 4.4; 4.4; average 3.82. Fine Durhams 4.2; 3.6; 3.6; 4; 4.6; average 4. Six Guernseys 6; 5.8; 4.4; 6; 5.2; 4.6; average 5.3. It will be seen the average was in favor of the Guernsey bred by about 32 per cent over the Durham, and that the Durham was 5 per cent better than the Ayrshire. A more interesting comparison may be made with individual cows. One Durham yielded a sample 3 per cent. fat and one Ayrshire the same. The Guernseys gave samples each with 6 per cent. fat. So that it is apparent that cows are found to give exactly twice the butter fat of others receiving the same rations and attended in the same way. The milch cows are all on pasture. The milk is handled in this way every day and the strictest account kept of each cow's profit. It necessitates some careful work, but very useful results are obtained which are not available any other way.

The feeding experiments among steers continues. This investigation was begun some time ago by Professor Grisdale for the benefit of stock raisers who provided beef for market. Fifty head are under test. Five groups of five each are fed limited rations and the same number a "fattening" ration. The latter consists in high feeding and the best puts on beef rapidly while the other plan keeps the beef back. Many statements have already been made as the result of this process of beef production, and the conclusion has been that the most profitable method is heavy feeding. The steers were put under test when young, and weighed regularly during development. At Christmas some stock will be slaughtered.

The sheep consists of 38, including 10 lambs. They are fed outside and are kept principally for supplying applicants with special breeds. The breeds are Leicester and Shropshires.

One hundred and twenty pigs are on hand half of which are under an important feeding test. Five groups are fed indoor and five out door. Six pigs in each group. This experiment will show the merits of the two methods of feeding, both of which are in common use among breeders. Cross bred stock only has been utilized for this purpose.

The ration to the inside lot is exactly the same as that outside - green pasture and barley meat. The former is cut in the fields and drawn in for the pigs in houses. While the pigs reach about 180 pounds they will be sent to the Geo. Matthews Co. to be slaughtered and the result of the feeding test will be obtained. The work was begun two weeks ago, and progress is watched with much interest. The result will be worth careful observation by farmers as pig raising is one of the most general farm industries.

The pigs not in this experiment contains of Berkshires, Yorkshires, Large Blacks and Tamworths. They are used for breeding, and a number of young stock are being sold off. No new stock has been brought to the Farm recently all attention being given to the various lines on hand. About September the breeding cows will calve, and then some fine additions will be made to the herd.

At Wichita, Kan., a ranch of 50,000 acres is not considered extra large when the land is stocked with wild long-horned Texas steers, and there are no fences around it. But if 50,000 acres be cut up into fields and fenced in pastures, and the whole placed under one management, it makes a farm worth considering am-

ong the many big things of the western country. In Northern Oklahoma there lies a tract of 50,000 fertile acres, all surrounded by one fence and under one management. It is known as the 101 ranch. George W. Miller & Sons operate the ranch property, the land itself being owned by the Ponca and Otoe tribes of Indians. They pay the Indians \$22,500 annually for the use of this land, \$1.95 an acre for farming land, and 25 cents an acre for pasture lands. In the southwest there are many large ranches and farms, but none equals the 101 ranch in extent. The Sherman farm in Western Kansas has under fence about 30,000 acres, and there are pastures in both the Creek and the Osage Indian nations covering sixty or seventy thousand acres, but as a strictly farm ranch the 101 outclasses them all.

The annual expenses of the ranch are \$75,000. Two hundred men are employed during the busiest seasons, fifty to seventy being employed the year round. The fence line of the ranch is more than 150 miles long. The profits are \$150,000 per annum.

The 101 ranch is so large that half the time the superintendent at headquarters cannot tell where one-third of his employees are working. That is, he could not tell offhand, but by consulting his assistant and using his telephone he would have them located.

The season of hardest work has just ended and the men are resting after the harvest. The ranch harvested 150,000 bushels of wheat and a like amount of corn this summer. There were 8,000 acres in wheat and 3,000 acres sown in corn.

The wheat is sold in the Kansas City market at from 60 to 63 cents a bushel. The profit from wheat alone this year has been more than \$40,000. The profit on corn is quite as much, while 10,000 steers are marketed every season.

Joseph Miller, once a bank president, is manager of the business affairs of the ranch. He employs experts in every department. The wheat and corn fields are managed by an expert farmer, the cattle are bought and sold by an expert stock salesman. There is even an expert bronco buster or two to attend to the breaking of young mules brought up on the ranch to do the farm work.

The 101 ranch is conducted so that nothing goes to waste and every acre of ground is utilized. There is a system for the management of each department.

The system of wheat producing on the 101 ranch has been widely copied throughout the southwest and has been the foundation of excellent yields in many parts of Kansas, Oklahoma and Nebraska. It is so effective that the ranch has produced forty bushels of wheat to the acre, while neighboring farmers have raised less than fifteen. The average yield is eighteen bushels to the acre.

Household Notes.

ABOUT APOPLEXY. - In youth, and usually in middle age, the elasticity of the blood vessels is remarkable. The vessels then are safely capable of great dilatation. In some veins, the external jugular vein, for example, marked dilatation may be apparent on the body surface. Anger and other emotions are accompanied by a rise of the blood pressure of the head, and consequently lead to a dilatation of this vein. This, one of the external signs of anger, is frequently referred to by writers of fiction. With advancing age the blood vessels lose some of their elasticity, particularly when, as so often happens, calcareous deposits take place within their walls. At this time, therefore, it is well to cultivate an evenness of life, conducive to an equilibrium of blood pressure, for it is when the vessels become inelastic, or, as it is sometimes expressed, "brittle with age," that accidents from undue strain upon them occur. A "stroke" of apoplexy is due to the rupture of some blood vessel, affected as described, within the tissues of the brain, with a consequent outpouring of blood and the train of symptoms which this abnormal condition entails. An attack may occur without previous warning, often from an imprudence.

A woman, somewhat beyond 60 years of age but energetic, attempted one cold windy day to walk about a mile from her home upon a commonplace errand. The walk was somewhat up-hill, and the high wind opposed her progress. The exertion she was obliged to put forth was unusual. Almost at the crest of the hill she was seen to reel and fall. She was immediately carried into a near-by house, where the warmth and quiet prevented any further development of symptoms. In a short time she was able to converse and to use

her limbs, both of which things were impossible at first. Although enjoined by the physician insisted on being taken to her home the same day. The exertion brought on a recurrence of the symptoms, from which a somewhat imperfect recovery was made after several months.

Two errors are here illustrated which one at such an age should avoid. These are severe and unusual exertion, especially in a cold atmosphere, which still further increases blood tension, and the violation of what should be an unbreakable rule in such cases, that is, that the patient in every instance of hemorrhage of the brain should remain absolutely quiet. It is not to be inferred that physicians advocate a marked change in the manner of life with advancing years. It is nevertheless true that violent exertion or severe strain of any kind is wisely avoided, and the most extreme activities of life should be gradually curtailed.

TO TEST THE OVEN. - A celebrated French cook always tried his oven with white kitchen paper, which he placed on the shelf in the oven on which the article to be cooked was to be put and left it there for five minutes. If at the expiration of that time it was charred, the heat was too great; if it was dark brown, the oven was right for small pastries and thin cakes; if light brown it was suitable for pound cakes, pie crusts, etc., if only a dark yellow, puff pastes, sponge cake mixtures and meringues might be put in.

BOILED RICE. - The cooking school rule for proportion of water and rice for boiled rice is from three to three and a half times as much water as there is rice. The amount varies according to the age of the rice, old rice requiring more water than new.

GREEN VEGETABLES. - All green vegetables should be boiled in salted water. A pinch of carbonate of soda will make them retain their color. They should never boil a moment longer than is just necessary to cook them; then they should be drained at once. Fine ragouts may be made from vegetables only if a few mushrooms are added. Potatoes and onions, one or two tomatoes, an apple, a few peeled mushrooms with plenty of seasoning and some milk or water make a good vegetable stew.

PEACHES IN JELLY. - Halved peaches imbedded in jelly is a most dainty preserve. Pare and lay in cold water as above; crack some of the kernels, and for four dozen peaches, boil a dozen of them in just enough water to cover them for half an hour. Weigh the fruit and put in preserving kettle with an equal amount of sugar in alternate layers; set back on the range and heat slowly; add the water in which the kernels were boiled and cook gently until the peaches are transparent. Lift gently with a skimmer and spread upon sieves over dishes to catch the juice, while you boil the syrup until it jellies, adding that which drains from the peaches. Put the peaches into widemouthed glass jars, laying the kernel among them, and pour the scalding hot jelly over them.

IF YOU WANT TO SELL ANYTHING TRY THE ADVERTISING COLUMNS OF THE TRUE WITNESS. RATES ARE LOW.

NOTES FROM ENGLAND

THE EDUCATION BILL. - His Eminence Cardinal Vaughan has written the following letter to the "London Times": -

Allow me to point out the hidden meaning of an amendment which, I see from the columns of the "Times," certain members of Parliament are anxious to introduce into the Education Bill.

In days when people are so caught by phrases the words "broad and popular control" go for a great deal.

The inner value of the amendment I allude to is this, that it contains a device for capturing denominational schools. The process is a specious one. Begin by weakening the strength of the clerical managers of the denominational school - on the plea that laymen are better men of business and know less about doctrine; say, stoutly, that the clergy represent a sect, not the interests of the parents. Then call on the parents to elect their own representative to the board of management, and let the local authority do the same. In other words, representatives of the religion in which parents desire their children to be educated be placed by the Act of Parliament in a helpless minority on the Board.

You will thus have established by law within every denominational school the desired possibility for disintegration and disruption - for the school is to be open to all comers, irrespective of their creed. The result of the Bill, if passed into law with such an amendment, will be to place every religious school in the country on a basis of permanent uncertainty and unrest. But the secularist and the Nonconformist parties will have scored. They will have secured from Parliament a chance and a right to harass, to weaken, and, if they can in the end, to capture the denominational schools. Better remain as we are, poor but free, than put our heads into such a noose.

A GENEROUS GIVER. - Recently a number of handsome and costly ornaments and altar requisites has been received at Archbishop's House, Westminster, London, for the new cathedral. The gifts include a solid gold monstrance, valued at \$5,000, the gift of an unknown donor (through the Crown Jewellers), and another magnificent monstrance of Spanish design, the gift of Lady Alice Fitzwilliam.

A FESTIVAL. - English Catholic papers recently contained letters suggesting the revival of the annual festival of the League of the Cross. This has been done, and the gathering will take place at the Crystal Palace at the end of August. One of the attractions will be an exhibition by the Catholic Boys' Brigade.

PUBLIC LECTURES. - On a recent Sunday on Parliament Hill, Harupstead, Mr. Moores gave the last of his course of lectures on "The Catholic Church and the Bible." As there was a Socialist meeting round the symbolic red flag a few yards away Mr. Moores opened his meeting with a few general remarks on Christian socialism, which had the effect of attracting to his platform the greater part of the Socialist gathering. He then gave a summary of his previous lectures, and showed that the doctrines and practices of the Church were quite in harmony and agreement with the teaching of the Bible. At question time so great was the interest displayed that about 400 persons gathered around. One gentleman attempted to interrupt the harmony of the proceedings by interjecting remarks about persecution, when Mr. Moores rejoined that, whereas religious persecution was no tenet of the Catholic Church, he could give them instances of persecution by Protestants which would make them ashamed to mention the subject. This had the desired effect. The address occupied two hours, and, in thanking the audience for their respectful hearing, Mr. Moores exhorted the people to read Catholic books and not to be misled by misrepresentations and caricatures. They would thus become better acquainted with the religion of their English forefathers, of the Church, of the saints and martyrs, and the faith of nearly three-fourths of the Christian world at the present day.

Ward in the Salford town Council last week. Mr. Whittle was nominated by the Rev. John Moore, the popular rector of St. Peter's, Green-gate, Salford, to whom in a great measure he owes his success. Mr. Whittle is the second Catholic now in the Salford Council, Mr. Councilor James Thompson being already there for some years.

AN IRISH EDITOR. - Mr. Mark O'Connor, who was educated at St. Francis Xavier's College, Liverpool, and who is now sub-editor of the "Bloemfontein Post," was awarded a silver medal and a diploma at the International Press and Printing Exhibition, held recently at the Crystal Palace, for the Christmas number of the "Buluwayo Chronicle," which he edited.

BOYS' BRIGADE. - The Bolton Catholic Boys' Brigade, which is affiliated to the association bearing its name in the diocese of Southwark, is a great success, and is fulfilling the object for which it was formed with every degree of satisfaction. Already it can count upon hundreds, and contingents are attached to the missions of St. Peter and Paul, St. Patrick's, and St. Edmund's. The purpose of the Brigade is to keep Catholic boys together, and to promote the spiritual and physical welfare of the boys at a critical period of their lives. The spirit of militarism, which many endeavored to fasten upon the London contingent, does in no sense find its way into the Bolton brigade. It is true they have a distinctive uniform, and have a file and drum band, but the atmosphere is thoroughly Catholic in tone, religion being the dominant feature.

A NEW BOOK. - The Rev. Dr. Barry has put the last touches to his history of the Papal Monarchy. The book is to appear in Mr. Fisher Unwin's "Story of the Nations" series. It is matter for satisfaction that this particular subject should have been condescended by the projectors of the series to so eminent a Catholic authority.

NOW HEIR TO DUKEDOM. - Lord Edmund Talbot, M.P., now next in succession to the Dukedom of Norfolk stood as the Earl of Arundel's godfather at the font at which Cardinal Manning himself officiated.

HOME FOR AGED. - The Alexian Brothers have acquired possession of Ivyford Abbey, Ealing, and intend to convert it into a convalescent home and a retreat for aged gentlemen.

A man's method of doing business isn't usually condemned until it is seen whether he is to succeed or fail. The short cut to success is generally across somebody else's pocket-book.

Potatoes in Greenland never grow larger than a marble.

As the lily in the midst of thorns, the Virgin Mother rises in the midst of the daughters of men. The most beautiful human flowers always bear the thorns of original sin and of daily imperfections. Mary alone was conceived and dwelt on earth without her immaculate robe being soiled with the slightest stain.

To rejoice in goodness and be grieved by its opposite is an essential mark of a well-ordered mind. Maintain your self-respect as the most precious jewel of all and the only true way to win the respect of others, and then remember what Emerson says, for what he says here is true: "No young man can be cheated out of an honorable career in life unless he cheats himself."

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Society Directory.

A.O.H. DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary; 1528F Ontario street, L. Drophy, Treasurer; John Hughes, Financial Secretary; 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 8rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording-secretary; 155 Inspector street; Miss Emma Doyle, financial-secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY. - Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P., Director, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885. - Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seigneurs and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY. - Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26. - (Organized, 13th November, 1873. - Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connoff and G. H. Merrill.

Like almost all this century, at its first was and the Lyons House only one for more than when, in 1874, a four work was laid in Paris soon followed by another Etienne. A fourth, successfully established. The next in line in Brussels, Belgium, the mother in the direct own American House Nos. 5 and 7 Perry street, founded by Mrs. Storrs. The first house opened and blessed by beloved Archbishop Co. 12, 1899, and a few ready for patients. Tiring and pitiful voucher city of the work was fact that every bed had for months before the opened.

FRANK J. CURRAN, B.A., B.C.L., ADVOCATE. Savings Bank Chambers, 180 St. James Street, Montreal.

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THEL... If some statisticians pile a record of the cities, reformatory good works generally, foot by women, may be turned to print Everitt in the "Cathazine." A prominent Brooklyn, New York writer that every place had been simple the city fathers by that seems a little the human average the great compliments women of the City that as it may, that a number of that ed and worthy charities have been started by widows, who first flesh and vigor. In one, at least, of organized charities the control of women that its members be and that is 'Les Dames (The Ladies of Calv... One of the most be of how a small thing, mention of one pious ed soul may grow to tions is found in the Ame Garnier, the be widow who, some d founded the first Ho in Lyons, France. V her life a blessing others rather shunned nizer ultimately set women who were hope cancer. Her first twients she took to he there personally min every want until them. She found th merous victims of c men, and that of the thers are more apt down. She found t ways to make the p grave of the rich su fortable as possible; the poor mothers h months in the hospi there been declared chances were that the become discouraged perhaps dissipated. would have been seat ed into some instituti was the mother to go could she drag out remnant of her life? vide for just such a Madame Garnier estab House of Calvary. Like almost all this ture, at its first was and the Lyons House only one for more than when, in 1874, a four work was laid in Paris soon followed by another Etienne. A fourth, successfully establish silles. The next in li in Brussels, Belgium, the mother in the direct own American House Nos. 5 and 7 Perry street, founded by Mrs. Storrs. The first house opened and blessed by beloved Archbishop Co. 12, 1899, and a few ready for patients. Tiring and pitiful voucher city of the work was fact that every bed had for months before the opened. Several years ago Storrs was in Europe Brussels, Belgium-she in the entrance of churches that upon a day a sermon would be a priest well known for fervor about the work men of Calvary, and tion would go to the vary. That was the fr had ever heard of the made inquiry, and th that she entered the B of Calvary and there to ing as a dresser of the the same time carefully workings of the institut object of establishing Calvary in her native Storrs did not succeed fact, almost every day before the gilt sign, "E vary," was put up over No. 5 Perry street, Mrs working in the interest ing women of New York the matter before the p sical authorities, an tic people of means. At quisite money and su pledged, the Archbishop consent and blessing, a were opened for the s women who were under slow and most painful d

SSION NO. 3, meets on Wednesday at 8:30, Notre Dame McGill. Officers: Al-Gallery, M.P., Presi-Carthy, Vice-President; Devlin, Sec.-Secretary; John Hughes, Financial; 65 Young street; M. Birman Standing Com-a O'Donnell, Marshal.

T. A. & B. SOCIETY, 1863.-Rev. Director, Flynn, President, D. Sec., J. F. Quinn, Minnie street; M. J. J. 18 St. Augustin's on the second Sun-month in St. Ann's Young and Ottawa 1.30 p.m.

ES' AUXILIARY, 10th. Organized Oct. 19th, are held on 1st every month at 4 p.m.; Sunday, at 8 p.m. Miss van, president; Miss n, vice-president; Miss augh, recording-sec-ressor street; Miss s, financial-secretary; e Sparks, treasurer. McGrath, chaplain.

S SOCIETY.-Estab-6th, 1856, incor-vised 1864. Meets in Hall, 92 St. Alexan- Monday of the mitee meets last Wed-ers: Rev. Director, aghan, P.P. President, istic C. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treas- J. Green, Correspon- John Kahala; Rec- tary, T. P. Tansy.

UNG MEN'S SOCIE-1885.-Meets in the awa street, on the of each month, at the Spiritual Adviser, Rev. C.S.R.; President, Treasurer, Thomas Secretary, W. Whitty.

S COURT, C. O. F., second and fourth every month in Notre Seigneurs; and T. O'Connell, O. ne, secretary.

S T. A. & B. SO- on the second Sun-month in St. Pat- St. Alexander St., 2nd Vespers. Com- anagement meets in first Tuesday of every m. Rev. Father Mc- President; W. P. Vice-President; Jno. Secretary, 716 St. An- St. Henri.

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UR EMPTY BAGS. of BRODIE'S XXX. Baking Flour who pre- the empty bags and re- them to us will receive the For 15 six pound bags a in splendid gilt frame. For 24 six pound bags a gilt frame 18 inches x 24 and bag. BRODIE'S Bldg. St. Montreal.

THE LADIES OF CALVARY

If some statistician were to compile a record of the number of charities, reformatory movements, and good works generally speaking, now blessing the world, that were set on foot by women, many a sneer would be turned to praise, says Ruth Everett in the "Catholic World Magazine." A prominent citizen of Brooklyn, New York, once told the writer that every reform of that place had been simply forced upon the city fathers by the women. If that seems a little hard on the men, the human average is maintained by the great compliment it pays to the women of the City of Churches. Be that as it may, there is no doubt that a number of the most celebrated and worthy charities of the world have been started by women; notably by widows, who were beyond the first flesh and vigor of womanhood. In one, at least, of the many well-organized charities that are under the control of women, the exaction that its members be widows exists; and that is "Les Dames du Calvaire" (The Ladies of Calvary).

One of the most beautiful examples of how a small thing that has the sanction of one pious and consecrated soul may grow to bless many nations is found in the career of Madame Garnier, the benevolent French widow who, some fifty years ago, founded the first House of Calvary in Lyons, France. Wishing to make her life a blessing to those that others rather shunned, Madame Garnier ultimately settled upon poor women who were hopelessly sick with cancer. Her first two or three patients she took to her own home and there personally ministered to their every want until death relieved them. She found that the most numerous victims of cancer are women, and that of these women mothers are more apt to be moved down. She found that there were ways to make the pathway to the grave of the rich sufferers as comfortable as possible; but that after the poor mothers had spent six months in the hospitals and had there been declared incurable, the chances were that the husband had become discouraged, demoralized, perhaps dissipated. The children would have been scattered, or drifted into some institution. Now where was the mother to go to die? Where could she drag out the tortured remnant of her life? It was to provide for just such as these that Madame Garnier established the first House of Calvary.

Like almost all things of this nature, at first it was up-hill work, and the Lyons House remained the only one for more than thirty years; when, in 1874, a foundation for the work was laid in Paris, which was soon followed by another in Saint Etienne. A fourth, in 1881, was successfully established in Marseilles. The next in line was the one in Brussels, Belgium, 1886; which is the mother in the direct line of our own American House of Calvary, at Nos. 5 and 7 Perry street, New York city, founded by Mrs. Annie Blount Storrs. The first house, No. 5, was opened and blessed by the late well-beloved Archbishop Corrigan, June 12, 1899, and a few days later was ready for patients. The most striking and pitiful voucher for the necessity of the work was found in the fact that every bed had been spoken for months before the house was opened.

Several years ago when Mrs. Storrs was in Europe - it was in Brussels, Belgium - she read a notice in the entrance of one of the churches that upon a certain Sunday a sermon would be preached by a priest well known for his eloquent fervor about the work of the Women of Calvary, and that the collection would go to the House of Calvary. That was the first Mrs. Storrs had ever heard of the work. She made inquiry, and the result was that she entered the Brussels House of Calvary and there took her training as a dresser of the wounds; at the same time carefully studying the workings of the institution; with the object of establishing a House of Calvary in her native land. Mrs. Storrs did not succeed in a day; in fact, almost every day for five years before the gilt sign, "House of Calvary," was put up over the door of No. 5 Perry street, Mrs. Storrs was working in the interest of the suffering women of New York, by laying the matter before the proper ecclesiastical authorities, and sympathetic people of means. At last the requisite money and support were pledged, the Archbishop gave his consent and blessing, and the doors were opened for the suffering poor women who were under sentence of a slow and most painful death.

