. Father McGrath.



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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their but interests, they would soon make of the "True Witness one of the most prosperous and pureful Catholic papers in this country. I heartily bless those who encourage this excellence with PAUL, Archbishop of Montreal."

NOTES OF THE WEEK.

and an equally elastic conscience, to build up a sensational romance upon gainst a union with a foreigner, the flimsy groundwork of the slightest hint at mystery. There are certain organs, especially those of a religious character, of a pronouncedly lented. anti-Catholic religious stripe, that appear to be able to out-do the wildest flights of the novelists fancy, when they can secure "a peg to hang a story on"—provided the story is injurious to the Church of Rome. We often think it a pity that these gifted people-gifted in that particular line-should not have devoted their talents to some better cause. since they have drifted into a wrong and thankless channel we have only to take them as they are and to deal with them accordingly. There is a part namesake of our own and a full namesake of our Montreal contemporary that is published in New

York; it bears the name of the Weekly Witness," equally as religious, and not a whit less anti-Catholic. The only difference is that the New York organ is completely and entirely regardless of truth on all matters concerning Catholicity, while our city contemporary only takes periodical fits of the mania, and is generally more considerate and evidently seeks to be more just. The New York organ is not satisfied with inventing, out of its own sufficiently fertile imagination, absurd stories about the Popes, the Papacy, and all that connects with Catholic Rome, but it enjoys beyond measure reproducing the efforts of kindred organs in the same direction. In its second last issue it poaches upon the preserves of the "London Tattler," a publication whose title well suits its character. This time it is a romance about Pope Pius IX., that the "Tattler" has given to its admirers, and that the "Weekly Witness" has been glad to circulate. The story as told contains the assurance that it quite a flavor of Dumas, about it."
So it has, and a touch of Balzac, and a savor of Sue, and a tinge of the "Father of all Lies." It would not be a capital romance if it had not the Jesuit binding the late Pontiff wherever the superior desired. That adds to the perfection of the Romance; that gives it Dumas-like coloring. We will reproduce it as a sample of this class of literature; it is

"As a rule the secrets of the Vatican are well kept and most of the stories that are told apropos of the new Pope must be taken with a grain of salt. Now and again, howwer, something of the romance of the Papacy really leaks out, though not through the cardinals.

interesting, if not edifying, amusing,

if not instructive; it runs thus:-

"There was, for example, strange case of Pope Pius IX., pretty well known a generation ago, out now almost forgotten. In his ounger days, when he was Count Mastai Ferrati and a layman he met and fell in love with Miss Foster, daughter of the Irish Protestant shop of Kilmore, who was living in Italy with her sister, Mme. De Salis. Miss Foster favored the young count, but Mme. De Salis lover away. Afterward she ated, the count returned and the wedding day was fixed. On the apinted day the bride and her friends were at the Church, but no brideroom appeared and Count Mastai Ferrati was never seen again.

"Years afterward Miss Foster went to see Pope Pius IX. and was aston-ished to recognize in the Pontiff her old fame the count.

me. De Salis had made an

THE ANTI-CATHOLIC PRESS. - | happy marriage with an Italian, and It would not be difficult for any one her parents, fearing a similar fate andowed with an elastic imagination, for the younger daughter, made her promise to guard Miss Foster ahence her interference to separate the lovers; it was only when her sister pined away that Mme. De Salis re-

> "The disappearance of the count has quite a flavor of Dumas about it. Unknown to his fiancee he was bound to the Jesuits, and his superiors in the order peremptorily sent him away on a mission to prevent his marriage with an Englishwoman and a Protestant. Letters were intercepted and he was led to believe she had married another, so he took orders and rapidly rose to be bishop, then Cardinal and eventually Pope. Then in the height of his grandeur ne was brought for a moment face to face with the woman he had joved and lost. Nothing more dramatic has ever been staged."

This story is sufficient, in itself. without comment or contradiction, to show the kind of weapons used by these people and the character of the journalism that makes use of the same. Let us suppose, for a moment, that there were a foundation truth in this romance, we do not see in what way it could ever reflect either upon the Church or upon the life of the late Pope-in an adverse manner. Suppose it were true that the young count, in his youth had met with and had fallen in love with an honorable and noble young lady, and that, for the very good reason of the dangers of mixed marriages, dangers that have always existed and that will always menace the happiness of homes, the separation of the lovers was brought about by friends, *even then there would be nothing wrong, nothing of which to be ashamed, and the future Pope would have simply passed through an experience in youth similar to that of thousands of others, thousands of saintly and great apostles Nor does the article dare hint anything discreditable. The harm is not in the statements advanced, nor in the supposition of truth in the matter, but rather in the insinuatdown and peremptorily sending him ing manner in which a romance, af ter the Dumas style, has been cut world as something that has "leaked out" from the Vatican. If it were true, the Vatican would have nothing to do with it; for the events would have taken place before the Pontiff had even entered upon the study of theology, when he was yet a young man of the world, and the facts would have been known to the world, and the Vatican would have neither the power, nor the desire, nor a motive for hiding them. Hence we se

> A BROAD-MINDED MAN .- On the occasion of the death of the Pope, Leo XIII., Bishop Thornton, Vicar of Blackburn, in England, had a flag at half-mast upon his Church. In that district, as in all others, there are narrow-minded and fearful ly prejudiced people. They showed their feelings in a very emphatic manner, by going to the Bishop and protesting against this sign of respect for the memory of the dead Pontiff. And they advanced several reasons, amongst others, that he ould not do the same for General Booth of the Salvation Army, were he to die. The reply that the Bishop gave is one that should go home to gave is one that should go home to the heart of every thinking man and every feeling Christiap. He said:— "You must remember that the Pope-was the venerated representative of

that it is a pure fabrication.

the most numerous communion of Christians in the world, and its representative in a way that no individual is of Protestantism. Controversy is too much with us. sweet to have her harsh voice hushed a while beside a good man's grave.'
What answer could even the most a Protestant church who could speak in such a manner of the Pope of Rome? The great truths that he stated in those few lines become potent to all. The Pope is to Catholic Church what no individual Protestant can ever be to Protestantism. Why? Simply because the Pope rules the entire Church, with its two hundred and fifty millions of faithful, while, at best, the highest Protestant dignitary but rules his own individual denomination, which is a mere fragment of Protestantism. Then that love of peace and harmony goes to the heart and makes us grateful to Bishop Thornton.

have written a great deal about Irish poets, musicians, orators, statesmen, lawyers, artists, sculptors, and warriors, but it must be forgotten that Ireland has alsoand even in our own day -produced some of the greatest men of science in the world. In astronomy she has a grand example in Six Robert Ball, who is now in his sixty-third year. He has been, for the past ten years, astronomical professor at Cambridge but his heart has ever been in iteland. His career as an astronomer dates back to 1865, when after leaving Trinity College, Dublin, he was placed in charge of the famous of-servatory established by the Earl of Ross, at Birr, in King's County, which at one time possessed the largest telescope in the world. Every one who has read of astronomy, or the history of that science, has been familiar with the wonders of Lord Ross' telescope. Sir Robert las genuine Irish wit, and he is renowned for his happy and humorous comparisons between the celestial and the terrestrial. When the possibility of signalling to Mars was under discussion, he pointed out that if flag the size of Ireland were waved from a pole to match, there would "just the ghost of a chance that an astronomical Marsin might perceive the ghost of a flutter upon the earth." It is well that, from time to time, the names and attainments of great Irishmen should be kept before the public eye, for we are need of having due credit given us for all the good we possess, especially on account of the vast amount of misrepresentation with which we have to contend in the great struggle of existence.

(By An Occasional Contributor.)

The days come and go, the weeks run into months, the months into years, and we are ever marching on ward to the inevitable end. Yet each year, each month, each week, each lay has its joys and its sorrows, its deeds of glory and its deeds of shame; and each has its memories and its commemorations that are in teresting as belonging to the past and equally instructive as concerns the future. It is a salutary practic to return over the field once travers ed, if only with a glance, and does good to recall the events of the days that are dead, for they serve as beacons for the days that are yet to be born. During the past week a month has ended and another commenced: a milestone on the road of 1903 has been passed. Resting beside it for a moment, we will glance rapidly at the anniversaries that the week, now gone, brought us Monday, 28th September, 490, B. C., was fought the famous battle of Marathon, one of the greatest and most momentous engagements in ancient history. The field of Marathon is to the lover of reminiscences of the pre-Christian era, what the field of Waterloo was to the tourist of the

last century. It was this old plane that inspired Byron with that ad-mirable outburst of poetic fervor, "The Isles of Greece," in which he sang:-

"The mountains look on Marathon, Marathon looks on the sea; And pausing here alone I dreamt That Greece might yet be free; For standing on the Persian's grave, he I could not deem myself a slave."

It was on the same day of the month in 1566, that Father Martinez, the first Jesuit in the New World, was martyred. And what cries have been raised by bigotry against those very Jesuits whose blood fertilized the soil whence sprang the fruits of the civilization that we enjoy to-day. Or the 28th September, 1652,-two hundred and fifty-one years ago, Cromwell's conquest of Ireland ended and his bloodstained passage over the Island closed for all time—but not without leaving its sad effects behind. the same date, 1742, Jean Baptiste AN IRISH ASTRONOMER. - We Massilon, the famed French preacher, died. It was he who immortalized himself with that ever memorable sermon on the "Small number of the Elect," preached in the presence 'of Royalty, of the court; and of thousands in Notre Dame, the effects o which were so tremendous that listeners imagined they saw Christ appear on the clouds, coming for the Last Judgment, and when the preacher ordered the few just to separate from the unjust, there was a tremor of fear in the congregation, and not one dared stir, not one dared pretend to be of the just. When none moved, he pronounced the fearful condemnation on the reproved. It is said that the effects of Massillon's eloquence was such that he had to be reprimanded by his superiors for the exaggerated fear of hell that he caused in the hearts of the people. On the same date, 1876, the famous centennial exhibition, the first of kind was held in Philageiphia, when Pennsylvania day was celebrated. Since then World's Fairs have become common in the various great cities of the two hemispheres.

Wednesday, 29th September, was the anniversary of the death, by assassination of the great Roman General Pompey, known as Pompey the Great, which event took place in the year 48, B.C. On the same date, in 1581, Donagh O'Brien, Prince of Thomond, was hanged at Limerick. The 29th September, 1720, was famed as the day on which took place the bursting of the "South Sea Bubble," one of the most gigantic swindles known to history, and in the wake of which came ruin to tens of thousands. On the 29th September, 1778, Mary Catherine McAuley foundress of the Order of Mercy, was born in Dublin. (And here we might add by way of news, that on Saturday, the 5th September, 1903, died, at 50 Crispin street, Spittalfields, ANNIVERSARIES oque, the loundress and rioress of the Conyent of Mercy in that city. She was the first religious to establish such an institution in London, since the Reformation. For forty-seven years she held the post of superioress). On the 29th September, 1887, the once world renowned singer Jenny Lind, diedne of the best and most charitable women that ever entertained the puband made use of a God-given

voice to benfit humanity. The 30th September, on Wednesday of this week, recalls the memorable commencement of the war of the Roses, in 1399, when the Houses York and Lancaster contended the crown of England- the Rose and the Red Rose being the respective emblems of the two House It is also the anniversary of the death, in 1876, of the notorious Judge Keough; he of what was called "The Pope's Brass Band; most treacherous enemy that Ireland had in the middle of the nineteenth century. This now closes the anniversaries for the month of September. It is, of course, clear that w can only pick out a few, here and there in history, and scattered a vast field from before the Christian era down to the last century so it can be well imagined what thousands remain that we cannot call, find, or have space to mention

Thursday, 1st October, was the anniversary of the great defeat of the

Saracens, at Chalons-the battle that saved Christian Europe from becoming the prey of the Muselman On the same date, in 1649, the siege of Wexford began; the terrible siege that ended in the memorable scenes around the Cross in the market place of that city. On the same date, 1674, the Episcopal See of Quebec was founded. It was in 1608 that Samuel de Champlain laid the foundations Quebec, destined to beome the most historic spot in North American history. For the first three quarters of the seventeenth cen tury the missionaries went abroad over the deserts and through the forests of the New World, civilizing, Christianizing, and sometimes paying with their lives for their devotion to Christ and to their mission. It was only in 1674 that the country was sufficiently populated for the founding of the oldest and most glorious Episcopal See in Canada. Also on the 1st October, 1843, the great 'Monster Repeal Meeting' was held by O'Connell at Mullaghmast. It was most historic spot, for it there that Sydney had betrayed the Irish chiefs oi old and had murdered them at a banquet given to under the guise of friendship. It was that scene that suggested to

"O'er the Rath of Mullaghmast, On the solemn midnight blast. What bleeding spectres passed, With their gashed breasts bare? Hast thou heard the fitful wail That o'erloads the sullen gale, When the waning moon shines pale O'er the curst ground there?

liams the terrible lines:-

'Hark! hollow moans arise Thro' the dark tempestuous skies, And curses, strife, and cries, From the love Rath swell: For bloody Sydney there Nightly fills the lurid air. With th' unholy pomp and glare Of the foul, deep hell."

And aftes his awful picture of the scene of the banquet and the mur ders, the poet cries out:-

Since that hour the clouds that O'er the Rath of Mullaghmast One tear have never cast On the gore-dyed sod; For the shower of crimson rain, That o'erflowed that fatal plain, Cries aloud, and not in vain,

To the most high God."

It is well that these events only live in song and that even their anniversaries are forgotten, for another and a grander civilization has come into the world that makes their repetition an impossibility.

The second of October, yesterday was the anniversary of the death of the great Greek philosopher, Ariswhich event took place in the year 332, B.C. On the same day, in 1625, the renowned Jean Baptiste Talon, the famed and honored Intendant, of Canada, was born. We may here add that Hon. Mr. Chapais of Quebec, who wields the most eleliterature to-day, is just putting the finishing touches upon the life and times of Talon-a work that will certainly create an epoch in the historic literature of this country. On the 2nd October, 1759, Schiller, the great German poet, was born, possibly he did more than any other man, not excepting Goethe, to raise German literature, of the classic character, to the highest pitch of excellence. The same day comm orates the hanging of Andre the spy, in 1780. In 1845, on the october, the great clock at Strasburg commenced to run, and was one of the wonders of the world. On the 2nd October, 1833, the first railroad in the United States was completed Imagine the change in railroading during the seventy years that have since then elapsed.

SWINDLERS.

A Catholic American exchange ound this note of warning:-

"Numbers of swindlers are around trying to collect money for some alleged charitable purpose. They often get it, too, and mostly from those who never have anything for their own parish needs."

LOCAL NOTES.

REV. FATHER McDERMOTT. -This zealous and kindly priest, so well known in our Irish parishes, is reported dangerously ill at the Hotel Dieu. This sad news comes to us just as we are going to press.

VILLA MARIA RETREAT.-Rev. Dr. Gerald McShane preached a retreat at the "Villa" to the Englishspeaking pupils this week.

ST. LAURENT COLLEGE.- Rev. Thomas F. Heffernan, St. Anthony's, this city, was the preacher at a retreat for the students of "St. Laurent," which closed yesterday.

CONDOLENCE.—At the last regular meeting of Div. No. 5, A.O.H., a resolution of condolence was passed and ordered to be sent to Bro. M. Duffy, whose esteemed father died re-

MR. QUINN'S ILLNESS.-Mr. M. J. F. Quinn, advocate, who was re-ported to be seriously ill during the first days of this week, has shown signs of improvement in his condition.

ST. PATRICK'S CHOIR. - The new tenor, Mr. Lamoureux, whose ecent engagement by St. Patrick's choir has already been announced in these columns, will sing at the Children's Mass and at High Mass tonorrow.

BANQUET FOR SHAMROCKS. -This week the esteemed pastor of St. Gabriel's, Rev. William O'Meara and the ladies of the parish, decided to tender the Shamrock champions a banquet during the month of Novem-Eight members of the victorious team belong to St. Gabriel's, and the parishioners intend to ten-der the "boys in green" a tribute worthy of their great achievements in the field. Committees have been appointed to make all the arrangements for the function. Old St. Gabriel's deserves much credit for their timely recognition of the Shamrocks who are a credit to our race in Can-

CHILDREN'S MASS. - The 9 o'clock Mass, on Sundays, for the boys and girls of St. Patrick's parish is well attended. On Sunday last Rev. Dr. Luke Callaghan was the celebrant, and Rev. Peter Heffernan delievered a touching instruction. The musical The musical portion of the was most impressive. Mrs. M. A. Gibson sang Nedermeyer's "Pater Gibson sang Nedermeyer's "Pater Noster" with much taste, while Master Michael Delehanty rendered a sacred song, "Face to Face," nuch expression. In the body of the Church the boys under the direction of one of the Christian Brothers, sang "Mother Dearest Mother Fairin a creditable manner. Prof. J. A. Fowler presided at the organ.

ST. PATRICK'S T. A. AND B. SOCIETY.— The regular weekly euchre was held Tuesday last in St. Patrick's Hall, and was very largely attended. The game started at 8.30 p.m. sharp, and was in progress till 10.30 p.m., during which time seven games were played.

Mr. Jas. J. Costigan won the first prize, and Mr. P. Kelly the second prize. An enjoyable evening was

As has been previously stated the above society has opened a series of free euchres to gentlemen only. These euchres are to be held on each Tuesday. A considerable number are taking advantage of the opportunity afforded them by the society. The executive feel still that they could entertain as many more and they again extend hearty invitation to all.

Our Cuibstone Observer

ON THE YANQUISHED

OMETIMES when one makes a practice of observation h es upon some small ject that suggests a very long train of reflections. I have found myself, more than once. laughing heartily at something that not one in five hundred would have probably noticed, and that possibly not one in a thousand would have seen in the same funny light. Equally has a mere advertisement, or a passing word, or an insignificant gesture, or some such thing set the wheels of my brain a-turning, until I could build up a score of Spanish castles upon that flimsy foundation a meditative week I feel in mood; possibly the fall of the leaf, the approach of autumn, may acfor it. And to assist me in that disposition of mind and encourage me therein, I came upon a fev words painted upon a fence, which suggested a very long train of thoughts. A few of these I will commit to paper.

A FENCE SIGN .- A couple

weeks ago I was out in the country, and passing along a highway I noticed several advertisements painted on the fences. In one case some of the boards had been removed and the portion of the advertisement that was left gave me no clew to the nature of the goods that were thus announced to the public. What remained of that advertisement was this "and the triumph of the van-quished who." What went before the "and" and what followed the "who" I could not guess; but the words "the triumph of the vanquished" suggested to my mind some serious thoughts. As I proceeded on my I concluded that there was great historical truth in that saying, and a Scriptural one likewise. brought to mind that remarkable passage in the "Magnificat" - the hymn of exultation entoned by the maiden when the angel of God an nounced great and mysterious things to her - which speaks of the Al mighty putting the powerful from their seats and exalting the humble Again did it recall that other Scriptural passage in which we are told that the last shall be first, and the first shall be last. It reminded me of a great and glaring fact, the world will not admit, that which the experience of ages and the page of history combine to consecrate as true; the fact that in the end the vanquished generally triumph. Not in all cases, but in the majority of them. It is so whenever the quished have justice, truth, or right on their side. They may be conquered by a superior force-but from their ashes, like the Phoenix, they will eventually arise and soar high above their conquerors.

A FEW EXAMPLES -In this my peculiar contention I appeal to his tory-to that "venerable chronicler of the grave"-and it seems to me that the "witness of ages," as Cistyled history, "the light o truth, the master of life, the life of memory, and the announcer of oracles." is loud in its confirmation of this great fact. The judges of old condemned the philosopher Socrates to death; he had struggled in vain against the power that sought his destruction; but which has survived through the long ages, Socrates on Whose principles hav the judges? gone down through the channels of time-those of Socrates or those the judges who triumphed over him In every classical school in world, in the dawning of this twen tieth century, do we find, written in letters imperishable the triumph Socrates the vanquished and obliquy and oblivion to which his have been consigned.

Read the story of the early strugof Christianity; go over the scan the chapters of Bernard O'Reilly's "Martyrs of the Colosie um." or his "Victims of the Mame down the calender of the Church's saints, harken to the Litan es sung in every tongue under ever sky, gaze at the million altars erect ed over the face of the earth; and then answer me, which are the vic tors and which the vanquished-Nero

Paul? On every page, in every line, do you not read the great truth set forth in those words "the triumph of the vanquished?" The pagan conqueror entered the Imperial city with the Christian slaves attached to his triumphal car; the cross that surmounts the dome of St. Peter's casts a shadow upon the ruins of the golden palace and looks down in triumph upon the debris of the Forumit is simply "the triumph of the van-quished" illustrated by the pencil of history. Which is the conqueror and which the vanquished-the executioner who placed the lighted torch the wood-pile in the square of*Rouen Jean d'Arc who ascended that pile and thence ascended to heaven? Which has gained the great triumph, the triumph whose effects are calculated to outlive men and generations of men-Norbury who pronounced the sentence, or Emmet who underpermitted, after all the rest, for the 'last shall be,:' and must be the "first" in point of consideration and of importance; if after tracing the history of the "triumphs of the vanquished" by the few mile-stones thus selected at random; if I may be allowed in all humility, to recall the greatest of all triumphs that the an nals of time record. I will ask of the reader which one has won the victory, which one has had the real and only triumph, which one is the conqueror-Pilate who condemned or Jesus who suffered the penalty of that condemnation? It is not me to enter upon the sublime subject that this question sets before me; my feeble pen is merely an instru ment for the dotting down of ordinary, every day observations, my simple field of action is confined to the common curbstone whereon I stand to watch the great procession of human life-with all its passions, its masks, its vices and its virtues go past. It would be the height of temerity for me to follow out to their ultimate conclusions the thoughts suggested and the historical events evoked by the reading of that simple advertising sign, painted in rude characters upon a country fence But I could not refrain from giving. at least, a faint idea of the magnitude of that horizon which such an ordinary, every day thing as a broken fence and an incomplete advertisement, opened out before me.

or Peter in chains and crucified; the

fiery Diocletian or the decapitated

have thus written I may be permitted a few pertinent reflections. In the course of each individual life there are numberless triumphs that are unrecorded and for which the one who gains them gets no credit in the eyes of his fellow-men. There are countless struggies, fierce life-absorbing battles, in which the vanquished ultimately enjoys the real triumph, and the proud lives to suffer the agonies of remorse and the anguish of despair. There are cypress leaves that adorned more gloriously the brows of one than does the wreath of laurels ornament the head of the other. And, after all, what are those so-called victories compared to the grandeur of that triumph which suffering and silent endurance has ultimately won? There is a mighty truth in that oft quoted passage of Holy Writ which tells us that the only true victory is that which places the world at our feet-the victory of faith. The one who has suffered poverty, cold, hunger, houseless nights and all the countless ills that throng the path ways of certain lives, and has sufferthe same rather than accept wealth, and ease, and plenty, and station, and honors at the price of an apostacy; the one who has done his-and in our own race they are to be counted by the million during the past four or five centuries,-the one, I say, who has done this, been vanquished in the uneven fight but has eventually enjoyed in all its plenitude "the triumph of the van-quished." Hymns of glory are chanted in honor of the conqueror the noet appeals to the muses awd the bard draws inspiration from the fountains of song to celebrate the triumphs of the hero, the victor; it not time that some poet should come forth and some bard tune his lyre to entone the triumphs of the fallen, the imperishable glosy of the vanquished?

REFLECTIONS .- Based upon what

Don't judge others, they may live nearer their idea of right than you

The eloquence of all the preachers in the world cannot undo the influ ence of the parent.

ROOM VACANT

Room to let at St. Lambert healthy place, many trains daily to city. Apply to M. D., care P. the martyrs; Caesar triumphant (St. Lambert, Que.

Letters.

(By a Regular Contributor.)

Still under the heading of "Old Letters." for I do not see the neces sity of changing it—especially as I will come back again with another oundle of old letters-I am going to give the readers a couple of sample of epistalory style; the letters, however, will suffer considerably from the fact that I have to translate them. Still, the first one is such beautiful expression of maternal love, and the second such an edifying ssay upon the love of God. that I am sure they will be read with both pleasure and benefit, above all by mothers. They both date back to seventeenth century. The first is from the pen of Madame De Sevigne, and is addressed to her daughter. Madame De Grignon; the second is from Madame De Maintenon, and is addressed to her neice. A word about each of these remarkable women may also be appropriate.

Madame Se Sevigne was born, in 1627, and died in 1696. She occupied a remarkable rank amongst the eminent writers of the France, and especially so in that "goiden age" of French literature. She owes most of her fame to the "Letters," which have abundantly revealed her loving heart, solid mind, and find and delisentiments. Being separated cate from her daughter, she wrote to her every day, and those charming letwhich posterity has cherished, gained for her the enviable title of the "inimitable."

Madame De Maintenon was born in and died in 1719. She was born a Protestant. When young she became a Cathoric and married the ooet Scarron, who soon afterwards left her a widow and in poverty. Received at court to educate some the children of Louis XIV., she became noted for her graceful manners, her wit and the charms of her correspondence. She obtained great em pire over the mind of the King, who secretly married her. To her is due the establishment of the community of Saint-Cyr, for the gratuitous education of the daughters of the nobility-especially those whose fortunes did not correspond with their rank such the two women from whose letters the following are taken.

Madame De Sevigne to her daughter:-

"This is a terrible day, my dear child; I acknowledge to you that I am done out. I left you in a manner that only increases my pain. dream of every step that you take and all that I take myself, and of how many each of us must take be fore we can come together again. My heart is at rest when I am near you; that is its normal condition, and the only one that satisfies it. What has taken place this morning causes me deep pain, and your philosophy explain the reason. I have felt those rendings of the soul, I will feel them for a long time, to come. My heart and my mind are all filled with you; I can no longer let my thoughts turn on you without weeping, and they constantly turn in your direction o that he state in which ing is extreme, I hope it will not long continue in its intensity. I look for you all the time, and I miss everything around me, because I miss ou. My eyes that had you almost constantly before them, for the past fourteen months, see you no The happy hours that we have had make these all the more gloomy - I suppose it will be so till I grow ac customed to them; but I will become used to this craving to em brace you.

"I need not hope for anything better in the future than I have had in the past: I know how much absence effects mer and I am all the more to be pitied since I have made a habit to myself of seeing you and wanting to see you. It seems to me that I did not kiss you often enough before we parted. What have I keep back? I have never sufficiently told you how much your affection cheers me; I did not recommend you ufficiently to Mr. De Grignan's care; I did not thank him sufficiently for kindnesses and all this friendship he has shown me, I am equally a prey to anxiety and curi-I hope to find consolation in osity. I nope to find consolation in germand Lynca, master of ceremon-your letters, which will, at the same ites of the Mass, the Very Rev. Canon time, make more tears flow. In a M'Brearty (Govan), sub-decon; the

vord, my child, I only live for you. May God grant me the grace to love Him as I love you. Never was separation more sorrowful than ours; we did not speak a word. Adieu, my dear child; feel for me, who been forced to part from you. Here we are, alas, back at our letters a gain-letters mean separation."

In the foregoing we have the mo ther speaking from her heart to her child, and exposing to the eye of the reader all the tenderness of her delicate and maternal soul. In the following we have the woman of the and the great Christian, ing advice to one whose pathway seems to be strewn with flowers, and who has a future before her in which to find the thorns of life.

Madame De Maintenon's letter to her

"It is not an evil that you should meet with disturbances of the mind; you will be all the more humble in consequence, and you will discover that we can find no relief selves, no matter how gifted our minds may be. You will never feel perfectly contented, my dear girl, until you shall have come to love God with your whole heart. Believe the great truth that all is but vanity and affliction of mind, save the lov ing and serving of God. Could I but give you all my experience. Could] but make you aware of the misery of soul that afflicts the great, and the difficulty they find in filling in their days. Do you not perceive that I am dying with lonelieness in the enjoyment of a fortune that I could never have dreamed of and that it is only the aid given me by God that prevents me from a fall.

