

premium TO subscribers.

as a premium subscriber a neatly printed copy of the Golden Book, who will send it and cash for 3 subscribers to the True

a splendid opportunity to obtain a most interesting chronicle of the Irish Catholic laymen in Montreal during the past

Books

AND

Editions.

Commentary on Holy Scriptures. By the Rev. D.D. With illustrations. Second edition, 2mo. Half morocco, 2mo. Half morocco, 2mo.

of the Psalms and Commentary. By the Rev. D.D. 8 vo.

of the Cross. By Savonarola. Edited by the Rev. O.P. net \$1.35.

Imperfections. Translated from the French, by the Rev. Garesche, S.J. 12mo.

of the Faithful Soul. By Rev. Abbot Lewis. Translated by the late O.S.S.R. 16mo. net

Monks. By the Right Rev. Abbot Lewis. 16mo.

Spiritual Instruction: Spirituals. By the Rev. Abbot Lewis. Translated from the Latin by the Rev. A. Wilberforce, O.P. 12mo. net \$0.75.

History of the Christian Catholic Colleges in Montreal. By the Rev. A. Guglielmo. In three volumes.

Papacy and the Emancipation of Aryan Languages. Colored maps. \$1.50.

A Protestant Revolutionary. Colored maps. \$1.50.

Social Revolution. Colored maps. \$1.50.

Partolome de Las Casas. Leaves of American History. By the Rev. J. S.B. 12mo. net \$1.50.

The Martyr in England. A Life and Times of the Rev. J. B. By the Rev. Dom. S.B. 12mo. net \$1.25.

An historical tale immediately preceding the fall of Jerusalem. By the Rev. J. Spillmann, S.J. 12

Dreams. Four stories by William Barry, D.D. 12mo.

of Laurentia. By the Rev. J. Spillmann, S.J. 12mo. net \$1.60.

ERDER.

ST. LOUIS, MO.

ing new

ut on your pipe

atic draft regulator, regulates, no over heated furnace, no escape of gas, no escape of heat, no escape of steam, no escape of water, no escape of oil, no escape of anything.

W. REID & CO.,

Heat Contractors

8-788 Craig Street

The True



Witness

Vol. LII, No.

MONTREAL, SATURDAY, JULY 26, 1902.

PRICE FIVE CENTS.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.
25 Beatty Street, Montreal, Canada. P. O. Box 1135.
SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.
All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1135.

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

NOTES OF THE WEEK.

THE OLD STORY.—The English secular newspapers lose no opportunity of cracking a joke at the expense of the Irish—sometimes good humoredly, to a certain extent, but nearly always with the aim of casting ridicule on the Irishman and his religion. One of these papers recently re-hashed a number of very old jokes and anecdotes under the heading of "New Hibernianisms." All of them have the customary sting. It is worthy of note that the daily press of Montreal takes care to reproduce these anti-Irish jokes.

MIXED MARRIAGES.—It would be interesting and instructive to know the sort of life led from childhood up to the taking of the step that eventuated in the unblest union of the Catholic man or woman who contracts a mixed marriage; to find out whether their parents fulfilled the duties of their state; and to ascertain if the school to which they sent their children was a Catholic one. The knowledge thus gained would throw a new light upon the question of mixed marriages. We do not believe that such deplorable unions are on the increase in Canada. In Germany, however, the number of them is growing larger each year. In 1901 there were in Berlin alone over a thousand "marriages" of Catholic and Protestants contracted before Protestant ministers, the groom being a Protestant in 460 cases, and the bride being a Protestant in 594. The Catholic clergymen of the German Capital are doing their utmost to prevent the occurrence of such unions.

CARDINAL LOGUE AND KING.—Irishmen have been accused of being hard-hearted and unsympathetic, because they displayed no ostentatious sorrow at the sickness of the present King. Those who make such a charge know little of the Irish character. The Irish are warm-hearted and generous, even to a fault. They prayed for the King; for they practice the counsel of Our Lord. At the recent meeting of the Irish bishops Cardinal Logue interpreted the sentiments of all the other prelates who were present, made this statement:—"I know I am expressing the opinion of all who are here when I say that we have the greatest sympathy with the King, apart altogether from all political considerations; and that we should offer a very earnest prayer that it may please God to restore him to health and to the leadership of the state which he promises to govern so wisely." These words are all the more generous when the past history and the present grievances of Ireland are borne in mind, and especially when it is remembered that the King's accession oath contains clauses which insult the vast majority of the people of Ireland.

OUR ARCHBISHOP.—Elsewhere we publish a letter which His Grace Archbishop Bruchesi addressed to the clergy of the diocese, and which was read in all the churches on Sunday last. In it His Grace announces that he will leave Montreal for Rome to-morrow evening. He goes to the Eternal City to offer the Holy Father the congratulations of the whole diocese on his having entered the twenty-fifth year of his pontificate, and to present His Holiness with the collection recently made in all the parishes as a jubilee gift. We sincerely hope that our Archbishop will have a pleasant

journey, and that he will return in safety to preside over our diocese with all the ability and zeal which have characterized his administrations of its affairs since his elevation to the occupancy of the See.

THE SECULAR LIAR.—The busy, gossiping, prying, and unscrupulous secular journal is never at a loss for a sensational item when ordinary news is scarce; and it is strange that in such cases eminent Catholic personages are as a rule, from the Pope downward made the subject of an imaginary piece of intelligence. Last Sunday's editions of American dailies published the following dated from Chicago, under large type heads:—

"During the early hours yesterday, when the fierce storm that prevailed was almost at its height, the body of Archbishop Feehan, over which a solemn and impressive Pontifical Requiem Mass had been celebrated Thursday, was taken from the public receiving vault in Mount Calvary Cemetery and placed in the private vault of a prominent Chicago family. The Church authorities will not acknowledge they are afraid of grave robbers, but it is known that the robes in which the prelate was buried are rich with jewels. Upon one finger there is a massive ring of diamonds, with an immense amethyst in the centre. The trimmings and embroideries of the vestments are a wealth of pure gold, and all the pins of the vestments are of the same precious metal, and some of them are jewelled."

"Nothing could be better calculated to excite the cupidity of 'grave robbers' than the publication of such obviously unfounded nonsense."

The Benedictines At Mount Olivet.

The Abbot-General of the Cassinese Congregation of Primitive Observance has sent to all the monasteries of the Congregation copies of the decree which the Sacred Congregation of Propaganda, by order of the Holy Father, issued on the 26th of August, last year, with regard to the erection of a Benedictine monastery with a Syriac seminary attached, on Mount Olivet, upon property acquired by the Benedictines. The purchase was in time to prevent the acquisition of the property by the Russian Church which is actively endeavoring to extend its influence in the Holy Places. By the decree authority is given to the Benedictine monks to erect on Mount Olivet a seminary for the education of young clerics belonging to any diocese of the Syriac Rite. The direction and administration of the seminary and the church will be in the hands of the Benedictine monks who will continue to use the Latin Rite. They will be aided in teaching the liturgy of the Syriac Rite by ecclesiastics whose functions are exercised according to that Rite. The new church will correspond with all the requirements of the Syriac liturgy. The Holy Father has given 20,000 lire as his contribution to the proposed buildings.—Catholic Times, Liverpool.

GENEROUS REQUESTS.

By the will of the late Miss Kate Twohig, the following charitable bequests are made for San Antonio, Texas: St. Mary's Church, \$1,000; St. Joseph's Orphan Asylum, \$500; St. Francis Home for the Aged, \$500.

The Trappist Monastery At Oka TOTALLY DESTROYED BY FIRE.

It is with great regret that we have to chronicle the total destruction by fire of the renowned Trappist Monastery at Oka. Of the magnificent stone buildings which greeted the eye of the tourist on the slope of a hill overlooking the Lake of Two Mountains, about nine miles from St. Eustache, all that now remains are a few walls and a mass of debris.

The main portion of the monastery was two hundred feet long and seventy feet wide, and was four storeys in height. It was flanked by two wings of the same height, and measuring seventy-five feet in length and fifty feet in width. There were also several outbuildings, including a bakery, a cheese and butter factory, a house where wine and cider were made, a store-house for vegetables, and other buildings.

The fire broke out in the tailor shop on the third storey of the eastern wing, where a large quantity of woollen and linen fabrics were stored. The cause of the fire is a mystery; it is at present attributed to mice nibbling at match heads.

Flames were noticed in this part of the building at five o'clock on Wednesday afternoon, and the alarm was given to all who were staying in the monastery, guests, monks and students in the agricultural school. The monks employed in the fields and gardens, were just returning from their labors, and were in time to render all the assistance they could. The monastery was well equipped with fire extinguishing apparatus, but as a very strong wind was blowing all the willing aid in some cases, daring efforts put forth to cope with the fire were unavailing.

The flames first extended from the tailor shop to the chapel, which was a beautiful structure, richly embellished. All the sacred vessels, the crosses, and the sacerdotal vestments were saved, but all that is left of the sacred edifice itself is a quadrangle composed of four stone walls. The alacrity with which the salvage was effected was due to the Rev. Father Aureliau and the thirty students of the school of agriculture.

The flames swiftly spread to the main body of the building, thence to the west wing, and from there to the out-houses.

There was somewhat of dramatic force in the spectacle presented by ninety-seven monks, all working in silence to subdue the flames and to save whatever could be rescued from the devouring element. Even in the excitement naturally caused by such a conflagration they never spoke, but merely gave signs with their hands when compelled to communicate to one another.

There were three invalid brothers in the monastery, and these were safely removed to a small building adjoining the agricultural school fifteen acres from the scene of the disaster.

St. Eustache was telegraphed for assistance, and this was promptly forthcoming. Owing to the assistance rendered by the people of St. Eustache and their fire brigade, the barns and the stables were saved from being burned.

In the cellars of the main building were 4,080 gallons of wine and 9,000 gallons of cider, 15 barrels of sugar, wine-making machinery, etc., and all was destroyed.

But the greatest loss was that of the library, where about 5,000 books and a large number of old manuscripts, all of great value, were placed. They were all destroyed.

Boisvert, Chouinard, Bourbeau, Cardinal and Giguere.
Not a life was lost, and no accident happened, so admirable was the order preserved by the monks and brothers.
The total loss is estimated at about \$300,000, one-third of which is covered by insurance.
The fruit trees and other trees in the gardens surrounding the monastery were destroyed, and so, too, were the wooden crosses in the cemetery bearing the simple Christian names of the monks whose resting places they marked.

The erection of the Trappist, or more correctly speaking, Reformed Cistercian Monastery at Oka, was due to the decree of the French Government in 1880 expelling the religious orders. On the 8th of April, 1881, the Abbot de Bellfontaine and several monks arrived in Montreal, and after an interview with Abbe Colin, Superior of the Seminary, were given a thousand acres in the seigneurie of Two Mountains. A monastery was at once built. It was afterwards found to be too small, and the monastery that has just been burnt down was built in 1897 by an anonymous benefactor.

The sympathy of all the Catholics not only in the Province of Quebec, but throughout the entire Dominion go out to the good Trappist Fathers in their loss.

Catholic Sailors' Club.



PROF. P. J. SHEA.

The weekly concert of the Catholic Sailors' Club, which was given by Prof. P. J. Shea and St. Ann's choir, on Wednesday evening, was one of the best of the season. The choir was assisted by a number of seamen of the ships now in port.

Among those who occupied seats on the platform besides Mr. M. Casey, president of St. Ann's Young Men's Society, who presided, were Rev. Father LaRue, chaplain, Rev. Fathers McCarthy, Gagnier, and others.

The chairman in opening the proceedings, delivered a neat speech, in the course of which he complimented the president and executive of the Club upon the splendid work they were doing in aid of the seamen. He closed by assuring the Club of the hearty support of the organization which he had the honor to represent.

The following ladies and gentlemen took part in the programme:—A. Jones, E. Norris, E. Jackson, R. J. Hiller, A. Reid, J. Slattery, E. Watt, Miss Mackay and Miss Jones, Seamen Jenkins, Jones, Robinson and Pigton. The physical drill in which Masters Griffin, Guy, McFarlane, Scott, Donchie and Brady, from the steamship Montezuma, took part, was an excellent feature. A most pleasant evening was brought to a close by the singing of God Save Ireland.

Next Wednesday's concert will be given by Division No. 2, of the Ancient Order of Hibernians.

THE PRESTON LAWS

The report of the Commissioners for the Publication of the Brehon Laws and Institutions of Ireland has at last been presented to Parliament. In it the Commissioners explain the long delay which has occurred in the completion of the work as being due to the singular fatalities which accompanied its pro-

gress, and to the difficulty of the work itself. The work, they state, is now, however, complete, as far as publication from the manuscripts originally contemplated is concerned; but they point out that there are many Irish manuscripts in other libraries, relating to the Brehon Laws, which have not yet been edited or even properly examined, and they are of opinion that the Government should consider the advisability of employing a competent scholar to visit the continental libraries and report as to the additional matter which may be found there. But whether this be done or not, the Commissioners believe that the volumes which they have published will place in the hands of Celtic philologists and philosophical jurists an important body of materials, which must throw a most valuable light on the legal institutions and social system of ancient Ireland. In conclusion, the Commissioners pay a tribute to the work of the late Bishop Graves in connection with the Commission.

ENTHUSIASTIC PARISHIONERS.

Future parishioners, men, women and children, of the new Catholic Church to be erected at Thirtieth and Reed streets, Philadelphia, not long ago turned out to the number of one thousand, each carrying a shovel or a pick, and began to make excavations for the foundation of the building. The Rev. Patrick Mullen, pastor of the parish, turned the first spadeful of earth. Then the waiting throng went to work with a will and dug a trench sixty yards long and five feet deep. The toilers, it was said, would continue to dig every night until the foundations were finished.

NEW YORK CATHOLICS AND PETER'S PENCE.

The archdiocese of New York has realized the expectations of the late Archbishop Corrigan by giving \$50,000 this year to Peter's Pence. At the time of the Pope's Jubilee Archbishop Corrigan sent him a check for \$50,000 as New York's contribution to Peter's Pence. The Archbishop anticipated that the generosity of the diocese would approach this sum.

ALDERMAN WALSH THANKED.

At the regular meeting of Hochelaga County Board of the Ancient Order of Hibernians, held on the 18th inst., resolutions were unanimously adopted, thanking Alderman M. J. Walsh for his successful efforts towards securing recognition of the just rights of the Irish citizens of Montreal.

IRELAND'S GREAT PRELATE

Dr. Croke, Archbishop of Cashel, is now seventy-eight years of age. He is the "Grand Old Man" of the Irish hierarchy.

PATRIOTIC IRISH AMERICANS.

The handsome sum of \$17,000 has been subscribed by Irish Americans to the United Irish League.

Little traits often reveal character more effectively than great deeds.

A Christian hand must by no means be lifted up in resistance; for Christ will not have His disciples like the rest of the world, but orders them to shine with a distinguishing patience and meekness and to win men over from their sins by such gentle arts of conversion. And I could give you a proof of the influence of such bright examples from many converts amongst us, who from men of violence and oppression were transformed into quite another nature, perfectly overcome by the passive courage of their Christian neighbors or by observing the new astonishing patience of such injured Christians as they chanced to travel with, or the experience they had of their fidelity in their dealings.—"Apology" of Justin Martyr.

A Story Of a Bank-Teller.

Among the people crowding into one of the Broadway theatres the other night was a tall, fine-looking man, accompanied by a beautiful girl dressed in the newest summer fashion. They made such a fine-looking pair that they attracted more than passing attention. Standing in the lobby watching the people were two young men, one bearing the distinct Wall street stamp, the other evidently a stranger in the city who was seeing the sights.

"Note that couple," whispered the Wall street youth to his friend. "There's a peculiar story in connection with the man. The curtain will not go up for ten minutes yet. Come next door and have a drink and I'll tell it."

At the bar of an adjoining cafe the young man from Wall street told the following tale: "The man I called your attention to is named—well, let us say, Adams. That will do for story telling purposes. The young woman with him is his wife. They were married a few weeks ago, and have recently returned from a trip abroad. He is connected with a bank here and holds a responsible position. At one time, though—but I am getting a head of my story.

"The bank directors, of which my father is one, met as usual to talk over business matters about a year ago. An even dozen of them sat around the table in President Wilson's office and for an hour or so discussed several investments, listened to the reports of the various officers of the institution and exchanged congratulations over the bank's prosperous condition. It was nearly time for adjournment when the president, referring to a letter which he picked out of the mass of documents on the table, said:

"I have here a communication from Mr. Adams, the paying teller. In it he asks for an increase of salary, giving as his reasons the fact of his approaching marriage and calling attention to his years of faithful service."

"What salary does he get?" asked Penfield, one of the richest men in the board of directors. "Twenty-five hundred dollars a year," replied the president. "Seems to me that's enough for a young man to marry on," spoke up Blanchard, another millionaire. "Why, when I got married I did not have half that salary."

"Other directors added dissenting opinions and the president, passing the letter over to the secretary, told him to reply to Adams that his request for an increase of salary could not be granted. Then the meeting adjourned. "About a week later the bank was suddenly placed in a precarious position. There had been a failure in the street, and the institution with which Adams was connected was under a heavy strain. To meet the expected crisis \$600,000 in cash and negotiable securities had been put aside as a sort of reserve fund. While the officials of the bank were not exactly apprehensive, in panic times it is hard to tell just what is going to happen. A special meeting of the directors had been called to discuss the situation. The conference was interrupted by the entrance of the cashier. He looked pale and flustered. Apologizing to all present, he made his way to the president's chair and whispered a few words.

"Impossible!" almost shouted that official. "Every man in this bank has been here for years. They are above such a thing. There must be some mistake." "A thorough search has been made," replied the cashier, "but no trace of the package can be found." "Addressing the assembled directors who had been watching the scene, the president said: "Gentlemen, a serious matter has occurred. A package containing \$600,000 in cash and securities is missing from the safe. Under ordinary circumstances, such a loss as that would not affect the bank. Just now it is a matter of deep concern, as the street is shaky and the news of the loss might result in a run on the bank. With our funds all tied up to protect investments, who can answer for the result?" "The directors looked at one another in despair. Finally one mustered up energy to ask: "Is there any suspicion as to the thief?" "Only Mr. Adams and I had access to the vault," replied the cashier. "When was the package put in the safe?" asked another director. "Yesterday afternoon," replied the

cashier. "It was there when I went home, I am positive." "Was Mr. Adams in the bank when you left?" "Yes. He said he had some accounts to check up." "When did you discover the loss?" "About an hour ago. I saw the package was missing and waited until Mr. Adams returned from his lunch to ask him about it. He said he knew nothing about it. I had a search made, but there is no trace of it."

"Better send for Adams," suggested Blanchard, who had been one of the first to decry the advance of salary to the teller. The thought of that application recurred to all present. The president touched an electric button and a clerk appeared. "Ask Mr. Adams to come in here," said the president. And as the clerk disappeared he added: "Gentlemen, whatever may transpire, the news of the defalcation—if such it should prove to be—must be kept a secret for the time, at least. The reputation of the bank is at stake."

He had scarcely finished speaking when Adams entered. He bowed politely to all present and waited to be addressed. "Mr. Adams," said the president impressively, "this bank has been robbed of \$600,000. While there is no suspicion attached to you directly, everybody in the bank is more or less involved. As you were the last person to be seen near the money, we have called upon you to see if you can throw any light on the matter."

"I can, sir," said Adams, calmly. "I took it." "There was a gasp of astonishment from all present. One of the directors, who was short and stout, developed symptoms of apoplexy. Blanchard was the first to find his voice. "Send for a policeman," he gasped. "Is this a practical joke, Mr. Adams?" asked the president, sternly. "I am perfectly serious," replied Adams. "The money was taken by me at the close of business last night. It is secreted carefully in a place known only to myself, and I flatter myself that all the detectives in the country cannot find it. Now, let me explain my action," he said, as the choleric Blanchard was about to demand again that a policeman be summoned.

"Adams spoke in a clear, calm voice that seemed to carry conviction. The directors bent forward to listen. "About a week ago," began the teller, "I made a request for an advance of salary. I felt it was due to me for my long and faithful service in the bank, and, moreover, I investigated and learned that I received less salary than any other teller among our downtown banks. It is not my intention to bore you with personal matters. Enough to say that I contemplated marrying a young woman of some social prominence. My salary was not sufficient to support her in the style to which she had been accustomed. I asked for more and was refused. That means that I must abandon my matrimonial aspirations."

"Do not imagine that I became reckless or desperate. What I did was the result of a carefully laid plan. I purposed to take about a half a million from the bank, secrete it, and suffer the full penalty of the law—that is, I would go to jail for the maximum length of time, ten years, and at the expiration of that time, take my treasure and live in some foreign country. I have no relatives here. Only a few friends would miss me, and my disgrace would be forgotten in the lapse of years."

"Now, one word more. The bank, I know, is not in a position just now to withstand the shock which will assuredly follow the news of a defalcation. I am willing to compromise the matter. If you will draw up a document agreeing not to prosecute me, I will return to the bank within a half hour \$300,000 of the cash and securities. The balance will enable me to live in comparative luxury in the foreign country which I have selected as my future abiding place."

"There was silence as Adams finished speaking. The directors looked at each other in amazement. The coolness and audacity of the teller were overpowering. At length the president spoke: "Your proposition is so startling that we would like time to consider it. Kindly withdraw until we discuss it. In the meantime, be added stiffly, 'the watchman will keep you under surveillance.'" "Adams laughed scornfully. 'If I had any intention of running away I would not have stopped' to talk over the matter," he said, as he walked to the outer office, followed by the watchman, who had entered in response to a touch of an electric button, and was wonderingly obey-

ing the brief whispered instructions of the president. "For nearly half an hour argument was heated in the private office. Blanchard and the choleric director were in favor of no compromise and were for sending Adams to jail and taking chances of recovering the money. The panicky state of the street was offered as the only inducement for accepting the terms proposed by the teller. It was finally and reluctantly decided to accept his proposition."

"Adams was sent for. The president made a final effort to save the bank's funds. He spoke of the young man's future and dwelt on the career which was being blasted. To all of which Adams replied firmly that his course had been decided upon and nothing could change him."

"Well, we accept your terms," said the president, angrily. "Give us the \$300,000 and we will agree not to prosecute you." "There is one more stipulation which I am compelled to make," said Adams. "I must be permitted to leave the bank unmolested and under no circumstance am I to be followed."

"This brought forth another discussion, but in the end the teller gained his point and left the bank. The directors spent an anxious half hour, at the end of which time Adams returned. A paper signed by all the directors, pledging him immunity from prosecution, was handed to him. He read it through carefully, then extracted a bulky package from his coat pocket, at the same time folding the paper and placing it carefully in his wallet. "The president seized the package eagerly, and, opening it, began to count up the contents. In a few minutes he announced that the agreed sum was correct. 'And now, Mr. Adams,' he said, frigidly, 'kindly relieve us of your presence.'"

"Adams turned as though to leave the room. Then, with a smile, he drew forth another package and placed it on the table. "Gentlemen, I am no thief," he said. "There is the other \$300,000. I merely wanted to give you an object lesson to demonstrate that the salary I received is not so much for duties performed as for the trust reposed in me. As teller of this bank I have had numerous opportunities to take sums far greater than that which I temporarily deprived you of. That I did not do so is evidence enough of my honesty. And now I have the honor to bid you good day," and Adams bowed himself out. "The directors continued in session for another hour. Customers entering the bank nowadays see in gilt letters on the door of a private room, "William T. Adams, vice-president."—R. A. Lane, in New York Times.

Wedding Bells.

St. Brigid, P.Q., July 20.

A pretty wedding took place here in the parish church on July 15, the contracting parties being Miss K. F. McCormick of this place, and Mr. D. Maloney, of Montreal. Rev. Father St. Pierre officiated. The bride was attired in a becoming gown of pearl grey voile de Paris, grey chiffon hat, and carried a bouquet of white roses. The presents were numerous and beautiful, bearing evidences of the esteem in which the bride and groom are held by their many friends.

After a reception at the home of the bride's mother, the happy couple left for Montreal, amidst a shower of rice. Just as the train pulled out several torpedoes went off being placed on the rail by one of the guests.

Newfoundland Notes.

A disastrous gale on the 3rd night of July destroyed nearly a million dollars' worth of fishing gear.

The Bishop of St. John's is expected from Rome in August. His chaplain, the parish priest of Placentia, has been made Domestic Prelate, and is now Right Rev. Vincent Riordan. Long may he wear his honors.

The Bishop of Harbor Grace, who has been dangerously ill for the past two months, is now gathering strength, and it is hoped, will be well soon.

It is said Father Donnelly will have his beautiful new Church dedicated next month.

A Millionaire's Home.

The New York "Tribune" in a recent issue, furnishes the following pen picture of the luxury in which one of the millionaires of the neighboring republic lives. Its perusal will furnish much food for thought:—"That the owners of big country seats seldom realize how much money they put into them was demonstrated again the other day in the sale of the large French chateau which James W. Quintard built at Port Chester, on the Sound, a year or two before his death. The place, including the furnishings and thirty-two acres of lawns and gardens, cost Mr. Quintard about \$800,000, and was one of the most expensive and most elaborate country places in America. It was sold to Peter Winchester Rouse, a son of the late Charles Broadway Rouse, for a price which is said to have been less than half of the original cost."