By the time the House of Calvary was one year old it was an incorporated charity, with a charter from the State Board of Charities. And the day it was two years old, through the generosity of a friend who gave them his certified check for \$15,000, they had been able to buy, pay for, and thoroughly overhaul, putting in new, sanitary plumbing throughout, open doors of communication between the two houses; in short, be all ready to celebrate their arrival at the small age of two years by the opening and blessing of No. 7.

Mrs. Storrs is in constant receipt of evidence how dear the charity is to the public, for letters come to her, not alone from all over the United States, but from many parts of the old world. Since the New York House of Calvary, which is the eighth, and the only one in the English-speaking world, was established there has been one founded in Bethlehem of Judea, and Mrs. Storrs has received a letter from a Catholic priest in British India asking her to come out there and establish one.

Although under the control of Catholic women, the House of Calvary, in so far as the reception and care of patients is concerned, is absolutely non-sectarian. Protestants, Hebrews, all are welcome, all just as kindly cared for. Patients who can afford to pay, even a small sum, are not received; the aim of the ladies who are at the head of this work being to furnish a home - not a hospital - for those women who are sick and poor and homeless. A loved one has been taken from many and many a family throughout the land by this dread disease, cancer; and to those thus bereft the work is dear. A few years before the opening of the first house Mrs. Storrs received a letter from a small town in Mississippi. The writer said that her mother had died of cancer; that she, the daughter, had been able to give that mother what little comfort her sufferings would permit, but that she felt most keenly for such women as had no home in which to die; that the day upon which the letter was written was the anniversary of her mother's death, and that she begged to enclose the small testimonial of her sympathy. There was a two-dollar bill in the letter. Regularly a small testimonial of a daughter's love has come. One year it was several months behind time, and they were afraid their "mascot," as they had grown to call the good daughter, was ill or dead. But at length it came; times had been hard, but the daughter felt that she could do without something for herself, but that the offering in memory of her mother must be kept up.

In the reception room of the House of Calvary, in a beautiful gilt frame, there is a large crayon of a young man whose memory will ever be sacred to the Ladies of Calvary. This was young Thomas Mulry, son of Mr. Thomas Mulry, so well known in many charities of New York - notably in the St. Vincent de Paul Society. From the first efforts towards opening No. 5 Perry street as a House of Calvary, young Thomas Mulry was active in the service of the ladies, always at their command. They were all agreed that they would not know how to get along without him. Mrs. S. Gaston Baillet, vice-president of the House of Calvary, gave "Tom" the pet title of "The Knight of Calvary." The boy - for he was about eighteen - took kindly to the distinction, and that first summer, when he was away on his vacation, he wrote a letter to the Ladies of Calvary and signed himself "The Knight of Calvary." Before the second house was opened the poor boy was in his grave. His death was as beautiful, trusting in God, and as pure, as his life had been. When his confessor told him that he must die, for a moment he was sadly silent, then he said: "It is hard to leave father and mother and all; but God's will be done." On the day No. 7 was opened Mr. Mulry spread a cold collocation for the hundreds of invited guests, in memory of his beloved son who was, and always will be for that House, the only "Knight of Calvary."

Few charities in the world have been as prosperous, from the very first opening of its doors, as the New York House of Calvary. Helpful friends seem to be guided to its doors by Heaven itself, as the following story will illustrate. For the sake of giving them names - for the story is true, but the names are assumed - let us say that Annie Kellogg and Katie Otis were ordinary hard-working women, and

that they had been life-long friends. In their own humble way they lived close to God; they knew little beyond doing their simple duty; they lived together and most economically. Upon a certain day Annie was told by her physician that she could not live many days more. That she might be sure of disposing of her savings according to her own wishes she gave Katie her bank-book with instructions to pay to bearer the sum-total in bank. The sick woman then provided for her decent burial and the payment of all honest debts incurred in her sickness. After this she apportioned the considerable savings she had been able to make to various good works. But when she came to the end of those she knew of, and wanted to help, there was \$100 left. So she told her friend that it would do the most good. And then she died. Katie executed all the bequests, and had about made up her mind to send the \$100 surplus to the lepers of Molokai, when one morning, after early Mass in St. Anthony's Church, she chanced to tell her intentions to a lady she met there. This lady was a friend of the House of Calvary and advised Katie to do her charities nearer home; so the House of Calvary came in for \$100; and neither of the women had ever heard of the House of Calvary.

France and Italy have probably done more in the line of establishing new charities than any other countries in the world. In France, where were established the first Houses of Calvary, in addition to the Ladies of Calvary, who must be widows, and who are not religious, but women of the world, do not give up their homes, do not renounce their families, take no vows, nor wear any religious habit - they simply seek, by devoting themselves to the work of the Calvary, to sanctify their lives - there are the Daughters of the Cross, who may be either widows or maidens. The Daughters of the Cross live in the House, of which they do the housework; which in this country, so far, is done by hired help. There is no such thing as a servant in the Calvaries. No one gets any salary; all are sisters, devoted to the same work. One essential difference between the Daughters of the Cross and any religious is that, in almost all of the orders, the religious must have a dowry. Of the Daughters of the Cross, in the Houses of Calvary, nothing is asked but good character, devotion, obedience to the rules of the House, and a promise to give their lives to the work. Having been accepted of those scores the daughters belong to the House. If one were to be taken ill the week after she enters, she would be cared for like a daughter; and should she not recover, but live a hopeless invalid for many years, she would not be sent away, but would be cared for even to the day of her death.

And the poor women who come into this home to die? It would melt a heart of stone to hear their histories. "Mother" Doyle is eighty years of age. She has brought up seven sons who lived to manhood; some of them the Union in the war between the States, and now the old lady is alone, dying a ward of charity. The House of Calvary is but three years old, yet Mother Doyle is the only one of the patients who was entered among the first. Most of them come in, stay a few weeks or months at the most, then die, and their bed is given to the next on the waiting list. Mrs. Horan and Mother Doyle were the greatest friends, and it was a hard blow to poor old Mother when Mrs. Horan died last winter.

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Irish Art Renaissance.

Another branch of Irish art which wants and has wanted for a considerable time a revival from within or without, or both, is that of painting in oil and in water-colors. "Good money, good work" is a truth applicable to art, and it is, therefore, a pity that some plan is not devised before it is too late to make the art of painting more profitable in Ireland.

The term "in Ireland" is used especially because, if we would have true Irish paintings the work must be done in Ireland. Doubtless the Art Union of Ireland does much to obtain sale for the pictures at our annual Hibernian Academy Exhibition, but much more is wanted both as to sales and as to distribution. There is not at present in Ireland any public gallery of paintings by modern masters such as we find in the large towns of England, of Scotland and of the Continent. This is most discouraging to Irish painters, both from an artistic and a commercial standpoint.

The new County Councils of Ireland, were the necessary power granted them, could do much in this direction if each would subscribe, say £10 (ten pounds or fifty dollars) a year to a fund for the purchase, at our Hibernian Academy Exhibition, of a number of works which would become their property and which could be put on public exhibition in say, the Council Chambers of Dublin, of Belfast, of Cork and Galway. Such a plan might even help to promote a distinct National School of Art.

If the several societies of the Clan-na-Gael combined in a similar way in a few years there would be the nucleus for a creditable Irish gallery of paintings for America. The countrymen of MacLise, Mulready, Hogan and Foley, to mention only a few great Irish artists would readily respond to such a trust. But if we would be deemed worthy of our men of genius we should be competent and willing to encourage and retain their services. America amply appreciates this theory. By a new Act the first-class cities of America can expend £10,000 in a year on mural paintings, mosaics, and stained glass, and second-class cities £5,000. The works to be selected by an Art Commission in each city but subject to the approval of a municipal Art Committee. This will not only maintain but develop and improve the present standard of art in America. Let the Clan-na-Gael do as much for Irish art.

It has often been a matter of surprise to visitors to the Hibernian Academy Exhibition, Dublin, our headquarters of art, that our Irish artists have not attempted to illustrate the principal events in the history of Ireland. Surely native talent is equal to the effort. The present great revival of the Irish language and the Irish drama suggests that the time is opportune. It can hardly be urged that the literature, the history, or the antiquities of Ireland do not supply subjects of sufficient interest or individuality. Each of the following events should afford ample matter for a good canvas:

- 1. The National Triennial Assembly at Tara.
2. St. Patrick preaching at Tara.
3. Incidents in the life of Brian Boru, Hugh O'Neill, Hugh O'Donnell, Sarsfield.
4. Incidents in the life of St. Brigid, St. Columba, St. Columbanus, St. Brendan.
5. The Flight of the Earls.
6. Establishment and Suppression of the Irish Monasteries.
7. Parliaments of Kilkenny and of Dublin.
8. Sieges of Drogheda, of Wexford, of Derry, of Cork.
9. Battles of Clontarf, of Aughrim, of Boyne, of Fontenoy.

Most of these subjects have been abundantly written up and described, and most of the abbeys, castles and buildings involved have survived to the present day, even though in ruins. Any details required to make a correct and an accurate picture can be obtained without considerable trouble. Inasmuch as our Hibernian Academy accepts the work of others than its own members it may be that some exiled Celt will now commit to canvas his conception of some of the subjects enumerated here, for exhibition next year. "No one doubts," writes Thomas Davis, "that if he sees a place or an action he knows more of it than if it had been described to him by an eye witness. The dullest man who put on his best attire to welcome Caesar had a better notion of life in Rome than our ablest artist or antiquary. Were painting then but a colored chronicle, telling us facts by the eye

instead of the ear, it would demand the statesman's care and the people's love. It would preserve for us the faces we worshipped and the forms of men who led and instructed us. It would remind us and teach our children not only how these men looked but to some extent what they were, for nature is consistent and she has indexed her labors. It would carry down a pictorial history of our houses, arts, costumes, and manners to other times, and would show the dweller in a remote isle the appearance of countries and of races of his contemporaries."

If exhibitors at the Hibernian Academy would only endeavor to make their work historically interesting in this way I believe the public would willingly and patriotically support their efforts.

Our artists would also be well advised to paint legendary or historical subjects to a "domestic" scale. It is to be regretted that those who are best qualified for this difficult class of work have not heretofore been willing to keep their subjects to a moderate size although it has been satisfactorily demonstrated, by the best of all tests - the money test - that the public appreciate and purchase moderate-sized historical subjects at good prices.

Of course it is conceded the really vital and valuable patronage of art is that which arises amongst the community at large and from the individual recognition and appreciation received from the intelligent public whence the interest may extend to the municipal government or some of the corporate bodies and be taken up and encouraged by them with advantage.

Further, an effort at least should be made to make the Abbey Street Academy a really Hibernian Academy and not a mere provincial exhibition, as at present. An institution of this kind should first of all cultivate the taste of the public here, at home. There is also a great Irish public, sympathetic in this regard, in London, in Paris, in Melbourne, in New York, and wherever our kinsmen have found a home.

The members of our Photographic Society, and our Water Color Society could render very valuable assistance by taking picture photo groups in costume representing in Irish history on the actual side of the occurrence. Those societies have already done splendid service in recording the scenery and the antiquities of Ireland. Here is a new field for their efforts. Our Society of Antiquaries would, no doubt, give every help to this movement. There are enough students in our successful School of Art and at the school of the Hibernian Academy to produce excellent results in time if an ambitious career were opened for them.

"If I were a landscape painter I would paint me an olden isle Where brooks down the hillside dance like days, and the beautiful hearers smile; Where the crags are pillars of purple and the mountains are diadems, And the lakes that sleep at their granite feet are brilliant of liquid gems.

"Where the ruins of ancient prowess, of love, and of faith, and of war, Round tower, and rath and castle, still shadow the plains afar, Where the rivers rush like warriors bold through the mazes of verdant leas And ocean hugs to her mother breast the emerald of the seas."

-Eugene Davis.

The art of sculpture is even more rapidly declining apparently if one must judge by the exhibits each year at the Hibernian Academy. Happily, not so in reality inasmuch as far better work is done in Ireland now than fifty years ago, in every department of sculpture - in marble, in stone, in wood. Even greater and more marked improvement has been made in the art of modelling, and of clay figure-work. If only as an interesting experiment it would be well, however, for the governors of our Academy to encourage the exhibition by craftsmen or tradesmen of the several branches of carving and of sculpture. It would form a new and a highly instructive department which would possibly in time develop a school of sculptors of a high standard. No fears need be entertained that the Academy would lose caste in this way. There will always be sufficient talent to surpass and to show the way to mediocrity.

A revival of Irish sculpture may be effected even more easily than a revival of painting, inasmuch as complete models must be prepared for the execution of the latter, but rough models only are necessary for the completion of the former. While, therefore, we must secure the finished work to obtain the true merit of a painter, the model amply portrays if it does not sometimes excel the finished work of a sculptor. This is satisfactory for while the work of our Foley, our Hogan, our Farrell,

or our Hughes may be destined for London, or Madras, or Melbourne, the models of their masterpieces may remain at home.

"To create," writes Thomas Davis, "a mass of great pictures, of statues, and of buildings is of the same sort of ennoblement to a people as to create great poems, or histories, or to make great codes, or to win great battles. The next best, though far inferior blessing and power is to inherit such works and achievements. The lowest step of all is neither to possess nor to create them.

To collect and to publish and to popularize the lost works of our living and dead artists is one of the most important steps towards procuring for Ireland a recognized national art. And this is essential to our civilization and to our reputation. The other is by giving education to students and furnishing rewards to artists to make many of this generation true representatives, some of them great illustrators and composers or perchance to facilitate the creation of a great public spirit."

It has been suggested that an Irish Art Society should be formed for the improvement and the promotion of Irish art in all its branches. It would be an excellent and a valuable idea if our people were educated and prepared for it, but the rank and file must be ready if it would succeed. And if the people were ready the teachers should be ready. Above all, Irish art can never exist until it springs clear out of the heart of the nation. An art society cannot always create an artistic people, but an artistic people can always create an art society. A school must have pupils as well as teachers. If the teachers are competent and the pupils are in earnest, substantial progress must of necessity follow.

Unfortunately, the two institutions in Ireland which should foster Irish art are quite obsolete - the Hibernian Academy is Hibernian in name only, and the National Gallery is national in name only. A committee, a society or a league is urgently wanted to do for the art of Ireland what the Gaelic League has done for the language of Ireland. A Central Irish Art League having its headquarters in Ireland and branches in America, Australia, Canada, etc., would, in a short time, generate and evolve a high standard of Irish art. To improve Irish art, or art in Ireland, would be to improve art in general.

There is another important thing we must not neglect in a matter of this kind, namely, that a real, true revival of any branch of art must be, and should be, a natural revival. If we want it we must allow it proper time for development. It may take a long time, it may take a short time. If it be real it will take its own regular time. A plant may be brought to maturity by artificial or by natural means. It is seldom that a hot-house plant has within it the strength and the endurance of the natural growth. The best that the best of us can do, should be good enough for most of us. It should be our aim to make that best, better than all others. If it is not we should be satisfied with it until we can attain to better things. We should continue to strain after the ideal even though it be not, to our knowledge, attainable by us in our own time. There will be others to take up the work where we have left it.

To this art renaissance, if we want it to succeed, we must also yield our sympathy and moderation, remembering that there are two kinds of criticism - one the child of culture, the other the child of conceit - cultured criticism would cultivate its subject, conceited criticism would kill in infancy, or in old age, with equal ease, everything or anything it touches. As culture is rare, so is cultured criticism. Unfortunately, the child of conceit is only too common.

Finally, if we would have this Irish Art Renaissance flourish we must be prepared to guide it from careless childhood to respected old age - enjoying in its own time the simplicity of the one and the dignity of the other. We should select the most competent hands available and then be satisfied with their work. We should have due regard for the materials and for the matter produced. We should expect high things for high premiums and moderate things for moderate premiums. We should be reasonable and proportionable in our judgments. We should not compare a village church to a city cathedral, nor a country cottage to a municipal mansion. Above all, we should correct our baneful habit of self-condemnation.

"Blame where you must, be candid where you can, And be, each critic, the good-natured man." -Goldsmith. J. J. Meagher, architect, in "The Gael."

The Case of the Friars

IN THE PHILIPPINES.

The editor of "The Messenger," New York, has an interesting article in the August number of that magazine entitled "The Friars Must Stay." It gives in a small space the whole history of the trouble. As a considerable amount of misunderstanding exists about the question, the article deserves to be widely read by non-Catholics, as well as by Catholics. The writer says:—

Since the report of the Schurman Commission was issued in 1900, but especially since the Taft report was issued in January, 1901, we knew all that is said against the friars in the archipelago, and we could have surmised that sooner or later an attempt would be made to compel them to leave Manila; but our respect for the integrity and statesmanship of those who have been chosen to rule over us made us confident that in time the truth would become known and justice be done. Time has made it evident to all that one charge at least against the Philippine friars was grossly exaggerated, and no one thinks any longer of accusing them of driving people into concubinage by exacting exorbitant marriage fees. No doubt, time will bring us the truth about some of the statements contained in the document just quoted. So far no sufficient proof has been offered in support of them, nor have the friars yet been heard from, and meanwhile in the answer to Secretary Root from the Vatican, we are assured by men who know the friars' side of the case that "it has been proved that all the accusations made against them were partly false, partly exaggerated and partly inexact." Indeed, the Secretary of War adroitly avoids anything like an open accusation against the friars how much soever his letter may seem to imply it. According to him, it is not because of any charges of immorality, avarice or political tyranny brought against them that he proposes their withdrawal, but simply because.

"By reason of the separation (of Church and State) the religious orders can no longer perform in behalf of the State the duties in relation to public instruction and public charities formerly resting upon them, and the power which they formerly exercised, through their relations to the civil government, being now withdrawn, they find themselves the objects of such hostility on the part of their tenantry against them as landlords, and on the part of the people of the parishes against them as representatives of the former government, that they are no longer capable of serving any useful purpose for the Church. No rents can be collected from the populous communities occupying their lands unless it be by the intervention of the civil government with armed force."

This is clearly not an accusation against the friars, but simply a view of their political relations to some of the people.

Whether the Cardinals in commission read the note of Judge Taft in the light of what they must have read in his own report of January, 1901, and of other utterances since delivered by him, as, for instance, in the "Independent" for May 8, 1902, or whether the attitude of the Honorable Secretary or of his Commission, or other knowledge which they must have, led them to form this impression, their reply is clearly based upon it.

"If the United States cannot," it reads, "order the withdrawal of the friars, how can the Pope do so, especially when it has been proven that all the accusations made against them were partly false, partly exaggerated and partly inexact?"

Perhaps, after all that has been said about American frank and straightforward business methods, the men in Rome are more frank and straightforward still, and know enough diplomacy to make us say plainly what we mean, and if Secretary Root's instructions mean anything they mean that our government wants what the Katipunan witnesses before our Philippine Commission demanded and Governor Taft indorsed, the expulsion of the friars, for the alleged reason that they had made themselves hated by their political intervention and tyranny.

Either the friars have done, or, as it is question of the present, are actually doing, or may do something really injurious to the Filipinos, or the Filipinos are unreasonably hostile to them. If the friars are guilty of any such injury, why cannot the United States compel them to

leave the islands without having recourse to the Pope? If the Filipinos are unreasonably hostile, why not give them this first lesson and make them act more like men than like children, especially as their hostility may quite as unreasonably extend to ourselves as well as to the friars? The Holy See within its proper province, will answer for the good conduct of the friars, why cannot our government, with all its power and reputed control over the natives, answer for their respect for the personal rights and property of any person whom it has no reason to expel from the archipelago?

So long as this matter was agitated in Manila, or left within the covers of a commissioner's report; so long as it was exploited now and then by an irresponsible newspaper press, or aired discreetly before a Senate Investigating Committee, no one was disposed to question the attitude or the purposes of the government, least of all Catholics who are by life-long habit trained to trust others, especially those to whom they owe obedience. Until the instructions of Secretary Root to Governor Taft were published, every Catholic took for granted that the rights of the friars were secure, if not by the well known honesty and fair dealing of our officials, at least by virtue of the clause in the treaty of Paris:

"And it is hereby declared that the relinquishment or cession, as the case may be, to which the preceding paragraph refers, cannot in any respect impair the property or rights which by law belong to the peaceful possession of property of all kinds, of provinces, municipalities, public or private establishments, ecclesiastical or civic bodies, or any other associations having legal capacity to acquire and possess property in the aforesaid territories renounced or ceded."

According to the public professions of the United States Government, America took possession of the Philippine Archipelago in order to secure to its inhabitants stable and just government on the one hand, and on the other to secure for the United States a point of vantage from the commercial and strategical point of view. Had the United States Government kept these things exclusively in view, the problems that confronted them could have been readily and honorably solved in two years. The masses of the people would have been easily won over, and the ecclesiastical authorities and all the regular clergy, being fully aware that if there were not a restraining hand anarchy would reign supreme, were sincerely in favor of American occupation. The insurgent element, in reality, was made up of a very small minority of the people, but what gave it strength was the Katipunan Society, the native clergy, and foreign commercial interests.

The history of our occupation of the Philippine Islands, unfortunately, proves that the professions of the administration were mere pretences. We have been governing the Philippines as if we held them simply for the purposes of exploitation, and of robbing eight million Catholics of their faith. That there is an eagerness to exploit the country to the detriment of the natives is evidenced by many facts. One may be quoted, and it is that when the amendment to the original Spooner Bill of 1901 was passed, restraining the Philippine Commission from giving franchises, except for one year, with the approbation of the President in each case, and for urgent reasons, there was sore disappointment, because it prevented the giving away to American corporations all such franchises as would have taken from the people the control of the natural resources of the islands.

Had the American authorities in the Philippines set their faces against the Katipunan Society; had they encouraged the members of the regular orders to return to their provinces, instead of allowing the native clergy (who are not yet all in sympathy with the United States) to occupy the posts vacated by the religious; had the leading conspirators, instead of being freed when taken, been severely dealt with; had the authorities not allowed themselves to be guided by a few of them, and by four or five educated Filipinos, who are no friends of the Americans, but work simply for personal ends, and whose records are very bad; in fine, had the authorities availed themselves of the great moral

force which the Catholic Church was ready to place at their disposal, by treating the Catholic Church properly, then, there would be perfect peace and order to-day in the Philippines.

What is sadly needed in the Philippines is a body of officials, commissioners, judges, governors, whether Catholic or not, who will act like the two sincere and earnest army officers whose letters we have printed above. Should any man, friar, native clergyman or layman be a menace to peace and order or provoke trouble, let him be expelled. This is precisely what the Holy See has engaged to do, and this is all. But let no man, much less body of men, be condemned without a hearing, and let us have done, once for all with the outcry, "The friars must go," and in sheer justice change it to, "The friars must stay!"