"I have been young and pretty, have been feasted and have enjoyed pleasures. I have been beloved on ali sides; in more advanced years, spent many of them in mental work, and I succeeded in reaching the favor of the great; and I can assure you, my dear girl, that all states in life leave an awful void, an unrest, a lassitude, a craving for other things, because in all this nothing perfectly satisfies us. You are only at rest when you have given yourself to God, but with that determination of will that I so often mentioned to you; then you feel that there remains nothing more to be desired, that have attained all that is of any good on earth; you have sorrows but you also have a solid consola tion, and a peace reigns down in your heart despite the great griefs and deep sorrows they afflict it.'

When we reflect that those letters date from the middle of the seven teenth century, that two hundred and fifty years about have passed since such emotions were expressed and such saintly advice was given that the writers were women of the world, moving in the highest circles in an age of extravagance, of vice of looseness of morals and of un numbered vanities, we cannot but perceive that in all ages the influenc of the good woman has been the salvation of society and the fruitful ource of regeneration for wavering and inconsistent man. Then the Chris tian mother was the model as well as the companion, the friend, the teacher, the educator of the daughter-destined to transmit to others the same virtues. It is possible that we of the twentieth century could take a few lessons from the people of the seventeenth century.

Notes From Scotland.

A correspondent of "The Universe" London, Eng., thus describes the ceremony of investing His Grace Archbishop Maguire with the pallium. The report says:-

On Thursday, 10 September, His Grace Archbishop Maguire received the investiture of the Pallium, in the ence of all the Scottish Bishops and the Canons, clergy, and laity of the Glasgow and neighboring dioin St. Andrew's pro-Cathedral, Glasgow. Punctually at 11.30 the Rev. Florence M'Carthy, of the Cathedral, assisted by the Rev James Towie, of Whiterigg, led diocesan clergy, who were attired in their choir habits, to their seats in the nave of the Cathedral. Thereaf ter came the canons of the Glasgow Chapter, the Rev. Provost Chis holm, Canons MacCluskey, Taylor M'Carthy, Toner, Taylor (2), and Ritchie: Canons Smith and Murphy, of the Edinburgh Chapter; Provost O'Neill and Canon Woods, Aalloway Chapter; Monsignori Grady (Edinburgh), and Clapperton dee); Bishops Macfarlane, Dunkeld Smith, Argyll and Isles; Turner, Galloway; Chisholm, Aberdeen; Archbishops Maguire and Smith, Rev. Bernard Lynch, master of ceremon

Very Rev. Canon Dyer, (St. Mary's) deacon; and the Very Rev. Mackintosh (Kinning Park) the celebrant. The choir was a clerical one, Father Towie acting as master o ceremonies for it in the sanctuary, whilst the Rev. Professor Gallagh was conductor, and the Rev. Denis M'Brearty (Shotts! was organist. During the celebration of the Mass

the Bishops and Archbishops

pied prie dieux on each side of the

sanctuary immediately in front of

the Canons' stalls. At the end of first Gospel His Lordship Bishop

Macfarlane, of Dunkeld, ascended the pulpit, and preached from the text: 'One fold, one Shepherd" (John 16-. His Lordship pointed out that the most prominent mark of Church was its oneness. In other Shurch was its chickess. In people, we find this orientalism poddies there might be union, but the I manifesting itself in the form of hypunion arose from agreement and compromise, the sinking of principle. But the essential feature in the Catholic Church was that when any difference of opinion arose there was one voice that could lay the storm. His Lordship did not deny that time and again individuals, nations even. had separated from the Church, but that did not impair her unity. "Water may filter into the crevices of the solid rock, fragments may be torn from the mountain side, but the rock lost none of its solidity, the moun tain none of its majesty and grandeur. So with the Church of Christ The principle which guaranteed continuity of the Church was the knowledge of the prerogatives and power given to her by Jesus Christ through Peter." His Lordship ther proceeded to give a historical description of the Pallium. Until an Archbishop is invested with it, it is not competent for him, unless by temporary dispensation, to discharge the principal duties belonging to his office, nor, strictly speaking, might he assume the title of Archbishop Even after investiture its use is re stricted to great festival days and to some solemn functions. The Pope alone may wear it every day. Finally, when an Archbishop dies, the Pallium is buried with him. Such then is the universal pastor, and of the flocks with their pastors, constitute the oneness of the Church, and at the same time is an obvious proof of it. It is a ready means of deciding who are and who are not members of the true Church. Those who are knit thus together under the visible head of the Church belong to the true fold; those who are not thus united are as sheep without a shepherd. His Lordship concluded his address with the hope that when the day came when the Pallium would be removed no longer from the Archbishop's shoulders, many now not in visible with the Church would be gathered into the fold of the One True Shepherd.

The ceremony of the Mass then proceeded. At the Communion of the Pallium, which had been resting on a silver salver, on a side table at the Gospel side of the altar, brought from there and deposited on the high altar in front of the tabernacle by the Rev. Bernard Lynch, master of ceremonies. At the conclusion of the Mass Archbishop Smith was robed, by his attendant leacons, Canons M'Carthy and Ritchie, and conducted by them to seat in the predella. Archbishop Maguire meanwhile having been rob ed by his attendant deacons. Canon M'Clusker and Provost Chisholm, but wearing a chausable instead of a cope like Archbishop Smith, was conducted by them to the altai steps, which he ascended, and then meeling down took the oaths made his solemn profession of faith Archbishop Smith then placed the Pallium on his shoulders, and Archbishop Maguire, after receiving his blessing, then ascended the remaining step to the predella. The cross-Archiepiscopal cross, and stood at the bottom of the altar steps, right in front os His Grace. And areheaded His Grace gave his first The proces Archiepiscopal blessing. sion was then formed, and proceeded y way of the nave to the sacristy His Grace giving his blessing as he went along to the kneeling clergy and lay members of the congrege In the afternoon His Grace enter

tained the visiting Bishops and clergy and the clergy of his diocese to

dinner in the Windsor Hotel. Catholics of Glasgow have ever seen an investiture of the Pallium the restoration of the Hierarchy h the late Pontiff Leo XIII. in 1878 and it is questionable if the cer was ever seen even in Catholic days Up till the fifteenth century reigning Pope was Metropolitan, and in the 117 years of its existence in all probability the investitures, any, took place in Rome. The late um at Rome, though three of Edinburgh Archbishops received their investiture in the capital, the last one being His Grace Archbishop Smith in 1901, who presided at

(By An Occasional Contributor.)

TELEPATHY.—There is a wave of orientalism sweeping over the western world that produces strange and contradictory effects. It is manifested in many forms, much according to the capacities and inclinations, and often the passions of the different classes of people. Occultism, or mysticism of a kind, seems to easily possess some minds, and generally they are of a weaker or less stable character than those of ordinary people. We find this orientalism notism, or again of advanced spiritualism, or of theosophy, or of "Christian Science," or even of Luciferansm-such as appeared in certain sections of continental Europe towards the end of the last century. But call it by whatever name you will, and give it whatever shape you may, or ndow it with whatever fancied tributes you can imagine, it still remains, purely and simply, an anti-Christian movement. The people infected with it may not think so, but they are really returning to pagan-

A little different, perhaps, is the so-called science of Telepathy, that some are seeking to introduce. This new idea has a very strong advocate in W. T. Stead, the London journalist. While it is to some degree after the spirit of general orientalism, yet it differs from all other manifestations in as much as it is considered to be based on material science, akin to that which has prowireless telegraphy. Some duced short time ago an experiment was tried in England, which, while apparently successful, has tended more than anything else to awaken dishelief in it and to start serious and

conclusive criticisms against it. The transmission of thought from London to Nottingham, a distance of one hundred and thirteen miles, has according to Mr. Stead, successfully accomplished. The "operators," as they are called, were a Dr. Richardson, who claims to be of New York, but now of London, and a Dr. Frank. The success seems to have satisfied Mr. Stead; but we have not yet read of any other person, of importance, who believes in it, or even who has not been made more sceptical by this very experiment.

Dr. Carleton Simon says:-"This experiment only confirms my belief of the impossibility expressed of such a transmission of thought. It seems to me that such an experiment should have been left to the cool judgment of a party of tists. The truth or falsity of this method of communization can never be proved, because there is absolutely no means of communication between man and man except through

the special senses." A still fuller refutation of the absurdity is that of the scientific writer, Garrett P. Serviss, in the "Am-

of last July. He says:erican," the apparent "Notwithstanding uccess of this experiment, I fear that so great a boon for human intercommunication is still far off. It nust be granted that the idea telepathy is not of an essentially occult nature. It calls into play no supernatural or inconceivable force or medium, but simply assumes that the ether, which conveys the ordinary waves of light and of electricity, may also convey other waves, haps of an electrical nature, set into vibration by the action of the brain, and that these waves, striking upon another brain, may reproduce there thought impressions corresponding to to them in those which gave r brain from which they originated.

"The experiment should be repeat ed many times, under varying conditions, and the character of the me sages conveyed should be carefully studied, before the fact of telepath communication can be regarded And, ev absolutely demonstrated. granting that the three on Satu were actually transmitted day from the of one man in Notting ham to that of another in Londo it must be remembered that two men were specially selected subjects, and that there is no evide that people in general possess such

power.' In a few words we might the whole affair. This, like all other such so-called sciences, is merely of of those vain attempts of "men little faith" to gratify their inbo craving for the mysterious and the supernatural without the aid of re gion. They seek to reject all gion. They seek to reject all reigion, and yet they crave for the effects of religion; they will have ne miracles from on high, but they wan to be able to perform miracles the selves. It is the old story false prophets repeated, and a sing testimony to the power of religion and the weakness of

Some Notes 0nHis Holi The Pope

SATURDAY, OC

Unlike his predecessor Patriarch of Venice, m with the poor of his ju had an hour each morn the lowly might approx tell their grievances. peared in public, childre round him, and it is sa times he has carried an in his arms through theroughfares. The gol the pectoral cross and ring were the only evide high rank. Walking one afternoon poor woman with a ch

arms, seeking aid. Stopp tion her, he learned the of her fall and of effort employment. The Patri giving her substantial these comforting words: thers are good, and r greater than a good mor The Patriarchate of Ve ways carried with it the honor of Cardinal. In XIII., at the fall consiste ed the red robe on the The ceremony of his eleva Cardinalate was one of memorable events in the the Church in Venice. In the nobility and the foreign ats a multitude assembled great cathedral to witnes ony and receive the firs of the new Cardinal. On sion Leo XIII. presented tiarch one of the costliest crosses to be procured. It inches long, with eight o est rubies in the Pontiff's

Although his elevation to of prince of the Church, placed certain socia tions upon the Cardinal, tinued to lead the same a he had followed during

There is much conjecture those who pretend to have sources of knowledge about icy of the new Pope. It down here not because ther lute reliance to be placed of rather because it may have less of a foundation in real seems to be very true that has no political affiliations lection was an effort to go from the cardinals who h omewhat pronounced in the tions with existing government begins his reign with perfect to consider the knotty prob rising out of the Italian que from the attitude of the Fre ernment, or from the comp of the Triple Alliance. problems, as they arise, wil tled on their merits, without past to apologize for or any

o pre-empt. It seems also certain that is a man of more than ordin tellectuality, who has follow teachings of Leo XIII., as ciple follows the voice of his As far as Leo could express for his successor, he has poin Cardinal Sarto. We may the cipate that the new Pontifica not be in any versal of the policies of Leo, be their echo.

Leo's great work was form his encyclicals. He faced tellectual world that had to very foundations of it was necessary to these foundations, and to r rights and duties of men clety, and of Christians to other. The new Pope will over these newly-laid foundation they may afford a secure f for men of all nations and creeds. Pius X. is, naturally if we take into accoun traits of his character, just th who is best fitted to do this Look at his picture, and his c ter can easily be read from it. type is that of a man of great ality, with a kindly goes out in sympathy to the potheir sufferings. In this trait asture may be found his vast est in social problems. As the of Venice is now covered with a tem of institutions like co-oper-banks and associations, helpfu the small tradesmen and the per-

ND HIS WHIMS,

Occasional Contributor.)

THY.—There is a wave of sweeping over the westhat produces strange and ry effects. It is manifesty forms, much according acities and inclinations, he passions of the differof people. Occultism, or fa kind, seems to easily ne minds, and generally a weaker or less stable than those of ordinary find this orientalism again of advanced spiritutheosophy, or of "Chrise," or even of Luciferan-

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Some Notes On His Holiness The Pope.

SATURDAY, OCT. 3, 1903.

Unlike his predecessors, Sarto, as Patriarch of Venice, mingled freely with the poor of his jurisdiction. He had an hour each morning in which the lowly might approach him and tell their grievances. When he appeared in public, children flocked around him, and it is said that many times he has carried an afflicted child in his arms through the crowded theroughfares. The gold chain of the pectoral cross and the episcopal ring were the only evidences of his high rank.

Walking one afternoon, he met s poor woman with a child in her arms, seeking aid. Stopping to question her, he learned the pitiful story of her fall and of efforts to secure employment. The Patriarch, after giving her substantial aid, added these comforting words: "All mo thers are good, and no queen is greater than a good mother."

The Patriarchate of Venice has always carried with it the additional honor of Cardinal. In 1893, Leo XIII., at the fall consistory, bestowod the red robe on the Patriarch The ceremony of his elevation to the Cardinalate was one of the most memorable events in the history of the Church in Venice. In addition to the nobility and the foreign diplomats a multitude assembled at great cathedral to witness the ceremony and receive the first blessing of the new Cardinal. On this occasion Leo XIII. presented to the Patmarch one of the costliest pectoral crosses to be procured. It was seven inches long, with eight of the largest rubies in the Pontiff's possession

Although his elevation to the title of prince of the Church, of necessity, placed certain social obliga upon the Cardinal, he continued to lead the same austere life he had followed during his earlier

There is much conjecture among hose who pretend to have unusual sources of knowledge about the policy of the new Pope. It is down here not because there is absolute reliance to be praced on it, but rather because it may have more or less of a foundation in real facts. It eems to be very true that Pius X. has no political affiliations. His selection was an effort to get awa from the cardinals who had been somewhat pronounced in their relations with existing governments. He begins his reign with perfect freedom to consider the knotty problems arising out of the Italian question, or from the attitude of the French Government, or from the complications of the Triple Alliance. All these problems, as they arise, will be settled on their merits, without any past to apologize for or any future to pre-empt.

It seems also certain that Pius X. is a man of more than ordinary in-tellectuality, who has followed the teachings of Leo XIII., as a disciple follows the voice of his Master. As far as Leo could express a desire for his successor, he has pointed to Sarto. We may then anticipate that the new Pontificate will not only not be in any sense a reversal of the policies of Leo, but will be their echo.

Leo's great work was formulated in his encyclicals. He faced an intellectual world that had torn the very foundations of truth. ce, it was necessary to relay these foundations, and to reaffirm e rights and duties of men to society, and of Christians to each other. The new Pope will watch over these newly-laid foundations until they may afford a secure footing men of all nations and of all creeds. Plus X. is, naturally speak. if we take into account traits of his character, just the man who is best fitted to do this work. Look at his picture, and his character can easily be read from it. His type is that of a man of great spiri-tuality, with a kindly heart that goes out in sympathy to the poor in their sufferings. In this trait of his mature many. In this trait of h ure may be found his vast intersocial problems. As the t of his labors the Patriarchate of Venice is now covered with a system of institutions like co-operative back and associations, helpful to uall tradesmen and the peasant

farmer. He has the practical side of his nature strongly developed. The new Pope is well fitted to take the great principles that Leo has enunciated in his encyclical on the "Condition of Labor," and make them issue in practical form of relief for the alleviation of the condition of the workmen. His head indicates a good balance between his powers, so he is not likely to be carried away into extremes. He is a man of great deliberation. He is sensitive, but his sympathies are always in control. He has that peculiar poise of head and face in which students of character say that the eyeball is balanced both ways. It looks within and it sees without. Such is the man who is destined to round out and complete the work of the great Leo. His reign will probably not be memorable for the inauguration of new things. Leo has done enough these lines for one century. But the advance guard will now mark time the rest of the army comes up. Pius X. will draw all hearts unto him so that the constructive element will solidify and make homogeneous the entire body of the Church.

He will, in all probability, take up the work of Leo on Christian unity; and here his peculiar gifts will contribute to an early success. The Eastern churches, too, are ready to return to the Mother Church. They are showing signs that the slavery of the civil power is becomwell nigh unbearable. Patriarchs and their bishops have been obliged to accept any infamy and condone any crime, and then publicly sing a "Te Deum" for it, as was done in Servia recently. Men who have consciences revolt against this thraldom, and, as a consequence they yearn for the liberty of a spiritual principality. Leo has marked out the way for return. Their ancient privileges shall not be withdrawn, their immemorial rites shall be preserved intact. All that is needful is to recognize the spiritual authority of the Church of Rome, and conform in doctrinal life to her teachings. Carding Sarto, as Patriarch of Venice, was in touch with the East. He knows as much of their immemorial customs as any one in authority. He will undoubtedly hasten their return to the unity of Christendom.

Moreover, the new Pope is in closer touch with northern Europe than any of his immediate predecessors. He speaks German fluently as though it was his mother tongue. In fact, when he was born Venice was under the domination of Austria, and German was the prevailing language, in court circles anyhow. This familiarity with German has brought him in contact with the Teutonic mind and traits of character. It is an easy step from this to the English-speaking races. One of the first acts of his Pontificate was to receive a large band of American pilgrims, and it was easy to detect that his interest in things American was already awakened. He has watched the growth of the Church in the United States, and his admiration has been elicited not only by the strength of the faith among the American people, but by the wonderful expansion the Church has received. - Catholic World for September.

GODLESS HOMES.

Thousands of Catholics reside in what may be termed "Godless" homes. They may go to Church on Sundays, but their homes are without evidences of God or religion. There are no religious p the walls; there are no Catholic books or papers about the house; at no time in the year, not even during the month of the Rosary (October are there family devotions. Where all these things-religious pictures, Catholic books and papers and Catholic family devotions—are lacking the home may be termed a Godles

At what a slight cost of time and money might not such homes be converted into Christian homes! A few dollars would buy some choice religious pictures. Five or ten dollars a vear would provide a few readable books and one or two attractive Catholic papers or magazines. A few moments for family devotions during the evenings of October, would give a Christian aspect to the household We mention particularly Catholic hooks and papers, for these influences the thought of the home, cultivate an interest in things religious and insure a certain Catholic public spirit among the children. It is putting a low appraisal on the value soul and the souls of your family if you grudge the expenditure of five

Anyone who desists to "find it out," has no faith, and can have no

or ten dollars a year for Catholic

pooks and papers .- Catholic Citizen

TOPICS OF THE

NEW TEMPLES .- On all sides is

sides does faith seem to be increas-

ing. It is a healthy sign when we note how the faithful, at a distance from their centres of adoration, are looking to the proper authorities to facilitate their means of performing their duties to God. Next Sunday His Grace Archbishop Bruchesi will bless the corner stone of a new Church at St. Henri, to be erected at the corner of Atwater Avenue and Delisle street. It is to be a handsome structure with a seating capacity for thirteen hundred people. The new parish will be dedicated to St. Irenee. While thus the work of religion is spreading westward, what do we find in the east end? On Sunday last the property-holders of Maisonneuve met in the college hall, at the request Rev. Mr. Dugas, the pastor, and decided to ask the Archbishop for authority to build a new parochial Church. The new Church quired would have about four hundred seats, and would cost something like one hundred and twentyfive thousand dollars. The ground is worth two thousand dollars. The new Church, if the authorization secured, will be built on Adam street. Especially since the Cana-dian Pacific Railway Company has undertaken to construct its workshops in that end of the city, it is wonderful how the population has augmented. Places where but a few months ago fields were seen are now filled up with rows of tenement houses. And the best sign of all is that as soon as the population commences to grow the first thing they ask for is a church. This is a healthy sign for the faith in our midst and goes a long way to answer the calumny that indifference could ever find a foothold in this Catholic city.

EVILS OF LICENSE .- A State of Maine lawyer, by the name of Geo. E. Allen, has written to the Bedford 'Record' to protest against "The Evils of License," and he incidentally takes "a license" with truth, in order to find an illustration of his theory. He sets forth the following series of lies as an evidence of the dangers of licenses:-

"License is simply the Papal version of the Scripture, that it is impossible but that offenses will come, therefore let us make merchandise of the vices of mankind and get all we can out of them. Pope Leo in the sixteenth century, desiring to complete St. Peter's Church, sold 'Indulgences' to commit sin, the price being regulated according to kind of sin committed and John Tetzel, his chief license commissioner, boasted that he had saved more souls from hell by his 'Indulgences, than St. Peter ever did by his preaching.'

This is about the most absurd and clumsy statement of a long exploded calumny that we have ever read. If Mr. Allen's case against licenses is historically or argumentatively than be an encouragement for anyone to confide an important case into his hands, for if he knows no more about law than he does about the Catholic Church and her practices, he must be a very poor limb of that honorable profession. In the first place, apart from the nonsense con tained in that brief paragraph, Mr. Allen is not even able to express himself in intelligible English. Take the first sentence and you will find that it gives you the calibre of the man's education. Mark it well: "License is simply the Papal version of the Scripture, that it is impossible but that offences will come, therefore let us make merchandise of the vices of mankind and get all we can out of them." Now; we ask, in all sincerity, what does he mean? or does he know, himself, what he means? It. is rank nonsense to talk of a "Papal version of the Scripture;" but even were there such a special version how could it be "License?" As well say 'License is simply the Presidentia version of the American Constitution"-there would be about as much meaning in it, and certainly not any more. Then take the balance of that brilliant sentence: "That it is impossible but that offences will come." What is impossible? This would we like to know before coming to the "therefore let us"-"let who make merchandise?" We have neither nor patience to solve crazy enig-

refutation of that which has been refuted so often that no self-respecting man, no matter how prejudiced against Rome, would now venture to advance as an assertion. We simply wish to show the character of this particular lawyer's education. He must be a pitiful example of that almost extinct species of bigots whose presence annoyed civilization in the years that are gone. Decidedly he s not likely to ever frame a constitution or build up a nation. He may the city spreading out, and on all have his own particular ideas about licenses, but if they are as hazy as those that he enjoys on Catholic matters, we doubt not that his an tagonists, whoever they may be, will have an easy time in overthrowing his contentions. It is a pity to see a man of supposed education, occupying a rank, no matter how insignificant, in an honorable profession parading his lack of elementary knowledge in such an open before the reading world. If there be anything wrong about the licenses in Maine, for the sake of the cause, the advocates against them should ploy some other pen than that of Mr. Allen.

> DRUNKENNESS IN LEEDS.-The city of Leeds seems to have adopted a system of suppressing habitual drunkenness that is proving a success. We are told that this system "similar to that obtaining in the police departments of Canada and the United States." As yet we have no special knowledge of the exact same application of the law in Canada; it may exist, and may be applied in some cases; but we cannot profess to have any experience of it in any of our large cities. After a person is convicted in Leeds for being drunk a detailed description is kept of such person and every loon-keeper in the city is notified not to sell him, or her, liquor in any shape or form for a period of three years. The following is the description given of the working of the sys

"Immediately after conviction, the unfortunate one is photographed. and in a register the following points are noticed:-Name (and aliases, if any), residence, occupation and where employed, age, height, build, hair, eyes, complexion, marks or personal peculiarities, date and nature of conviction, court at which convicted. A photograph of the person is then placed in the gallery of 'celebrities' at headquarters. Within twenty-four hours every retail liquor dealer in the city receives a full scription of the person from the chief constable's office. The dealer also receives the following notice:-'N.B.-'Should any habitual drunkard, of whom you have received notice, or known to have been convicted as such, attempt to purchase or obtain any intoxicating liquor at any premises licensed for the sale of intoxicating liquor by retail, or at any premise of a registered club, it is requested that the person refusing to supply will at once give information to the nearest police constable, or at the police station, of such attempt, in order that the act may be carried in-

Then in commenting upon the foregoing the article from which we quote savs:-

"The saloon-keeper will not dare to violate this law, nor will the person whom it is aimed at be foolhardy enough to ask him to do so Of course, he can obtain liquor based on nothing more solid, either through a third party, but an amendment now, which will make it go the foregoing, we have a very poor opinion of his chances. It would not are vile enough to abet the drunkard imparted by the priest to the faithin violating the law. In many cities ful. When we find that others, outof the United States every saloonside the fold, have, at this late date, keeper has a list of people to whom the ordinances forbid him to sell, but as the dignity of regislative enactment has not been lent to such by-laws, they are pathetically inef-

fective.' What is here said regarding United States we can say applies to Canada. We may have by-laws and regulations enough, but in practice they are more or less ineffective. fact, we have habitual drunkards who can boast splendid records before the Recorder; some of them run as high as twenty and thirty convictions, but we have yet to learn that they will find it impossible to get more liquor when they come forth from their forced retirement. Still this does not change the fact that it would be a good and pious thing if these poor people were saved themselves by having it made impos sible for them to get liquor. If success has attended the efforts made in Leeds we do not see why like results could not be procured, through like means in Canada. No doubt that there are thousands who go down to the potter's field simply because sist that awful temptation, and many because they lack the necessary incentives to resistence. As long as it is impossible for them to gratify their passion for drink they will

mas; much less to squander upon the keep away from it in an involuntary the Roman Catholic Church claims manner. But the longer they are de-prived of it the stronger they become physically and the weaker becomes the craving within them. And, it the craving within them. And, it stands to reason, that if this augmentation of the resisting power and diminishing of the sway of the liquor over them goes on, the nearer they come to a state when redemp-tion is possible. We would, therefore, be glad to have the Leeds system tried in our midst, for it might prove a success; and any attempt is than to stand with folded better arms and watch so many fellow-creatures going to ruin.

ILLUSTRATED SERMONS.

(By a Regular Contributor.)

As something bordering upon acvelty, we find a report in one of the morning papers of a new system of sermons, styled illustrated sernons, that has been adopted in one of the city non-Catholic churches, and which seems to be obtaining considerable favor. In order not to be mistaken we copy the report as it

"At the Point St. Charles Congregational Church recently, Rev. liam R. Harvey gave one of his illustrated sermons, which have become so popular, and the church was crowded. The object of these pictures is to bring home more vividly the lesson contained in the sermon The strmon is preached, and the pictures are thrown upon the screen in their appropriate places. Taking as his text, "I have a baptism to be baptized with, and how am 1 straightened until it be accomplish-The preacher spoke on the last week in the life of Christ. The pic tures used to illustrate his remarks were copies of pictures by . Gustave Dore and Tischendorfi together with Munskasley's famous 'Christ Before Pilate,' Raphael's 'Madonna and Child,' and a number of others. This plan of Mr. Harvey's has met with such favorable results that he has decided to give these illustrated sermons on the last Sunday evening in every month."

This is certainly a new and a praiseworthy departure for a deasminational body. But it is very strange that the people who consider it as a novelty should ignore the fact that for nineteen centuries it has been in vogue in the Cathoric Church. Down in the catacombs are still discovered those early paintings that represented to the first Christians the various scenes in the life of Christ, and which were made use of to better illustrate to the catechumens the sermons of instruction in Christian doctrine which were preached to them by the priests of 'he Church. Go into any Catholic Church in the land, or even into the smallest chapel and you will find the fourteen stations of the cross. The world that knows naught of Catholicity except what may be written by way of calumnies, is under the impression that there is something wrong, something pagan about this system of images and representations. But what are they? Simply illustrations, that appeal to the mind through the eye, of the scenes and great events that constitute the subject matter of the seen the benefit of this appealing to the mind of the congregation through as many of the senses as it is possible, we would simply ask them to be fair and to give to the Catholic Church due credit for the wisdom, the rationalness, and the efficacy of a system of teaching for which has been so frequently and so unjustly censured, but which, to-day, others find, in practice, to be of the very utmost utility in the imparting Christian doctrine and the impressing of the same, in a lasting manner, upon their minds,

A PRIEST REPLIES TO A BIGOT.

