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The True Witness



Witness

Vol. LIV., No. 8

MONTREAL, SATURDAY, AUGUST 27, 1904.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & F. CO., LIMITED,
250 BUCKINGHAM STREET, MONTREAL, CANADA. P. O. BOX 1138.
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, \$3.00. Terms, payable in
advance.
All communications should be addressed to the Managing Director, "True Wit-
ness" P. & F. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

"If the English-speaking Catholics in 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 the country. I heartily bless those who encourage this excellent
work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

THE WAR.—Port Arthur is yet oc-
cupied by the Russians despite the
fact that the sensational correspon-
dents of the secular press on this
continent have been daily predicting,
for several weeks, its fall and cap-
ture by the Japanese.

BURNED AT THE STAKE.—Com-
menting upon the spirit in the Sou-
thern States of the neighboring Re-
public which substitutes "private ven-
geance for legal trial," the Monitor
of San Francisco, says:
Two negroes were burned at the
stake by a Statesboro, Ga., mob on
Tuesday last. Their bodies were
steeped in kerosene before the faggots
were lighted, and the spectacle was
witnessed by a holiday gathering.
The victims were accused and prob-
ably were guilty of the brutal murder
of a family of whites, but they
were in the custody of the law, and
there was exceedingly small likeli-
hood of their escaping the penalty of
their crime. State troops were on
guard at the jail in which the negroes
were held, but these were overpow-
ered by the votaries of Judge Lynch,
who refused to sanction the orderly
processes of justice.

A GENEROUS DONATION.—A
German millionaire planter of Hono-
lulu has donated \$150,000 towards
the erection of a Catholic Cathedral
in that district.

CHILD LABOR.—An organization
bearing the name of the National
Child Labor Committee organized
some time ago in the United States,
is making good progress. Leaving
aside the Christian aspect of the
question of child labor in factories,
which has long prevailed, and view
it from a humanitarian standpoint,
it seems only natural that every
right-minded citizen should be as-
sociated with such a movement as the
National Child Labor Committee,
which aims at giving every child
the best possible chance to make the
most of its life.

ACCORDING to our recent ex-
changes from Great Britain, what are
described as "religious" disturbances
have been of frequent occurrence in
Liverpool recently, caused by Pro-
testants of a most aggressive stamp
invading Catholic districts and mak-
ing attacks on the residents. The
Catholic Times remarks that "Liver-
pool bids fair to rival Belfast in re-
ligious rowdiness."

A matter which causes much anx-
iety to our spiritual guides is the
indifference of Catholics young men
to the financial requirements of their
parishes. A large proportion of
them contribute very little towards
the maintenance of their parish
churches. Fewer still rent a pew.

VOCATIONS.—It is a cause of sur-
prise that the number of Irish Catho-
lics in this city and surrounding dis-
tricts who join the ranks of the
priesthood is so small in recent
years. As we remarked some time
ago there has never been any lack of
vocations in Ireland. There it is the
noble aim of almost every Catholic
household, rich and poor alike, to
have at least one of its members
enter upon a religious career, and no
sacrifice is considered too great to
secure this praiseworthy result.
Many reasons have been advanced in
explanation of the paucity of priestly
vocations, but they do not go to
the root of the trouble.

IRELAND AND ROME.—In the fol-
lowing extract from the reply of His

Eminence Cardinal Vannutelli, Papal
Legate to Ireland, to an address
presented to him by the Kerry Coun-
ty Council on the eve of his depart-
ure for Rome, there is recognition
and appreciation of the unswerving
loyalty of Ireland to the Holy See
which has been so characteristic of
its history during every century
since the days of St. Patrick. His
Eminence said:
"Ireland has ever been primarily
distinguished in its attachment to
the Holy See, in its demonstration of
fidelity to the Throne of Peter, and I
know, and have often said it—all
the manifestations I have witnessed
in my tour through your beautiful
country have been manifestations,
proofs, abundant proofs, my children,
of your great, grand holy Faith, of
your unaltered and unalterable fidel-
ity to our Holy Father the Pope, and
when I speak of the end of what
I see now and hear at the end, it
could not be otherwise, my children,
because in this part of the country,
in this great Catholic country of
Kerry, was born that illustrious pa-
trist, that noble upholder of the
Faith, Daniel O'Connell, and his
spirit, brethren, his spirit lives still
in Ireland. And now, my brethren,
the end is coming near. I approach
it with joy in my heart because of
the happy days spent in your midst,
and yet again I say that this great
joy is tinged with sadness. I must
leave this beautiful country to re-
sume my duties in other countries;
but, oh, my dear brethren—dear peo-
ple of Ireland—rest assured that I
will always remember you in my
prayers, and I trust—indeed I feel I
may trust—that you, the grandest
Catholic people it has been my lot
to come amongst—you, the most
faithful of the faithful, adherents to
the religion of your forefathers—I
feel that you won't forget in your
prayers the humble Cardinal who
was sent as Legate from Rome by
your Holy Father."