The news of the sale created great interest among the real estate men of New York, who have been trying to sell the place for a long time, but had difficulty in finding a purchaser, owing to the limited number of persons who could afford to buy it and pay the additional expense of maintaining it, which will aggregate from \$25,000 to \$50,000 a year, according to the tastes of the owner. Many rich persons from various cities in the United States have gone to Port Chester to look at the place in the last two years, and, although all of them admired it and agreed that it was one of the most luxurious mansions in the country, none of them, until Mr. Rouse became the purchaser, cared to expend the fortune required to buy and run it. Albert Moore, the owner of the Girard Hotel, in Philadelphia, came very near purchasing the place about a year ago, but for some reason did not close the deal.

The new owner of the house is now at Sea Girt, where he has leased a place for the season. It is understood that he will stay there until his lease is out, and will take charge of his Port Chester mansion about September 1. Mr. and Mrs. Rouse are a young couple with three children, ranging in age from three to eight years. Their new mansion contains about fifty rooms. It stands like a castle on an elevation of sixty feet overlooking the "Boston Post Road," and commands an excellent view of Long Island Sound for miles, and also of the beautiful pastoral and highway scenes which abound in Rye. The structure was designed after the order of the chateaux of the fourteenth century, many of which are still to be seen in Europe. It was from these that the design was drawn by the architects. The materials of outside construction are Indiana limestone, roughly dressed, and French gray brick to match. The entire front of 115 feet is surrounded by a veranda with wide steps and mosaic tiling. Three towers, two circular and one octagonal, give the building the appearance of a huge battlement keeping guard over the quiet town below. The driveways lead through huge lodge gates of limestone and copper, and wind through a glen nearly half a mile long, laid out and filled with cliffs and a combination of cultured and wild scenery. The drives, which are of crushed blue-stone and are lighted at night by lamps set in copper posts, reach the house through an immense porte cochere at the north-east wing.

The interior of the mansion is finished in a modern manner and lighted by gas and electricity. The doors are all sliding, and the whole building is heated by steam. The first floor contains the library, smoking room, music room, reception hall, parlor and billiard room. Some idea can be gained of the finish of these apartments when it is stated that the tapestry and leaded glass windows for the dining room alone cost about \$6,000. A mantle in the billiard room, decorated with allegorical figures, cost \$1,800. The drawing room is in white and gold, and the walls and ceilings are covered with rose colored silk which cost \$6 a yard. Mr. Quintard had in the mansion carpets valued at nearly \$20,000. The carpet in the drawing room alone cost \$7,000. It was imported from Paris, where it was hand woven. Mr. Quintard had to give the order three years previous to the time it was delivered in New York.

Another feature of the house is the great oaken stairway. At the first landing is a scene in the Adirondacks done in leaded glass. The window cost \$5,000.

The most elaborate apartment on the second floor is the one which Mr. Quintard fitted up for his daughter. The chamber is done in birdseye maple and has a fancy parquet floor. On a dais in the room stood Miss Quintard's bed, which, with its lace canopy, cost nearly \$2,000. A bathroom, with a \$500 bowl and slab of pure onyx, opens out from the chamber. The room is laid with tiling and the fixtures are said to have cost nearly \$2,500. Besides these rooms there are a dressing room and an octagonal oratory opening out upon the upper balcony. Both the dressing room and oratory have fancy parquet floors. In all Miss Quintard's apartments cost about \$10,000.

Besides the house there is a \$35,000 stable, a windmill which cost \$8,000, and Mr. Quintard put \$25,000 into greenhouses, flowers and shrubbery. It is said that \$25,000 was also invested in the stone wall surrounding the place and the lodge gates. A peculiar incident in connection with the laying out of the grounds was that Mr. Quintard went to Greystone, the home of the late Samuel Untermyer, who had purchased all of the palms and greenhouse stuff. When Mr. Quintard died Samuel Untermyer, who had purchased Greystone, came to Port Chester, and, without knowing where they had originally come from, bought all of the palms and contents of the greenhouses and took them back to Greystone.

When Scotland Was Catholic to the Core.

(By a Regular Contributor.)

Under the heading "Happenings in Scotland" in the "True Witness" recently, there was a report of a remarkable sermon on the "National Apostasy" of Scotland, in the course of which the preacher referred to the glorious days in that country, when the Church's teachings were received with unquestioning obedience by the whole people; before there were any Presbyterians in the world; and when Scotland was Catholic to the core. The rev. preacher concluded by expressing a hope, in which we heartily join, that the Faith will ere long be restored to that fine old Celtic people, who are possessed of so many virtues and good qualities.

The sermon suggested a peep into Scottish history "in the ages of Scottish faith." Let us take a glimpse at St. Mungo's Cathedral at Glasgow in the sixteenth century, before what Leo XIII. describes as "the terrible storm" had broken over the Church. The Sarum Missal, which differs in many details from the Roman, to which Catholics are now accustomed, was followed in the Glasgow Cathedral, where it was introduced by Bishop Herbert in the twelfth century, and where it was observed up till the time of the so-called Reformation. In those days the ceremonials in our churches on great festivals were more impressive than they are now, outside of Rome and other large Catholic cities in Europe. On the eve of the feast the nave is thronged by Catholic laity, who await the entrance of the Archbishop and canon. The festal pealing of the bells announces the approach of the prelate, and soon a stately procession sweeps through the great western entrance opened only for such occasions—and passes up to the nave to the jubilant welcome of organ and choir. Twelve officials lead the way. One bears aloft the archiepiscopal cross, the others carry maces of silver. Thirty canons in their choir dress of surplice and turred hood surround the Archbishop, and a large number of attendants bring up the rear. They pass through the gates of the choir; the "cantors," each robed in a silk cape and bearing a silver staff of office, range themselves across the western end, near the beautiful Roodscreen, and the solemn evensong begins. At the "Magnificat" two priests in copes jointly incense the altar; then, passing by opposite aisles down the Church, they offer the same act of honor to each of the twenty altars of the Church. Vespers ended, the prelate and his attendants depart in the same stately array with which they came.

But it is at the Pontifical Mass the morning of the festival that the ceremonial is most impressive. Entering in the same state as on the previous day, the Archbishop and canons, together with a number of other priests, prepare to take part in the solemn procession which precedes the Mass. Soon it issues from the gates of the choir three clerics, clad in albe and silken tunics, and

walking abreast, bear aloft three richly chased processional crosses of precious metal. Acolytes, thurifers, and attendants follow. Cantors in copes, deacons, sub-deacons—five and sometimes seven of each—vested in tunics, canons wearing rich vestments follow. The Archbishop, with mitre and cope, bearing his pastoral staff, his cross borne before him, forms the principal figure in this magnificent assemblage. Passing down the aisle, the procession make the circuit of the vast Church and returns to the choir. After Tierce, Mass begins.

The ceremonies, imposing as they were in themselves, were rendered doubly so by the attendance of kings and nobles with their numerous trains of attendants. The power and authority of the Church were all the more impressed upon the minds of the faithful when the great ones of the earth, in common with the lowliest, bent the knee to the King of Kings. It was the delight of James IV, to assist at the canonical office in the choir of St. Mungo's Cathedral, where he was permitted to occupy a stall as an honorary canon, Edward I., of England, when staying in Glasgow made more than one devout visit to the shrine of St. Mungo, in the beautiful under-croft of the Cathedral. Edward III. spent at Melrose Abbey, the Christmas festival of 1340, and assisted at the solemn offices celebrated by the monks.

The splendor with which Scottish kings took part in religious celebrations may be imagined from the descriptions given in history of the progress of James IV. on one of his pilgrimages to the shrine of St. Ninian in Galloway. When proceeding in state with his queen to offer thanks for the latter's delivery from the danger of death, the tribune was very imposing. The queen travelled in a sumptuous litter. Seventeen carriage horses were employed to carry her wardrobe and effects, and four more were employed for those of the King, who, it may be added, made altogether fourteen pilgrimages to the same shrine from 1501 to 1512. He also made pilgrimages to the Isle of May and to St. Duthac's shrine at Tain, in Rosshire.

But it was not merely as worshippers that Scottish kings and nobles proclaimed themselves humble sons of the Church. They loved to minister to her needs out of their worldly possessions. King David I. was magnificent in this respect. His example was followed by William the Lion, Malcolm IV., Alexander II., Alexander III., and Robert the Bruce, Alexander II., founded eight Dominican monasteries—those of Edinburgh, Berwick, Ayr, Perth, Aberdeen, Elgin, Stirling and Inverness Hugh de Morville, Constable of Scotland, Duncan, Earl of Carrick, and Fitzalou and other nobles founded abbeys and other religious houses. When Scotland returns to her ancient faith her nobles will doubtless imitate the good example set by their predecessors and by so many pious monarchs.

KNIGHTS OF COLUMBUS AND SALOON.

Under the caption "Liquor Dealers and the K. of C.," the "Sacred Heart Review" says:—

The committee on appeals of the Knights of Columbus the other day reached a significant decision in the cases of those Knights whose membership in the order was questioned because they were in the liquor business. Several months ago it came to the knowledge of the national officers that members had been received into different subordinate councils in violation of the law adopted in 1895, preventing men engaged in the liquor trade from joining the order. In some instances men would be admitted whose occupation was not tabooed by the law, but, soon after, such men would go into the liquor business. There were about three hundred cases under consideration, of which about seventy-five finally went before the committee on appeals, the remainder having been decided by the national officers as members in good standing. Fifty of the seventy-five were adjudged violators of the liquor law provision, and are stricken from the rolls.

Notes for F.

In many cases farmers to know the cause of their loss of fertility on their farms noticed to decrease year to year. This was treated by Professor J. of the Central Experiment Our arable soils have great change since the stirred their fertile dirt change has been for the too few have any ground; on the contrary every farmer whose back twenty, or even to agree that our crops to as a rule, in many of provinces, what they us the question naturally this falling off in return the fields of many of ers? Yet they seem to in the lack of one mark of fertile lands—good pl tion. No matter how in the essentials of plan every foot of land be phosphates and potash yet, being in poor pl tion, the returns are su A bare definition of pl tion will indicate but in reasons for the results of Physical condition m to mean the degree of openness or crumbleness power to retain moisture mediate water content. The importance attach physical condition is sh of the most famous agr the late Sir John Lawes celebrated Rothamsted station, who, after an e over fifty years in soil and fertilization, said: "periments tend to show the physical condition, for absorbing and retain its permeability to roo capacity for absorbing a heat is of more importa chemical composition. To discuss good physic it is necessary to consid moments the requirement healthy growing plant. Light, air, moisture, hea The lack of any one or abundance of any one r to the plant. The prese large or too small propo sickly plants. Light we cannot con it need not be discussed. Air will, of course, a round the stems and lea crops, but it is just as the roots. Water soake puddled soils do not per to circulate among their They are, therefore, not plant occupation. It is air rather than the sup of water or impermeabili soil to roots that failure Water, or moisture, is a solvent for much of t food. It serves as a veh rying the food from the leaves of the plant. An is absolutely indispensa abundance is fatally inju The heat necessary for ination and plant growth tive condition, and so de on the other factors for nets as to need, but litt at this point. That hig tures with abundant moi rank growth is well kno farmer. To secure suc tion in our northern lat quires careful cultivation depends upon good phy tion. Food is, of course, an requirement in plant gro on the assumption that f all in all, the one great plant life, many have fo premise to its logical m many have supplied the food in specially prepared more or less homeopathi speaking) doses. Most co immense quantities of pla is not always in an ava Adding to this supply in the same form will not good results. The follow course likely to secure go conditions would insure a supply of plant food in the suited for sustaining plan converting the erstwhile food into available forms.

The influences affecting condition are various, and he hoped to discuss them length at the present mon name the more important without reference to the importance they might be. The character of the is whether a clay, a clay sandy loam, sand gravel, peaty, and, generally spe ther of a drift or an alluv tion.

Notes for Farmers.

In many cases farmers are puzzled to know the cause of lack of productivity on their farms. Fields are noticed to decrease in yield from year to year. This subject is well treated by Professor J. H. Grisdale of the Central Experimental Farm. Our arable soils have undergone a great change since the first settlers stirred their fertile depths. That the change has been for the better only too few have any ground for asserting; on the contrary, almost every farmer whose memory goes back twenty, or even ten years, will agree that our crops to-day are not, as a rule, in many of our eastern provinces, what they used to be, and the question naturally comes, why this falling off in returns even from the fields of many of our best farmers? Yet they seem to be included in the lack of one marked peculiarity of fertile lands—good physical condition. No matter how rich the area in the essentials of plant life, though every foot of land be saturated with phosphates and potash and nitrates, yet, being in poor physical condition, the returns are sure to be low.

A bare definition of physical condition will indicate but imperfectly the reasons for the results claimed. Physical condition may be said to mean the degree of friability or openness or crumbleness of a soil, its power to retain moisture and its immediate water content. The importance attached to good physical condition is shown by one of the most famous agriculturists—the late Sir John Lawes, chief of the celebrated Rothamsted experiment station, who, after an experience of over fifty years in soil cultivation and fertilization, said: "All our experiments tend to show that it is the physical condition, its capacity for absorbing and retaining water, its permeability to roots and its capacity for absorbing and retaining heat is of more importance than its chemical composition.

To discuss good physical condition it is necessary to consider for a few moments the requirements of the healthy growing plant. They are light, air, moisture, heat and food. The lack of any one or the superabundance of any one means death to the plant. The presence, in too large or too small proportions means sickly plants.

Light we cannot control, therefore it need not be discussed. Air will, of course, always surround the stems and leaves of our crops, but it is just as necessary to the roots. Water soaked, baked or puddled soils do not permit any air to circulate among their particles. They are, therefore, not suited for plant occupation. It is to lack of air rather than the superabundance of water or impermeability of the soil to roots that failure is due.

Water, or moisture, is necessary as a solvent for much of the plants food. It serves as a vehicle for carrying the food from the soil to the leaves of the plant. An abundance is absolutely indispensable, an overabundance is fatally injurious.

The heat necessary for seed germination and plant growth is a relative condition, and so dependent upon the other factors for its effectiveness as to need, but little discussion at this point. That high temperatures with abundant moisture induce rank growth is well known to every farmer. To secure such a combination in our northern latitudes requires careful cultivation. It really depends upon good physical condition.

Food is, of course, an important requirement in plant growth. Acting on the assumption that food is the all in all, the one great factor in plant life, many have followed this premise to its logical conclusion; many have supplied the plant with food in specially prepared forms, in more or less homeopathic (relatively speaking) doses. Most soils contain immense quantities of plant food. It is not always in an available form. Adding to this supply in practically the same form will not guarantee good results. The following of a course likely to secure good physical conditions would insure an abundant supply of plant food in the form best suited for sustaining plant life, by converting the erstwhile unavailable food into available forms.

The influences affecting physical condition are various, and it cannot be hoped to discuss them at any length at the present moment. To name the more important conditions without reference to their relative importance they might be said to be: 1. The character of the soil; that is whether a clay, a clayey loam, sandy loam, sand gravel, muck or peaty, and, generally speaking, whether of a drift or an alluvial formation.

2. The water line or water level of the area.

3. The condition of soil at time of cultivation; that is whether wet or dry when last ploughed or cultivated.

4. The crop that has been grown the previous year.

5. The amount of humus in the soil and the character of the same.

The character of the soil is, generally speaking, the factor most likely to affect the physical condition of a field where no special attention has been paid to this imperative condition, fertility. The more the farmer studies the influences affecting physical condition, and attempts in the right way to improve the same, however, the less will he find the necessity for considering the kind of soil making up his fields.

In the case of well drained alluvial soils he can hardly make a miss did he try. Other soils, however, require more careful treatment; especially is this the case where the extremes, as they might be called—a heavy clay or a light sand—are to be considered. The intermediate soils demand less careful treatment and are very seldom injured by time or manner of cultivation.

While once the water level is six or eight inches below the surface, it is quite possible to cultivate the fields; yet, if success would be assured, some way must be found to make the average soil surface level. Frequently good crops may be grown where the water stands higher than this, but under average conditions it will be found profitable to so drain as to insure a root-bed of at least twenty-four inches in depth. Roots will not penetrate below the water line to any appreciable extent. The water line is therefore the lower boundary of any farm or field. By how much lower this line, by so much more farm land for the owner may be said of it. True, the area of arable land is not changed, but the hunting ground of the root is extended, and this is, generally speaking, accompanied by a more vigorous, rank and rapid growth, there being, of course, so much room for root development.

The condition of the soil at time of cultivation enters so materially into the success or failure of the whole year's operation that it is justly considered by many farmers the chief point, making for a good or bad crop. The heavy soil that shows a shining surface glistening with moisture behind the plough cannot be expected to give good returns for the next crop. The particles being compacted form into more or less large clods and all fertility contained in them is locked in the lump, not for one year merely, but for an indefinite period. The harm done by the simple operation cannot be undone save by years of patient, skillful toil.

As the gradation of soil goes towards the lighter or sandy forms, less and less care need be given to its condition at time of cultivation, since there is less danger of its particles compacting. As a factor in the physical condition of a field at a given time the previous crop on that field is usually of great importance. The turning down of a heavy sod makes a great difference in the physical condition of a field, and in no kind of soil is the effect more evident than heavy clay. The turning of stubble is also beneficial, but not to the same extent.

The influence of fallow or partial fallow, as after corn, roots of potatoes, is also beneficial. The manure applied with such crops in addition to the cultivation puts the soil in a loose, friable condition, and a part of the plant food previously unavailable may after such crops be taken up by the plant.

As an influence on the physical condition of the soil, humus is without a peer. As a factor in the improving of our soils it cannot be overestimated. Its influence goes to render friable the heavy clay and to relieve it from the tendency to bake or harden. It has an opposite effect on light or sandy soils, the particles of which it causes to adhere and so make a firm root bed, the condition so often lacking in such soil, yet so essential in good results. The effect of humus on the water content is to increase the amount of water possible of being held by a given volume of soil without doing injury to the plant root life therein. For this reason all dry soil are very much improved by humus, and for the same reason the humus should be retained near the surface of the soil, since that is the part most likely to suffer from evaporation.

In addition, while increasing the water holding power of a soil, it increases the heat absorbing power and so promotes growth in that way; heat and moisture, as stated above, making the best combination for rapid growth.

The continued cropping of our farm land without an adequate return of farm yard manure, or the sufficient use of clover, has resulted in the poor condition of many farms.

The addition of humus to such so-called fertility depleted areas soon insures good crops and an apparent return of all the virgin richness. Farm yard manure, clover roots and green crops ploughed under are its most fruitful sources. Its place is near the surface. It can be kept there by surface cultivation.

The importance of determining cost of production of our grain and forage crops is scarcely questionable. The climatic and soil factors must always, however, be of primary importance, and on that account all estimates must be more or less particular in their bearing rather than general.

The digestibility of a feed is another factor which must enter materially into any consideration of its economy of production, since, as is well known, the digestibility of our feeding stuffs ranges from about 25 per cent. of the dry material to practically 100 per cent. of the whole thing.

In dividing the cost of production of a grain crop between the straw and grain, however, where the digestible dry matter of one part is so different in composition and value from that of the other some additional standard is necessary, since protein is that part of any ration the most expensive to supply, it is best to make the digestible protein the basis of value. It is, of course, well understood that protein is not the only important constituent of straw. Frequently it is of a very minor consideration, indeed, as when used for litter, since about 29-30ths of the whole dry matter is of equal or even greater value as absorbent material.

Hospital Treatment

FAILED TO BENEFIT Mrs. JOHN POTTER, OF WELLANDPORT.

But Dr. Williams' Pink Pills Cured Her, and She is Now Enjoying the Best of Health.

It is no uncommon occurrence for Dr. Williams' Pink Pills to restore sufferers to health after doctors, and even the best of hospital treatment, have failed to benefit them. Among those who have benefited in this way is Mrs. John Potter, a lady well known in Wellandport, Ont. Speaking about her illness to a reporter, Mrs. Potter said: "About three years ago I was greatly run down. My appetite was poor; I suffered from severe headaches and palpitation of the heart; I was very weak and had a constant feeling of weariness which no amount of sleep could overcome. At night I perspired freely and would wake up in the morning in a very enfeebled condition. To make matters worse my trouble became aggravated with those ailments so common to my sex. I was afflicted with ulcers, and so bad were they that although at different times I had treatment from five doctors they failed to cure me. I then went to the hospital in Hamilton, and although I received the best treatment that could be given there, I was not benefited. I returned home very much discouraged, and it was then that I decided that I would try Dr. Williams' Pink Pills. I got a supply and began taking them, and to my great gratification they soon began to help me, and under their continued use my appetite returned, the headaches and violent palpitation of the heart disappeared, my weight increased, and all the troubles that had made my life so miserable vanished. It will give me great pleasure if my experience will lead some other sufferer to try these pills, as I am sure they will be benefited."

Dr. Williams' Pink Pills are equally valuable to both men and women. They cure rheumatism, sciatica, kidney trouble, neuralgia, consumption, heart ailments, female weakness and restore the glow of health to pale and sallow cheeks. There are many imitations of this great medicine and the purchaser should always see that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. Sold by all medicine dealers or sent by mail post paid at 50c a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

To accept death with resignation outweighs all other penance.

An evil heart puts the worst interpretation on all it sees, and turns it to its own hurt.

Schismatics In Prison.

It was recently reported by cable that, for attacking the Catholic monks in the Church of the Holy Sepulchre, which surmounts the tomb in which Our Lord's body lay from the day of the Crucifixion until Easter Sunday, thirty-one Greeks including three archmandrites, nine monks, and nineteen laymen, had been sentenced to various terms of imprisonment. Details have now come to hand. They are as follows:

The attack was made on the Franciscans in front of the Church of the Holy Sepulchre in Jerusalem, November 4, 1901. Sixteen Franciscans were wounded more or less seriously, while of the Greeks who made the attack not one was reported to have been hurt. It was not, properly speaking, a fight between the Greeks and Franciscans. The Greeks were the attacking party, and all the Franciscans did was to repulse the attack. Had it been otherwise, the number of wounded would be much greater. Not one of the Franciscans used any weapon whatsoever to defend himself, not even a stout club, while the Greek monks and their party were armed with knives, stout clubs and even with revolvers.

What caused the disturbance? To the right of the main entrance of the Church of the Holy Sepulchre, adjoining the front, there is the so-called chapel of the Franks. It belongs to the Catholics, and is dedicated to Our Lady of Sorrows. It is approached by a stone stairway which leads up to it from the right of the main portal in the front of the church. Every morning, at the close of the Mass celebrated in the chapel, it is the sacristan's duty to sweep this stairway. It is done not so much for the sake of cleanliness, but in evidence of the right that the Catholics have to the stairway and the chapel. Because the stairway and the chapel belong to the Catholics alone, the Franciscans have the sole right to sweep the stairway. And because they have also a joint right to the courtyard of the Church of the Holy Sepulchre, which is jointly to the Armenians, Greeks and Catholics, the Franciscan Brother sweeps also three large stone slabs immediately in front of the stairway. Thus it was done from time immemorial, and nobody ever attempted to question the Franciscans' right to do so until November, 1901, Euthymios, the head of the schismatical Greek monks, attempted to do so.

It is, however, the acknowledged purpose of the Greeks to eject the Catholics entirely as soon as opportunity offers. Finis Latinorum — to dispossess the Latin Catholics — is their final object.

Since 1236 the Franciscans have been the appointed guardians of the sacred shrines still in the possession of Catholics, and hence it is their most sacred duty to preserve and keep watch over them in the name of the Holy See and of the Catholic world. Their humble and dark convent adjoins the Church of the Holy Sepulchre to the north. Entrance to it can be gained only by way of the church, and on the days when it is closed the monks are veritable prisoners.

Like the Franciscan guardians of the Holy Sepulchre, the Greek and Armenian monks also have convents adjoining and annexed to the Church of the Holy Sepulchre for the purpose of guarding the places belonging to their denominations. For days preceding the trouble of November 4, 1901, the Franciscan sacristan whose duty it was to sweep the stairway leading to the chapel of the Franks and the stone flagging near it, was subjected to various annoyances. The Franciscan custos, for the sake of peace, preferred to take no notice of them, but when the sacristan repeated his complaints, he sent a messenger to Euthymios for the purpose of setting the matter peaceably. On the evening of November 2 the custos was informed by Euthymios that under no circumstances would he permit the sweeping any longer.

Next morning, November 3, two policemen were at hand to protect the Brother while sweeping. But scarcely had he begun his work when suddenly there issued from the Church of the Holy Sepulchre a number of Greek monks and interrupted him in presence of the police, who saying their orders were to prevent both the Latins and the Greeks from sweeping. The Franciscan custos immediately reported the state of affairs to the Consulate-General of France, which country exercises the protectorate over the Catholic

Church in the Holy Land, and therefore has the privilege of vindicating to Catholics their rights to the sanctuaries belonging to them. The acting consul in Jerusalem, Mr. Ferdinand Wiet, promised the Catholics full protection of their interests, and immediately called on the Pasha. The latter decided in favor of the Catholics, who, in fact, were in the right. But he did not seem to recognize the true import of the affair. That afternoon at 3 o'clock he sent a messenger to the Franciscan custos to propose that, for the sake of peace, the Latins should be content to sweep only one, or at most two, of the pavement stones, a proposal which, well as it was meant, was entirely unacceptable to the Catholics on account of the consequences which it involved, and, moreover, would have been rejected by the Greeks. The custos replied that for the sake of peace he was ready to agree to any feasible proposal, but could accept this plan of the Pasha only after obtaining the consent of the Holy See.

