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The True Witness

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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

AT ST. ANN'S.—On Sunday last the parishioners of St. Ann's held their annual procession through the leading thoroughfares of the parish, when the Most Blessed Sacrament was borne by the new Rector, Rev. Father Rioux, C.S.S.R., under a canopy with an escort of Churchwardens and officers of parish societies. The pupils of St. Ann's schools, boys and girls; St. Ann's T. A. & B. Society; the Catholic Order of Foresters; St. Ann's Young Men's Society; Holy Family Society; St. Ann's Society for women and other parish organizations were in the line of procession in large numbers to give public testimony of their religious convictions. At the public haymarket square, a beautiful altar and repository had been erected near the house of Mr. J. B. I. Flynn, clerk of the market, whose fervor and loyalty to religion and country are well known. Here Benediction of the Most Blessed Sacrament was given. The male choir of St. Ann's Church and the young women graduates of the convent in connection with the parish contributed beautiful hymns.
Rev. Father Strubbe, C.S.S.R., had charge of the arrangements. A cord of police under that efficient officer, Captain Fennel, rendered good service. St. Ann's parish is to be congratulated on the magnificent success of the demonstration.

ST. PATRICK'S SCHOOL.—A green flag was unfurled to the breeze on Friday last from the turret of the Catholic High School building, so long vacant, as an evidence that the classrooms were to be occupied by the pupils of St. Patrick's School, the parish school under the direction of the Brothers of the Christian Schools. The building and spacious grounds, which were sold by the Governors of the Catholic High School to St. Bridget's Refuge some weeks ago, have been rented by the churchwardens of St. Patrick's parish for a term of two years. One or two classes have taken possession of the premises and at the beginning of the next school term all the classes will be installed.

VACATIONS.—We have received, just as we are going to press, an invitation from the Reverend Director of St. Ann's School, Brother Prudent to assist at the closing exercises of the year. This historic educational establishment has rendered notable service to the grand old parish of St. Ann's, not alone in the training of youth during their school day careers, but also in watching over them in years after they quitted the institution.

NOTRE DAME DES NEIGES.—This establishment, a branch of St. Laurent College, under the direction of the Fathers of the Holy Cross, for young boys, is one of the most interesting in its appointments. It is said that the sum of \$200,000 has been expended in lands and buildings. Every feature calculated to promote the religious, intellectual and physical development of youth is available. It is beautifully located, and the view of the surrounding country is inspiring. The judgment and perception of our clergy and religious in locating their establishments, whether their aims be charitable or educational, are again strikingly exemplified in this College of Notre Dame des Neiges. It is a monu-

The "True Witness" desires to join its congratulations to those so sincerely expressed by the faithful of that new diocese. Mgr. Emard is the constant object of esteem and admiration on the part of all who have the privilege of knowing him, and especially of all who have the greater privilege of being numbered among his flock. The lively interest that he has always taken in educational affairs as well as in the material progress and religious instruction of all under his charge, and the friendliness he has ever shown towards the same holy causes in all sections of our Province, have marked him as one of those patriotic prelates whose mission seems to be the performance of perpetual good. May God grant him many long years in health and strength, to govern his diocese and instruct his people.

DEATH OF FATHER HAMON.

The Jesuit order has just lost, in death, one of the best known priests of that great community, in the person of the late Father Edward Hamon, S.J. The deceased priest was the founder of the League of the Sacred Heart, and strange to say, he died on the Feast of the Sacred Heart, while preaching a mission in connection with that devotion. His death, which was very sudden, took place at Leeds, in the County of Megantic. The remains were brought to Montreal, and the Requiem Mass was sung on Tuesday at 8 a.m., at the Church of the Immaculate Conception. Afterwards the interment took place at Sault au Recollet, in the Jesuit cemetery adjoining the novitiate. Father Hamon was a Frenchman of Brittany. He was born at Vitre in 1841, and entered the Jesuit novitiate, at Angers, in 1860. After twelve years of study in France and in the United States, he was ordained priest in 1872, by Mgr. now Cardinal Gibbons. The last thirty-five years of his life have been consecrated to labors in Canada principally. Between Montreal and Quebec he has lived most of the time. But he has preached missions all over Canada and all over the Eastern States. He had been for two years professor of literature at St. Mary's College here. From 1897 to 1900 he was Superior of the Jesuits house in Quebec. He was the author of a great many important works that will survive him and bear fruit long after his presence will be forgotten by coming generations. May his soul rest in peace.

ST. JEAN BAPTISTE.

—His Grace the Archbishop has published the following circular:
"Friday, 24th June, the feast of St. Jean Baptiste, will be a day on which all the Catholics of the city of Montreal, and of the surrounding suburbs, will be permitted to eat flesh meat, on account of the great influx of people and the difficulty of abstaining on that day. This favor is granted, in virtue of a decree of the Holy See under date, the 5th December, 1893. The abstinence of that Friday will be observed on the Wednesday previous, that is to say on the 22nd June. No change is made regarding the rest of the diocese."

CATHOLIC SAILORS' CLUB.—The concert this week held under the auspices of the Knights of Columbus, Canada Council, was one of the most successful of the season. The Knights evidently are inspired with a desire to help President McNamee and his executive to carry out their idea of extending the premises of the Club so as to permit of the erection of a new concert and entertainment hall and additional recreation rooms for the visiting seamen. The attendance was large, including the officers of the organization and members and their friends. Mr. Justice Chas. J. Doherty, Grand Knight, occupied the chair, and in his opening remarks dwelt upon the great amount of good which the Club has been doing during recent years. He hoped that the day would soon dawn when the Catholic Sailors' Club would have a memorial in the form of a building which would be an honor and credit to the founders and organizers of the Association.

MR. EMARD.—On Thursday of last week Mgr. Emard, the venerated and beloved Bishop of Valleyfield, celebrated the twelfth anniversary of his episcopal consecration.

Prof. P. J. Shea, was one of a high order of merit. The seamen, as usual, contributed their rollicking songs, choruses and dances, which added much zest to the evening. No more enjoyable hour can be spent than in visiting the Catholic Sailors' Club on a Wednesday evening. The small sum of ten cents is charged to the general public for admission which goes towards defraying the general expenses and of furnishing various articles to the visiting seamen.

A CATHOLIC HIGH SCHOOL.—The students of "Blinkbonnie," a well known and popular educational establishment, conducted by Prof. A. J. Hales Saunders, on Sherbrooke street, held a most successful entertainment last week. During the brief period of its existence, "Blinkbonnie" has earned, amongst a large number of households in St. Patrick's and other parishes, a reputation which should in future lighten the responsibilities its able administrator had to bear in the preliminary days of organization.

Mr. Justice J. J. Curran, who has evinced an enthusiastic interest in the institution since it opened its doors, after the performance, delivered one of his happy addresses, in which he complimented the professors and students on the high standard of the entertainment.

VILLA MARIE CONVENT. under the direction of the Congregation de Notre Dame, was the scene of a magnificent demonstration this week, in which teachers and graduates took part. The occasion was the celebration of the golden jubilee of its foundation. At the hour of going to press, this week, we are only able to note the fact, the programme arranged for the celebration will occupy three days—Wednesday, Thursday and Friday. Graduates of the institution have come from various cities of the neighboring Republic to join their old companions in this city in honor of the event. The function is one which affords many striking lessons of the noble work this historic educational institution has performed in its special sphere during the first half century of its existence. In our next issue we will endeavor to refer to some of them, and furnish our readers with an outline of the celebration.

RELIGIOUS INSTRUCTION.—In the "Churchman," a Protestant Episcopalian organ, Mr. E. D. Ward makes statements calculated to encourage Catholic educationalists. He says:

"I never pass one of the Roman Catholic Church's many institutions for the education of her children without doing inward obeisance to her wisdom and faithfulness in regard to this all-important duty; or without an ardent longing that our own beloved branch of the Church Catholic could have her eyes opened to the great work that she could and should do in the same field."

He then points out how little religion is taught in public schools. The beliefs of Christians, the heresy of Jews, the unbelief of atheists, all seem to clash, and the net result is infidelity. He shows how the Catholic Church protests against this state of things, and quietly goes to work and erects her own schools and provides her own educational equipment. Then she reaps abundantly what she has sown. He then appeals to the Protestant Episcopal Church to do likewise. Appeal is very well, but it must be remembered that his church is but a sect, and does not possess the unity, the discipline or the power (not to mention the grace) of the Catholic Church. If he wants such results he must obtain them by coming into the Catholic Church.

CATHOLIC MOTHERS.—In Germany, that land of wonderful and effective activity, the nineteenth annual congress at Berlin has just been held. Amongst the practical subjects discussed we find one lady—Miss Schmitz, of Aix-la-Chapelle—lecturing on "What is to be done in order that the German mothers may have the best possible training?" Her address casts no reflections on the present generation of mothers. In Germany mothers are

very exemplary, hard-working and domestic in tastes. The aim of the lady writer is to show that with increased population, and changes of conditions, new systems are needed. In fact these congresses and the subjects selected for the lectures are working no end of good in Germany. And through them the Catholic element is making great headway. It is becoming firmly organized, creating an influence for itself, and being recognized by the State, from the Emperor down. This is how Catholicity is now gaining such a footing in this pre-eminently Protestant land.