The Grey Nuns' Home, Boston.

During vacation days many women, especially teachers, would profit of the pleasant and economical trolley trips to pay a visit to and around about far-famed Boston, were they not deterred by the troubling question "Where shall we stay?" The expense of hotels is a great deterring item. Not only this, there are many women who would not feel at all at home in these public places, safe though they be. Of home-like boarding houses there are many in Boston, but by strangers they are not easily found.

Did they know of the Grey Nuns' Home many would, no doubt, avail themselves of its safe shelter, and its many comforts to be obtained at a reasonable charge, varying according to the position of the room, and whether it be a single one, or one arranged for two, three or four occupants.

Centrally located, in easy reach of surface and elevated cars, the Home furnishes a convenient abode for travellers. It is close to Holy Cross Cathedral, and not far from the famous Jesuit Church of the Immaculate Conception. There is a chapel in the Home itself, wherein the Blessed Sacrament is reserved and which the boarders are free to visit.

Reasonable recommendation is naturally required from strangers, and timely notice of their desire for rooms and board.

The building, spacious and comfortable, is practically a boarding house for wage-earning women or those who by study or otherwise are fitting themselves for self support. It was founded several years ago by His Grace, Archbishop Williams.

With the Grey Nuns, interest in working women, be they in lines of the professions, or of business, or manual labor, centres not only in their days of work. They feel that their mission extends to all such in vacation days as well.

Anyone desirous of further particulars will obtain the same without delay by applying to the Sister Superior, Grey Nuns Home, 89 Union Park street, Boston.

An interesting feature of Boston to-day, is the trolley observation trips, furnished by the Boston Elevated Railroad Company. Many points of historical interest are touched, a guide drawing attention to them. Tourists in this way are taken through the city and through some of Boston's most beautiful suburbs. Many pleasant water excursions may also be made.

A VISITOR.

Ordinations at the Immaculate Conception

On Monday last, at the Church of the Immaculate Conception Holy Orders were conferred by Mgr. Brunault, co-adjutor Bishop of Nicolet, upon the following members of the Society of Jesus:—

Priesthood.—F. Descoteaux, F. Garaix, W. Chatrand, H. Bourque, A. Chapdelaine, A. Mirault, B. Lafortune, B. Fond, S. Bouvrette.

Minor Orders.—M. Malone, J. Desjardins, L. Desjardins, G. Archambault, J. Leveille, T. Primeau.

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Question of Religious Garb

IN AMERICAN PUBLIC SCHOOLS.

(By our Occasional Contributor.)

The leading article in the "Catholic World," for August is devoted to an exhaustive discussion of the legal aspects of the recent decision of Mr. Skinner, the superintendent of Public Instruction for the State of New York, to the effect, that, on account of their destructive religious garb, nuns shall not be permitted in future to teach in the public schools of the Empire State. The writer, the Rev. S. Fitzsimmons examines the Constitution of the United States, and the statutes of the State of New York and finds no difficulty in establishing the point that Mr. Skinner's decisions are unconstitutional.

As father Fitzsimmons says, the real question at issue, then, in all these decisions is: Does a citizen of the United States forfeit all or any of his or her constitutional rights or privileges by becoming a member of a religious community? In other words: Is a citizen of the United States disfranchised for private opinions? Or, to put it still more plainly: Does a religious profession debar a citizen from the rights and privileges of an American citizen? Or, to come to concrete cases: What rights and privileges did the son of the late General Sherman forfeit when he made his profession as a member of the Society of Jesus? What rights and privileges, retained by her sisters in the world, did Miss Catharine Drexel forego when she assumed the religious garb of her order and became Sister? The monstrous proposition, that either Father Sherman or Sister Drexel has been disfranchised by their action, or that either of them is by such act deprived of rights which they possessed while living in the world, or which their brothers or sisters now living in the world still retain, is too subversive of human liberty to be even mooted in a country in which one of the fundamental principles of government is, that all its citizens are equal before the law. The bulwarks of the rights of the individual citizen, both in State and Nation, are too strong to be demolished by the mere ipse dixit of a state superintendent of public instruction; the guarantees of freedom both in State and Nation are too numerous and too explicit to be set aside by a verdict based wholly on religious prejudice.

The American Constitution contains the two following declarations, which go to the root of the matter: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

"No religious test shall ever be required as a qualification for any office or public trust under the United States."

"This Constitution and the laws of the United States which shall be made in pursuance thereof, shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the Constitution or laws of any state to the contrary notwithstanding."

The action of Mr. Skinner and Mr. Draper was in direct violation of these supreme laws of the republic. The office of teacher in the public schools is clearly a public office. The Constitution, as we have seen, expressly declares that there shall be "no religious test" for that office. Mr. Skinner on the other hand, contends that there shall be a "religious test," and affirmed that the applicant for office is disqualified unless the "religious test" required by him is satisfactorily complied with. In

his decision regarding the Sisters who have hitherto been teaching in the Lima schools Mr. Skinner plainly states that the reason of their exclusion is precisely because they do not meet the requirements of this "religious test," which the Constitution says must not be applied. He declares the significance of the "religious garb" to be; "for the purpose of indicating membership in that denomination" marked by this distinctive garb; and then he proceeds to say that "It is the duty of school authorities to require such teachers to discontinue, while in the public school-room, and in the performance of their duties as school teachers therein, the wearing of such garb or dress." That is to say, the wearer of a religious garb, in order to hold the office of teacher in a public school, must, during the time of his or her discharge of the duties of that office, cease to be a member of that religious body or community; the Constitution of the United States to the contrary notwithstanding.

But the decisions are not only in violation of the federal constitution; they are at variance with the constitution of the State of New York, which contains the following enactments:

"Free exercise and enjoyment of religious profession and worship shall be allowed to all."

"No member of the State may be disenfranchised or be deprived of any right or privilege except by law and after a legal trial."

If Mr. Skinner's contention were legal—which it is not—if a dress, or a garb, or an ensign, be taken as a profession of religious belief; and if such a form of profession be held to be a barrier to holding the office of teacher in a public school, it follows, as Father Fitzsimmons shows, that the garb of the Quaker or the Shaker, or a Salvationist, the badge of the Christian Endeavorer, the ensign of the Epworth League, the motto of the King's Daughters, nay, even the badge of the Freemason, all pins, buttons, badges, bearing the inscriptions "Thy Kingdom Come," "In His Name," must exclude the wearer from holding the office of teacher in the public schools of the State; and thus we have the work of disfranchisement carried out in wholesale fashion, in spite of the assurance of the Constitution that "the free enjoyment of religious profession shall be allowed to all."

It appears that Superintendent Skinner did not originate this high-handed and unjustifiable method of displaying anti-Catholic prejudice. It was his predecessor, Mr. Andrew S. Draper, who inaugurated this line of policy in 1887. That this "decision" should have been allowed to go unchallenged since that time speaks unfavorably of the Catholic laymen of New York. Father Fitzsimmons' article will, we hope, have the effect of rousing them to action, and of having these offensive "decisions" reversed. True, it would require an act of the State Legislature to do this, for the school law contains a foolish enactment, "that the superintendent's decision shall be final and conclusive, and not subject to question or review in any place or court whatever." No State official should be clothed with such autocratic power. But surely it will be a simple thing to have this declaration struck out. The courts would then make short work of Mr. Skinner's decision.

St. Dominic's Gifts

No one need claim for the saint those high abstract powers of thought which have made an Aquinas or a Newton. His mind more naturally grasped things than thoughts. It was rather in his knowledge of men and events that St. Dominic's keenness of mind was shown. I do not mean that his influence over many or most of the great men of his century was purely an intellectual triumph. If influence be in great part magnetic, due account must be made of the magnet of man—the heart—with its force of love and hate. Still, without a clear, deep insight into men and man-made events no great and lasting influence can be generated. Upon this great penetration of mind St. Dom-

inicos stamped upon its brow. When other men sat down in despair at the onrush of Albigensianism which threatened to eat up the good ears of corn nurtured with such care by the Church, the keen eye of Dominic saw hope even in defeat. He may be said to have created or re-created the sacred art of preaching. Yet he was not ashamed even in this to copy the very sects he was opposing. Whilst the civil princes of Europe were waging war upon the Albigensian territory, the saint was preparing the overthrow of error by adopting every best feature of the Albigenses, their show of poverty, their zeal for preaching, their complex organization, and by incorporating it in a religious body which was to last for ages.

The code of laws which governs the Order of Friar-Preachers is a masterpiece of legislation. The problem before St. Dominic's mind in founding an Order was to create a new thing in the Church—a body of brethren with the preaching powers of Bishops, with the learning of professors,—with the zeal and poverty of Apostles, with an organization like that of the Church, with convents in every city of Europe, yet with a central government sufficient to assure healthy co-operation without lifeless uniformity—and all this to be done with a handful of unlettered clerics whom the saint had to bring to a professor to be trained. Moreover, the problem was complicated by the saint's wise determination to preserve the greatest possible representative element in the government of the Order. It is always the temptation of a strong man to take matters into his own hands—but it is the besetting virtue of a wise man to encourage individuality and to fear any system which quickly produces great results.

It is perhaps the unique characteristic of St. Dominic that though the founder of a religious body which has lasted 800 years he has left not a line of written rule. With his great insight into human nature he felt it safer to stamp his spirit on chosen men and allow the rule to grow out of their united wisdom. From the beginning it was a Parliament of electors who drew up the constitutions of the Order. And they drew them up in such a spirit of mediaeval liberty that eight hundred years have not taken away one feature of that legislation. Few kingdoms can boast of such a continuity in their constitutions; and still fewer have dealt with the many nationalities that have borne the white wool of Saint Dominic. For with the eye of genius he settled to take possession of the whole civilized world. He sent his handful of brethren to Rome, Paris, Bologna, Oxford, the religious, philosophical, legal and dynamic centres of Europe.

Dominic Guzman had foreseen the winding course of human things for ages to come. He may even have foreseen the remote influence wielded by him in the constitutions of the two freest and mightiest nations of modern times. Simon de Montfort, the father of the English Parliament, was the son of St. Dominic's life-long friend, the elder Simon. He bore his father's love for the brethren and built a friary at Leicester. He must have known the spirit of the Order; so it is far from improbable that some of its features were incorporated in his Parliament of 1258. And whilst the framers of the American Constitution—the illustrious Jefferson—was living in Europe, the force of St. Dominic's legislative power won his attention; and characteristics of mediaeval monastic statecraft were copied by him in his Constitution of the great Model Republic of modern times.—By Rev. Vincent McNabb, O.P., in the Rosary Magazine.

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Catholic Magazines

The "Messenger" for August has an abundance of entertaining reading of a varied character, "Pilgrim's Walks in Rome, by S.J.," is beautifully illustrated, as is also "The Tower of London and its Martyrs," by Rev. Father Goldie, S.J.

Donohoe's Magazine is an exceptionally fine number this month. Fiction and fact are well represented, and the poetry is high class. "The Pleasure Ground of a Cloistered Pontiff," by Marie Donegan Walsh, is one of the most readable articles that have ever come from her gifted pen. The Rev. John Mullany continues his ably written series of articles on "Our True Position," "The Last Journey of Little Patrick," "From the Ashes of Hope," "The D. D.'s Mother," "Mount Desert," "Loitering in London," "Faded Green Boughs Shade," and "Faded Roses," are all entertaining reading. "People in Print," as usual, is interesting. The illustrations of this number are artistically executed.

The

Directory United Irish Dublin.

HOUSES WRECKED. Ance occurred in W Saturday evening aft demonstration which in celebration of the A quarrel arose betwists and Orangemen house, and the Orang called the establishment, called out and the dispe, but the Orangemen second attack on the dispersed by baton ch police, several people

A CATHOLIC KILL. nction with a sh which occurred on Sa at the Great North Derry, when a Catholi named James Doherty there was evidenced outrageous and coward Orange bigotry and ca unfortunate man was and run over by an o which mangled his and almost severed hi he was dragged out in unconscious condition doctors were immedi As St. Columba's Pre nearest to the scene o currence, it was there senger went for the pr William Doherty immed for the station. As he ing down Bennet stree porter came running and called to him to k man was dying. Fa straightway began to was followed by an C who, despite the sacred nature of his mission, ed, and derided him. ently respectable wom along the way joined in Not a policeman was i at the time to interven disgraceful mobbing of tending to administer th of the Church to a soul of death. Arrived at the fatality it was fou injured man had been the ladies' waiting-roo the Doherty proceede was giving the final ab announcing the dying r crowd gathered round, Catholics amongst the round the priest and je as he performed the last for the dying man. Not could be found here eit the mob back. When prayers for the dying, herty asked the Catholi forward and join in, a Catholics to retire. Ee quest was received with dissent. The fact that could be had for a cons after the occurrence, des forcement of the local for the 12th, was adv mented upon. As to th the sad occurrence, de passenger on a special arrived in the city ca and cattle dealers for Raphoe.

TWO WOMEN SHOT. like the dastardly con Orange section in Newr day last has not been y that town for many year ly in the morning, when with the Orange contin the Armagh and Tyn were passing through Ne way to Warrenpoint, sc over shots were fired fro riages. In most instan deliberately taken, and, with serious results. B ward street and King st vicinity of Dempster's M woman named Mary Ells h street, a mill w wantonly shot in the le the train. She was imm en to the Dispensary, w grains of shot were extr her arm by Dr. Smartt. A young woman named tlewood was also shot.

AFTER TWENTY YE. Athery correspondent w on Saturday morning known that one of the prisoners, Patrick Finn been released from pris greatest excitement prev ngen and several other

The Week in Ireland.

Directory United Irish League.

Dublin, 19th July, 1902.

HOUSES WRECKED. — Disturbances occurred in Warrenpoint on Saturday evening after the Orange demonstration which had been held in celebration of the Twelfth of July.

A CATHOLIC KILLED. — In connection with a shocking tragedy which occurred on Saturday evening at the Great Northern station in Derry, when a Catholic cattle dealer named James Doherty was killed, there was evidenced a particularly outrageous and cowardly instance of Orange bigotry and callousness.

At the weekly meeting of the Loughrea Board of Guardians on Saturday, Mr. M. F. Hogan, chairman, presiding, the following resolution, proposed by the Chairman, and seconded by Mr. Patrick Reardon, was passed with acclamation: "That we, the Board of Guardians of Loughrea Union, beg to tender to Mr. Patrick Finnegan, one of the Craughwell prisoners, our hearty congratulations on his release, after twenty years' imprisonment, inflicted upon him for a crime of which we believe him to be innocent; that we also beg to convey to Mr. W. J. Duffy, M.P., for South Galway, our warmest thanks for his incessant efforts on behalf of Finnegan and his fellow-prisoner, and we believe that it was in a great measure due to his eloquent advocacy of their cause that Finnegan is now at liberty."

TWO WOMEN SHOT. — Anything like the dastardly conduct of the Orange section in Newry on Saturday last has not been witnessed in that town for many years past.

FREE AGAIN. — On Friday, Patrick Murphy, Cornelius and John Mahoney, who were sentenced to a month's imprisonment by a Crimes Act Court at Abbeyfeale for alleged illegal assembly and intimidation at Seconglass, Mountcollins, on the 11th of May, were released from Tralee Jail.

THE LAND WAR. — Mr. J. Cathcart Wason, Unionist member for the Orkney and Shetland Islands, paid a special visit to the De Freyne and Dillon estates on Wednesday and Thursday, accompanied by Mr. John Cullinan, M.P.

AFTER TWENTY YEARS. — An Athenry correspondent writes: Early on Saturday morning it became known that one of the Craughwell prisoners, Patrick Finnegan, had been released from prison, and the greatest excitement prevailed.

the town, where Father Casey, who was heartily cheered, in a few remarks welcome the prisoners. They appeared none the worse for their incarceration. The prisoners were then escorted to Mountcollins, where a warm reception awaited them.

MICHAEL DAVITT ON IMMIGRATION. — The Kerry Nationalists availed of the presence of Mr. Michael Davitt in their county to invite him to a great demonstration that took place at Killorglin on Sunday last.

Mr. Davitt delivered a splendid speech, in which he said that a few weeks ago a resolution was passed unanimously at Maynooth by the Irish Bishops in condemnation of the continued drainage of the youth of Ireland across the Atlantic, and an able paper was read by a learned priest, about which there had been a great deal of controversy and discussion.

At the close of the scholastic year in St. Joseph's College, Dumfries, the annual distribution of prizes took place in the pretty recreation hall of the college. The Most Rev. Dr. Turner, Bishop of Galloway, presided.

AT SEASIDE. — There has been added to the services at Rothesay a third Mass, so that the visitors to that lovely watering place can have an opportunity of getting an early Mass, and so avoid the crush at the last. However, they seem slow to avail themselves of this privilege.

BOYS AT PLAY. — Once more the season has come round for the annual camp-out of the boys of the St. Mary's and Slatefield Industrial Schools, Glasgow, some 250 of whom are now comfortably occupying the white tent town at Millport, with the Very Rev. Father Cuthbert Wood, O.F.M., as their chaplain.

AT ST. PATRICK'S. — The Right Rev. Mgr. Grady was the preacher at the St. Patrick's Church, Edinburgh, at solemn High Mass, and his sermon, which dealt with the Gospel of the day, was a finely worded, closely reasoned, and admirably developed discourse, explanatory of Our Divine Lord's words in regard to the unjust steward. It was not, the preacher showed, the steward's unjust action which Our Lord commended, but his prudence of making friends unto himself of the mammon of iniquity under the circumstances, and then the preacher proceeded to show that a parallel lesson for us to learn from that day's Gospel was to seek in the spiritual domain to make capital out of our shortcomings in God's service by making use of His gifts and bounty to us in the sphere in which we move.

SEIZURES ON THE NOLA-FARRELL ESTATE. — On Tuesday week Richard Quinn, sheriff's bailiff, Ballinrobe, and three other bailiffs, accompanied by ten police under Head-Constable Watchorn, Claremorris, at an early hour visited the Nolan-Farrell estate, and proceeded to the village of Cushough, where they seized a horse and three head of cattle, the property of James Cleary, on foot of a decree for non-payment of rent granted at Claremorris Quarter Sessions, the amount of the rent being £17 4s.

A CHOIR'S OUTING. — Last week the members of St. Mary's Church choir, Paisley, held their annual picnic in delightful weather at Lord Eglington's estate, which lies between Kilwinning and Irvine. The excursionists, who were accompanied by their pastor, Very Rev. Canon McDonald, spent an exceedingly pleasant day.

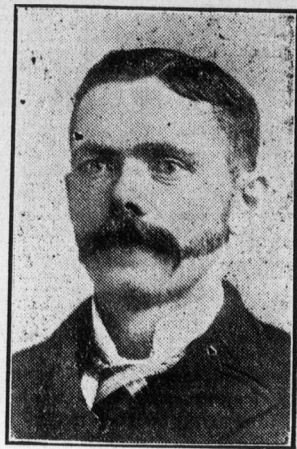
Notes From Scotland.

SOCIAL UNION. — The new benevolent organization promoted by Lord Provost Chishold, Glasgow, is entitled the Glasgow Social Union. The object is to bring the various classes together, and it is built somewhat upon St. Vincent de Paul lines.

A PENNY BANK. — A Catholic Penny Savings Bank has been successfully started in connection with the Sacred Heart Mission, Edinburgh. Sums from a penny up to 25 are received on deposit.

REV. THOMAS CURRAN. — The death of the Rev. Thomas Curran, which took place recently at Hellenburgh, is announced. Father Curran illness was a brief one. The deceased priest, a native of County Waterford, was stationed at St. Mary's, Whifflet, Coatbridge, for twenty years, during which time he greatly endeared himself to the whole community and was mainly instrumental in building the present magnificent church and schools there.

Catholic Sailors' Club.



MR. ANDREW DUNN.

For the second time the Ancient Order of Hibernians, of Montreal, have organized and furnished the vocal and instrumental talent for a concert at the Catholic Sailors' Club. It is almost needless to say that the entertainment on Wednesday evening was an unqualified success. It is a matter for congratulation that the Hibernians are evincing such a deep interest in this worthy institution, and in the welfare of the Catholic sailors who visit our port; and it is to be hoped that this interest in so meritorious a work will continue and increase.

A large and varied programme was presented by the following, whose efforts were heartily appreciated, as was proved by the applause which they received: Miss McDermott, pianist; selection of Irish airs, Messrs. Casey and Hawkins; Miss Annie Colligan, song; Mr. George Morgan, song; Miss Ethel Morgan, recitation; the Misses Kelly, mandolin and guitar; Mr. Murphy, miscellaneous entertainment; Mr. Jackson, song; Mr. William Briggs, song; Mr. John Donnelly, song; Mr. Clarke, buck and wing dance; Mr. Edward Eastman and Mr. F. Codling, seamen, also contributed to the evening's enjoyment. At the close the audience sang "God Save Ireland."

Mrs. Lemieux Dead.

It is with regret that the "True Witness" announces the death of Madame Lemieux, mother of the Very Rev. A. Lemieux, visitor of the vice-province of the Redemptorists of Canada. The sad event took place on the Island of Orleans, where she had gone to spend a brief holiday. Death resulted from an attack of apoplexy. The Very Rev. Visitor was at her dying bed, whither he had been suddenly called. The funeral will take place in Quebec city, where the deceased lady resided for several years. We sincerely sympathize with the Very Rev. Father in his great bereavement.

Grand Excursion to Lake St. Peter

UNDER THE AUSPICES OF

ST. PATRICK'S T. A. & B. SOCIETY, MONDAY, August 4, 1902

Steamer THREE RIVERS will leave Victoria Pier 1.15 P.M.

Casey's Orchestra has been Engaged. Enchre Party and Concert on Return Trip.

TICKETS . . . ADULTS, 50c. CHILDREN, 25c.

EXCURSION WILL BE HELD RAIN OR SHINE.

Magazines

"The True Position" for August has an entertaining reading character. "Pilgrim's Progress," by S.J., is beautiful, as is also "The Son and his Martyrs," by Goldie, S.J.

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words the total cost of education to the Catholics of the State during the time mentioned was five and a half million pounds sterling. At the same time their annual contribution to the public primary schools was one hundred and sixty-four thousand pounds, whilst the yearly cost of their own schools amounted to one hundred and fifty-five thousand pounds, making a total annual expenditure of close on three hundred and twenty thousand pounds. This practically amounts to one pound per head per annum. The weight of such taxation can be better understood when I state that the total taxation in the financial year amounts to somewhat less than two pounds per head of the population.

Catholic Sailors' Club

ALL SAILORS WELCOME, Concert Every Wednesday Evening.