A NEW CATHEDRAL.—A circular
letter has been issued by Bishop La-
roque, of Sherbrooke, to the clergy
of his diocese stating that it is the
intention to erect a new cathedral in
that city. For some years it has
been felt that the present Cathedral
did not answer the requirements of
such an important centre as Sher-
brooke. A special assessment will
be made in the different parishes of
the diocese for the purpose of raising
the necessary funds for the erection
of the new Cathedral.

THE C.M.B.A.—At the hour of
going to press the convention of the
C.M.B.A. of Canada, which has been
looked forward to by a large num-
ber of members of the organization,
is in progress. On Wednesday morn-
ing the delegates marched in pro-
cession to St. Michael's Cathedral,
where solemn High Mass was cele-
brated. Very Rev. F. R. Holden,
Chancellor, was celebrant, assisted
by deacon and sub-deacon. Vicar-
General McCann delivered an elo-
quent sermon explaining the true
objects of the C.M.B.A. and giving
the delegates present some salutary
advice on the deliberations about to
take place and the choice of officers
to be elected. After the Mass the
procession returned and returned to
Temple Building, where an address
of welcome from the Toronto
branches was read by M. J. Quinn,
expressing the pleasure of the To-
ronto members at having the con-
vention in their city. The Hon. M.
F. Haskett grand president, replied
on behalf of the officers and dele-
gates.

CONSECRATION OF BISHOP ARCHAMBAULT.

Joliette, the leading town of the
new diocese recently organized in the
ecclesiastical province of Montreal,
was the scene of a two-fold celebra-
tion, civic and religious, in which
the Apostolic Delegate, prelates from
various dioceses in Canada and the
United States, the clergy from a
large number of parishes in this pro-
vince and the laity from the sur-
rounding country districts and from
Quebec, Montreal and other cities,
took part. The occasion was a
public reception by the laity to the
new Bishop, Mgr. Archambault, and
his consecration in the Cathedral.

The official entry of the new pre-
late was one which bore striking evi-
dences of the religious spirit of the
inhabitants of the district. On the
arrival of the train at the station it
is estimated that more than 10,000
people were gathered in and around
the vicinity.

Mr. J. M. Tellier, K.C., M.L.A.,
Mayor of Joliette, with the parish
priest, Rev. P. Baudry, and the
superiors of the religious communi-
ties of the town, met the new Bishop
as he descended from the train,
and conducted him to his carriage,
while places were found for the other
distinguished guests in carriages
waiting.

The procession was then formed,
headed by a marshal. The students
of the College of St. Viateur and a
party of militia formed a guard of
honor to the new Bishop. The church
bells meanwhile were ringing as the
procession filed through the principal
streets. At the church the stu-
dents and militia lined up and formed
a space through which the Bishop
and the distinguished prelates who
accompanied him passed into the
church.

The interior of the sacred edifice
presented a spectacle which will not
soon be forgotten. Long before the
arrival of Mgr. Archambault every
available place was taken, and the
crush was terrific when those who
had taken part in the procession
made their way in. Rev. Father
Roy, Chancellor of the Archdiocese of
Montreal, read the Papal Bulls es-
tablishing the diocese of Joliette and
appointing Mgr. Archambault as its
first occupant of the See. His Lord-
ship then took possession of the
throne.

Mayor Tellier then presented, on
behalf of the people of Joliette, and
of the whole diocese an address
breathing a hearty welcome and lay-
ing at the feet of His Lordship the
homage of his people. He presented
the gift of the people of the diocese
to their new chief pastor, and also
took occasion of the presence of the
papal delegate to express the hom-
age of the people to the Holy See,
represented by the delegate.