SAINTS IN JUNE.

Possibly no month in all the year presents a list of greater Saints than does that of June. In another issue we will speak of such Saints as John the Baptist and Saints Peter and Paul. Their feasts come at the end of the month. But earlier we have a large number of Saints for special rank in the Church. A few of these we will mention this week.

ST. QUIREMIS.—This martyr was Bishop of Sessia, in Pannonia. He was put to death in a wonderful manner, in the year 403. When in prison he converted the gaoler, Marcus, and baptized him. He was cast into the river, with a millstone around his neck. Still he managed to float on the water, and to preach. At last, fearing to miss martyrdom, he prayed to have the miracle cease; his prayer was granted, and his martyrdom consummated.

ST. BONIFACE.—This was the great Archbishop of Mentz, in Germany, and apostle of that country. He was an Englishman by birth, having been born at Crediton, in Devon, about the year 680. His name was Winfrid; but Pope Gregory II. changed it to Boniface, when he went to Rome after his first mission to the Saxons. In 719 Pope Gregory II. gave him a mission to Germany. There he not only converted the pagans, but corrected Christians, of Bavaria, who were leading irregular lives. After converting the people of Saxony, in company with St. Willibrod, he went through Hesse and Saxony baptizing pagans and building churches. His success was so great that the Pope sent for him, consecrated him Bishop, called him Boniface. In 732 Gregory II. died, and his successor, Gregory III., made Boniface Archbishop of Mentz and Primate of all Germany. On the 5th June, 755, the Archbishop suffered martyrdom. At Friedland a band of pagans killed him and fifty-two of his companions.

ST. NORBERT.—This saint, who was the founder of the Premonstratensian Order, was born at Santen, in Cleves, in the year 1080. He was of noble birth; and once cut a great dash at the Court of his cousin, Emperor Henry IV. of Germany. One day, out hunting, a thunderbolt fell so near him as to kill his horse and leave him for hours stunned. When he awoke he was a changed man. He did not go back to Court, but to the Canony at Santen, where he lived in prayer and meditation. The Archbishop of Cologne ordained him to the priesthood. He spent forty days in retreat before saying his first Mass. He obtained Papal permission to preach where he liked, and did miracles of conversion in France. He founded, in 1121, an Order at Premontré, once a barren place in the forest of Concy. He built monasteries all over Europe. Owing to his great devotion to the Blessed Eucharist, he is generally represented with the Ciborium in his hand. He was appointed Archbishop of Magdeburg, in 1126, and died in 1134, at the age of fifty-three.

ST. ROBERT.—This Saint was Abbot of Newminster, and a Cistercian. He was a native of Yorkshire. He was originally a member of the Benedictine Order in York, but later on in life he joined the Cistercians, who had then just been introduced into England. The work that he did for the Church in his

native land secured his canonization.

ST. WILLIAM.—There are several saints of this name; but the present one was Archbishop of York and a nephew of King Stephen and Henry of Blois, the great Archbishop of Winchester. He was a contemporary of St. Robert. On the death of Thurstan, in 1144, St. William was chosen Archbishop, though the pallium was sent to Henry Murdach, a Cistercian monk. In 1153, Archbishop Murdach died, and St. William was elected his successor by Pope Anastasius IV. When he was received in York, the wooden bridge over the river Ouse broke down, and hundreds of people fell in the river. There it was that he performed his first miracle. He prayed and made the sign of the Cross over the water, and not one of the people was drowned.

ST. COLUMBA.—To distinguish this saint from many others of the same name, he was called Columbkille—in memory of the many monastic cells, or killes, which he founded. Though an Irishman, his work was the conversion of the Picts. He was born at Gartan, Co. Tyrconnel, in 521, and lived till 597, the year of St. Augustine's arrival in England.

ST. MARGARET.—This is St. Margaret, Queen of Scotland, niece of another Saint—King Edward the Confessor. In 1070, being 21 years of age she was married to King Malcolm of Scotland, at Dunfermline. They were blessed with a numerous family, of whom three boys succeeded, in turn, to the throne of Scotland—Edgar, Alexander and David. She was a model of charity, and virtue, of almsgiving, prayer and mortification.

AN AUTOGRAPH QUILT.

A unique gift to an Archbishop is thus described by one of our exchanges:
An autograph quilt of rare artistic design, containing 2046 autographs, and valued at \$1000, has just been completed, after eight months' incessant work by the women of Sacred Heart Church, in Melrose Park, and was presented to Archbishop Quigley recently, as a memento of his first anniversary in Chicago.

Conspicuous among the many autographs on the quilt is that of Pope Pius X., which has the distinction of being the first autograph of the Pontiff received in this country. The quilt, which has a white background, is divided into thirty squares, the two centre squares have wreaths of holly embroidered on them, and one contains the fac simile of the Pope's autograph, with the lion of St. Mark and the Papal coat of arms worked in Papal Colors; the adjoining square contains the autograph of Archbishop Quigley; surrounding these two squares are the autographs of Bishop McGavick, Bishop Muldoon, Chancellor Barry, and numbers of the prominent pastors and assistants in Chicago churches, city officials and professional business men. Laurel wreaths encircle all but the two centre squares, and the signatures, which include over 1000 members of the Woman's Catholic Foresters, are all embroidered in red.

RELIGION AND COUNTRY.

Addressing the members of the A. O. H. recently, Mgr. Mooney, V.G., of the Archdiocese of New York, closed an eloquent sermon with the following appeal:

Look then, aloft to your own aims, to your own high aims. Fix your gaze and be true—be true to them, be true to yourself, be true, above all, to the memory of your fathers, who ever kept in their hearts as fresh and as green their faith and their religion, which was the pledge of their nationality, as fresh and as green as the bright verdure that mantles the beautiful hills and valleys of their distant Island home. Do this, and as sure as to-morrow's sun will rise you will do great things for yourselves, for your country and for God.

Random Notes and Gleanings.

A GOOD ANECDOTE.—We take the following anecdote of Philip Brooks, the eminent Protestant clergyman, from the pages of an American contemporary, and we give it without comment:

The devotion of Catholics to their clergy and to their religion generally is a source of never ending wonder to the Protestants. The sacrifices our people in the United States have made and are making to build up a parochial school system is a good instance of this. It is an incontestible argument for the power of the true faith and its ability to inculcate holiness in life. Philip Brooks, the late Episcopal Bishop of Massachusetts, when rector in a church in Philadelphia, often remarked to his curate at breakfast that it was wonderful to peep out of one's window on a bleak winter's morning and see crowds of Catholics trooping to church at 4.30 a.m. on a holy day of obligation. "Suppose," he would say, "you and I were to announce to our people next Sunday that on the Wednesday following there would be special services at 4.30 a.m. How many, think you, would we find present?" And then Brooks' countenance would cloud over, and, growing thoughtful, he would say: "A wonderful institution, surely; a wonderful institution!" The curate in question is now a Catholic priest.

LESSONS TO LEARN.—From time to time we find Protestant clergymen, who have carefully observed the movements and precepts of the Catholic Church, especially as exemplified in the lives and actions of Catholics, giving expression to admirable advice and paying very important tributes to our grand and holy religion. Recently the Rev. Madison C. Peters preached a forcible sermon in the Broad Street Baptist Church at Philadelphia. He took for his subject the peculiar title: "What Protestants Should Learn from Catholics." Amongst other things in the course of his sermon he delivered the following passage:

"The rich Catholic hesitates not to kneel by the side of the poorest. Protestants have too keen a sense of small. Protestants should learn from Catholics how to give. Catholics are generally pious. But behold their churches. Behold the earnings they lay upon the altar of the Church. Every Catholic is identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunks, or in the place where they used to live. They remind me of those matches which strike only on the boxes—when you have the match you haven't the box, and when you have the box you haven't the match. In caring for their children Catholics teach us a lesson. The Protestant laity needs to be awakened to a deep sense of the magnitude of their duty toward their children. Here is the source of strength in the Catholic Church. The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. The Catholic charities, covering every conceivable case of need and suffering, puts Protestants to shame."

A SIGN OF LIFE.—One of our American contemporaries says that "there is no better and more hopeful indication of Catholic life and movement in this country than the ninety or more Catholic periodicals that go weekly into thousands of American Catholic homes." There can be no mistake in this remark. In fact, any community in which it is found that a Catholic paper freely and largely circulates, is sure to be one in which the spirit of practical Catholicity reigns. In fact it is an evidence that the people have not only a live faith, but also that they take an interest, in a practical way, in the propagation and conservation of that Faith. To subscribe to a Catholic paper is a matter of purely voluntary nature, and the man who gives his dollar for the paper is sure to give far more for the Church—he understands his own spiritual needs and those of his children.