All Local Talent Invited; the finest in the City pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday Evening. Open week days from 9 a.m. to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. Tel. Main 2161. St Peter and Common Sts.

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If you want to buy a property, want to sell your property; if you want to exchange your property, want your rents collected, your taxes, insurance, repairs and repairs attended to, call or write for terms. Special attention given to properties of non-residents. Prompt Returns. Moderate Charges.

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795 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation especially. CHARGES MODERATE. Telephone 1986

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THOMAS O'CONNELL, Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers.

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ESTABLISHED 1864. G. O'BRIEN, House, Sign and Decorative Painter

Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 646, Office 647, Dorchester street, east of Bleury street, Montreal. Bell Telephone, Main, 1405.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 54 Prince Arthur Street.

Special Rates for Charitable Institutions. TELEPHONE EAST 47.

LAWRENCE RILEY, PLASTERER.

Successors: John Riley. Established in 1866. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Paris Street, Pointe-a-Callie.

main topics about which he grouped his other ideas. Several distinguished men have been guests at Cliff Haven this week. Among them was Bishop Michaud of Burlington, Hon. Thos. J. Gargan of Boston, and F. C. Travers of New York, Judge Kerr of Paterson, and Judge Rogers of Watervliet. Mr. Travers left for home late in the week to be present at a dinner given by President Roosevelt at his home in Oyster Bay.

The Australian School System.

A correspondent of one of our American Catholic exchanges—John W. Kennedy—writing from Dunedin, N. Z., on the above subject, says:—

Newspaper men as a rule, get more kicks than half-pence, and the Catholic journalist comes in for more criticism, and his work is often less appreciated by his readers than that of his brother of the secular press. Numbers of people may be different about their ability to run a secular newspaper, but every other Catholic who meets feels that he could conduct a Catholic organ with a greater degree of success than the average editor. A great many of our co-religionists are much more prodigal in their criticisms than in their subscriptions, and it is only by strongly reminding these that they are brought to a sense of their duty to support a Catholic newspaper. The editor of the "New Zealand Tablet" cannot complain that his work is not appreciated. The Rev. Father Cleary has occupied the editorial chair of that journal for about four years, and during that time he has been the recipient of two presentations. About two years ago he received a purse of one thousand dollars, and the other day, on the occasion of his setting out on a twelve month's holiday, his friends took the opportunity of giving him a little token of their appreciation in the shape of a cheque for \$1,250, so that he might be in a better position to enjoy his trip. Father Cleary travels to Europe by way of Canada and United States, and will make a stay of some months in Ireland with his relations. He does not expect to be back in New Zealand before March. During the time he has had control of the "Tablet" he has made it a power in the land. Whenever an anti-Catholic lecturer paid us a visit his or her antecedents or characteristics were laid bare to the public gaze, and whenever a bigot, chock full of the fictions of history, attacked the Church in the public press or on the public platform, Father Cleary was always ready to expose the fallacy of such statements. His exposure of the origin, aims and methods of the Orange Society has been the most complete and withering ever made regarding that underground association. It is to be hoped that he will return to New Zealand with renewed health and vigor and better prepared than ever to do battle for faith and fatherland, whenever either of these requires a champion.

Many of the non-Catholic denominations, or at least the ministers of these denominations for the laity seem wholly unconcerned, are displaying considerable anxiety at present over the exclusion of religious instruction from the various State schools in the Australian States. The reason for this new-born zeal is evidently this: The census returns recently issued, show that many of these denominations have grown considerably in numbers during the past five or ten years, but the increase in actual membership has not kept pace with the nominal growth. In other words the religion of numbers of the population does not extend in practice beyond calling themselves that in which their parents were brought up. As I mentioned in previous letters when the free, secular and compulsory system of education was introduced into the various States it was accepted without a murmur by nearly every Protestant denomination. It was an open secret that certain of its most enthusiastic supporters in Victoria and New South Wales were indiscreet enough to admit that they favored it mainly on the ground that it would injure the Catholic Church. Others were honestly of the opinion that it was a step in the right direction of solving a difficult problem, and hoped that the system would eventually prove acceptable to all. The result has been that our co-religionists have struggled manfully and have generally provided their own schools where the number of Catholic children warranted such a course. The majority of non-Catholics accepted the system, saved their pockets, and depended on the hour at the Sunday

Champlain Summer School

Cliff Haven, Clinton Co., N. Y., July 26, 1902.—There has been a decided increase in the attendance at the Catholic Summer School during the past few days. The addition of large numbers particularly from Philadelphia, Boston and Albany has been very noticeable. At present the population at Cliff Haven reaches a figure near to five hundred.

Socially this has been the banner week of the session. A dramatic entertainment at the Auditorium started off the festivities. This was arranged under the direction of Mr. Bernard Sullivan, of New York. It consisted of three parts, a literary and musical entertainment, a few scenes from camp life and a camper's rehearsal for vaudeville. In the first part, Miss Bertha Clary, Mr. Bernard Sullivan, Mr. G. Prahl of New York, Miss Duffy of Watervliet, Miss Flynn of Albany, and Mr. W. P. Oliver of New York, were the entertainers, their work as a whole being exceedingly artistic. The members of the College Camp were the performers in the second and third parts. Both parts were unique in nature, and cleverly acted, adding greatly to the pleasure of the evening's entertainment.

Two receptions, one tendered to Bishop Michaud of Burlington, Vt., who has been a guest of the school, the other to James A. Rooney of the Brooklyn "Eagle," were among the pleasant affairs of the week. The weekly hop at the Champlain Club, was an unusually brilliant affair. The guests were received by Mr. and Mrs. Henry J. Heidems, Mr. and Mrs. M. E. Banner and Dr. and Mrs. Charles Nannack, all of New York. The dance music was delightfully played by Greene's orchestra from Boston.

A house warming at the Cardome, the new summer home of Mrs. Annie Jones and family of New York was one of the social events of the week. Euchre was the amusement of the first part of the evening. After a light supper had been served dancing was indulged in. An expression party at the Marquette Cottage arranged under the direction of Mr. Walter Lemmes Clark and Miss Marion T. Meagher was an enjoyable affair. Charades and readings formed the evening's amusement. The guests of the Philadelphia Cottage closed the week's festivities with a most enjoyable domino party in which all the younger folk participated.

These recreative features although attractive and popular are not the dominant elements of life at Cliff Haven. The class work so propitiously begun, continues, the interest steadily increasing as the time goes on. Madame Julia Rudge, Miss Loreta Hayes and Miss Marion T. Meagher have now formed their classes in chorus work, dancing, physical culture, drawing, painting and outdoor sketching, and so all the special courses are now in exact working order. The classes in Pedagogy, Psychology, Metaphysics, Literature, French, Spanish and Sloyd are progressing favorably, the individual work done by students receiving high commendations from the instructors.

The second series in a course of lectures on the Middle Ages dealing with the Ecclesiastical History of that period was given this week by Rt. Rev. Mgr. James Loughlin, D.D., of Philadelphia. He gave in comprehensive form the main events in the history of the Church during those ages, paying special attention to the great Popes such as Gregory VII. and Innocent III., whose achievements were the most striking in nature and lasting in results.

In the evening, two different lectures appeared during the week, Francis P. Garland, A.M., (Harvard) of Boston, and Vincent J. Crowne, Ph. D., of the University of Pennsylvania. Mr. Garland lectured Monday and Tuesday evenings on the Classics. In the first he dwelt on the importance of the classics in the school and college curricula, giving arguments for and refuting objections against their study. The second night, he spoke more particularly of the literary value of the Classics, showing how beneficial they are, especially in the comparative study of literature.

Dr. Crowne lectured both Thursday and Friday evening, his first subject being the Venerable Bede, and his second, King Alfred the Great. He not only told in detail the story of these men's lives, but he also showed them as central figures in great movements. The intellectual revival of the England of Bede, the making of a great nation in the time of Alfred; these were the

days under the special protection of the glorious Patriarch of Nazareth, and giving to Mary a proof of the delicacy of his affection.

From the day of his First Communion his piety became more fervent and more solid. He received the Blessed Sacrament at first every fortnight and ere many months had passed approached the Holy Table weekly. On each feast of the Blessed Virgin he never omitted to offer to his heavenly mother the spiritual gift of a good communion. The faithful recitation of his morning and evening prayers of the daily Rosary, did not satisfy the tender piety of our youth, he often withdrew from company to converse more freely with God and the Blessed Virgin.

It was customary for Alfred to spend his vacation at the home of his aunt. From the lips of this good lady we have listened to the recitals of the evidences of the piety of her young nephew. "I have," said she, "found him at one time during the day kneeling before a little shrine of the Blessed Virgin, and at another standing before the shrine in silence, his face bearing a sweet expression of peace and happiness. My heart was full of admiration for this angel of the earth."

L. F. (To be continued.)

WILL OF ARCHBISHOP FEEHAN,

THE ESTATE VALUED AT \$125,000.

The Largest Single Items Were Two Policies in the Mutual Life Insurance Company for \$25,000 Each

The contents of the will of the Most Rev. Patrick A. Feehan, of Chicago, disposing of property amounting to about \$125,000, was announced last week. The personal property schedule, as printed in the newspapers, was as follows:— Two policies of \$25,000 each in the Mutual Life Insurance Company of New York.....\$50,000 Accumulated dividends on one of these policies 9,829 Another insurance policy ... 14,000 Bonds and cash in bank ... 37,000

Among the beneficiaries under the will are the following:— Miss Kate Feehan, his sister, who resided with him until his death, is to receive \$40,000 in bonds and to benefit by one life insurance policy of \$25,000.

Mrs. Anna A. Feehan, widow of the late Dr. Edward L. Feehan of St. Louis, brother of the testator, is the beneficiary of one life insurance policy of \$25,000 and \$5,000 in cash. St. Patrick's Academy, Park and Oakley Avenues, of which the Archbishop's sister, Mother Mary Catherine, is the head, was given \$10,000 out of the third insurance policy.

St. Mary's Training School for Boys at Feheanville, which was the prelate's favorite institution, was given the remaining \$4,000 of this insurance policy.

BABY'S OWN TABLETS For Weak and Sickly Children During the Hot Weather.

Thousands of children die during the hot weather months, because summer complaints and stomach troubles come suddenly, and mothers do not have the means at hand to promptly check and cure them. In homes where Baby's Own Tablets are used these precious little lives can be saved, and no home where there are infants and young children should be without them.

Baby's Own Tablets will promptly cure all stomach and bowel troubles, and are a great relief to teething children. The Tablets are sold under a positive guarantee that they contain neither opiate nor harmful drug. Crushed to a powder they can be given with absolute safety to a new born babe. Mrs. R. Ferguson, 105 Mansfield street, Montreal, says: "I have used Baby's Own Tablets, and have found them the best medicine I have ever given my children. My babe has always been small and delicate and suffered so much last summer with his teeth that I did not think he would live. Then he was attacked with dysentery, a feverish skin and cough. As the doctor's medicine did not help him, I sent for Baby's Own Tablets, and they did him a wonderful amount of good, and he is now getting on splendidly. I gladly give my experience for the benefit of other mothers." If your druggist does not keep these Tablets they will be sent by mail post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

A Canadian Flower IN THE Institute of St. Alphonsus. A SHORT BIOGRAPHY OF R. F. A. Pampalon, C.S.S.R.

CHAPTER I.

Alfred Pampalon before his entrance into a religious Order.

Alfred Pampalon was born on the 24th of November, 1867, at Levis, a pretty little town, situated on the banks of the majestic river St. Lawrence, opposite the city of Quebec, Canada, and was baptized the same day in the parochial Church of Notre Dame de la Victoire. He was the ninth of twelve children born from the Christian union of Antoine Pampalon and Josephine Dorion. His father was a noted builder, to whom was entrusted the building of several churches and convents, amongst them the splendid Basilica of Ste. Anne de Beauce. Being an upright and virtuous man, he enjoyed general esteem. The workmen always found in him a man who upheld their rights and promoted their welfare; in return they gave him their entire confidence. His beloved wife may be set up as a model of a Christian mother. Her constant aim was to instil in the heart of her children a hatred of sin and a love of virtue. She took great care to direct the first movements of Alfred's heart towards the God of all beauty. The first words the child was taught to pronounce were the holy names of Jesus and Mary. She was delighted at her son's frequent invocation of the sweet name of his good heavenly mother. In later years Father Alfred in grateful remembrance of these happy days of his childhood, would exclaim: "Oh! how happy I was. O Mary, to be able to utter thy sweet name! Often I heard it invoked and each time my heart used to leap for joy."

Alfred was only six years old when his mother died. This saintly woman was perfectly resigned to the Holy Will of God, and firmly convinced that in heaven she would be of greater help to her children even than living amongst them.

How beautiful and touching her last words to her children—the eldest being scarcely 15 years old. "Dear children," said she, "God now calls me to Him. In a few hours your earthly mother will be no more; but raise your eyes to heaven; there you have another mother the most powerful, the best, of all mothers, the Blessed Virgin Mary. To this mother I bequeath you, the dearest objects of my affection. You also must love her as your own mother. Be assured that she will ever love you and protect you. In heaven I will pray for you, I will earnestly ask that you may be good Christians; and I shall beg of God that some among my children may minister at His altar." Her prayer was heard; three of her sons became the anointed of the Lord.

After twelve months of widowhood Alfred's father married again—this time an Irish woman, Margaret Phelan. The second mother was kind, indeed to all her husband's children. Still she had a particular predilection for Alfred, owing to his spirit of obedience and affection towards her. When Alfred left home to join a religious order, his step-mother did not hesitate to declare in the presence of parents and friends that she had received from him much consolation, and that he was a perfect child.

In September, 1876, he entered the College of Levis. In the month of May of the following year he had the ineffable happiness to make his First Communion. What passed between the Divine Heart and that of our boy Alfred when God for the first time deigned to visit His creature, no one knows. Was he, perhaps, allowed to contemplate some ray of that hidden beauty his mother had taught him to love? However it may be, from that moment Alfred's heart had but one thought, and that was of his First Communion.

On the 7th of October, 1877, Alfred received the Sacrament of Confirmation from the hands of Mgr. Taschereau, Archbishop of Quebec, in the parochial Church of Levis. He had become a soldier of Christ, now ready to fight against the enemies of his soul. It was in this solemn circumstance of his life that Alfred took the name of Joseph, thus placing himself for the remainder of his

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. - Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY. - Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name at 8 o'clock Mass, recitation of office of Holy Name at 7:30 p.m.

THIRD SUNDAY. - Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY. - Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2:45 p.m., distribution of leaflets, etc. in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7:30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES. - Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Banns are received any day from 4 to 5:30 p.m., except on Saturdays, Sundays and eves of holidays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 3:30 to 6 p.m., and from 7:30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4:30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES. - It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises - 2 o'clock, opening prayer, recitation; 2:20, discursive remarks or short exhortation on the feast of the day, hymn; 2:30, instruction followed by Hymn; 3:00, dismissal.

N.B. - The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

BOUNDARIES OF PARISH. - St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on

the west. Above Sherbrooke street, it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS. - All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS. - Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3:30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7:30 p.m.

ON WEEK DAYS. - In summer, Masses at 5:30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7:30 o'clock.

Notes of the Week.

TO LANORAIE. - The prospects for the pilgrimage to Lanoraie of Thursday next are of the brightest. The hour of departure indicated upon the tickets is 1:15 p.m. Fifteen minutes grace will be allowed, but no further delay need be expected, and the boat will positively leave the wharf no later than half-past one.

This point of information is most important, as last year several persons were disappointed, and were left upon the dock, although they arrived shortly after half-past one.

ORDER OF THE DAY.

1:30 p.m. Departure.

2:30 p.m. Devotions: (Rosary - Litany of the Sacred Heart, Hymn).

4:00 p.m. (Or on arrival at Lanoraie) procession to the shrine - Hymn - Instruction - Blessing of the statue of the Sacred Heart and objects of piety - Benediction of the Most Blessed Sacrament - Act of Consecration.

5:00 p.m. Or thereabouts, departure from Lanoraie.

5:30 p.m. Supper.

6:30 p.m. Band concert on deck.

7:30 p.m. Musical selections and singing in the salon of the steamer.

NOTES. - As will be remarked by the above programme devotions are conducted during the journey going and at the shrine, during the rest of the time the pilgrims are left to themselves, and the return trip is chiefly given up to music and entertainment.

Objects of piety, beads, candles and devotional books of the Sacred Heart may be had on the steamer, and will be blessed at the shrine.

Mr. P. J. Gordon, photographer, will accompany the pilgrimage, and photograph the steamer as she lands at Lanoraie, as also the pilgrims during the procession to the shrine. The staterooms are selling rapidly, and many are availing themselves of the reduced rates before Aug. 4th. On Tuesday evening last over one-third of the whole number had been secured. Donors of provisions are kindly requested to send their donations to the Presbytery early Wednesday evening.

Persons having disposed of tickets for the pilgrimage should make returns on or before Tuesday, Aug. 5th.

OUR VISITORS. - Among the clergymen that visited St. Patrick's last week were: The Rev. Jos. Rice, D. D., professor at Brighton Seminary; Rev. Archibald Hanley, at Kingston, Ont.; Rev. Father Bench and Rev. Arthur O'Leary, Toronto.

OWNERS WANTED. - At the pilgrimage to Ste. Anne de Beaupre on July 6th, some personal effects and articles of devotion were mislaid and forgotten at the Columbus House, Ste. Anne; they will be forwarded to the owners on application by mail.

OUR DEAD. - Florence Cunningham; Catherine Chambers, widow of Jas. Hannan; George Byrne; Annie Fagan; Catherine Mitchell; Marie O'Brien, wife of Wm. Inskip; Henry John Simpson; William C. Pappas; Louisa Murray; Mary Jane McGuire. - R.I.P.

Advertisement for 'Sailors' Club' and 'J. O'NEILL, Estate Agent'.

Advertisement for 'ROLL BROS., Practical Sanitarians'.

Advertisement for 'ROY BROS., Centre Street'.

Advertisement for 'AS O'CONNELL, Household Hardware'.

Advertisement for 'L FURLONG, Retail Dealer'.

Table with 2 columns: Category (FREE, MASONRY'S, WAR, ON, THE, CHURCH) and Description.

poses. The so-called law of association was purposely framed with the view to forcing Catholic religious bodies to leave France. Already many of them have left, and unremitting efforts are made by the Government to drive out members of the religious orders who have not yet gone into exile.

In another column we give a translation from the "L'Univers" of a description of the methods the police authorities adopted in evicting some good Sisters in the neighborhood of Crehen. At ten in the morning the Police Commissary appeared and notified the Sisters that they and their scholars would have to leave by three in the afternoon. To all remonstrances the police officials had but one reply: "I have my orders and I will carry them out."

At the dictation of the Free Mason lodges, whose agents have got temporary possession of the French Government, an open and shameless war is made upon the religious orders, especially those in charge of educational institutions. M. Combes, the French Premier, virtually says to Catholic parents: "You shall not be permitted to educate your children in the way you see fit, but only in accordance with the views of the anti-Catholic and anti-Christian Free Mason lodges which I represent and whose orders I will carry out to the letter."

This is the sort of "personal liberty" M. Combes, a renegade ex-Catholic ecclesiastic, stands for. A cable dispatch states that in a speech delivered last Monday he, by way of reply to Cardinal Richard, declared that "he had accepted the law of Premier in order to have the law of associations enforced." This law makes it unlawful for Catholic religious bodies to exist in France, whether they be organized for educational, for charitable or other purposes.

which Cardinal Richard protests in the name of French Catholics. It is not surprising that the attacks upon personal liberty which the Cardinal denounces have embittered Catholic Frenchmen, who, naturally enough, are indignant at seeing Premier Combes and other tools of French Freemasonry trampling upon their rights with insolent indifference to Catholic opinion. It will be only natural if that opinion begins to assert itself in the way that is described in the following cable dispatch:

"Paris, July 22. - After the distribution of prizes at a school belonging to an unauthorized congregation in the Avenue Parmentier here recently, speeches were made to the assembled crowds, denouncing the government's action in closing the establishments of unauthorized congregations. Fighting ensued, the crowds breaking through the police cordon and shouting 'Vive la liberte!' Francois Coppee, the author and poet, who was the chief speaker; Deputy Lerolle, Gaston Merry, and the Abbe Parturault were arrested."

There are times when patience ceases to be a virtue. In the case of Catholic Frenchmen, the limit of endurance seems to have been reached. The anti-Christian politicians who have temporary control of the French Republic are not Republicans in so far as they show an utter contempt for personal liberty. The crowd who charged the Paris police on Tuesday to the cry of "Long live liberty!" gave voice to the proper sentiment. A government which deliberately makes war upon men and women for doing good and which denies to parents the natural right of educating their own children is not deserving of respect. It is not a government in the true sense of the word. Premier Combes and his fellow Free Masons in their insensate desire to injure the Church, have introduced into every French community elements of bitter dissension, which have the tendency to prevent that harmony and solidarity of sentiment which President Loubet has declared to be necessary for the well being of France. - The Freeman's Journal.

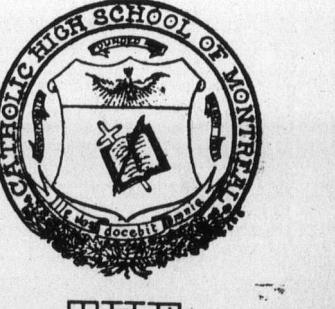
Table with 2 columns: CATHOLICS, SHOULD, STUDY, THEIR, RELIGION.

Preaching in the Church of St. Anselm and St. Cecilia, London, the Rev. George Graham recently said that it was a glorious privilege for Catholics to be able to call themselves the sons of God. Perhaps it did not enter into their minds as often as it should to try to realize the calling they had received by the faith, and the obligations that came from that calling. There was a beautiful prayer for the Mass that day that was contained in the Missal, and in that prayer they asked of Almighty God that they might be able both to think and to act in such a manner as to be able to be blessed by God by His divine graces, plainly showing that they wanted the grace of God both for thinking and for acting - in other words, showing how entirely they were in the hands of God, and how they depended upon Him for anything that would bring them to eternal life. There were people in the world who were very charitable and kind, and Catholics often wondered why God did not give them the grace of faith. Speak to them of anything concerning God of the ordinary way, and it would be found they knew little, and what was worse, seemed to have little or no desire to know more. Catholics had the ears to hear and the eyes to see that which God had not pointed to others. There was the way that led to God and the way that led from God, and they should ask God to enlighten their intelligence and give them grace to act in such a manner as to please God and gain their eternal salvation - the only rea-

son for which they were placed in this world. St. Paul said if they led lives of the flesh they would surely die. What did that mean? The law of the flesh was the law of fallen man, that wonderful creation of God - all, with the exception of our Blessed Lady, spoiled by the sin of Adam. The law of the flesh was the law of those who did not understand the Catholic Church and sinned through ignorance, or those who, through knowing the law from the knowledge of their faith, led lives which almost seemed as if they did not possess the faith - sinning against the light of knowledge which they knew to be sinful, but determined to do so - in other words, waiting for the mercy of God, and hardened so that they did not care whether it came or not.