The new bishop replied in eloquent
terms to the address.
He recalled the foundation of the
town by Hon. Barthelemi Joliette, a
man deeply imbued with religious
principles, and the very rapid
progress of the town, which had al-
ways progressed in order. He gave
expression to his happiness at being
called to such a high dignity in such
a community.

He heartily thanked the Papal de-
legate for having come to Joliette to
add, by his presence, to the solemn-
ity of the occasion. His Lordship
recalled the days when Mgr. Sbarretti
and himself were fellow students of
theology in Rome.

Mgr. Sbarretti replied briefly.
The prelates who assisted at the
solemn function were:
His Excellency Mgr. Sbarretti, the
Papal Delegate; Archbishop Bruchesi,
of Montreal; Archbishop Duhamel,
of Ottawa; Archbishop Begin, of Que-
bec; Archbishop Gauthier, of King-
ston; Bishop Emard, of Valleyfield;
Bishop Larocque, of Sherbrooke; Bi-
shop Blas, of Rimouski; Bishop De-
calles, of St. Hyacinthe; Bishop Mi-
chaud, of Burlington, Vt.; Bishop
McEvoy of London, Ont.; Bishop Bru-
nault, of Nicolet; Bishop Cloutier of
Three Rivers, and Bishop Gabriel of
Ogdensburg.

His Grace Archbishop Bruchesi of-
ficiated and was assisted by their
Lordships Bishop Emard and La-
roque.

The ceremonial of consecration dif-
fered in nothing from that always
practised. The oath of office was
administered to the elect by Arch-
bishop Bruchesi.

The sermon was preached by Rev.
Father Ladurantaye, cure of St. Je-
rome, during which eloquent refer-
ences were made to the high and
responsible duties associated with
the honored office of a Bishop.

In the evening took place the gen-
eral illumination of the town. Lights
shone forth from every insitution,
and every residence in town. Mgr.
Archambault and his guests drove
through the town, accompanied by a
body guard, and followed by thous-
ands. At the park His Lordship left
his carriage and laid a wreath at the
foot of the statue of Hon. Barthele-
mi Joliette, founder of the town. Ex-
Mayor J. A. Renaud, J.C., was there
waiting, and delivered to the Bishop
and his party a patriotic address.

LOCAL NOTES.

ST. MICHAEL'S PARISH.—On
Sunday last the beautiful ceremony
of blessing a bell for the new parish
church now rapidly nearing comple-
tion, was held in the presence of a
large number of the clergy and laity
of the various parishes of this
city. Very Rev. Father Lecog, Su-
perior of St. Sulpice, officiated, and
was assisted by Rev. William O'Meara
P.P., St. Gabriels, and Rev. Father
Riedvelt, C.S.S.R., St. Ann's.

Rev. Father Strubbe, C.S.S.R., who
had been invited to preach on the
occasion, was taken suddenly ill and
his place was filled by Rev. D. J.
Holland, C.S.S.R., who preached an
eloquent discourse on the blessing of
bells.

After the ceremony, the pastor,
Rev. Father Kiernan, thanked one
and all for assisting at the ceremony.
The Right Rev. Z. Lorrain, Bishop
of Pembroke, in whose diocese Father
Kiernan had labored for years, sent
a handsome donation, which was pre-
sented by Very Rev. Father Lecog,
who then rang the bell for the first
time. The sponsors were the church
wardens, trustees, and first commu-
nion children. The bell, which is the
gift of Mr. William Tracey, is named
after the patron of the parish. His
Holiness the Pope, His Grace the
Archbishop, Rev. Father Lecog, the
parish priest, and the donor, being
called Michael, Pius, Paul, Charles,
John, and William. During the cere-
mony the choir rendered special
psalms.

ST. ANN'S YOUNG MEN.—On
Labor Day, September 5th, St. Ann's
Young Men's Society will hold their
annual outing to St. Ours. The steamer
Berthier has been chartered for the
occasion, and will leave the Is-
land wharf at 8.30 a.m. The sail
down the St. Lawrence to Sorol and
up the Richelieu from that point to
the historic town of St. Ours is a
delightful one. At the latter place
a visit will be made to the parish
church, where solemn Benediction of
the Blessed Sacrament will be held.
Rev. Father Strubbe, who has now
fully recovered from his recent brief
illness, will accompany the excursion-
ists. A varied programme of music,
instrumental and vocal, has been pre-
pared by St. Ann's popular choir-
master, Prof. P. J. Shea, for the
occasion.