One not acquainted with the judicial forms obtaining in Turkey might be inclined to inquire why the Franciscan custos thus firmly insisted on the right of sweeping, even when there was danger of open revolt, and why he should even invoke the aid of Rome. True, the sweeping in itself is an insignificant matter, but according to Turkish customs such a matter is far-reaching as to its consequences. The cleaning and sweeping of a place is indicative of proprietary right to it; ceding this right is a silent relinquishment of the proprietary claim. Had the Franciscans refrained from protesting, they would have lost not only the right to sweep, but with it the proprietary right to the stairway and to its approach. Hence, by his protest the custos only fulfilled his duty. Intrusted with the care and guardianship of the holy places, he cannot cede any right to them without the authorization of the Holy See.

The firmness of the Franciscan custos seemed to impress the authorities. Acting Consul Wiet had another conference with the Pasha, and at its conclusion, as late as 11 o'clock at night, a messenger of the Pasha brought the custos an order to have the Franciscans sweep as usual next morning. Thus the disagreeable affair seemed to be settled. But Euthymios was not a man to be dissuaded so easily from a plan once conceived. For some time he had sought the deposition of the present Greek patriarch. It is said that he deemed himself able, by the influence of his vast wealth and by persecuting the Catholics, to create a party which would enable him to occupy the patriarchal throne. Relying on the never-failing effect of a generous backsheeh, he now resorted to open violence.

On the morning of November 4, when the Brother, after Mass, began to sweep the stairway of the chapel of the Franks, eight or ten Greek monks and a great number of spectators who had been drawn on by the report that an attack was to be made, assembled in the courtyard in front of the Church of the Holy Sepulchre. Scarcely had the Franciscan Brother begun his work when the Greek monks attacked him, wrested the broom from his hands and compelled him to desist. The Franciscan father who had celebrated the Mass, the sacristan and the dragoman of the French consulate, relying on the Pasha's order, protested against the attack, but to no avail. The furious Greeks, instigated by Euthymios, their leader, paid no attention to them, but attempted to do the sweeping themselves, in order to obtain a right to and possession of the place. The dragoman, however, succeeded in preventing them from doing so. A Turkish police officer and three kawasses, who were present, behaved in so peculiar a manner that the general verdict was, "They were bribed by the Greeks." The Franciscan custos immediately sent information to the French Consulate General and the Turkish Pasha. Soon a detachment of Turkish soldiers appeared on the spot and took possession of the courtyard in front of the Church of the Holy Sepulchre. All Bey, chief of police in Jerusalem, also arrived, and tried to persuade the Greeks to desist from their attempt. But the fanatic Euthymios would not yield. At 10 a.m. All Bey was summoned to the Pasha. Meanwhile, a number of Franciscans, twenty or twenty-four, came on the scene and seated themselves on the stairway of the chapel of the Franks. They were entirely unarmed; their only purpose was to prevent the Greeks by their presence from attacking the chapel.

After about one hour's absence All Bey returned and informed the Greeks that the Pasha had issued an order that the Franciscans were to sweep the stairway and the place before it as they had done hitherto, and the soldiers were ordered to pro-

tect them in doing so. The Greek monks, however, who had assembled in large numbers at the entrance to the Church of the Holy Sepulchre, threatened an attack, while the soldiers and the chief of police remained inactive. Meanwhile, the news had spread all over Jerusalem, and the people flocked in great numbers to the scene. The Turkish soldiers had stationed themselves at both sides of the courtyard. Until 3 p.m. everything remained quiet, and it seemed as if the whole affair was to remain a mere threat.

Mr. Wiet, the Acting Consul General, at this time was in conference at the convent with the Franciscan custos and his vicar on the course of action to be taken. Suddenly, a few minutes after 3 o'clock, the Greek bells of the Church of the Holy Sepulchre sounded an alarm, and a message informed them that the Greek monks had attacked the Franciscans. Mr. Wiet hastened to the scene, and came just in time to witness the affair.

During the conference in the Franciscan convent Euthymios had returned to the courtyard in front of the Church of the Holy Sepulchre, surveyed the situation, and then entered the church for the purpose, as every one was convinced, of making the final preparations for the attack. And, indeed, it was not long before the Greek monks, despite the presence of the Turkish soldiers, surrounded the Franciscans sitting on the stairway, inclosing them in a compact circle, and thereby making an attack upon them easier. From above them stones and other heavy missiles were thrown on the defenseless Catholic monks, who now tried to save themselves by taking refuge in the chapel of the Franks. But few of them succeeded, for now the Greek monks fell upon them with the greatest fury, using clubs and other dangerous weapons. Soon the assault became general, and resulted, according to the official statement published by the physicians, in the wounding, more or less dangerously, of sixteen Franciscans.

The wounds were mostly in the back part of the head and body, proving conclusively that the Franciscans did not attempt to defend themselves.

It is stated that an interesting point, which developed after the disturbance, was the fact, now generally known, that Germany and Italy, in supporting the claims of their wounded monks, obtained an irrevocable right to protect their respective subjects, and that thus France's claim to an exclusive protectorate over all the Catholic clergy in the East is no longer admitted.

Protestants and Accession Oath

As an English Protestant settled in Ireland and one who for many years has been engaged in promoting various projects of a public character requiring for their successful issue the combined help of the Catholic and Protestant leaders of the country, Mr. W. Crossley writes to the press as follows:—

"There can be no sound reason why the present Government, professing an enlightened knowledge of Irish affairs, should have permitted an unnecessary insult to be hurled at the vast majority of His Majesty's subjects in this country through the medium of the Accession Oath. The terms contained in this Oath are unworthy of the enlightened and tolerant age in which we live, and need modification, and no time should be lost in carrying such into effect by legislation. In this Oath specific tenets of the Roman Catholic Faith are ruthlessly criticised in a manner which I, as a Protestant, am ashamed of. As a consequence, the attitude taken up by the majority of His Majesty's Irish Catholic subjects in connection with the coronation cannot be wondered at, which attitude among the higher classes has been one of respectful reserve, while among the poorer classes it has been one of vehement resentment. By the admission of language into the Accession Oath regarding tenets of the Roman Catholic religion a serious breach has been created 'twixt Catholic and Protestant Ireland which cannot fail to have its ill effect upon the country.

This is a matter clearly where His Majesty may be expected to wisely exercise a king's prerogative in the event of the Executive refusing to at once introduce a short Act repealing those terms of the Oath which have caused needless pain to the larger proportion of the population of Ireland. If it becomes necessary to adopt the tiresome and expensive means of petitioning the King, no doubt such petition would be extensively signed by Protestants, and I for one would willingly contribute my burden of the expense incurred."

The Franciscan Order.

(By an Old Subscriber.)

THE THIRD ORDER OF PENANCE AND ITS ORIGIN.

The simplicity characteristic of all works of the Almighty was seldom shown more clearly than by the circumstances leading to the foundation of the Third Order. Saint Francis, in one of his tours through Tuscany, had the pleasure of meeting an old friend of his youthful days, the merchant, Luchesus. This man, formerly known for his avarice and his passionate, uncontrollable attachment to a society, in his vicinity, distinguished for its mockery of all things holy, and whose teachings tended towards the extinction of religious faith,—this man, becoming converted; henceforth, proved himself the edification and good example of his fellow-citizens by his untiring practice of the Christian virtues. He gave abundantly to the poor, took care of the sick in hospitals; his home was open to the stranger and all pilgrims, to whom he gave proof of the greatest and most touching hospitality. His worthy spouse, Bonna Donna,—also, experiencing a change of heart,—from being opposed to all these works of mercy, became animated with a desire to emulate, even to outdo her companion in his good and noble undertakings. At this juncture, after consultation; they requested Saint Francis, whose fame and renown was well known to both, to trace out a rule of life, appropriate to their condition. Shortly afterwards Francis, arriving in this house, already sanctified by its many charities, said to these new disciples which Heaven had sent him: "I have for some time thought of instituting a Third Order, wherein married persons could serve God in a perfect manner; and I believe you could not do better than enter it." Determining to follow the advice of the saint, Luchesus and Bonna Donna begged to be admitted into the new institution. Francis made them adopt; for costume a modest and simple brown habit with a cord, containing several knots, to encircle their waist; also, enjoining on them the practice of different exercises of piety, until the rule was completed. He initiated several others around. Florence also in the same mode of living. The next year saw the rule of the Third Order completed, and in use by these good people; who, confiding in the greatness, ability and wisdom of its holy founder, had already placed themselves under his spiritual guidance.

In this way the holy rule of the Third Order of St. Francis, applying to men and women living in the world, was first put into practice. In A. D. 1221, the first congregations were convened and established by that great and saintly philosopher, the Seraphic Patriarch of the Friars Minor. All honor to the Seraphic Francis! If a tree be known by its fruit, where can the equal of this sublime institution and its great good and immense work be found! This Order instituted for the benefit of people of both sexes, living amid the difficulties and trials of this world, continually exposed to sin and temptation; this Order equalled by no other organization in the Church; either in its methods, which have proved so very successful in promoting God's greater glory by the closer observance of His law; or, in its glorious results, there being more canonizations secured by its members than any other lay body. Oh! what a consolation it must have been to its holy founder, to know before he died, that this Third Order was commended and approved by Popes Honorius III., Innocent III., and Gregory IX. From its very foundation Saint Francis was zealous for the development and prosperous future of this grand work, attending the meetings, uniting and presiding at the assemblies, devoting his time and attention to its success, equally

as to that of the First and Second Orders. During his long sufferings and excruciating agonies, St. Francis continually recommended to Our Lord not alone contemporary Tertians, but also those to follow them to the end of time. And at the hour of death, he called down God's blessings on them; then, calculating with prophetic vision the treasure of grace, the immense resources of salvation provided to coming generations, he gave thanks to his Divine Master for having made him the instrument by which such incalculable good was to be done. What a grand, inspiring sight! How productive of happiness to the dying martyr, amidst his dreadful sufferings? If the experience of the past be any criterion on which to base an opinion, and we think it should be; that institution began by very few in a small town in Tuscany, nearly 700 years ago, now developed into several millions, situated all over the world, under all climes, speaking all languages, men and women, poor and rich, in all conditions, who are continually endeavoring to serve almighty God, under the rule of the Third Order of Penance, with their whole hearts, whole soul, and whole minds and whole strength, must have been a source of the greatest consolation to St. Francis about to appear before His maker.

Having developed so rapidly up to the present, how many more millions will it number and what the corresponding, inestimable benefits to be derived therefrom before the Archangel sounds the final trumpet call? It is now a well known axiom accepted by all; that organization, method is the great secret of success in all enterprises, religious or otherwise; such being the case, where can practical Catholics, living in the world, procure the practical means and aids of living up to their religion and its requirements better than by belonging to the Third Order of Penance, the Third Order of Saint Francis. That Order which has called forth the praise and commendation of so many Popes, over 200 bulls being issued in its favor. That Order, whose glory is increased by the canonization of many thousands of its beloved members. That Order, destined for the regeneration of Catholicity, according to the opinion of our Holy Father, the present Pope. That Order, of which Leo XIII. himself is and has been a member for many years; and, of whose great and numberless advantages he has an intimate knowledge. That Order, whose glory is increased advises all Catholics to belong to, as furnishing a safe and certain means of ensuring salvation. What better or greater authority is needed to counsel, to commend than Christ's Vicar on earth, the venerable and beloved successor of Saint Peter? It is unnecessary to add anything more, knowing that your readers, principally, are descendants of that race, who, persecuted and driven from their loved Emerald Isle, carried the Faith and planted its seed in foreign lands all over the globe. It is sufficient they should know of the advantage offered to members of the Third Order to appreciate them, and become a part of that glorious army, whose aim is the Glory of God and the salvation of souls.

(To be continued.)

NOTES OF INTEREST

Monsignor Merry del Val, whose visit to Canada our readers will remember, and who went to London to represent the Pope at the coronation, is descended from John Merry, a member of an old Waterford family, who settled in Spain in the early part of the last century.

Sir Nicholas O'Connor, G.C.B., British Ambassador at Constantinople, has entered on his fifty-ninth year. Sir Nicholas claims descent from Roderic, last Milesian King of Ireland. He had been Minister at Peking and Ambassador in Russia before having his present important appointment.

The vacancy caused in the governing body of the Catholic University Medical School, Dublin, by the death of Dr. More-Madden, has been filled up by the appointment of Dr. Michael F. Cor, F.R.C.P.I., Senator of the Royal University and Physician to St. Vincent's Hospital, Dublin.

The value of the estate left by the late Archbishop Eyre of Glasgow, Scotland, as shown by the inventory lodged with the Sheriff Clerk of Leith, is slightly over a million dollars.

ARCHBISHOP BRUCHESI'S LETTER

Previous to His Departure for Rome.

The following is a translation of a circular letter addressed by His Grace Archbishop Bruchesi to his clergy, with a request that they should communicate its contents to the faithful of their parishes, was read in all the churches of the diocese on Sunday last:—

My dear co-workers:—At the close of this month I shall undertake the journey which I have already announced to you. I shall start for Rome to present the homage of veneration and filial piety to our Holy Father the Pope in this glorious year of his jubilee.

The profound impression which, five years ago, the interview the beloved Pontiff deigned to grant me, have not been effaced. It seems to me that I see him saying with fatherly tenderness: "Montreal, come, come, Montreal." Every word that fell from his lips during the time that I was near his august person have remained engraved in my heart. It was almost on the morrow of my consecration, and I was desirous of placing my episcopate under his protection, and of inspiring myself with his precious counsels. But when I left him it appeared to me as if I was bidding him a last good-bye, and if I would never behold him again here below, Leo XIII. is still living, astonishing the world by his physical and moral strength, by his wonderful activity, so much so that people are asking themselves whether this marvellous prolongation of his life is not due to the supernatural agencies.

He has entered the twenty-fifth year of his reign; and from all parts of the Catholic universe pilgrims are flocking towards the Vatican. Leo XIII. receives them in his palace or the basilica of St. Peter; he blesses them and receives their homage with smiles; he mingles his thanksgiving with their songs of joy. For a venerable aged man in captivity this is a triumph such as Rome never perhaps witnessed before. We admire in Leo XIII. that firmness of principle which never flinches or bends; that spirit of conciliation and sweetness which induces him to go to the furthest limits when it is a matter of preserving peace, and winning hearts; that tender piety and that lively faith which in these troublesome times through which we are

passing, lead him to seek, in devotion to the Eucharist and the persevering recitation of the Rosary, the means of healing social ills; that love of letters, of poetry, and of art, which makes him encourage everywhere the talents and the efforts of genius. It can be said without fear of contradiction that Leo XIII. is the grandest figure of our time, as he is one of the most illustrious popes that have occupied the Chair of St. Peter.

He invites us, bishops, whom he honors by giving them the title of friends, to go to him, and we well know with what a cordial welcome we will be received. I am going to visit our common father; and I will be glad, dear fellow-workers, to offer him your sentiments of deep respect and unlimited submission; I shall tell him of the consolation which your devotedness and zeal have brought to my soul since the Lord placed me at your head, and I shall ask him to bless you and the faithful confided to your charge. He will also bless our seminary, our university, our colleges, our schools, our charitable institutions, our religious communities, all the families in our diocese; for it will be the whole diocese that I shall represent at his feet, it will be the homage of the whole diocese that I shall present him. At the same time I shall present to you, together with Peter's Pence, the money taken up at the recent collection made in all our parishes; it will be our humble jubilee gift.

The two pastoral retreats will take place on the dates fixed in the Ordo, and will be presided over by Vicar-General, Mgr. Racicot, who during my absence will be the administrator of the diocese.

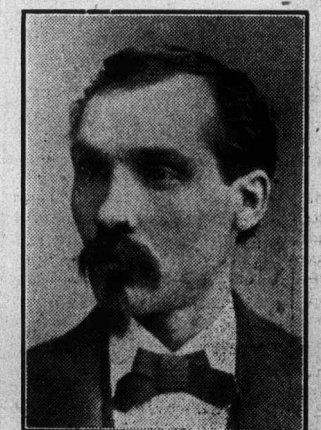
My travelling companion will be Canon Davin. We shall leave Montreal on the evening of July 27th to take the steamer to New York on the 29th.

I commend myself to your prayers and to those of all the faithful, and I ask you to be so kind as to recite sometimes for my intentions the prayers of the "Itinerary."

Accept the reiterated assurance of my most affectionate and devoted sentiment in Our Lord.

PAUL, Archbishop of Montreal.

Death of Mr. Terence P. Quinn.



St. Anicet, July 21.

The Catholic community of the parish of St. Anicet has sustained a severe loss in the death of Mr. Terence P. Quinn, who died at his residence in "Newfoundout," on 15th inst., after an illness of ten days which he bore with Christian patience. Mr. Quinn was 54 years of age. He was greatly beloved by all who had the happiness of being acquainted with him. He was truly a man of sterling integrity and Catholic principles, as was well evidenced on the 18th inst. by the large concourse of neighbors and friends who accompanied his remains to the parish Church and to the cemetery at St. Anicet, where they now rest, awaiting the resurrection of the just. Mr. Quinn was one of the churchwardens of the parish Church, and true to that spirit so characteristic of the Irish race evinced a deep and enthusiastic interest in the parish of which he was such an esteemed and worthy member. He leaves a wife and eight children to mourn his loss, besides five brothers and four sisters, one of the latter being a nun, and known as Sister St. Anicet in religion.—R.I.P.

MILLIONAIRE MACKAY DEAD

The death is announced of Mr. John W. Mackay, the celebrated millionaire, in London. It is stated that he has bequeathed large sums of money to Catholic institutions. His career is very interesting. John W. Mackay was born in Dublin on Nov. 28, 1831. He moved with his family to New York in 1840, and learned the shipbuilding trade. In 1851 he went to California, where he at once entered a mine, working with pick and shovel. In 1863 Mr. Mackay formed a partnership with Mr. Flood, O'Brien and Fair. In 1871 this famous mining quartette purchased the site of the Bonanza territory. The enterprise was a fruitful source of ridicule in mining circles, nothing but financial disaster being freely predicted. The ledge was struck and over \$110,000,000 were added to the world's stock of precious metals. No accurate estimate of Mr. Mackay's holdings in California and Nevada can be made, but it will run up into the millions.

A close friend and former private secretary of his, said in an interview:—

I don't suppose Mr. Mackay himself knew within \$20,000,000 of what he was worth. His business was in such order and his arrangements were so carefully made that everything will go on just as though he were still alive. He was president of the Mackay-Bennett Cable Company, president of the Postal Telegraph Company, and president of the prospective Pacific Commercial Cable Company, vice-president of the new \$7,000,000 sugar refinery of Yonkers, N.Y., of which Mr. Gus. Sprackles is president, director of the Canadian Pacific Railway, director of the Southern Pacific and director of the proposed new railway from Havana to Santiago, in Cuba. He was one of the largest owners of the White Star Copper Company, of Mackay, Idaho. He was interested with Mr. Charles B. Lane in the Wild Goose Mining Company at Home. He was heavily interested in the Sprague Elevator and Electrical Works of New York.

In San Francisco Mr. Mackay owned half the Nevada block, the Grand Opera House and the big lot at the south-east corner of Market and Fourth streets. He owned, together with Mr. Flood, the Burburi ranch of about 1,000 acres in San Mateo County, the Coleman tract of about 1,500 acres in and adjacent to the city of San Rafael, and 3,000 acres of timber land in Mendocino County. He owned several thousand acres of woodland in Nevada between Reno and Truckee. In New York city he owned the Postal Telegraph building, a sixteen-story structure, and he was the largest owner of the Commercial Cable Company's building, a 21-story structure, and the property adjacent to it. He owned the "Territorial Enterprise," a newspaper at Virginia, Nevada. Mrs. Mackay owns the palatial house in which he died in London.

LATE MRS. JOHN O'BRIEN

Another old resident of Montreal passed away, this week, to her reward at the ripe old age of 73 years, in the person of Mrs. John O'Brien, widow of the late John O'Brien, and mother of Messrs. Charles, Joseph and Hugh O'Brien, of this city, and John O'Brien, of New London, Conn. Deceased was well known in St. Ann's parish, and was noted for her piety and zeal in all that concerned her religion and nationality. Possessed of a gentle and kindly disposition she made many friends during her long residence in this city.

The funeral, which took place on Wednesday, to St. Ann's Church, was a striking evidence of the esteem in which the deceased was held, and a marked expression of sympathy to her sons, all of whom are earnest and tireless workers in Irish Catholic ranks in Montreal.—R.I.P.

Late Miss Flora Cunningham

We regret to announce the death of an admirable and enthusiastic member of St. Patrick's parish, in the person of Miss Flora Cunningham, who had only attained her 22nd year. Miss Cunningham had been ill only for a brief period of 12 days when she died. She was well known in the parish, and is mourned by a large circle of friends. The funeral was held on Thursday afternoon from the residence of her mother, on Plateau street, and was private.—R.I.P.

Rhodes and the Church

A new light has been thrown upon the many sided character of that strange man, the late Cecil Rhodes. In a letter to an English secular paper a friend of his writes:—"I was sitting next Mr. Rhodes at a large dinner and our conversation turned on religious belief. Mr. Rhodes expressed himself in strongly eulogistic terms of the Roman Catholic Church. He said: 'I have a great admiration for the Roman Catholic Church; it is, in my opinion, the one logical religion in the world, and if I only had the time I should like to become a Jesuit myself. Do you know any Jesuits? I have met many of them in Rhodesia, and have so great a respect and so keen an admiration for them as a body, that I take off my hat to them, each and all. It is not so much what they do, or what they say; it is what they are that has impressed me so deeply.'"

WHAT THE IRISH CENSUS TELLS

The Irish census returns which have been presented to the British Parliament constitute a forcible condemnation of the grievances from which the Green Isle suffers. They show that during the past half century over 3,000,000 persons have emigrated from Ireland, 80 per cent. having gone to the United States. It is to be earnestly hoped that the flow of emigration from the old land will soon cease, and that better conditions will prevail. The Dominion of Canada would have been benefited if 50 per cent. of those exiles had immigrated hither. And perhaps the immigrants would have done better in having state-aided Catholic schools for their children.

Religion in Labors' Ranks.

(By an Occasional Contributor.)

"A Workingman's Church" is the latest product of the "private judgment" theory introduced by the disciples of Martin Luther. It is, so we are informed by the "Buffalo Express," being organized by labor unions in Marion, Indiana. The report says:—"The men who are interesting themselves in the movement are members of different denominations, and it was early settled that the new church should be un-denominational and the preaching should be along the lines that would eschew doctrine entirely so far as it relates to the dogmas upon which the church is now divided. It will therefore be open to Baptists, Presbyterians, Methodists, Lutherans and all other religionists, no matter what their beliefs, but it is necessary that every member must be a member of organized labor or of a family whose head is connected with some union."

It will be interesting to note the progress of this "go-as-you-please" church, without dogma or doctrine, or authority to preach or teach.

One of the prime movers in the scheme says of it:—

"What the laboring men of this country need, and what we hope to have within a few months, is a church erected and supported entirely by men who earn their bread in the sweat of their faces. The time has come when we feel that we are not welcome in the big churches, no matter of what denomination, and we must work out our salvation in our own way. We realize that the big churches are supported by the rich and, consequently, we feel that the minister who depends upon them for his salary cannot have our interests at heart. What we want is a man who knows something about the labor problem, a man we can go to when in trouble, and a man who knows how to sympathize with us and can help us in the hour of need."

This statement in so far as the Catholic Church is concerned, is quite inaccurate. If he who made it knew anything of the Catholic Church he would be aware of the fact that it is pre-eminently, always and everywhere, the Church of the poor. The idea of "Working out our own salvation in our own way," is the logical outcome of the so-called Reformation.

JOHN MURPHY & CO.

July Clearing Bargains IN ALL DEPARTMENTS.

SOME SPECIALS FOR NEXT WEEK.

About 100 yards of Black Taffeta Silk, 45 inches wide, extra value at \$1.50 per yd., to clear at \$1.10 per yd. With a limited quantity such as the foregoing, intending purchasers should come early.

65 Hemstitched Table Cloths assorted as follows:

25 Cloths, regular value \$2.25; for \$1.75.

15 Cloths, regular value, \$3.00; for \$2.25.

10 Cloths, regular value, \$3.50; for \$2.50.

1000 yards Fancy French Satens, embracing all the best shades, regular value 25c; to clear at 15c per yd.

300 yards Silk Warp Gingham, formerly 50c per yd.; to clear at 15c per yard.

Balance of our Silk Striped Challies, former price 35c; while they last 15c per yard.

JOHN MURPHY & CO. 222 St. Catherine Street, corner of Metcalfe Street. Terms Cash. Telephone Up 2740.

The V...