A non-Catholic clergyman, named Dr. Lansing, a few weeks ago preached a sermon in Scranton, Pa., in which he attacked the Catholic paro chial system and characterized Catholic nations and countries as ignorant and illiterate. Rev. P. J. Murphy, of Olyphant, takes it up and replies to the reverend maligner as follows:-

First question. 'For many years

the right to educate the children of this nation, and that public moneys should be appropriated for

Ans. The Roman Catholic Church has never advocated a monopoly of the nation's education. It has held that Christian education should not be divorced from secular instruction in our public schools. Cathorics claim in justice, that the state should compensate for the secular instruction given in their schools as it does in the public schools. The Church is willing to turn over its Christian schools to the supervision of the public school officials in the secular studies, provided the state pays for the secular education for each child in the parochial schools. This system of compensating for the secular education in parish schools prevails in England, Canada and in most of the European countries, to the bet-terment of both church and state.

Second question. "It is a known fact that Roman Catholics rarely put their children into parochial schools until they are driven and hounded into it."

Ans. This statement is a well known fabrication, as the Catholics are free to send their children either to the public or parochial schools, and moreover neither priest nor bishop can censure them for so doing. Where a parochial school exists, Catholics usually prefer to send their children to the parish school.

Third question. "In no spirit of bitterness, I desire to present some figures showing why it would not be wise to let the Catholic Church take charge of any part of the education of our children. I will compare eight representative Catholic countries, with eight representative Protestant countries. In the Catholic countries the Catholic Church has full control of education."

Ans. The Christian education of the Cathoric countries pamed by Doansing is not in the hands of the Church, but of the state. Christian education in France was blotted out by the blood of revolution, and the remnant of education that remained, the present administration, in its blind hatred of Christianity, is endeavoring to destroy by expelling the religious and closing their schools by force.

Fourth question. "In Catholic countries 61 per cent, out of every hundred persons are illiterate. In Protestant countries only four out of every hundred are illiterate."

Ans. This is an absurd and groundless statement of statistics; and figures do lie in this case. He does not tell us where he got the authority, in his reckless statement of illiteracy existing in Catholic countries. It is probable he has taken them from the fake statistics of Rev. Josiah Strong, secretary of the Evangelical Alliance, Rev. Dr. Gladden states in reference to these figures of illiteracy in Catholic countries as published by Strong: appailing depth and density of the ignorance of Protestant ministers when they treat on Catholic subjects can be attributed to the misleading statistics of Rev. Strong and Hawkins." This fraud was exposed in the "Independent" some few years ago by Rev. Deshon.

The average attendance of school children per one thousand popula-

The second secon	
France1	75
Belgium1	35
Austria	30
Spain 10	06
Italy	06
Portugal	54
United States 13	30
Great Britain and Ireland.12	
Germany 14	
Conside	

From this table of statistics can be learned that the Catholic countries are not so far behind their neighbors in national education, and how false the accusation is of Dr. Lansing that the percentage of illiteracy is 60 out of every 100 in Catholic countries, and the Protestant countries only 4 out of every 100 are illiterate. Fifth question. "Results show that

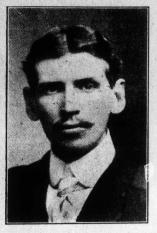
the moral education of the Roman Church is bad." Ans. Results show that the above

table of statistics prepared by reliable authority brands the statement of Dr. Lansing as false and misleading, to say the least.

A few weeks ago 35,000 teachers, members of the National School Association, met at Boston for the purpose of exchanging ideas and the adoption of new means for the betternent of our national education. All the members of this distinguished body agreed: "Our vaunted school body agreed: "Our vaunted school machinery has a fatal defect, viz., that in our persistent efforts to overstock the brain, we had ten the man behind the brain, formation of character, development of the will and the necessity of the introduction of Christ into the schools "

OUR TORONTO LETTER.

(From Our Own Correspondent.)



MR. WALTER J. FULTON, B.A.

As an example of what can be done by application and adherence to a certain line, once that line is marked out, no better subject could be selected than Mr. Walter J. Fulton, B A., of Toronto. From his earliest years he was of a studious disposition, and though the fact that he was the eldest of a large family may have modified in some measure the facilities for receiving an education more than that which falls to the lot of the ordinary boy, yet Mr. Fulton overcame all obstacles and to-day his name stands on the roll of our

Provincial University. Mr. Fulton is of English and Irisin origin. His great, great grandfather, then a student at Oxford, where he was preparing for the Anglican ministry, left his home in 1776 to come to the assistance of the Canadian colony. Receiving a commission he was entrusted with important despatches, but being taken prisoner while on his mission, he swallowed the paper on which the despatch was written, and afterwards managed to escape from his captors. To this loyalist ancestor, Mr. Fulton probably some of that tenacity which owes has so far stood him so well in life. In return for his services grants of were given his ancestor near Newmarket, and there with varying fortune his descendants remained until Mr. Fulton, father of Mr. W. J Fulton, moved with his family this city. Three generations ago the then head of the Fulton family embraced Catholicity, and since then its members have been distinguished by that fervor which so often marks the convert. To his mother, who is of Irish descent, Mr. Fulton owes his Celtic origin. He received his early education in the Public and High Schools of New Market, and coming to Toronto in 1888 he attended the Jameson Avenue Collegiate Institute for two years. For six years he was employ of Fiddes and Ho-

ough knowledge of the business. It was during this time too that he took his degree at the University, and how he accomplished so much, fitting himself as a professional scholar while at the same time acquiring that which makes him a skilful heating engineer, is what may emulate others to "go and do likewise."

garth, plumbers and gas fitters; here

for a time he acted as bookkeeper,

and at the same time gained a thor-

In St. Mary's parish where he is well known, he has held office as secretary and president of the End Branch of the Catholic Truth Society. Mr. Fulton was lately married to Miss Mary O'Rourke, B.A., a brilliant graduate of Toronto University, and for two years teacher at Jarvis Collegiate Institute. He is now traveller for the Dominion Radiator Company, which occupation has made him many friends in various part of Canada.

LATE EUGENE O'CONNOR. News has just reached the city of the News has just reached the death of Eugene O'Connor, second death of Eugene O'Mr. William second and youngest son of Mr. O'Connor. of 342 Brekley street, and mail conductor on the G.T.R., whose route lies between this city and Montreal. The occurrence is especially sad in view of the fact that it was altogether unexpected, and that so far the details are not known Young Mr. O'Connor was for the past two years living on a ranch twenty-six miles from Calgary; here d gone for the sake of his health, and was progressing so well that almost certain hopes were en-duties of the caretaker to see that tertained of his ultimate recovery. the tools which are taken all over

On Friday last a telegram which simply stated that the young man was dead; next day letters writ-ten by the loved son and brother were received by members of the household, but these gave no intimation that death had been looked for; incertainty as to the cause of the sudden call will exist until further word comes to hand. The body is expected in Toronto at the begin ning of this week; meantime, the bereaved have the sympathy of a large and sorrowing circle of friends as the family of Mr. O'Connor is amongst the oldest and best known in the city.

A CATHOLIC BOY WINS. - Amongst the prize-winners at the Dominion Exhibition, held lately, is Percy Conway, whose home is Melbourne Avenue of this city; he is the son of Mr. Conway, freight spector of the G. T. R. at the Union Station, and a pupil of the Holy Family School; his teacher in drawing is Miss McCarthy. Percy is a slight little lad of twelve years, and is not at all taken off his feet by the fact that he has succeeded in carrying off two second class prizes, one for a pencil drawing taken from life, and the other for a sketch in chcoal. Percy takes the matter quite philosophically, and seems rather to wonder why so many people are shaking hands with him, and what the congratulations are all about The competition was not limited to many adults being amongst age, those who competed. Excelsior. Percy! Your friends may yet see you amongst the Dores of the world.

BIGOTRY NOT YET DEAD .- Last week I told you of the appointment of Miss Dunn, B.A., which I think I said was settled to the accompaniment of only a stight scrimmage. I did not know that the following days were to be productive of long and bitter editorials from the "News" and "Saturday Night," in which Miss Dunn's appointment is opposed in the strongest way possible. As a sample from the "News" I quote the following: "We flatter ourselves that in this enlightened age and in this Protestant city there is no such thing as priestly domination. But records of the Collegiate Institute Board contain evidence to the contrary, that is quite convincing. The priest does not dominate as in former times by threats of spiritual penalties; political punishment is the more effective weapon now." This puts us in mind of the days when 'Jesuit machinations' and similar phrases were among the pet expressions of writers who we fondly agined were long since dead, but no they crop up now and again. every one of the three appointments nade here since the Collegiates were established, the same opposition has been experienced, and those among us who fondly hoped that bigotry in Toronto was a thing of the past are obliged to acknowledge that our hope so far at least is vain; it is not dead; it only sleeps ready to awaken with renewed and increased vigor when opportunity offers for displaying it.



MR. MICHAEL LONERGAN.

FIFTY YEARS IN THE G TR -Fifty years of labor in the Church, convent or wedded life is a rare occurrende, and yet perhaps even more rare is half a century of service or the part of an individual for a corporation or company. One of those exceptional occurrences is by the Golden Jubilee of Mr. Michael Lonergan now and for the past fifty years in the service of Canada rail ways. On the 21st of Nov. 1852 Mr. Lonergan entered the shops of the Northern Railway, and here he continued until that railroad was taken over by the Grand Trunk in 1888 when he remained one of its employees; for a few years past he has had charge of the tools in the tool house, and as it is part of the

the line, are returned and in good that to keep them all in view is no

Mr. Lonergan describes himself as native of "Sweet Tipperary," native of where he was stationed at Quebec here his discharge was bought coming immediately to Toronto he obtained employment with the comoany with which we still find him.

vas an athlete of no mean ability and the old Northern picnics of other days often saw him crowned with the victor's laurels in their athletic con tests; he possesses a repertoire tale and adventure and stories martial life in the first half of the 19th century, and of the time when D'Arcy McGee entertained Toronto audiences for "three hours without stopping for a single word" are amongst the liveliest of his remem brances. The "True Witness" of forty years ago was to Mr. Lonerga as it is now a welcome friend.

Mr. Lonergan married Miss Annie O'Donnell, of Toronto, whom he had the sadness to lose some eight years ago; his only son died in Chicago about a year since; his remaining are the Misses Josephine Mary, and Margaret, in business or Dundas street, and Sister Emerentia of St. Joseph's community in this city. He is a familiar figure in shops at the foot of Brock street, and is liked and respected by many friends and fellow-employees; the fidelity with which Mr. Lonergan has worked for the company in whose employment he has been for the past half century is evidenced by the fact that in military parlance he can show a "clean sheet," and by the length of time he has passed in its service.

FATHER DOLLARD QUOTED. -From the Associated Press of Mor day we learn that Rev. Father Dollard of this diocese is quoted as amongst those whose warnings against emigration from Ireland to the North-West were read before Anti-Emigration Society at Dublin. Father Dollard is well known as oct, but amongst his writings nothing is stronger than his prose portrayal of the sufferings, temptations and hardships of the Irish emigcant America. This if I remember rightly, was published some three years ago, and the truth strength of the picture are still in my memory. No one reading it but would hesitate before leaving poorest cabin in Ireland to risk an uncertain future in the land across

This week the concert of the Cath olic Sailors' Club was under the auspices of St. Patrick's Society. was a great success from every standpoint. Dr. Frank E. Devlin, every Vice-President of the Society, occupied the chair, owing to the unavoidable absence of the President Mr. Justice Doherty. In opening the proceedings, the chairman delivered en enthusiastic speech, during the course of which he eulogized the management of the Club for its praise worthy efforts on behalf of the visit-

The programme was most interest ing, and much enjoyed by the large audience. Among those who contributed, were:—Miss Delahanty, Miss O'Brien, Miss Peacock, Miss Hamilton, Messrs. Geo. Morgan, Al- in the last few weeks he had engaged lyne, Jackson, Donnelly, Pearson, A feature of the evening were the numbers of the choir of the Gesu; among them Messrs. Langlois and Panneton beautifully sang "Anchored," and
"The Psalms." Seamen Joseph
Coghlin, Murdock and Williams, steamship Ionian; Geo. Chrime, steamship Corinthian: John Dunn steamship Southwark; Archie Woods, steamship Lord Lansdowne, also

Next Wednesday the concert will

In our last issue we reproduced a short story entitled "A Hasty Judgment," and gave credit to "The Irish Catholic."

given to his magazine. cheerfully make the correction

Sincerty is the salt of live.

light responsibility.

where he was born in 1829. When eighteen years of age he engaged in military life when he joined the 54th Regiment; he saw service in England, the Channel Islands and in Canada

In the years gone by, Mr. Lonergan

Catholic Sailors' Club.

ing seamen.

be under the direction of Father Dowd Court, Catholic Order of For-

A CORRECTION.

The Ed. of the "Ave Maria" forms us that credit should have

Heed the Gospel as well as read it.

ON IRISH PROBLEMS

A most important address was deivered by the Right Rev. Dr. O'Dea, Bishop of Clonfert, at Ballinasloe on the occasion of his first visit to that place recently. His Lordship was most enthusias

tically received by the priests and people, and was presented with sevral addresses. On arrival at the railway station, he was welcomed by a large crowd and the band of the St. Michael's Total Abstinence Society, and was escorted to the Total Abstinence Hall, where the presentation of addresses took place. A magnificent silver gilt crozier, a copy of the Inisfallen Crozier, accompanied the address from the priests and people of Ballinasloe and district. His Lordship, replying to the address, said it was a particularly pleasing feature of their reception that came from all classes alike, from Protestants as well as Catholics. He hoped the good relations now existing between the different denominations in this district would be main tained throughout his episcopate. life-long training had taught him to respect honest difference view, and to realize the necessity secular matters of merging these differences and co-operating cordially for the general good of the commun-

His Lordship, in the course of his reply to the address of the Ballinasloe Urban Council, said it was his earnest desire in taking up the pastorate of souls to act through as a true father to all his people, to laity and clergy alike, and it was conviction, borne in upon his mind by long experience of similar work, that he could not hope reach the ends for which our Lord had sent him except through the confidence and goodwill of both priests and people.

of the most pressing wants, in Ireland, said His Lordship, at the present time was the scientific study of agriculture and of industry. The farmer was naturally Irish diced against the mere theorist, but it was evident, he thought, that he ould not resist the stress of modern competition without a knowledge of the best agricultural methods. He would, therefore, appeal to the farmers of the locality to use every ortunity of extending their knowledge of agriculture. He hoped these opportunities would grow as time vent on, and that every district in Ireland would be supplied with well-quipped agricultural school or college, and also with the services of an expert adviser—not a mere theorist with a smattering of his sub ject hastily acquired, but a theore tical and practical expert.

For a similar reason he hoped that the people of the town would take the fullest advantage of such nical education as might be within their reach. He had expressed the opinion elsewhere that their Irish towns could not prosper without manufactures, and he saw clearly that manufactures could not thrive in modern conditions without scientific study of manufacturing proesses. They might therefore rely or his using every means his position might supply to assist the growth of technical science in the town. Witha thoroughly qualified p experimental science to take charge of the new laboratory in their Dio cesan College. (Applause). It would be his duty to teach physical chemical sciences, which underlie all industrial processes. Later on might to possible to turn this laboratory into a fully-equipped school of

technical science. A review had been sent to him the previous day, containing some friendly criticism of a statement of his at the consecration dinner on Sunday week. The statement was that "to your mind the union of clergy and laity was absolutely vital and absolutely necessary consequence of the principles of our religion." critic cordially accepted this view but he added that, in his opinion the bond between priest and people was not to-day so solid or all-embracing as it once was, and he trace the cause to a want of sympathy or the part of Irish priests with the uphill struggle for the preservation of the Irish nation, and especially with the political and Parliamentary ment. He (Dr. O'Dea) should be sorry to believe that this charge Irish priests was justified by facts. He believed that Irish priests were as intensely Nationalist as the

Irish laity-(applause)- and if for narrow causes this sympathy with the Parliamentary movement was ewhat less marked than it used to be, this comparative indifference he believed, passing (Loud applause). If he might press his own view without giving offence to those who differed from him, and whose opinion he respected, he had never wavered in his al legiance to the political movement (Loud and prolonged applause). He knew that naturally implied more than self-government, but he had always believed that political liberty was the keystone of the arch of national greatness. (Applause). A na tion self-centred in its government was his first natural idea. plause). He was therefore in complete sympathy with the Parliament ary movement, and, further, he believed that the expression of sympathy, backed up in due time by practical co-operation, without agression, helped to cement the union between priests and people, and therefore, to further the interest of

religion. (Loud applause). His Lordship, in the course of his reply to the address of the rural district council, said he hoped to in terest himself in the secular affairs of the district, for even our Lord busied himself about the temporal concerns of the people. His life hitherto had been largely spent the study of social problems, and he hoped now to take up their application to the various interests in the diocese, with special regard to such questions as promised immediate practical results. He was specially interested in the children of the poor. They might rely on him to do everything in his power to inculcate the duty of labor and of industrial selfreliance. Another problem in which he was

most deeply interested, as vitally

the nation, was the position of the

oncerning the staple resources

grazing lands, which occupied large a portion of that diocese. He felt that this question was difficult and delicate, and that much speaking might end in anger rather than further its solution. He recognized also that vested interests in grazing farms should be respected, for apart from other considerations no nation could thrive on injustice; further, he quite allowed that men had a natural right to take grazing land for the advancement of their own individual interests. On the other hand, he was honestly convinced that was a huge national evil and the outcome of a great national wrong, that so much of the best land of this country had been given up to grazing. It seemed to him evident that it was better in the interests of the nation that if possible the land of Ireland should be made to feed men rather than bullocks or sheep. (Loud applause). Further, be be lieved that the physical moral vigor of the race was best matured upon the land, and therefore that land of this country should be used to produce that manly vigor upon which the strength and stability of every nation depended. (Loud applause). Again, it was vital that in an agricultural country like Ireland fruitfulness of the land, as being their chief material resource, should be turned to best account by cultivation. Surely the land of Ireland will produce immensely more if it were nursed by labor and fed by fertilisers. Its fruitfulness was deteriorated from by continued grazing, for the obvious reason that more was taken away than was put back. He hoped that the time would come when at least a large portion of the grazing land of Ireland would be turned by fair and just means into farms of economic size-say, 40 or 50 acres-and when these farms would be cultivated by the labor of the occupier and his family, such a ange would afford remunerative occupations for a large and healthy population. It would keep the people at home by giving them an interest in their own country, and it the decay of their would arrest towns by swelling the volume of products for distribution, and raising up a number of trades and industries ncidental to agriculture. (Applause) He hoped the English Government vould come to realize that the contentment and prosperity of this country constituted the surest guarantee for the unity and strength of Empire. (Applause).

Replying to an address from the national teachers of Ballinasloe and

surrounding districts. His Lordship said that the future for the country, both religious and secular, was largely in the hands of that body. He therefore noted with pleasure that they were fully conscious of the national importance of this work, and that they were resolved to discharge their duties with all their strength. He desired to place on record his cordial appreciation of the services which the national school teachers had rendered to the Church in the matter of teaching religion in the schools. They had always discharged that duty in

self-sacrificing zeal, and he trusted they would continue to do so.

Replying to the address from the ocal branch of the Gaelic League. Hies Lordship said that he was in full sympathy with the Gaelic League full sympathy with the efforts made by the League to revive and strengthen the language, literature, and natural characteristics. He, felt the need of giving practical proof of the sympathy, and had therefore arrangements for the appointment of a professor of Irish in the Diocesan College of Ballinasloe, and he assured them that college would be a Irish in its language, games, and all its ideals as any college in Ireland.

Catholic Notes Across the Line

A NEW CHURCH .- On Tuesday, Sept. 15th, the Rt. Rev. Bishop Foey visited Yale, Mich., and solemniy blessed the new Church of the Sacred Heart, which has been in course of construction for upwards of a year. Rev. P. J. Cullinane, and an immense throng of his parishioners who gave the beloved prelate an enthusiastic welcome and escorted him to the parochial residence.

DIOCESE OF BOSTON. - Accordng to one of our exchanges, Rt. Rev. Matthew Harkins, Bishop of Providence, will shortly be appointed to the coadjutorship of Boston.

AGAINST VICE. -The "Catholic Union and Times" published the following in its last issue:-

As a result of the vice crusade instituted by the Paulist Fathers in New York, and in which Rev. Patrick J. Grant is the central figure, the Paulist parish, which has come to be known as the "New Tenderloin," was quieter on Sunday and Sunday night than it has been in many months.

In addition to the work undertaken by Father Grant, Father Gilmartin of the Church of the Blessed Sacrament at Seventy-first street and Broadway, whose parish joins that of the Paulists, has started an investigation of the conditions there

Acting-Captain Rehan of the West Sixty-eighth street station said that his precinct had gone through one day with absolute quiet and order. Later in the night one excise arrest was made. Much of the credit for the change Capt. Rehan gives to the Paulists.

"They acquire knowledge we neve could obtain," he said, "and since they instituted this crusade suspicious characters have flocked to

other parts of the town. In Capt. Handy's precinct, which reaches from Forty-second street to Fifty-ninth, taking in about ten blocks of the Paulist parish, there were nine excise arrests Sunday, and two for violations of the Tenement House law, but all of these were below the line of the Paulist parish. Capt. Handy said that he desired to

aid and be aided by Father Grant. Father Grant and several of his ssistants were out in the parish until late Sunday night. A large number of the parishioners their services in the work he is carrying on.

GERMAN CATHOLICS.-The forty-eight annual convention of the German Catholic Verein of North America was held in Dayton, O., dur-

ng week ending Sept. 26. A parade was the feature of the afternoon, of the opening day, 6,000 people, including ten companies of uniformed knights and twelve bands, were in the marching line. Coadjutor, Archbishop Moeller of Cincinnati addressed the convention. The business of the convention was conducted by 300 delegates representing nearly 700 societies and 52,000 members directly affiliated.

PAULISTS FOR CHICAGO.-Archbishop Quigley, of Chicago, has offered to the Paulist Fathers the parish of St. Mary in Chicago.

GOLDEN JUBILEE.-The golden jubilee of the erection of St. Patrick's Church, Columbus, Ohio, was celebrated on Sunday, Sept. 27.

ing against habits of profanity 50. 000 Brooklyn walked in procession Sunday last. The great demons tion was held under the auspices of the Holy Name Societies. So large has the membership grown that was expedient this year to divide the city into districts and the men of each district proceeded to a design ated church where the services were The organization and spre of these societies has been one of the most successful and significant recent religious movements in Greater York. Without question this is ence is reducing materially the ount of swearing that is heard this city.

OUR

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SATURDAY, OC

(From Our Own Co

Ottaw

THE SESSION .- T much of interest going House at present. In the long-looked-for Re introduce the amendm Oivil Service Act have and the Bill has been read a first time. It considerable increases ies of the employees, es who are Deputy heads Clerks. It is not quite for the men of the first classes, who really co bulk of the service and do the bulk of the wor is there is a vast impr past status of th by the Government. feature of it is that it fect those employed in Commons or Senate. It that when there is ques to be followed these er upposed to be under th vice Act; but when the tion of an increase other advantages they not to be under it. It right; but it looks quee

Since Tuesday, to th writing the House has b with the last debate-pr third reading-on the n Transcontinental Nation Bill. It is a certainty t ter how the debate may will be carried through; equally uncertain what i what fate awaits it in It would be difficult for to advance new argumer against, the matter havi most threshed to straw in Still Mr. Borden's effort was a really fine piece c and legal oratory, while Premier, in reply, was p nost brilliant yet deliver in the House of Common

Apart from this great I

there remain some yet o

estimates to be passed, a supplimentaries which wil siderable detailed criti there are the subsidies t ussed, and finally the Bi the Audit Act, a measure f the recent dead-lock be Finance Minister and the General. When all these v with, and when the Senat got through with them is natter of conjecture. Som the end of the session for the 10th October; others f day, the 14th-the d Thanksgiving Day-and as think it may last till th 22nd October. In any ca touch closely on the seven it does not pass that lim ly the very longest session in Canada and the one tha duced the greatest amoun lation. At this moment

Public and Private, numb

A FINE LECTURE.-Or night last the hundredth a of the death of Emmet, v brated in St. Patrick's Ha the auspices of the Ancien Hibernians. The hall packed. The leading featu ening's programme was on the life of Emmet by I Leyden, of Columbus, O. was occupied by Dr. Free lecturer gave a brief sketc nistory of Ireland, from th Henry II. down. The horr ence began in the reig ry VIII. Cromwell conti persecution till, by depri people of education and smother their religion, he about a state of affairs th absolutely intolerable. won Emancipation in 1829 is only in 1903 that the pe come able to be lauded p in their own country, His King Edward VII. may ye in winning forgiveness from for the centuries of misru views are more modern, lightened, more Christian, nay succeed in procuring P for the Irish. Previous to bellion of 1798 were severa insurrections headed by the boys," the "Right Boys "Hearts of Steel," the "Oa the "Defenders," all foreru the United Irishmen, Wc Lord Edward Fitzgerald, O'Connor, Thos. Addis Emmuel Neilson, Thomas Rus

ic Notes Across the Line

ts language, games, and all

as any college in Ireland.

CHURCH. - On Tuesday. h, the Rt. Rev. Bishop Fo-l Yale, Mich., and solemnly e new Church of the Sacred on for upwards of a year.

J. Cullinane, and an imhrong of his parishioners the beloved prelate an enwelcome and escorted him rochial residence.

E OF BOSTON. - Accorde of our exchanges, Rt. tthew Harkins, Bishop of e, will shortly be appointcoadjutorship of Boston.

T VICE. -The "Catholic Times" published the folits last issue:-

ult of the vice crusade iny the Paulist Fathers in and in which Rev. Patrant is the central figure, t parish, which has come wn as the "New Tenderquieter on Sunday and ght than it has been in ths.

on to the work undertakner Grant, Father Gilmar-Church of the Blessed Sa-Seventy-first street and whose parish joins that lists, has started an inof the conditions there. aptain Rehan of the West h street station said that t had gone through one absolute quiet and order. ne night one excise arrest Much of the credit for Capt. Rehan gives to the

quire knowledge we never in," he said, "and since uted this crusade characters have flocked to of the town.

Handy's precinct, which m Forty-second street to taking in about ten he Paulist parish, there cise arrests Sunday, and olations of the Tenement but all of these were bee of the Paulist parish, ly said that he desired to aided by Father Grant. rant and several of his were out in the parish unnday night. A large numparishioners volunteered es in the work he is car-

CATHOLICS.-The fornnual convention of the atholic Verein of North s held in Dayton, O., durding Sept. 26.

was the feature of the of the opening day, 6,000 iding ten companies of nights and twelve bands, marching line. Coadjunop Moeller of Cincinnati he convention. The bu convention was conducted gates representing nearly s and 52,000 me

S FOR CHICAGO.-Archley, of Chicago, has of-Paulist Fathers the par-Mary in Chicago.

JUBILEE.-The golden erection of St. h, Columbus, Ohio, was n Sunday, Sept. 27.