TEMPERANCE CAUSE.—Rev. Father Hays, speaking recently in the Town Hall, Leighton, England, delivered one of his eloquent appeals for the cause of temperance. Refer-

ring to the report of a recent Commission, he said: "All were agreed on three points embodied in the report of the Government Commission (1) that drunkenness was the great curse of the country; (2) that there were far too many public houses, (3) that a large suppression in the number of licenses was necessary in the interests of the people and the nation."

OUR YOUNG MEN are, as a rule, says an exchange, no great lovers of sound and useful literature. No sooner have they left school or college than they leave instructive books behind them. Self education has no charms for them. Through the neglect of self-culture the bright future of many a young man is lamentably blighted and the prospects of a successful career shattered. Young men must convince themselves of the fact that genius darts and tires, but perseverance wears and wins. Nor should they forget that the largest room in the world is the room for self-improvement.

POWER OF MONEY.—Very Rev. Gilbert Higgins, C.R.L., speaking at a recent function in Peterborough, England, said:

"Once upon a time they thought that this office and the other would be free from suspicion, but to-day they were not surprised to find the highest in the land accused of loving money above duty, and having a price for his honor, and a price even for his devotion to his country. There were rewards and medals and crosses and distinctions for the man of money, but let them find the distinctions that were conferred upon the man of letters. When the plutocrat moves forward, the whole street was decorated. Men bowed down before a man who had secured the only thing a man could live for to-day, who had forgotten his God. Work to-day in many places, at home and in the office, and even in the great positions of State, was looked upon as an uncomfortable interlude in the real business of life, which was self-satisfaction, self-indulgence and ease. Work was a horrible interference with the desire to enjoy oneself, and so it was shirked; and when it could not be entirely neglected, it was scamped."

A PRECIOUS PICTURE.—It was announced from Naples, a couple of weeks ago, that Titian's famous portrait of Cardinal Bembo had been unearthed there in one of the store rooms of the Royal Picture Gallery. Of this picture many writers of the last three centuries have made mention, following Vasari's account, but every trace of it has been lost. It is of this picture that Vasari says:

"Now Titian had taken the portrait of Bembo, then secretary to Pope Leo X., and was by him invited to Rome, that he might see the city, with Raffaele da Urbino and other distinguished persons, but the artist having delayed his journey until 1520, when the Pope and Raffaele were both dead, put it off for that time altogether."

Such the story told by the great Italian historian. The newly discovered portrait is a vigorous work of the great Venetian artist. The illustrious Cardinal, who was also a Venetian, is represented as seated—a meagre and austere figure. The background is a pleasant landscape, which is identified with the charming country in the neighborhood of Asolo where another poet, Robert Browning, loved to dwell. There Bembo had a residence which was the refuge he sought for his studies. The newly discovered Titian will be exposed to public view in the Naples Museum. There are other portraits of Bembo in existence, one of which is an engraving bearing the name of Benaglia and recently reproduced in the English translation of Gregorinus' "Lucrezia Borgia." Apart from being rendered immortal by Titian, Pietro Bembo was a man whose intellect and abilities ranked him as the fullest representative of the age of culture to which he belonged.

CATHOLIC SONG WRITERS.—The number of Catholics who have written songs that became famous is greater than is generally supposed. Mrs. Chambers-Ketchum, who composed "The Bonnie Blue Flag," was a Catholic, and the fact having been

discovered led an American exchange to investigate with the result that follows:

"James Ryder Randall wrote 'Maryland, My Maryland'; the author of 'Somebody's Darling' was a nun; Father Ryan wrote 'The Conquered Banner'; Gerald Finch 'The Blue and the Gray,' and Theodore O'Hara produced one of the most literary war-songs in English in 'The Bivouac of the Dead.' It has rarely been asked what was the religion of John Howard Payne, the author of the best known song ever written—'Home, Sweet Home.' In 1852 Payne died, in his sixty-second year. The Catholic Bishop of Tunis was on terms of the closest intimacy with the poet, and the priest who prayed at his grave spoke often of him in terms of the highest praise. During his last sickness the Sisters of Charity, Sisters Rosalie, Josephine, Marie and Celeste, nursed him. And they and his Moorish domestics and his Muslim servant, Mohammed, saw his spirit pass away and closed his eyes in death. This information will be news to many, and will be a consolation to Catholic hearts. There will be ever, amongst us, an additional feeling when we hear the loved strains of 'Home Sweet Home.'"

RAILWAY ACCIDENTS.—There are several changes in the form of this year's general report to the Board of Trade upon the accidents that have occurred on the railways of the United Kingdom, says the Dublin Freeman, the object of these being to separate as far as possible the accidents for which the working of the railway may be said to be responsible from those deaths and injuries due to suicide, or to want of common care or caution on the part of the injured people themselves. In some preliminary observations the report states that a large proportion of reported accidents are slight, and the totals which have hitherto been presented tend to give a somewhat exaggerated impression of the amount of injury sustained. During 1903, twenty-five passengers were killed and 769 injured as a consequence of accidents to trains, rolling stock, permanent way, etc.; while accidents from other causes accounted for 123 deaths and 1912 injuries. Nine railway servants were killed by accidents to trains, and 446 by other accidents, while 73 persons fell victims to level crossings, and 442 trespassers, including suicides, were killed. Altogether, the total of those killed is 1159, and of those injured 6785, showing an increase of 63 in the number killed and 124 of the injured as compared with last year. The number of passengers, exclusive of journeys by season ticket holders, was 1,194,833,060, or 6,613,731 more than in the previous year; so that one passenger in every 47,793,000 was killed, and one in 1,540,745 was injured. The coupling and uncoupling of vehicles is still the most fruitful cause of accident, although the number of deaths last year was not very large—23 men were killed and 506 injured.

THE TEMPORAL POWER

(By an Occasional Contributor.)

One of the burning subjects of the day is the attitude of France towards the Vatican, and the entire and fervent sympathy of the Italian Government with France. They are indignant in the Italian Parliament that the Pope should have insulted their friend France. They forget, however, that it was France that deliberately replaced the Pope in the unfortunate position of being obliged to decline receiving the French President.

One organ alone has been kind enough to say that "Naturally the Pope recanted the loss of his estates in 1870." No doubt. It is natural that any human being should resent the loss of his rightful possessions and especially when that loss was caused by an unjust and unjustifiable robbery in the defiance of all law, international, or otherwise. But here there is a line of distinction to be drawn.

The Temporal States of the Pope were not his own, any more than in the fact that he was custodian and administrator of that property in the name of the Catholic Church and of each individual member of that body. The Pope was in "possession" of the Estates, but was not the sole "proprietor." There is a vast difference between the two. A tenant is the possessor of the house in which he lives, but he does not own it. The Temporal States belonged to every individual Catholic in the world, and the Catholic rulers, or head of the

State, as well as the humblest Catholic citizen, in the lowliest walk of life, had a proprietary claim upon those estates. We, as children of a common Father, are all co-operators, and have all been robbed of our rights. The Pope could not dispose of that property by will, by donation, by sale, or by any contract known to law. Therefore the Italian Government merely dispossessed him and robbed the Catholics, individually and collectively. The estates belonged no more to the Pope than does the Church belong to the parish priest. It belongs to the Catholics of the parish. The priest may go, may die, but the parish remains. The Pope may vanish from the scene and his successor come, but the Temporal Estates, or rather the right of the Church to them must continue.

It had been urged at one time that "in his increased spiritual power, His Holiness was more than compensated for the loss of his temporalities." Two very sophistical statements. In the first place, there can be no "increase of spiritual power," for the Pope. There may be an augmentation in the number of the faithful, or an increase in the extent of the Church's influence, but the spiritual power, like God, can neither increase nor decrease; it cannot change. Either the Vicar of Christ received his spiritual jurisdiction from God, or he did not. If he did not so receive it, then there is no longer any Christianity on earth, it disappeared on the day that Christ ascended into heaven; if he did so receive it there is no possibility of its ever being changed. The slightest idea of philosophical reasoning must suggest all the arguments that render the conclusion axiomatic.

In the next place, how could any change, (were such possible), in the spiritual power, compensate for the loss of a temporal possession that belonged to him by every right known to law—by its acquirement through competent donors, by its unbroken continuation for long ages, by uninterrupted succession? As well say that a priest could attend better to the interests of his congregation were he deprived of his house and garden; that a Bishop would be more enabled to shepherd his spiritual flock were he dispossessed of the temporal property belonging to the diocese.

Those temporal possessions were also, to a certain degree, spiritual, in as much as they served to aid in the exercise of spiritual jurisdiction. In fact it would be as sensible to say that the editor of a large newspaper would be much better able to furnish his readers with able editorials, were he to have merely a soul and no body—the spiritual part of him being all required for such work, and being freed from the trammels of the temporal part, it might soar into a more lofty, more accurate and more logical atmosphere.