Directory United Irish Dublin. REDMOND AND O'BRIEN 5th July the first of the five county meetings in the manifesto of the National League of the United Irishmen one that may well be perhaps, the most important marked the progress of the movement. The delegates were very representative. The proceedings of the Chairmen's conclusion of the meeting most enthusiastic character from the manner in which the delegates of Mr. Redmond O'Brien were received. It was evident that the delegates alive to the vital importance of the new movement. Alderman Stephen O'Mahoney received with loud cheers O'Brien and himself at the meeting on behalf of the Directory of the United League to explain the manifesto issued to the people. They felt that in addressing the meeting they were speaking to the representatives of the people of Limerick city. The meeting was not a public meeting. It was held in pursuance of a resolution laid down by the National Directory. The for a long time arguing of landlordism in general they would never attain the land question. Their belief was that they had got to fight landlordism in every county and the Parliamentary system was a closed was a most valuable asset to the Irish people if they draw from it the proper action of the Irish Parliament. The confidence, an enthusiastic support of generally. The new rule, designed to suppress of Ireland through a union had broken down. The lasted considerably longer average English session. Practically nothing done by the English Business was more complete it was before. The measure of domestic been put one side, and Commons, with a major behind the Government to transact the work of the shoulders, and the only edict that was by giving management of purely Irish. The other lesson to be drawn from the last session was Land Bill. That Bill was introduced by the Chief Secretary of enormous value to the Irish people would of slaves and fools if they such a situation as the opinion the present Chief for Ireland was one of the representatives of English land in the last century. Wyndham was present able, and his treatment of the Irish was supercilious, an no disguise of the fact that he treated the Irish movement of contempt. Dealing a man there was only one they could use. He was a man. Let the Irish people little coercion with him. The chief Secretary in Ireland should not be all of the Chief Secretary in Ireland was putting Coercion against our movement, to ruin individuals, suppress speech, and putting down the combination, a (Redmond) said that the were justified in having the same weapon against the supporters in even Ireland. Let every upshot of Government and of land the future feel the pinch of movement in every part of the land. Let the Irish people the path of coercion against the land. The Land Bill separate them from the people should make up their mind to compel the Government to a good Land Bill. United, they the landlords to their knees such a measure of change as would settle the question for ever. Mr. William O'Brien, was also loudly cheered. Redmond had made it

in
ors' Ranks.

ional Contributor.)

The Week in Ireland.

Directory United Irish League,
Dublin, July 12th.

REDMOND AND O'BRIEN.—On 5th July the first of the joint executive county meetings in response to the manifesto of the National Directory of the United Irish League was one that may well be said to be, perhaps, the most important that has marked the progress of the National movement. The attendance of delegates was very large and representative. The proceedings from the rising of the Chairman to the conclusion of the meeting were of a most enthusiastic character, and from the manner in which the addresses of Mr. Redmond and Mr. O'Brien were received it was evident that the delegates were fully alive to the vital importance of the circumstances which marked the opening of the new movement.

Alderman Stephen O'Mara occupied the chair. Mr. John E. Redmond, who was received with loud cheers, said Mr. O'Brien and himself had attended the meeting on behalf of the National Directory of the United Irish League to explain the recent manifesto issued to the people of Ireland. They felt that in addressing that meeting they were speaking to the elected representatives of the Nationalists of Limerick city and county. The meeting was not an ordinary public meeting. It was the first meeting held in pursuance of the policy laid down the other day by the National Directory. They had been for a long time arguing the question of landlordism in general terms, but they would never attain a settlement of the land question by such argument. His belief was that they had got to fight landlordism in detail in every county and parish.

The Parliamentary session just closed was a most valuable one for the Irish people if they would only draw from it the proper lessons. The action of the Irish Party in it deserved the confidence, approval, and enthusiastic support of the people generally. The new rules of procedure, designed to suppress the voice of Ireland through a united party, had broken down. The session had lasted considerably longer than the average English session of Parliament. Practically nothing had been done by the English Parliament. Business was more congested than ever it was before. Every great measure of domestic concern had been put one side, and the House of Commons, with a majority of 150 behind the Government was unable to transact the work put on its shoulders, and the only way to remedy that was by giving Ireland the management of purely Irish affairs.

The other lesson to be drawn from the last session was the present Land Bill. That Bill was introduced by the Chief Secretary in a speech of enormous value to the Irish cause. The Irish people would be a nation of slaves and fools if they tolerated such a situation as that. In his opinion the present Chief Secretary for Ireland was one of the worst representatives of English rule in Ireland in the last half century. Mr. Wyndham was pretentious, incapable, and his treatment of Irish matters was supercilious, and he made no disguise of the fact that he treated the Irish movement with a sort of contempt. Dealing with such a man there was only one weapon they could use. He was trying Coercion. Let the Irish people try a little coercion with him. The coercion should not be all on one side. The Chief Secretary in the meanest way was putting Coercion in force against our movement, endeavoring to ruin individuals, suppress free speech, and putting down organization and combination, and he (Mr. Redmond) said that the Irish people were justified in having resort to the same weapon against Mr. Wyndham's supporters in every part of Ireland. Let every upshot of the Government and of landlordism in the future feel the pinch of this movement in every parish in Ireland. Let the Irish people enter on the path of coercion against their enemies. The Land Bill was a transparent sham from the first, and the people should make up their minds to compel the Government to give them a good Land Bill by relentless agitation. United, they would bring the landlords to their knees, and obtain such a measure of land purchase as would settle the land question for ever.

Mr. William O'Brien, M.P., who was also loudly cheered, said Mr. Redmond had made it easy for both

his colleagues and the country to follow him, as a leader whose courage, energy, and capacity had excited the admiration of friends and foes. The new Land Bill was meant to fill the pockets of bankrupt landlords with gold at the expense of the country, and leaving the rich landlords undisturbed on their necks for centuries. It was claimed to be non-contentious, but it was put as the repeal of Catholic Emancipation would be. They had entered into a combination to bring about reform which the Government largely acknowledged was legitimate and inevitable. The combination was a crimeless one without secrecy, violence, and dishonesty. The true conspirators were the landlords of Ireland under Colonel Sanderson, Grand Master. He suggested that every body of tenants should wait on their landlords and bring them to book as to whether they were willing to sell, and upon what terms and any landlord who behaved insolently, and refused terms should be treated exactly as the worst land-grabber. The true way of putting an end to the jailing policy of the Government was to go there in greater numbers until the county jail became again the most honored place in Ireland. The same attack was being made on trades unionism in England. It was quite possible they might have a change of Government soon, and if the jails of Ireland were filled with prominent men fighting for the same trades union principles the Liberals, if they had the heart to take up the question, may sweep the great manufacturing towns of England, and at all events reduce the Tory majority to such proportions that they would be most submissive to the demands of Ireland.

Mr. James Dundon proposed the following resolutions:—
That this meeting, representing the elected delegates of every portion of the County and City of Limerick, hereby endorses in its entirety the policy outlined in the manifesto of the National Directory of the United Irish League; that we recognize that the only reward of the quietness of the country has been a conspiracy of the landlords and the Government to force down our throats a Bill for the rehabilitation of landlordism and to silence all protest by the people or their representatives by every form of villainous Coercion, civil and criminal, and by the suppression of public opinion, and of the right of combination at a time when the country is unprecedentedly free from crimes of violence; that we are forced to the conclusion that, in order to obtain any genuine measure of compulsory sale, by which alone the foundations of any true prosperity in Ireland can be laid, the conspiracy of the landlords and their Coercionist accomplices must be met by the resolute and uncompromising assertion by every branch of the League and every representative body in the country of the right of combination, of free speech, and by directing the legitimate public opinion of the community against all landlords, land-grabbers, and eleven months men who play the game of the people's enemies, and by treating with defiance and contempt the degraded Coercion tribunals through which the landlord conspirators execute their vengeance; and that we hereby request every branch of the United Irish League within the county to summon a special meeting to devise means for putting the advice of the Directory into practical operation in their several localities.

IRISH LAND BILL.—The Chief Secretary on 6th inst. replying to Mr. Tully, who asked a question in regard to the delay in proceeding with the Land Bill, said:—So long as any considerable number of members representing Irish constituencies are opposed to this Bill or demand time for its lengthy discussion, it is clear that we shall not have sufficient time to deal with it in the course of the present session (ironical Irish cheers).

COERCION IN CORK.—At Fermoy Quarter Sessions, before the Recorder, on 5th July, Thomas Nash, Kildorrery, appealed from the decision of the Coercion Court, which sentenced him to four months' imprisonment on charges of intimidation and incitement to boycotting.

The evidence chiefly consisted of letters written by the appellant, as secretary of the Kildorrery United Irish League, inciting persons not to deal with William Stacpool and James Therry, who hold and care farms which were previously occupied by other tenants. His Honor confirmed the decision of the Coercion Court.

CRIMELESS IRELAND.—The judges of Assize, following in the path of the County Court officials, have to declare that Ireland is practically crimeless. Yet it is deprived of the privileges of the Constitution. The following are the results, up to date, of the work which England's judges have to do:—

LOUTH.—Dundalk, 4th July.—These Assizes were opened by Mr. Justice Wright. Addressing the Grand Jury, Judge Wright said the number of cases to go before them was not less than the average number, and there was nothing remarkable about them as to character and quality.

COUNTY WESTMEATH.—Mullingar, 3rd July.—The Summer Assizes for the County Westmeath were opened here by the Right Hon. the Lord Chief Baron.

The Chief Baron, addressing the Grand Jury, told them there were only two cases to go before them—one of embezzlement. In the second case the prisoner was charged with having killed a lady by riding her down with his bicycle.

LONGFORD. 4th July.—The Summer Assizes for County Longford were opened here before Mr. Justice Gibson.

His Lordship addressing the Grand Jury, said there was but one case to go before them. As regards the general state of the county, he was informed it was much the same as last year. The number of reported cases was exactly the same.

NORTH TIPPERARY.—Nenagh, 3rd July.—Mr. Justice Johnston opened the Commission for the North Riding of Tipperary in the Crown Court of the County Court-house here, there being only one criminal case for trial. Mr. Justice Johnston, addressing them, said he was happy to inform them that there was only one case on the Crown book, in which a soldier was accused of committing a felonious assault upon a child, between the ages of four or five.

COUNTY LEITRIM.—The Leitrim Assizes were opened on the 4th July, before Mr. Justice Madden. Addressing the Grand Jury, His Lordship said three bills would be submitted to them. He hoped this satisfactory state of things would continue.

COUNTY CLARE.—Ennis, 6th July.—The Clare Summer Assizes were opened at Ennis. Addressing the Grand Jury, the Lord Chief Justice said there was no bill to go before them, and they met but to part.

COUNTY FERMANAGH.—Fermanagh, 6th July.—At eleven o'clock Mr. Justice Gibson entered the Crown Court of the County Court-house and opened the Commission of Assize for County Fermanagh. His Lordship, addressing the Grand Jury, there were two cases to be considered by them at these assizes.

COUNTY MONAGHAN.—Monaghan, 7th July.—Mr. Justice Barton opened the Commission. Addressing the Grand Jury, he said he was very happy to be able to tell them that there was no criminal business to be submitted to them at the present Assizes.

The High Sheriff, in presenting His Lordship with a pair of white gloves said he had great pleasure in so doing. His Lordship.—Thank you.

TIPPERARY (SOUTH RIDING).—Mr. Justice Johnston opened the Assizes for the South Riding of Tipperary at Clonmel on the 7th July. Addressing the Grand Jury, he said this great and historic county, which had played so important a part in the annals of Ireland, presented in both Ridings a remarkable absence of crime. At the Assizes in the North Riding at Nenagh there was practically no crime whatever.

IRISH LEAGUE VICTORY.—Claremorris, 4th July.—A Claremorris correspondent writes:—From information to hand from an authoritative source, I understand that the Congested Districts Board have purchased Holywell farm, situated about two miles from Ballyhaunis, and up to the time of purchase owned by Dr. Crean, J.P. The farm comprises several hundred acres of very good pasture land, and its distribution will be undoubtedly benefit to the small cotters in the congested districts in the neighborhood. The farms which the Congested Districts Board can buy in this neighborhood, if they show any desire to do so, are many. No explanation has yet been given by the Congested Districts Board why negotiations to purchase the farms of Ballyglass, Ballyproved abortive.

Household Notes.

ICE DRINKS.—On this subject the "New York Post" says:—

The reckless lack of foresight shown by soldiers in hot climates is paralleled by the midsummer madness of many men and women in our sweltering cities. From early morn till late at night the drug stores are crowded with rows of thirsty individuals who eagerly gulp down large quantities of ice cold drinks with astonishing disregard of pathological consequences. Some of them even aggravate the evil by having a spoonful or two of pounded ice put into the glass.

Many of these greedy gulpers must be aware that ice-cold drinks do not really allay one's thirst. The Swiss guide-books always warn tourists against drinking glacier water; and if a pedestrian disregards this advice, he inevitably finds himself getting more and more thirsty, and if he keeps on drinking, he will be likely to need the services of a doctor in the evening. The pleasant flavors of our ice drinks make them much more tempting to thirsty mortals than the glacier water, which they excel in coldness; consequently the dose is repeated at every opportunity. It is very profitable to the druggist, but disastrous to the drinkers. On such a subject it is impossible to collect statistics, but no one who has studied physiology and knows the extremely sensitive condition of the mucous membrane of the stomach can doubt that a vast amount of disease is brought on, directly or indirectly, by the ice-cold soda-water habit. There is a well-founded belief that many cases of sunstroke (last year, early in July, there were more than two hundred a day) are brought on by chilling the system with iced drinks, and then exposing one's self to the blazing sun.

Ice, of course, is a necessity in this climate; but one family in a hundred knows how to use it rationally. Our way of flinging chunks of it possibly tainted with typhoid germs into our pitchers or glasses is infinitely less civilized than the old Spanish way of cooling the water in porous earthen pitchers. This gives it that medium-cold temperature which alone really quenches the mad thirst of midsummer. A similar result may be obtained by cooling bottles or siphons in a refrigerator. Better, however, than any cold drink in summer is weak tea or some hot drink. Partaking of this is soon followed by a delightful feeling of contentment, or even exhilaration. Of course, a warm drink does not tickle the palate so pleasantly as the ice-water does; hence its unpopularity; you cannot get it in any drug store in summer. Everybody clamors madly for ice.

No doubt, many of these ice water drinkers would be surprised and indignant to be called gross and foolish sensualists. Yet that is what they come perilously near being. They swallow the soda water simply because it feels good for a few seconds to have the sweet, cold liquid roll down the throat. A man who does this may be called an epicure—one who likes good things to eat and drink—but to call him an epicurean would be an insult to Epicurus. That much maligned and misrepresented Greek philosopher would have been the first to condemn the iced soda water habit and to moralize on our midsummer madness. He did, indeed, teach that pleasure is the greatest good; but he expressly declared that we should avoid all pleasures that provide only a momentary enjoyment at the cost of future pain or discomfort.

Happenings in England.

A NEW CHURCH.—Owing to the pressing needs of the district, the new Catholic Church of Our Most Holy Redeemer, erected in Ocean street, Keyham, has been opened for Divine worship. Situated in the midst of a new and rapidly-growing suburb of Devonport, and almost equally distant from the Royal Naval Barracks and Camel's Head, it is intended to replace the hulk moored in the Hamdage, in which the Catholic sailors of the fort have been long accustomed to worship. It is a lofty building in the Gothic style of architecture, and has been built of local limestone, with Bath stone dressings. The edifice comprises a nave, with two aisles and chancel, and the entrance is through a porch in the west side. It is admirably lighted by day by two rows of clerestory windows, and at night by gas. Seating accommodation has been provided for nearly 600 persons.

NOW A PRIEST.—Considerable interest was manifested in the recent visit to Exeter of Father C. R. Chase, who is a convert to the one true Faith, having formerly been vicar of All Saints, Plymouth. It is a singular coincidence that Father Theed, M.A., the much esteemed second priest at Exeter, was curate at All Saints, Plymouth, simultaneously with Father Chase, who was then the vicar.

NEW ADMINISTRATOR.—Monsignor Dunn has been appointed by His Eminence Cardinal Vaughan the Sub-Administrator of the new Westminster Cathedral under Monsignor Fenton, the Administrator.

EXAMINATIONS.—At the Convent of Mercy, Abingdon, Berks, centre for the Royal Academy School Examinations, seventeen candidates were presented by the convent and examined by a member of the R. A. M. recently. The results were most brilliant and quite in keeping with the former successes won by the pupils of this well known school.

THE CHURCH AND SCIENCE.—In a most interesting address delivered to the Oxford Medical Graduate Club, and published by the "British Medical Journal," Dr. Ferguson, of Cheltenham, reviews the history of medicine and the history of Oxford, telling the modern world some plain facts as to how the Church helped learning in the Middle Ages. He points out how the monks of Osney and the Augustinian Canons of St. Frideswyde has founded schools, and how Vacarius, from Bologna, and Robert Pullen, from Paris, taught respectively law and Divinity, and how the University then granted its first degree to Edward Rich, afterwards Archbishop and finally St. Edmund of Canterbury. We would add that the Robert Pullen here mentioned was practically the founder of the University, and was also the first English Cardinal. Strange to say, he is not well known, even among the Catholic body. He studied at the University of Paris in company with such men as Cardinal Stephen Langton, Cardinal Lothario (afterwards Pope Innocent III.), and Cardinal Robert Curzon, the real founder of the University of Paris. Cardinal Pullen returned to his native land and taught first at Exeter and later at Oxford, where he established the principle of Cardinal Curzon of bringing together the different branches of knowledge under the title of a "Universitas Literarum." So great was his reputation that Pope Innocent II. invited him to Rome, Pope Lucius II. made him Papal Chancellor, and Pope Celestine II. created him Cardinal-priest in 1142—the first English Cardinal.

A NEW HOUSE.—The Cellite or Alexian Brothers have lately made the acquisition of Mr. Allhusen's country house called Twyford Abbey, near Ealing, a few miles from London, with the intention of founding there a new house of their Order, and likewise as a convalescent hospital for patients and a kind of retreat for elderly gentlemen. The abbey is beautifully situated in a most healthy locality, in the midst of a well-cultivated park eighteen acres in extent, quite in the heart of the great city of London. It is in every sense an ideal spot for the purpose for which it has been acquired. The Order of the Cellite Brothers dates from the Middle Ages, and has, ever

since its foundation, rendered great services to Holy Church. It counts numerous houses on the continent, and Twyford Abbey is the fourth house of the Order in England. A few months ago the Brothers took possession of Twyford Abbey. Meanwhile the place has been arranged and a chapel fitted up.

A PILGRIMAGE.—A number of Catholics recently went from Holborn Viaduct Station on their annual pilgrimage to the shrine of St. Thomas a Becket at Canterbury. Previous to their departure they attended Mass at the Church of St. Etheldreda, Ely-place, Holborn, and en route the pilgrims were joined by contingents from Aldershot and other towns. A special service was held in the afternoon at the Church of St. Augustine, Canterbury.

NEWSPAPER GUILD.—The half-yearly meeting of the Catholic Newspaper Guild's Council was held at Archbishop's House. Mr. Lister Drummond (acting president) presided, and there were also present the Bishop of Milevis, Father Fletcher, Dom Gilbert Higgins, C.R.L., and Mr. Duncan Mackay.

CATHOLIC TRUTH SOCIETY.—The annual excursion in connection with the Manchester branch of the Catholic Truth Society took place on Wednesday in last week, when the members and their friends journeyed to Castleton. There was a very large company, who availed themselves of the opportunity of having a pleasant time; in fact, there was a larger gathering than in former years. The earlier portion of the day was dull and threatening, but it eventually turned out very pleasant, and on the whole a most enjoyable time was passed. Amongst the company were a number of priests. Hathersage, one of the places visited, had a special interest for the excursionists, inasmuch as the Catholic Faith was never entirely extirpated from the ancient spot.

THE TEMPERANCE CRUSADE at Grimsby, fixed by Father Hays for October 2nd, has, owing to pressure of work, been postponed to Wednesday, November 12th. The Mayor has kindly granted the use of the Town Hall for the occasion.

A MARRIAGE.—At St. Chad's Cathedral, Birmingham, recently, the wedding took place of Mr. J. Tarleton Harman, eldest son of Mr. J. B. Harman, K.S.G., one of the leading and prominent Catholics of Birmingham, and Miss M. C. Quirke, third daughter of Dr. J. Quirke, J. P., Handsworth, who holds the distinction of being the first Catholic magistrate appointed in Staffordshire since the so-called Reformation.

THE HYDE PARK LECTURES commenced and carried on by the Guild of Our Lady of Ransom have proved a great success, and seem to supply a want, when so many are speaking there and elsewhere against the Catholic Church. Mr. R. Raikes, Bromage, M.A., is delivering the course during this month. Recently he gave them a biographical sketch of Father Theobald Mathew, O. S. F., as a life that his hearers should try to follow, and explained the Catholic doctrine of indulgences. The life of Sir Thomas More was dealt with last Sunday, and the Catholic doctrine explained was: "The Supremacy of the Pope."

IN AID OF MISSION.—Father Minealis, S.J., of St. Walburga's, Preston, preached the annual sermons in support of St. Andrew's mission at Cottam. The district is one of the most interesting Catholic localities in Lancashire. The Rev. George Leo Haydock, the annotator of the Douai Bible, and his brother, Thomas, the printer, were born here. The mission dates back to 1717, and the present church was erected in 1793. It has several times been repaired and beautified, the last occasion being in 1895. St. Andrew's is but a poor mission and deserves support, particularly of those whose religion has been handed down to them unaltered throughout the centuries of persecution.

MURPHY

ring Bargains

SPECIALS

Table Cloths

French Sateens

Gingham

Silk Striped Challies

MURPHY & CO.

ARCHBISHOP RYAN'S SERMON AT FUNERAL OF CHICAGO'S LATE PRELATE.

The Most Rev. Patrick John Ryan, Archbishop of Philadelphia, and an intimate friend of Archbishop Feehan's for half a century, preached the funeral sermon at the funeral of the late Archbishop of Chicago, taking for his text:—

Ecclesiasticus 44th chap. Behold a great priest who in his time pleased God, and was found just; and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings; he stored up his mercy for him; and he found in the eyes of the Lord.

Venerable Fathers of the Episcopate and Clergy and dear brethren of the laity:

The words of inspiration which I have read are those that bound naturally from the heart and the lips, as we gaze on the lifeless body still clothed in the vestments of his order, of the great priest who ruled from this place one of the greatest cities and dioceses of the world. He pleased God in his day, and appeased His anger, and kept the law of the Most High. Therefore, did God give increase in numbers and sanctity, and blessed the people committed to his care. We are here for two purposes—first to pray for your dear dead Archbishop, which you have done during the Holy Sacrifice just offered, and which I am sure you will continue to do as the best expression of your love for him and sense of your loss. We have come also to think together and to recall what we know of his character, and his career, as justifying our admiration and our gratitude. I come from afar to lay at his feet the garland of my esteem and my love. For fifty years I have known him, and never discovered anything to diminish, but much to intensify the impression produced on me, at our first introduction. The natural basis of his character was such as we should expect in a great ecclesiastic. Gentle, pure, yet with a power that was almost provokingly reserved, you felt yourself in the presence at once of a superior personality. You felt that behind that silent modest exterior, there was a power that in a great exigency, might be a revelation. You felt how consummate were his judgment and prudence and how perfectly he could be trusted. He was pre-eminently the gentleman—gentle and yet manly—manly and yet gentle. The most perfect human character had its purely human individuality for he was like unto us in all things except sin. Because the natural basis of characters like those of St. Francis of Assisi for instance, is so like that of Christ, the people of all denominations admire and love him. The rare combination of such characteristics was found to a great extent in the late Archbishop. God having so fashioned him, He gradually prepared him by providential—apparently accidental—circumstances for the exalted position to which he was called. We find him at an early age in the admirable Seminary of St. Vincent, Castle Knock, near Dublin.