PROFANITY.-Protest habits of profanity 50, lics of the diocese alked in procession The great demonstrald under the auspices of ame Societies. So large mbership grown that it this year to divide the stricts and the men of proceeded to a design-where the services were organization and spread eties has been one of the ful and significant recent vements in Greater Nes out question this infa-cing materially the am-aring that is heard in

OUR **OTTAWA** LETTER

SATURDAY, OCT. 3, 1903.

(From Our Own Correspondent.)

Ottawa, Sept. 29. THE SESSION .- There is very much of interest going on in the House at present. In the first place the long-looked-for Resolutions introduce the amendments to the Oivil Service Act have been passed and the Bill has been introduced and read a first time. It provides for considerable increases in the salaries of the employees, especially those who are Deputy heads and Chief Clerks. It is not quite so generous for the men of the first and second classes, who really constitute the bulk of the service and who actually do the bulk of the work. But as it is there is a vast improvement on the past status of those employed by the Government. One strange feature of it is that it does not affect those employed in the House of Commons or Senate. It would seem that when there is question of a rule to be followed these employees supposed to be under the Civil Service Act; but when there is question of an increase in salary or other advantages they are supposed not to be under it. It may be all right; but it looks queer to an out-

Since Tuesday, to the time of writing the House has been occupied with the last debate-prior to the third reading-on the now famous Transcontinental National Railway Bill. It is a certainty that no mat ter how the debate may turn the Bill will be carried through; but it is equally uncertain what reception or what fate awaits it in the Senate. It would be difficult for any speaker to advance new arguments, for or against, the matter having been almost threshed to straw in the House Still Mr. Borden's effort of Tuesday was a really fine piece of argument and legal oratory, while that of the Premier, in reply, was possibly the most brilliant yet delivered by him in the House of Commons.

Apart from this great Railway Bill there remain some yet of the main estimates to be passed, and all th supplimentaries which will meet with onsiderable detailed criticism. Then, there are the subsidies to be discussed, and finally the Bill to amend the Audit Act, a measure arising out of the recent dead-lock between the Finance Minister and the Auditor-General. When all these will be done with, and when the Senate will have got through with them is still a matter of conjecture. Some calculate the end of the session for Saturday the 10th October; others for Wednes day, the 14th-the day before Thanksgiving Day-and again others think it may last till the 21st or 22nd October. In any case it will touch closely on the seven months, if it does not pass that limit-certain ly the very longest session ever held in Canada and the one that has pro duced the greatest amount of legisthis moment the Bills, Public and Private, number 258.

A FINE LECTURE .- On Monday

night last the hundredth anniversary of the death of Emmet, was cele brated in St. Patrick's Hall, under Hibernians. The hall was fully packed. The leading feature of the evening's programme was an address on the life of Emmet by Rev. A. M. Leyden, of Columbus, O. The chair was occupied by Dr. Freeland. The lecturer gave a brief sketch of the nistory of Ireland, from the time of Henry II. down. The horrors of dependence began in the reign of Henry VIII. Cromwell continued the persecution till, by depriving the people of education and trying to smother their religion, he brought about a state of affairs that became absolutely intolerable. O'Connell won Emancipation in 1829, but is only in 1903 that the people have become able to be lauded proprietors in their own country. His Majesty King Edward VII. may yet succeed in winning forgiveness from Ireland for the centuries of misrule. His views are more modern, more enlightened, more Christian, and h may succeed in procuring Home Rule for the Irish. Previous to the Rebellion of 1798 were several minor insurrections headed by the "White boys," the "Right Boys," the "Hearts of Steel," the "Oak Boys," the "Defenders," all forerunners of the United Irishmen. Wolfe Tone, Lord Edward Fitzgerald, Arthur O'Connor, Thos. Addis Emmet, Sam-uel Neilson, Thomas Russell, and

Naper Tandy were goaded to rebellion in 1798, and were crushed Then the Union of 1801 took place

and Robert Emmet, son of Thomas Addis Emmet, returned from France to lead what was expected to be a successful rising. "He was only 25 years of age, but the world had seldom seen amongst her sons purity of moral and intellectual attainments, nobility of purpose and lavishness of self combined in an orator, poet and patriot at the age of twenty-five, with social distinction, fortune and brightest prospects before him, with one of the fairest and most accomplished of Erin's daughters in his arms, and the scaffold yawning before him. He was engaged to Sarah, the daughter of the famous John Philpot Curran. It was their pathetic story that inspired the song 'She is far from the land,' she died in exile." I have taker these passages word for word from the speaker. Before reading Emmet's speech from the dock, Father den said: "Robert Emmet and his sweet heart are not dea generation may never be born that will see Ireland but I love to dream nation. of a better earth, where the lost cause will be won, and the green hills of Ireland be turned to gold.' "When my country takes her place among the nations of the earth, then and not till then, let my epitaph be written." These were Emmet's last words, and they also closed a very

beautiful lecture. In fact, it was

one the finest entertainments music-

ally, vocally, and from a literary

point of view that has been held for

a long time in Ottawa.

ENTERTAINMENTS. - The St. Patrick's Hall has become exceedingly popular; in fact, it is one the finest Irish halls on the continent, and it deserves well to be patronized. The Irishmen of the Capital have shown themselves wonderfully patriotic and energetic in building and equipping such a splendid institution. On the 1st October. the Olive League of St. Bridget's parish held a most enjoyable euchre party, which actually filled the hall The proceeds were for the benefit of the parish Church, over which Rev Canon McCarthy presides so successfully. On October the 6th next. regular monthly meetings of the St. Patrick's Literary and Scientific Association will be resumed with great eclat. For the occasion Mr. W. McCaffrey, so well and favorably in Montreal, and who has been the musical director for the association, has made elaborate preparations for a concert. These certs are to form part of every meeting during the season, though the programme may be changed to allow of the presentation of a short drama or small comedy. On the 15th October another euchre party, under the auspices of the Ancient Order of Hibernians, will take place, but your correspondent has been unable to learn to what object the proceeds be devoted. Thus it may seen that there is life around St. Patrick's Hall and that the grand building is for use as well as ornament.

THE APOSTOLIC DELEGATE. -Last week the Apostolic Delegate, accompanied by his English private secretary, left Ottawa for the West He goes right through to Vancouver, where he will consecrate and present the pallium to the new Archbishop. On his way back Mgr. Sbarretti will stop over at Banff, then at Edmonton, Regina, and Winnipeg. We are confident that the trip will be a revelation to the direct representative of the Holy Father. As it has been for all who have come to Canada to the auspices of the Ancient Order of travel, so will it be for the Head of the Church in this country, a veritable education in matters that Europeans cannot learn in any other way than by a personal vist will also be enabled to send to Rome news about the vastness of the Cath olic missionary field in Canada. We trust that he will have a most enjoyable journey and a safe return, and it is no exaggeration to say that this wish is unanimous, for he has endeared himself to all classes and elements in Ottawa.

PERSONAL.

The Rev. Father Terence J. Cullen of St. Joseph's College, Mill Hill, London, England, was the guest of His Grace the Archbishop of Queb recentlu. He preached in St. Patrick's Church at each Mass, in half of the Foreign Missions of St. Joseph Foreign Missionary Society. The Society has been charged by the Holy See with preaching the Gospel to the Maoris of New Zealand, the Dyaks and Headhunters of Borneo, to the natives of Cashmere, Kafiristan and the Pungat in Northern India; to the Tamil and Telugu races of the Madras Presidency in Southern India, and to the natives of Uganda and Usoga in Central Africa.

Not only has Emmet's tomb renained uninscribed, his epitaph unwritten, but even there is a grave doubt as to the place of his burial. It is believed that it has been found but there is no great certainty, as will be seen by the following mary of the report on the investigation to determine the real burial place. The work has been carried on at the instigation and under the di-Thomas Addis Emmet. rection of The report is exceedingly long, but we will attempt to extract from it such leading features are likely to give a good idea of the subject to our Irish readers, all of whom must be deeply interested in the matter. In 1889 Dr. T. Addis Emmet com menced investigation in Glasnevir but meeting with discouragement had to give it up. Later on, the information he got through Mr. Bigger, of the Ulster "Archaeological Journal" of Beifast, and Mr. D. A. Quaid, a Dublin solicitor, whose book 'Robert Emmet'' is a very complete work, helped him to continue. The latter work shows that at some time Emmet's remains were placed in the family vault, St. Peter's Churchyard, Dublin. As Dr. Emmet resided in New York, and Mr. Bigger in Belfast, the work of investigation was committed to Mr. Quaid. From the start it was evident the investigation should be confined three places: St. Peter's Church. ard; the uninscribed grave in St. Michau's Churchyard; and the open uninscribed grave in Glasnevin cemetery. As we cannot pretend to reproduce the evidence, as published regarding the investigation in each of the three localities, at least we cannot omit to give the brief and hurried sketch of the Emmet family which are historically important and rare. It is thus the description prefaces the report:-

"At the close of the eighteenth

century the Emmet family of Dublin

resided on Stephen's Green, West

and Lamb's Lane, near the corner o York street, adjoining the present College of Surgeons, and the house still stands, though having under gone some alterations in the front The parish Church was St. Peter's fronting on Anugier's street. According to a map used by 'The Street Commissions,' between 1790 and 1800, the plot of the Church vard may be described as a parallelogram obliquely truncated on west boundary. Anugier street, run-ning north and south, the north oundary being at a right angle and extending to Peter's Row, or Friar's street, and this thoroughfare intersected the plot by an oblique course from N. W. to S. E., taking off a good portion of the length of the south wall, which was parallel to the north one. The Church at that time occupied the middle third of the plot in the shape of a parallelogram, extending east and west with an addition to the north of an incomplete transept extending nearly to the north wall. At a later period, and subsequent to 1860, a similar addition to the Church was made southward to complete the shape of the cross. At one time outside the wall of the yard extended Church Alley, from Anugier's to White Friar's streets, which seems to have been partially built up. In the southeast corner on Anugier's street property to the depth of twenty-two feet, and this building was in use before the beginning of the last century, and was removed after 1830. There exists no known map to indicate the exact locality of the Emmet family vault, and the only clue

is given by Dr. Richard R. Madden in "The Lives of the United Irish men, Etc.," and in the record edition published previous to 1860. Dr Madden records the death and burial of Dr. Robert Emmet as follows: 'Dr. Emmet died at Casina, near Miltown, in the autumn of 1802. He was buried in the graveyard of St. Peter's Church in Anugier's street on the right hand of the entrance close to the wall on the south side." If my memory is correct, it is stated in the "Sham Squire" that the Emmet burial place was in the southeast corner of the graveyard, which would have been close to the rear of the old guardhouse, and the author of this work probably made the statement from his own knowledge. Dr Madden further records that the

Here lies the remains of Robert Emmet, Esq., M.D., Who died the 9th of December, 1802 in the 78rd year of his age.

stone covering the tomb, or vault,

had the following inscription on it:

We need not go into the details the investigation in St. Peter's Churchyard (the first one), which, after all, are very interesting, but will simply take the results of that operation, which are thus related:-

preservation; on two of these were offin plates bearing different names and from the dates it was thought that these bodies were among the last buried before the prohibitory law went into operation, and the conclusion was reached-that this had been the receiving vault of the church. After a search for five days nothing was found in connection with the Emmet family. The vault was carefully closed, but before filling in the trench where the concrete had been removed at different points the ground beneath in every was sounded by means of an tion iron bar introduced to a depth of several feet. It was the opinion of all if another vault had been below it would certainly have been found by this means, while in no instance were the remains in any grave dis turbed or even reached by the iron bar from above. It is proper state during the whole time of exploration, Mr. Quaid or Mr. Robert Emmet, with one or more of the other gentiemen present at the beginning, attended and directed the

work. On the following day, after completing the search first undertaken, Mr. Robert Emmet, thinking an additional exploration might be in acord with Dr. Madden's statement directed that another trench be extended along the south wall of th Church to the right of the Church entrance, but nothing was found. The only conclusion to be drawn from this investigation is to prove that, if a number of vaults were formerly situated in this portion of the Churchyard, the tops, with a portion of the side walks, must have been broken down and the then filled in. The broad stone which Dr. Madden described as covring the Emmet vault must have been buried elsewhere after the detruction of the vaults, or it certainly would have been found means of the iron bar, and as proof of this supposition one large, flat stone, with the inscription perfect, and portions of broken ones were found, which had been used to fill in with."

The report concerning the investigation in St. Michau's Churchyard eads as follows:-

"On Monday, Aug. 3, I met by appointment at 4.30 p.m., both of the above-named gentlemen, and submitted to me for my inscription and opinion several human bones taken out of a grave which was alleged to be that of Robert Emmet, who it was alleged was placed in this grave some time in the year 1803.

"The skull that was submitted to ne I immediately stated was the skull belonging to an aged man, and could not have been that of Robert Emmet, who had not reached twenty-fifth year. The lower law fitted the skull, and in my opinion belonged to the same person. In addition to these bones, and which were found in the same grave, were por tions of a parietal bone of the skull of a young child, and portions o ribs of same. I stated to the above two gentlemen that I would far pre fer before I gave a definite opinior and report in writing to have every bone that could be found in the grave removed therefrom and placed in order on a flat slab so that could examine the skeleton as whole and then compare accurately each bone separately of the skeletor submitted. Accordingly on Tuesday, Aug. 4, at the hour of 5 o'clock, I and the alley stood a watch or guardhouse, built over the church Churchyard, being accompanied by Prof. Alec. Fraser, F.R.C.S., Profes sor of Anatomy, Royal College Surgeons in Ireland, in order he should act with me in this important and far-reaching investigation. We then carefully examined the skull, lower jaw, vertebrae, and long bones of the limbs taken out of the grave and laid out in order as directed by me, and we had no hesitution in saving that the skeleton belonged to an old man, and who must have been at least six in height, and therefore feet not possibly have belonged to Robert Emmet, who was a young mar of short stature. I am therefore of opinion that Robert Emmet not have been interred in this particular grave in St. Michan's Churchyard. I also certify that another skull was submitted to me which I was informed was found in the vault under St Michan's Church by itself, and for the same anatom ical reasons already stated I adjudge that the individual to whom it belonged died at an advanced age.

> (Signed) LAMBERT H. ORMSBY, M.D., F.R.C.S., Kt., President Royal College of Surgeons, Ireland. Aug. 12, 1908.

Finally as to Glasnevin cemetery, we have the following:-"Recently the supposed grave of Robert Emmet in the Glasnevin par-

The vault contained four coffins, foot and a half of the uninscribed two of which were in a fair state of headstone. building, the authorities have been unwilling to grant permission full length, as it extended across the pathway nearly to the former rear wall of the Church." Later on Dr. Emmet's son did succeed in examining this cemetery, but with no results. In fine, the Doctor thus ends his disappointing report:-In conclusion, I can but express my great disappointment, in many respects; but, as a wholei the invest respects; but, as a whole, the investand I am well satisfied that every effort has been made to obtain successful result. By exclusion, the claims of St. Peter's are increased, but the question remains as much mystery as before. The only solution rests in the hope that through agitation of the public press some forgotten document or correspondence may be brought to light. which positive information

> So then Emmet's grave have obained the obscurity he so much desired, but his name has not sunk into oblivion, nor has it remained inmentioned.

of Robert Emmet.

obtained as to the last resting place

THOS. ADDIS EMMET, M.D.

FIRST LETTER OF POPE PIUS X

(From Boston Pilot.)

by

The text of Pius X.'s first public document of any nature, mentioned in our cable despatches last, week been courteously furnished to us by the New York "Independent." to shom it was sent by its Roman correspondent; it was translated for 'The Pilot' by the Rev. James J. Baxter, D.D., of St. James' Church Boston.

The document consists of a letter addressed to Cardinals Vannutelli. Rampolla, Ferrata and Vivos y Tuto, confirming their appointment by Pope Leo as a commission to comnemorate the fiftieth anniversary of the dogma of the Immaculate Conception, and a prayer to the Blessed Virgin, which will acquire importance as being the first to bear the signature of Pius X.

The translation of the document is

To Our Beloved Sons Vincent Cardi nal Vanutelli, Marian Cardinal Rampolla of Tindaro, Dominic Cardinal Ferrata, Joseph Calasanzio Cardinal Vives:

Lord Cardinals:

If it is Our duty to treasure up all the documents and examples left by Our August Predecessor, Leo XIII. of holy memory, We should in a spe-cial manner seek to preserve the

means instituted by Him for spread of the faith and the purification of morals. Now, in the matter of the fiftieth anniversary of the dogish Churchyard has been built upon by enlarging the channel to within matic definition of the Immaculate Conception of Mary Most Holy, the Venerable Pontiff, acceding to the desire of the faithful of the entire world Through fear of injury to this that this occasion should be brated with extraordinary solemnity, appointed last March a Commission pening this supposed grave to the of Cardinals who should institute and direct the necessary preparations for the fitting observance this auspicious event. We, therefore, filled with the same sentiments of devotion towards the Most Blessed Virgin, and persuaded, besides, that amid the doleful happenings of these present days there are for us other comforts than those Heaven, special among which is the powerful intercession of Her -Most Blessed- who for all time has been the help of Christians-We confirm you, Lord Cardinals, as members of that Commission; and We are confident that your efforts will be crowned with the most spiendid success, and also that they will meet with the co-operation of those illustrious men who over and above their other claims to merit, are ever rejoiced to add also that of placing themselves

> faithful carrying out of your ideas. Oh! May the Saviour, in this year of Jubilee, deign to hear the prayers which the faithful will direct to Him through the intercession of Mary Immaculate-of Mary who was chosen by the Most Holy Trinity to take part in all the mysteries mercy and of love, and who has been appointed the dispenser of every

entirely at your disposal for the

Given at the Vatican this eighth day of September, 1903.

POPE PIUS X.

PRAYER.

Most Holy Virgin! Thou didst find favor with the Saviour and didst become His Mother! Immaculate in body and soul, in faith and love! In this solemn Jubilee of the proclamation of the Dogma which announced Thee to the world as conveived without sin, Oh! look with kindness on us, thy unhappy children, who implore thy powerful patronage. The wicked serpent on whom the first curse was pronounced continues alas! to wait for and wage war against the afflicted children of Eve. Thou, Our Blessed Mother, our Queen and Advocate, who, in the first instant of thy conception didst crush the enemy's head, accept, we beseech thee, our prayers and present them before the throne of God, that, never falling into the snares which are laid for us, we may all so achieve salvation, that, notwithstanding the nany perils, the Church of God and Christian society may once more join in a hymn of liberation, of vic-

tory and of peace. Amen.

To all who shall recite the present orayer once each day We impart an Indulgence of 300 days. Given at the Vatican this eighth

day of September, 1903. POPE PIUS X.

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		Per jar.	
Case of	f 12½ gallons, Natural	50	5.00
Case of	1 24½ gallons, Natural	50	9.60
		Per doz.	
case of	1 100 pints, Carbonated	\$1.65	12.59

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Catholics And **Protestants** In Ireland.

(From Catholic Times, Liverpool.)

Captain Shaw-Taylor, whose initiative led to such excellent results in the resolutions adopted by the conference between the representatives of the Irish landlords and the Irish tenants, and in the land legislation which followed, has again set his hand to a national undertaking. He intimated through the Irish daily papers that with a view to terminating the feud between the Orangemen and the Catholics in the North, and removing religious intolerance wherever it exists in Ireland he intends shortly to invite repre sentatives of the Orange Society, the Catholic and Protestant Churches, including the laity, and the heads of the various educational centres and colleges throughout the country to hold a conference in Dublin. It is proposed that the conference should follow the lines of the Irish Land Conference and the Conference at which the licensing question was discussed by the Irish magistrates. The University and other educational questions are to be discussed in the hope that a settlement may be reached in a manner acceptable to Catholics and Protestants alike. Captain Shawe-Taylor is sanguine enough to believe that if the Conference can be brought about it will not only be the means of securing great educational progress, but will put an end to the religious war of centuries in Ireland. All who are acquainted with the religious condition of the North of Ireland will feel that Captain Shawe-Taylor is a gentleman of more than ordinary courage. In his satirical poem, "The Petition the Orangemen of Ireland" to England, Moore described them, the seventh part of the population, as transactions" that they were kept
"from murdering the other six Since Moore's days religious toleration has made a good deal of headway, and it may be that the task which Captain Shawe-Taylor has so bravely faced, is less difficult than many people imagine. When he first suggested that Irish landlords and tenants should meet in conference and agree to a series of resolutions it was generally thought that the idea could not be realized; but in the course of some time all difficulties disappeared.

Hitherto, no doubt, the obstacles to good relations between the Orangemen and the Catholics have been most serious. The Orangemen have acted as an army in an enemy's country, being fully convinced that they were entitled not only to spoils, but to exemption from severe punishment for offences against Catholics unless they were extremely grave. An incident which illustrates the state of affairs that prevailed in Ulster the late Sir Charles Gavan Duffy was a young man is related in his reminiscences. The High Sheriff of Monaghan appointed as his Sub-Sheriff, on whom the business of selecting juries principally fell, Sam a notorious Orange leader, had been tried for the murder of a Catholic in broad day and had only escaped by the favor of his breth ren in the jury box. Any time be tween the Union and the Irish ministration of Mulgrave and Drummond such an appointment might have been made with perfect impunity. It was said, indeed, that if Judas Iscariot were selected for such an office the remonstrance of Catholics would be treated as an tinence. But there was at length a strong, just man in authority, and when the facts were brought under his notice immediate action was tak en. Mr. Drummond wrote to the High Sherifi pointing out the impropriety of the appointment and questing that he should substitute ome unobjectionable person for Mr Gray. The High Sheriff replied that it was his undoubted right to select deputy and that by the choice he had made he was determined to The existence of this right Mr. Drummond did not deny, but he pointed out that the Lord Lieuten ant had power to remove the Sheriff himself, and he informed the official that His Excellency had thought proper to exercise it by superseding him in office. This new policy excited turious indignation in the North, and efforts were made to boycott the administration, but without success. Montreal du Though the Orangemen have thus Fifty years.

been taught lessons from time to time they have occupied such a position of ascendency that they have been content to place selves on the same level before the law as their Catholic fellow-countrymen. Efforts have been made to en list their services in Irish national and social movements, but in vain. Irish Catholics have willingly given posts of leadership to Protestants, but the spirit has not been reciprotated. Even when the Protestants of the North so vigorously sustained Volunteer movement of 1782 . it was largely in their own interest and without any very general desire to redress Catholic grievances. Times have, however, changed in Ireland. and let us hope that the sentiment of the Orangemen has changed with Ascendency is now a thing of the past, and for the future public appointments and honors will not be monopoly of theirs, but will pend upon real merit and the will of the people. Under the circumstances the Orangemen will find it necessary throw in their lot with Catholic fellow-countrymen, and up on consideration they may, after all, receive Captain Shawe-Taylor's proposai with good grace.

It is not, of course, to be expected that religious differences and controversy should cease; but surely there is no reason why Catholics and Pro testants in Ireland should not agree upon an educational policy. At present the question of higher education is receiving the closest attention in all the leading countries. Men recognize more and more that the advance of a nation is as a rule in proportion to the mental training and equipment of the people; and universities are therefore entering into keener competition with one another in the departments of modern science. How is Ireland to keep abreast of the times if it is to remain without a University in which the majority of Irishmen will have confidence? The matter concerns Trish Protestants as well as Irish Catholics. In a letter which he has dressed to the Irish Press. Mr Charles Dawson points out that years ago the late Dr. Houghton explained the secret of German com nercial progress when he dwelt upon the advantages which German lands derived from the labors of twentyseven distinct University centres of education. The Orangemen's an swer to Captain Shawe-Taylor will enable us to judge whether they are sufficiently enlightened to join hands with their Catholic fellow-countrymen for the promotion of Ireland's educational and material welfare, or whether they are so mastered by religious prejudices as to allow them to stand in the way of national pro-

NEW PATENT LAW.

The bill presented by the Honorable Sydney Fisher, Minister of Agriculture, and which received its first reading May 28th, 1903, became law on August 13th last. The new law makes the term of Canadian patents heretofore granted, or to be granted, entirely independent of corresponding foreign patents (Sections 2 and 16); it allows the placing of patents under the Compulsory License System in heu of the actual manu facture of the patented article (Sections 7 and 10); and it permits the revival of certain patents which were nor worked or manufactured as required by the old law. The condition of Canadian inventors is much improved by the new law, and it is expected that the number of patents applied for will greatly increase in the near future.

Our readers may obtain further in-Messrs. Marion & Marion, patent

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This is a splendid opportunity to obtain a most nte estine chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past

The Women Christianity.

(By Hon. Frank McGloin.)

It is not the purpose of this communication to enter into the tion of the advisability of extending to women the right of suffrage.

There is in this regard no question of Christian dogma involved, and religion and civilization will not be mperiled which ever way it may be finally determined. It is advisable however, to protest against bringing into the controversy the question of the constitution of the Christian family. Alice Stone Blackwell, in a recent communication to the press combating views of Dr. Lyman Abbott on the issue of woman's suffrage, the latter published recently in the "Atlantic Monthly," wrongly and needlessly attacks the Christian theory of the holy contract of matrimony. If it be as she considers (which, thank God, it is not), that the word obey has been actually, or practically, dropped out of the marriage service in this country, then the country abandoned in this important regard the New Testamen teaching.

"Let women be subject to their husbands," says St. Paul, Colossians v. 22, et seq., "as to the Lord. For the husband is head of the wife, as Christ is head of the Church. He is the savior of his body. Therefore, as the Church is subject to Christ, so also, let wives be to their husbands in all things." See also Peter, iii., 1.

This is the true Christian position upon this point, to be swept aside only by repudiating Holy Scripture. Be it observed that this duty of obedience is not placed upon woman generally towards man, but is only one of several conditions imposed upon a solemn and holy contract, in to which the individual woman is at liberty to enter, or from which she may abstain, according to her pleas-

The true nature, however, of the obligation herein contemplated as resting upon the married woman to wards her husband seems to have cscaped the appreciation of Alic Stone Blackwell. It by no means implies that, because the man is the appointed head of the Christian family, his authority is either in fact or in intention despotic. It is a authority coupled with and founded upon the duty imposed upon the mar love and cherish the woman. 'Husbands, love your wives,' St. Paul, Colossians, iii., 19, " and

be not bitter towards them.' "Husbands," the same apostle says, again and more solemnly, Ephesians v., 25, et seq., "love your wives as Christ also loved Church, and delivered himself up for it . . . that he might present it to himself a glorious church, not having a spot or wrinkle, nor any such thing, but that it should be holy and without blemish, so, also ought men to love their wives their own bodies. He that loveth his wife, loveth himself. For no mar hateth his own flesh, but nourisheth and cherisheth it, as, also, Christ doth the Church. For we are members of his body, of his flesh and of For this cause shall man leave his father and mother, and shall adhere to his wife, and they shall be two in one flesh."

Here we have a strong and clear description of the highest ideal of marriage, a picture of the absolute blending, as it were, of beings, making the two spouses, for all the purposes of terrestrial life, one. To de signate the headship of man in the Christian family, thus defined and restricted, as a despotism is to similarly characterize the headship of Christ over the church. The conditions under which man holds the marital authority, thus clearly propounded, are absolutely exclusive of the idea af the uncontrolled autocracy. If some men are tyrants at home, it is not because of anything laid down in Scripture, but, contrary, is directly in contravention both to the letter and the spirit of The true Christian the Holy Writ. husband holds his wife as more to himself than a comrade, more far even than a friend, and he never, except in some extreme and absolutely necessary case, overrule or disregard the wishes of his wife. need God at all times, and ron the other hand, a Christian wife favors from Him at all times.

vould never antagonize a husband's convictions of right to such an exas to render it necessary for him to place upon her a positive

Should the legislative authority of our American states generally admit woman to the unrestricted right of suffrage, we do not think that Christian husbands will be found barring the way to the exercise by their wives of this privilege.