But even were the Pope to have reaped spiritual advantages from the loss of his temporalities, in what way does that justify the act of spoliation? Would you be justified in robbing your neighbor of the knives and forks in his house, on the ground that your neighbors runs a risk of injury to himself with them and that it would be for his ultimate advantage to learn to do without such luxuries? In other words, "does the end justify the means?"—especially when the means are notoriously corrupt and unlawful? This is a subject too lengthy and too many sided for one article. We will touch upon other interesting points next week.

Prisoners Aid Society.

We have just been reading a report of the annual meeting of the Catholic Prisoners Aid Society of London, held in the Chapter Hall of Westminster Cathedral, under the presidency of the Archbishop of Westminster. Like many other Catholic Aid Societies, this is one with most practical and laudable aims. The objects of it are: (1) to supplement the work of existing societies by providing the special incentives to, and means of, reformation likely to be effective in Catholic cases; (2) to visit and give relief to the distressed families of prisoners, and, if necessary, obtain suitable education for their children; (3) to aid prisoners on their discharge by obtaining employment for them, and to assist them with clothing, maintenance, temporary lodging, tools and materials; (4) to assist persons who have been in custody or charged, before a magistrate, whether convicted or not, in any way that may be advisable.

To give an idea of the success of the Aid Society, we must confine our attention to the rescue of a man from his criminal past. Almost everybody was against such a per-

OUR CURBSTONE OBSERVER ON SILENCE.

There is an old axiom that says: "If speech is silver, silence is gold." It is, indeed, a little poetic, but contains "more truth than poetry." Not long since I read in the True Witness a passage reproduced from some exchange, in which it was pointed out that "silence is massive." This again is a truth that cannot be gainsaid. A few incidents which I have had occasion to notice as I have gone my rounds of observation along the city curbstones, came forcibly to my mind, and they incline me to occupy a column this week with reflections upon silence. They say that "Silence gives consent," that is not always the case, often it is quite the contrary. They speak of the "silent contempt" that withers; that is often a mere mask for incapacity to answer, or to defend oneself. In fact, I put little faith in mere sayings, but have a great deal in facts.

THE CHINAMAN.—I had occasion to present one day on St. Lawrence street when there was considerable excitement in front of a Jew's shop. Some person had tampered with the goods outside his door. In fact he said that some one had stolen a piece of cloth off the shelf. There were not less than twenty people gathered, all excited all talking together, and the little Jew trying to explain to a big police man what had taken place. The only person present who seemed to be perfectly calm, and yet not without interest in the proceedings, was a Chinaman, who stood on the outskirts of the crowd with his bag of washing on his back. He evidently had been there all the time, and had remained perfectly still, yet seemingly curious to know what all the hubbub was about. There was a species of bland and half-innocent smile on his face. No person paid any attention to him. Strange to say, a vague idea came into my head that if he had not the piece of cloth in his bag, at least he knew something about it. If he had it, there was nothing to prevent him going away with it, for no person paid any attention to him. When finally the crowd had grown to thirty or forty, and the policeman began to make them "move on," the Chinaman got his mittens. When the policeman told him to "get ahead," he simply answered by asking "what e mattee?" It was explained to him that the Jew lost a piece of cloth. He smiled and said: "take e seefee." And it proved true. The Jew had taken it in himself some time before and had left it near a counter for a customer to examine. That was apparently the case. But in my mind, without wishing to judge harshly, I was suspicious that the Chinaman had taken the cloth, and when he saw that the loss was noticed, he waited calmly for the confusion that must follow, and silently slipped in and left it on the shelf in the shop. I may be mistaken, but in any case, he knew where it was all the time, but his si-

lence and calmness disarmed all suspicion in his regard.

A MILLIONAIRE.—I am well acquainted with a certain gentleman who is the owner of not less than a million dollars. I have known him since I was a boy. And in all these years I never knew him to speak on any subject for any length of time. He would answer with a "yes," or "no," whenever it was not absolutely necessary to say more. I remember him a captain on a river boat; then a director of the company; then its president; then a retired steamboat man; then the possessor of mines in the West and of orange groves in the South; finally a walking, silent, easy-going nabob, with more money than he could count. And he made all that vast amount of money by simply keeping his mouth closed and his eyes and ears open. He never lost an opportunity, and he never told any person of either his failures or his successes. He was a mystery; and yet every person bowed to his will, and all conceded that he was a "strong man," a "man of influence," and a success in life. The fact is that, while a most amiable and honest gentleman, he is not the possessor of any special talents, and were it not for his silence he would certainly never have been a success.

REFLECTIONS.—These two out of a hundred examples just came to my mind. I cite them only for the purpose of showing how great a force there is in the gift of silence. In that there may be extremes, as in everything else; but certainly there is more to be gained by silence than speech. You may often regret having spoken, but you are certain to rarely regret having kept silence. If we look over the history of civilization, we find that all the great boons conferred upon the human race by the genius of man have been the outcome of study. The monks of the middle ages, who sat in their respective cells, who spent so much time in meditation and prayer, did more for the cause of human progress than all the combined, loud-voiced politicians of the world. The noise that the talker makes dies away in echo, is soon forgotten, and is sure to leave no permanent effect behind. But the quiet worker in the silent study is like the coral insect at the bottom of the sea; unseen by eye of man, unheard, unnoticed, he is helping in laying the foundations of these reefs that some day must appear above the surface of the water, grow fertile by contact with air and light, and finally become habitations of people now unborn. A safe rule for a man to follow is this; whenever you are undecided as to whether you should or should not speak, do not speak or be silent. It will be time enough later on, when you shall have weighed the matter, or have grown calm, to speak; but once the silence is broken, your power is gone, you are no longer master of the situation, your hold on the helm of events is relaxed—you are defeated.

In view of the re-opening and consecration of the Cathedral of Armagh been fixed to take place of July next, the following sketch taken from 'The Belfast News' of Belfast full perusal. The w...

One old chapel to was the sole place asessed by the Cath when, in the 7th Crolly, Bishop of D was promoted by P to the Primatial See rule much needed ch through the length his native diocese in nine closing years of fort were absorbed of a new idea, at an ambition and the cr his life—the foundat dral worthy of the St. Patrick, "the m tropolis of Ireland dove of Diluvian da Church of those tim in finding "whereon of her foot." Arm suburbs consisted al "see-land," i.e., the demesne of the Pro For nigh three hund the days of Queen M Bishop dared not three miles of, much Armagh. Fortuna there was an oasis i noble eminence on the the Dunganen and C and commanding the neighborhood, called property, though al by see-land, was in p Earl of Dartrey; and lease in perpetuity negotiated, through t Lord Cremorne and binson, of Armagh, w Primate was on term tcourse.

A strange and beau of the supernatural a first fateful days apostolate, is told in Armagh (about 800 been beautifully esth Ireland's chief Catho de Vere, "Get thee n God's angel to the s height of Macha; the build to God the fort great house of Ch obeyed, but found the as grudging of a site successor has proved, struggle, though kee The wonderful force of personality, added to ing influence of his n for him at length by Daire of Armagh, gre Niall of the Nine B ground for a chure Drum-Salesch" ("the lows"), said the grin "that he may build his God." In due co foundation day ar ve with bell and book the centre of a wo throng, slowly made the ground, marking precincts.

"Attended by his Pr Benignus first his Pal rest; Secknall, his Bishop, hon Eric; Mochts, his priest, an the bells; Rodua, his shepherd; Tassagh, Workers of might in stone, God-taught to build the the faith With wisdom and with ing craft; MacCarten last, the gl offt On shoulders broad ha through the floods."

Suddenly there burst shade of the drooping frightened doe, while th that had been lying by a few paces with her aped bewildered by the ch In a flash the saint sa the golden opportunity lesson of Christian ten rude pagan gathering, said, pointing to the sp deer had lain, "shall I stand," and taking t lawn in his arms, he ca and there down the slope following like a pet sh heels, and crossing the eminence on the northe it down again beside her

CATHEDRAL OF ARMAGH.

In view of the approaching of the re-opening and consecration of the Cathedral of Armagh, which has been fixed to take place on the 24th of July next, the following interesting sketch taken from the "Irish News" of Belfast is worthy of a careful perusal. The writer says:

One old chapel tottering with age, was the sole place of worship possessed by the Catholics of Armagh when, on the 7th April, 1835, Dr. Crolly, Bishop of Down and Connor, was promoted by Pope Gregory XVI to the Primate's See. Under his able rule much needed churches had risen through the length and breadth of his native diocese in old Ulidia. Now nine closing years of incessant effort were absorbed in the realization of a new idea, at once the supreme ambition and the crowning glory of his life—the foundation of a Cathedral worthy of the city and See of St. Patrick, "the mistress of the metropolis of Ireland." Like the dove of Diluvian days, however, the Church of those times had difficulty in finding "whereon to rest the sole of her foot." Armagh City and suburbs consisted almost entirely of "see-land," i.e., the mensal estate or demesne of the Protestant Primate. For nigh three hundred years since the days of Queen Mary, a Catholic Bishop dared not approach within three miles of, much less reside at, Armagh. Fortunately, however, there was an oasis in the desert, a noble eminence on the north, between the Dunganon and Charlemont roads and commanding the entire city and neighborhood, called Sandy Hill. This property, though almost surrounded by see-land, was in possession of the Earl of Dartrey; and from him a lease in perpetuity was eventually negotiated, through the influence of Lord Cremorne and Councillor Robinson, of Armagh, with whom the Primate was on terms of friendly intercourse.