Theirs was the life that led from God. It was true God was sometimes tired of the sinner, and having given him His last grace, and he having committed his last sin, God then, as it were, had finished with him. The last sin had been committed, the last grace given, and one more sin and all was over. Those people should be a warning for Catholics. There were many others who fell gradually into sin by the laws of indifference. Take the value many persons set upon prayer and upon going to Mass, he (the rev. preacher) would not say upon weekdays but upon Sunday. See how people straggled in as if it was no consequence when they came, no matter what part of the Mass it was. Such persons were generally the first to go out, and were never seen again until the following Sunday, and so gave bad example to others. It was this sliding scale which led them down. It was the law of the flesh against the law of God. They did not seem to care what God wanted or willed, and so gradually the law of the flesh took possession of their souls, and they judged things from a different standpoint to that which they ought. Then again, hear how some Catholics judged the priesthood, the Holy Sacrifice of the Mass, the necessity of Confession and Holy Communion, of certain teachings of the Church which were not binding under cer-

tain circumstances. Then there were parents who neglected to instill into their children a love of Christ, a love of the Holy Sacrifice of the Mass. How could such persons wonder when their last moment came and they asked God for mercy if He turned a deaf ear to them? In conclusion, the rev. preacher referred to the zeal and steadfastness of their Catholic forefathers who worshipped in that historic chapel, and urged his hearers to emulate their example.



THE Catholic High School Will re-open its Classes on WEDNESDAY, September 3. For terms and particulars apply to the Principal, A. J. HALES-SANDERS.

The simple soul, provided that it be virtuous, will find written even unto the Heart of God this maxim of Christian perfection: "Blessed are the poor in spirit." Jesus Christ is our advocate, and so is Mary, but with what difference? In right of justice the Saviour is alone our advocate. Mary and all the saints exercise also the office of advocate in our favor. It is only by way of intercession.

New Westminster Cathedral

AN APPRECIATION BY A PROTESTANT

Very graphic and interesting is the account of the London correspondent of the "Christian Register," a Protestant publication, of his impressions of the new Catholic Cathedral of Westminster. Although formally opened a few weeks ago, the vast edifice is still far from completion.

"Yesterday," he writes, "my official position as London correspondent of the 'Register' stood me in good stead at the new Roman Catholic Cathedral, now reaching completion in Westminster. It is far away the largest church in London, and has been many years in building. It was already begun in 1894. It was ready yesterday, roughly so, to permit of its acoustic qualities being tested by a grand recital of sacred music. It suddenly occurred to me that I would like to attend. When I arrived at the door of entrance and saw that the best seats were five dollars and twenty-five cents, and the second best were half that price, I began to 'consider it again.'

"The result was that I went directly up to the very courteous priest who played the part of 'Peter at the gate,' and quietly told him what I represented. Instantly his cordial welcome came. 'Please go around to the house' (the cardinal archbishop's). 'I will meet you there immediately, and provide you with a ticket.' The ticket, No. 307, was to one of the very best guinea seats.

"The vast nave was already slowly filling with ladies and gentlemen whose carriages and liveried servants I had seen in long array upon the street. . . . The people still came streaming in until the vast nave began to look well filled. Then an orchestra of ninety or a hundred instrumentalists began to fill in the sides of the great altar space, followed soon by the large choir of the Brompton Oratory and that of the Cathedral itself.

"At half-past three the Cardinal, in his scarlet cap and gown, came down what will be the high altar steps, and, bowing graciously to this and that familiar face in the audience, went rapidly down the nave to a seat in a little gallery over the door of entrance—a point exactly opposite, and the most distant from, the musicians. Soon the music began. First, Wagner's 'Holy Supper of the Apostles,' written in 1843, when he was thirty years of age. The words, as well as the music, are Wagner's, and even in the English translation are admirable. Almost startling in its strength came the greeting from one band of disciples to the other: 'We greet you, brethren, in the Lord's Name.' This first movement is unaccompanied, and consists of expressions of emotions—grief, fear, growing confidence, uncertainty, sense of unity of spirit between different bands of disciples—until the apostles, twelve bass voices come into the throng, asking, 'Are ye met as in the name of Jesus Christ?' This, answered strongly in the affirmative, is followed by the Apostles' admonition:

"We pray you, men and brethren, Be ye one, In faith and in affection."

With increasing depth of feeling the drama proceeds till all unite in prayer for the Holy Spirit. The voices from above, in some lofty tribune under one of the four domes of the nave, descend with: 'Peace be yours: I am at hand. Be not afraid!' At these words: 'Be not afraid!' the orchestra first comes in and with wondrous effect. A new inspiration of confidence and courage enters, and continues until apostles and disciples go forth from that supper 'to all nations,' sent to every creature."

After this singularly effective but, with Wagnerians, unpopular piece, we had Beethoven's Symphony in C minor, Purcell's Te Deum in D, written in 1694, two or three Motets, a Sanctus, and a Benedictus. One or two salient musical expressions of feeling must remain permanently in the memory of all who are sensitive hearers of such sacred compositions. One came out in 'Amavit sajentiam,' where, in a quartette for soloists, devoutly rendered by members of the Brompton Oratory Choir, and written by Wingham, its late

musical director, who died only some six or seven years ago, the pure voice of a boy rang out so clearly and tenderly as to entrance and hold in breathless attention the whole assembly in the vast edifice. Even the cardinal at the extreme rear heard distinctly. Another memorable rendering came in Purcell's Te Deum. We, who sing so glibly and indifferently, 'O Lord, have mercy upon us!' sing it as if we didn't care much whether He did or not, as if we didn't see why we have much need of mercy, would all have profited by and never would have forgotten, the hearing of the same petition sung with that feeling which possesses the soul when realizing its bondage to sin, its need of help and deliverance. The pathos, the pitifulness, the suppliant's wail of half-hopeful, half-despairing emotion in those words, 'Miserere nostri, Domine, miserere nostri,' affected that great concourse as I have seldom or never seen and felt any multitude affected. The wail out of the depths of a single soul took hold upon us all. It was difficult to restrain tears. After the extreme tension of that cry was past, one noticed a kind of covert demand for pocket handkerchiefs. Deep had appealed, and responded unto deep. Just in front of me sat a fine, manly-looking fellow of twenty or twenty-one. Already I noticed how his body shook with emotion as this cry for mercy, this miserere, came again and again, and he was fighting back the tears that came flooding up into his eyes. He, at least, knew the reality of the desire for peace and pardon which Purcell so religiously and fully expressed.

"As I have said, this new cathedral is not nearly finished. Apart from beautiful columns it is yet bare and utterly unadorned. Only the nave was ready for use yesterday; and in it alone were seats for between four and five thousand people, and these were well filled. Only here and there a vacant chair. The galleries and transepts are still not ready for use. Under these galleries were hundreds and hundreds of people who had been admitted to standing places for a shilling fee. I noticed that the music kept and held them from half-past three until half-past six. This cathedral has already cost a sum of money that sounds almost fabulous, about £220,000. Some £16,000 more will be required before its cost is covered, and it can be given over in the solemn act of consecration 'in fee simple to God.' Its spacious, massive, and apparently imperishable shell, even as it now stands, is well worthy of the American visitor's attention. Its style, seen from the outside, like that of so many latter-day churches, staggers one, reminding him of so many famous bits of old-time work. The great entrance door—and something, indeed, about the entire facade—suggests St. Mark's, Venice. Its campanile lifts itself above every thing in London, if not in Italy. It is a Byzantine cathedral. Its architect is but recently dead, having lived only long enough to see the outer shell of this great work completed. Just now I mentioned transepts. In the popular understanding of that term there are no transepts. He would have none of those open side-spaces. All the lines of his basilica should converge upon the altar. He was a bold man, knew what he wanted as well as what the past had given him, and got what he wanted, so far as one may ever have his own way. On some points he bowed to the preference of the cardinal-archbishop. His Eminence preferred a roof of saucer domes to the vaulted roof, and the building has it. The architect wished to build two campaniles. His Eminence said that one would do, and one there is. But, for the most part, this great work is stamped with the impress of a great worker, a man who had the poet's delicate sense of fitness, a Puritan's passion for truth and sincerity in his work, and a determination to do whatever was given him with a fidelity visible in every detail. It will take all this twentieth century to bring this building to its full artistic adornment and perfection, when all these bare and solid spaces shall glow with gorgeous color, gleam with gold, and be sheathed with mosaics that shall tell each its own story,—of the Baptism in the Jordan, the Last Supper, the Crucifixion, and the Ascension. These sumptuous interiors, like that of St. Marco at Venice, are only possible to the piety and devotion and affectionate associations that come forth from the faithful again and again as generation succeeds generation. Some day the Catholic Romanist of London may say, 'Come and see whether it were not better to have built and adorned a Byzantine cathedral that stands unrivalled in all Christendom than to have attempted a Gothic structure which could hardly have aspired to some secondary rank.'"

Montreal Knights of Columbus AT SUMMER SCHOOL.

One of the largest and most representative excursion parties that have visited the Catholic Summer School at Cliff Haven in recent years, reached there on Saturday last from Montreal. The party was in charge of Mr. W. P. Kearney, lecturer of Canada Council, No. 284, of the Knights of Columbus, and was made up of Knights and their friends. Two hundred and twenty-five persons were in the party.

In the evening an entertainment and reception was held in honor of the visitors. On Sunday morning High Mass was celebrated in the chapel by Rev. Dennis J. Driscoll, S.T.L., of Holy Trinity Church, New York city, assisted by Rev. Ronald MacDonald, of St. Francis Xavier College, Nova Scotia, as deacon, and Rev. Walter Slattery, of St. Joseph's Seminary Dunwoodie, as sub-deacon. The master of ceremonies was Rev. John J. Byrne, also of Dunwoodie.

A sermon on Faith was preached by Rev. T. F. Heffernan, of St. Anthony's parish, this city, and chaplain of Canada Council, Knights of Columbus. It was excellent in composition and delivery, being forcefully put and eloquently preached. He spoke at length concerning the importance of Faith, as a means of salvation and as an end in itself. He drew graphic word pictures of the terrible sufferings endured by martyrs in the past ages, and he pointed out the equally great need of self-sacrificing faith in days like our own.

The male chorus of forty voices of the Choral Union of the K. C.'s, sang Rig's Mass, under the direction of Mr. William Murphy, and with P. J. Shea, organist of St. Ann's Church, Montreal, presiding at the organ. The voices of the singers blended harmoniously into full rich tones that were most pleasing to hear. This Mass, is replete with beautiful choruses, specially adapted for the purpose of this choir. The men sang in perfect unison, the parts being equally balanced.

At the Offertory a trio, Verdi's Jesu Dei Vini was most beautifully sung by Mr. Wm. Murphy, Mr. M. C. MacCluskey and Mr. T. C. Emblem. As the final chorus of the Mass, the Pilgrim's Chorus, from Wagner's Tannhauser, was sung. In the evening the Choral Union of the Montreal Knights gave a most successful concert at the Auditorium before a select audience. The programme, which was a delightful combination of vocal numbers, was greatly enjoyed by a large audience. The soloists were Dr. F. E. Devlin, Mr. T. C. Emblem, Mr. Wm. Murphy, Mr. E. Jackson, Mr. A. Jones, Mr. F. Feron, Mr. J. Slattery, Mr. Alex. Hamilton, Mr. Alex. McCarty, and the Ophelus Quartette, under the direction of Mr. P. J. Shea.

Before the concert, Hon. J. B. Riley, formerly United States Consul-General at Ottawa, on behalf of the Board of Trustees of the Summer School, extended a graceful welcome to the visitors, and expressed the hope that their visit would be so satisfactory that they would hereafter make an annual visitation to Cliff Haven. Appropriate responses were made by Hon. Dr. Guerin, past Grand Knight of Montreal Council, and Frank J. Curran, advocate.

During the intermission Rev. Father McKenna, of St. Patrick's Church, Montreal, delivered an address on the work of the Knights of Columbus, and incidentally on the happy position of Catholics in the Dominion of Canada. His reference to the fact that out of five Prime Ministers two were Catholics, Sir John Thompson and Sir Wilfrid Laurier, elicited great applause. Father McKenna added new laurels to his already established reputation as a pulpit and platform orator. The patrons of the Summer School were all loud in their praises of the visiting Knights, and expressed the hope that they would again visit the classic grounds. Too much praise cannot be given to Professor Shea for the artistic success of the Choral Union. He has more than talent for his work, he is a musical genius. Amongst those who accompanied the Knights was His Lordship Mr. Justice Curran. The judge was one of the pioneer members of the Champlain Club in connection with the Summer School. It is well worth a visit to the grounds to witness the marvelous progress made there within six or seven years.

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Cheap Farm Laborers' Excursions

Will be run during August to points in Manitoba and the Canadian Northwest. Look out for the dates.

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TRI-WEEKLY FAST SERVICE Between Montreal and Vancouver, leaving Windsor St. at 11:40 a.m. Sundays, Wednesdays and Fridays. Daily Trans-Continental train at 9:40 a.m.

OTTAWA SERVICE. From Windsor St. via Short Line. Lv. Montreal, 8:45 a.m., 9:40 a.m., (to 11:40 a.m., 4:00 p.m. Ar. Ottawa, 11:40 a.m., 12:40 p.m., (to 2:40 p.m., 7 p.m.

From Place Viger via North Shore. Lv. Montreal, 8:30 a.m., 5:40 p.m. Daily (to Sun., Wed. and Fridays. Other trains week days only.

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PORTLAND, OLD ORCHARD, SEABOARD BEACH, ETC. Through Parlor and Sleeping Car Service. Trains Lv. Windsor St. 9 a.m. week days, 8 p.m. daily.

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Live Stock Market

The feature in Montreal export live stock circles since this day week, says the "Gazette," has been the demand for ocean freight space from one of the leading export firms, and it is reported that the bulk of the spaces continues. Glasgow space is traded for by them for the month of August, but the rate paid was not mentioned, although it is believed to be 32s 6d or 35s per head. This might be the means of stiffening the rate to other shippers to the same port providing the demand from them for the same number of spaces continues. Glasgow space is also said to be scarce it being all under contract for some little time. London space is plentiful, and the rate is easy at 27s 6d. Although cables were weaker and noted quite a decline in prices as compared with a week ago, yet it was stated that actual sales received of good cattle showed a small profit to shippers, but medium class stock lost money.

At the Montreal stock yards at Point St. Charles the receipts on Monday were 25 car loads of mixed stock, but a number of these cars were export cattle for through shipment from the West. The trade in cattle, sheep, lambs and calves on local account was quiet, and in consequence, the bulk of the offerings were forwarded to the East End market. Receipts of live hogs were very small and the tone of the market was firm with sales at \$7.40 per 100 lbs.

The offerings of live stock at the East End abattoir market were 600 cattle; 300 sheep, 200 lambs, and 200 calves. There was very little change in the market as compared with last Thursday except that good heaves were rather more plentiful, for which the demand from butchers was good, and a fairly active trade was done. A few choice cattle sold at 5 1/2c to 6c; good, at 4 1/2c to 5 1/2c; fair, at 3 1/2c to 4 1/2c, and common at 2 1/2c to 3 1/2c per lb. A fair trade was done in sheep and prices ruled steady, at 3c to 3 1/2c per lb. The demand for lambs was brisk at prices ranging from \$2.50 to \$4 each. A fairly active trade was done in calves at from \$2 to \$10 each.

A private cable from Liverpool quoted choice Canadian cattle at 14c to 14 1/2c, and sheep at 11c to 12c.

THE S. CARSLY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street

SATURDAY, AUGUST 2, 1902.

LAST THREE DAYS OF JULY CHEAP SALE.

Thursday, at 6 o'clock, the July Cheap Sale will end; this gives you only three days to lay out your savings economically. The values of goods offered are out of all proportion to the prices they are sold for, hence such a big business month without profit.

LAST THREE DAYS OF THE SPECIAL CARPET OFFER.

The Company has decided to repeat this Special offer in Carpets for the last three days of the July Cheap Sale. Numbers of people have already saved money in Carpet buying here. You'll do so too if you snap at this offer.

For Tuesday, Wednesday, Thursday Only.

At Prices that Include the Making, Laying and Lining.

OFFER No. 1. 5000 YARDS TAPESTRY CARPETS, the best make, with rich borders; all of the newest designs and choicest colorings, goods that regular carpet dealers sell at 78c per yard. Our cut price for this week only, including making, laying and lining, only **54c per yard.**

OFFER No. 2. 2000 YARDS OF FINE BRUSSELS CARPETS, all of recent importation, in all the latest designs, with handsome borders to match; goods that are being sold to-day by carpet dealers at \$1.15 per yard. Our cut price for this week only, including making, laying and lining, only **88c per yard.**

Prices Include Making, Laying and Lining.

A BIG IRON BED OFFER.

ONE IRON BED ONE WOVEN WIRE SPRING ONE WOOL MATTRESS **\$6.50 Complete.**

This Iron Bed is finished in White Enamel, in one size only, 3 feet 6 inches wide. The Spring is extra fine woven wire, strong and durable; the mattress is made of wool, covered in good, strong fancy striped ticking, the complete out, Tuesday, for **\$6.50.** Regular value, \$9.50

125 SAMPLE JARDINIERS 125 AT LESS THAN COST.

2 Crates, just received from a well known English Pottery, samples of all the finest productions in Jardiniers, 10 and 12 inch sizes. Worth \$2 to \$5 each. Sale price **85c each.**

Curtains Reduced. Umbrellas Reduced.

50 pairs only White Lace Curtains in good patterns, taped edges. July Sale Price 65c, 3 yards long. 60 pairs White Lace Curtains, splendid range of patterns, 3 1/2 yards long. July Sale Price \$1.10. New White frilled Muslin Curtains, voluminous frill. July Sale Price \$1.85. Nottingham Curtain Lace in good designs, 18 inches wide. July Sale Price 10c.

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J.J. & S. Celebrated Dublin Whisky is a pure Spirit made in Pot Still.

J.J. & S. Commands the highest price in the Markets of the World.

J.J. & S. Is not an acquired taste but very palatable, owing to fine quality, age and mellowness.

National

The forty-second session of the National Convention was held on Thursday, Thursday and 15, 16, 17 and 18. Previous to the beginning of the first day of the parade after which 500 in number, and many attended a so-called Mass, celebrated in the Sacred Heart by the Rev. R. J. After Mass the delegates gathered in the Coliseum Hall, where session of the convention was held. The local committee of the Ladies' Auxiliary presided and delivered a most welcome address. A committee on credentials was appointed, after which the convention adjourned until day as a mark of respect for the late Archbishop Feehan, of Denver. The sermon was delivered by the Rev. R. J. After Mass the delegates gathered in the Coliseum Hall, where session of the convention was held. The local committee of the Ladies' Auxiliary presided and delivered a most welcome address. A committee on credentials was appointed, after which the convention adjourned until day as a mark of respect for the late Archbishop Feehan, of Denver. The sermon was delivered by the Rev. R. J.

Wednesday was the day of the convention. The standing committee appointed as the first day. P. F. Connor, made assistant secretary. A letter from Bishop Trenton, N.Y., was read. The Ladies' Auxiliary officers: Chairman, Miss Sheridan, of Randolph; Secretary, Miss Eleanor McNett.

At the session held Bishop Conaty, rector of the University made a fore the convention in deposing of Dr. Richard professor of Gaelic at the which practically put an agitation for the protest statement. Bishop Conaty urged Auxiliary to make an endeavor a chair of Ga city College. A compromise was reached on the matter of the segregation of the Auxiliary. It was an advisory board of women shall sit in joint session national directory and shall govern the Auxiliary consent of the men. At the afternoon session J. T. Keating made his the convention. In the he referred feelingly to the Archbishop Feehan. He der was the strongest bond world comprised of one and belonging to one religion, he said, were in dition. President Keating re that more officers be pr the organization of the six districts, each to be charge of one of the nations, increasing the direct four to six. He urged th history be taught in the schools. National Secretary Jam also submitted his report. that the membership of th 107,577, a net increase since the last meeting. Th ship of the Ladies' Auxili 870.

In the afternoon the con organization of new territ to report and a disagree ped out. The majority report was favored hiring an organiz States not yet in line an him \$1 for each member ed. The minority section committee then said it had prepared its recommendat that it dissented from the bout to be presented. The convention then v the minority should be given day to report, and that in time the majority report s withheld.

The Ladies' Auxiliary hel ing and after a spirited d postponed the settlement of

Suppression of An

A correspondent of the "Pilot" writing from New Conn., July 19, 1902, says: you the oration delivered by

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AUGUST 2, 1902.

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days during July, August

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re and mellowness.

National Convention

Of the A. O. H.

The forty-second biennial convention of the Ancient Order of Hibernians was held on Tuesday, Wednesday, Thursday and Saturday, July 15, 16, 17 and 18 in Denver, Col.

Previous to the business meeting on the first day there was a fine parade after which the delegates, 500 in number, and local Hibernians attended a solemn Pontifical Mass, celebrated in the Church of the Sacred Heart by Bishop Matz, of Denver. The sermon was preached by the Rev. R. J. Barry.

After Mass the delegates went to Coliseum Hall, where the first session of the convention was held. Stephen J. Donleavy, chairman of the local committee of arrangements, presided and delivered the first address of welcome.

A committee on credentials was appointed, after which the convention adjourned until the following day as a mark of respect to the late Archbishop Feehan, of Chicago.

Wednesday was the first regular day of the convention. Massachusetts was liberally represented on the standing committees, which were appointed as the first business of the day. P. F. Connor, of Clinton, was made assistant secretary.

A letter from Bishop McPaul, of Trenton, N.Y., was read, expressing his regrets at not being present.

The Ladies' Auxiliary elected these officers: Chairman, Miss Katherine E. Sheridan, of Randolph, State president of Massachusetts; sergeant-at-arms, Miss Eleanor McCann, of Connecticut.

At the session held on Thursday, Bishop Conaty, rector of the Catholic University made a statement before the convention in regard to the deposing of Dr. Richard Henebery as professor of Gaelic at the University, which practically put an end to the agitation for the professor's reinstatement.

Bishop Conaty urged the Ladies' Auxiliary to make an appropriation to endow a chair of Gaelic in Trinity College.

A compromise was reached in the matter of the segregation of the Ladies' Auxiliary. It provides for an advisory board of women, who shall sit in joint session with the national directory and shall in reality govern the Auxiliary with the consent of the men.