The priests who conducted it, were men fully imbued with the spirit of St. Vincent de Paul. That great Saint is popularly regarded but as a mighty philanthropist, founder of the Sisters of Charity and many benevolent institutions; but more than all this, he was a great reformer in the true sense of the word. He was a reformer from within. He knew that the doctrines of the church needed no change, for God Himself had formed her. But he knew that the morals of men needed reformation, and he believed that, as the clergy so the people, and the great change must begin in the Sanctuary. But farther back, he knew that, "as the ecclesiastical student so the priest," and he ascended to the fountain spring and reformed the seminaries. In one of these this young student received the first impression to the great National Seminary of Maynooth, with its 500 students from every diocese in Ireland. In this great institution his remarkable talents, in spite of his modesty, made him a marked man, and he received some of the highest honors and premiums. The fact that amongst 500 students selected for their superior abilities from every portion of an island, famed for the talents of its children, he was so honored, is an unerring criterion of genuine merit. At the same time, his personal character was as high, if not higher, than his literary position. Men instinctively trusted him and sought his counsel. At the head of this great institution of ecclesiastical learning was a man of transcendent merit, the Very Rev. Dr. Russell, uncle of the late Lord Russell of Killowen, the Chief Justice of England. Cardinal Newman stated that to this Dr. Russell more than any other man, he owed his conversion to the Catholic Church. When young, Mr. Feehan determined to come to St. Louis, this president of Maynooth gave him a letter to Archbishop Keane, in which he stated that no student had left that college in his day, with a higher record for ability, and the ecclesiastical spirit, than the bearer. Archbishop Kenrick soon discovered for himself, the truth of this statement, and appointed him at first professor of theology, and then rector of his diocesan seminary. During the thirteen years of his priestly career in St. Louis, in the seminary and on the mission, I knew him intimately, and had ample opportunity to judge him, and in trying circumstances he was always the same strong gentle, self-possessed, self-sacrificing priest. After these thirteen years, he was elected at the early age of thirty-five, to be Bishop of Nashville—a post of much responsibility at the time. With admirable prudence he restored order and confidence. In the trying times following the war, he had much to suffer, and was extremely poor. During the dreadful visitation of the yellow fever, he saw his priests and people fall around him, and his great paternal heart was moved to pity and to succor. After fifteen years of successful administration in Nashville, he came to this city as its first Archbishop in 1880. You, brethren, are the witnesses of his life and labors here. I need not enter into details. A few facts are sufficient and suggestive of many others. In 1879, the year before his arrival there were in the diocese of Chicago 204 priests! To-day there are 538. In 1879 there were 194 churches. Now 298. In this city alone there were only 34 churches. Now 150. I know of nothing in any city of this or any other country to even approach this last item of progress. The advance in the all-important department of parochial schools, colleges, benevolent institutions has

been in proportion to the clergy and churches. The Archbishop's first solicitude on arriving in Chicago was concerning the schools, which he visited in person. Those who beheld the splendid exhibit of Catholic schools in the Columbian Exposition of 1893 will remember the strikingly beautiful, life-size statue of Archbishop Feehan in Carrara marble presented to him by his priests and bearing the inscription, "The Protector of Our Schools." No more glorious monument could be erected to any man, and I trust that it will always occupy a prominent place in this great city. Few people know and still fewer appreciate the silent labor and mental strain unavoidable in the establishment of so many churches, schools and institutions. People judge by newspaper accounts of the movements of bishops on occasions of confirmations and visitations, etc., but the silent home work which is little noticed, is the severest of all. And we must bear in mind that, unlike the bishops in any country of the world, the prelates who rule in our great cities, and this is especially true here, have to deal with people of many diverse nationalities. The church in a city like this is similar to the whole Catholic Church in miniature. It combines two of the marks of the Catholic Church proofs of its Divine origin, its Catholicity and Unity. We behold in her all the discordant elements of the world, unified into one institution. Now in our great cities we behold so many diverse nationalities in the same faith and same essential discipline and under one head. But, of course, the human elements are there and cause differences of a minor, but often of a vexatious character. Similar difficulties are found in the political mission of the United States in unifying all the different nationalities. "E pluribus unum" is Catholicity, and Unity in the State. Some one may urge the only way in both cases is to thoroughly and immediately Americanize politically as well as religiously. But prudence says be slow in this process; old prejudice and old ways cannot be rudely interfered with. Do not tear up the cockle lest the wheat should also be destroyed. The bishop like a good father has to respect all his children, united in "the consanguinity of the Faith." Their language hallowed by a thousand sanctifying associations must be respected; their old customs and wise old ways, often the accumulated wisdom of centuries, have a conservative influence on our later and more material civilization. There must be, of course, progress but it should be gradual conservative progress to be truly permanent and to attain the final end of being at once truly Catholic and really American. But, Venerable Father and dear brethren, no character and career can be perfected without the chastening hand of suffering. This was not wanting to our dear father and friend. His was one of those high natures that are deeply, silently sensitive. He complained little, but bled internally, and only God witnessed the heart struggle. The greatest, heaviest cross of his life he had to bear on shoulders worn out by the burdens of seventy years. This is not a fit occasion to discuss the sad episode. I feel that I act more in harmony with his nature and with what he would say to me, by stating that there from his bier he whispers to all who loved or opposed him, the episcopal salutation "Pax vobis"—"Peace be to all!" Only pray for me and ask of our Heavenly Father that He send a successor who will love the people, and especially the little children whom I leave behind me, that we may all meet in the eternal home of our God.

to this country, as well as a certain number of merchants, and a certain number of other classes if desirable, and the remainder should be excluded. Surveillance should be exercised over the persons so admitted in order that they might not become laborers. Our trade relations with China are promising, and they ought not to be disturbed by the enactment of unnecessary and unjust laws. A respectable Chinese merchant engaged in business in China and desirous of doing business with the United States should be encouraged to come to this country and to buy supplies here. If we are to lose our trade with China, one of the main objects of acquiring the Philippines will be defeated. South Carolina and Alabama owe the remarkable development of their cotton manufacture to China. Their coarse sheeting finds a market there, especially in Manchuria, where the climate is cold. If these mills were driven to manufacture lighter goods, their products would in a great measure compete with those of New England. In South Carolina there were in 1900 eighty mills, with a capital of \$39,258,964, employing 30,201 wage-earners, and turning out products valued at 29,723,914. Of the export demand for these products 60 per cent. goes to China. Our export trade with China last year amounted to \$28,000,000. Of course, we should do nothing to imperil this trade, but should on the other hand seek to increase it. I do not believe, however, that any disastrous result would follow from our adherence to the doctrine of exclusion which has become our settled policy. The Chinese Government relegates all questions of trade to the merchants. It takes no interest in such questions, and it cannot understand why the foreign Powers are eternally talking about trade. Owing chiefly to the interest which the missionaries and their friends take in Chinese matters, it is the fashion to be very sympathetic with that country—even since the terrible riots of 1900. It is pretended that the Chinese are exceedingly liberal to the foreigners. The truth is that every right that the foreigner has in China has been acquired by the use of arms. Nothing has been conceded except to force. The wars carried on by Great Britain alone, and afterward by France allied with her, were the instrumentalities which opened up China to foreign trade. If we leave out the Christian converts, the foreigners have no friends in China. Two years ago the Government and the people joined in a terrible effort to massacre all the foreigners. They succeeded in murdering 248 of the men and women who had devoted their lives to the service of China, and they barely failed to kill all the foreigners in the northern provinces who were beleaguered in the British Legation and the Peitang. Even now the Chinese have in some respects more rights in our country than we have in theirs. They have no extra-territorial judicial system here as we have in all non-Christian countries, except Japan; but once in our borders they can go where they please in forty-five States and half-a-dozen Territories, while the foreigner—except the missionary—can reside nowhere except in the treaty ports. Their lives, too, are safe here except on rare occasions. No class is arrayed against them except the labor class. In China, riots are the order of the day. Not long ago there were twenty-two in one year. The bloody riots at Tientsin and Kuitien will never be forgotten. Who believes that foreign life is safe in China to-day? Who puts any faith in a government which since 1858 has been bound by the most solemn treaties to protect the foreigner, but has rarely made any attempt to do so? Who denies that if the Chinese Government had so willed, foreign life would have been as safe in the interior as Chinese life has been in Indiana? Riot after riot and murder after murder have disgraced the annals of China for fifty years. The viceroys, the governors, and the magistrates have scarcely raised a hand to stop the vicious, murderous throngs which, passing by their yamens and through the ranks of Chinese soldiers, have perpetrated the most detestable crimes. Always the diplomatic corps presses for the punishment of delinquent officials; and it was only when six nations sent troops to China that an official ever was properly punished. Knowing how many people read a paper is of more importance to the advertiser than knowing how many people get it. All the doubts of sceptics are as nothing, or as very little, compared with the great doubt which arises in men's minds from the ways of Christians themselves, saying one thing and doing another.

Catholic Sailors' Club

ALL SAILORS WELCOME. Concert Every Wednesday Evening.

All Local Talent Invited; the finest in the City pay us a visit. M.A.E. at 9:30 a.m. on Sunday. Sacred Concert on Sunday Evening.

Open week days from 9 a.m. to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. Tel. Main 2161. St Peter and Common Sts.

Business Cards

T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET.

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

M. SHARKEY, Real Estate and Fire Insurance Agent, 1840 and 1723 NOTRE DAME ST., Montreal.

Valuations made of Real Estate. Personal supervision given to all business. Telephone Main 771.

CARROLL BROS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers.

705 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation specialty. CHARGES MODERATE. Telephone 1824.

CONROY BROS., 228 Centre Street.

Practical Plumbers, Gas and Steam Fitters. ELECTRIC and MECHANICAL BELLS, etc. Tel. Main 3552. Night and Day Service.

THOMAS O'CONNELL, Telephone 3833.

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

Cor. Murray and Ottawa STREETS.

PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER. RUTLAND LINING, FITS ANY STOVE CHEAP.

Orders promptly attended to. Moderate charges. A trial solicited.

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

PLAIN AND DECORATIVE PAPER-HANGER. Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, Office 647, Dorchester street, east of Bay street, Montreal. Bell Telephone, Main, 1406.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK.

54 Prince Arthur Street. Special rates for Charitable Institutions. TELEPHONE EAST 47.

LAWRENCE RILEY, PLASTERER.

Successor to John Riley. Established in 1866. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Parke Street Point St. Charles.

Soft Harness

You can make your harness as soft as a glove and as tough as wire by using EUREKA Harness Oil. You can keep it soft—make it last twice as long as it ordinarily would.

EUREKA Harness Oil

It makes a poor looking harness like a new one. Made of pure, heavy kerosene oil, is specially prepared to withstand the weather. Sold everywhere in cans—all sizes. Made by EUREKA OIL COMPANY.

Society Directory.

A.O.H., DIVISION NO. 2, meets on the first and third Wednesday of each month, at 1868 Notre Dame street, near McGill. Officers: Al-darman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary. 1528F Ontario street, L. Beahm, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 13 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer, Rev. Father McGrath, chaplain.

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

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

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

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

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

FRANK J. CURRAN, B.A., B.C.L., ADVOCATE.

Savings Bank Chambers, 180 St. James Street, Montreal.

CHURCH BELLS.

CHURCH BELLS Chimes and Pells. Best Superior Copper and Tin. Get the price. MORGAN BELL FOUNDRY Baltimore, Md.

MENBELY BELL COMPANY TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

WORLD'S GREATEST BELL FOUNDRY ESTD. 1857. Church, Pells and Chimes Bells. Best Superior Copper and Tin. Get the price. Write for Catalogue to E. W. 7 A B BELL CO. Bucklers Hill Foundry, Cincinnati, O.

YOUR EMPTY BAGS. Users of BODDIE'S XXX Self-Raising Flour who preserve the empty bags and reserve them to use as will receive the following premiums: For 12 six pound bags a beautiful colored picture in gilded gilt frame, 12 inches x 16 inches. For 24 six pound bags a larger picture in gilt frame 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. BODDIE'S XXX Flour, 10 & 19 Boulevard, Montreal.

SAVE

Subscribe to the "True Witness"

Excluding the Chinese in United States.

Taught by experience, it may be safely predicted, writes Ex-Minister Charles Denby, in the Forum for July-September, that the American people will no longer content themselves with statutes under which it can be claimed that no Chinese subjects except laborers are excluded. They will not open the door wide to Boxers, beggars, traders—all classes, in fact, that do no manual labor. The fight is a racial one rather than warfare against a class. It certainly will not do to throw this country, or its dependencies, wide open to all classes except laborers. Few

men in this country, except those whose interests in some form are antagonized by exclusion, believe that this immigration is desirable. It is generally conceded that it is a permanent menace to our civilization. The stubbornness of the Chinese, their segregation by themselves in all communities, their absolute denegation of all interest in public affairs, their inveterate hoarding of their gains, the cheapness of their living, their ignorance and superstitions—these are some of the things which particularly distinguish them, and which make them undesirable immigrants. They never have become assimilated with any foreign community, and the same objections that we make to them are current in Hongkong, Singapore, Colombo, Australia, New Zealand, the Philippines, and everywhere that they have set-

tled. Their great numbers are also against them. Had it not been for the most energetic efforts of the people on the Pacific slope the civilization of that region would have been wrecked. At fifty-five dollars a head, while transportation costs only five dollars, the steamship companies would have conveyed millions of immigrants to our shores. Let us remember that Macao to South America until the civilized world broke up the trade. The labor question is only one branch of the general subject. The interest of our workingman is the interest of all other classes. To supplant our own laborers by those who work for a few cents a day would involve all branches of business in a common ruin. But what we do we should do openly and honorably, and not under cover of a strained interpretation of

ALL COMMUNION FORE 6

PARISH SO

FIRST SUNDAY Holy Scapular Society and investment in society after Vespers in General Communion Heart League at 8

SECOND SUNDAY Temperance Society, giving of temperance Vespers in Church. General Communion Name Society at 8 o'clock of office of 7.30 p.m.

THIRD SUNDAY Society after Vespers Church, after which attended to in large

FOURTH SUNDAY Mary, general Communion clock Mass, meeting Patrick's (girls') school.

Promoters of Sacred hold meeting in large 2.45 p.m., distribution etc. in library, 92 Alexander street, 3 to 6 p.m. after evening service, at day, after evening ser-

FIRST FRIDAY DE The Blessed Sacrament exposed all day in St. every first Friday, solution and Act of Reparation p.m., followed by short

LADIES OF CHARITY Tuesday at 2 p.m., agree to make garments. There are some sixty members of whom attend regularly to join in this noble and meritorious work.

It seems to me that Irish Catholic citizens of Montreal are becoming enthusiastic in the expression of their patriotism. I thought necessarily to case.

The ground upon which observations is the manner these people allow themselves main unrepresented by a Irish and Catholic daily while all their patronage the coffers of those who a spite them. It is a matter course, how some leading dailies derides our and race; while our people with coldness and indifference continues to support them, in preference; but even to ment of our only advantage by the "True Witness" Again, I might draw out the shameful lukewarmness allows the desecration of cemetery at Point St. Charles hallowed spot, where the 6,000 martyrs mingle with loamy soil beside the rippling

American Catholic Temperance Movement.

The National Convention of the Catholic Total Abstinence Union of America will be held in Dubuque, Iowa, on August 6, 7 and 8.

As soon as it was settled that the National Convention would go to Dubuque both its clergy and the people set about making the necessary preparations for receiving the delegates.

On Decoration Day delegates representing the recently organized societies gathered in Dubuque, and under the auspices of Archbishop Keane and his clergy the constitution of the archdiocesan union was formally adopted.

There were present 103 delegates, representing 2,400 organized total abstainers.

Happenings in Scotland

MGR. MCKERRELL DEAD. — The death is announced of the Right Rev. Monsignor McKerrrell, provost of the chapter of the archdiocese of St. Andrew's and Edinburgh.

THE EYRE MEMORIAL. — The work of collecting money for the erection of the Archbishop Eyre Memorial Industrial Schools is being prosecuted with the greatest possible energy, vigor, enthusiasm, and dispatch in the several parishes of the archdiocese.

CHURCH AND PERSECUTION. — The Rev. Father T. P. O'Reilly, M. R., who is one of the most trenchant, outspoken, and fearless preachers in Glasgow at the present day, recently delivered a discourse on methods, old and new, of persecuting the Church in St. Alphonsus' Church Great Hamilton street.

these realms, the preacher thought, the principal persecutors of the Church were the infidel platform orator, the agnostic press, and also, alas! a certain senseless section of the so-called Catholic press.

A SUCCESSFUL SESSION of St. Joseph's College, Dumfries, was closed last week by a brilliant function which accompanied the distribution of prizes.

TAKE THE VEIL.—In the Convent of Mercy, Garnethill, on July 2nd, three Sisters of the Order took the black veil and made their final vows.

A despatch from London on Tuesday says:—The strong feeling which developed in the market for cattle a week ago, has been fully maintained, and prices have scored a further advance with a firm trade doing.

Live Stock Market

At the Montreal stock yards, at Point St. Charles, on Monday morning, the receipts of live stock for local consumption were small, there being only five mixed car loads received.

At the Montreal stock yards, at Point St. Charles, on Monday morning, the receipts of live stock for local consumption were small, there being only five mixed car loads received.

At the Montreal stock yards, at Point St. Charles, on Monday morning, the receipts of live stock for local consumption were small, there being only five mixed car loads received.

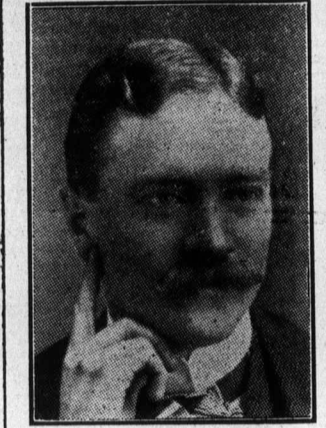
At the Montreal stock yards, at Point St. Charles, on Monday morning, the receipts of live stock for local consumption were small, there being only five mixed car loads received.

with a good demand, and as the supply was somewhat limited, prices ruled steady at \$2.50 to \$4.25 each.

The shipments of live stock from the port of Montreal for the week ending July 10th, were:—

Table with columns: Destination, Quantity, and Price. Includes entries for Liverpool, London, Glasgow, and Manchester.

NOTES IN BUSINESS CIRCLES



MR. ALFRED ROWAN.

We are extremely pleased to be able to make known the fact, that Mr. Alfred Rowan, who has been connected since boyhood with our esteemed fellow-countryman, Mr. B. J. Coghlin, has been admitted to partnership in the firm which is now composed of Mr. B. J. Coghlin, his sons, Messrs. William and Gerald Coghlin, and Mr. Alfred Rowan.

Mr. Rowan entered the firm employ at a very early age as office boy and being exceptionally bright, very quickly mastered the intricacies of business affairs, and by strict application and untiring energy, won the confidence of his employer and the entire respect of the commercial community.

The firm, which will now be known as B. J. Coghlin & Company was founded over 33 years ago by the present head of the firm, and ranks amongst the most reliable establishments in Canada doing an extensive wholesale iron, steel and metal business, and have travellers on the road from Sydney to Vancouver.

The "True Witness" congratulates Mr. Rowan, who is a most zealous member of St. Patrick's parish, on his well-earned promotion, and wishes him success in his new career.

Advertisement for SYMINGTON'S EDINBURGH COFFEE ESSENCE, GUARANTEED PURE.

Advertisement for C. A. McDONNELL, Accountant and Liquidator, 150 ST. JAMES STREET, Montreal.

Advertisement for W. G. KENNEDY DENTIST, No. 758 Logeuchillers St.

Advertisement for GRAND TRUNK RAILWAY SYSTEM, listing routes to Montreal, Ottawa, and New York.

Advertisement for CANADIAN PACIFIC 'IMPERIAL LIMITED' TRIP-WEEKLY FAST SERVICE, listing routes to Montreal, Ottawa, and New York.

Advertisement for 'SUMMER TOURS' with City Ticket and Telegraph Office, 150 ST. JAMES STREET.

Advertisement for THE OGILVY STORE GREAT Summer Sale of Linens.

Advertisement for English Pillow Cotton, Plain Grey Cotton, and Washed Crash.

Advertisement for SYMINGTON'S EDINBURGH COFFEE ESSENCE, GUARANTEED PURE.

Advertisement for C. A. McDONNELL, Accountant and Liquidator, 150 ST. JAMES STREET, Montreal.

Advertisement for W. G. KENNEDY DENTIST, No. 758 Logeuchillers St.

Advertisement for JAS. A. OGILVY & SONS, St. Catherine and Mountain Sts., CIRCUIT COURT.

Advertisement for W. G. KENNEDY DENTIST, No. 758 Logeuchillers St.

Advertisement for W. G. KENNEDY DENTIST, No. 758 Logeuchillers St.

Advertisement for UMBRELLA PRICES, THE S. CARSLY CO. LIMITED, 1765 to 1783 Notre Dame Street.

Advertisement for MARVELLOUS BARGAINS AT THE JULY CHEAP SALE! SUMMER DRESS GOODS, 33-1-3 Per Cent. to Less than Half Price.

Advertisement for FIVE HUNDRED LADIES' OUTING SUITS, Regular \$2.75, Wednesday \$1.49.

Advertisement for SALE BOOMING IN Wash Fabrics, listing various fabric lots.

Advertisement for SHOES REDUCED, BOYS' CLOTHING, listing various shoe and clothing items.

Advertisement for THE S. CARSLY CO. LIMITED, 1765 to 1783 Notre Dame Street.

Advertisement for STOCK-TAKING BARGAINS, listing various household items.

Advertisement for THOMAS LIGGETT, Famous Irish Distillers, JOHN JAMESON & SON, DUBLIN.

Advertisement for THOMAS LIGGETT, Famous Irish Distillers, JOHN JAMESON & SON, DUBLIN.

Advertisement for THOMAS LIGGETT, Famous Irish Distillers, JOHN JAMESON & SON, DUBLIN.

Advertisement for THOMAS LIGGETT, Famous Irish Distillers, JOHN JAMESON & SON, DUBLIN.

Vertical text on the right edge of the page, including 'A Rec' and 'Our readers are aw'.

PRICES.

These unsettled days—where prices are

Children's 25c to \$1.50.

O. LIMITED.

St. James Street

DAY, JULY 26, 1902.

S AT THE

SALE!

SALE GOODS.

red Summer Dress Goods

Half Price.

are bargains in plenty—ave of keeping everything

15c

19c

32c

39c

UTING SUITS.

day \$1.49.

day will be the marvellous Quality Striped Percalae, yoke trimmed with em-3-35. Sale \$1.49

IN

brics.

Fancy Checks, also Figured

While they 6c yard

Shining Fabrics, comprising and Mousselin de Liege. to July Sale 9c yard

lms, Knotted Chambray, Prints, original value 15c Sale Price 11c yard

CLOTHING.

Piece Crash Suits, made

le, buttoned close to neck, and comfortable garment. \$1.26

ported Crash Linen Suits, yoke and pleated front and finished with lapels. The date and seasonable gar- Price.....\$1.60

O. LIMITED.

James Street, Montreal.

BARGAINS.

lms, Rugs, e & Chinese peries, and s, at

EMPIRE BUILDING, 2474 and 2476 T. CATHERINE STREET

Irish

ers

ON & SON

S.

IN

Still Whisky com- London and Dublin e and Purity.

A Recent Cure at Lourdes.

Our readers are aware that one of our townspeople has just been miraculously cured at Lourdes of a malady which never spares its victims.

It was interesting to hear from the very lips of Miss Mary Louise Bailly the authentic account of her cure, one of the most striking that has ever taken place.

It was also necessary to make an investigation ourselves of the exact condition of this young woman.

It is for this reason that we have waited several days to assure ourselves of the completeness of the cure.

Yesterday we visited the hospital of St. Foy, near Lyons, where Miss Bailly is spending her convalescence.

This hospital, a real sanatorium, which, as we all remember, has celebrated brilliant festivals ever since its opening, is situated at twenty minutes' walk from the church, a little further from the cemetery.

This privilege asylum of suffering sheltered for four years the martyr of her cell, whom the good Sisters called "Poor Mary."

Poor Mary was attacked six years ago with pleurisy. Despite all the care which her mother lavished upon her the unfortunate young woman of 18 years did not improve.

In fact, symptoms of pulmonary tuberculosis began to show themselves.

Two years later the sick girl had the misfortune to lose her mother, Mrs. Bailly. This trouble terribly aggravated the condition of the girl. Her father having died when she was very young, she was now a full orphan, without father or mother.

Mr. Gore-Bailly, her brother-in-law, who then took charge of the sick girl, placed her with the Sisters of St. Vincent de Paul of St. Foy, near Lyons.

In spite of the devoted care of these Sisters and the good country air the disease continued its ravages.

After a year the young woman could not walk a step and was obliged to keep her bed, waiting for the moment of death, said the doctors—but for a miracle, thought the pious girl.

It seems that God was pleased to afflict Miss Mary Louise Bailly with maladies more clearly mortal in order to render the more striking a cure which was more impossible by natural helps alone.

Tubercular peritonitis suddenly developed ten months ago. An operation was deemed necessary by Dr. Miss Mary Louise Bailly was sent Roy, the physician of St. Foy.

In great haste to St. Joseph's Hospital.

Following a very serious consultation the council of physicians were of one mind—that it would be cruel to make the unfortunate woman suffer more, as she had only a few more days to live. So she returned to St. Foy. Her sufferings were then frightful. The unfortunate girl could not take the least nourishment, and the slightest movement caused her to cry with pain.

When she was at her worst the last pilgrimage to Lourdes was being organized. She announced that she would go on it at any cost. Neither the advice of her family, of her physician, or of the Sisters could prevail against the fixed determination of the sick girl.

"I feel that I shall be cured," she said.

Nobody felt like any longer opposing what seemed to be the last wish of a dying girl.

Recently, at my request, one of the Sisters brought Miss Mary Louise Bailly to the parlor of the sanatorium. I could not bring myself to think that she was "Poor Mary" whom disease held so tightly in its grasp for four years at the hospital.

The young girl that was presented to me had the natural color of a person who had not been sick in many long years. She did not appear to be of a very strong constitution, it is true, but she advanced toward me with a firm step, and there was no sensation of fever in

the hand she extended. Her breathing was free, and her clear voice came from a chest which it would seem never had been impaired. A little timid at first, she became more at ease when she was told the object of my visit.