The fare for the round trip is:
adults, \$1, and children 50 cents.

CATHOLIC SAILORS' CLUB.—
Next Wednesday evening, the 31st
instant, St. Patrick's choir will give
the weekly concert at the Catholic
Sailors' Club. Solos and choruses
from favorite operas and Ireland's
best national songs will be features
of the programme. The members of
St. Patrick's choir take great in-
terest in the annual entertainment
for the sailors and their friends.

CATHOLIC PRESS.
Bishop Conaty and a number of
prominent members of his diocese who
realize the value of a Catholic news-
paper in their district, have decided
to purchase the plant and good will
of "The Tidings," with the inten-
tion of enlarging and otherwise im-
proving it.

A Glimpse of Ireland At Present.

Rev. Joseph McCarthy, O.M.I.,
who has been visiting Ireland dur-
ing the past few months, was
one of the passengers on the good
ship Tunisian, which arrived in Mon-
treal last week, after having made
one of her record trips. A represen-
tative of the True Witness had an
interview with the well known priest
on the eve of his departure for Win-
nipeg, where he is one of the assist-
ant priests of the prosperous and
constantly growing parish of St.
Mary's composed mostly of our race.

One of the most interesting sights
that Father McCarthy witnessed
during his visit to the Old Land
bore testimony to the deep
and enthusiastic spirit dis-
played by the Irish people in the
matter of education. In travelling
from place to place he saw a large
number of boys and girls of various
ages tramping along the road in
their bare feet to the schoolhouse.
He was much impressed by their
cheerfulness and light-heartedness.
Considering that these children had
to walk a distance of from three to
five miles without having anything
to eat until they reached school, it
was surprising to hear their sweet
young voices singing national songs
along the road. Arriving at the
school, the Sisters gave them their
breakfast, which consisted of
bread and coffee. This had to suf-
fice until their return home in the
evening, when they had their daily
meal. The teachers told Father Mc-
Carthy that these children were the
ones who distinguished themselves
in the school.

Father McCarthy, in referring to
his visit to Killarney, describes a
condition of things which has been
often touched upon in various forms
to show how prejudice is aroused by
tourists against Ireland and its peo-
ple. One instance will suffice. While
travelling between Glangariff and
Kegonare, through an absolutely bar-
ren district, where poor peasants
were eking out a livelihood against
almost impossible conditions, Father
McCarthy was grieved to hear
intelligent, educated tourists passing
remarks about the state of the coun-
try and the poverty and wretchedness
of the peasants, and blaming those
poor people whose little children
were following the coaches begging
an alms. They even declared it was
a disgrace to humanity and to the
country. Father McCarthy took the
liberty, although having enjoyed
their company otherwise, to remon-
strate with them and say that the
blame lay not with the peasants but
with the landlords, who so long as
they got the last penny of rent from
these poor people, took not the
slightest interest in the country
or well-being of the unfortunate ten-
ants.

One English lady, said Father Mc-
Carthy, to my surprise and sorrow,
was so ignorant as to say on pass-
ing by a constabulary station, which
by the way is the best kept mansion
in each district that she sym-
pathized with the poor members of
the Constabulary, who had to live
in the midst of such scenes where
life was not safe. On the same trip
I met an English gentleman, who,
without knowing what this lady had
said, remarked that Constabulary
stations were absolutely a burden on
the country and were entirely useless,
and that the main duty of the police
now is to take care of the deer on
the landlords' estates; many of these
Constabulary seem to be in "deadly
fear of being dismissed owing to the
peaceful condition of the country."

In the evening when the tourists
were leaving the coach a number of
hotel runners gathered around call-
ing out the names of the different
hotels. One wit, of which there are
many to be found at every cross-
road, shouted out, "No matter where
you go, your ladyships, you are safe
in Ireland." The nervous lady, who
had given expression to her fears
of the danger to life in such districts
as the party had passed through, was
amongst the number addressed, and
it must have calmed her nervous fears.