A strange and beautiful story, full of the supernatural mystery of those first fateful days of St. Patrick's apostolate, is told in the Book of Armagh (about 800 A.D.), and has been beautifully enshrined in verse by Ireland's chief Catholic poet, Aubrey de Vere. "Get thee northward," said God's angel to the saint, "to the height of Macha; there shalt thou build to God the fortress-temple and great house of Christ." The saint obeyed, but found the ruler of his day as grudging of a site as many a successor has proved. However, the struggle, though keen, was brief. The wonderful force of St. Patrick's personality, added to the fear-inspiring influence of his miracles, secured for him at length by the old King Daire of Armagh, great-grandson of Niall of the Nine Hostages, the ground for a church. "Give him Drum-Sailech" ("the Ridge of Willows"), said the grim old pagan, "that he may build a church unto his God." In due course the solemn foundation day arrived. St. Patrick, with bell and book and aspersory, the centre of a wondering pagan throng, slowly made the circuit of the ground, marking out the sacred precincts.

"Attended by his priestly train, Benignus first his Palmist, then the rest; Secknall, his Bishop, next his Brother Eric; Mochta, his priest, and Sinnell, of the bells; Rodua, his shepherd; Essa; Bite and Tassagh. Workers of might in iron and in stone, God-taught to build the churches of the faith With wisdom and with heart-delighting craft; MacCarten last, the giant meek that off On shoulders broad had borne him through the floods."

Suddenly there burst from out the shade of the drooping willows a frightened doe, while the pretty fawn that had been lying by her side ran a few paces with her and then stopped bewildered by the circling throng. In a flash the saint saw and seized the golden opportunity for a first lesson of Christian tenderness to the rude pagan gathering. "Here," he said, pointing to the spot where the deer had lain, "shall God's altar stand," and taking the trembling fawn in his arms, he carried it there and there down the slope, the mother following like a pet sheep at his heels, and crossing the valley to an eminence on the northern side, laid it down, again beside her.

"Ere long, where lay the fawn, Stood God's new altar; and ere many years Far o'er the woodlands rose the church high-towered, Preaching God's peace to still a troubled world."

The story puts on a strange, mysterious significance when we remember that the present Protestant Cathedral (a post-Reformation building on the old site) stands on the ancient Ridge of Willows where Saint Patrick's first church was built; while the new—the Catholic Cathedral—rises from the very "northern eminence" towards which the hunted doe had turned her flying feet, and whither the Saint had carried her tender fawn. It was surely a day of triumph for the Irish Church, as well as for Catholic Armagh, when Primate Crolly held in his hands the completed lease of such a magnificent divinely chosen site. Nor was he long in putting into execution his cherished plans. First arose that most urgently needed institution—an ecclesiastical Seminary for the Archdiocese; then, at length, on Saint Patrick's Day, 1840, Dr. Crolly himself, attended by his clergy, with all the solemnity of ritual prescribed for the occasion, laid the foundation-stones of Saint Patrick's own Cathedral. No day, certainly, could have been chosen more propitious and appropriate than the Saint's own great National Festival; the elements proved favorable, and the occasion was for ever memorable. Such a gathering had not been witnessed in Armagh for generations. The country roads were as converging torrents, that combined to swell a veritable ocean of humanity which, after flooding the ample slopes of Sandy Hill, overflowed the entire city. Hundreds it is said, came and went that day who were never able to get within sight of the Cathedral foundations; and they tell by the winter re-side still, how, when the shades of evening fell on the dispersing multitudes, scarce a handful of biscuits, as the homely phrase runs, was to be had in Armagh "for love or money." Assuredly that one day was a convincing, as to many it must have been a startling, proof that the Catholics of Ireland were, like their faith, an indestructible, albeit, perhaps, as down trodden, as the shamrock each man and woman proudly wore that Patrick's Day.

A popular Irish architect of the day, Mr. Duff, of Newry, supplied the plans. They provided for a cruciform building of splendid dimensions, with nave, aisles, transepts, chancel and choir, a large square central tower and two smaller ones on the west from flanking the great doorway, and flush with the aisle walls, the general lines reminding one rather strongly of York Minster. The style contemplated by Mr. Duff was the perpendicular Gothic, which, whatever may be said of its classical correctness, would certainly have produced a pleasing combination of lightness and ornate elegance, with massive size and strength. To-day, however, the design, copies of which may still be seen framed in many a home throughout the diocese, possesses merely the romantic interest attaching to "things that might have been." For, as will be more fully noted later on, a change of architecture resulted in a substantial modification of the original plans. "A good beginning," says an old sage, "is half the work;" and here certainly was a grand and encouraging start. But, to use a characteristic Irish figure of speech, much the bigger half remained to be done. The foundations alone were an immense cost, the loose, friable nature of the surface strata requiring them to be sunk to the depth, in some places, of sixty feet and upwards. A limestone quarry was opened near the old Navan Fort, while the famous Carland and other quarries near Dunganon furnished purest freestone for the columns and arches. The latter, by the way, are almost the only part of the original framework now visible through the glorious many-colored garment of mosaic with which during the past year the interior of the Cathedral has been clothed.

A building committee was formed, historic first of many a band of sterling laymen who have toiled hard for half a century in labor of love for the glory of God's house. Prominent on it are the old Armagh family names, Close, McCann, Valtely, Savage, Gribbin, Keenan, Klernan, &c. Parish collections were organized from Derry to the Boyne and the weekly house to house collections

that every old resident of Armagh so well remembers. Priests went out through the length and breadth of the land, eye, and of the world, and foremost went the Primate himself, lavishing all the wealth of his learning and his Irish eloquence and wit in the cause of his beloved child, the infant Cathedral. Nobly and generously did Irishmen respond... in England, in Glasgow, and, best of all, in the old country itself, so comparatively poor. But the dark years of '47 and after came, with all their horrors, and the stream of charity was diverted, in the effort (so largely in vain, alas!) to save "A bold peasantry, their country's pride," from utter extinction by famine and pestilence. Among the last, and, surely, the noblest, of the victims of that fell visitation was the great founder of the Cathedral himself. In the discharge of his episcopal functions, Dr. Crolly had gone to Drogheda for Holy Thursday, 1849. Cholera was raging there; he sickened of it in the night, and, in the words of the great Mayothen professor, Dr. Murray, "he expired about noon on the day set apart by the Church to commemorate the death of the Redeemer of the world, within the period consecrated by the devotion of the faithful to the three hours' agony on the cross. Obeying his oft expressed desire, they buried him in his own unfinished Cathedral, in a vaulted tomb beneath the centre of the choir. First Primate laid to rest in Armagh since the days of Brian Boru.

Emperor Barbarossa died. And in 1704 the English took possession of the most important fortress in the world, that of Gibraltar—whereby they got the key of the Mediterranean, and a guarantee of supremacy on the sea.

JUNE 10TH—In 1847 took place the death of Sir John Franklin. In 1842 the monster Repeal meeting in Mallora was held by O'Connell. In 1660 the Synod of Irish Bishops was held in Dublin. In 1294 the famed Roger Bacon closed his eventful career. And in 1808 the siege of Saragossa, in Spain, was commemorated. A glance over these anniversaries will show that they cover a wide range.

THE A.O.H.

A Memorial Mass for the repose of the souls of deceased members of the Order was held at St. Patrick's Cathedral, New York, on May 31st.

Catholic Boys' Home.

St. Joseph's Home for homeless Catholic Working boys which opened its doors a few weeks ago is receiving many evidences of practical support. During the past week the following donations were received: B. Tansey, a walnut bedstead and mattress; Mrs. Berthiaume, a lot of bed linen, crockery and cooking utensils; Miss Hatch, quilts and mattresses; J. A. Mathewson & Co., groceries and car tickets; the Redeemerist Fathers, cutlery; Mrs. Halliday, tables, chairs, crockery, pictures and contribution in cash; Mr. Gallagher, fowl; Mrs. Holland, bedding; E. Power, lot of straw; Mr. Ward, cartage; A. Dube, signs; Mr. Ellis, painting signs; Mrs. Gude, \$2 and a parcel of clothing; Mr. Lee, sundry services; Mr. Woodvine, sundries; Mrs. Reilly, potatoes and eggs; Miss Clarke, overcoats; True Witness, for copies of paper; Miss Burt, \$2; Sisters of Good Shepherd, Ottawa, cash contribution.

The Church Abroad.