There is nothing at all humiliating towards woman in the provision making man the head of the family, unless it be conceded that the mer fact of being under authority is basing. If so, we are all debased, for we are all obligated to obey, within proper limits. Neither does this re lation imply any inferiority on the part of woman. Class, if we the family as a democracy; what democratic commonwealth without its organized government, without its president or governor? The fact that Theodore Roosevelt is chief magistrate of these United States does not imply that he constituted of better stuff than are those who swear to obey him, under the restrictions of the constitution, or that the people generally are shameful' subjection to him.

In the great majority of when man and woman go together to the altar, they do so from affection, and the woman is not afraid to trust herself into the keeping of the man On the other hand, the man is fully resolved to love, cherish and protect the woman. Though these high and holy ideals on both sides sometimes die, though in moments of anger, or irritation, or of temptation, may be temporarily forgotten, vet the fact remains that in the great majority of cases they are not absolutely abandoned, and they serve to keep ordinarily happy a vast multi-tude of Christian homes, throughout this wide, wide world of ours

Catholic Sisterhoods.

Many tributes of sincere admira-

tion of the noble self-sacrifice of the members of Catholic Sisterhoods all over the world, says the Pittsburg "Olserver," have been paid by Proestants who have witnessed their own eyes their heroic devotion. n a truly Christlike spirit of genuine charity, to various good works in their humble, retiring, and unobtrusive way. One of the latest, and probably one of the finest, is that of Mrs. A. J. Sampson, wife United States Minister to Ecuador who writes as follows in the course of a description published in the 'Northwestern Christian Advocate of a visit paid by her to the leper hospital at Quito: "Among these different classes of unfortunates twelve Sisters of Charity who are here, there and everywhere. Clothed in white, with kind, placid faces, they minister to the suffering and speak cheerful words to each. mother superior, who told me she had been in charge twelve years, had a face only in a thousand, strong and resolute with a light upon it that spoke for the Spirit within. We asked her how she could endure to spend her life among such scenes. We were about leaving, and, without a word, she took my hand in hers and led me to a tiny chapel hung in white. The altar was strewn with flowers; on one side hung a picture of Our Mother of Sorrows, and near it hung one of the Good Shepherd, to which she pointed, and our question was answered. We stood by her side a moment, looking into the face of the Good Shepherd, and the contrast with all we had seen and felt during the two hours before, was such that we were transported beyond the clouds. A moment later the great doors banged behind us, we passed into the fresh air and sunshine in silence and with thankful hearts for the blessings which crowned our own lives, while each felt that within was the greatest agggregation of misery we had ever seen, which was relieved only by the self-denial and patient endurance of a handful of women who had consecrated their lives to a willing service for others and who never turn back, but go caimly on in thei chosen work until from age or weakness they are forced to give it into

A good Catholic is like a candle He can not be lighted without being consumed with love of God.

Be not of the number of those who only pray when they are in the mood to do so, and would fain have God accommodate Himself to their caprices. Regulate the time and num ber of your prayers; or rather if possible, pray at all times, since you need God at all times, and receive

OUR

ON PRONUNCIATION. - There seems to us to be no language in the world that is more irregular and contradictory in the pronunciation of its words than is the English language. In every other modern language the letters have their given value and according to their juxtaposition are the words which orm pronounced. But in English the very same combinations of letters may be pronounced in a variety of ways. Take the combination o, u, g, and h, as an example; we have bough, cough, dough, enough, lough, plough, rough, tough, and thus on through as many more variations of pronunciation. This leads many learned men to ask if there exists any standard of pronunciation for the English language; and if so, where is it to be found. This question has been seriously asked Thomas R. Launsbury, professor of English, in Yale. University. shows that there is a body of English words certain pronunciations of which every cultivated man recog nizes at once as belonging to the speech of the uneducated, or the imperfectly educated. There is also a very much larger body of words about the pronunciation of which there is an agreement among the cultivated wherever English is spoken. But he also points out, and this most interests us and all ordinary readers, that there exists a great number of words in "which educated usage varies, and often varies decidedly." A couple of extracts from the professor's article in "Harper's Magazine," may be of interest. select from his somewhat technical but learned and clear article the following:-

"As a single illustration out of many that could be cited, let us select the adjectives ending in ile. By some lexicographers this termination s sounded il; others, ile. ample of the class, take the word hostile. Generally in the earlier English dictionaries which set out to give correct usage-for instance, those of Sheridan and Walker-it was pronounced hos' till. Such it continues to be at the present American dictionaries. But in most of the late English ones—such as Stormonth's and the two which respectively under the names of the Imperial and the Encyclopedic-it is pronounced hos' tile. The new Oxford dictionary gives both pronunci-

ations, but puts hos'tile first. "Take again the class of words be ginning with wh, such as while, when, and Whig. If we can trust certain orthoepic authorities, the pronunciation of the aspirate in polite society in England is the exception, and not the rule. In America the condition of things is precisely the reverse. Or to come down from classes to single words, the prevailing Ænglish pronunciation of sche dule is represented as being shed'yul; that of America is certainly shed'yul. These are divergencies that attain almost to the dignity of national distinctions. Yet, as a whole, they are not numerous, nor do they compare in importance with the differences in the speech of individuals belonging to the same country even to the same community. It is about their varying usage in any particular case, and where is the au thority to be found that will furnish

Then referring to the obvious difference between the American and the English styles of pronunciation The sun went down behind St. Peof a multitude of words, (and each is acceptable) he says:--

"On this subject of never-ending controversy orthoepists ranged themselves in hostile camps, and the members of each party felt themelves at liberty to affect a lofty su periority to those belonging to the other. About the middle of the following century, Hawthorne, in relating his consular experiences, tells us that this word was the best shibboleth he could hit upon to detect the English rogue appealing to him for aid from the genuine Yankee arttinction. The English, he said, invariably made it to rime with green, while the Americans, at least the Northerners, universally pronounced it bin. This may or may not be the case. . . Walker, indeed, assures us that been 'is scarcely ever heard case. otherwise than as the noun bin, repository for corn or wine. new English Dictionary of the Philological Society gives both pronunciations.

And again, the conclusion of his article the professor says:--

"There are two things that strike the attention of any one who makes a careful examination of dictionaries

and of the orthoepy set forth by the men who prepare them. The first is that the pronunciation of a certain REVIEWER

umber of words is represented in them differently. The second is that the compilers of all of them assert their own infallibility or assume it. Each one of them has a serene confidence in the conclusions which he has reached, and is thoroughly con-vinced of his ability to act as guide to others. The early ones, have seen, made the mistake of giving the reasons upon which faith in themselves was founded. All of these assure us that they had spent their lives wholly or in in a region where the pure article of pronunciation was supposed to be held in keeping by the nobility of rank and of intellect. To them, accordingly, had been vouchsafed the very best opportunities for securing this inestimable jewel. All of the had been in the habit of giving instruction in families that belonged the highest circles. All of them had associated familiarly with the most distinguished men of science and letters. It is therefore naturally annoying to the seeker after positive truth to find these intimate friends of scholars and statesmen disagreeing among themselves,-in fact, manifesting at times a thinly veiled contempt for the opinions of their rivals, and implying that the society in which these had learned their way of pronouncing was no better than

it should be." We would simply remark that in no case is this difference more to be felt than in the scanning of verse, or in the writing of poetry. The same word that will suit as a rhyme, or as a measure in the body of the verse, if pronounced as is the usage in England, while it would not suit at all if pronounced as in America; and vice versa. At all events there is no more necessary and few more difficult studies than that of the English language. When we hear a person saying that he speaks two or more languages perfectly, we are a). ways inclined to ask if he can speak his own with any degree of period tion. They are few who are faultless in their English, and none who can not find something yet to learn in the infinite varieties and endless variations and contradictions of the English language.

SUN-SET AT ROME.

(It may be that what we are about to state is incredible, and that few will believe our assertion. But we have absolutely nothing to gain by a misstatement of facts or any exaggeration of the same. Moreover, when we do not give the name of the person, nor any indication as who he is, we cannot be suspected of having a questionable motive; yet the facts are so exceptional that we cannot advance them without this disclaimer of any misrepresentation. The following lines were composed by boy, who is not yet eight of age. He lives in Montreal, and has never yet been to a school. Whatever teaching he has had has been given by his father, and that by means of stories and conversations. The subject was suggested to him by a picture in his house, which represents the sun go-ing down behind St. Peter's in Rome. The boy took a week to scan his lines and to find his rhymes, and with the exception of the word 'tryst' in the third last line, and of the words "illumined," "eternal" and "triumphant," which were supplied by his father, the composition is entirely his own.)

ter's dome. Like to some chief retiring to his tent:

His parting rays illumined mighty And dying splendors o'er Campag-

The Caesar's palace now is only dust, A broken column in the Forum

The Trajan statue, covered thick with dust, Scarce shows its head above the heaping sands.

The Tiber, moaning ever, sweeps along,

Just as it swept two thousand years ago, Singing to Rome the same old sol-

emn song, As on to Ostia its waters flow.

Beneath are Catacombs-above that Relics around of many a pagan

The sun went down behind Eternal

Where reigns the Vccar of triumphant Christ.
Montreal, 27th Sept., 1903.

The, Sheet=A Society. Upon one ha

persistently insisted;

antee which the C with her immutable to the world at larg States in general, of their organizations. have reiterated examp ence of the Catholic holding the State, th stituted by the law, ing the morals of soc stagnation and final The moment that and the doors of the legis corruption penetrates of society; the civil I turn to the Catholic least to her fundame and her unerring doctr pline for a shield or have also had more t sion to point out how potent voices, mould thought, which have I their denunciations o Church, have gradually ognize in her the one er that cannot be corr on which entire reliance ed. Of these, one of t nounced has ever bed Weekly"-in fact, ever monthly or weekly, the from the Harper estab that mighty organ of propaganda has comn to perceive the great c taking place in the v the Church and to ack influence for good amo amongst nations. The a striking illustration gives the key-note to spirit of the times. I this subject "Harper's \

to desire the upholding cism as a force conduciv mon weal is likely to than to wane. From bo and an economic point Catholic Church is comi garded as a sheet-ancho Where else is there to rampart against skeptic one hand and against so the other? We are not who expect that the two tury will witness a re-al Catholicism of many, of Protestant sects that sec some four hundred years quite possible that indiv ers of the High Church Anglican communion may ing numbers go over to Rome. It is also p like sporadic conversions place in those continent in which Episcopal hierarestablished by the Luthe Anglican and Lutheran 1 ever, will no doubt retain period their separate or and this may be predicte even closer approach to the Presbyterians, the Co alists, the Baptists, and Protestant sects. But w absorption on a considera probable, there will be olerance, and even a syr Cathelicism, of which in countries there was no tr dred years ago."

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This is moderate: it is and, better still, it is ex We note, day after day, th of importance to the Cat consisting of the most abl minent amongst the lea thoughtful men of Protest are not so sanguine as to in our day the world will absorbing into the Cathol of the divers elements the make up the rest of the world. But, as we have o ed out, the road is being p the world is being gradua into that Romeward curre Church being constituted for all time can afford to v tury is but a very small s existence. She has already teen of them, and it has I mised her that she will ye all the world before her numbered-and her days wil with the blast of the last Vherefore, we repeat, she c to bide her time; but she is She has weathered a thous pests, any one of which wo sufficed to have swamped ar tion that was not construct hoepy set forth by the are them. The first is inciation of a certain ds is represented The second is that of all of them assert libility or assume it. nem has a serene conconclusions which he bility to act as guide early ones, e the mistake of givs upon which their lves was founded. All ire us that they had es wholly or in par-ere the pure article of was supposed to be by the nobility ellect. To them, ac-

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Vicar of triumph-

Sept., 1903.

The. Sheet-Anchor Society.

(By An Occasional Contributor.)

Upon one thave we dwelt, in almost every sue of this paper for months back, and upon it have we persistently insisted; it is the guarantee which the Catholic Church, with her immutable principles, offers to the world at large and to States in general, of the stability of their organizations. Every day we have reiterated examples of the influence of the Catholic Church in upholding the State, the authority constituted by the law, and in preserving the morals of society, preventing stagnation and finally corruption The moment that anarchy knocks at the doors of the legislature, or that corruption penetrates into the bosom of society; the civil power has to turn to the Catholic Church, or at least to her fundamental principles and her unerring doctrines and discipline for a shield or a bulwark. We have also had more than one occasion to point out how some of those potent voices, moulders of public thought, which have been loudest in their denunciations of the Catholic Church, have gradually come to recognize in her the one and only power that cannot be corrupted and upwhich entire reliance can be placed. Of these, one of the most pronounced has ever been "Harper's Weekly"-in fact, every publication monthly or weekly, that come forth that mighty organ of anti-Catholic propaganda has commenced of late to perceive the great change that is taking place in the world towards the Church and to acknowledge her influence for good amongst men and amongst nations. The following is a striking illustration of this, and gives the key-note to the changing spirit of the times. Dealing with this subject "Harper's Weekly" says "There is ground for thinking that

the disposition of civilized mankind to desire the upholding of Catholicism as a force conducive to the common weal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet-anchor of society Where else is there to be found a rampart against skepticism on the one hand and against socialism on the other? We are not among those who expect that the twentieth century will witness a re-absorption by Catholicism of many, of any, of the Protestant sects that seceded from it some four hundred years ago. It is quite possible that individual memers of the High Church wing of the Anglican communion may in increasing numbers go over to the Church Rome. It is also possible that like sporadic conversions may take place in those continental countries in which Episcopal hierarchies were established by the Lutherans. The Anglican and Lutheran bodies, however, will no doubt retain for a long period their separate organizations, and this may be predicted with an even closer approach to certainty of the Presbyterians, the Congregation- ledged to be the application of alists, the Baptists, and other minor Protestant sects. But while no re- understand why there should be any absorption on a considerable scale is probable, there will be evolved olerance, and even a sympathy, for Cathelicism, of which in Protestant countries there was no trace a hunyears ago.

This is moderate; it is reasonable; and, better still, it is exactly true. We note, day after day, the additions of importance to the Catholic fold. consisting of the most able and prominent amongst the learned and thoughtful men of Protestantism. We are not so sanguine as to expect that in our day the world will behold an absorbing into the Catholic Church of the divers elements that go to make up the rest of the Christian world. But, as we have often point ed out, the road is being paved and the world is being gradually turned into that Romeward current. Church being constituted originally for all time can afford to wait a cen tury is but a very small span in her existence. She has already seen nine teen of them, and it has been, promised her that she will yet embrace all the world before her days are numbered-and her days will only end with the blast of the last trumpet Wherefore, we repeat, she can afford to bide her time; but she is not idle-She has weathered a thousand tempests, any one of which would have sufficed to have swamped an institution that was not constructed by the

Hand of Divinity, and guided by the Holy Ghost. Referring, however, to the new spirit that has arisen in the outside world and which leads men to trustful eyes, in which, if the light of faith does not shine, at least, that of a great confidence is manifest, the same writer, the same "Harper's" makes use of the following very graphic description and well-founded

prophecy:—
"Of the growth of such tolerance and sympathy we see everywhere impressive evidences. They are as visland, as they are in Prussia, Denmark and Holland, and they are nowhere more conspicuous than they are in the United States. An attempt at this time to raise the 'No Popery' cry in England would simply provoke derision, and only a lunatic would try to revive to-day the anti-Catholic 'Know Nothing' party that was for an hour or so powerful half a century ago. The Church is now regarded by statesmen and political economists in Protestant cauntries as a useful if not indispensable coadjutor in the work of upholding the existing order. The inevitableness of such an alliance was so clearly recognized by Karl Marx that he made the repudiation of Catholicism a cardinal tenet of the socialist creed. His injunction has been heeded in both Germany and France; and, by a natural countermovement, all the conservative forces of society are beginning to occupy a friendly position toward the Catholic Church. In view of this new a lignment of forces, the Papacy is justified in looking forward with equanimity, if not with confidence, to the possible vicissitudes of the

twentieth century." That the Church has looked forward with both equanimity and confidence to all vicissitudes, to the struggles and dangers of all ages, is a matter upon which we can have no doubt-for history records the same on its cold and unprejudiced page. from the Harper establishment. Yet And that she should again look forward in the same spirit is not a matter of surprise for us who belong to her and who know here; but it is a happy omen to find that the same is being felt and expressed by even those who have been, in the past, most pronounced in their denuncia tions of her and most sinister in their predictions concerning her future

TECHNICAL EDUCATION

There is a subject, in connection

with technical education, of

so much has been written of late, in Canada and elsewhere, that has often come to our mind, and it is in regard to agriculture. While in connection with almost all branches of industry there are methods of technical education suggested, that of agriculture seems to be more or less ignored, and yet after the admirable letters which were sent to us, some weeks ago, by one of our contributors, on this subject, we feel more and more inclined to force this subject to the front. It is the same in the old country as it is here, and we suppose, everywhere else. On the 3rd September, of this year, the Irish Technical Congress held a session in Belfast, and on that occasion this very matter was brought forcibly to the notice of those present. Father Barry, of Meath, said that technical instruction was acknowscience to industry, and he could not distinction made between agriculture and other industries. He suggested that the delegates there present should ask their representatives to the Department in Dublin to what was the motive in separating agriculture as an industry from the others. The report of what transpire ed is very interesting and we take the following extract from it:-

"Mr. Alexander Taylor said that, as a member of the board in Dublin, he thought some mistake had been made. He believed that even tech nical members must be flooded with suggestions as to the spraying of potatoes and other agricultural matters. He did not think the Department had been at all times in this

Rev. Father Barry-I asked what was the meaning of making the dis-

Mr. Taylor-Because there are two boards-the Agricultural Board and the Technical Board. The former dealt with matters of interest to rural residents, and the latter urbar

Rev. Father Barry persisted that he could not see why there should be any distinction between agriculture and any other industry; technical instruction affected agriculture just as it did any other industry. But perduly against the wishes of the Con-

The Chairman asked the speaker why he did not press the subject, gaze upon the Catholic Church with and ask for a deputation to be appointed to go before the Department. The Hon. Secretary thought the Congress should go further, and thank Rev. Father Barry for his persistence in bringing the matter forward. The board had nearly £250,-000 to its credit unissued, and it was necessary that pressure should be brought upon the board that that money should be spent in furthering ible in England, and even in Scot- the technical education of the youth of the country. They had a efficient means of bringing that pressure about. It lies with the technic al committees to see that the representatives go up to Dublin and their work on the board. He knew several of these men who ! ad been appointed to look after the interests of technical and agricultural instruction, who had never attended ore of the meetings. He believed that was a fitting occasion to bring the matter before the Congress, and to emphasize the fact that if the Depart ment had to its credit a large sum of money not issued it was owing to the remissness of the representa tives should be forced, and made ei ther to do their duty or resign There was no want of funds, as they knew. There was a reserve fund of nearly £370,000, and with such a sum in hand there should be no diffi-

> agriculture or horticulture, or any other scheme.' While most of this may not direct. ly interest us in Canada, at the same time it shows that the idea which we have entertained on the subject here, equally finds a foothole wherever there is question of technical instruction. Again it gives us a striking illustration of the interest taken by the Catholic priest when the time comes to stand to the front for the people and that which is dear to them and their future. It has always been so in Ireland, and here in Canada we have found that the priests of the same old Church take the same stand. The agricultural circles, the lectures given throughout or province on agriculture, and the work of colonization, as well as that of the technical training of those likely to be launched into that current of industry, all have been pushed ahead and encouraged by the Catholic clergy of Quebec-not only by precept, by also example. And we are confident that the day oming when in Canada, as well as Ireland, we will have regular courses of technical instruction for all who are engaged in the noble and fundamental profession of egri-

MANUFACTURING

culture.

In spite of all drawbacks, manufacturing in Russia, says a correspondent of the London "Standard," appears to be sufficiently remunerative. The pay of the hands is ridiculously small from the European point of view, but so also is the amount of work per head. It is reckoned a fair output in Russia if thre "hands" do the work which one would do in England. Even on piecework, the Russian hand will not turn out a fair quantity reckoned by English ideas. Partly, this is owing to his low stage of civilization, but to some extent also it must be due to the fact that the mill hand in Russia is always a peasant adscriptus glebac, and somewhere or other he has his little plot of land on which the State collects taxes, and his Commune sees that he pays thing more than his just share in consideration of their allowing him to live away from the land. It this system which has prevented Russia in all these years since the emancipation from developing a class of factory workers, whose aptitude might be transmitted to their children, or, at any rate, would be wholly devoted to the work in hand. In another way the system is unprofitable. The close communities of factory hands, living together, and less enlightened touch with matters outside the understanding of the peasant in his natural state, provide the best soil fer the propagation of subver sionary ideas. The discontented and revolutionary agitators within and without Russia are laboring this fruitful soil to excellent purpose, for goes off to his village to show the stay-at-home mouzhik the graces and the dangerous notions picked up the mill yard upon the rights the vices of the town, and to spread man and the social equality of all. Russia, in fact, has forced manufacways before she had made any roads in the land to feed them.

The mill we saw to such purpose was an object-lesson which seemed to impress my American friend more than all else in Russia that he had seen and experienced. There were boulevards and parks interspersed between the mill buildings; there was a school, and a theatre, where millhand amateurs, the clerks, wives and sisters, played comedy and tragedy, or occasionally took a lesson in the same from some passing troupe of professional players or tour; there was a spacious hospital and chemist's shop; there was a club, with reading room and billiard bles, and a library-all maintained by the mill owners for the benefit of the people. And these people, the "hands," tived in spacious barracks viewed from outside, rabbit warrens viewed from within, but at least warm and dry, and providing incomparably better living places than the country hovels to which the people were accustomed. Cleanliness and sanitation are comparative terms as you move about the world, and those barracks were, for Russia, both sanitary and clean; but many a British dog kennel, even in the lower ranks of society, would beat them hollow. We ran in and out with all decent speed compatible with a full examination-and brought away many welcome material evidences of the state of things within.

culty in providing for the needs of Personally, I was most interested in the question of the British versus the Russian manager and overseer. It is a question which has long been interesting the Russian Government. and has occasionally found occupation for the British Ambassador in this country, too. The Russian, to fill such a post, is required to have a thorough technical education, which in this country ranks with university education, and the recipients of such training are gentlemen

They are not, however, practical, and suffer from the Russian fault, a very Oriental trait, of never accept ing any post without immediately engaging two or three assistants to do the work. The British workman is the pick of that class which at home is earning 30s. to 50s. a week Out here he becomes a ruler of men and if steady and adaptable generally dies wealthy. But a great many are not steady in a land which teems with cheap liquor, and still more o them are not adaptable, object to learning Russian, and speak English of a kind not intelligible to the uninitiated. But they get the work out of the "hands," and their labors mean money for their employers, whereas the "patriotic" owner who insists on having his own countrymen as overseers and managers too often finds his innocent cotton-spinning mill converted into a chancellery on the model of a Government office, with myriads of scribes, and every post of importance carrying two or three "assistants;" the natural result is that profits run out in expenses, and very frequently a riot completes the trouble, the irresponsible "'assistants" not always fairly weighing the balance between own comfort and the complaints of the workers. There was one mill where the highly qualified Russian manager introduced a system of corespondence by which an overlooker could not report the most trivial cir-

umstance except on paper in proper form, and workman's complaint against his immediate superior passes as many "instances" as a Government project, the reply, in writing, reaching the luckless complainant in about three months after date, duly numbered and countersigned like a Ministerial paper. That particularly highly qualified Russian manager ter minated his career at the mil

question with two battalions of i fantry and a sotnia of Cossacks in the mill yard. They stopped there a month, and when they had gone the people insisted upon having an Englishman to rule over them once more

You can gain the Dest view of Heaven from your knees.

Fear may prevent action, but it loes not judge character.

It is funny yet true, that he who dvertises his charity has none

Don't keep triming the lamp too losely that you will trim it out.

There is one thing that we never or can have stolen from That is what we give away.

All that God provides are it did any other industry. But per-haps hs was pressing the matter un-precisely as she began to build rail-struments of the world.

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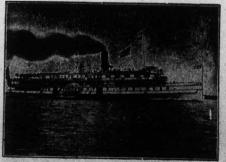
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Where connection is made for cool and refreshing night ride to the famous old walled city of QUEBEC (America's Gibraltar)

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Catholic Boys In Camp.

From "The Universe," of London England, we take the following re port of the "Summer Camp," of the Catholic Boys' Brigade, which was held during the first week of August. It contains lessons for our co-reli ionsists in this country. The weather, says our contemporary,-one of the chief elements in the making or marring of a camp-was superb, the of boys taking part very large, the number of companies represented more numerous than in any previous year, and the good spirit and discipline of the boys under exceptional circumstances particularly good. In all nearly 400 boys stayed camp during the week, secfollowing tions being sent by the companies: Dockhead, Rotherhithe, St. George's and the Borough, Camberwell, Dulwich, Barking, Croydon Commercial Road, Kilburn, worth, Streatham and Balham, Kensal, and Westminster

As in previous years, and advance party proceeded to Effingham on the Tuesday before the August Bank holiday for the erection of camp. The field selected was the same as that used in 1901, being situated on the road from Effingham Junction Station to the village. The main body of the boys started as usual on Saturday, Aug. 1st, from London Bridge Station (L.B. and S.C.R.,) whence they travelled by special train to Leatherhead. There the various companies were quickly formed by outside the station, and marched headed by their bands to Effingham, where they received a cordial welcome from the villagers, the local band turning out to greet them and play them in.

The plan of camp was similar to that of previous years. Beyond the lines of tents for the officers and the boys, there were special tents for the secretary (Father Segesser*, the chapel, the officers, mess, the cooks, and the hospital. As can be imagined, there was plenty of work for the advance party in making preparations for all, but nevertheless everything was ready when the main por-"tion of the Brigade arrived.

The first night in camp is usually somewhat restless. The general excitement, added to the novelty of sleeping under canvas, renders sleep a little difficult. Despite their shortened rest, however, the boys were up and about in good time on Sunday morning. After a good breakfast, the different companies were formed up for church parade, Mass being said in the open air by Father O'Reilly, S.J., who also preached a very appropriate sermon. The hearty singing of the boys and their reverent attention was particularly notewor thy. In the afternoon the whole Brigade marched up to Effingham Lodge, where Benediction of the Blessed Sacrament was given in the grounds as in past years. Later on in the afternoon the camp was honored by a visit from His Lordship the Bishop of Southwark, who was met at Effingham Junction Station Father Segesser and one of the battalion officers. On the drive from the station to the camp the cyclist corps formed a very efficient es-The Brigade had been drawn up in a hollow square, and received the Bishop upon his arrival with a general salute. His Lordship then proceeded to the solemn blessing of the Brigade colors, which were placed on drums in the centre of the square, the ceremony being followed with great interest by all those pre

The Bishop afterwards addressed a few words to the boys, expressing the great pleasure he felt in being able to visit them in camp, and the deer interest he took in the work of the Brigade, which he considered one of the most important Catholic undertakings in the country. Before leave ing for the Seminary His Lordship also inspected the different lines o tents, the boys having been drawn again he expressed his great satisfac-

It may be well to point out that the arrangements of camp are fixed so as to combine useful discipline with pleasure. Every morning before breakfast the lines had to be cleared and everything in camp put into order. After breakfast there was always a short drill, the remainder of free for the boys, or for combined Each company had to take turns in providing boys for "duty," the work required was done willingly and cheerfully by everybody.