At the afternoon session President J. T. Keating made his report to the convention. In the course of it he referred feelingly to the death of Archbishop Feehan. He said the Order was the strongest body in the world comprised of one nationality and belonging to one religion. The finances, he said, were in good condition.

President Keating recommended that more officers be provided by the organization of the country into six districts, each to be under the charge of one of the national directors, increasing the directors from four to six. He urged that Irish history be taught in the parochial schools.

National Secretary James P. Bree also submitted his report. It showed that the membership of the Order is 107,577, a net increase of 7,222 since the last meeting. The membership of the Ladies' Auxiliary is 31,870.

In the afternoon the committee on organization of new territory tried to report and a disagreement cropped out.

The majority report was read and favored hiring an organizer for the States not yet in line and paying him \$1 for each member he obtained. The minority section of the committee then said it had not yet prepared its recommendation, but that it dissented from the report about to be presented.

The convention then voted that the minority should be given till that day to report, and that in the meantime the majority report should be withheld.

The Ladies' Auxiliary held a meeting and after a spirited discussion, postponed the settlement of the ques-

tion of representation in the national board of officers or separate organization.

On Friday both the Hibernians and the Ladies' Auxiliary adopted committee reports indorsing the Illinois insurance system.

The convention adopted a report of the committee on ritual, providing for an advisory board of three women from the Ladies' Auxiliary to sit with the national board of directors and have equal power with that body in all matters pertaining to subjects in which the women are exclusively interested.

The members selected are Miss Katherine Sheridan, of Massachusetts; Mrs. Rose Keating, of Maryland, and Mrs. Mary Flynn, of Illinois.

The Ladies' Auxiliary adopted a resolution, asking that the various county presidents of the Auxiliary be given seats, a voice and vote in the convention.

The Ladies' Auxiliary pledged itself by resolution to raise \$10,000 for a scholarship in Trinity College.

Much of the session was taken up with debates on reports of various committees on resolutions. These ignored the United Irish League and are regarded as indicating a decisive victory for the Clanna Gael.

The federation of all Catholic societies was favored, and the erection of a monument by Congress to Capt. Jack Barry, the father of the American Navy, was strongly urged.

A strong declaration was also made in favor of Irish independence, and an expression is made as strongly as possible in favor of educating the young, particularly along the lines of Irish literature and music, while the national directors were authorized to place four organizers in the field to increase the membership, and were left to their own discretion in the matter of how the organizers should be paid.

The convention concluded its labors on Saturday. A series of resolutions indorsing the United Irish League were submitted, but were not adopted by the committee on resolutions.

Vice-president James E. Dolan, of Syracuse, N.Y., was elected president on the second ballot. T. J. O'Sullivan was chosen vice-president one second ballot. The Hon. James P. Bree, of New Haven, Conn., was re-elected secretary by acclamation, M. J. O'Brien, of Richmond, Ind., was chosen treasurer, receiving 148 votes to 102 for P. J. Moran, of Washington, the retiring treasurer.

The following changes in the constitution were made: Change in the time of holding division elections from sixty days after the national convention to December; adding to the list of officers in each State division a vice-president and a chaplain and granting these officials ex-officio seats in the national body.

NOTES.

The unanimous adoption of the report of the committee on foreign relations, submitted by Richard McGinn, of New Jersey, means the union and reaffiliation of the Hibernians of America, Ireland, Scotland, England and Australasia, after a break in 1897.

Early in the convention the names of John A. Ryan, of Boston, State president of Massachusetts, and Patrick O'Neil, of Philadelphia, one of the national directors, were submitted for the office of president.

Patrick J. Enright, a delegate to the convention, became suddenly insane on July 17, and jumped from a second story window. He died three days later.

For the past six years he had been general organizer for the Order for the State of New York.

Miss Mary E. Halloran, of Detroit, Mich., ex-president of the Ladies' Auxiliary, one of the delegates, worked hard in the interest of the endowment fund for Trinity College; and its establishment is in part due to her.

Mark Sullivan, of New Haven, which won the Townsend prize, one of the highest honors that can be secured at Yale University.

The thesis and oration delivered by Mr. Sullivan at the Yale Law School commencement, which won the \$100 Townsend prize, the leading honor in the school, was on the

subject, "Suppression of Anarchy." It follows in full:

The American people in their history as a nation have suffered but twice from an actual demonstration of destructive anarchy. The Chicago event, although of comparatively recent occurrence, is fast passing from the public mind, but the tragedy by which the life of our beloved President was cut down at the very zenith of his powers, and the nation deprived of a noble career of usefulness, whose complete fruition had not yet been fully realized, brought home to the thoughtful citizen the fact that this chaotic doctrine had crept into our body politic to gnaw at the vitals of society.

Since that time the problem has been before us. The first impulse was for radical, revengeful action. Some proposed that a cruel and unusual punishment be devised, others that an avowed anarchist should be adjudged guilty of a capital crime. Still others advocated lynch law, and sedition laws were also proposed.

Happily, the laws of a country are not made in a single day, and what appealed to our passions in the storm and stress of the days following the assassination of the President, would not now stand for a moment in the clarifying light of the calm, sober-minded judgment of the American people.

We cannot deal with this problem intelligently, without investigating the nature, the origin and the cause of the disease.

What is anarchy? Grave, the high priest of the propaganda in France, defines it as "the negation of authority." Zanker represents anarchism as "the perfect, unfettered self-government of the individual."

In the popular mind socialism and anarchism are synonymous for violent agitation. It is true that socialism and anarchism propose the same aim—the regeneration of mankind. Both seek the annihilation of the competitive system of industry and all forms of despotism. But the one seeks to attain its end by evolution, the other by revolution. One would seek the highest development of our present system of society, the other would blot out the existing order of society. One would multiply the functions of government, the other would destroy all forms of governmental authority.

The ideal of socialism is a most complex organism, the ideal of anarchism is individualism. The ultimate ends of the two theories are as remote as the antipodes.

The origin of modern anarchism, or its synonym, nihilism, as a political doctrine, may be traced to the Frenchman, Proudhon, and to the Russian, Bakunin who was the first actual exponent of the theory. The ideals of anarchy, however, are as old as civilization itself. The political theory or philosophical anarchism is the government of each by himself. Under this ideal, society would resolve itself into industrial groups, based on the theory of the Commune. There would be no law except the moral law, which should be enshrined in the heart of the individual. As an ethical theory, the philosophy of the anarchist is essentially like the teachings of Plato and of the early Christian Church. It disclaims all forms of violence and would establish itself by the strength of individual morality.

Unfortunately, those who attempt to convert these theories into political propaganda are far more numerous than those who adhere to their original ideal. They seek revolution for its own sake. Anarchy in its more important modern application is not a political doctrine, but a most dangerous weapon of disaster, often seeking its ideal in assassination. The malcontents of a society say: "Let us have our ideal at once," turning ethical theories into positive action.

Anarchy to-day, interpreted by the ignorant followers of the doctrine, has for its rallying cry, "Away with laws! Down with all government!" The wild exponent of pseudo-philosophical anarchy, now fires the hearts of the down-trodden and turns weak-minded men into assassins. It is difficult if not impossible to distinguish between mere theoretical teachings and the actual propaganda of destruction. The anarchy of force is the illegitimate offspring of ethical anarchism.

Practical anarchy is an insane delusion which appeals to force. It would terrorize society and paralyze all law; so that out of the reign of lawlessness there might spring a new condition, the law of the individual.

Anarchy strikes down, annihilates, seeking only the black night of chaos; the unthinkable situation where universal disorder prevails; the quenching of patriotism, the death of religion, the annihilation of the home and the elimination of morality. It would destroy with one fell stroke, the sacred institutions of marriage and the family; it would substitute for the protection of the weak, the absolute dominion of phy-

sical force; it would eradicate the ideal of pure womanhood and honor-wifedood; it would offer in exchange for the chastity of woman, a social condition no higher than that of the beasts of the field. With the fulfillment of its unholy gospel, it would institute one grand carnival of riot and murder with lust, rapine, and licentiousness, enthroned as moral precepts. Its brief triumph would last but for one fatal moment, only to be followed by the eternal night of everlasting despotism.

This is the social disease as evidenced by its active exponents. It originated under the iron hand of despotic government. There the individual as a political unit counts for nothing. This discontent is the result of centuries of misery and suffering. Socially and economically, the condition of the lowest strata of society has been scarcely above that of animals. In States where such conditions prevailed, is it strange that there has been developed an element which looks upon all restraint and all governments as hostile? Is it illogical that enemies of governmental order have been produced?

Through her liberal immigration laws, America has received a portion of this heritage, but there is nothing to be feared in this country, either immediately or remotely, from the propaganda of anarchism as an influence to disrupt our institutions. In our soil there is not the proper sustenance for this weed of unnatural growth. It can never ripen here. Notwithstanding the heterogeneous character of our population, our grand institutions of liberty, firmly planted by the fathers of the Republic are so conducive to the assimilation of the peoples who seek in this land a home and a refuge, that it would seem impossible that the vicious, lawless, annihilating idea of anarchy should here take root and fructify. The most beautiful tree that ever reared its spire-like stem to heaven and shot its branches out to give shade and salubrity, has produced at least one bad seed; there is a black sheep in every flock; the most intellectual family has a blot on its escutcheon. It is therefore little wonder that an occasional anarchistic wolf may be met with in the vast population of this country. He may do harm in a limited area, he may destroy a valuable life, but as a factor for the destruction of our fabric of government is powerless.

After an analysis of this disease in which it is neither overestimated nor underestimated, we should apply ourselves to the work of checking its growth. We might well enact laws regulating the immigration of the vicious and ignorant classes; we might well enact laws which would provide adequate penalties for incendiary speech or writing, but with us the dangers incident to suppression are incomparably greater than the freedom of speech. In America the great masses of our people are devotedly attached to our institutions and the principles of free government. Radicals there are in our politics and legitimate criticism of the Government is a prerogative of every citizen, but legislation which would be repressive of anarchism and which would not curtail the press or the freedom of speech must needs be framed with the utmost nicety of discrimination. The liberty of speech and of the press are principles of free government which cost millions of lives and treasure to establish. In crushing this enemy of society let us beware lest the freedom of the people be abridged or diminished.

Vicious as the doctrine of anarchy is, and lamentable as the results have been, never have the laws of this country been found inadequate to impose suitable penalties. At common law and by statute the inciter is an accessory before the fact. It would be difficult, if not impossible, to frame a law which would suppress the followers of anarchy and which would not at the same time be a persecution of all advocates of novel government reforms.

The disease is one whose roots are very deep in the political and economic history of centuries, not of American history, but of that of the Old World. It can no more be eradicated by prohibitive legislation than can smallpox or leprosy. Conceived in a land of the most stringent repression, anarchy has grown and flourished, notwithstanding all laws. As the physician endeavors to cleanse the human system in order that the germs of disease may find no lodgement, so must we strive to cleanse our body politic that the germ of European anarchism may here find no fertile soil.

We must reduce the amount of raw material susceptible to such crimes. The children of our foreign born population must be taught to reverence law. We must teach the splendid political privilege of our Republic and the glorious opportunities of citizenship. The field for the education of native born as well, knows no limit.

The highest ambition of every government should be to remove every possible justification for discontent. If the anarchist's criticism is true, his deductions are more likely to be accepted. If the anarchistic philosopher can find any number of people without faith in their government he has discovered a fruitful field. We must guard against influences which tend to bring government into disrepute. We should discount the influence of the demagog, who turns freedom into license, who, by misrepresentation and exaggeration lashes the passions of the people into a frenzy of discontent, who attempts to array the poor man against his more fortunate brother and who plays for his response upon the evil emotions of envy. We can do this by setting our faces sternly against the corruption and pollution of legislatures and other governmental agencies; against the support of lobbies that exist for the avowed purpose of defeating the will of the people.

In this work of repression we must be able to go forth with ability to justify one system. Respect for law must be enthroned in the hearts of all men. We must teach with Hooker that "law proceed from the bosom of Almighty God;" that law, divine, physical, social, regulates and encompasses our every thought, aspiration and deed. The abolition of law, which is eternal, must contemplate the death of humanity.

Ah, those thrilling hours when the young disciple, having for the first time confessed openly his love of the Divine, feels that the Divine returns his love and accepts his service!

We never know how rotten the tree is until it falls, and how unstable the wall until it crumbles. And so in the moral nature of men, subtle forces eat their way and imperceptibly to the very centre.

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TELEPHONE 1787

WHAT IS MEANT BY MARTYRDOM.

ANY of our readers are most anxious to know what is really meant by martyrdom, or in what does it consist. Now, in this paper we intend placing before them the principles laid down by some of the most eminent theologians, such as St. Thomas, Ferreris, Patuzzi, Elbel, St. Alph. Benedict XIV., etc. Martyrdom is a voluntary acceptance of suffering, or patient endurance of death or deadly torments, for the faith of Christ or any Christian virtue. It is said, in the first place, to be a "voluntary acceptance" of suffering or "patient endurance" of death to indicate that adults are required to accept death or deadly torments voluntarily for the faith. Hence, if an adult is killed while asleep through hatred of the Christian faith which he professes, and if he did not think of laying down his life for the faith before he fell asleep, he could not properly be called a martyr.

If, however, before he fell asleep he was determined at any moment to die for the faith, on account of this anterior disposition he may be supposed to accept death voluntarily—and if, while asleep, he were slain through hatred of his faith, he might be looked on as a martyr.

In the next place, it is said to be an "endurance of death or deadly torture." Death itself is not necessary for martyrdom, as we may see in the instance of St. John the Evangelist, who was a real martyr, although he came miraculously out of the cauldron of boiling oil and afterwards died a natural death. The will was there, and God knew the desires of his soul. Do we deny that the three youths who were thrown into the burning furnace were martyrs because they were not burnt? "If you question the fire," says St. Augustine, "you will find they did not suffer; if you examine their disposition, it was for that they were crowned." (1)

Again, it is said to be endurance "for the faith of Christ" to indicate that the deadly torture or the death that is endured is not sufficient by itself for real martyrdom, but that the suffering or death must be undergone for the faith of Christ. "Thus," says St. Augustine, "suffering alone does not make the martyr, but the cause. For, if sufferings make the martyr, then all those who perished by the sword would be looked upon as martyrs." A criminal may endure punishment similar to that of the martyr, but the cause is not the same. There were three hanging on the crosses on Mount Calvary—one the Saviour, another who was to be saved, and a third who was lost. The suffering was similar, but the cause on behalf of which they suffered was different. By reason of the cause for which he suffered, the bad thief was no martyr.

Heretics may suffer for their doctrines, but they are not martyrs. "Without faith it is impossible to please God." Heretics have not real, supernatural faith, which means to believe all that God has revealed, and proposed to our belief by the Church established by Christ on earth. Heretics accept some articles and deny the rest, and thus, believing only what they choose, cannot have the true faith, and hence cannot die for it.

Fourthly, we said—"Or for any Christian virtue." For besides those who voluntarily lay down their lives for the faith, there are from time to time many who suffer cruel torments in defence of other supernatural virtues, and thus, implicitly, in defence of the faith, for all the works of virtue, inasmuch as they are referred to the glory of God, are in some way professions of faith, and one who would rather die than abandon virtue by that very disposition declares that God ought to be supremely honored and to be preferred to all created objects. This truth, however, as St. Thomas teaches, is an article of the Christian Faith.

Hence, St. John the Baptist, was a real martyr, although he did not die exactly for the faith, but was beheaded for reprehending adultery. Again, St. Stanislaus, Bishop of Cracow, is venerated as a martyr by the Church. He was slain by King

Boleslas, whom he tried to reclaim by his salutary remonstrances. St. Thomas of Canterbury is revered as a martyr by the Church for shedding his blood in defence of ecclesiastical liberties and immunities. St. John Nepomucene was declared a martyr for dying in defence of the seal of the Confession. Thus, too, many holy virgins are numbered amongst the martyrs for dying in defence of virginity.

Three things, therefore, are required for martyrdom—first, that one suffer death, or at least torments that will naturally cause death; secondly, that these be voluntarily and patiently endured; thirdly, that these be borne in defence of the true faith or some other virtue duly referred to the glory of God, and persevered in to the end.

Martyrs are called witnesses because they bear testimony to the divinity of Christ, endure their sufferings with patience, and contend till death on behalf of the truth. St. Augustine says: "A martyr is an intrepid and courageous witness of live-giving faith."

But witness is borne to the faith not only by those who voluntarily shed their blood and willingly undergo a cruel death for the faith at the hands of the enemies of our holy religion. Even those who are seized by the persecutors of our religion and forced to suffer other species of tortures, being thrown into prison, sent into exile, or obliged to endure hardships, and who persevere to the end in defence of holy religion or the supernatural virtues, are esteemed and venerated by Holy Church. Thus we have the Holy Pontiffs, Saints Marcellus, John, Silverius, Martin, Pontianus, and the Bishop of Eusebius venerated as martyrs, although merely imprisoned or exiled for the faith.

Again, the necessary witness to, and confession of, the faith may be had even in the case of little children, who, being unable to elicit any particular act of his own, are put to death through hatred to the faith which, through the proxy of parents or others, they profess. These are revered as martyrs, as we see in the case of the Holy Innocents, who were put to death by Herod for Christ, whose praises they proclaimed, not by speaking, but by dying. And hence, it is that the Church venerates them as martyrs. Hence, too, theologians teach that if children are put to death, even in the mother's womb, through hatred of the faith, they are real martyrs, for they lose their lives for Christ's sake.

Catholic soldiers who are slain while fighting for the faith against heretics or infidels are not, properly speaking, martyrs, because death is not endured voluntarily, but through necessity. As a martyr of fact, they are not looked upon as martyrs by the Church. Although they are not, rigorously or strictly speaking, martyrs, yet, if they die in the state of grace whilst defending the faith of Christ against its enemies, they are sure to be rewarded with special glory in Heaven. Thus St. John Capistran, in animating the Christian troops against the Turks, cried out—"Oh! how happy will those be who fall in this battle for Christ's sake. They will be crowned by the angels with the martyrs who died for the faith."

St. Thomas says:—When anyone suffers death on behalf of the public weal without any reference to the glory of God, he does not merit the crown of martyrs. He wins the crown, however, and is a martyr, if his sufferings be referred to the glory of God, as if, for example, he were to defend the State against the attacks of enemies who aim at corrupting the faith of Christ, and were to suffer death in such defence." In such a case the suffering of death is clearly joined to a righteous defence, and righteous defence does not exist except in the case where one actively repels the attacks of another. St. Thomas, then, simply says that the attacks of other are to be repelled, not for the precise purpose of defending one's own life, but in order to defend the faith of Christ against the attacks of an enemy. It may, however, happen that in defending one's own life a person does so precisely because he regards his life as necessary for the defence of Church or faith. If the other conditions of martyrdom be present, such a person would seem to be a real martyr. Those who die for the love of God while attending to persons stricken by plague or pestilence are not, properly speaking, martyrs. They are not considered as having died for the faith or any supernatural virtue required for real martyrdom. By a certain analogy, however, they are often looked upon as martyrs on account of their heroic act of charity.

It is not permissible for one, unless for some reasonable cause, or through divine inspiration, to provoke the enemies of the faith in order that one may be martyred. It would be rash and imprudent, and

may justly be looked upon as tempting God.

If a person is in a state of mortal sin and has an opportunity of approaching the Sacrament of Penance, he should do so before he lays down his life for the faith. If he has not the opportunity, he is bound to make an act of supernatural contrition.

Martyrdom remits all guilt and punishment, so that immediately after death the martyr is crowned with everlasting glory. Special happiness is reserved by God in Heaven for those who generously shed their blood for the faith.

Martyrdom is death borne for Christ. The desire for martyrdom ought to proceed from the love one has for Christ. Certainly, if one suffers death to avoid hell and secure paradise, it is not for Christ he suffers, but for himself. Therefore, that a man may be said to die for Christ, it is necessary that he should suffer death for the love of God, in some sense, at least, if not in the sense of perfect love.

We are bound by divine and natural law to acknowledge our faith eternally as often as the honor of God, our own salvation, and the salvation of our neighbors require it.

Since the confession of faith is an affirmative precept, there are special times when it is necessary for salvation openly to confess one's faith, viz., when by the omission of this confession the honor due to God, and even our neighbor's edification, would be seriously lessened. Hence, when examined by a public authority—whether Protestant or Pagan—we are bound, notwithstanding the danger of death, to declare ourselves Catholics.

Undoubtedly it requires more than ordinary courage or fortitude to face the lash of bloodthirsty monsters, to submit without complaint to their scourges, racks, fire, torture, dungeons, starvation, and death, in all its other most cruel forms. St. Thomas speaks as follows: "Evils, when imminent and on the point of assailing us, excite within us fear, which is more intense as the evils are greater. And fear being a passion most mighty to subdue our hearts and to withdraw them from good when it is surrounded with difficulties, the special function of this cardinal virtue of fortitude is to control our fear, particularly when it arises to a high degree through the prospect of some dreadful calamity, and it has also for its office to render us firm and dauntless so that we turn not our backs upon virtue, and flee not to the arms of the opposite vices." The Anglican Doctor adds that a particular function of fortitude is to steel the soul against the dread of death, since it is proper to the brave man to be dauntless in presence of the greatest evils, because these being overcome, lesser ones cannot prevail over his firmness. Now it is indisputable that of all evils death is the most terrible, as at one stroke it strips us of all temporal goods; hence to fortitude does it especially belong to make us imperturbable even in view of death.

But the love of God, with which our Fathers were animated, made them embrace with joy torments and death for Jesus Christ. They seemed not content to suffer the torments to which they were condemned, but sought, and sometimes by insult even forced, the tyrants and their executioners to inflict increased torture, in order that they might show themselves the more grateful to a God who died for love of them.

(1) What is necessary is, that one should voluntarily face either death itself or tortures such as naturally and apart from the working of a miracle would be sufficient to ensure death.

(2) It is well to remark that there is no intention here of touching the disputed question, whether this love should proceed from the motive of perfect charity.—Rev. Father Antonine, O.F.M., in the Glasgow Observer.

THE PRACTICAL APPLICATION OF ETHICAL TEACHING.