While visiting certain districts of
the County Kerry, Father McCarthy
had several pleasant talks with the
farmers, the result of which led him

to believe that the Land Act was be-
ginning to restore confidence among
the people, and the old fear of being
turned out on the roadside without
any compensation for the work of
half a century on the farms is gra-
dually disappearing. He was in-
spired by the courage displayed by
the peasantry in their endeavor to
reclaim bog lands. He saw places
where barren hills had been convert-
ed into arable fields by the planting
of seaweed and drawing of earth to
form a sub-soil, and this the result
of years of unceasing toil. In such
places the landlord increased the rent
as the tenant increased the value, and
it was poor taste, to say the least,
on the part of those tourists to
stigmatize the poor peasants as
idle and unprogressive.

Rev. Father McCarthy made his
classical course in the home of the
Order of Oblates in Dublin, of which
he has been a member for 42 years.
It was quite natural that he should
visit the scenes of his young man-
hood years. He found great changes
since then, and to use his own words
"Dublin had almost doubled." But
he could not refrain from comparing
the North and the South of Ireland.
The North, assisted, encouraged, and
consequently prosperous, the South,
as every one knows, inhabited by
the pure Celtic Catholic race, neg-
lected, persecuted and kept in a
state of subjection. No industries
encouraged, the abundant resources
of nature in the South laying abso-
lutely waste, in the development of
which thousands of poor could find
a livelihood which would secure for
them happy and prosperous homes.

A BOATING ACCIDENT.

Seven young people went out in a
sail boat on a lake near Binghampton,
N.Y., on Thursday. The boat
capsized and three of the party were
drowned.

A BISHOP'S MONUMENT.

Right Rev. Bishop Borgess, the
third Bishop of Detroit, died at Ka-
lamazoo in 1890. By the terms of
the bequests of his will a monument
was to be erected over his grave.
The erection of the same was deferred
until now. It will be a handsome
granite structure, with a shaft of
30 feet high, capped with a heroic
figure of the late Bishop in the at-
titude of imparting his blessing. The
work is now well under way. It is
a titule of imparting his blessing. The
grounds, Nazareth, Kalamazoo Co.,
Michigan. It is expected that it
will be completed before the winter
sets in. It will be a handsome and
unique monument to commemorate
one of the great Bishops of Detroit.

A TEACHER'S JUBILEE.

John Davis began parochial school
teaching at St. Mary's School, Mon-
roe, Michigan, fifty years ago the
6th of September. He is still living
 hale and hearty. Many of his for-
mer pupils hold responsible positions
in every walk of life. They have ar-
ranged for a semi-centennial celebra-
tion of the event. The day will be
a gala one for the venerable hillar-
ian. Among the honors which will
be conferred upon the kindly old
gentleman will be a special blessing
from His Holiness Pius X., signed
with his own hand, and a magnifi-
cent medal blessed and forwarded by
the Pontiff to commemorate the
event. This singular and exceptional
recognition was secured through His
Eminence Cardinal Martinelli, at the
suggestion of some of Mr. Davis' for-
mer pupils.

This will be the first time that Pa-
pal honors have been conferred on a
layman in America for such services
in parochial school work. It is an
evidence of how the Pope is a Father
of all the faithful. He willingly
joins with Mr. Davis' former pupils
in celebrating the unusual event.
It is also manifest that any faithful
service rendered the Church, no mat-
ter how insignificant, does not escape
the watchful attention of the Shep-
herd of Shepherds.

Mr. Davis is a convert to our holy
Faith. He taught six years in the
non-Catholic School before beginning
his parochial school work.

What the Monks...

At the present time...

At pages 14 and 15...

THE LAITY.—A distinguished...

THOSE THAT ARE GONE.—It is...

EDUCATION.—There is no question...

RANDOM NOTES AND GLEANINGS.

SCOTCH CATHOLICS.—According to the Catholic Church Directory, Catholics number 513,400 in Auld Scotia.

BISHOP OF MANCHESTER.—The newly appointed Bishop of Manchester, N.H., Rev. John B. Delaney, is only 39 years of age. He made his studies for the priesthood at St. Sulpice, Paris, and was ordained in that city in 1891.