Monday was left open as visitors day, many of the friends of the boys availing themselves of the opportunity of coming down from London see the Brigade in camp. Thus the afternoon was given over to walks and excursions in the country around On Tuesday a cricket match and a paper-chase were arranged, but these were overshadowed by the news of the election of Pope Pius X., which reached camp early in the afternoon. As soon as possible afterwards the Brigade was formed up in hollow square round the flag-staff, the announcement of the election of the new Sovereign Pontiff was made by Father Segesser, the Papal flag was hoisted amidst deafening cheers, a feu de joie was fired by the firing party, and the boys sang "God Bless Our Pope" with astonishing vigor. Three cheers were afterwards given for His Holiness Pope Pius X., in the evening the camp was illuminated. The general events arranged for

different days all passed off successfully, including a review on Wednesday, a general skirmish and attack upon the camp on Thursday, and the athletic sports on Friday. But unfortunately the latter end of the week was clouded by a very regrettable accident to one of the boys of the Westminster Company, who was knocked down by the water-cart Thursday. All those in camp will be delighted to know, however, that it is hoped that the injuries sustained will not prove nearly as serious as was first anticipated. This untoward event, it is pleasing to report, showed the members of the Brigade at their best. The discipline of the boys was splendid. Their generous consideration for their suffering companion was indeed remarkable, in illustration of which it may be mentioned that the Brigade actually marched into camp without those in the hospital tent being aware of their arrival. This accident was the only drawback to what was in every other way a most successful camp and needless to say there were many regrets when Saturday came and the tents had to be raised and packed away for another year, and the Brigade marched away again to Leather head on its way to London.

Besides the Bishop, a large number of clergy either visited or stayed in camp during the week, including Abbot Burgh, O.S.B. (Ramsgate), Father Amigo, V.G. (Walworth), Father O'Reilly, S.J. (Wimbledon), Father Murnane (Dockhead), Father Se gesser (Dockhead), Father J. Newton (Battersea E.), Father Davidson, (Commercial Road, E.,) Father Morgan, O.M.I. (Kilburn), Father Cox (St. George's), Father Bourdelot, (Dockhead), Father J. Fichter (Dockead), Father Hammersley (Rother hithe), Father Jackman, D.D. (Bish-House), Dom Kuypers, O.S.B (Dulwich), Father Shoolbred (Camberwell), Father Willoert (Balham and Father Columbo. Of the officers again no mention is made at their own request. The difficulties of their work were very great, and the boys realized better than anybody else ali that they owe to them for the great success of the camp. Boarding and odging between 300 and 400 boys in camp for a week is far from ar easy task, and necessitated the officers being on duty seldom less than

16 hours each day. Mr. and Mrs. George Pauling, much to the regret of all the boys did not arrive at Effingham until the last day of camp, but Mrs. H. Pauling and Mr. and Mrs. George Pauling who represented them, most generous in every day to all concerned, and to them the officers and boys owe a deep debt of gratitude. The Catholic Boys' Brigade will never be able to forget the wonderful kindness of his family year after year at the annual summer camp. It is only to be hoped that the success of the camp at Effingham in 1903 is but forerunner of a good season for the Brigade in the coming winter.

SINS OF THE TONGUE

Our dear Lord in healing the ma sick of the palsy, said to him: "Son, given thee." The Pharisees took up hese words at once, and hypocrites as they were, misconstrued them, and said within themselves: "This man blasphemeth!" If we consider their motives for doing so, we can easily see the great harm they must done among the people, who thought so much of Our dear Lord. The Pharisees have a great many follow ers among us Christians, and their sin is quite common nowadays, that a little instruction on this turns in providing boys for "duty," point will not be out of place. When to act as camp guard, to help the cooks in preparing meals, in fetching mater, cfc. As in former years, all

need fear no contradiction from you or anybody else. This sin common that very few are free of it and what is worse, very few see the wickedness of this sin, and hence seldom accuse themselves of it in holy confession. What is the true caus of this sin?

This sin does not come from too great a love of your neighbor; on the contraryi if you loved him as much as yourself you would keep about his faults. Neither d does it spring from humility of heart, for the humble man has enough to carry his own burdens. But pride, the prolific mother of so many sins, produced this detestable sin and made the world miserable through it, for fully nine-tenths of all sins can be traced back to the abusive tongue. The proud tongue sounds its own praises, it is content with itself. Hence it finds the greatest pleasure in holding up itself as a model of perfection, and looking down with contempt on everybody else. plays a great role in this world. People who are jealous of their neighbor's prosperity, who envy him for the honor and good luck he may chance to have, are quick at hand to ridicule him, to speak bad of him and in every possible way to give vent to their uncharitable feelings towards him. Then comes the unspeakable delight some people derive from gossip. They must talk, they must hear the news, they must know the latest, they desire to shine; and what is more natural than to their own defects and manifest the faults of the neighbor. Black never looks as dark as it really is until it stands boldly aside of clear and brilliant white!

Another great reason for this sin is the willingness to listen to the slanderous tongue. If people had the courage to tell such slanderer mind his own business and sweep before his own door, he would soon keep still. But as long as there are people who furnish material for gossip, there will be plenty to listen to it only too eagerly, and in this manner the evil is spread, it increases rapidly and great damage is done in a short time. Some people feel so lonesome, hence they seek to find some pastime. They look up neighborhood, their wicked tongue soon rakes up the latest news, and it will not be long, and the neighbors will know, what this and that one said and did, and the conse quence is, peace and happiness are soon destroyed. Must I give you examples of this sad result? The world is full of them, and lucky, indeed, are you, if you have never suffered from the tongue of the slanderer.

What makes this sin so common is

the facility with which it is committed. Time, place, and opportunity, how easily are they to be found! In company with others, a visit, a chance meeting of a friend, nay even a visit to the house of God furnishes the material. It takes two to keep the thing agoing. It is often risky to steal; it is not an easy thing to poison one; but the tongue of slanderer is always ready, it knows no obstacle, it does not shrink from the holiest place or person. think of the numberless criticisms of the clergy! Your priest is not. saint, but a human being. Let him be ever so zealous, ever so untiring, ever so careful in his ways, he will be slandered by somebody, and this somebody is often one who pretends to be his best friend; for slander and hypocrisy are twin sisters. Similar examples might be drawn from all walks of life, but the result is always the same. And still nobody wants to be guilty of this sin. The one says he meant no harm, that all the world knew what he had said; the other excuses himself in another but will that lossen the dam Think of the unhappiness, positive destruction of so many happy homes, brought about by gossipthat seemed innecent at first and was more destructive at the end that the worst cyclone that ever visited the You tell your secret to one person, and that one person adds to it, and spreads it, and thus the story goes from mouth to mouth, worse and worse until the damage is irreparable. Be careful, then, what you say, and rather excuse your neighbor, than accuse him of faults of which you are guilty yourself. merciful and you will find mercy; listen not to the evil tongue, and you will not be molested with things cannot hear without sinning, and often sinning grievously.-B. B., in St

IRISH LANGUAGE.

Anthony's Messenger.

Over 1,000,000 cards, containing the "Sign of the Cross," the "Our and "Angelic Salutation," in Irish, have been sent out by the national officers of the Ancient OrRAILROADS.

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October 14th and 15.h, good for return until October 19th, 1903. One way Second Class Tickets on Sale until November 30th, 1903, from

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Compulsory Insurance,

The last report submitted by the United States Civil Service Commission deals with the question of superannuation and the disability of employees of the Government services, and recommends to Congress a system of compulsory annuity insurance by deductions from the salaries of Government employees. We may say that this is merely an imitation of the new system in vogue since 1901 in the Federal Civil Service of Canada. We do not say that the Canadian system has suggested this one, but it is based on the same principle. The following is what is said of the system proposed to Congress:-

The method of requiring annuity nsurance payable at a certain age, or upon disability occurring prior thereto, from all those who enter the service hereafter, has many advantages over any other system for providing a fund for superannuation. By this plan the Government is relieved from the responsibility and from the importunities and lobbying which are likely to follow any system conducted directly by Government agency This system would also, by a lay of natural selection, encourage the appointment of such clerks and en ployees as are physically best qualified for their work and least likely to soon become disabled or superar nuated, since such have an advantage in the matter of premiums. The Government might however, profitably intervene to cure the payment of premiums deductions from salaries, and on th other hand to secure the payment of the annuities by requiring from insurance companies the deposit of suitable securities, to be approved by the proper officers. The average cos annuities would not be great. For example, a deferred nuity of \$1,000, payable after years of age, on male lives ning at 28 (the average age of en trance into the classified service through examination), would require payments of about \$45 a year. these pure deferred annuities should insurance against disability, and also (at the opinion of th employee) a life insurance, through the payment of additional rates. The salaries paid by the Government in the lower grades of the service are generally higher than those paid by private employers, so that it is not believed that the requirement of in urance would entail any unreason able hardship on the employees.

For the past two years-this system exists for all those who enter the civil service at Ottawa. The law is not retroactive, and does not af-

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Yosa, like the Turkish Rugs, are hand-made. The materials used are extra quality—one of the reasons why they give such excellent service. The color combinations are most attractive, the whole effect simulating the high-class exclusive needlework of the Orient In all sizes and very reasonable in price.

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RONAYNE BROS., NOTRE DAME ST., Cor. Chabolilez Square.

fect any who have been employed un- the accountant of his department. If der the old system, save in as much as it is optional for them to abandon the old system and come in under the new one if they will. But none who have had a few years of service will do that, as they would thereby be forfeiting all the time and superannuation rights that are theirs to "lay up for a rainy day." It is by law. But for those appointed now, and for all who shall pointed in the future this new law has effect. It works thus: the ployee is appointed, say at \$1,200 per year. That is in round number the easiest salary on which to calculate. He is down in the book, or blue-book, as receiving \$1. 200 per year. But he actually ceives no such a salary. At \$1,200 he should draw \$100 per month. Instead of this he receives a cheque for \$95 each month. Five per c?nt. withheld. That five per cent. placed to his credit in a chartered bank, guaranteed by the Govern-\$95 each month. Five per cent. is be computed with compound interest at the same rate. It thus accumu-lates year after year. He has no power to touch it. Nor can be ever draw it without the endorsation

he leaves the service, for any cause whatsoever: or if he becomes incapacitated in any way; or if he grows too old to work he receives a cheque covering the amount that is to his credit. So actually he has been in sured in spite of himself and obliged his own money, save that he bigger percentage than he could have got otherwise for it.

Great is the product as well as the power of life.

Great works are something for one who has done well.

God gave no man a contract to en-

large the narrow way.

There is no such thing as a pure

BY "CRID

SATURDAY, OC

AND T

ATH

GOD

N all the anna and the hist there is r so utterly devoid for authority, for honesty, for God, as savory and conspicuou eighteenth century Vo taking from the count that man's production strongest of testimonic istence and the necessi will give the reader a of this wonderful manhimself, for his genera the world, wonderful i and stupendous talents exceptional lease of life accorded him.

Voltaire was born i died in 1778. He, the eighty-four years. He write at twenty-four; t to write for publication manner that attracted that had its certain in continued to write, with ing power and facility few months of his deat works increased in wick same ratio as he advance Consequently, we can sa he had fully sixty year forth his abominations world: he certainly had tage of a full half centu plish his mission of evi an amount of evil can one man in fifty year when that man is a ger verted one, but still a filled the eighteenth cent struggles against all v to fame and who were o hatred of Christianity. useless to go into the de an agitated and contradic I will simply mention so principle works that flo that facile pen and that -and the reader will see mad desire to destroy th Christ and to wipe out t God, he ranged over fiel realm of literature. His is a succession of beautif rather than an epic poen the ancients understood of poetry. It resembles i disjointed collection of s scriptions, the "Childe I Byron. I mean in form, ter. Much more successfu dramatic works, Voltaire upon his predecessors as i went, yet he sought more ish the audience by means and sensational situation touching the feelings or lofty or noble sentime dramas were the object of eenth century's admiration nineteenth century's con and they deserved bothsuch works as "Oedipe," "Zaire," "Alzire," "Merop iramis," "The Death of C Mort de Caesar), "Mahon Orphan of China," (l'Orph Chine), "Tancrede" and

tried his hand, but with success than in the tragi Morever, these forms did his purpose as well as did dramatic literature. It mu membered that he had a ed mission, which was the tion of Christianity, and t of the lyric poem, or the c too short-lived to be suffici ing for his purpose. But ist in letters, as a manipu the French language, he soared highest in his light He also devoted much of life to works of history, as lightful and impressive as enchanting style was well to pervert history to his o and to make the world ac views and principles, even face of common sense and of all logic and truth. His historical works are "The Louis XIV." (Siecle de Lou and the "History of Char se alone may live; but if it will be to poison the sp true history with the fa philosophy and the most de principles.

All sane and consciention have ever admitted that the fects of Athelsm constitute of the existence of God, since tal structure has never be-

T Co.

AND THE

BY "CRUX."

for authority, for truth,

honesty, for God, as the most un-

savory and conspicuous writer of the

eighteenth century Voltaire. Before

taking from the countless pages of

that man's productions, one of the

strongest of testimonies to the ex-

istence and the necessity of God, I

will give the reader a hurried sketch

of this wonderful man-unhappily for

himself, for his generation, and for

the world, wonderful in his varied

and stupendous talents, and in the

exceptional lease of life that God

Voltaire was born in 1694, and

died in 1778. He, therefore, lived eighty-four years. He began to

write at twenty-four; that is to say,

to write for publication, and in a

manner that attracted attention and

that had its certain influence. He

continued to write, with ever increas-

ing power and facility to within a few months of his death. And his

works increased in wickedness in the

same ratio as he advanced in years.

Consequently, we can safely say that

he had fully sixty years to pour

world: he certainly had the advan-

tage of a full half century to accom-

plish his mission of evil. And what an amount of evil can be done by

one man in fifty years; especially

when that man is a genius—a per-

filled the eighteenth century with his

struggles against all who aspired

to fame and who were or might be

his rivals, as well as with impious

hatred of Christianity. It would be

useless to go into the details of such

an agitated and contradictory career.

I will simply mention some of the

that facile pen and that fertile brain

mad desire to destroy the work of

Christ and to wipe out the idea of

realm of literature. His "Henriade"

is a succession of beautiful episodes,

rather than an epic poem, such as the ancients understood that class

of poetry. It resembles more, in its

disjointed collection of striking de-scriptions, the "Childe Harold" of

Byron. I mean in form, not in mat-

ter. Much more successful in his

God, he ranged over field in

and the reader will see how, in his

principle works that flowed

verted one, but still a genius.

forth his abominations upon

accorded him.

for

the

from

ATHEIST

GOD

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dramatic works, Voltaire improved upon his predecessors as far as style went, yet he sought more to astonish the audience by means of sudden and sensational situations than by touching the feelings or awakening lofty or noble sentiments. His dramas were the object of the eighteenth century's admiration and the nineteenth century's condemnation, and they deserved both— especially such works as "Oedipe," "Brutus,"

"Zaire," "Alzire," "Merope," "Semiramis," "The Death of Caesar" (La Mort de Caesar), "Mahomet," "The Orphan of China," (l'Orphelin de la Chine). In comedy and in lyric verse tried his hand, but with much less success than in the tragic drama Morever, these forms did not self all in vain. his purpose as well as did the higher dramatic literature. It must be re-

membered that he had a self-imposed mission, which was the destruction of Christianity, and the effects of the lyric poem, or the comedy are too short-lived to be sufficiently last ing for his purpose. But as an artist in letters, as a manipulator the French language, he certainly soared highest in his lighter verses. He also devoted much of his long life to works of history, and his delightful and impressive as well enchanting style was well calculated to pervert history to his own ends and to make the world accept his views and principles, even in ace of common sense and in despite of all logic and truth. His two great historical works are "The Age of Louis XIV." (Siecle de Louis XIV.) and the "History of Charles XII." ese alone may live; but if they do it will be to poison the springs of rue history with the falsest of

All sane and conscientious Are ever admitted that the evil ef-fects of Athelsm constitute a proof of the existence of God, since the so-

Principles

sophy and the most deadly of

out the underlying faith "which illumineth all men coming into this world." Yet it is this same Voltaire who, in a moment of sober reflection, in a rare lucid interval of sincerity, expressed the great truth of the necessity of a God. And whosoever concedes the necessity of a God must, to be logical, acknowledge the necessity of religion.

It is thus that determined apostle of Atheism wrote'-

"Take from man the belief in a God who rewards and punishes, then Sylla and Marius will steep their N all the annals of literature and the history of literature there is no individual character so utterly devoid of all hands with delight in the blood of their fellow-citizens; Augustus, Anthony and Lepidus will discount the fury of Sylla; Nero will, in cold blood, order the murder of his own mother; it is certain that in those times the idea of an avenging God was extinct amongst the Romans The atheist, ungrateful, false, calumniating, brigand-natured, bloodthirsty, reasons and acts in like nanner, as long as he is sure of imounity as far as men are concerned; or, if there be no God, this monster becomes his own God; he immolates to himself all that he desires to destroy and all that may constitute an obstacle in his way; the most tender appeals, the most touching prayers, the most perfect reasoning will no more affect him than they would affect a hungry wolf.

> "A special society composed of Aton any subject, and who calmly while any subject, and who calmly away their days in the amusements of licentiousness, may survive for a certain time without much difficulty; but, if the world were governed by Atheists, we might as well be at once under the direct yoke of those infernal beings that are pictured to us as tearing their victims to

It will be noted that in this passage Voltaire is careful not to admit of any personal belief in God; he is merely talking of the necessity of such a belief for the preservation of society. In view of all his other works, and of the grand aim of all his writings, he was too cunning to acknowledge his own belief in God. Yet he was not an Atheist-much and loudly as he proclaimed it. He feared God and the judgments of God. He could not bear to be reminded of death, he could not tolerate the idea of having to go eventually to an account of his life. He died away from the world in his retreat at Ferney and sought to forget, amidst his books, his manuscripts, and all his schemes against Christianity, to forget that the years were gathering over his head and that the end of his long career was drawing to a close. Blessed with an iron constitution, never failing health, and ceaseless successes in life, he certainly many ties to bind him to earth, and it was a sad, a fearful thought, to have to leave all that behind and to step alone, unaided, unaccompanied into the terrible abyss of the "unknown' beyond. And what was still more vexing for his soul was to feel that there was absolutely nothing prepared for him in the life beyond, in the eventuality of their being such a life, save misery and torture. And these thoughts almost drove the aged Atheist-I use the term for want of a better one-to the verge of despair. And in those moments of mental torture he would rush, as does the drunkard to his battle, or the opium-eater to his drug,-to his pen and ink and manuscripts, and would pour out pages upon pages of norrid blasphemies, of immoralities of atheistic extravagances; and he hoped to banish God from the universe by making others disbelieve in God and by trying to convince him-

The eighty-four years that God had granted him of life were drawing to an end; his sands of earthly exist. ence were fast running out; the signs of inevitable dissolution were gather ing about him; the darked-plumed Angel of Death was hovering nearer and nearer, in ever narrowing circles above his head. Then was a fearful despair seized upon him. He trem bled at last, for his great strength had vanished and hopes were already dead. Behind him ruins, strewn over four score years, before him a or would it be a blank? If it could only be true that there is no God if he had only been right in all thos years of unceasing toil and of gigan tic production. The pride, the Luci ferian pride, within would not allow God. He had denied Him all his life; could he be expected to give the lie to his whole life, in one fina moment? Never. Pride said, "No must not acknowledge a God; nd God said: "Thou shall adore the ord thy God." The Atheist was dyng in despair, in rage, in impotent hee, Thou tyrant. I hate Thee,
It was a fearful blasphemy;
t effaced a whole life's work; it

of atheism; it rooted it up the entire teachings of the perverted genius; in a word, by that dying blasphemy Voltaire acknowledge God, trembled before God, bowed before the Omnipotence of God, and proved to the world that he, Voltaire, was not and never had been an Atheist. What was he then? A rank hypocrite, a perverted genius.

ANTI-EMIGRATION SOCIETY.

We have been requested to publish the following:-

The Anti-Emigration Society of Ireland has been formed for the purpose of combatting emigration, especially emigration from the Irishspeaking districts.

The historical and fundamental causes of emigration are, of course, beyond the scope of any one society. It is not so, however, with the subsidiary causes, and these subsidiary causes are responsible for a great deal of emigration at the present time.

When intending emigrants contrast Ireland with America, they consider only the higher remuneration for labor in America and the prosperity of many of the race there. But they do not realize the difference in the purchasing power of money; they are not aware of the price which has to be paid for success; they are ignorant of the failures; they are ignorant of the grinding toil of many; they do not appreciate the different climatic conditions; they do not know that their chances of advancement, or even of work other than the most laborious, have been lessened of recent years by the increased immigration from every country in Europe, as well as by the perfection of American educational systems, and by the development of modern industrialism. Moreover, people are brought up in expectation of emigrating, and they leave the country as a matter of course, often without making any effort to find work at home. Meanwhile there is a scarcity of workers in many departments of labor, and foreigners are taking the places left

vacant by the deserters. It will be the business of the Anti-Emigration Society to place the facts truthfully, clearly, and constantly before intending emigrants, in the form of concrete statements and instances furnished by well-informed and responsible correspondents in America; and, at the same time, to point out the possibilities of life in Ireland. To this end the Society proposes to conduct weekly columns in the local newspapers circulating in the emigrating districts; to distribute leaflets at fairs and other gatherings; to contribute articles to the metropolitan press on special phases of the subject; to have lectures delivered; to hold meetings, and to or ganize conferences. It also intends, if sufficient support be forthcoming, to make a vigorous campaign in Am erica against the prepaid passage ticket, as the receipt from America of those tickets is one of the greatest temptations to thoughtless, and

ven to unnecessary, emigration. Another part of the work of the Society will be the collection of information as to the conditions under which emigrants leave the country, and the immediate causes of their doing so. Valuable assistance of this nature has already been received from correspondents in the emigratng districts. The official returns ar of hardly any use for a study of the emigration question; for they are little more than figures, and, even as figures, they are defective and misleading, while on the important subject of immigration there are no offi cial figures whatever. Efforts will be made to have these official returns compiled in future in a manner to ender them reliable and more use

of the Anti-Emigration Society is campaign of enlightenment directed against the general opinion wholesale emigration is necessary inevitable, and is likely to result in greater prosperity, in the majority 'than could be obtained at home. If that view of emigration could be removed, the people of the emigrating (or Irish-speaking) districts might easily become the instruments of their own salvation, as they have become the instruments of the revival of the native language.

The Anti-Emigration Society con idently appeals for the support of all who do not desire the speedy extinction of the race, and it appeals especially for the co-operation of the clergy and other responsible persons a position to furnish information having a bearing on the subject.

MARGARET O'REILLY. H. A. O'NEILL, Honorary Secretaries.

No. 8 D'Olier street, Dublin.

Sheaf Of Gleanings.

In the broad field of journalism there are countless straws that are dropped from the waggons, as the harvest is taken in, and the careful gleaner who follows the harvesters can, if desirous, bind up a very rich important sheaf composed of and such fragments. We have a gleaner who goes out from time to time to pick up the best of what has been scattered and to present it to readers. He has been abroad during the last days of this week and here are some of the straws that he has collected.

CONVERTS.-Recently it was anounced that Rev. Robert Benson, son of the late Protestant Archbishop of Canterbury-who died in 1896-has been received into the Catholic Church, in London. At the same time the Rev. Ernest Rich Grimes, of the "Cowley Fathers," and for some ten years precentor of the Church at Oxford, England, was received into the Catholic Church, at Erdington Abbey, England, by Dom Bede Camm, O.S.B. And thus does the work go slowly, but surely on. The very best that the Anglican Church possesses of clergymen high in the ranks of the learned and the wise appears to be coming into the Catholic Church. It is thus that the great union of all in one fold will eventually take place. The Catholic Church can afford to wait, for she is built to last unto the end of time Others cannot bide their time, because at any moment they may come to an end; but she can look on and have patience, for all will come to her eventually.

A MINISTER'S TRIBUTE. - The 'True Witness' has recently been publishing some very telling tributes paid to the Catholic Church by diferent members of non-Catholic clerical bodies, and they all tend to show what a deep impression the Church is daily making on the minds of all who seriously reflect and study. And one of those tributes have been finer than the following, from Rev. Howard N. Brown, in the "Christian Register" (Unitarian) :-

"The Catholic Church still nishes to us examples of the loftiest moral heroism. She shows us in multitudes of common lives a patient and devoted submission to religious disciplie, such as no other church is able to command. Her methods of administration are generally models of practical wisdom. and her charities deserve the highest praise. The Church of Rome, as re presented by a gentle Sister of Mercy or a good parish priest, is alto gether blessed; and who shall say that the influence of these, and such as these, does not far outweigh the blemishes and defects which look big when seen through the heats of

MEANING OF POPE'S NAME.-At esent ex-Congressman Rowland B Mahany, is in Rome-or, at least, he vas there a week ago-and in ourse of a letter addressed to the Union and Times' gives a most interesting and learned account of the significance of the present Pope's name-Pius X. writes thus:-

"The title he (Pope Pius X.) asmed was in itself significant, not only of respect it shows to the mem ory of Pius IX., but because of the primal meaning of the word itself. Pius does not mean pious, but loyal. Michael Angelo called his great statue in St. Peter's of Mary holding in her arms the body of the dead Christ her son, 'Pieta'-meaning the loyal nother-love. In Virgil, the pius Aeneas does not mean the 'pious' Aeneas, but Aeneas loyal to the destiny the gods had revealed to him as founder of the Latin race. So the assumption of the name Pius X. is ominous to the advocates of reconbetween the Vatican the Quirinal. This coupled with his declination to give the benediction from the outside balcony, indicates hat for the present, at least, the statu quo will be maintained."

THE TIARA.—The triple crown sed at the coronation of the Popad an interesting origin, Original

it seems that the head.dress of the Popes was only a cap; but Clovis, King of the Franks, to show his respect to the Church of Rome, sent to the palace of St. John in Lateran, a royal crown, of gold, which Anastatius, Emperor of Constantinople, had presented to him. The Pope Hormisdas placed upon this tiara a crown, which at that time was nothing more than a circle of gold surmounted by leaf work, being much such a coronet as is nowadays borne by Marquises in France. The successor of Pope Hormisdas continued to wear the tiara with one crown only up to the time of Boniface VIII., but this Pope, having claimed all authority over things temporal as well as spiritual, wished to mark this double dominion even on a pontifical tiara, on which he place two crowns instead Ultimately, Pope John XXII. added a third crown

THE "CATHOLIC PRESS."- The following is a tribute, or rather a collection of tributes to the Catholic press. Decidedly the passage gives credit to each of those who passed the remarks quoted, by your gleaner as no idea from what paper the entire scrap has been taken, came into his hands accidentally and in a fugitive manner:-

Some one has said: "The Catholic paper is an insurance policy on the faith of every member of the aousehold." A Jesuit Father calls it "the catechism of the ninetcenth century," and Leo XIII, has said it is 'a perpetual mission in every par-" From another writer: "The Catholic paper is the priest's assistant." Bishop von Ketteler intimate that if St. Paul should come to life, he would publish a Catholic journa as a means of doing the most good. These are, indeed, the days of apostolate of the press." In an age of indifferentism, "the Catholic spirit"-by which is meant "an inter est in things Catholic"-can only be preserved by reading a Catholic pa-per. Both, the Second and Third Plenary Councils of Baltimore advise Catholic families to "read regularly a good Catholic paper." In a country like ours, the son of the who says, "I don't read a Catholic paper," will say, "I con't go to Church." There is a meaning, therefore, in the expression, "the providential mission of the press. says Archbishor Catholic family." Ireland, "should be without a Cath-

How important, therefore, for those who are readers of the Catholic press to encourage their neigh pors who are not readers to sub scribe to a Catholic newspaper.

olic paper."