FEW among the many illustrious churchmen who, during the centuries, have shepherded the flock of Christ, have equalled the present Pontiff in stimulating active interest in questions affecting the lives and well-being of the people at large. In making this statement, it is not my in-

tention to exalt one Pope at the expense of others; it is not my intention to depreciate, in the slightest degree, the enormous benefits conferred upon the world by St. Clement, by St. Leo the Great, by St. Gregory the Great, by Paul IV., and by others equally famous in the bright annals of ecclesiastical history. A cursory glance either at the letters of St. Gregory the Great upon the sacredness of individual freedom or at the decrees of Popes Pius II. and Paul III. against slavery will furnish some of the proof which will convince any reflecting person that the Supreme Pontiffs have always led in any movement which tended to help the lower classes and to make the conditions of existence less burdensome for them. But a close comparison of the characteristics of the leading Popes will, I think, bear out the assertion that Leo XIII. will ever be known as the Pope of Social Questions. From the beginning of his pontificate until the present year, he has addressed letter after letter to the universal Church, dealing accurately with the numberless phases of modern social difficulties, and proposing, with consummate wisdom, wide-reaching and practical remedies. It is truly a touching spectacle to gaze upon this sturdy figure of Christ, white with the years of almost a century, bent with the burdens of the most exalted office in the world, as he surveys, with penetrating eye, the misfortunes of the downtrodden and oppressed, and advances, with skillfully-marshaled battalions, to their rescue.

By many outside the Church the sterling character and the unselfish plans of the Pontiff have met with open recognition and generous praise, by others his keen discernment and practical wisdom have been viewed with alarm. In a lecture upon Leo XIII., delivered at Harvard some time ago, Professor Toy declared that the present Pontiff was a constant menace to the welfare of Protestantism. "The non-Catholic world," said this learned lecturer, "has little to fear from Popes who concentrate their energies upon such harmless doctrines as Transubstantiation and the Immaculate Conception, for these are mere matters of temperament; but when a Pope ventures into the burning questions of daily life and actually legislates upon these much-mooted problems, then it is high time to guard carefully the citadel of Protestantism." Professor Toy gave evidence throughout this lecture of intense dread of Leo XIII., due to the fact that the toiling masses are looking for a spiritual leader, competent to solve their difficulties and able to remedy their misfortunes. If they find such a champion in Leo XIII., then, the Professor imagines, the citadels of Protestantism will be evacuated by the laboring classes and there will be desertions by wholesale to the army of St. Peter. What wonder that, as a conscientious sentry, Mr. Toy sounds the note of alarm and summons all non-Catholics to the defense of the Protestant ramparts.

If I had the time, I should like to analyze in detail the various encyclicals of the reigning Pontiff, and, by showing their practical bearing upon life, to point out how the fear betrayed in the utterances referred to is not entirely groundless. But as both time and space are lacking, I must content myself with a brief study of the famous encyclical upon Christian Democracy.

Now what is Christian Democracy? It is the plan of campaign, outlined by Leo XIII., for banishing from society, as far as can be done, those evils which cripple modern labor and crush the modern toiler. It is a campaign which, both in principle and in practice, is Christian, because its tenets and its methods are drawn directly from the of the Gospel; it is Democratic, because it works through the people and for the people. It favors neither the monarchial nor the republican form of government, because its mission can be accomplished as effectively under the shadow of the throne as in the broad sunlight of the halls of popular assemblies. The tenets of Christian Democracy may be reduced to the following heads:

I.—The foundation of all civic prosperity and happiness is justice. To every one what is due him. Hence the claims of all the agencies of industrial life, and consequently both of capital and of labor, must be respected. The rights of the miner are as sacred as the rights of the millionaire; the rights of the prince are as true as those of the peasant. Reverence for right, respect for lawful ownership, the cheerful surrender to every one, whatever be his station, of those objects which can justly be claimed, are the foundations of social peace.

II.—The very existence of society necessarily implies variety of skill, of occupation, and of standing. Hence there must be different ministries and different workers. However, these differences, these varie-

ties, are not hostile, but friendly; not antagonistic, but harmonious, blending together into that beautiful Christian family which St. Paul so eloquently portrays, and in which equality of sentiment reigns supreme, because all have the same sublime destiny, and all share alike the same supernatural means needed to reach this exalted end.

III.—Reverence for authority is the badge of the Christian Democrat. He seeks not to throw down, but to build up; not to destroy, but to strengthen. The constructive aims of society can be accomplished only by unswerving loyalty to all those who, either by vote, by appointment, or by natural position, are placed in the sacred office of authority.

IV.—Without morality there can be no true prosperity. The most abundant supply of the conveniences and of the luxuries of life will not make a people eminent in the line of national morality.

V.—Justice needs the help of Christian charity in order to perfect its beneficent work. The man who falls in sickness by the wayside has no claim in law upon the chance passer-by, but he has a claim for assistance in virtue of Christian charity, in virtue of that generosity of heart which breaks down the barriers of space and of time, and realizes that a brother's sorrow is one's own sorrow, and a brother's needs a lien upon one's own possession.

I might draw many other principles from this celebrated document, but those mentioned contain the germ of all. It is, however, so remarkable an encyclical that it deserves the careful study of all thoughtful men.

We should bear in mind that the democracy spoken of by the Holy Father is something entirely different from the democracy of the socialists. By democracy Leo XIII. understands that form of government in which the people, through elected representatives, have a voice. Thus constitutional monarchies fall under the list of democratic policies. Democracy, in the Pontiff's sense, is not mob-rule; it is not the rule of a lawless horde, without chiefs, without leaders, without settled principles of government; it is, first and foremost, the rule of order, the rule of wisdom and of prudence, but a rule which presupposes political maturity in the citizens. One can plainly see that where men are in a state of political infancy, there the relations between people and ruler must be akin to those between a father and his child, or to those between a guardian and his ward. But, where the citizens have reached political manhood, where there is national self-reliance, there we have a suitable field for the democracy so much extolled by St. Peter's successor.

That he regards this rule as one fraught with blessings to the people at large is evident, not only from this general letter, but also from his many allocutions to the various pilgrim bands of workmen who, from time to time, have visited the Holy City. The people, guided by religion, and marching under the Cross, the tried and trusted emblem of justice and of protection, will mold a nation's life into its true and proper form. Then and then only will the Angel of Peace hover over the camps of the millions of bread-winners.

In some places the suggestions of the Apostolic See have been taken up with deep enthusiasm, and strong organizations of Christian Democrats have been formed, who have pledged themselves to the following programme:

- a—The full recognition by the State of the sanctity of marriage and of family life;
b—The practical acceptance of the truth that there can be no morality without religion;
c—Due reverence for child-life;
d—The Christian idea of the dignity of labor;
e—The rescue of agriculture from its present depressed conditions;
f—Juster methods of taxation;
g—The possibility of small holdings;
h—The establishment of governmental loan institutions;
i—All employees to be given opportunities for the performance of their religious duties on Sunday;
j—Where there is a monopoly of houses or of building land, authority should intervene to abate either the monopoly or monopoly prices;
k—Christian sanitary regulations and the punishment of all owners of overcrowded dwellings, in which it is impossible to observe Christian decency;
l—Responsibility of employers and owners for the decency of the dwellings of those who work in their employment or live on their property;
m—Fair return for the expenditure of human energy;
n—The absolute safeguarding of individual rights.

If the soldiers of the Cross will only rally around their Chief and as-

opt the tactics which he proposes, then, indeed, may we look for the new order sung by poets and eulogized by orators. Across the darkened sky of modern industrial warfare gleams the standard of the Cross, the refuge of the oppressed, the hope of the downtrodden, the symbol of peace. Let us consecrate our energies to win the bloodless victory to which we are summoned by the World's White Shepherd.

"Brave Leo! thy western battalions, Massed in this land of the free, Hail thee with loyal devotion, And over the deep-ridged sea, The song of their soldierly service Is borne by the winds unto thee!"

Rev. Thomas I. Gasson, S.J., at the Catholic Summer School.

THE WORRIES OF THE RICH.

AN American secular journal thus summarizes from its standpoint a few of the anxieties of those who have amassed wealth. It says:—

John W. Mackay, like William H. Vanderbilt and Jay Gould, was killed by overwork. The care of his millions, growing with the lapse of years, became too heavy and shortened what was reckoned a year ago a robust life. French and English and American physicians who were called in from time to time to dismiss slight ailments were astonished at the vitality of the man. After an examination in 1900 a distinguished London surgeon said Mr. Mackay would live to be 90. Yet he is cut down a little past 70. He was of large frame and great strength and of correct habits. These attributes carried him through the exciting life he led in passing from a penniless miner to an international figure in the financial world; from poverty to the ownership of \$65,000,000.

Men like Mackay with increasing and exacting burdens make no allowance for the flight of time. They think they are as well fitted at 60 or 70 to carry staggering loads as at 20 or 30. A little reflection would show them such a condition is impossible. Even if proven, they would not abide by the conviction. Greed has assumed the mastery and money-getting and money-holding are the consuming passions. The other pleasures are set aside for these all-absorbing ones. To be the richest man, or to be included with the wealthiest of the universe, is the ambition before which every noble aspiration must be sacrificed. Thousands find this the mainspring of existence and in its pursuit are cheating themselves as well as those near to them. Instead of enjoying their wealth in a philosophical way they become its slave and thereby evolve only the meaner traits of human kind.

Jay Gould used to say that he would give millions of dollars to the man who would take his place in his vast railroad system but no such personage could be found. He wanted the freedom and pleasure his riches entitled him to, but they were beyond his reach and he went to a premature grave overburdened and worried by his insupportable load. John W. Mackay, while riding in France, envied the dweller in the ivy-covered cottage, happy in the cultivation of his green acres. When the hot spell overtook him in London he could not afford to relax his efforts, for vast enterprises hinged upon his labor. The man with a modest income could find refuge from the heat in the English capital but the Californian with vast possessions could not. The laborer whose pay for a day was less than that of a second of Mr. Mackay's time could afford to keep in the shade, but the cable, bank and mining king could not. He was a slave to his money and failed to enjoy it as a wise man should. He was shortsighted, too, for, if he had been prudent, he would have lived many years to direct the enterprises that to-day are poorer because their creator has passed to eternity.

Great riches very generally crush out the lives of those who command them. The knowledge that they wreck mind and body will not deter those following in the footsteps of Vanderbilt, Gould and Mackay. They, too, will learn when too late that wealth carries responsibilities and worries out of all proportion to its benefits and that a man is a fool to allow life to be crushed out of him in the vain endeavor to over-reach his wealthier neighbor.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXXV. That morning I had Water Lane, close to shop of a dealer in clothes. Thither I no steps, to purchase other clothes I should character of serving-bought some yards of fine holland; last of a stout chest, painted and with birds on which I packed the I had purchased. It was well content with he had made, sent a to carry the chest. low-servant, helped me to my chamber, and the cambric and cloth was necessary for a not say much, but I gift had won her heart half an hour later, came into the kitchen rate me about some stepped between us, her face that if she from her nagging, we leave her that same upon the sour-visaged her eyes, and expressed that a Christian maid the Gospel should vent against just authority, ting a conspiracy against the goddess Papias against the Queen's Ma As soon as she had the occasion to put a to my companion about acy of which Lady Ho en. "What," she said, ing been heard of it in Did you not hear I and his associates w der the Queen, set Ma the throne, deliver th the Spaniards, and up pel everywhere. And am a living woman, r expect it of the lads, young and so good hu show them to you; th here every day to the ber to be examined, in they will give evide Scottish Queen. But have not done so, th been mercilessly tortu clerk told me. It is s suits have given them which prevents them pain."

"I was told that s men had been arrested I said timidly, standing could not see my face. She replied: "Yes, t tress Bellamy and her granddaughter, who is Babington's wife. The over there in the Cold old weather-beaten to White tower. You can the kitchen window, a little chamber you can dow of their cell. To shall have to take the ner; they are both sicl one I think is the two."

At this point Rachel elsewhere, and in truth wish to question her f I was occupied in my entered the kitchen, w nized as the boatman, had taken us down to I made myself known he exclaimed aloud in ment at finding me the lenced him with a ge took his cue in a mome stand," he said with a "But be on your guard find this a more dan than the Thames. Yet night nearly brought n flows. However noth proved against me, so, Papist, I was let off w imprisonment for smug ed my services to Sir C arrangement suits us b bly; he has not to pay have the opportunity many an honest penny. must say: the Papias a al with their money, w question of helping the co-religionists."

"You shall not find a al," I said, slipping a into his hand. "Take t with. Now tell me w done, what you can h for my poor grandmo ter, my uncle, and the ers?" The man, surpris

AN HISTORICAL ROMANCE
—OF THE—
Times of
Queen
Elizabeth.

The Wonderful Flower of Woxindon,
By Rev. Joseph Spillman, S.J.

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CHAPTER XXXV. CONTINUED.—
That morning I had observed in Water Lane, close to the Tower, the shop of a dealer in second-hand clothes. Thither I now directed my steps, to purchase the linen and other clothes I should require in my character of serving-woman. I also bought some yards of cambric and fine holland; last of all I procured a stout chest, painted blue and adorned with birds and flowers, in which I packed the various articles I had purchased. The dealer, who was well content with the bargain he had made, sent a lad with me to carry the chest. Rachel, my fellow-servant, helped me to take it up to my chamber, and I then gave her the cambric and cloth, with all that was necessary for a bodice. She did not say much, but I saw that my gift had won her heart. And when, half an hour later, my mistress came into the kitchen, and began to rate me about something, Rachel stepped between us, and told her to her face that if she did not desist from her nagging, we would both leave her that same night. Thereupon the sour-visaged lady cast up her eyes, and expressed her wonder that a Christian maid servant under the Gospel should venture to rebel against just authority. Were we plotting a conspiracy against her, as the godless Papists had done against the Queen's Majesty?
As soon as she had gone, I took the occasion to put some questions to my companion about the conspiracy of which Lady Hopton had spoken. "What," she said, "has nothing been heard of it in your village? Did you not hear how Babington and his associates wanted to murder the Queen, set Mary Stuart on the throne, deliver the country to the Spaniards, and uproot the Gospel everywhere. And as true as I am a living woman, no one would expect it of the lads, they look so young and so good humored. I will show them to you; they are brought here every day to the Council Chamber to be examined, in the hope that they will give evidence against the Scottish Queen. But hitherto they have not done so, though they have been mercilessly tortured, so the clerk told me. It is said the Jesuits have given them some charm which prevents them from feeling pain."
"I was told that some gentlemen had been arrested with them," I said timidly, standing so that she could not see my face.
She replied: "Yes, two; old Mistress Bellamy and her daughter or granddaughter, who is said to be Babington's wife. They are confined over there in the Cold Harbor, that old weather-beaten tower by the White tower. You can see it from the kitchen window, and from your little chamber you can see the window of their cell. To-morrow we shall have to take them their dinner; they are both sick, the young one I think is the worst of the two."
At this point Rachel went away elsewhere, and in truth I had no wish to question her further. While I was occupied in my work, a man entered the kitchen, whom I recognized as the boatman, Bill Bell, who had taken us down to Gravesend.
I made myself known to him, and he exclaimed aloud in his astonishment at finding me there. But I silenced him with a gesture, and he took his cue in a moment. "I understand," he said with a low whistle "But be on your guard; you will find this a more dangerous place than the Thames. Yet our trip that night nearly brought me to the gallows. However nothing could be proved against me, so, as I am no Papist, I was let off with six months imprisonment for smuggling. I could not stand the confinement, so I offered my services to Sir Owen, and the arrangement suits us both admirably; he has not to pay a man, and I have the opportunity of earning many an honest penny. For this I must say: the Papists are very liberal with their money, when it is a question of helping their priests and co-religionists."
"You shall not find me less liberal," I said, slipping a piece of gold into his hand. "Take that to begin with. Now tell me what can be done, what you can help me to do for my poor grandmother, my sister, my uncle, and the other prisoners?"
The man, surprised at receiving

from me so large a gratuity, promised to aid me to the utmost of his power, provided there was no attempt to release any prisoner, for he was bound by oath to help no one to escape. He promised at my request to acquaint my relatives with my presence; otherwise, when I went to carry their food to them the next day, my secret might be divulged. "For the rest," he added, "mark you, inside the Tower a golden key opens every door. I really believe, if one had gold enough, the gates of the Tower itself would unclose at one's bidding; but it would be a matter of great difficulty on account of the number of warders to be corrupted. But within the walls a yellow coin such as you have just given me is as good as a skeleton key. Good Heavens! I have learnt a good deal, since I have been here. Over there in the Martin tower, at the north-east corner of the inner enclosure, a Jesuit named William Crichton has been immured for years. Almost every night that man is conducted either to the good Earl of Arundel in the Beauchamp tower, or to some other dungeon, where he says Mass for the Popish prisoners, and administers the sacrament. He gave you the sacrament and anointed him, although it was here in the Bell tower that he died, and the only means of access to it is through this house. Rachel was kind enough to open the doors for us, and she made a very good thing of it."
Here we were interrupted, and Bill went away, after repeating his promise to apprise the prisoners in the Cold Harbor of my proximity. That evening, when I looked from my attic window at the cell where my dear ones were confined, I could not sufficiently thank God for having so visibly guided and directed my steps during the past day. Long did I stand gazing at the gray walls and towers, lighted up by the clear moonlight. Opposite to me on the green was the Church of St. Peter ad vincula, and on a slight elevation in front of the Church I could see the block, where the unhappy Anne Boleyn paid the price of her evil deeds. What a record of deeds of horror surrounded me on all sides, but again, what heroic examples of Christian fortitude. With the thought of these I consoled myself as I lay down to sleep, and above all with the knowledge that almost every night the Holy Sacrifice was offered within the precincts of this cruel fortress, and fervent supplications ascended to Heaven from the lips of my Catholic brethren.
I need hardly say how much I longed, on the morrow, for the time when I should have to carry their dinner to the female prisoners. But another piece of intelligence awaited me before then.
It must not be supposed that, although I have for so long said nothing about my betrothed, anxiety, as to his fate was not one of the bitterest drops in my cup of sorrows. I was, however, completely impotent, for had I known with certainty that he had escaped, I should not have known where to seek him. I could do nothing but wait. I was resolved to be true to him, and as I could not in my present character, wear on my finger the ring he had given me beneath the wonderful flower at Woxindon, I fastened it round my neck on a ribbon, and wore it on my heart. If on the other hand, he had been drowned in the Thames, as was generally thought, I could only weep for him and pray for him, hope to be reunited to him hereafter, and submit to the decrees, grievous though they were, of an all-wise and all-loving Providence. I prayed earnestly for resignation, for I believed that my dear Edward had found a watery grave, and thus escaped the terrible death that awaited his associates only too surely. But I did not altogether give up hope, for youth and love do not readily despair.
And now, quite unexpectedly, I was to learn what had befallen him. Bill Bell found an opportunity of telling me he had executed my commission, and that if I was in a position to pay for it, he could provide my relatives in the Cold Harbour with bedding, and other little indulgences. To this I gladly assented, and gave the old sea-farer, who I knew was to be trusted, a good round sum for the purpose. When he said: "Miss Bellamy, after I left

you yesterday, it occurred to me there was something else you would like to hear." Dropping his voice to a whisper, he asked whether I was not betrothed, or perhaps married to Windsor, who had gone down the river to Gravesend with me? And when I eagerly answered yes, he told me that my lover was not drowned, as, fortunately for him, his enemies assumed, but had been taken out of the water in an unconscious state, and concealed in a garret at the top of his house by his son, at great risk to himself, for, as the reader already knows, Topcliffe presently came to search the dwelling. Thus Windsor, alone of all the chief conspirators had been able to elude the vigilance of the pursuivants.
"Where is he at present?" I inquired, once more breathing freely.
"In the attic, where my daughter Maud died. It would be impossible, or at any rate highly imprudent, for him to try to leave England just now. The harbours are so strictly watched, and the vessels so closely searched, that a hundred chances to one he would be caught. After the lapse of some time, when the wretched conspiracy is no longer present to men's minds, he may make the attempt. Meanwhile he is quite as comfortable in his attic as he would be in the Tower, and next week he will be able to see his associates taken to Westminster, to hear their sentence. Shall I send him any message from you, when my boy next comes to see me?"
I reflected for a moment, and then said no, for I thought the knowledge that I was here might tempt my betrothed to do something rash. But I thanked my informant for all he had done for him, as well as for having told me of his safety, and thereby taken a great weight off my mind.
Rachel's voice called me into the kitchen, and for two or three hours I had to work hard. We prepared the tasty viands for our master's table and the meagre soup, made from peas of indifferent quality, to be set before the prisoners. Lady Hopton took good care that it should not be too rich or highly flavored; it was not good, she said, for those in captivity, besides they ought to eat their bread with ashes, especially the obdurate Papists, who were in the gall of bitterness and the bond of iniquity.
At length eleven o'clock sounded from the belfry, and Rachel told me it was time to take the prisoner's dinner to them. My heart beat fast, as we began our round of the cells in the inner part of the fortress; the prisoners confined in the towers which formed part of the walls were served by others. We crossed the green to the Cold Harbour, and after filling the basins of the women on the ground floor, we ascended by a narrow winding stairs constructed in the thickness of the wall to the upper story.
What a sight met my eyes when Rachel turned the key in the lock, and we entered through the low door into the dungeon! On a heap of rotten straw, when arose an intolerable stench. I beheld two figures clad in rags. One seemed to sleep, and lay moaning as if in troubled dream; the other, putting aside her snow white hair that hung about her wrinkled, pallid face, shaded her sunken eyes with a trembling hand, and peered at me through the gloom. It was my dear, good grandmother! I should not have recognized her if I had not known that she was here, and heard the familiar tones of her voice, as with her own gentle manner, she greeted my companion, and asked who she had brought with her.
"Ruth Forster, our new maid-servant," Rachel replied. "We shall see how long she can put up with the she-dragon, our mistress. How are you to-day, Mistress Bellamy, and how is your daughter?"
"It is well with me and my poor granddaughter," was the reply, "for it is with us as God wills, and as he has foreknown from all eternity, and ordained for our eternal welfare. Anne is quieter, she is almost always asleep, like a child. God in His mercy has cast a veil over her mental vision, thus she is insensible to earthly woes. She fancies herself at Woxindon, and talks about the wonderful plant that blossomed there this spring, and in the summer bore five blood-red berries. I told you about it the other day. She that is your new maid-servant? Come

hither, girl, if you do not shrink from an old woman, and let me see your face, as well as I can in this prison twilight."
A slight cry which would not be altogether suppressed, escaped my lips, as I stepped forward, and taking my grandmother's hand, kissed it tenderly. I sank on my knees, hardly able to contain myself; Rachel thought I was fainting. "I told you, you had better remain outside, it takes time to get accustomed to the stench of these dungeons," she exclaimed, and taking some water from a stone pitcher that stood by, she sprinkled it on my temples. I sprang to my feet, and once more raised my grandmother's hand to my lips. I then perceived what I had not noticed before, that her right arm was fettered, and fastened by a thick chain to a ring that ran on an iron rod reaching from one wall to the other behind the bed. "Is it possible," I cried, "that any one can treat an old woman of eighty in this wise!"
My grandmother smiled, and said: "These fetters will not hold me long. You seem to have a kind heart; may God bless you in time and in eternity!" and she made the sign of the cross on my forehead. I looked sorrowfully at my sister, who lay with averted countenance on the bed, and she added: "Do not disturb poor Anne, she is asleep." She pressed my hand, and I went away, fearing to awaken suspicion in Rachel's mind. As we descended the spiral staircase, she did in fact say: "You are far too soft-hearted for a maid in the Tower. Or perhaps you know the Bellamys before?" Thereupon I replied that such a sight, even in the case of a perfect stranger, was enough to move anyone, and she did not gainsay me.
Towards evening I contrived to ask the old skipper whether he could procure me an interview with Father Crichton, or, to speak plainly, an opportunity to approach the Sacraments and hear Mass, for he knew I was a Catholic. He said it was always a venturesome thing to do, but often the Catholic prisoners came out of their several cells, and met in one where Mass could be most conveniently said. The golden key was omnipotent. He thought that very night, between two and three in the morning, they were to meet for that purpose in the Beauchamp tower, where the Earl of Arundel was confined, and if I was not afraid, he would conduct me thither. I assented joyfully; and he showed me a ladder whereby I might climb down out of a loft to which I could obtain access from my room. If I had the courage to do that, he would await me in the stable below at two o'clock precisely. I said, I would trust to my guardian angel to keep me from missing the ladder in the darkness, or taking a false step, and so the matter was agreed upon. I wanted to persuade him to bring my uncle Remy and poor Babington as well, but although I offered him a large bribe, he would not hear of it. It was quite impossible, he said, for they were heavily ironed, and the key of their fetters was in the Lord Lieutenant's safe keeping. However he promised to take the priest to them before their execution, which was now certain, and with this I had to be content.