"Oh! sir, how happy I am," said she, "to be able to bear witness to the all-powerfulness of Our Lady of Lourdes. This is my duty, and I thank you for giving me an occasion to discharge it."

"I want to first describe to you the dreadful condition in which I was at the time of the departure of the pilgrimage that you may see how utterly impossible it was for me to be cured by the remedies of the doctors."

And, smilingly, she depicted the various phases of her different maladies.

"But, while I suffered in this way, I never gave way to despair. I invoked Our Lady of the Seven Dolours, as I felt confident that she would bring back my health to me soon in some wonderful manner. The more I was given up by the doctors the more faith I had. The Blessed Virgin has granted me this grace, because she knew well that my cure would help toward the conversion of a person whose infidelity makes me suffer more than my maladies."

"You see how determined I was to go on the pilgrimage to Lourdes. I was informed that the doctors would not allow me to undertake the journey. But Our Lady assisted me. I overcame the opposition of the good Sisters and the physicians. I was allowed to go."

"A difficulty arose at the station. If the physician of the train had had the time he would have forbidden me the journey. I prayed very hard that some good person would be sent me by God."

"Miss Gabrielle Goirand appeared. I must beg pardon for shocking her modesty by mentioning her name, but gratitude forces me. It is to her, after the Blessed Virgin, that I owe my life."

"Miss Goirand had me surreptitiously placed in one of the railway carriages."

"It was only after the start that Dr. Carrill of Lyons, who accompanied the party, became aware of my presence. He examined me and then he did not attempt to conceal his displeasure."

"'It is imprudent,' said he, 'to allow a sick person in this condition to travel. This person is in real danger of death.'"

"The doctor never left me after that, curious to know what would be the result in my case, the sickest of all the pilgrims making the journey in such a state. Besides, I assure you, I needed his assistance."

"During the entire trip I seemed as if in a trance. Several times the doctor thought I was dead. He was obliged to give me injections of morphine to try to keep me alive until we arrive at Lourdes. The only sign of life in me was a feeble movement of my lips, which never ceased to repeat the name of the Mother of God."

"For four days I had not taken any nourishment, and I had arrived at that point that I no longer felt my sufferings."

"Finally I arrived in Lourdes as in a dream."

"I do not remember having been carried to the hospital, because I had by that time completely swooned away. I have no recollection of anything that happened until the evening, although the train arrived at Lourdes at 1 o'clock in the afternoon."

"All night I never ceased to pray. In the morning I begged to be carried to the bath house at the grotto. The doctor of the hospital objected, declaring that I might die on the way."

"Miss Goirand then offered to write to my family. But I was so fully convinced that I would be cured that I refused the offer."

"I have promised not to write until I am cured," I replied.

"At half-past one o'clock in the afternoon I begged the doctor to allow me to be carried to the bath house. He objected again."

"I pleaded. He was inflexible. But Miss Goirand replied that I had not been brought this far just to let me die in a bed in a hospital."

"I shift the whole responsibility upon you, Miss," said the doctor at last to Miss Goirand.

"Happy, like one who had a presentiment that a miracle was going to take place, she hastened to find the litter-bearers."

"At the cost of a thousand sufferings I allowed myself to be stretched

on the litter. My case was so desperate that a doctor insisted on following me.

"He was obliged several times to administer cordials. He believed that I was in my agony."

"I did not realize that I was put into the bath. But an unbearable suffering took me out of my swoon. One of the infirmarians applied a lotion to me from the water of the bath."

"I understood then that the doctor was unwilling that I should be immersed. Moved by my cries, which the pain wrung from me, the infirmarian stopped the lotions. I rested a little, but soon I begged the infirmarian to continue the lotions again."

She consented. It was then that I felt that a miracle was being wrought in me. As much as the first lotion burned me, so was the second sweet.

My chest before had heaved with great difficulty—now prolonged breathings came forth. According to the testimony of a bystander, I looked like one that was drowned and who had recovered his breath.

All the people present came near me. Nobody could believe his eyes. Dr. Carrel assisted, amazed at the flight of the disease."

He took notes on his cuffs. At the third lotion, the excessive swelling of my abdomen had gone down considerably."

I raised myself on the litter, and asked to be carried to the Church of the Rosary."

Outside, the pilgrims informed of my cure, surrounded me, singing hymns."

Everybody was filled with joy. I was taken to the bureau for the investigation of cures when several physicians who were present subjected me to a very minute examination, at the end of which they declared that I was in a good way of being cured."

I was taken to the hospital, where I was able to sit up in my bed. The day after, I was dressed. But no longer on a litter was I carried to the grotto. I was able, without any pain, to take a seat in a carriage. At the grotto I heard Mass, and I went to the bath-house to take a regular bath."

Coming out from the bath I did not experience the least pain. The physicians of the bureau for the investigation of cures were satisfied that I was entirely cured, and proceeded to prepare their report."

When the pilgrimage was leaving I got into the train without feeling any pain. Dr. Carrel said to me at the time: "It is extraordinary that you are better, but I fear for you during the journey."

However, it turned out just the contrary, as I notably improved on the train. My strength returned hour by hour, so that in getting off at Lyons I walked even without the help of an arm, all through the Hall of the Lost Steps of the station."

I took the tramway which caused no fatigue, and ran crying to throw myself into the arms of my parents, who scarcely recognized me."

The next day I went back to the good sisters who had cared for me with such devotion. This time again I made part of the journey on foot."

At present I am very well. The doctors whom I have seen declare that I have not the least trace of tubercles."

In fact, I no longer take any treatment. I do not find the ordinary regulations of the hospital fatiguing, as I rise without suffering at half past five. Ah, sir, speak loudly of all the gratitude that I feel for the Holy Virgin as for all the persons who took care of me on that perilous journey."

With these words I left Miss Mary Louise Bailly, profoundly moved by this simple story told in an accent at once touching and sincere. The cure of this young girl is complete, and took place under such conditions that it is impossible to find a natural explanation for it."

As there are some people that will be sure to cast a doubt on the authenticity of this cure, we have thought best to have it confirmed from the very lips of Dr. Carrel, who accompanied the pilgrimage party of the 26th of May and visited Miss Mary Louise Bailly during the journey."

Dr. Carrel received us most cordially and related the facts, which do not differ at all from the account of the convalescence girl."

"I examined Miss Bailly on the train," said he, "I diagnosed the case the same as one affected with peritonitis. She was extremely sick. I feared that she could not stand the journey. Today she is cured—radically cured."

"I can give you no assurance, as you well know, that a relapse is not possible, but one fact remains—Miss Bailly went sick, she returned cured."

That is all that we need to know. As for the incredulous—there will always be such, even among those who believe to the very letter. I would present to them the facts of a cure in the following case:

Take a sick woman afflicted with peritonitis, and given up by all the physicians. Place her in conditions most deplorable from a hygienic point of view—for example, put her on a train, let her take by choice a third class carriage, on a day when the passengers are very numerous, and in this way let her make a journey of 800 kilometers (500 miles)."

Arrived at a certain place, let her be carried on a litter several times and then taken into a grotto; then let her be plunged into the cold water."

Her cure is effected by this means, which would be likely to give peritonitis to any one who had not the slightest symptom of this disease."

Unless they admit a strange bad faith, the incredulous will be obliged to acknowledge that this phenomenon of a cure is a miracle."

I might be permitted to add to this long account that an American priest was in Lourdes on the day on which this miracle took place."

I refer to Rev. George F. Brown of the diocese of Newark, N.J., and formerly vice-president of Seton Hall College."

In a letter to a friend, he speaks of three miracles that occurred on that day, including the one above described."

One he saw with his own eyes: A woman was afflicted with heart disease and a complication of other troubles. The doctors had forbidden her to go to the afternoon procession; but she went in spite of them, and so they decided to go with her. She was in such a critical state that they were obliged to give her several injections of morphine. As soon as she was blessed with the Sacred Host, she jumped up with a loud cry, took her rosary and began to say the beads, perfectly cured."

She had been a helpless invalid for five years.—Translation of "The Freeman's Journal" from "Le Nouvelliste de Lyon" by Mgr. Lynch, Utica, N.Y."

MISSIONS TO NON-CATHOLICS.

THE QUESTION BOX.

Berlin Falls, N.H., July 14.—Father Sutton, the Passionist, opened a non-Catholic mission on Sunday evening, July 6, lecturing every evening until the 13th. This was the third non-Catholic mission given in this town, Rev. R. Barret having given the first about two years ago. So great was the success of his first efforts that Father Barret returned again after a couple of months, but the second mission was not so well attended. Since these missions, however, as a result of Father Barret's work, eleven converts have been received into the Church. As the nights are cool and pleasant in July in this mountain country, Father Mackey, pastor of St. Kieran's, requested Father Sutton to give the mission at this season."

It cannot be said that this third mission was a brilliant success. The non-Catholics did not seem to take much interest in it. Very few questions were asked. Father Sutton announced one night that he had a dozen or more questions from one person, but they were too low and vulgar to be read in the church, hence he would not answer them. Some of the Catholics were of the opinion that they came from a cheap Yankee who acts as Methodist minister in the town. When Father Barret was here he did the same thing. The Catholics turned out fairly

well, but there was room in the church for more of our people had they come. Father Sutton was asked if he could assign a reason why the non-Catholics did not attend in greater numbers, and he answered: "Well, a frost of this kind may come when we least expect it, and, like a late frost in spring, we cannot give any reason for it. I presume, however, that the non-Catholics do not wish to hear any more about the Catholic religion; lest they get too much disturbed in their minds. Many of these Yankees have no religion but to dislike Catholics, and they don't want to lose that. What would there be left?"

About twenty non-Catholics attended every evening, and as Father Sutton remarked in closing on Sunday night, "The work is in God's hands and results may obtain where we least expect them. Man is but His humble instrument. Let us pray that He may give these people the light of faith."

QUESTIONS.

"Is a saloon keeper a good Catholic and sure of heaven if his friends can raise money enough to say Masses for the repose of his soul? And will a good, upright, honest, truthful Christian Protestant go to the place prepared for the devil and his angels because he has no priest to pray for the repose of his soul and no money staked in the Church in his behalf?"

And this gem: "Why has the Roman Catholic Church always thirsted for the blood of the thinker?"

"Why do you forbid your people from reading the Bible, when we are told to search the Scriptures, for in them we have eternal life. The Scriptures make wise unto salvation through faith in Jesus Christ."

"Will you kindly tell the faithful of your congregation where in all the world is there a country always and now governed by Roman Catholics into which the faithful are now emigrating? Why is the Catholic tide all and ways to the Protestant countries? Why is the dense ignorance of the masses always in proportion to the influence of the Church?"

One will notice that this individual has the favorite method—stating a falsehood as the truth, then asking "Why is it?"

"Why do you prohibit your people to attend Protestant churches? If there is no truth outside the Catholic Church, how is it that Catholics themselves become good citizens, honest, truthful and intelligent men as they become thoroughly influenced thereby?"

It was, indeed, news to Father Sutton that what made Catholic men good citizens, honest, truthful and intelligent, was the influence of Protestant churches. But he is always willing to learn.

"If Catholicism is so superior to Protestantism why is it that the average intelligence in any city in New England or anywhere else is so much lower where the Catholic element is dominant? This may be proven by any standard, such as the public school status, the sale of newspapers, etc. The universal testimony is 'More Pope, less progress.'"

"If the Protestants have no ground in the Bible and in reason for their positions, why do you not challenge them to meet you on your own platforms that you may thoroughly whip them for their heresies before your large and intelligent congregations? It would pay you; they know nothing!"

"Because," said Father Sutton, "you would not meet them if they did; you are not men enough; you are cowards."

It is a blessing that Father Sutton does not meet many places so uninviting as this, or he might grow discouraged. It takes a strong heart to buffet against such opposition—an opposition inspired more by malice pure and simple than a goodly though mistaken zeal to "put down the errors of Rome."—Correspondence of the Catholic Standard and Times, Philadelphia.

FATHER McCALLEN'S NEW OFFICE.

In announcing the new appointment of Rev. J. A. McCallen, well known in this city, the "Catholic Standard and Times" of Philadelphia, says:—

Rev. J. A. McCallen, a well known Sulpician priest, who will be remembered in Philadelphia for his eloquent mission sermons in various churches, has been appointed professor of elocution and liturgy in St. Mary's Seminary, Baltimore. Father McCallen was formerly connected with St. Mary's Seminary, and for several years served as treasurer of that

institution. He also taught at St. Charles' College in Howard County, Md. He is an authority on church liturgy, and his manual on the ceremonies of the Church has been widely published. Some years ago Father McCallen was assigned to parish work in Montreal, Canada, where he achieved a reputation as a pulpit orator. More recently he has been giving missions throughout the United States.

A N HISTORIC BOOK.

Every Irish Catholic Should Buy The Golden Jubilee Book, And Read The Story Of The Irish Priests And Laymen In Montreal During The Past Fifty Years.

FOR SALE

AT

St. Patrick's PRESBYTERY,

and at

Miss MILLOYS,

St. Catherine St.,

Or a Telephone to

Main 1182,

WILL ENSURE PROMPT DELIVERY OF THE BOOK.

PRICE, \$1.00.

Special Terms to Book sellers or Agents,

ADDRESS,

TRUE WITNESS,

Box 1138 P.O.,

MONTREAL.

CATHOLIC FREE LIBRARIES NECESSARY.

THE rapid growth of free public libraries in this country is a matter of concern to the Catholic people. The object of these libraries in the educational system of the country; the means of establishing, supporting and governing them; the effect they may have upon the character of the people, demand the earnest consideration of Catholic parents and Catholic educators. The munificent gifts which Mr. Andrew Carnegie has bestowed upon so large a number of cities for the establishment of such libraries show the extent of the organized effort which has led to the demand for such institutions, and the results indicate that we are probably witnessing only the beginning of a movement which must exercise a great influence in moulding the character of our people in the future. The present interest in free libraries is the result of the organization of the American Library Association some twenty-five years since. The object of the association was and is a worthy one, for the reading of good books will greatly assist the readers in the formation of a high and noble character. But to enable these libraries to carry out the ideas of their greatest advocates, they will need better control and firmer supervision than they are likely to have, to prevent the evils arising from indiscriminate reading. Though free public libraries have become an established policy of the country, Catholics have not been consulted in regard to them, nor have Catholics been prominent in the work of establishing them. It may be said with truth that the movement for their establishment is non-Catholic. The tendency of such institutions is to minimize religious knowledge, and to induce patrons of the libraries to be satisfied with secular reading. It must be remembered that English literature is non-Catholic, if not un-Christian, and that much of it is distinctively hostile to the Catholic Church and Catholic teaching, and not a few of the supposed facts contained in it are positively false, especially where it treats of religious events, or attempts to state what are Catholic doctrine and practice. Because of these facts Catholics cannot look upon the movement for the establishment of free libraries, under the control of those who govern our cities and towns, with entire equanimity. One of the ideas behind the movement is that such libraries should supplement the knowledge our children have gained in the public schools have been made non-Christian to a greater or less degree, it must be expected that our free libraries will be conducted upon the same or similar lines, and that in many libraries, if not in the far greater number, 'sectarianism' will be excluded, as it is excluded from the schools. If a student wishes to learn something of God and religion he will hardly be able to satisfy his desire in many of the free public libraries of the country. A knowledge of God and religion is most important to the welfare of mankind. The tendency of education in both the home and school should be toward the extension of this knowledge and to assist in the preparation of people for a life of happiness in heaven. 'What shall it profit a man to gain the whole world and lose his own soul?' What can be more important than the destiny of the soul? That education which leaves out of consideration God and the soul of man cannot be approved of by any one who sincerely believes in the Christian religion. Catholics who wish to preserve a knowledge of the true faith in the world will be very careful in the selection of the books read in their families. But there is always greater or less temptation to read hurtful books, especially when they may be had so easily from a library. Curiosity often leads to the reading of a hurtful book. In many books considered innocent may be found statements and sentiments which may cause some Catholic readers to make shipwreck of their faith. The Catholic who uses public libraries without great care in the selection of books may find difficulty in preserving his faith, for the tendency of nearly all modern literature is toward the idea that Christian faith is not necessary to mankind. As public libraries are for all the

people, the danger to faith arising from their use may be lessened by Catholics demanding that Catholic books be added to those already on their shelves. In many places they would probably be successful in such efforts. But there are so many who fear, or pretend to fear, that public money may be used for 'sectarian' purposes, that the addition of distinctively Catholic books to such libraries would be accomplished only by the most determined and persistent effort, as the managers would always fear criticism; and even unjust criticism, having religious prejudice for a basis, might do much injury to those in charge of free libraries, at least for the time being. But Catholics should not be discouraged by difficulties. Having justice on their side, they may be successful, even where the prejudice of some of their fellow-citizens is much greater than it is in our larger cities. Those Catholics who desire a recognition of their claims to have Catholic books added to free public libraries can be greatly aided in the attainment of their object by using catalogues of Catholic books. Rev. John F. O'Donovan, S. J., has prepared a list of books written by Catholics and found in the Enoch Pratt Free Library, of Baltimore, and this would be very useful in getting Catholic books admitted into other free libraries throughout the country. But the admission of Catholic books to the free libraries will not remove, though it may lessen, the danger of such institutions to the faith of Catholics. The books which are hurtful to that faith, causing it to decay in the hearts of Catholic readers from considering the claims of the Catholic Church upon the people of the world, will be there to exert their evil influence, whether the Catholic books are read or not. Free Catholic libraries will soon have become necessary to Catholic communities. They should be established and conducted upon much the same lines as public libraries are. Catholics may not be successful in establishing such libraries except in the larger cities and towns, but organizations should be effected for that purpose wherever possible. Rev. Joseph McMahon, in an address delivered at a meeting of the Cathedral Library Reading Circle, gave the following interesting account of the organization and development of the Cathedral Library, New York:— "The Cathedral Library, which was started fourteen years ago, has now become a work of public importance, not bounded by New York State or even the United States, but stretching out to Australia. When the Bishops of Australia recently started a library under Catholic auspices to counteract the effects of bad reading, they made a study of our methods, and decided to follow our system. Last summer I attended the congress of librarians from the whole country, which was held in Minnesota, and there they all admitted that our system had been of great aid. The librarian of Cleveland, O., a man of acknowledged position, said that he perceived an immediate increase in circulation and in the character of the material chosen after adopting our lines. When we began our work we were all equally ignorant, and we found it particularly important for those engaged in the work to develop a knowledge of literature in accordance with the principles of Catholicity. We exercised a strict supervision over the books purchased. We noticed that nearly everybody who came to the desk used to ask for 'Handy Andy.' I told the librarian to say we had not that book and would not get it, because it was a caricature on the Irish. Thereupon some of our readers would go away and not return, but a larger number asked if a book could be chosen for them. We also have juvenile books to children, thus violating a cardinal rule of that body of potentates, the American Library Association. We found that children only read the books once, and we thought it necessary to let them read these books and get it over. Speaking of the American Library Association, I was stopped by Mr. Dana, librarian of Springfield, Mass., on board a vessel one day. He introduced himself to me and said he had followed our work with interest and approved of our fight last May to set our platform before the public in the proposed Carnegie library scheme. As you know, the American Library Association is in the hands of a circle of narrow-minded people who think they are divinely inspired on a mission. Mr. Dana fought them and showed them they could not squelch all opposition. He got himself made president. But unless we make ourselves heard, those actively or passively adverse to us will dominate us. Two years ago we widened our sphere and instituted lectures, political, historical, religious, such as

our lectures on church music and liturgy. There must be some means by which our Catholic people can be informed on public questions as to the position taken by the Catholic Church. We all knew that the recent calumnies in the public press against our missionaries in China were not true, but there were no books published dealing fairly with us. I found that in the library people read largely on these subjects, so we got these books and understood the objectionable passages giving short accounts of the work done by our missionaries in China, and the friars in the Philippines. Again, when the papers teemed with innuendoes against our position on the divorce question, our people began to wonder and to be on the qui vive for information. Now this year we propose to have lectures on a very delicate subject, the present position of the Catholic Church with regard to the Bible. The statement that the Pope has appointed a commission of Cardinals to take up the question shows that at last we are on the road to solve the most difficult question in the Catholic Church. To be honest, we ourselves have been more or less affected by the higher criticism, and it came with a shock to most of us to find notions which we have accepted all our lives controverted by eminent scholars not only without the pale, but within the Catholic Church."—H. M. Beadle, in Donahoe's Magazine. SOME PEN PICTURES OF ECCENTRIC WORLDLINESS. (By an Occasional Contributor.) HERE are many people in the world to-day who seem to have one great desire—the accumulation of wealth. The accumulation of wealth is in itself all right, as long as it is honestly acquired, but there is another thing that seems to be a kind of mysterious about the hoarding up of Gold, and that is the craze to sacrifice everything even the necessities of life in order to leave large amounts after them when they are called away from this life. It is vanity that makes them possess such a mania for wealth? Yes, according to the Following of Christ, (Chap. 1st, verse 4th), which says: "It is vanity, therefore to seek after riches which must perish, and to trust in them." Yet a large number of these people enjoy all their vanity themselves. They live secluded, are very eccentric in their ways, and starve themselves to death, after toiling hard, both late and early to save a copper or a few cents to add to the already large amount amassed; and then die neglected without a moment's enjoyment out of their riches. These riches are afterwards given to relatives or perhaps strangers, who will often gloat over the misfortunes of those who left them behind. It is thus that often the world presents to our view such miserable misers. Last winter an old lady living in one of the large cities of the United States was found dead in her bed. From her appearance she literally starved herself to death. She had a peculiar mode of living. Being the wife of a captain, she received a good sum of money every month, but still did not satisfy her. She kept very little, if any of the monthly salary, put it in a bank, and would often during her husband's absence, go away in search of employment. The craze seem to grow stronger all the time. A few years after when the husband died, she took a room at a very small cost, and commenced to live on one meal a day. At 5 o'clock in the morning she took her only meal, and would spend the day in picking rags. Her features soon became emaciated to such an extent that she resembled a skeleton rather than a human being. The craze to save a copper took away from her that respect to keep her body clothed with some decent clothing. She had used strings instead of buttons, in order, no doubt, to better protect the money which she carried on her person. She imagined she would live for ever, and acted accordingly. Her riches were her God. One morning she failed to make her appearance, and the door of her room being forced in, she was found dead in her bed, guarding as it were, the riches that she had sacrificed everything to ac-

cumulate them. When the Coroner examined the body he was surprised to find, as he cut the many pieces of rope from her body, large sums of money drop to the floor. In the dingy room was found, hidden away under old barrels, two or three bank books showing that she had deposited sums to the amount of ten thousand dollars (\$10,000). This was not all. Searching around the room they found papers carefully rolled together and tied which proved to be deeds of a valuable piece of property of the city and worth fifty thousand dollars (\$50,000). Altogether this poor and unfortunate miser was worth sixty thousand dollars (\$60,000). What possessed her to lead such a life is and will always remain a mystery. A few years ago in a village near one of our Canadian cities, there lived a man who to all appearances was in wretched poverty. The members of that world-wide organization, St. Vincent de Paul Society, heard of his sufferings, and went to see him. They found the man lying on a miserable bed, with no fire in the middle of winter, and scarcely a bit to eat. They provided for his wants. In a few days he died and he was buried by the funds of that great charitable society. A few days after his burial a search was made through the house and to the surprise of the searchers, they found several sums hidden away in different parts of the walls of the room, aggregating several thousand dollars. The latest on record seem to be able to hold its own with the preceding ones, and in some respects able to outdo them. The lady referred to in the following illustration died Saturday, June 29th, of this year, in the State of New Jersey. Clarinda Case, the aged widow of John Case of Kingwood, lived until her death, absolutely alone on her farm. For the last half dozen years she economized in food almost to the verge of starvation, depriving herself of fire in winter and protesting to the very last that she had no money to get food. Relatives and neighbors found her a week ago locked in her room and bed fast. After her death a key was taken from her neck which unlocked a room in which the executor and relatives discovered \$5,492 in gold and greenbacks, notes aggregating about \$1,000 and mortgages enough to bring the amount up to \$10,000. To count the cash which they unearthed out of pillow shams and stockings, in bureau drawers and a chest took three people from midnight until daybreak. The \$5,492 was mainly in small bills and the tightly rolled wads when undone actually made pecks of bills. The scene during the discovery and counting of those thousands was one to stagger the Hunterdon county farmer neighbors who witnessed it. Walton Greene of Rosemont, one of the executors, soon after Mrs. Case died, led the way to the "treasure room" of which the dying miser had told him. With him was the nearest relative of Mrs. Case, A. R. Lewis, a New York handwriting expert; Theodore Cullen, a neighbor who touched by her plea of poverty, had waited on her for years and brought her food during her last sickness, and several other neighbors. The top bureau drawer gave up a few hundred dollars; the second, still more; and the bottom drawer was probed almost full of bills. In one roll was \$1,000. A bag of jewelry and gold coin was discovered in a chest. One of the neighbors said that Mrs. Case had said that she was going to bury her money. Consequently there is a systematic hunt still on for signs of holes in the ground. The neighbors now understand why there was a light burning so often late at night at the window of the room they know Mrs. Case did not use as her bedroom. It was by this window that the "treasure" bureau stood. The hoarded gold and greenbacks, which the woman worshipped, were all neatly done up in packages, each marked with the amount the bag or wad contained, and by this window sat the miser for years gloating over the fortune while she continued to tell her kindred and neighbors that she had no money to buy food. "I have no money," she exclaimed to the neighbor who came a week ago to find her starving in her bedroom; "and if you stay you will have to buy your own victuals." Only her cat and chickens and her money have been Mrs. Case's companions since '82. But luckily no tramp wandered down the long, weed-grown lane to molest her or help himself to her treasured thousands. There seems to be little doubt that most of the \$5,500, she had had by her ever since her husband died after a hard-working farmer's life among Hunterdon county stones. To steal those pecks of greenbacks would, for