FATHER KOPLING.

We have had a great deal, off and on, about the great Catholic Congress at Cologne; but there was one nteresting incident that we do not recall having mentioned. On the 12th July last, over fifty thousand cople gathered in that city to witness the unveiling of the monument to Rev. Adolf Kopling, the "Father" of the German workingmen's socie

In 1845, while Father Kopling was young men came to him to request the establishment of a sodality. From the ensuing discussion the idea of the 'Gesellen-Verein' was suggested him. Four years later he published a pamphlet on the question of young men's associations and established stationed at the Cathedral.

In the first year he had three hun dred members. In 1851 he began to travel over Germany, founding his societies in all the larger towns In 1862 the Holy Father appointed him Papal Chamberlain and welcomed him in audience at Rome, manifesting great interest in his work, "Fa ther" Kopling, as he is called by all the associates, died at Cologne, on the 4th December, 1865.

mions, with eighty thousand active nembers and over one hundred thousand honorary members, most of whom have come from the ranks and advanced to the position of ployers. The Catholics of the world can point with pride to Kopling's work as evidence of the Church's insuccessful solution of grave social

The present tendency of Social Democracy to poison the minds of the Catholic workingmen will supply the need of similar institutions in Am-prica, and we hope when the time somes a second great Kopling will

NOTES **TEMPERANCE**

There seems to be a perpetual desire on the part of the advocates of temperance and on the part of the victims of intemperance-each for very different reasons-to discover something, or some one to blame for the increasing of the drinking habit. The latest discovery is that the cook has a good deal to do with the falling away of many people. And, after all, we are not too sure if there be not some ground work for this imputation. In that interesting and instructive publication, "Good Health," Dr. J. H. Kellogg has a peculiar contribution on "The Relation of Diet to Intemperance," which he dwells upon the necessity of good food and on the dangers of badly cooked food. This latter he blames for the prevailing habit of taking "Bitters," to stimulate the appetite; and he blames the "Bitters" for a good deal of the drunkenness that is a consequence of the taste cultivated and the habit formed. To be more clear we will quote a few lines from the aforesaid art-

"The relation of food to intemperance is well worthy of most careful and earnest consideration. It is perhaps not going too far to say that the cooks make more drunkards than the saloon keepers. Bad cookery lends to indigestion, and frequently the indigestion leads to the taking of bitters of some sort to correct it, a remedy which is worse than the disease. The victim goes first to a doctor, who prescribes some variety of tonic bitters, ready prepared or otherwise, and in a little time the man gets to buying bitters for himself. A man was found drunk on the streets some years ago with a bot-tle which had held '— Bitters' in his pocket. Certain bitters contain sixty per cent. of alcohol, more than the best Scotch whiskey. keep patent medicines and 'bitters' of various sorts on their shelves, for many of their customers prefer them to other drinks.

"The more serious and deeper reason why stimulating foods lead to intemperance, is in the perversion of the use of the sense of taste. Certain senses are given us to add to our pleasure, as well as for the practical, almost indispensable, use they are to us. For instance, the sense of sight is not only useful, but enables is to drink in beauty, if among

beautiful surroundings, without doing us any harm. The same is true of music and other harmonies which may come to us through the sense of hearing. But the sense of taste was given to us to distinguish beween wholesome and unwholesome foods, and cannot be used for merely sensuous gratification without debasing and making of it a gross thing. An education which demands the enjoyment of pleasure through the sense of taste, is wholly artifi-cial; it is coming down to the animal plane, or below it, rather, for the instincts of the brute creation teach it to eat to live."

This is very interesting as far as theory goes, and possibly there may be much truth in it as far as actual practice is concerned. At all events the matter of "Bitters" is no mere have known scores of men, sober, industrious, temperate in every sense, who have, in mid-life. even when past forty, become victims of drink; and we have known some of them to have gone down to drunkard's graves, after having passed the four-fifths of their lives society at Cologne, he being then perfect sobriety. This was not due to any sudden development of a love for strong drink. It came very gradually; so much so that they might be said to have unperceived by their most intimate friends through the stage of transition. The habit commenced with the 'need of a light tonic;" need grew according as it was sa tisfied, until it finally obtained ascendency. They did not believe themselves to be the victims of intemperance and yet they were. Th always appeared sober; but that other "Bitters," the drop before meals become a requirement. Soo it was succeeded by two drops before meals; and then come the drop. and then the drops between meal and finally the car was on the down grade, with brakes up, and noshing to check it. This we have seen in several instances. The only lesson to be drawn from these facts is that there is "always" danger; no man is sure of himself; no one can afford play with the asp—it will sting, as sting deadly sooner or later. T sting deadly sooner or later.
only salvation is total and lifeFrance, was once more at its height. The formal opening of the Casino in June had declared to prospective visitors that the golden sands dancing waves of Trouville awaited them. Already the beach and promenades swarmed with gay Parisians escaped for the summer from the heat and bustle of their noisy capital. Crowds of young people walked to and fro on the pier, regardless of the scorching rays of the sun.

Yet there was one who moved am ong that worldly crowd who was not of it. Her face bore no signs of en joyment as she passed along the shore, leading her son gently by the arm. She was a widow and her son

Madame Ducroix, such was name, passed unnoticed among the fashionable visitors at Trouville. She joined no merry house parties in the evening, where dull care was drown ed in dissipation, but in the silence of her own room she prayed grace and courage to bear patiently the cross with which heaven had seen fit to afflict her.

After two short years of happy married life her husband, Captain Ducroix, had fallen on the field of battle, about three weeks before the birth of his child. Heaven had spared him the affliction of finding that his son was born blind. It was on the unfortunate mother that blow fell with almost fatal results. God had given her a double cross, but He had also given her the neces sary grace to bear it, and she, good Christian woman that she was, corresponded with the grace. Prayer was her only consolation, and faith in the power and mercy of God sus tained her through the weary years elapsed since her child was

Alfred was now fourteen years old and a boy of rare beauty. From his mother's knee he had learned that God afflicts those whom He loves best, and never once did he murmur against the wisdom of heaven. From his infancy he had evinced a wonderful love for music, and developed extraordinary talent in his very earliest years. His father's violin was his constant companion. To no master was he indebted for the compositions he so exquisitely rendered, but to the inspirations of his own soul

One evening as he and his mother sat by the window of their humble apartment it seemed to the poor widow that a change was coming over her boy. He was getting thoughtful and overserious, and at times it appeared to her that he was conversing with invisible beings. Yet when she spoke to him he smiled seemed happy.

"Come and sing to me, mother," he said. "I want to hear your voice," and he drew her chair close to his own.

From the window a glimpse could be had of the sea and strand. Echoes of merry voices reached them, but they were too wrapt in one another to heed the laughing world without She sang for him in her low, sweet voice old melodies which she knew he liked. His beautiful sightless eyes were fixed on her. His soul drank er every word. When at length she finished her song, he threw his arms about her neck and wept for

'Oh, if I could but see your face eetest mother," he sobbed, "what would I not give! But, then I have seen it my dreams. It is the face of a Madonna, pure and beautiful, with eyes so full of tender love and lips that part in smiles. Yes, I have seen you in my dreams, sweet mother over and over again. Only last night we met in dreamland, you and I.

"I thought I had been separated from you. I wandered about aimwith no kind hand to guide my faltering steps. I sank on the roadside and prayed. My helplessness distressed me. Suddenly sweet voices approached. A gentle hand raised up and led me to a neighboring brook, where that same hard bathed weeping eyes, and lo! I could see. A mist seemed to have fallen from my eyes. The darkness of all ese years was dispelled and I could look on God's great creation and on the face of His Blessed Mo-

pel where you, sweet mother, were eding in prayer. She gave me to you with a heavenly smile and then sappeared. I saw you, mother, I saw you! But, oh! it was only a as though talking to himself. Then

tinguished visitors at Trouville. Ver- of wonderful cures worked by pray-

The summer season at Trouville, I dier was a well known director of one of the leading orchestras Paris. But not for his music alone was he notorious. His open contempt for the Catholic religion found its way into the French press ly by non-Catholic papers.

> It was always a puzzle friends why Verdier tolerated his granddaughter's being educated at a Catholic convent. He did not tell the curious world that it was daughter's dying wish that her little Madeline should be intrusted to the

In all justice to Professor Verdier we must say that he respected daughter's last request, and Madeline was allowed to remain at the con ent as a boarder.

When the season opened at Trou ville and Madeline had vacation, she and her father took apartments in 'Hotel de France. One evening they sat together on the beach Madeline informed the old man that she had a great secret to impart him. "Is it some new story about

naughty little boy next door?" "No, daddy, it is not about the bov next door; I don't play hip any more. He is not kind to other children, and I don't

'Well, what is your secret, Mig-

"It is about a poor little blind boy that I want you to come and He lives in the last house in Os daddy?'

The old man's countenance and he continued in a sterner tone "Some charity you want me to practice! A blind boy, eh? Some unfortunate street urchin, I dare say, that you have picked up. It is not befitting a young lady of your rank Madeline, to be associating with street waifs and blind boys.

Tears gathered in the child's eyes, ut she winked them away.

"He is not a waif, daddy. His mo ther leads him along the sands every day. He knows all the children's names who play with me. He makes me sing for him while he plays his

"His music, did you say? music?

"Why, daddy, he plays the violin Sometimes he makes it cry, and often tells me whole stories violin, and I can understand them. too; indeed I can!" she said, stroking his gray hair and looking straight into his eyes.

"You are a wonderful child, Made line. But tell me, where does this blind musician live? I really find myself taking an interest in him. If he has talent, it must not be allowed to lie dormant. The world requires men of genius. Come, take to the boy's home."

All traces of tears disappeared from the child's face and were replaced by the serenest of smiles.

The visit to the widow's house wa a pleasant surprise for both parties. It proved to be the beginning of friendship which ripened as time The professor was enraptured with Alfred's playing, and offer ed to superintend the boy's future education.

"Such a pupil," he said, "is not found every day. And you tell me madame, he has never received any musical instruction?'

'No. sir never. It did not plea Providence to place me in such a position that I could afford him an education. But God has always been good to me, and I thank Him

'You believe, then, in God?" he asked

"Do I believe in Him, sir? He who has ever been my consolation and hope. My only Friend in this great wide world. Yes, I believe in Him-I love Him and praise Him." "But did He not afflict you, mad-

ame? Is not your son's misfortune

an everlasting cross for you to bear Is it thus your God shows His love?' "Yes: the ways of God are derful," she answered, "and not for men to question. It was His Had my son been given his sight together with the wonderful talent for music which he possesses, he might have drifted away from his God. The glory and brilliancy of the world would doubtless have blinded his soul

and eventually have led him astray. "Like it has done to me," he said, in more interesting tone he continued: "I have sometimes heard of miracles being wrought where earthly skill was useless. Madeline Professor Verdier and his little is a great believer in such things. granddaughter were among the dis-

er. You tell me that you pray Then why does not God work a mir acle for you?"

"God has His own reasons everything He does," she answered, firmly. "If He sees that it is for my boy's good, He will yet hear my prayer. If not, then His holy will be

"I was once taught to pray." said. "but that was many years ago. I considered it a great waste valuable time and have long since discontinued the practice. It requires faith such as yours, madame, to continue it a life time.'

'Yes." she answered, "without my faith I would long since have succumbed to my misery. But my life has been a prayer for the realization of my hopes. I trust in the intercession of the Mother of God for my poor boy.'

After this first visit Madeline had no difficulty in again bringing her grandfather to her friend's house He went unasked almost every day A desire to make Alfred famous com pelled him to leave nothing undone in his musical education. advanced rapidly under the professor's careful instruction, and the effect of the master hand, together with the child's naturally extraordinary talent, began to show itself. When the professor offered him a season's engagement with salary in his orchestra at Paris Alfred's gratitude knew no bounds.

"I shall be of some assistance to you after all," he said to his mother; "my life shall not now be entirely useless."

He told the good news to Madeline, who was overjoyed. She had always hated the idea of returning to Paris, as it meant a separation from her new found friends, but now that Alfred was to get an engagement with her grandfather, would surely meet sometimes. Alfred shared her delight, and together they builded bright hopes for the future.

The gay season at Trouville was fast drawing to a close. The southbound trains were daily filled with fashionable crowds returning once more to their busy capital ready for another year of care and toil. Pro essor Verdier and his little charge bade an affectionate farewell to the widow and her son, who would follow later.

They were gone. As Madame Ducroix turned to her son she noticed he held something very close to his neart and that large tears fell from his sightless eyes.

"Do not weep, my son," she said. sadly; "we shall meet them again." "It is not of that, mother, that I

am thinking. It is that I cannot see this parting gift which she slipped into my hand as we said good-bye. 'Take this, Alfred," she said. 'It the secret I told you of.' Open it, mother, and tell me what it is."

As Madame Ducroix opened the en velope two tiny slips of paper rolled on her lap. She could scarcely lieve her eyes when she picked them up and found them to be two return tickets for the pilgrimage to Lourdes, which was to leave Rouen the following day.

Drawing her son close to her, she imprinted a kiss on his handsome face and told him that the Mother of God had sent for him.

"She wants you to visit her at Lourdes, Alfred, and we shall leave to-morrow. Little Madeline has furnished you with two return tickets.

"God bless her!" he whispered. "So that was her secret? Mother, I feel that my dream is about to be realized.'

It was the last day of the pilgrimage at Lourdes. The beautiful Church of the Rosary was too small to seat luck. thousands who flocked to early Mass to witness the closing exercises. Alfred and his mother, never wavering in their faith, were there. They had managed to obtain a place in one of the side chapels, where they knelt in prayer. Mass was over, but still they knelt on. Their souls were not satisfied. As the Blessed Sacrament passed them, carried in solemn procession, and the congregation left the Church on its way the grotto, Madame Ducroix rose to follow. But Alfred moved not. He still knelt on, bowed down in prayer. Suddenly he started up and was making his way to the sanctuary, when his mother, alarmed, hastened to assist him, but he gently waved

her aside. Kneeling at the foot of the altar, looking straight at the tabernacle, his voice rose in prayer - in such prayer as startled his mother's heart, for she knew now that her boy could see! He was thanking heaven with raised eyes and outstretched arms and begging that his eyes would ever lead him in the path of right. Then turning to his ther his strength failed him and he

News of the miracle soon spread through the country. Paris

fell fainting upon her breast.

Trouville were full of it, for of late the blind musician had excited small interest in both places. Professor Verdier remained no longer deaf to the cries of his own science. Before the return of the pilgrims to Paris he had made public apology for his disgraceful mockeries of the Catholic faith, and Alfred with open arms. Their joy

was now complete. A new life negan for each one of them. Madeline finished her with the Sacred Heart Sisters and then brightened her grandfather's home with her presen

She did not keep house for very long, however, for death claimed him when she was but seventeen The parting was not so hard for the old man as it otherwise might have been, for he knew that she would not be alone in the world. She would have a faithful friend in good Mad ame Ducroix, from whom he had re ceived many a silent lesson. And as for Alfred, he knew he was part her life. With his blessing prayer for their welfare Professor Verdier breathed his last.

Alfred and Madeline were married the following year in the Church of the Rosary at Lourdes, at the sam altar where the former as a humbl pilgrim had so miraculously received the light of day.

Our Boys And Girls

A LESSON IN HONESTY. - It blew and howled and shrieked and whistled, and did everything that a wind could do in the way of noise and confusion. But I think the querest thing it was guilty of that day was to snatch up a bank-bill for on hundred dollars from Lawyer Eldon's desk, where he was counting some money, and carry it out of the open window. He ran down-stairs it, but by the time he had reached the street the bill was out of sight.

Mr. Eldon looked at the crowded sidewalks, and felt that it would be a hopeless quest to follow money which by that time was either in the pocket of some passer-by, or lodged the roof of some house.

Mr. Eldon was greatly annoyed. The money he was counting was not his own, but a client's, and he knew he would have to replace it. He did not like to lose money under any circumstances, but to lose it in this senseless manner was more than his equanimity could stand.

"It's the hardest thing that happened to me!" he cried, throwing himself in his arm-chair and glaring angrily around him. "It's all that confounded woman Simpson's fault What did she mean by leaving both windows open, and a strong draught through the room? A nice keeper she is! It's not the only instand of her thoughtlessness. I'll dismiss her this very day."

But he remembered that Mrs Simpson might declare that he had given her strict orders, when she cleaned his house and office on pleasant days, to leave the windows for an hour that the fresh air might circulate. So, as no blame could be attached to anything but the wind, which was not a responsible party the lawyer had to content himsel with grumbling against his own bad

In a small house on the very outskirts of the town there was no grumbling that morning. In the front room, very bare of furniture, shining with neatness, Mrs. Grafton sat at her sewing machine. Her som John, a lad of eighteen, had just risen from his breakfast, and was buttoning up his jacket before brac ing the sharp wind which was screeching round the cottage.

Mrs. Grafton was a bright, active little woman, hardly past middle age. She was poorly dressed, unmistakably a lady. In every line of her resolute face, in every tone of her cheerful voice, you recognized one of those rare natures which can put aside all regrets, all vain repinings for the past, and throw themselves heart and soul into the work of the day.

John was not a handsome boy, but his face repeated some of the strong, resolute lines which marked his mother's, and the same cheerful light shone from his brown eyes. His fault was that when he wanted anything, he wanted it so passionately that it possessed his whole being, and he

ould sacrifice anything to attain it. w! How that wind does John cried, shivering. "It Whew! How chills the marrow in my bones to and think of facing it all the way to the

warehouse. Old Hansell is always cross in this kind of weather, and he'll make me fetch and carry, hustle me around till I'm tired enough to drop. Oh, you needn't look at me, mother!" with a laugh. I don't expect to be errand-boy, or boy of all work in a warehouse all the days of my life."

"I hope not," she answered, grave-"But then, don't you know son, it depends very much upon how you do your duty as errand-boy whe ther you will rise or not? Hard work will never keep you down. In fact, it is the stepping-stone by which all poor boys rise.'

John paused, with his hand on the latch.

"Even if I do well, mother." h said, and there was a discontented ring in his voice, "I have no education but the little you have been able to give me. Oh, how I do long to go to school!"

"If I get the work of Steven's clothing store, which they have partly promised me," Mrs. Grafton said. 'you can stop work for a year at least. John.'

He stopped and kissed her "You're a dear, good mother, but that is very uncertain. Besides, I don't think I ought to let you slave yourself to death for me. We won't talk of it any more," with a sigh "Maybe something may turn up."

Holding his hat firmly on his head, John opened the door to meet such a blast that he almost staggered. Dead leaves and dried twigs blown in his face, and as he raised his hand to brush them aside. caught a piece of paper. Half-blinded as he was, he saw the paper was green and silky. Another glance and he darted to his mother, waving his

"Hurrah far the glorious March wind!" he shouted. "See, mother, what it brought us! A real, true one hundred dollar bill! Look at it! Look at it!"

"Sure enough it is!" his mother said, examining the bill. "What a strange thing.'

"What a good thing, what a grand thing for us, mother!" he cried. excitedly. "Just as I was longing for a little money so I could go to school slap, bang, it comes in my face!" He capered around the room like a crazy "That means school for me don't it, mother, and you won't have to work so very hard?"

"Stop a minute, John!" Mrs. Graf-ton said. "Don't you understand the noney is not ours?'

"Whose is it, then, I'd like know?" his face falling. "Do his face falling. "Do you expect to find an owner for money that's just blown in your face? Why we couldn't begin to look for one Now, mother, that's just ridiculous!

"We must advertise the bill, not naming the amount, of course, Grafton said, disregarding John's excited protest. "Besides, here is a little private mark in the left-hand corner of the bill! Looks like a star in blue ink. You father always marked the large bills that came in to his possession, that he might identify them if lost. This bill may have been blown from a railroad car in passing through, and if the own does not claim it when advertised, after a certain time the money will be yours."

"It's going to take money to advertise," John said, sullenly-his disappointment was too acute him to bear it patiently— and I'm sure I don't know where that's ome from.

"It will take very little. The advertisement will be only a words, and the owner of the bill, if he turns up, will refund. If he does not appear, we certainly have done our duty to try and find him. I will write out the advertisement and you can drop it in at the "Times" office. Here is money enough for its insertion."

A heavy heart and discontented spirit John Grafton took with him to his work that day. He had been carefully reared, and his mother's teachings of honesty and integrity had hitherto appeared to him like gospel truths, but the mere touch of that bank-bill had wrought an evil change in the boy's feelings. wanted the money so badly that he forced himself to believe that he ought to have it.

As he hurried home to his dinner he paused for a minuted irresolutely before the office of the "Times" and fingered the advertisement in his pocket. His mother never saw the paper unless he brought one home and she would not know if the advertisement was inserted or not. If it was not, no one would appear to claim the money and it would be his. He could go to school. He could make a man of himself.

He set his lips closely home. He was much afraid that his mother would question him that he talked incessantly upon other subjects, telling in

dents of the day. He hasting swall lowed his dinner, and, saying he was in a great hurry, hastened out. She called after him, "I suppose you attended to that advertisement, John? He gave a forced laugh.

"Now aren't you in a desperate hurry, mother, to get rid of that windfall? It's all right."

"Was it all right?" came the question as he struggled with the wind which was as strong then as it had been in the forenoon. Was right? What was right about his whole conduct? He tried not to think, but bent his head and pushed his way through clouds of dust and leaves.

The half sheet of a newspaper flew in his face. He caught it, and mechanically he glanced at its columns as he pressed along. One paragrpah arrested his attention. It was part of the confession of a noted gambler and forger who had been sentenced for life to the penitentiary. "I had a good mother," it read,

"and I was an honest boy. But one day I gave way to a small temptation, a very small temptation, and I made up my mind that, though I would do that one wrong thing, would be for the last time. was the first downward step, and it eemed to push me down, till I've got to the bottom."

John dropped the paper, and stood or a moment breathless. He had taken the first downward step, it was not too late to retrace it. He dashed to the "Times" office, handed in the advertisement, and then started for the store, battling against the wind.

"You're a disagreeable old wind, aren't you?" he said to himself, "You've brought me a heap of things this day. First, money to tempt me and make me half crazy, and then a piece of newspaper to fight the temptation. Oh, you are a queer wind, anyway!"

The very day after this a prim stiff-looking gentleman knocked at the door of Mrs. Grafton's cottage.

"I've come in answer to your advertisement, madam," when he was admitted. "I lost some money yesterday, and I thought from your advertisement that you might have found it. Ah, I forgot to introduce myself. My name is Eldon."

"What was the amount of your bill, sir?" asked the widow:

"It was one hundred dollars." "There is a private mark on this ne. Can you identify it?"

"I think so. I often mark large bills that pass through my hands, and this is the mark," showing a bank-note with the identical little blue star in the corner.

"The bill is certainly yours, sir," Mrs. Grafton said, placing it in his hands. "It was blown in my son's face as he was leaving the house.' "Where is your son?" asked the gentleman.

"He is at work. He is never at home except for meals.'

The lawyer's keen eyes took note of everything. This Mrs. Grafton was a lady, but evidently a very poor one. There was hardly a comfort in the room. Should he offer her a reward? What honest people they must be in the face of such poverty not to have taken the money coming to them in such a way, and said nothing about it!

"Please tell your son, madam, to call at this address this evening about eight o'clock." He handed her a card. "By the way," pausing as ne was about to leave, "your name is a very familiar one to me. Are you related to Charles Grafton, for Orleans?'

'He was my husband," "He failed in business and died a few months afterward. I drifted here with my little boy, because I heard that living was cheaper here than in a southern city."

"Charles Grafton was a connection of mine." Mr. Eldon said. grasping her hand warmly. your son to me to-night. I will see you again shortly."

He saw her again to some purpose, for Mrs. Grafton is now installed as house-keeper of the old gentleman's bachelor establishment. He is giving John an education.

"It all came of that jolly March wind," John says in telling the story, "and I don't suppose in the whole world a wind ever such good luck to any one person. -Young Catholic Messenger.

SYMINGTON'S

GOFFEE ESSENCE

COI

SATURDAY, OCT.

CHAPTER XLI.-C

"Then you would, I su have the law put in for rigor - confiscation of p impaling the body on a "Impaling the bodies! Cregan, in a transport would almost have 'em live! Why do you laugh it? Adad, and so it is. time for me to cut and saying, he made his exit most speed, while his ni side and laughed. Hardress heard all this

might be supposed the s one who finds himself str while witnessing a farce. ceeded in concealing l from the observations o friend. The time was now ar

their customary morning Anne arranged her bonn before the large pier-glas continued from time to dress herself to Hardress. ready taken his hat and not liking the subjects o was speaking, paced up a in gloomy and fr

"What a dreadful dear must be!" said Anne, as up a wandering tress up "I wonder how any can induce people to rur "Come," said Hardress

ing will change if you de "An instant only. If but deliver yourself up fo to such a day-dream, yo agine something of the l Suppose yourself now, marching along between with a hangman after ye rope about your neck, a crowd of people shoulde other to obtain one glar

"There's a rain-cloud in said Hardress; "we shall

best part of the day." "I am just ready," ret "but let me finish my I agine yourself now at th execution; that you feel tied behind, and that she put down upon your eyes Yes, yes, it is very p Hardress, peevishly; "but

would think of what you "You ascend, and there ful buzz amongst the pe heart beats, your brain g you feel the hangman's i on your neck; the drop se

beneath your feet." "You will drive me ma Hardress, stamping on th paroxysm of fury. "This able! I bid you make you to walk, and instead of you talk of death and han ers and ignominy, as if not real woe enough on out filling the air around aginary horrors. Forgive he added, observing the tonishment and sudden re which she regarded him, a as it was ominous-"forgi this ill-tempered langua know my very being hang but I am sick and sad, ar

splenetic thoughts.' "Hardress," said Anne. long pause, "I have borr deal from you, but-

"Nay, Anne," said Har ing her hand with much a submissiveness of look, " more at present. If I coul passing in my would pity, and not blam are almost the only thing world, in my present st health, in which my hear ested, and if you look col my life will indeed grow w will not, I hope, continue sunnier sky and more sere must not be angry with r ing a set of irritable nerv After an interval of sile tion, Anne took his arm ply, and they proceeded

to meditate seriously and the scene which had just the meaning are faired ed by a gentle wind. sped rapidly along the sea-gull sailed with wings and motionless upon the tea-lark twittered at the edge; the murmur of the

walk. She did not, howe

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Messenger.

IGTON'S

TEED PURE

THE

COLLEGIANS.

A TALE

OF

GARRYOWEN.

BY

CHAPTER XLI.-Continued.

Then you would, I suppose, uncle, have the law put in force in all its rigor - confiscation of property, and impaling the body on a cross-road?' "Impaling the bodies!" Cregan, in a transport of zeal: "I would almost have 'em impaled a-Why do you laugh? A bull, is it? Adad, and so it is. Then it is time for me to cut and run." So saying, he made his exit with the utmost speed, while his niece leaned aside and laughed.

Hardress heard all this with what might be supposed the sensation of one who finds himself struck by death while witnessing a farce. But he succeeded in concealing his emotions from the observations of his young

The time was now arranged for their customary morning walk, and Anne arranged her bonnet and cloak before the large pier-glass, while she continued from time to time to address herself to Hardress. He had already taken his hat and gloves, and not liking the subjects on which she was speaking, paced up and down the room in gloomy and fretful impa-

"What a dreadful death hanging must be!" said Anne, as she curled up a wandering tress upon her fing-"I wonder how any temptation can induce people to run the risk of

"Come," said Hardress, "the morning will change if you delay."