In all parts of the world the Church is to-day making headway beyond all expectations. Leaving aside Europe and America, with which we are all familiar, we find that in Asia and Africa there is also a proportionate progress and a wonderful development. Equally is it so in Oceania. Taking the secular and non-Catholic press of Australia and other countries in that section of the world, we have an almost uninterrupted series of tributes to the Catholic Church. For example we have the New Zealand Herald making the following notable worthy statement: "However men may differ on devotional points, we do not think that there is any difference of opinion as to the energy and persistence with which this ecclesiastical organization carries on its work. As the result, it steadily holds its own among powerful and vigorous denominations. Indeed, it has somewhat improved its position during the past twenty years. During the period between the census years of 1896 and 1901 it added nearly 11,500 to the number of its members in this colony, its rate of increase being slightly higher than that of the Anglican Church and only exceeded by the larger bodies among the Methodists. These results are undoubtedly due to the hard and systematic work of the Roman Catholic clergy, work which the Protestant community is generally ignorant of, but is gradually beginning to recognize."

Patent Report.

The following Canadian patents have been secured during the last week through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

Nos.
87,634—Frederick Kaltenbach, Vancouver, B.C., car coupling.
87,641—Albert H. Hoffer, Medicine Hat, N.W.T., gathering attachment for mowing machines.
87,643—Samuel Vessot, Joliette, Q., grain mill.
87,644—Alonzo Langlais, Montreal, Que., steam engine.
87,645—Samuel T. Cougle, Fairville, N.B., horse shoe.
87,678—Regis Guenette, St. Jerome, Que., convertible trunk.
87,685—John S. Rott, Emerson, Man., automatic gate.
87,699—Joseph Maycock, Cranbrook, B.C., refrigerator.
87,728—John McGowan, Jr., Sydney, C.B., N.S., railway gate.

A Week's Anniversaries

(By an Occasional Contributor.)

As we have often said in this column, each week brings its own list of anniversaries, and all of them are important. They may not all be of equal interest to the general public, but almost every reader finds one or more of them to interest himself. Taking the week that has just closed, we find:

SUNDAY, THE 5TH JUNE recalling the birth of the famous philosopher Socrates, who came into life in the year 468 before Christ. The same date, 1646, witnessed the great and sad battle of Benburb. It was on that fatal day that Owen Roe O'Neill was killed. In 1795 Maynooth College was endowed by Act of Parliament. Maynooth has been the nursery of Ireland's priesthood for long generations. In 1811, Venezuela declared her independence, and ever since that country has been in a state of turmoil. In 1865, the battle of Piedmont, Va., was fought. It was one of the last great struggles of the American Civil War.

JUNE 6TH—In 1799 Patrick Henry, the American Father of Independence, orator and statesman, died. In 1538, Ariosto, the Italian poet, went forth to his eternal rest. In 1866, President Johnson issued his proclamation against the invasion of Canada. In 1876 the Fenian prisoners escaped from Australia. In 1755 Nathan Hale was born. And as many yet living may recall, in 1853 Quebec was stirred into abnormal excitement by the Gavazzi riots.

JUNE 7TH—In 1732 Georgia was chartered. In 1789 was fought the fierce battle of Antrim. In 1765 the first American Congress met in the city of New York. In 1780, the memorable "No Popery" riot took place in the city of London. In 1867 Theodore O'Hara, the soldier-priest, died. In 1798, Father Quigley was hanged in London. In 1886 Gladstone's Home Rule measure was rejected by Parliament. And while being rejected it was the spring whence arose and flowed on the ever broadening stream that is destined to continue flowing and broadening until it rolls into the ocean of Irish Freedom.

JUNE 8.—In 1772 the Gaspar was burned in Narragansett Bay by the American colonists. In 1798 took place the battle of Arklow and the death of the patriotic Father Murphy. In 1808 the Visitation Nuns were founded by Miss Lawlor in the United States. In 1647 Leonard Calvert died. Away back in 597 the great St. Columbkille closed his earthly career, and in the year 68 of our era, Nero, the greatest monster of human depravity, died.

JUNE 9TH—In 1861 the battle of Big Bethel was fought. In the year 312 the famous Council of Nice, the first general council of the Church was held. In 1190 the renowned

EVOLUTION AND THE SOUL.

A REVIEW BY "CRUX."

In the last issue of the "Contemporary Review," over the signature of "W. F. Alexander," appears an article on the subject of "Evolution and the Soul." The author, whom I do not know in the realm of literature, is apparently reviewing and trying to reconcile two recently published works. One of these is entitled "Principles of Western Civilization" by Mr. Benjamin Kidd; and the other is a work that is apparently a sort of explanation of the obscure parts of Mr. Kidd's book, by Mr. H. G. Wells. I am just as little acquainted with Mr. Wells and Mr. Kidd as I am with Mr. Alexander; and after making a careful study of the contribution to the "Contemporary Review," I have been forced to the conclusion that, beyond a vague search for some new substitute for Christianity, all three of them are absolutely "at sea." They seemed to be lost in a dark labyrinth of their own creation, and I do not know what kind of a flickering torch they use to seek an exit from its mazes. It seems that both Mr. Kidd and Mr. Wells have come upon some new theory of evolution that puts Darwin in the shade, and delegates Huxley to the domain of "sledge-hammer logicians," as Mr. Alexander expresses it. I am very desirous of knowing what these gentlemen have found that is so wonderful, and I purpose briefly—very briefly—running over their respective works, in conjunction with Mr. Alexander's explanations of them.

SELF-CONTRADICTIONS.

— We will begin by quoting Mr. Alexander. It is thus he sets out in his review:

"The central idea of the new evolution is expressible in many forms. Mr. Kidd tells us with obscure yet striking suggestiveness that 'the centre of gravity in modern life has shifted from the present to the future.' Mr. Wells, in his eminently lucid and realistic way, puts it that the main business of each generation is to ensure the greatest number of fortunate births in the succeeding one. For both the meaning of morality is to be found in the gradual evolution of our species—human reason, in Mr. Kidd's striking phrase is only now 'catching up' the main drift of the process, is tending, that is, to supplant the half-conscious instincts through which the burden of that process has hitherto had to express itself. Our use in the universe consists precisely in our falling into line with evolution—in other words, the raison d'être of our being lies in a futurity which, if the victory of man is to be a real one, must be regarded as extremely remote. Our reward is that we stand on Pisgah, and for ourselves we can expect no more."

Remember that I have no intention of torturing the minds of the readers with any of this stuff. Were I to undertake to make clear the meaning of these men I would soon be an eligible candidate for a lunatic asylum. My aim is simply to show to what extremes of nonsense, apparently sane men will go, and what mental labor they will impose on themselves and on others, for the mere mischievous purpose of effacing all faith in the teachings of Christianity. What has the "centre of gravity"—a purely material point created by the physical law of gravitation—to do with the spiritual part of being? Mr. Wells explains that it is the business of each generation to secure the greatest possible number of births. Now, what does all this mean? Never mind the sounding name of "transcendental evolution of the human race," that is all wind, and means nothing. What is the theory of these gentlemen when dives to this: that man is in the world, as are the animals, to propagate his species. His business is to eat, drink, sleep, grow strong, become vigorous in his vitality, in order that when he reaches a given age, he may be in a condition to procure the greatest possible number of births for the multiplication of the next generation. This is certainly the most unphilosophic, unspiritual, unideal theory that the basest materialism could engender. It is lowering man, with all his God-given faculties, below the level of the brute. Cover it over with high sounding phrases, bury it in a mass of meaningless words, do what you may with it—the newly discovered theory of evolution is simply the most unevolutionary of all possible ideas.

DANGEROUS NONSENSE.—Take the following as an example of what Carlyle would call "the awfully deep!" "The new evolution imports something vastly different from the threadbare statements that the fittest will survive and that progress is the law of life; its aim in fact is to establish a vast synthesis of the moral and spiritual sides of humanity with biological law, and to exhibit the former as essentially co-operating with the latter."

There is something for you to study. Just imagine how enlightened as to your present needs and duties, and future prospects and expectations, you will be when you shall have come to understand the "vast synthesis" of morality and spirituality with the laws of biology, and have grasped the co-operation of the two. Do you want to know what it all means? Here it is for you, in one passage that covers the entire ground:

"Mr. Kidd's statement that the meaning of the 'present' is to be sought in the future has a significance that has largely escaped notice—a significance, too, which will be found latent in any theory which conceives of the human reason or will as an organ of the process through which our species is being evolved. For, after all, the 'present' has been regarded by all philosophies and by all religions as something unsatisfying and unsubstantial, as a problem to be solved or a trial to be endured; to speculative thought it has appeared as an image or travesty of the real, and to the will a mere point of departure. To the religious consciousness it has appeared necessarily evil, to the philosophic a moment in an essentially moving process—there is nothing novel certainly in the idea that the 'present' is inadequate. But we touch a distinct element of novelty with the view that the inadequacy of the present is to be explained simply on the ground that it is not an ending itself but a necessary stage in the elaboration of conditions making possible the existence of other generations in the future."