years, have been extremely easy. The window of the "treasure room" was always partly raised and even, for a long time, a ladder always lay alongside the wagon house. The reading of the will after the funeral disclosed the fact that Mrs. Case had pretty thoroughly carried out her often expressed intention that none of her relatives should have her money. A. R. Lewis of New York, is the only kinsman who is a beneficiary. The hoarded treasure and the rest of the estate goes to a home for the blind in Philadelphia. A few years ago Mrs. Case tried to get neighbors to witness a will which directed that all her property be converted into money and the money burnt. THE NEED OF LEADERS IN EVERY WALK OF LIFE. AT the fourth annual convention of representatives of American colleges, held in Chicago, on July 9 and 10, and to which brief reference was made in the last issue of the "True Witness," Bishop Spalding touched upon a theme which is of vital importance to Catholics the world over. His Lordship said in part— The able men are the centres of force in every organization, in every sphere of human activity. Take our productive work—the work of manufacture, of commerce, of trade—it has been calculated by competent experts that the production of great manufacturing enterprises and commercial enterprises is due, seven-twelfths of it, to ability, and only five-twelfths to labor. We hear it proclaimed everywhere that labor does all this. It is ability, the ability to organize the enterprise, the ability to foresee all the difficulties, to open markets, to compete, to improve, to direct, to govern, to make men able to labor, to give them opportunity. Now this, which is true in our ordinary business life, is doubly true where the interests are of an intellectual or a moral or a religious nature. Without great leaders the intellectual life of a people begins at once to sink and gradually becomes extinct. If there be no moral heroes, no men alive with moral earnestness, absolutely breathing in an air in which they feel that to live like a man is to live righteously and purely and devotedly and unselfishly—if there are no such men, the whole people sink down to lower and lower planes of life, until they reach mere animalism. This is true also of religion. If we have not enlightened, strong, patient, laborious minds, forever dwelling consciously with the thoughts that are eternal, that are infinite, that are absolute, that are essential truth, the whole people will lose this perfect ideal of what religion is, and will either drift into utter indifference or into mere superstitious practices. Now if we are to have these men, we can have them only through our schools. There is no fact that in life to-day so significant as the ever-increasing eagerness with which the people are striving to rise to higher and higher educational efficiency. At first we were thrown by the very circumstances of our lives upon the practical things of the world, the immediately practical, developing natural resources and creating our social and political organic life. Now in the last thirty years there has been a tendency, which is growing day by day, to educate ever-increasing numbers of men, not only in colleges, but in universities, so that I am persuaded that in even the generation that is now young we will see America as full of scholars in every branch of human thought as Europe itself, if we do eagerly, if we do with all our might that which we are undertaking in these universities which are endowed with inexhaustible resources—men, individuals and people—ready to pour out their treasures as never before have they been given to a cause of this kind—scholars from every part of the world and the youth of the land. It is becoming a career of the noblest kind. Any man who is a thorough scholar in anything can dictate his position; he needs to sink to nothing. Now are we Catholics going to eternally talk about the Church and talk about our glories and about our numbers, and not enter into this very highest field of human activity? Are

we not going to place men in many parts of our country who are thoroughly competent to discuss every possible problem, every possible subject—not in a popular, in a general way, but with the best knowledge of the day, acquainted thoroughly with the best that has been and is done, has been and is right? We must do it. That is why these men, year after year, coming from our various colleges and institutions of learning, to confer with one another, learn from one another their various views and methods and projects and plans, that gathering wisdom and gaining inspiration, gaining new courage, they may go back each year determined to bring the school with which they are connected to higher and higher efficiency; and then, above all, if they are to accomplish anything of worth at all, they will more and more—all the presidents of Catholic colleges and institutions of the United States—will more and more form a solid body, determined to build up one real Catholic university in America. If they do not, they will fail to do more than elementary or secondary work, at least. Unless our colleges become places where young men, when they have received the degree of bachelor of arts, feel that they have only begun and clamor for something more real, more living, for abler and greater minds to lead them to higher and broader truths, our colleges will turn out into the world graduates who will sink back into the crowd and become merely mechanic, ordinary, routine men. It must be from the time the youth enters, begins to become capable of reflection, he must look to the university as to the home where, at last, he will drink of the waters of the living fountain. How many eager minds have not been willing to cross oceans, deserts, to wander about the world to find some one man, some one centre where knowledge really was at its highest potency, where culture was life, where wisdom entered into every thought and into every deed of man. Until we get bodies of Catholic youths who, having finished in the college, feel that they have merely gone through an apprenticeship, merely acquired that sort of education which will admit them into the secret home of the greatest, and the noblest and the most cultivated minds, we shall not have representatives able to bring to bear upon Catholic society all the science and all the art and every virtue and all perfection and we shall not be able to arouse in the multitude of our people that enthusiasm which is irresistible. Just as the multitude of our laborers would drop back into idleness, as our factories would be closed if we ceased to have men of ability and men of practical knowledge to keep them in operation, so the multitude of our Catholics will lose that deep and abiding love of their religion, that pride in the power which has civilized the world, pride in the power to console us in all the ills of life, to strengthen us in all the temptations, to guide us along and through every possible danger safe and unharmed. If we bring these men before them, they will hearken to them, they will crowd around them, and more and more we shall become a power. God has never since the barbarians came down upon the Roman Empire, offered such a field to the Catholic religion as is presented here in America. It is a world. It is a world ready to learn of us, ready to hearken. It is a world feeling that in this democracy, which is the largest and most complex that ever has been organized, no spiritual force can be despised, that no power that can reach men, strengthen men, confirm men, uphold them, guide them, bearing them even unto God and keeping them in living communion with Him; that no power is to be thought other than divine that has this efficacy. It is in the Church. It is there as the gold is in the mountains, as in our rich soil. There is that power of awakening faith, hope and love in the Catholic religion, but unless there be some one to bring it forth it will stay hidden like the gold in the mountains, like the germ in the earth, choked by weeds, destroyed and prevented from coming to maturity. The Catholic University, therefore, is a part of that partnership. Every man and every woman, every mother and every sister, and every one who loves human perfection, and every one who believes that God's mightiest power and sweetest and holiest love and divinest influence is found in the Catholic Church ought to centre around this great University of ours and make it a home. There is room for more ability than is in all America, than is in all the world—more ability than has ever been in the world, to speak, to direct, to guide, to push forward toward God and toward all victory this mighty democracy which is America.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth. CHAPTER XXXIII. "Not unless it be re-w... beginning to end by the... remarked. "Do not interrupt me, I said, angrily knit... brow. "Moreover, in a woman's contradiction in a woman's by no means proves it to... ery. Some word is prob... ed, overlooked by the... which would entirely alter... Besides, logic is not a... strong point." "The letter before us be... mark of forethought an... tion. But listen to my o... Amongst the papers belong... ry Stuart that were seiz... was, happily for her, a dr... own handwriting of that... to Babington. There is n... of all that in it. I broug... ter in a separate envelo... is." I detached the pre... it to my uncle. "He took it eagerly. I n... his hand shook, and his c... fell. "Has any one except W... this draft?" he inquired. "Only Queen Mary's se... I replied. "Nau and Curle will not... much trouble, and Wade... Mary's bitterest enemies,"... rejoined. "Besides, after... rough draft proves nothing... easily have been altere... wards." "I know that this was r... claimed triumphantly. "E... ciphered the copy of the... which I wrote from Philly... tion at the Green Dragon... word for word the same... the falsification proved... Thereupon I gave the cop... the other. He ran his... them, complimented me sa... on my skill in the defence... marked it was well that... lish law allowed no counse... prisoner in charge of high... or these documents in the... her lawyers, might give... trouble. Then he enjoined... for the good of the State... serve strict silence on the... This speech revealed to... Walsingham was a party... forgery, that he might g... given orders for it, and i... make use of it for the con... of an innocent person. I br... in indignant expostulations... such flagrant injustice, and... my determination to procl... truth at whatever cost!" "Fool that you are!" Walsingham, unable to con... anger. "Would you betray... cle, and put him to public... and ruin your country, whi... be at peace while that won... See here, I will make short... your incontrovertible pro... saying he crushed the pap... hand, and tossed them in... I will not recall our mut... minations. They ended in... placed in custody in m... house, to consider whether... forty-eight hours, I would... preserve secrecy, and beg p... my knees, or be consigned... Tower for aiding and... Windsor's escape. At the end of that time... ham came to me, and as... had come to a better mir... would comply with his wi... told him my resolution w... changed, and I begged him... stain his conscience with... of an innocent person. He... not listen to a word, but... struce to your entreaties! I... before I send you to the... whence, be it remembered, d... be your only release—you s... a trial of what imprison... bread and water is, here... house. I will give you a... probation; if you still persist... obstinacy, in the middle o... ber you shall be transferred... ing grave." I answered not... he left me. CHAPTER XXXIV.—The... now come, as my husband... me, to let St. Barbe rest... continue our narrative, t... quaint the gentle reader, w... dents connected with my... from England. I must return to that Jul... A. D. 1599, when, standing... deck of the Jeanette, beside

place men in many country who are thor- at to discuss every every possible sub- popular, in a general the best knowledge of ted thoroughly with been and is done, right? We must do

these men, year after from our various col- tions of learning, to another, learn from r various views and spects and plans, that n and gaining inspir- new courage. they h year determined to with which they are ther and higher effi- above all, if they h anything of worth more and more—all of Catholic colleges of the United States more form a solid i to build up one iversity in America, they will fail to do entary or secondary Unless our colleges where young men, received the degree arts, feel that they un and clamor for real, more living, eater minds to lead and broader truths, turn out into the who will sink back and become merely ry, routine men. It e time the youth en- come capable of re- look to the univer- sities where, at last, the waters of the

How many eager been willing to cross to wander about the me one man, some knowledge really st potency, where where wisdom enter- ough and into every

hoodies of Catholic ed finished in the they have merely an apprenticeship, that sort of educa- admit them into the e greatest and the e most cultivated not have representa- to bear upon all the science and every virtue and all shall not be able multitude of our usiasm which is ir- as the multitude of id drop back into factories would be d to have men of of practical know- in operation, so our Catholics will d abiding love of at pride in the pow- vilized the world, er to console us in e, to strengthen us tions, to guide us ough every possible unhurt. If we bring them they will crowd more and more we nder. God has never ans came down upon er, offered such a olic religion as is America. It is a e ready to learn eardern. It is a in this democracy, most and most com- been organized, no n be despised, that can reach men. confirm men, upheld bearing them even pling them in living Him; that no pow- igh; other than dis efficacy. It is in s there as the gold ans, as in nourish- life is in our rich at power of awak- and love in the but unless there be g it forth it will the germ in the weeds, destroyed m coming to matu-

iversity, therefore, partnership. Every man, every mother and every one who action, and every that God's night- eetest and holiest influence is found in ch ought to centre University of ours me. There is room e. There is in all Am- than in all the world—more ever been in the so direct, to guide, toward God and to- this mighty demo- nria.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

PUBLISHED BY PERMISSION OF B. HERDER, St. Louis, Mo.

CHAPTER XXXIII. CONTINUED.

"Not unless it was re-written from beginning to end by the forger," I remarked.

"Do not interrupt me," Walsingham said, angrily knitting his brows. "Moreover, an apparent contradiction in a woman's letter by no means proves it to be a forgery. Some word is probably omitted, overlooked by the decipherer, which would entirely alter the sense. Besides, logic is not a woman's strong point."

"The letter before us bears every mark of forethought and deliberation. But listen to my other proof. Amongst the papers belonging to Mary Stuart that were seized, there was, happily for her, a draft in her own handwriting of that very letter to Babington. There is not a word of all that in it. I brought the letter in a separate envelope. Here it is." I detached the precious document from the packet, and handed it to my uncle.

He took it eagerly. I noticed that his hand shook, and his countenance fell.

"Has any one except Wade seen this draft?" he inquired.

"Only Queen Mary's secretaries," I replied.

"Nau and Curle will not give me much trouble, and Wade is one of Mary's bitterest enemies," my uncle rejoined. "Besides, after all, a rough draft proves nothing; it may easily have been altered afterwards."

"I know that this was not," I exclaimed triumphantly. "Here is deciphered the copy of the letter, which I wrote from Philipps dictation at the Green Dragon; it is word for word the same. Now is the falsification proved or not?" Thereupon I gave the copy to my uncle, that he might collate it with the other. He ran his eye over them, complimented me sarcastically on my skill in the defence, and remarked it was well that the English law allowed no counsel for the prisoner in charge of high treason, or these documents in the hands of her lawyers, might give us some trouble. Then he enjoined on me, for the good of the State, to preserve strict silence on the subject. This speech revealed to me that Walsingham was a party to this forgery, that he might even have given orders for it, and intended to make use of it for the condemnation of an innocent person. I broke forth in indignant expostulations against such flagrant injustice, and declared my determination to proclaim the truth at whatever cost to myself.

"Fool that you are!" exclaimed Walsingham, unable to control his anger. "Would you betray your uncle, and put him to public shame, and ruin your country, which cannot be at peace while that woman lives? See here, I will make short work of your incontrovertible proofs." So saying he crushed the papers in his hand, and tossed them in the fire.

I will not recall our mutual recriminations. They ended in my being placed in custody in my uncle's house, to consider whether, within forty-eight hours, I would swear to preserve secrecy, and beg pardon on my knees, or be consigned to the Tower for aiding and abetting Windsor's escape.

At the end of that time Walsingham came to me, and asked if I had come to a better mind, and would comply with his wishes. I told him my resolution was unchanged, and I begged him not to stain his conscience with the blood of an innocent person. He would not listen to a word, but said: "A truce to your entreaties! However, before I send you to the Tower—whence, be it remembered, death will be your only release—you shall have a trial of what imprisonment on bread and water is, here in this house. I will give you a month's probation; if you still persist in your obstinacy, in the middle of September you shall be transferred to a living grave." I answered nothing and he left me.

CHAPTER XXXIV.—The time has now come, as my husband reminds me, to let St. Barbe rest, while I continue our narrative, and acquaint the gentle reader with the incidents connected with my flight from England. I must return to that July night, A. D. 1586, when, standing on the deck of the Jeanette, beside my bro-

ther Frith, Miss Cecil, and my Uncle Robert, with a heavy heart I watched the skiff that had brought us thither disappear in the darkness. No sooner had we got on board the brig than she weighed anchor, and with all sails set, made for the mouth of the Thames. We had not been more than half an hour under way, when three shots sounded from Gravesend; they were repeated from the forts we had just passed.

"Aha!" said our captain, "that was meant for us! We did not leave Gravesend a minute too soon; had we been any later the guns there would have obliged us to stop. News must have come from London about the contraband goods I have on board, and I shall not be surprised if they send one of their ships after us to stop. They are welcome to do it; the Jeanette can run a race with any English craft, so long as they do not put out from Sheerness to take us. All lights must be extinguished, and a sharp lookout kept. The ladies had better go down below."

Miss Cecil and I betook ourselves to the little cabin; Uncle Robert and Frith remained on deck, doing what they could to assist the crew. It was an anxious time for us; for presently we knew from the rolling of the vessel that we had got out of fresh water, and were about to encounter the dangers of a passage across the Channel. From time to time Frith came down and told us what was taking place. Two vessels seemed to be pursuing us, he said; the lights on their bows and on the masts were visible, but our skipper was in good spirits. At day-break we passed Margate. The harbor master must have received orders to stop us, for a vessel was cruising exactly in the track which ships from London generally took.

Our position had become rather critical. There were two ships following us, and the one from Margate, which was just in our course, signalled to us to lay to. Our captain swore a nautical oath, and said one would think he had the Queen of Scots herself on board! But before he gave in, he would lead the English a jolly chase; so he gave orders to hoist all sail and steer to the north-east.

When the cruiser from Margate perceived that no heed was paid to her signals, we saw a flash and a cloud of white smoke issue from one of her port-holes, and a cannon ball struck the water neat the bow of the Jeanette. But a stiff west wind filled our shrouds; the vessel lay over on her side almost as if she would capsize, as she ploughed through the foaming waves, which dashed over the deck, inundating us, with salt spray. Shot after shot came after us, but only one hit, and that did little damage, merely tearing a hole in the mainstay sail, as I think the sailors called it. For an hour or so we were in great jeopardy, for the three ships pursued us with all their canvas furled; but we outran them, and ere long they fell behind and were gradually lost to sight.

We thanked the Blessed Mother of God, and our brave skipper too, when, all danger past, we landed safe and sound at Dunkirk. Miss Cecil gave him a valuable ring, in consideration of which he procured us a suitable means of conveyance to Paris, where we were next to try our fortunes.

The welcome we received was of the warmest nature, when, on our arrival in the French metropolis, we sought out the Jesuit College, and delivered the letter wherewith Father Weston had furnished us. The name of Woxindon was familiar to the Fathers, as that of a house where many of their brethren in religion had found a refuge. And when we spoke to them of Edmund Campion, of Parsons and other venerated Confessors who had been our guests, they said repeatedly, how rejoiced they were to have an opportunity of returning in some slight degree the kindness we had shown to their brethren. They were also delighted to hear that the young lady with us was a daughter of Lord Burghley, the inveterate enemy of the Jesuits, and indeed, of all Catholics, and that by God's grace, she had had the courage to forsake home and country for the sake of the true faith. The Father Provincial, a venerable, white-haired old man, as well as the Father Rector,

lifted up their hands in joyful wonder, and would not listen to a word Miss Cecil said, when with tears she entreated them to forgive the part her father had acted, in shedding the blood of Campion and other martyrs.

Meanwhile the lay-brothers had prepared a repast for us in one of the parlors, to which my little brother Frith did great credit, for he was in high spirits, the Rector having consented to take him into the College. And when, on the sound of a bell, merry voices were heard in the courtyard below, and Frith, looking out of the window, saw a number of boys playing at football, nothing would do but that he must join at once his future comrades. To this the Fathers had no objection; the Rector went down to introduce him to his play-fellows, and the boy was in such a hurry that he would hardly wait to bid us good-bye.

Thus for the present Frith was provided for. About uncle Robert we had no cause for anxiety. He intended, after he had seen us safely housed in Paris, to take service under Parma in the Netherlands, for he was still in the prime of life, and well trained in the use of arms. But what was to become of us two girls? we timidly asked the Fathers. There was no difficulty about that, they said; a messenger had already been sent to the Benedictine nuns in Montmartre, who would willingly take us in. Thereupon I thought myself obliged to say that I had no wish to become a nun; on the contrary, I was engaged to be married. I could not help coloring as I said that; but the Father Provincial answered smilingly he would not compel, or even persuade us to embrace the religious life, for to enter a convent without a vocation was to ensure misery for oneself and for others. We were only to be the nun's guests for two or three days, until a home could be found for us in the house of some persons of quality. While we were still at table, a note of kind invitation came from the lady-abbess for the English ladies, and we immediately proceeded to the Convent, after taking grateful leave of the good Fathers. Uncle Robert remained behind, as he was to stay under their hospitable roof for a few days.

At the door of the Convent we were met by the Abbess, and aged and venerable lady, who welcomed us with motherly kindness, and knew how to set us at our ease at once. Taking us by the hand, she conducted us through the long, cool corridors into the garden, bright with summer flowers, and shaded by spreading yew trees. At the entrance there stood a time-honored image of the Mother of God, holding the Divine Child in her arms, looking down graciously upon us from a bosquet of elegant foliage and fragrant lilies. In passing we paused to kneel for a moment, and utter the prayer the Church places on her children's lips:

"Nos cum prole pia, Benedicat Virgo Maria."

The Abbess led us to an arbor, where the whole community were assembled at recreation, and introduced us to them, saying, "See, my children, God has sent us these young ladies from England, who for love of the Holy Church have left father and mother, brother and sister, house and home, what will their reward be? Tell us, Sister Hedwig, our youngest novice!"

At these words a youthful nun, about the age of my Sister Anne, rose up and looking at us with smiling blue eyes, replied: "Our Lord Himself tells us, Reverend Mother; a hundredfold and eternal life." "True, Sister, centuplum et vitam eternam! Now let us do our part to prove the truth of the words." Then she bade the lay sister bring fruit and cakes, the nuns laid their needlework aside, all tongues were unloosed, and we chatted merrily until a graver topic was introduced, and with deep interest and sympathy our recital of the woes of Catholics in England was listened to by all present.

At length the bell sounded for Vespers, and the Sisters betook themselves to the choir. We followed them into the solemn stillness of the sanctuary, dimly lighted by painted windows. Fixing my eyes on the tabernacle, I fervently thanked our hidden God for the protection afford-

ed us on our flight, as well as for the unexpected welcome we had met with amongst those who were dedicated to Him. Then the organ began, and its swelling notes filled the Church, while the psalms and antiphons of the day, sung in choir, sounded to me like the song of angels. A sense of repose and peace came over me; I had never felt so far from earth and so near Heaven. And when the next morning, I assisted for the first time in my life at High Mass, and witnessed the impressive ceremonial the Church appoints for the celebration of the bloody sacrifice of the New Testament, as the clouds of incense ascended at the "Sanctus," tears of devotion ran down my cheeks, and heavenly consolation filled my heart. Miss Cecil, who knelt beside me, was not less affected than myself. Afterwards she said to me: "May God forgive those deluded ones who stigmatize as idolatrous the elevating and beautiful ritual of the Catholic Church! And those, who in the name of liberty of conscience, destroy the monasteries, and drag their inmates out of these dwellings of peace! Oh how happy should I count myself, if I could spend my whole life before the altar of the Lord! How different to attendance at the Court of Elizabeth, in which my early youth was past!"

After a few days passed in tranquility and peace, we heard that the Jesuit Fathers had found a suitable domicile for us. Mendoza, the Spanish ambassador, offered to receive us into his house as companions for his wife. By this act he took a truly Christian revenge on Lord Burghley, who two years previously had caused him to be ignominiously dismissed from his post of ambassador in England. Miss Cecil would have preferred to remain at Montmartre, since she had never felt so happy in her life as she did there. In fact, she begged the Abbess to admit her as a postulant, but the old lady was too wise to allow her to take such a step in the first flush of youthful fervor. "If in a year's time you are still of the same mind, and you feel that only within these quiet walls will your heart find rest," she said to her, "then come, my child, and you shall try your vocation with us." I too, was so sorry to bid the nuns good-bye, that I almost regretted having pledged my troth to Windsor. It was with a heavy heart that we followed our new guardian to his palace on the banks of the Seine. On the same day my uncle Robert left Paris to join the army at Brussels.

Nothing of importance occurred during several weeks. Count Mendoza and his wife treated us like their own daughters, but I felt uneasy at receiving no tidings from my country. I had written from the Convent to Windsor, no reply reached me, however; and from my host I could learn nothing definite as to the progress of affairs in England. At length the glorious Feast of the Assumption came. We received Holy Communion at an early hour in the private chapel of the embassy, and afterwards accompanied the Count and Countess to solemn High Mass at Notre Dame, where the Archbishop officiated with great pomp and ceremony. But neither the soul-stirring music, nor the other accessories of Christian worship availed that morning to inspire my heart with festive joy. It was filled with sad forebodings, and I felt impelled again and again, to invoke for my loved ones in England our Lady's powerful protection.

On our return to the embassy, a courier was waiting with despatches from England. After what appeared to me a very long time, I was summoned to Mendoza's cabinet, whither he had withdrawn to peruse his letters. I had a presentiment of misfortune, and my fears were confirmed at the sight of his grave countenance.

"The messenger has brought bad news from England," I cried. "The scheme for releasing Mary Stuart has failed—tell me all, Count; the worst cannot be as bad as this painful suspense."

"It was to tell you all that I sent for you, Miss Bellamy," he answered. "It is true, the plan for setting free the Queen of Scots has again been unsuccessful. This time, I fear, the consequences for her will be fatal. The greater number of the conspirators have been arrested."

"Windsor? and Babington?" I inquired eagerly.

"Babington, but not Windsor," Mendoza replied. "But what touches you most nearly is, that, through Babington having unfortunately been taken at Woxindon, all your relatives have been thrown into prison. Chateaufort speaks in his letter of two gentlemen and two gentlewomen."