"An instant only. If you would but deliver yourself up for a moment to such a day-dream, you may im agine something of the horror of it. Suppose yourself now, Hardress, marching along between two priests, with a hangman after you, and the rope about your neck, and a great crowd of people shouldering each other to obtain one glance at you-

"There's a rain-cloud in the west," said Hardress; "we shall lose the best part of the day." "I am just ready," returned Anne;

"but let me finish my picture. Imagine yourself now at the place of execution; that you feel your elbows tied behind, and that shocking cap

put down upon your eyes." "Yes, yes, it is very pretty," said Hardress, peevishly; "but I wish you would think of what you are about.

"You ascend, and there is a dreadful buzz amongst the people; your heart beats, your brain grows dizzy, you feel the hangman's iron fingers on your neck; the drop seems unfirm

beneath your feet.' "You will drive me mad!" roared Hardress, stamping on the floor in a paroxysm of fury. "This is intolerable! I bid you make yourself ready to walk, and instead of doing so, you talk of death and hangmen, halters and ignominy, as if there were not real woe enough on earth, with out filling the air around us with imaginary horrors. Forgive me, Anne,' he added, observing the air of astonishment and sudden reserve with which she regarded him, as alarming as it was ominous-"forgive me for this ill-tempered language. You know my very being hangs upon you; but I am sick and sad, and full of

splenetic thoughts."
"Hardress," said Anne, after a long pause, "I have borne a great deal from you, but-"

"Nay, Anne," said Hardress, taking her hand with much anxiety and submissiveness of look, "do not say more at present. If I could stell you passing in my mind, you would pity, and not blame me. You are almost the only thing in this world, in my present state of illhealth, in which my heart is interested, and if you look cold upon me, my life will indeed grow wintry. This will not, I hope, continue under a sunnier sky and more serene air. You must not be angry with me for hav-

ing a set of irritable nerves. After an interval of silent reflection, Anne took his arm without re-

pastoral, around them.

On a sudden, as they approached an angle in the road, the attention of our loiterers was caught by sounds of boisterous mirth and rustic harmony. In a few seconds on reaching the turn, they beheld the persons from whom the noise (for we not call it music) proceeded. A number of young peasants, dressed out in mumming masquerade with their coats off, their waistcoats turned the wrong side outward, their hats shoulders and knees decorated with gay ribbons, (borrowed for the occa sion from their fair friends); their faces streaked with paint of various colors, and their waists encircled with shawls and sashes, most probably, from the same tender quarter. Many of them held in their hands, long poles, with handcerchiefs fluttering at the top, and

forming a double file on either side of half-a-dozen persons, who composed the band, and whose attire was no less gaudy than that of their companions. One held a piccolo, another a fiddle, another a bagpipe. A fourth made a dildorn serve for a tambourine, and a fifth was beating with a pair of spindles on the bot com of an inverted tin can, while he imitated, with much drollery, the important strut and swagger military kettle-drum. Behind, and on each side, were a number of boys and girls, who, by their shrill clamor, made the discord that prevailed among the musicians somewhat intolerable. Every face was bright with health and gaiety, and not a few were handsome.

They came to a halt, and formed a semi-circle across the road, as Anne and Hardress came in sight. The musicians struck up a jig, and one the young men, dragging out of the crowd, with both hands, a bashful and unwilling country girl, began to time the music with a rapid movement of heel and toe, which had a rough grace of its own harmonized well with the rough-hewn exterior of the peasant.

It is the custom at dances of this kind for the gentleman to find a partner for his fair antagonist, after he has finished his own jig, and that partner, if he be a person of superior rank, is expected to show his sense of the honor done him by dropping something handsome as he is going, into the piper's hand. Neither is i in the power of a stranger to decline the happiness that is offered to him, for the people have a superstition, that such a churlishness (to say nothing of its utter want of polite ness) is ominious of evil to the lady, betokening the loss of her lover at some future day- Hardress was compelled, though much against his will, o comply with the established usuage. the bashful fair one insisting with great deal of good humor on her claim, and appealing to Miss Chute for her influence with a supplicating

tone and eye. While he was dancing, Anne passed the May-day mummers (for so were the merry-makers termed), and strolled on alone. On a sudden the music in return for your bride?" ceased, and she heard a clamor "I don't know. I had rather drink commence, which had the sound of strife. Turning hastily round, she beheld a strange hurry amongst the crowd, and Hardress in the midst griping one of the mummers by the throat, and then flinging him back with extreme violence against the dry-stone wall on the roadside. The man rose again, and looking after Hardress, tossed his hand above his head and shook it in a menacing

way. Hardress hurried away from the group, many of whom remained gaz ing after him in astonishment, while others gathered around the injured man, and seemed to inquire the cause of this singular and unprovoked as sault. The same inquiry was made by Anne, who was astonished at the appearance of terror, rage, and agitation, that were mingled in the de-

jested at their labor in the fields; | These circumstances made it impossiand all was cheering, tender, and ble for her to think of altering her intentions, nor did she, with sciousness, even admit the idea to fasten on her mind. Still, however, her anxiety became every hour more trying and oppressive, and when she retired to rest upon this evening, she could not avoid murmuring in the words of the plebian elector of Coriloanus: "If 'twere to give again but 'tis no matter."

Gerald Griffin.

CHAPTER XLII.

HOW

MR. WARNER WAS FORTUNATE ENOUGH FIND MAN THAT COULD AND WOULD SPEAK

ENGLISH.

About sunset, on the evening of the following day, while Castle Chute, and its vicinity were merry as wedding times could make them, Mr. Warner, the magistrate, was quietly enjoying a bowl of punch with a friend at his own table. That table was spread at the distance of about eight miles from the Castle, and that friend was Captain Gibson. Another individual, Mr. Houlahan, the clerk, was seated at a distant corner of the table, imbibing his fluid in silence but as he was seldom spoken to, and never ventured to mingle in the conversation himself, he could scarcely be considered as one of the company "Come, captain," said Mr. Warner, filling his glass, and passing the bowl to the gallant officer, "I will

give you the bride." "I shall drink it with all my heart," returned the captain. "Th bride," he added, raising the glass to his lips, and honoring the toast with a draught of proportionable

profundity. "And, talking of the bride." con tinued Mr. Warner, "though I rejoice at it on my own account, as it gives me the pleasure of your society, yet it puzzles me to know, tain, why you are not at the wedding to-night."

"For the best of all reasons," returned Mr. Gibson, "because wasn't asked."

"You may be sure, then, that there was some mistake in that, for the Chutes have always kept an open

"I am sure of it. Well, what do you say if I give you the bridegroom

the lady."

"Oh! so should I, for that matter; but we have drunk her." "There's something mystical in that haughty young man that I cannot like. His conduct, on many occasions, lately, has given me anything but a favorable indication his character. I have sometimes been tempted to think—but no, no," character. I have sometimes he added, suddenly interrupting himself, "I should not indulge in surmises, which, after all, many be the suggestions of prejudice and rash judgment. Come, sir, I will drink the bridegroom; and allow me to add a sentiment. The bridegroom, may he show himself worthy of his fortune."

As he said these words, the parlor door was opened, and a servant appeared, to say that a stranger

"You could not do me a greater pleasure," said the officer; "these people are the only actors on

The stranger was accordingly shown up. His story seemed to be almost told by his appearance, for one his eyes was blackened and puffed out, so as nearly to disfigure the entire countenance. There was in his tread and action an appearance of gloomy determination, which had something in it impressive, and even chilling. The magistrate perceived at a glance that the affair was of a more serious nature than he had at first suspected.

"Well, my good man," he said in a gentle tone. "what is your business with me." "I'm not a good man." said the

stranger, "as my business wid you will show. Aren't you de crowner dat sot upon Eily O'Connor?" "I am."

"Did you find the murthers, yet?" "They are not in custody, but we have strong information."

"Well, if you have, maybe, don't want any more?" said the man contemptuously, and seeming about to depart.

"No, no, the more we obtain, the stronger our case will be, of course." "Den listen to me," said the stranger, "and I'm make it strong enough for you."

"This instant," returned Mr. War. ner. "Mr. Houlahan, will you prepare your writing materials, take down this examination in the regular form?"

"Do," said the stranger. "Give me de book, an' swear me; put every sentence in your book, for every word I have to say is goold to you, an' to de counsellors. An' write down first dat Eily was surely murdered, an' dat I Danny Mann, was de one dat done de deed."

"Mann!" exclaimed the magistrate: "what! our fugitive prisoner?"

"I was your prisoner, till I was set at liberty by one dat had reason for doing it. I'm now come to deliver myself up, and to tell de whole ruth, for I'm tired of my life."

The magistrate paused for a moment, in strong amzement.

"I think it my duty," said he, "to warn you on one point. If you have been a principal in the murder, your confession will not entitle you mercy as an approver while it will be used as evidence against yourself, voluntarily tendered as it is " "I don't want mercy," returned the

stranger; "if I did, it isn't in coorts I'd look for it. If I valued my life, it was in my own hands already, an tisn't here you'd find me now. It was not the fear of death, nor the hope of pardon that brought me hether, but because I was decayed and disappointed in one dat I tought more of dan of my own life, a hundred times. Do you see dat mark" he added, stepping out into the light, and raising one shoulder so as to bring the defect in his spine more strikingly into view. "All my days dat was my curse. Didn't dey give me a nickname for it, an' usen't some laugh, and more start and shiver, when I'd come in sight of 'em? In place of being, as I ought to be fighting at the fair, drinking at the wake, an' dancing at de jig-house. dre's de figure I cut all my days! If anybody vexed me, an' I'd even sthrike him, he wouldn't return the blow, for who'd take notice o' the little lord? If I sat down by a girl, you'd think by her looks dat she wasn't shure of her life until she got away. An' who have I to tank for dat? Mr. Hardress Cregan, 'Twas he that done it to me, an' I a little boy. But if he did, he showed some feeling after-he cried so bitter, an' ran, quick with the horses. I thought he cared so much for me, that my there was something in him not so heart warmed to him for my very orthodox. I am sorry for it; 'tis a loss itself. I never get him as much as a cross word or look for what he done, nor never spoke of it until dis minute. I loved him from dat very time twice more dan ever, but what's the use o' talking? He's not de same man now. He met me yesterday upon the road, an' what did he He sthruck me first, but dat I'd beat aisy; he called me out o' name, an' dat I didn't mind; but I'll tell you what druv me wild, he caught me by de troat, an' he flung me back again' de wall, just de same way as when he ga'e me my hurt, an' made me a cripple for life. moment a change come in me towards him. He doesn't feel for an' I won't feel for him: he had his revenge, an' I'll have mine. Write down, ' he added, wiping the damp from his brow, and trembling with

ease his longing when he can, for he has notten to lose. A gentleman will buy de blood of his inimy for goold, but he'll keep his own clane and slender fingers out of it. A poor man does his own work wid his own hands, an' is satisfied to damn his own soul only. All the difference see is this, that a gentleman—besides his being a murderer—is a decaver an' a coward."

"If you really mean," said the magistrate, "to impeach Mr. Hardress Cregan with this crime, you do not strengthen your testimony by evin cing so much vindicative feeling. His character stands high, and we know that the highest have often had their steps beset by serpents, who have no other motive for the sting they give, than private malice, or revenge, such as you avow."

The wily taunt succeeded. The stranger turned on the magistrate a scowl of indescribable contempt.

"If I could not afford to avow it, he said, "I had wit enough to it. I knew your laws of old. It isn't for noting that we see de fathers of families, de pride an' de strength of our villages, de young an' de old, de guilty, an' de innocent, snatched away from dere own cabins, an' shared off for transporation, an' de gallows. It isn't for noting our brothers, our cousins, an' our friends are hanged before our doores, from year to year. Dey taich us was trusting to my own confessions I knew enough to say little of what brought me here. A counsellor would tell you, mister magistrate, dat I'll be believed the sooner in a coort for daling as I have done But I have oder witnesses. O'Connor was Hardress Cregan's wife. You start at dat, too. Dere's the certificate of her marriage. took it out of her bosom, after I-

He suddenly paused, placed both hands upon his eyes, and shudeered with so much violence, that the floor trembled beneath him. The listeners maintained their attitude of deep and motionless attention.

"Yes," he at length continued, letting his hands descend, and showing a horrid smile upon his lip. poor cratur kep her hand in her bosom, an' dat paper, to de last gasp, as if she tought it was to rob her of dat I wanted. Little she mattered her life in the comparison. priest dat married 'em died de moment after; a black sign for Eily, an a blacker sign, perhaps, for de weddin' dey're goin' to have to-morrow morning." Dat's a good witness Write down dat in your book; an' den write down, Phil Naughten and his wife, for havin' Eily in their house, an'-but let 'em tell their own story. When you have dem wrote, put down Lowry Looby after an' den Myles Murphy, an' after, Mihil O'Connor, de father; and, last of all, if you want a real witness, I'll tell you how you'll make it certain. Be de first, yourself, to lay a hand on Hardress; tell him you heerd of his doin's, an' look into his face while you are speakin', an' if dat doesn't tell de whole story, come

back an' call me liar.' said Mr. Warner, starting from his seat. "It is clear!" said Mr. Warner, starting from his seat. "Captain I need make no effcuse to you for stirring. Mr. Houlahan, remain, and see this man confined. What Horan! bring the horses to the door this instant. Captain, you will, perhaps. accompany me, as the service may possibly be dangerous or difficult on such an occasion. We will first ride to your quarters (though that will cost some time), and then proceed to arrest this gentle bridegroom. Hoshocking business; a mournful transaction.'

"And will require, I think," said the captain, "that we should proceed with great delicacy. So amiable a family, and such a shock-"

"With great delicacy, certainly," returned the magistrate, "but like wise with a firmness, becoming our trust. Mr. Houlahan look closely to the prisoner. He left out vigilance at fault on another occasion. Come captain, here are the horses."

They rode rapidly away; and Mr Houlahan, slipping out of the room, locked the door on the outside, and went to prepare some suitable dun geon upon the premises for the pri-

The unfortunate man remained for tion, Anne took mas emply, and they proceeded on their walk. She did not, however, cease the had just taken place. The meaning and residuely an early specific place warm temper, and hurried toward the Castle by a shorter way more than an antioniness upon the shores. The walking feat was appointed and motionises upon the breeze. It is see-lark twittered at the water's seedge; the murmur of the waves as described by a shorter way being strictly as they broke upon the strand sounded sweet and distant, the green leaves quivered and sparkled against test and residuely and the peacents laughed shad. The walking of the seed and meaning after the entertainment. The sweet and distant, the green leaves quivered and sparkled against test and residuely and the peacents laughed shad. The walking of the seed and residuely and the peacents of the following day, so the following day, so the following day, while the core good on one another. Seeded on one another and the sate of the same that the cere-sedge; the murmur of the waves as appointed to the strain sounded strainst the three cases and treatment. The sweet and distant, the green leaves quivered and sparkled against test and residuely signed by how the same that the peacents laughed shad the strain sounded strainst the peacents laughed shad the strain sounded and murming atter the entertainment. The same that the cere-sedge; the murmur of the waves as appointed to the says his business is very pressing, str; an' (will be more your wint has a business is very pressing, str; an' (will be more your wint have a strain sounded to the says his business is very pressing, str; an' (will be more your wint has a business is very pressing, str; an' (will be more your wint has a business is very pression, str; an' (will be more your wint has a business is very pression, str; an' (will be more your wints). The walk the cere of the says that the cere of the more your wints are an early that the cere of the more your wints are an early that the cere of the more your wints are an early several minutes standing on the floor, his hands clasped and elevated

and still around him, he suddenly heard a rough, but not unmelodious voice singing the following verses outside the windows:-

"But for that false and wicked knave,

Who swore my life away, I leave him to the Judge of Heaven, And to the judgment day.'

For Gold he made away my life, (What more could Herod do?) Nor to his country, nor his God. Nor to his friend, proved true."

The verses seemed to be sung by one in the act of passing the window, with the last line, the singer had proceeded beyond hearing. The verses, though containing a common ballad sentiment, characteristic of the peculiar notions of honor and faith held among the secret societies of the peasantry, seemed as if directed immediately against the informer himself. At least his conscience so received it.

He might become one day the subject of such a ballad. He, too, had his sense of shame and of honor (as all men have), regulated by the feelings of the class in which he moved. It would tell nothing against him there that he had died by the hangman's hands. Every petty village had its Tell and its Riego, and they made that death no more disgraceful thing of de law, we tank 'em. If I in the peasant's eye. Their names were cherished amongst the noblest recollections of his heart, they were sung to his ancient melodies, and made familiar sounds in the ears of his children. But to be branded as an informer-that character, which, combining, as it does, the vices of bad faith, venality, and meanness, is despised and detested by the Irish peasantry beyond all social sinsthat was a prospect which he could not bear so well. And then he turned to Hardress, and thought of his feelings, of his old kindness and affection. He made excuses for his sudden passion, and he thought how those kindnesses would be dwelt upon in the ballad which was to immortalize the guilt and penitence of Hardress and his own treachery.

He started from his reverie, gazed around him like a forest lion in a trap. He rushed to the door, and gnashed his teeth to find it locked. He drew back to the other side of the room, and dashed himself gainst it with all his force. But it was a magistrate's door, and it resisted his efforts. He turned to the window, dashed out the frame, and shivered the glass with his foot, and seizing the iron railing with both hands, swung himself from it, and exerted his utmost strength in endeavoring to wrench it from its fastening in the solid masonry; but he might as well have set his shoulder to displace the centre of gravity itself. Baffled, exhausted, and weeping with vexation and remorse, he hung back out of the railing, his face covered with a thick damp, and his limbs torn and bleeding from the fragments of the broken glass.

We shall leave him to suffer under all the agonies of suspense, augmented by the double remorse which he now began to labor, and turn his eyes in the direction of the Castle.

(To be continued.)

IRISH LONGEVITY

It has become proverbial that the Irish people are, as a rule, long lived. This week we recorded the death of one prominent Irish Catholic at the age of ninety-four. If we look a round us we can count an immense number of Irishmen and Irishwomen of the older generation, still living, generally strong and hearty, whose years range anywhere between seventy and one hundred. Eighty is a very ordinary age, and even ninety is not such a great exception amongst those who were born in land and who spent their earlier years in that land. To two, amongst other, causes may we assign this marked longevity. One is the and the strong healthy climate 'stock' from which they descend, the other is the moral lives that they lead. It is not an uncommon thing to read of Irish priests living eighty, ninety, and even longer. It is only recently that Father O'Connell died at the Grey Nunnery in his ninety-eighth, or ninety-ninth year. And there are others we could name were we to take the time to rec them. However, the fact that, as a rule, the Irish are longlived people, and to their credit it said that virtue is one of sources of this blessing-in their can it well be said that "virtue is its own reward."

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ESSENCE

Household Notes

IRON RUST.—Kerosene whiting mixed will remove iron rust. This combination will also clean tins perfectly, and will remove stains from porcelain baking dishes.

CORN is scarce in the market, and is becoming somewhat hard and tough. Corn fritters may be made this hard corn. Slit down the middle of each row of kernels and scrape out the pulp. To a pint of pulp add a gill of milk, two beaten eggs, salt, and pepper, and enough flour to make a thin batter. Fry like fritters or pan-cakes. These are very nice with chicken.

GREEN TOMATOES, cut in halves, rolled in flour, and fried in drippings, are delicious for breakfast After the tomatoes are fried pour all but a very little of the drippings out of the pan, add a dessertspoonful of butter, and add slowly half of three quarters of a cupful of rich milk. Pour this sauce over the tomatoes. Broiled ham accompanies this dish.

CROSS-STITCHING loses none of its popularity, and is being much used in upholstering chairs and small stools. It is good on mahogany and colonial shapes. Another revival is darned net. Beautiful curtains are being made of coarse net darned the old patterns. This is one of the simplest of arts and also one of the

A COMBINATION suit hanger is a device appreciated by city dwellers, whose wardrobe and closet space is always limited. The skirt-hanger is an automatic arrangement that holds garment in shape by its own weight. The coat or waist-hanger is above and is the familiar semi-circu-

A COOKING TEACHER advises a gainst washing or soaking sliced lo-tatoes before frying them. Soaking takes the starch out, but makes the potatoes tough. The same authority tells how to make baskets of fried potatoes in which to fried smelts or other small fish. Slice the potatoes into straws, dry them thoroughly, and line a small wire strainer with the straws. They should be well packed. Put over them a second wire strainer, a size smaller than the first. This will hold them in place when they are plunged into the smking fat. Fry for five or six minutes, lift out of the kettle, and drain. Pass a small knife around the edges between the potatoes and the strainer, when the baskets will come out easily. Roll the fish in crumbs or flour, dip them in beaten egg, and again roll in crumbs cr flour, and fry in deep fat. Serve the fish in the baskets, which place dainty napkins. Garnish with fried potatoes and lemon.

A Vast Fortune Awaiting Irish Heirs

Mr. J. D. B. Gribble, who has been in Longford for the past three weeks seeking for heirs to the Nellie Sheridan fortune of half a million sterling, has returned from Baitimore, where he ascertained by tradition that the father of this lady lived for some time, 'verted to Protestantism, and married a wife be longing to that religion. Mr. Lamong (Mr. Gribble's secretary), who to Galway on the same quest, has learnt there that the foregoing statement is traditionally true, and that Nellie Sheridan's father, after marriage in Baltimore, proceeded to Galway, where he obtained ployment with relatives of General this daughter's husband) city of water bailiff. In the a Press interview on Thurs-Gribble said he would sughat the Government should be ed with a view to inducing grant a local inquiry, quiry in London, where the acts of the case could be set t, so as to show that there are scendants who have a claim, alough they could not really estabrom any register. An applibe made that the ent should authorize certain to deal with this money, not principle of giving the whole ormous fortune to one or is, but to distribute it in amongst the descendants, ittered all over , Longnd Roscommon as well, fit them and benefit the If the Government refused stribute this money



to any of the relatives of Nellie Sheridan, as the money belonged to the County Longford, it ought to go back to the County Longford in some other shape.

Asked as to how he proposed that it could possibly find its way back to the County Longford in the manner suggested, Mr. Gribble said by Parliamentary intervention it might be vested in trustees and applied in the manner they thought best. The Carlton Charity, he pointed out, so vested, and it is applied towards providing marriage portions for the sons and daughters of day laborers in the Counties of Longford, Meath, and Westmeath. Now, when there is a spirit abroad in Ireland to check emigration this enormous sum of money could be devoted, say, to the purchase of estates in the counties identified with the name of Nellie Sheridan, and the land so acquired ould be parcelled out in farms, and vomen who would otherwise obliged to emigrate.

Mr. Gribble said his programme for the immediate future is to examine the archives in Castleforbes, the residence of Lord Granard, at whose place General Blake was staying at the time of his romantic marriage with Nellie Sheridan. He would afterwards proceed to Durham, the family seat of General Blake, and whence the latter was disinherited on account of his marriage with Nellie Sheridan. There would, he was confident, be some record there of such an important event in the history of the Blake family, and it was very likely the name and pedigree of the lady General Blake married also be traceable. He would afterwards go to Scotland Yard, where he expected to unearth an important Some years ago two London solicitors, who were unsuccessful in tracing this fortune for a client, thought they would annex it themelves by means of forged documents. They were prosecuted and sentenced to terms of imprisonment. Whilst in prison one of the solicitors, by name Kelly, committed suicide. He (Mr Gribble) would trace all particulars connected with this prosecution as Scotland Yard, London, out which he hoped to unravel some important information. Finally, would call upon Mr. Fells, one of the solicitors, whose name was attached to the advertisement issued in the London "Times" to the next of kin of Nellie Sheridan at the time of her death in the year 1876.

Much interest has been taken he investigations being made by Mr. Gribble by residents in Longford, Roscommon, and Cavan, and there re claimants from King's County,

Cork, Meath, Westmeath, and Louth. In connection with the revival of an effort to find out the heirs to a legacy of half a million sterling, at present in the English Chancery Court, and left by the widow of Gen eral Blake, who died intestate 1876, Mr. John Higgins, of Barrack street, Nenagh, states that he has the fullest information, family pedigree, etc., from official documents and other reliable sources, as he has made extensive searches on behalf of two nephews and two nieces of deceased. He says the cause of the nephews and nieces not proceeding with their case is that they are humble circumstances and not able to go into court, but they expect soon to receive the help of a friend. who will endeavor to put their claim before the proper authorities, whon they hope to satisfy with proof of the kinship to the late Mrs. Blake.-Belfast Irish Weekly.

Real Versus

ment of reform. The world's methods of reform are noisy and specta-cular; and mingled with them is always a great deal of insincerity, not to say hypocrisy.

For years past the country has peen the prey of dishonest public officials. From the highest lowest departments of state speculation has been the rule, and honesty the exception. The national government has furnished its quota of empezzlers. The states have produced their contingent of scoundrels. The great cities have vied with both in the output of this monumental rascality. The grand juries from end to end of the land are working time to indict the boodlers before the statute of limitation steps in to shield them.

Here in St. Louis and throughout Missouri we have discovered an form homesteads for young men and palling state of public morality. Our Lieutenant-Governor has resigned and turned state's evidence to escape gong to the penitentiary. A mayor, a president of our Council and speaker of our house of delegates are proved to have taken bribes. oors of the state's prison will soon swing outward to receive eighteen ex-members of our municipal assembly who have been convicted of boodlery. From present tions more than one-half of the general assembly will be indicted for bribe-taking in the course of their official duties. The people of this state are horror-stricken at the revelations. The next election will be conducted on lines of more vigorous prosecution of public plunderers and general reform in the public service. A mistake will be made if the peo-

ple conclude that only those can be trusted with the government of the tate who have made a record prosecuting bribe-givers and bribeakers. The present activity of the state's prosecuting attorneys is not so much due to their zeal and energy as to the recklessness of the criminals and the boldness of their transactions. It was simply impossible to longer conceal the operations of the official bandits who were preying on the public. The thieves fell out and the people came to their own. The people at large are honest. The rank and file of both the great political parties are honest. We should sorry to think that only those Democrats in the State can be trusted who have been connected officially with the prosecution of boodlers. But one thing is quite certain; no man can be elected to a state office at the next election who does make plain his position on boodlery and who does not satisfy the people that that class of criminals have no mercy meted out to them, either by the legislative or the executive branch of the Government. The man whom the boodle will be ingloriously defeated. Booders will decide the fate of the state and municipal tickets at the next election. It won't do to simply say that boodlery must be put down; it must be put down in spite of the boodlers themselves.

We have no choice for any office, state or municipal; but we do not want the people to start off on wrong chute, and jeopardize all that has been gained in the past twelve months. There will be in the field at the next election: the Republican, the Democratic and the Penitentiary ticket. The last named will seek fusion with either of the two farmer. Its supporters will be watched. It will be simply impossible for the Democrats to win, no matter how much money they ceive from the boodlers, if their skirts are not clean of any association with convicts. But it is unfair to confine the choice of candidates to Spectacular Reform their prosecution. There are as good Democrats who have never had opportunity to strike a blow against We have said before that we have little confidence in any active reform that speaks above a whisper. Reform must begin from within and work outwards. The Confessional is the one divinely appointed instru-

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Vol. LIII., No

ST. PATRICK'S T. A. & D. SO-CIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St. immediately after Vespers. Committee of Management meets is same hall the first Tuesday of every month at 8 p.m. Rev. M. J. Mc. Kenna, Rev. President; W. P. Doyle, 1st Vice-President; J. Jac. P. Gunning, Secretary, 716 St. Antulne street, St. Henri.

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ST. ANN'S YOUNG MEN'S SOCIE-TY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.SS.R.; President, B. J. Ruppe, Transpirer Thompses R. J. Byrne; Treasurer, Thomas O'Connel; Rec.-Sec., Robt. J. Hart,

A.O.H. LADIES' AUXLIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward, 51 Young street; financial-secretary, Miss Emma Doyle, 776 Palace street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

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