What rot? (excuse the expression, but there is none other in English to describe this stuff). The entire aim is to have man believe that the present is a mere stage in the conditions making possible the existence of coming generations. In other words, we are here to live and to act, to work and to devise for the multiplication of our race and for the good of future generations. When our end comes, like the grasshoppers of last summer, that die, and the eggs they lay produce a multitude more of grasshoppers this year, we are here but to propagate our species. What of the individual future? What of the coming state or each one's own soul? That is what these men call evolution, we find in the following extract:

"Mr. Kidd believes that the future lies with the Teutonic races in virtue, inter alia, of their higher rate of multiplication. Mr. Wells, on the other hand, looks with affection and hope towards France and a comfortably diminished population. For the great bulk of mankind, the author of 'Anticipations' tells us, with his unflinching lucidity and courage, 'conventional morality must shortly be discarded.' For Mr. Kidd, morality of the old-fashioned type is the mark of the chosen people, the essential virtue through which the fittest are to inherit the earth."

There is the whole base and materialistic affair in all its deformity. They call that philosophy. And they do not even agree on it. Mr. Kidd wants a multiplication of the race, in order to carry out his ideas of "evolution"; Mr. Wells, in order to carry out the same idea, wants to diminish the population, and to attain that end he wishes to have "conventional morality" discarded. Of the two Mr. Kidd is the less dangerous. He would have us live as animals in the forest and make propagation a business of the present, without any consideration of the future for ourselves or our own souls. Mr. Wells would have us live as monsters, not animals, who would discard all morality in order to check the multiplication of our race. And by this "new evolution," and a respectable magazine like the "Contemporary Review" publishes such dangerous literature. It is high time our periodical literature were subjected to censorship.

THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

CHAPTER XIV.—Continued.

Cecilia in the meantime sat thinking not altogether of herself and the disappointment her mother's words had conveyed.

CHAPTER XV.

To the human heart there are few things more terrifying than the sound of the fire alarm, especially when it breaks upon our slumbers in the stillness of the midnight hour.

where fires were numerous, her first impulse was to again seek slumber but her eyes were again attracted by the flames, which seemed to be spreading rapidly.

movement of the priest. Now she looked about her. All in the church were kneeling, some with bowed heads, others with their eyes fixed upon the mysterious white object.

aright? In the dim morning light she could discern the outline of the structure. Clasp her grandmother's hand she said: "Come, grandma, let us thank God we have a shelter to go to."

may surprise you. With the exception of one or two unimportant items you have most beautifully rendered not only the part I wished you to take, but several others.

the theatre for the afternoon rehearsal. The manner in which Cecilia acquitted herself that evening betrayed only to the experienced theatre-goer the fact that she was an amateur.

To be Continued.)

Catholic Federation.

A preliminary meeting of representatives of Catholic societies in New York City—Manhattan and Bronx boroughs—to arrange for County Federation of Catholic Societies, was held recently at the Catholic Rectory under the presidency of Mgr. Mooney.

Advertisement for 'The True Witness and Catholic Chronicle' and various church-related services, including 'The Young Men's Society' and 'The Catholic Federation'.

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BISHOP OF NEW ZEALAND ON EDUCATION.

During the last week of April the Bishop of New Zealand held a meeting at which the following resolutions were adopted:

I. A sound civilization depends upon a sound popular education, and a sound education consists essentially in the harmonious development of the physical, the intellectual, and the moral faculties of children. For this purpose secular and religious instruction must ever go hand in hand, forming the minds of children to useful knowledge and their hearts and wills to the civil, social and domestic virtues, so that each shall contribute the unit of his goodness to form the sum of righteousness that "exalteth a nation."

II. The indispensable feature of true education is the formation of high character in children by the knowledge of Divine things, and by the acquisition of the virtues that perfect their being. Any system of education is, therefore, defective, which relegates the religious or moral training of children to a secondary or unimportant place. Much more so is the system of public instruction prevailing in New Zealand, which divorces religion from education, training the intellect to natural knowledge without inculcating those eternal truths and principles or action which are the only real incentives to the individual to keep his life in order. Such a system tends (1) to engender ignorance of religion and moral duty; (2) to generate in the minds of the young the false impression that religion is only for the home and the church, and not for the practical affairs of daily life; (3) to weaken or destroy religious and moral sentiment by teaching the children to pass a notable portion of the tenderest and most impressionable periods of life without reference to God and without the sense of responsibility to Him as the Supreme legislator, whose will alone can give to every law its binding force upon the hidden conscience; (4) it offers no compensating principles to strengthen the rising generation in the hour of temptation, and (5) it is in the highest degree calculated to pave the way for the decay which overtakes every civilization that allowed religion to die out of the hearts of its people.

III. With a profound conviction of the sacredness of their duty in regard to the education of youth, Catholics in New Zealand have been for more than a generation building, equipping and maintaining their own schools, wherein some 12,000 children of their faith are trained in the higher things of life to come as well as in the full State curriculum of secular knowledge. We endeavor to surround them with an atmosphere of religion to mould them to virtue, and, by making them good Christians, to make them good citizens also for our young country. The least of the services which we have been rendering to the State is that of relieving the general taxpayer of the burden of having to provide some £60,000 a year which but for our labors and sacrifices, they would have to pay for the instruction of those children in the public schools of the colony. We have never asked, nor desired, a grant for the religious education which we impart in our schools. We are compelled to contribute our quota of taxation to the maintenance of a system of public instruction of which, from motives of both conscience and of the highest patriotism, we cannot avail ourselves until justice is done us, we shall continue to urge our claim to a fair proportion of that taxation for the purely secular instruction which, in accordance with the Government programme, is given in our schools.

IV. Valuing as we do the written Word of God, and teaching it in our schools, we would gladly see it brought home to the mind of every child, Catholic and Protestant, in New Zealand, we would willingly use the sacred volume in use in the denominational schools of other creeds. We are in sympathy with every effort made to impart religious instruction to non-Catholic children in the State schools after working hours so long as those of our faith are first permitted to retire without taunt or interference, but we strenuously object to the introduction of Scriptural or other religious lessons or exercises in public schools as part and parcel of the programme of education. For this reason we wholly disapprove of the following proposals, which have been for some time before the public of New Zealand, namely: (1) to introduce into the State school a programme of Scripture lessons, hymns and prayers which, except for "slight modifications," are identical with the Scripture lesson books drawn up four years ago by the Victoria Royal Commission on religious instruction in State schools; (2) to accompany these lessons with "simple explanations of a literary, historical, and ethical character"; (3) to make these lessons and their explanations form part of the school curriculum under the inspectors, with (4) a conscience clause for pupils and teachers.

prove of the following proposals, which have been for some time before the public of New Zealand, namely: (1) to introduce into the State school a programme of Scripture lessons, hymns and prayers which, except for "slight modifications," are identical with the Scripture lesson books drawn up four years ago by the Victoria Royal Commission on religious instruction in State schools; (2) to accompany these lessons with "simple explanations of a literary, historical, and ethical character"; (3) to make these lessons and their explanations form part of the school curriculum under the inspectors, with (4) a conscience clause for pupils and teachers.

V. The following are our chief grounds of objection to the project of Scripture lessons outlined above: (1) Under the sanction of the State, it would introduce into the public schools the well known Protestant principle of the interpretation of the Scriptures by the exercise of private judgment. This is wholly incompatible with the position of Catholics as regards the Bible, which is briefly summed up in the following words:—"We hold that the Bible is the depository not the organ, of God's revelation to man. We hold, therefore, that it requires an interpreter, and we hold that the Church, through its representatives, is the Divinely constituted interpreter or organ of revealed truth. We hold, too, that dogmatic truth is the basis both of faith and of morality." (2) The religious education of parents and of the Christian Ministry. That sacred duty the clergy can never abdicate, either wholly or in part, in favor of the State. The proposals referred to above are an attempt on the part of a number of clergymen of various denominations to renounce one of the most hallowed obligations of that calling and transfer it to paid officials of the State and to get done at the charge of the public treasury duties which Catholics perform as a matter of course at their own expense. (3) It is the junction of the State to protect the natural and acquired rights of its citizens and generally to promote the welfare of youth is a fundamental duty of the State. The State can neither claim nor exercise an authority in the matters of conscience; it has neither right nor competence to set up as a teacher of religion nor to usurp the spiritual duties of any of its subjects. The reading and explanation of the Scriptures cannot be regarded as merely a proposed new feature in the course of language or literature in our public schools; they are exercises of religion. In the case under consideration they are avowedly intended to afford a certain measure of religious instruction, and that instruction cannot be "sectarian" for the simple reason that unsectarian religious teaching is a mental action and an impossibility. The proposals outlined above are in fact an invitation to the Civil Government to set up a bureau of religious teaching, viz., to found, establish and endow a new State creed as the official religion of the public schools, and to make good at the expense of the general taxpayer the failure of the clergy of some denominations to adequately discharge their duty of the religious instruction of youth. (4) Our objection to the proposed lessons is strengthened by the following facts: (a) They were drawn up as a compromise by a heterogeneous assembly of representatives of various reformed denominations, who while unanimously rejecting the Catholic principles of Biblical interpretations, differed profoundly among themselves upon the most fundamental truths of the Christian religion (b) The Scripture lessons are taken from the Protestant authorized version of the Bible, and the incorrect Protestant form of the Lord's Prayer is set down for daily use of the pupils. (c) The basic dogma of Christianity—that of the incarnation and virgin birth—is outlawed from the New Testament narrative, and the Christ that is presented to the mental eye of the little ones is not the God-Man of Holy Writ, but the Christ of the Unitarian (d) Protestant teaching is suggested throughout the Scripture lessons by the free use of unauthorized headings, capital letters, italics, etc., and it has been truly observed that "in what is omitted as well as in the general tone of what is expressed, the lessons are made as Protestant as they could well be made in the circumstances." (5) It would be obviously impossible for the teachers of various creeds and no creed, to