"What!" I exclaimed, bursting into tears, "the barbarians have had the cruelty to take my dear old grandmother, and poor uncle Barty, who is as simple as a child, to the

Tower! I must go to them, I must go to London immediately, to see what can be done for them. There is not a soul to succour them. Our cousin Page is a miserable apostate, who only wants to get our estate for himself. Help me, for mercy's sake, to get back to London! You know what our prisons are, you know by the Queen's command, the prisoners are allowed nothing but bread and water, and rotten straw. Every alleviation must be paid for heavily by the captives or their friends. Alas! my poor grandmother, and my sister too, whose health is much shaken, will perish miserably in the course of a few weeks, if I cannot hasten to their assistance."

The ambassador listened to me patiently. Then he said: "If you are recognized, you will only share their fate. Believe me, Lord Burghley will never forgive you for having facilitated his daughter's flight. A better plan would be to write to Chateaufort, and ask him to send someone to look after the prisoners."

"No, that will never do! If needs be, I would rather die with them, than remain here without stirring a hand to help them. I simply could not endure it, and if I have to beg my way, to London I must go. How could one of Chateaufort's agents care properly for my unhappy friends?"

Mendoza was touched; but he said nothing must be done in a hurry, we must think the matter over. He also desired me to ask the advice of my confessor; if he approved of my resolution, and I still adhered to it on the morrow, he would provide me with all that I needed. Accordingly I betook myself to the Jesuit College, and submitted my project to the Father Provincial for his decision. He sanctioned it fully, and gave me his blessing, only he asked me to say nothing to Frith, of whose behaviour he spoke with great praise about my departure. He would tell him of it in due time, and bid him pray for the success of my undertaking.

The next morning Mendoza gave his consent, and supplied me with good advice and the necessary funds, in cash and bills of exchange on a London banker. Before nightfall I left Paris, in the suite of a gentleman of rank, who with his wife, was journeying to London.

CHAPTER XXXV.—On arriving at my destination, I lost no time in making my way to the Tower. It was with a heavy heart that I approached its gloomy portals, clad in my oldest, simplest gown, and carrying in my arms a basket filled with small loaves, to give myself the appearance of a maid servant. I had no difficulty in passing the guard at the postern, at the entrance of the footway that crosses the broad moat; at the Middle tower and the Bye-ward tower, which give admittance to the inner circumference, I was also permitted to pass unchallenged. But when I was about to go through the frowning gateway of the Bloody tower, into the interior of the fortress, one of the watchmen suddenly lowered his halberd, and pointing it directly at my breast, called to me to halt. Startled and alarmed, I nearly let fall the basket I was carrying; but one of the other soldiers interfered, saying to his comrade: "Out upon you for an unmannerly knave! Is that the way to deal with a fair maiden? Let her go by; I will wager it is our commandant's new serving room. I did not think Madam would have got another so soon. By my troth, 'tis the third since midsummer! We shall see how long she can put up with the old dragon. Go on your way, mistress; but first you must give me a kiss or pay me a groat as your ransom."

I willingly put the required coin into the man's hand, and with a sense of relief hastened through the dark archway into the open space, in the midst of which rose the so-called White tower, flanked with four turrets. The watchman's speech contained a suggestion which was a god-send to me. I resolutely walked over the turf to the residence of the Commandant, or Lieutenant of the Tower, as he was called, and knocked at the door. It was opened by an elderly serving man, who asked my business. With a beating heart I said I had heard that a serving-maid was wanted, and had come after the place. He scanned me closely from head to foot, and left me standing in the hall, while he went into the kitchen, whence the cook, a tall, raw-boned woman, presently issued, and subjected me to a similar scrutiny. Finally she fetched a thin, sharp featured lady, the expression of whose restless eye bespoke a love of fault finding and scolding. She too looked me over, and then in a high pitched falsetto voice, asked my name. To have given my real name would have been to defeat my object and hazard my liberty; so I gave as my own my mother's maiden name, Mary Forster.

The lady began to find fault immediately, protesting against the use of so Popish an appellation, which recalled the dreadful days of the Spanish queen, the persecutor of the people of the Lord, and reminded her too of the Queen of Scots, who envied into her toils a party of young men, and had nearly been the cause of deluging England with blood. Only on condition that I would change my name for one of the biblical names of the Old Testament, such as Sarah, Rebecca or Ruth, would she consent to take me. I expressed my readiness to be called by whatever appellation she might please to assign me. This pacified her for a time; she gave me the name of Ruth. Then a fresh difficulty arose; she saw my white hands, and cried out that I was surely an impostor, no honest maenial. I acknowledged that until then there had been no necessity for me to earn my bread, but that family misfortunes and the successive loss of all my near relatives within a short period, obliged me to take service. If she would engage me, she would find me trusty and industrious, and willing to do the roughest work.

Thereupon she consented to try me, and I was told what would be required of me. The tasks enumerated were neither few nor light; yet I could hardly conceal my joy when my mistress, Lady Hopton (the wife of Sir Owen Hopton, to whom the command of the Tower, with its hundreds of prisoners, was committed) mentioned amongst my other duties that of looking after the female Catholic prisoners. This determined me that it should not be my fault if I did not remain there; so I followed the cook into the kitchen, rolled up my sleeves, put on an apron, and set about washing the dishes and sweeping the house.

As I was descending the stairs, after putting in order the Council Chamber, where a meeting of ministers was shortly to be held, I met my master, Sir Owen, a rough-looking, thick-set man, who was coming up, accompanied by Walsingham. I could not help overhearing their conversation. "So you want me to find board and lodging for your nephew St. Barbe, Sir Francis," my master said. "Well, it can be done for the sum you mention. And the other members of the Privy Council are to know nothing about it? Very good, a written order from yourself will be enough. There is a cell close by vacant now, the one occupied by Bellamy, who died from the injuries he received on the rack. Of course we gave out that he strangled himself; but, between ourselves, he died a most happy death, with a Popish canticle to the Virgin on his lips. Well, he was a poor simpleton at the best."

The effect these words produced on me may be imagined. I was obliged to lean on the balusters, to keep myself from falling. I could not conceal my agitation from the two men who had now turned the corner. The Lieutenant attributed my tears to his wife's scolding, and told me I must get accustomed to her spiteful tongue. I put my apron up to my eyes, but not before Walsingham's keen eye had rested on me. "Who may that be?" he inquired.

"Our new maid. My wife has a fresh one every week, so I am tired of asking their names." Hopton replied, as they went on. And I was thankful to hear him say, in answer to Walsingham's remark that I looked more like a gentlewoman than a serving-maid, as for that, no one of gentle birth would stay an hour in their house.

They then passed into the corridor, and I went back to the kitchen, where the cook, who had a kinder heart than one would imagine from her rough exterior, likewise ascribed my woe-begone appearance to my having incurred her mistress's displeasure. The old skin-flint, she declared, was getting quite intolerable; then she advised me to go back into the city at once, and fetch my chest with my clothes. She gave me a pass, which had served my predecessor, exhorting me not to lose it, or I might have difficulty in getting in again, and above all to return punctually by four o'clock, as the gates were closed at that hour.

Whilst I was crossing the Tower Green, I saw a young man coming towards the house I had just left, between two sheriff's officers. His countenance was pale and haggard, his clothes torn and soiled, his arms were pinioned behind his back. I recognized him instantly, it was Babington. A pang went through my heart at the sight of him. What a contrast he looked to the handsome young fellow who espoused my poor sister? I hurried away with averted face, lest he should identify me, and unwittingly say something that would compromise me. Alas! I must be prepared for sad sights in that terrible prison house, and must be most cautious to preserve my disguise.

(To be continued.)

You Can Buy **BEST FOR WASH DAY.**

BEST FOR EVERY DAY.

of any Grocer

Our Boys And Girls.

CHRISTIAN EDUCATION.

'Tis by Christian education That the spirit of a nation Will develop animation, And grow strong; Can there be a better token, Where the law divine is spoken, Than to seldom see it broken By a wrong?

We note a country's waning By its lack of moral training, While its scoffers are disdainful The true God; What's the human now sophistic With a doctrine atheistic In the mirror of the mystic But a clod.

Sure the hand of desolation Will impel the subjugation Of the sordid population Who proclaim— That death is no transition It but ends our lowly mission— To no higher acquisition Should we aim.

'Tis thus in history's pages, Through the current of the ages, Lands in brightest stages Have declined, Their maidens' honor faded Their sons became degraded And reclined. In depths of vice they waded

The ship of state is stable When 'tis moored by heaven's cable, And the pilot is thus able To repose; But reject God's erudition, Hunt the pastor from the mission What a demon ebullition Will disclose!

Oh, man! What'er your station, Shun the demon agitation For a goddess education In your age; Promote the queen of science, Give to her rules compliance, She is the true reliance Of the sage.

P. J. LEITCH.

MANNERS.—Manners may be either a revealer or a concealer of the true, mental or moral condition of a man. When adopted as a veil to hide what is there, however ingenious the artifice, the beauty and grace of truly fine manners cannot be reached. Your manner of sitting at table, your way of eating, your conversation all these are tests of your manners. Manners make the man or woman. Little words as "thanks," "excuse me" count more than high flown and far-fetched terms. Remember will stand for you when friends perhaps will have deserted you. All were imitations of them, where they do not exist, soon become transparent.

THE BEST DAY.—Do our young folks know the meaning of "Best Day?" Some may think that the "Best Day" for them is the day they had lots of fun, romping around the country or picnicking away in some cool secluded place. But still they are wrong. The day that they leave aside their own pleasures and give a thought to the many suffering in hospitals, and those weighed down with sorrow and trouble and try to solace and comfort them in some way, then is that day "Best," because the blessing of kindly deeds will add joy to the weary sufferer, consolation to those in sorrow, and a certain satisfaction follows which lights up the pathway of the doer and makes him feel happy, for his or her to-morrow is golden.

CHOOSING FRIENDS.—Knowing the influence over our characters and prospects which friends must exert, we should be cautious whom we select to stand to us in so close a relation. Let us have for our friend

one who makes others, not self the chief consideration—one who is manly in all things, fervent in spirit, noble in action, and honest in all things.

TALL GIRLS AND SHORT GIRLS.—"You're not tall enough, Nellie," said the superintendent of the department store who had been spending a few days of his vacation with cousins in the country. "If I put you into our cloak department, where you would have to be pulling and holding and reaching up all day, your arms would be ready to drop off at night.

"We have to employ six-footers, or women who are near that height, in the cloak department, and tall girls are always chosen for the tailoring, millinery, ready-made dresses, corset and skirt departments. They must be large and must have good figures, so that the clothing they try on may look well to a customer; and they must be strong, because the work of fitting a customer calls for a good deal of lifting and stretching.

"You want a place at a counter," the superintendent went on, "say the dress goods or white goods departments, where customers are likely to sit down while they are being waited upon. That's where you would have the advantage over a tall girl, for there is a good deal of stooping over to be done, and a tall girl would soon get a 'crick' in her back.

"Perhaps the glove counter would suit you better still. You play the piano, don't you? That means that you are strong in the hands and have good fingers. When you come to try six or eight pairs of gloves on a customer before she is fitted, you'll find that the piano that strengthened your hands did you a very good turn.

"No, we don't make any special effort to find pretty girls for saleswomen in any of these positions. Show me a quiet girl, with pleasing manners and an 'even' disposition, and I'll employ her in preference to a beauty. If she's a short girl I won't put her in the cloak department, and if she's a tall girl I won't let her go behind the glove counter—and from what I've told you, you can see that I shall be acting in her interests as well as our own—but I'll try to find her a place where she will be both comfortable and useful."

HOT WEATHER AILMENTS.

Careful Mothers Should Keep at Hand the Means to Check Ailments that Otherwise May Prove Fatal.

When the weather is hot the sands of the little life are apt to glide away before you know it. You can't watch the little one too carefully at this period. Dysentery, diarrhoea, cholera infantum and disorders of the stomach are alarmingly frequent during the hot moist weather of the summer months. At the first sign of any of these, or any of the other ailments that afflict little ones, give Baby's Own Tablets. These Tablets will speedily relieve and promptly cure all hot weather ailments. Keep them in the house—their prompt use may save a precious little life. Mrs. Herbert Burnham, Smith's Falls, Ont., says:—"When my eldest child was six weeks old he had an attack of cholera infantum and was at death's door. My doctor advised me to use Baby's Own Tablets, and in twenty-four hours baby was better; the vomiting and purging ceased and he regained strength rapidly. I have used the Tablets for other ailments of children since and always with the happiest results. I can sincerely recommend them to mothers as a medicine that should always be kept in the house."

Little ones thrive, are good natured and grow plump and rosy in homes where Baby's Own Tablets are used. Children take them as readily as candy, and crushed to a powder they can be given to the youngest infant with the best of results. Sold at drug stores or you can get them post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

Lessons and Examples.

ABOUT DIRECTORS.—The recent trial of the directors of a Prussian Mortgage Bank and other corporations associated with it, and their conviction and imprisonment contains a lesson to those whose pride leads them to undertake duties for which they are not fitted either by training or experience. The sentences imposed in the above cases were from one to six years' imprisonment with fines varying from \$250 to \$4,000.

ABOUT WILLS.—It is natural to expect that the average man and woman should display reasonable caution in disposing of the worldly goods either earned by them or bequeathed to them during their lives. But it is on the other hand unnatural for people to spend the declining years of their lives in devising ways and means to secure the investment of their savings for long years after they have departed and in doing so deprive their flesh and blood of the privileges which they had enjoyed themselves. If the story of the preliminaries in connection with making of wills were published it would reveal a sad picture of the weakness and frailty of humanity not alone in those making wills, but also in relations and friends whose advice had been sought in the matter. We have known of instances where Catholics of well known piety—"pillars of the Church"—than whom no person should be more impressed with the fallibility of humanity, to dispose of their means in a manner which showed little confidence in their children. People who are so fond of locking up their means for two generations are more to be pitied than condemned. They are willing to allow their children wants to be supplied by strangers to whom they have entrusted the worldly goods in which they had centred so much of their thoughts during life.

An exchange says:—Life belongs to the living. So does property. It is not right that the dead should, from their graves, unjustly direct the possession of anything above ground. A Minnesota court has just quashed a will whereby a man ordered that his money should be burned. He wanted to prevent any of his relatives from getting any of it. He had no patriotic idea to benefit the national treasury. He was simply giving way to malice. The court set aside his ill will.

ABOUT WRITING.—If some of our correspondents would carefully read the following little paragraph and take the lesson it contains to heart, they would make the lives of compositors a little more pleasant. It is as follows:—

"A fly had fallen into the ink-well of a certain author who writes a very bad and a very inky hand. The writer's little boy rescued the unhappy insect and dropped him on a piece of paper. After watching him intently for a while, he called to his mother: 'Here's a fly, mamma, that writes just like papa.'"

A PRACTICAL WAY.—We rejoice to see the formation in Ireland of a body called the "Irish Concert Party," established, so its announcement reads, "to create and foster amongst Irishmen a love for the songs of their own land, its music and traditions, dances, etc., and assist in stemming the tide of Angli-

zation by supplanting the musical vulgarities and idiotic coon songs with the best selections from our own music and language." Such a movement among the Irish in this country is sadly needed.

CHANGE OF OLD SPIRIT.—Speaking of the gradual disappearance of intolerance of Catholics in England, Mgr. Canon, V. G., at Bradford, said:—

"Not so very long ago in this country of ours, which was once called the 'Garden of God's Church,' it was deemed by law as high treason for a Catholic to profess or practice his religion. Our priests were outlawed, and when they ventured into their country to keep alive the faith in the hearts of the remaining faithful and to minister to them the helps and consolations of our holy religion, it was at the peril of their lives. . . . Myself a priest of fifty-three years standing, I have spent thirty-seven years in this town, where in the penal days there was not a single priest. And now there are sixteen of us!—not hunted to death, but respected, and enjoying full liberty under the law in the exercise of our sacerdotal duties; not under the ban of a wicked law which would have sent us to the gallows, but protected under the authority of the King and the laws of the land; protected not merely in the streets and in our homes, but at the bedside of the dying Catholic while administering to him the last rites of Holy Church; in the Church itself, and even at the altar while offering the Adorable Sacrifice which a lingering remnant of the penal laws still stigmatizes as idolatry."

VICTIMS OF FORTUNE-TELLERS

Under the caption, "More Victims of the Clairvoyants," the Boston "Pilot" says:—

It is said of Herbert E. Hill, the wretched young man who took his sister's life and attempted his mother's, in the Roxbury district, Boston, last week, that he had visited a clairvoyant and her predictions of his own speedy death had unhinged an already weak mind. It was evidently a swift transition in his morbid fancy from the thought of his own to that of others' death.

His known unbalanced condition, and the testimony of life-time friends and neighbors to its long standing, will doubtless send him to an insane hospital instead of to the electric chair. But the miserable fraud who wrought upon his sick mind will go scot free. We have many and stringent laws in Massachusetts—the most statute-ridden State in the Union—against trivial offences; but none against the fortune-teller who too often combines another wicked avocation with her pretended reading of futurity.

A few months ago we noted the case of a young woman in Philadelphia driven into a maniac's cell, and another in Cleveland into a suicide's grave by members of this evil craft; and here in Boston four lives will probably pay the penalty of a pretended satisfaction of the craving for forbidden knowledge.

Is there no way of promoting the young, the hare-brained and the ignorant against these dangerous impostors?

WANTED.

WANTED.—Teacher for Catholic High School, Montreal. Must be strong in mathematics. Apply stating qualifications and salary expected to the Principal, Catholic High School, Belmont Park, Montreal.

ABOUT PANAMA HATS.

To the young—and some old men—whose luxurious tastes and fastidious inclinations make them slaves to the fads of fashion it may not be amiss to reproduce the following article from an American journal concerning "Panama Hats," a head-gear which is much worn at present in Montreal by the class hereinbefore mentioned:—

In the first place, they are not made in Panama, nor is the Alpine shape that is popular in America seen in Southern countries. The term Panama was taken as a convenient name from the fact that most of the hats made in Peru and Ecuador find their way to Guayaquil, whence they are shipped to Panama, and after crossing the isthmus, are shipped here from Colon. Even this is not true of the hats made in Colombia, many of which are shipped from Cartagena or Savanilla and have never touched Panama at all. We have a parallel case in the term Maracaibo coffee. The coffee is grown in the interior and derives its name simply from the port from which it is shipped. The plant from which the hat is made is not generally understood. We have seen it variously referred to as "a species of cane," "a weed," "a grass," etc. How very vague is the last term will be appreciated when one considers that botanists recognize no less than five thousand distinct species of grass. It is a sort of palm in appearance and is commonly called the Panama hat palm, although botanists do not group it under the head of palms, classifying it under the name cyclantheae. The botanical name of the particular species with which we are concerned, and which is here pictured, is carludivica palmata. The South American natives call it Palma de Pina. It is indigenous to parts of Ecuador, Colombia, Peru, Brazil and Central America.

With Panama hats in such unprecedented demand as they are this season, it is not surprising that much has been written concerning them that is not correct. It has been said that they are woven under water. The statements that Panama hats are woven under water or that the very fine ones are woven only by candlelight, are characterized as incorrect by a man who has all his life been engaged as a first hand in the Panama hat trade, and who has not only seen the hats made, but has made Panama hats himself. The method of preparing the straw is as follows:—Young plants, not over four or five feet in height, are used for this purpose. Only the leaves that are young, stiff and in prime condition can be used. These are split into narrow strips by the native, who, for this purpose, uses his finger-nails. What we shall call the rounding, for want of a better name, is accomplished by the deft-fingered native, aided by the natural tendency of the strip to curl. The strip is rolled from each of its two edges toward its middle, and thus is formed, ready for plaiting into a hat body, that excellent straw with no raw edges and which is deceptively like a cylinder.

The great market and distributing point for Panama hats is Havana, and it is an interesting and curious fact that most of the Panama hats sold in New York go from South America to Havana, via the United States in transit. This is because of the fact that the steamers do not deviate from their regular routes. Recently, however, some shipments of hats have been landed in the United States without going to Havana and then back again.

The Alpine shape, so popular in the United States, is not seen in Havana nor South American countries. One shape, that is typical in these countries, is a very high-grade Monte Christi hat, such as retails for \$100.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 3 new Subscribers to the True Witness.

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

New Books

AND New Editions.

A Practical Commentary on Holy Scripture; for the use of Catechists and Teachers. By the Right Rev. F. J. Knecht, D.D. With illustrations and maps. Second edition. Two vols. 12mo. Half morocco, net \$4.00.

Manual of Sacred Rhetoric; or How to prepare a Sermon. By the Rev. Bernard Feeney. 12mo. net \$1.25.

Translation of the Psalms and Canticles with Commentary. By the Rev. James McSwiney, S.J. 8 vo. net \$8.00.

The Triumph of the Cross. By Fra Girolamo Savonarola. Edited with introduction by the Very Rev. John Proctor, O.P. net \$1.35.

The Little Imperfections. Translated from the French, by the Rev. Frederic P. Garesche, S.J. 12mo. net \$0.60.

The Oratory of the Faithful Soul. By the Right Rev. Abbot Lewis Blossius. Translated by the late Bishop Coffin, C.S.S.R. 16mo. net \$0.20.

A Mirror for Monks. By the Right Rev. Abbot Lewis Blossius. 16mo. net \$0.20.

A Book of Spiritual Instruction; "Instructio Spiritualis." By the Right Rev. Abbot Lewis Blossius. Translated from the Latin by the Rev. Bertrand A. Wilberforce, O.P. Second edition. 12mo. net \$0.75.

A General History of the Christian Era. For Catholic Colleges and Reading Circles, and for Self-Instruction. By the Rev. A. Guggenberger, S.J. In three volumes. 8vo.

Vol. I. The Papacy and the Empire; with a table of Aryan Languages and ten colored maps. \$1.50.

Vol. II. The Protestant Revolution; with four colored maps. \$1.50.

Vol. III. The Social Revolution; with six colored maps. \$1.50.

The Life of Bartolome de Las Casas and the First Leaves of American Ecclesiastical History. By the Rev. L. A. Dutto. 12mo. net \$1.50.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Servant of God, Dom. John Roberts, O.S.B. By the Rev. Dom. Bede Camm, O.S.B. 12mo. net \$1.25.

Lucius Flavius. An historical tale of the time immediately preceding the destruction of Jerusalem. By the Rev. Jos. Spillmann, S.J. 12 mo. \$1.50.

The Place of Dreams. Four stories by the Rev. William Barry, D. D. 12mo. net \$1.00.

The Marriage of Laurentia. By Marie Haultmont. 12mo. net \$1.50.

B. HERDER,

17 S. Broadway, ST. LOUIS, MO.

Something new

to put on your pipe

Fowler's automatic draft regulator, regular draft at all times, no over heated furnace, no burning out of grates, no escaping gases in cellar or room. For 7 in pipe \$3.50. A great coal and trouble saver.

GEO. W. REID & CO.,

Roofers, Asphalters, Heat Contractors

788-786 Craig Street

SUBSCRIBE NOW

SUBSCRIPTION ORDER

The True Witness P. & P. Co.'y, Limited
P. O. BOX 1138, MONTREAL, P. Q.

I hereby authorize you to send me THE TRUE WITNESS for which I agree to pay to your order at the rate of One Dollar per year.

Signed.....

Address.....

Subscription Rates, Strictly in Advance

Canada, Newfoundland and United States, \$1.00 per year
City and Foreign, \$1.50 per year.

Vol. LII, No. THE TRUE WITNESS IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., LIMITED, 1138 P. O. BOX, MONTREAL, P. Q., CANADA. Subscription Price: Canada, \$1.00; United States and France, \$1.50; Belgium, \$2.00. All Communications to "The True Witness" P. & P. Co., Limited, Montreal, P. Q., Canada.

NOTES

HOSPITAL FOR IN
A pastoral letter from Archbishop Bruchesi, of the proposed hospital, to which he has drawn attention, was churches of the archdiocese last.

"When we beheld," said the bishop, "sick persons suffer for the remainder of days, and refused admission to hospitals; when we saw them seek refuge in jail, or saddened, as your own been if you had seen the tactics; and we came to the conclusion that these afflicted should not be left without their wants will be met. Such a home exists to circumstances attending the proof that it is God, Who will consequently His blessing upon it engaged in the good work."

At the beginning of several pious lay-women and informed us that like to devote their lives to caring for those who are afflicted with various able diseases. They were full of confidence in the labor of their hands, and their friends were full of confidence in receiving a blessing from their friends. We bless all our heart, and they gain operating. Humble indeed was this work. In a little he Charles Borromeo str man was received and other incurable woman join her; and then a th large one was rented street, at forty dollars. The money required for the work was forthcoming. This noble charity was carried out women as humble as the ous. It was known of We desire to acknowledge they took in the foundation which is des an important mission Montreal, but through vince of Quebec; for it to incurables from all province, no matter wh of nationality may be.

Having accomplished the work, in initiating pious women separated their families, other religious sisterhoods, give the Sisters of Providence response to our request added this to the other works of which they have were thinking of erecting a hospital in the eastern part of the city, and land generously disposed by a citizen who is equalled by his charity came to our assistance was given us in the most and most healthful dis Dame de Grace. The Providence acquired the Precious Blood in and it is in this house penitence and prayer incurables of this city will henceforward find Several people are instantly ready. Once a month ed them. They are a maternal solicitude by ters. But their number is limited, owing to the monastery was not fished. Alterations had and two wings have When the building is c shall have an hospital ables such as Canada d possess.

We are confident that