CHAPTER XXXVI.—The following night was a wakeful one for me, so fearful was I of missing the appointed hour. The prisoner to whose cell I was to be conducted, was one of the most distinguished of English peers, in whose fate I was deeply interested. Philip Howard, Earl of Arundel, had two years previously been received into the Church by our friend, Father Weston. In order to live in accordance with his creed, he had resigned the highest posts at Elizabeth's Court, intending to go abroad. Betrayed by the captain of the vessel on which he took his passage, and brought back to London in custody, he was, by the Queen's command, without even the semblance of judicial inquiry or sentence, imprisoned in the Beauchamp tower. There he languished for ten years, and died the death of a confessor, or rather of a martyr, for poison was mixed with his food. At the time of which I am speaking he had been about a year in prison, and was leading the life of an ascetic; increasing, as far as his outer man was concerned, the sufferings of incarceration, but alleviating them in regard to his inner man, by almost unbroken prayer and meditation, by strict fasts and voluntary acts of penance. We had heard much that was edifying from his confessor, Father Weston, of this man, who for Christ's sake joyfully bore separation from wife and children; and I rejoiced at the prospect of seeing one whose example I should do well to follow.
At last the clock struck two. Noiselessly I crept through the loft,

feeling in the dark for the ladder. My guardian angel guided me to it. Not without trepidation did I set my feet on the rungs, and begin to descend into unknown depths. Before I reached the bottom, Bill Bell opened the door, and a ray of moonlight fell across the floor. We stole along the side of the Lieutenant's house, and along the foot of the wall connecting the Bell tower with the Beauchamp, taking care to keep within the shadow they cast, for all around the moonlight shone clear as day on tower and turret. Within the vast fortress, whose precincts enclosed many a sad and brokenhearted sufferer, perfect silence reigned, broken only by the tramp of the sentry on the ramparts; hearing which, we crept closer to the wall, to elude observation. At length the Beauchamp tower was gained; the gate was ajar; a few steps further and we passed through a massive oak door into a spacious apartment, wherein numerous state prisoners, some guilty, some guiltless, and several martyrs too, had been confined.
On entering, I saw several prisoners there, kneeling on the flag-stones. A small table was placed before the hearth, to serve as an altar, a crucifix and candles stood on the mantel-shelf. Behind them I could discern the words which the noble Earl had carved in the stone:
"Quanto plus afflictionis pro Christo in hoc saecula,
Tanto plus gloriae cum Christo in futuro"
I knelt down quietly in a corner of the cell, and in a few minutes the priest came in, a man still young, and very pale, whose office was not to be known by his clothes, which were of a grey color, but by the respect wherewith Lord Arundel greeted him. Father Crichton (for it was he) knelt for a brief space in prayer; then, in purposely low tones, he addressed to those present a brief exhortation, saying in a few short sentences much that was encouraging and consoling about the royal road of the Cross, which the Son of God points out to us as the path to Heaven. This done, he seated himself on a chair in one corner, and heard Arundel's confession, as well as that of one or two others. I expected as much, and had prepared myself; accordingly I went up and made my confession. At the close I asked the priest, whom I told who I was, whether he could give me any comfort about my relatives. He told me of Uncle Remy's happy death, and said Uncle Remy and my grandmother rejoiced to suffer imprisonment; and perhaps death for a deed of charity. Nor was I to grieve over Anne's lot; in a lucid interval she had made her confession, and now the Divine physician, who apportions to each his measure of suffering, had caused sleep to fall on her mental faculties. Finally he warned me that I must use great circumspection, and counselled me to supernaturalize by the love of God the hard service I had undertaken for love of my kinsfolk.
Immediately afterwards he vested, and said Mass. Lord Arundel served, and we all received Holy Communion. Aply is that celestial food called the bread of the strong; the solace and strength I derived from it was great indeed. I do not think I could have borne for a single week the vexations to which my mistress subjected me, had it not been for the support afforded by this holy sacrament, and the Mass at which I assisted almost every week, either in the Beauchamp or some other tower. Thus even in the prison-house, when at times my burden seemed too heavy to be borne, a source of spiriting consolation was still open to me.
The next time that I went with Rachel to carry the prisoner's dinner to the Cold Harbour, we found, to her surprise and my joy, a great change in their circumstances. The cell had been cleansed, a wooden bedstead and mattress substituted for the foul heap of straw, and even a small table and two chairs were placed before it. My dear grandmother was sitting at the table with her back against the wall; she rose and came to meet us, as far, that is as her chain permitted, saying to Rachel, "see, what influence and the kindness of friends can do for one. We are really too well accommodated for this place. May God reward a thousandfold those who have befriended us!" And then she looked at me in such a loving manner, that I felt amply rewarded for all that I had done. Thus I daily had an opportunity of hearing a word of consolation and encouragement from my grandmother's lips; as for my poor sister she never spoke to me, but remained in the same imbecile condition.
My feast, the Nativity of Our Lady, came and went; I heard that Walsingham's nephew was now an in-

mate of the Tower, that Windsor was still in hiding in the skipper's house at St. Catharine's wharf, and that it was thought that the Queen of Scots would be put to death.
Then came the day when Babington and his friends were arraigned before a Court of Justice appointed by the Queen. It was the 14th of September, the Exaltation of the Holy Cross. We watched the barge with the accused as it passed beneath the broad arch of the bridge at St. Thomas's tower, to go out through the Traitor's gate down to Westminster. John Ballard, the priest, my unhappy brother-in-law, Anthony Babington, besides Salisbury, Barnewell, Donne and Tichbourne were there; also John Savage, whom I had never seen before. He had been arraigned on the preceding day, but sentence had not been passed on him. Heavily ironed, they sat, surrounded by men-at-arms, in the centre of the boat, which moved slowly onwards, keeping close to the banks, in order that the crowds of spectators who had assembled there, might stare at them and revile them at their pleasure. The prisoners remained unmoved amid the insults of the populace. I was told that they all pleaded guilty of having conspired to set Mary Stuart at liberty, and of not having given information of Parma's design to land foreign troops in England; but they positively denied having plotted against Elizabeth's life. Savage alone owned to this; he said a certain Gilbert Gifford, formerly professor of philosophy at Rheims, persuaded him that the assassination of the Queen was a lawful and meritorious act. Nor could Babington deny having been privy to Savage's murderous design.
The noblest answer was that of Ballard; he admitted that "practised the Queen of Scots' deliverance, and went about to alter the religion," but that he had intended to kill the Queen he would not admit. All the others made a similar statement. But it was of no use; according to the criminal law they had incurred the dreadful penalty of high treason, and judgment was given to that effect. And yet, I heard Sir Owen Hopton say at table, those who were present were not satisfied with the proceedings; all hoped that evidence would be adduced that Mary Stuart was a party to, and had sanctioned the proposal to assassinate Elizabeth, in fact that the conspirators would be compelled to bear public witness against her. But neither in the accusation nor during the trial, was mention made of the alleged complicity of the Queen of Scots; and many were heard to say, as they left the Star Chamber, that the general opinion in that respect appeared to be an incorrect one.
On the following day all the other accomplices, all that is, who aided and abetted Babington or his friends in their flight, were likewise conducted by water to Westminster, to hear sentence passed on them. I shall hardly be believed when I say that my aged grandmother was arraigned with the rest. But the clerk of the Court happened to have inadvertently given her a wrong Christian name, and on this account the Lieutenant allowed her to remain behind. Of the seven men, Uncle Remy was the only one who was not a stranger to me. I was shocked when I saw him; accustomed as he was to an active life in the open air, the close atmosphere of the prison had pulled him down sadly. He acknowledged that he had supplied Babington and his friends with provisions. His defence was characteristic of the man. "I am a Catholic," he said, "and I do not think St. Peter will shut the gate of Heaven against me, when I tell him my fellow countrymen sent me to the gallows for having fed the hungry and given drink to the thirsty, as our Lord commands." When condemned with the others to death for high treason, he said not a word.
A few days later, Bill Bell came to me, and asked if I would accompany him, the following night, to the cell where Tichbourne was confined. The unfortunate young man was, he said, extremely desirous to send a farewell letter to comfort his young wife, who was sick in Hampshire, but he could not hold a pen, his wrist having been completely dislocated on the rack.
(To be continued.)

TO MOVE GREAT TREES.
Probably the largest contract ever let in this country for the transportation of big trees is that just entered into for the World's Fair in St. Louis. The site is Forest Park, in which there are many large trees. Actuated by a desire to preserve as many as possible of the trees and to have their shade in the broad avenues of the Exposition, the director of works will have seven hundred trees, each twelve to eighteen inches in diameter, lifted and replanted.

A pure hard Soap.

SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

OUR BOYS AND GIRLS.

A LAZY BOY'S VACATION.

I tell you I'm the gladdest
That we ain't got no school,
When me and Johnny Braddock
Goes swimmin' in the pool.

We ain't afraid of nothin',
And just swim through right slick;
I wish I'd learn my lessons
And do my sums as quick!

But boys ain't made to study
And sit all day in school;
It's lots more fun a-swimmin'
With Johnny in the pool.

younger, who delighted in shocking her.

"He is really dreadful," she said once in confidence to a girl friend. "He loves onions and squashes, and all those horrid things, and he doesn't know a pretty thing when he sees it. One night he actually ate eleven biscuits for tea, and then boasted of it afterward, as if it were a thing to be proud of."

Thursday came, and with it Helen's guardian. He arrived in the morning; and by dinner-time Helen, whose reserve had worn off, had told him all her ambitions; that she wished to be a great artist and study in Europe. Her guardian, Mr. Douglas, seemed rather amused than otherwise, and at the dinner table he suddenly turned the conversation by asking Helen if she could cook and sew, as he thought all girls should first learn the household arts. Helen did not know what to say. She did not know a thing about housekeeping, and rather looked down upon it. Her embarrassment was further increased by Bert, who was nudging her under the table, and fairly choking with fun.

Mr. Douglas merely added that he would like to have a little talk with her on the subject after dinner. Nothing more was said about it during the meal; but Bert, at intervals, would incoherently mutter something about sunflowers, which made Helen turn very red.

After dinner Helen and Mr. Douglas had a long talk. He did not disapprove of Helen's tastes, but he wished her first to learn that which was useful; and he therefore made a proposition which nearly took her breath away.

"I will take you to Europe," he said, "and let you study art there, on one condition, and that is, that the next time I come you will have a dinner prepared for me, cooked entirely by yourself. We shall let Aunt Jane into the secret, and she will be fine arts. What do you say, little girl?" he added, with a laugh.

"But, Mr. Douglas, it is so great a reward for so little a task," said Helen.

"You will not find that it is so little a task as you think," was Mr. Douglas's reply. Remember, everything must be exactly right, even to the seasoning; in the meanwhile, I think that, if I were you, I should paint but little, and should give my attention to this one thing."

Helen promised.

She was eager to begin her lessons, and the next day, after Mr. Douglas had gone, she went to work in earnest, much to the satisfaction of her aunt.

Bert and Rob hung around the kitchen, criticising her every effort. She did very well, however, and under her aunt's tuition she improved rapidly.

Bert was her greatest drawback: he would pretend to help her, and then would do just the opposite. One day, when the minister was coming to tea, her aunt was taken with a severe headache and the cook took sudden leave. So Helen coaxed her aunt to let her make the cake. Bert, apparently all ardor and devotion, begged to help her, and asked her to let him read the recipe for her, while she gathered the ingredients together.

Helen agreed to this, and Bert sat down and read off the recipe; but, oh, deplorable wickedness! he read most of the quantities wrong!

The cake was made, and it looked very tempting, indeed; but when it was cut at table it was found to be as hard and heavy as lead. The poor minister had indigestion for weeks, and Bert was ignominiously expelled from the kitchen.

At last, after several months, Helen received a letter from Mr. Douglas, saying that he was coming to spend a day with her, and that he hoped his "little girl" would have an excellent dinner prepared for him. Helen was delighted. She determined to have a "course" dinner—

soup, fish, a roast and vegetables, and finally dessert, with fruit and coffee.

She was very busy making her preparations, going herself to market, and giving her orders with a very important air.

Meanwhile Bert was concocting a scheme of his own. The affair with the cake had not taught him a lesson. The spirit of mischief was strong within him. He heard that his cousin was going to prepare a dinner for her guardian, and his chief desire now was to spoil it. Helen had behaved rather roly toward him since the cake episode; and as he was really fond of her, this did not please him. So, before the day appointed for the dinner, he set himself to plan what he would do. "She will be so watchful that it will be hard to play the old worn-out tricks of putting salt for sugar, or sugar for salt, or of having the cream sour or the butter bad. It really is very perplexing," he thought. "Ah, I have it! the clock—the clock's the thing! I'll get the kitchen clock ahead when she's out of the way for a minute, and she'll be governed by it, and never notice the change; she is so absent-minded. Good idea! I'll have things overdone or underdone, to suit my fancy."

"I say, Helen, wouldn't you like to have me help you?" said Bert, as he peered through the kitchen window and saw Helen, with flushed face, vigorously beating eggs.

"No, thank you! Of course not. I am to do this all myself; and even if I weren't I fear I shouldn't let you help me!"—this last with a decided emphasis on the "you."

Bert said nothing, but turned away, whistling, and started as if he were going down-town; but, instead, he stole around the house and climbed upon the roof of a small shed, where he could see Helen's every movement, but where she could not see him.

How important she looked as she bustled around, tasting one thing, seasoning another!—very pretty, too, Bert thought, with a big pink gingham apron tied close up to her chin, her cheeks flushed, and her dark eyes bright with excitement.

Indeed, he almost relented, as he saw her put the meat into the oven and heard her say, "Now, if it only turns out well I shall be happy."

The vegetables and the pudding soon followed; and now Bert began to watch his chance to run in and set the clock ahead. He was beginning to think that the time would never come; but at last he saw his cousin drop the cabbage leaf which she was using as a fan and run down the cellar stairs.

"Now's my chance," he muttered as he slid off the roof and hurried into the kitchen. It was but the work of a moment to put the clock ahead twenty-five minutes; and then, his cousing not appearing, he looked around to see what else he could do. A box of what looked like cayenne pepper stood on the table and he hastily emptied about a tablespoonful of it into the soup; and then, hearing his cousin's step on the stairs, he retreated, hoping no one had seen him. No one had. Helen had banished Aunt Jane to the parlor, Rob was down-town and the cook was away on a holiday.

Helen emerged from the cellar and glanced at the clock. "My! How long I have been down there!" she exclaimed. "I wonder if that old clock is fast again! It's nearly time for the meat to come out! I'll just run and take a look at the table, to see if the flowers are all right. There's the door-bell. That must be Mr. Douglas. What an odd gentleman he is, to be sure, to think of taking me to Europe just for this little job of cooking him a dinner!"

So she soiled herself as she bustled about and made her final preparations.

"Dear me, I'm so nervous about that seasoning, for if it isn't just right it will spoil the whole thing. I do hope the meat is as well done as it looks," she added, carefully drawing it from the oven. Now I'll 'dish up,' as Bridget says; I'd better call Anne to carry in the things, while I fix myself up for dinner—my dinner," she said gleefully as she buttered the peas and arranged the corn in an artistic pyramid. "There, now, Anne, all is ready, and you may ring the bell;" and away she went, singing, upstairs.

Bert, after a while, had begun to feel slightly uneasy. He did not know that a trip to Europe depended upon that dinner, but he did know that Helen had cooked it to please her guardian, and he began to think that he might have gone a little too far. "I'm always plaguing her, and now she'll dislike me worse than ever," he said. "True, she's acted very coolly toward me lately, but I deserved it. Well, now I've done it, and I'm going to make the best of it—that's all."

"Hello, Bert, what makes you look so gloomy? How's my lady? I hope you haven't been teasing her this morning," said Rob, as he entered the door. "Really," continued he, "you tease her entirely too much. Mother thinks so. Helen is a fine girl, and I am sure she has a right to her little whims. Come long; there's the dinner bell."

Bert arose and followed his brother. It had been long since he had so remorseful about anything. Helen was seated by Mr. Douglas, looking very happy, and talking to him gaily about her experiences during the last few months.

The soup was served first. Bert, who was in a brown study, was suddenly aroused by hearing Mr. Douglas say, "The soup is excellent, my dear. It really does you great credit."

If a cannon-ball had struck Bert he could hardly have been more surprised.

He stared at Mr. Douglas with open mouth. "Why, how can that be?" he said to himself, in a bewildered way. "I must have put nearly an ounce of red pepper into it."

Then he tasted it himself; it was excellent and the seasoning was perfect.

Helen, if that is what you mean," he answered.

"No, I mean my going to Europe," she said.

"Going to Europe? Why, what under the sun do you mean?"

"I forgot—of course you didn't know;" and then she told him of her guardian's offer, and how the trip depended on the success of the dinner.

"Oh, Helen, I'm so sorry I didn't know that," said Bert involuntarily. "Why so very sorry?" queried his cousin.

"Didn't you go by the kitchen clock when you cooked the dinner this morning?" answered Bert.

"By that old thing? No, indeed, I didn't. It's almost worthless. I went by the watch Auntie gave me at Christmas time. But why do you ask?"

Bert could hardly speak for laughing; and then he told her all. Helen gave a ringing laugh.

"Oh, you naughty boy!" she said. "To think that you could have done such a thing! But the joke was decidedly on you. I don't yet understand about that pepper, though. Where did you get it?"

"It was in a red tin box on the table, and—"

"Oh, I see!" exclaimed Helen. "You dear old goose, that was a kind of preparation that comes for soups. Auntie always uses it. I wasn't going to put any in, but now I see you did it for me."

"Well," said Bert, "I am very glad it ended so, and I'll never tease you again, Helen."

"Well, if you keep that promise, I'll never tell any one about this affair, and we'll have the joke all to ourselves. Come, let us go in now, for it is growing late."

Helen went to Europe and studied art there for a long time. She never was called a great artist, but she was certainly a very good one.

A picture by her, exhibited at the Royal Academy in London, represented a little girl, standing in an old-fashioned kitchen, with a flushed, important face, beating something in a bowl, while through the open window there leaned a boy with brown, sunburnt face and laughing eyes, looking in at the little maiden.

It excited much admiration, for it was beautifully done. But it was not for sale; and after it had been exhibited Helen took it away and sent it to Bert, who had become a minister, and had the charge of a large parish.

And it hangs in his study to this day.

AN EFFECTIVE LESSON

A drunkard in New Orleans recently was saved from continuing his career of dissipation in a peculiar manner. The young man in question was of a fine family, and had splendid gifts, but was going down as fast as it was possible for a man to go through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a court stenographer, determined to try a new tack with him. He was sitting at a restaurant one evening, when the young man in question came in with a companion, taking the table next to him, and sitting down with his back to him, and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his note-book, and took a full shorthand report of every word he said. It was the usual maudlin folly of a young man with his brain muddled by drink, and included a number of highly candid details of his daily life—things which when he was sober he would as soon have

thought of putting his hand in the fire as speaking about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly, and sent it around to his office. In less than ten minutes he came tearing in with "What is this, anyhow?" "It's a stenographic report of your monologue at the restaurant last evening," his friend replied, and gave him a brief explanation. "Did I really talk like that?" he asked faintly. "I assure you it is an absolutely verbatim report," was the reply. He turned pale and walked out. He never drank another drop.

There are many men who would cease, not only the sin of drunkenness, but other sins as well, if they could see themselves as other people see them.—Herald and Presbyter.

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NOTES

SEEKING IMMORTALITY men have monument to perpetuate their memory, these memorial records then by their is not usual to find bitious to have his name that he will devote that end. However, with a case of this concerning the will of McCaig, of Oban.

"He has left an 'Truth,' of nearly which income is at all time to the erect statues of himself an at and near Oban."

We might add that calculated to furnish law with goodly

THE QUEEN AND Queen Victoria could person whose life was the shadow of divorce the idea of divorce an no excuse even for the tempted to obtain a marriage tie. This explained; her own high ple rebelled against the immoral—even t by courts. The pres andria is just as stric Victoria in excluding from court. When the nation, especially the from whom all fashio ter whose habits ne are formed, will not t lation of the sacred money, there is great ultimate success of Church's teachings an this point, even in the non-Catholic nation.

OUR LADY OF THE Kipling wrote his pos of the Snows" and m referent? to Canada, t vast amount of critic small amount of in would seem as if the vention that title and to this country for t perpetuating the idea only a land of ice and the whole affair was mistakes. In the first did not originate the Lady of the Snow," Canadian origin. It tion of a feast obser generations by the Ch of this month, last Tu day upon which the C ed the Feast of "Our Snows." The origin of the authentic story o connected therewith an interest to be reprodu lowing is a true acc feast:—

"During the reign of risus, there lived in couple whose only son they were childless. V great proportion was mand, but finding deat they were not a little cause they were at a what disposition they of their wealth. True were both very charit of many charities tow might extend a helpin they failed to agree. old gentleman declare should resort to praye This they did, begin He would make manife what purpose their w devoted. When they morning the old gentl