whom it is proposed to entrust these lessons, to do such watchful and continuous violence to their convictions as to avoid coloring their "literary, historical and ethical" explanations with their own beliefs or unbelief. In a great number of cases they would no doubt conscientiously, or unconsciously, derive from the lessons conclusions prejudicial to the faith of the Catholic children, and cases might readily occur in which teachers would foster scepticism or unbelief—in a word, the projected scheme of Scriptural instruction would, under the specious appearance of relieving the consciences of a section of the Protestant clergy, aggravate the double financial burden which we Catholics now bear by adding the greater grievance of compelling us to pay for the conversion of the State schools into Protestant Sunday schools.

VI. —A conscience clause for pupils and teachers is offered as an offset to the proposed Protestantizing of the public schools, but a conscience clause if seriously intended by its framers as a protective measure for dissenters should, on principle, exclude all children from Scriptural or other religious instruction, except those whose parents positively signify a wish that they should attend, but (1) by what we understand to be the terms of the proposed or suggested conscience clause, Catholic children, in order to avoid proselytism, would be compelled to go to school armed with written protests against religious instruction; (2) At least one State of the Australian Commonwealth, namely, Victoria, furnishes (as the late Royal Commission's report abundantly proves) plentiful evidence of the flagrant manner in which the religious rights of minorities may be violated with impunity in public schools despite the provisions of Acts of Parliament and the pretended protection of this form of conscience clause. (3) Even a scrupulous observance of an ideal conscience clause by teachers would still leave Catholic children exposed to a serious measure of moral pressure or compulsion to remain for Protestant religious instruction, namely, to the fears and insults of their companions and to the other forms of social martyrdom which children know so well how to inflict on those whom they deem foreign to their modes of thought and action. Catholic pupils in State schools would, in a word, be placed between these two alternatives—proselytism or penalties to which no children should be exposed. (4) For teachers a conscience clause would in many cases inflict a grave degree of compulsion upon conscience or feeling. It would, moreover, inevitably lead to the general imposition of a religious test in the matter of appointments to schools.

VII. It is proposed to submit the suggested alterations in our State school system to a referendum of the electors of the colony. We, for our part, hold to the sound principle of statesmanship that no question should be submitted to the referendum that affects the rights of conscience of minorities. These remain for ever sacred and inviolable; but if this question be ever submitted to the voice of the electors of New Zealand we should look with confidence to the result, feeling sure that our fellow-colonists would approach it as the people of South Australia did in 1896, with a spirit of justice and a firm and unalterable determination to respect the rights of conscience which a minority, however small, can never sacrifice. But the issue should be placed fairly and honestly before the electors, and the first issue to be determined is whether our State school of education is to be secular or not. The form of LaFollet paper contained in last year's abortive bill was suggested by the framers of the Bible-Schools project. It was vague and reticent to the last degree. (1) It gave no information whatever regarding the nature and source of the scriptural and other religious instruction proposed to be introduced, or (2) regarding the nature of the explanations thereof which it was intended to give. (3) Worst of all, the terms of reference were so worded as to suggest that the new scheme would be simply something added by way of extension to the present system of State instruction, and not, as it would really be, an alteration of the most radical kind in our Education Act. It is difficult to avoid the conviction that the ballot paper to which we allude was deliberately intended to confuse the electors of the colony, and to snatch a victory rather by a ruse-de-guerre than by a straightforward appeal to the country on a clear cut and definite issue.

VIII. Much as we deplore the hard secularism of the present Education Act, we would rather see it retained

RAILROADS. CANADIAN PACIFIC World's Fair ST. LOUIS, Mo.

RATES TO ST. LOUIS, Mo., and Return from Montreal. \$24.00.....GOOD FOR 15 DAYS \$29.85.....GOOD FOR 30 DAYS \$35.20.....Good until Dec. 15, 1904

THROUGH SLEEPER Leaves Windsor Station at 9 30 a.m. daily (except Sunday) Returning leaves St. Louis at 11 30 p.m. for Montreal, without change.

GRAND TRUNK RAILWAY SYSTEM World's Fair Through Pullmans and Coaches. Two Trains daily each way. MONTREAL AND ST. LOUIS, Mo. Leave Montreal 9 a.m. and 10 30 p.m. Arrive Montreal 7 30 a.m. and 6 p.m. Through Coach leaves Montreal at 10 30 p.m. Returning arrives 7 00 a.m.

REDUCED RATES FROM MONTREAL. Limit 15 days.....\$24.00 Limit 30 days.....\$29.85 Limit until Dec. 15.....\$35.20

LABOR IN IRELAND. The usual half yearly hiring markets have just been held, says the well known Irish writer, Seumas McManus, in a correspondence to the New York Sun, and the boys with their little belongings done up in red handkerchiefs and the girls with their little bundles also, tramped their ten, and twenty and thirty miles, and more, to the hiring markets, and bargained there with the farmers and his wife, selling their services for the summer and autumn.

THE S. CARSLY CO. LIMITED A MAKER'S CLOSING OUT SALE OF MEN'S HIGH CLASS TWEED SUITS \$10.00 TO \$15.00 TWEED SUITS FOR \$5.95

THE REMARKABLE SALE OF FINE WHITE MUSLIN SHIRT WAISTS COTINUED ON SATURDAY. Although the phenomenal selling in these elegant White Muslin Waists made great inroads into the lot, still there's ample left to continue the good work on Friday.

\$1.25 WHITE ORGANDIE BLOUSES AT 69c. Fine White Sheer Organdie Muslin Blouses, beautifully made, with ten tucks in front, edged with fine Valenciennes Lace, box pleat centre, with medallions of choice embroidery work and edged with rows of Valenciennes lace; sleeves have 5 neat tucks from shoulder to elbow, and cuffs are finished with rows of fine tucking. The back has five rows of fine tucking. A really exquisite Blouse at \$1.25. Special price on Friday..... 69c

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Catholic Sailors' Club The John Murphy Co., LIMITED Great 'Midsummer Clearing Sale

DO NOT BUY TRASHY GOODS AT ANY PRICE. Cowan's Cocoa and Chocolate Are the Best. Notice the Name on them

The John Murphy Co., LIMITED Great 'Midsummer Clearing Sale Another Week of Big Bargains in all Departments. Extraordinary reductions in Dress Goods, Silks, Wash Fabrics, Linens, Ladies' Jackets, Ready-to-wear Costumes, Skirts, Blouse-wear, Boys' and Children's Clothing, &c. Also, numerous Special Tables, containing Belts, Embroideries, Ribbons, etc., at almost "giving away" prices.

Vol. LIII. THE TRUE IS PRINTED SUBSCRIPTION Canada, \$1.00; United States and France, \$1.50; Elsewhere, \$2.00. All Communications to "The True" should be addressed to P. O. Box 100, Montreal. "If the English best interests, they would support a Catholic paper" OUR METHODS live much faster forefathers, and well. We need not years, but by good done, both for the world. Our fathers never one knows less of than die they. papers and period is left us when we Our fathers read books, but they studied them deep million sources of one they had, yet joyed life, while we enjoy it. In this a very wise passage recently delivered in the Catholic University vast field in a very it gives us a very that state which to illustrate. The said: "Our unrelated, provoking activities bler life. After f and games and and business and war and politics gaged us, there energy or taste to depths of the soul, sense of moral empties, and keep cloud its holy vision not knowing many people knowing many people many things, the found in discrim the moral calm of retiring prudence in Chrysostom sum the blessed virtue are forgotten, igno There is the truth that we are not a to think of its end yond. We go on, li the current of Niagara often delightful, al irresistible; but the a plunge and we e life. There must be life, some moments meditate; otherwise fleeting vision, and awful death. CATHOLIC NEW have no trouble to perform their splen were only properly fair percentage of in a position to de truth is that they ported. It is only to secure subscrip paper who is able ly on the subject, of such persons we perience the result lived. It would the general public. temporaries has giv a complete one, of by persons who are ing the trouble or e dollar or two a ye having an organ. 1. That you have do so. 2. That you have est in Catholic affa 3. That you pref erred with religio 4. That it is mer haven't thought of 5. That you "take you must economiz best and most nec 6. That you will low defend your reli