MAINTAINING A STRIKE is a serious problem. Apart from the suffering of the artisan and the members of his family, the extent of which is unknown to those outside of the district concerned, the financial question involved in aiding the strikers and those depending upon them during its progress is not easy of solution.

AGAINST CONVENTIONS.—The Catholic Columbian is opposed to big conventions of societies. It says "the game is not worth the candle."

PIONEER IRISH PRIESTS.—In chronicling the death of the late Father O'Neil, of Kankona, Ont., a Catholic exchange pays a well deserved tribute to the memory of the pioneer Irish priests of whom we had a number in Montreal. It says:

"Their work will live after them, and their heroic sacrifices be their monuments, both in America and Canada. They were a brave band, these early Irish missionaries, bringing from the land of St. Patrick nothing but a stout heart and a zealous love for God's work. One by one they are going to their final reward, and it remains for us to remember them and their self-sacrifice in our prayers and to follow in their footsteps. God bless them!"

ARCHBISHOP FARLEY, of New York, was a guest at the Windsor Hotel, this city, last week. The eminent prelate was interviewed by a representative of a local newspaper. His Grace, when asked why Catholics, considering their number in the United States, seem to wield little influence in national politics at Washington, remarked: "That will come right in time."

SYMPATHY WITH THE CAUSE. Two subscriptions of \$250 each are acknowledged by the trustees of the United Irish Parliamentary Fund of this year. One comes from the famous inventor of wireless telegraphy, Signor Marconi and his cousin, Mr. H. J. Davis, and the other from Mr. Martin Kennedy, Wellington, New Zealand, who is at present visiting Ireland. The fund on August 9 amounted to \$27,000.

CATHOLICS AND THE NAVY.—The Belfast Irish Weekly says:

"The fact that Catholic recruits to the British navy are constantly deprived of the consolation of their religion has been again brought home to the minds of the people of Waterford. The ecclesiastical authorities of the diocese of Waterford and Lismore, by posters and otherwise, have drawn the attention of their people to the resolution passed at the meeting of the Irish Hierarchy on 26th June, 1901, on the question of Catholics joining the British navy. The resolution, which is signed by Cardinal Logue, Most Rev. Dr. Healy, then Bishop of Clonfert, and now Archbishop of Tuam, and Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore, draws attention to the fact that the Catholic ecclesiastical authorities in Ireland had frequently urged the Government to make adequate provision for the spiritual needs of Catholic sailors in the British navy, but that, notwithstanding repeated promises to meet their wishes, adequate provision had not been made. "We now deem it our duty," the Bishops added: "to advise Catholic parents not to allow their children to join His Majesty's ships until suitable arrangements shall be made to minister to the spiritual wants of Catholic seamen in the fleet." Every Irish Catholic should make a careful note of the solemn declaration of the Hierarchy."

IRISH STATISTICS.—The marriages (6950) registered in Ireland during the first quarter of 1904 are equivalent to an annual rate of 6.8 per 1000 of the estimated population, being 0.2 below the rate for the corresponding quarter of 1903, but 0.2 above the average rate for the first quarter of the ten years 1894-1903.

The number of births registered during the quarter ended 30th June last was 26,985—13,820 boys and 13,165 girls—being equal to an annual ratio of 1 in every 40.8, or 24.5 per 1000 of the estimated population. The average number of births registered during the corresponding quarter of the ten years 1894-1903 was 27,270, equivalent to an annual rate of 24.2 per 1000 of the estimated population of those years.

The number of deaths registered in Ireland during the quarter ended 30th June, last was 20,793—10,413 males and 10,380 females—affording an annual ratio of 1 in every 52.9 or 18.9 per 1000 of the estimated population; the average rate for the corresponding quarter of the ten years 1894-1903 was also 18.9 per 1000.

A PRINCE OF THE CHURCH.—A correspondent of the New York Freeman's Journal in an interesting sketch of Cardinal Satolli, makes the following observations from which all may learn a lesson. They are:

"It is as easy to see him as any business man in New York. At once you are put at your ease. He is the most affable, kind and gentle person you ever met. It is like calling on your own pastor. He is gentle and fatherly. In his presence you feel at home. You kiss his ring, and then you sit down, and you can talk with him as with your best friend. He goes direct to the point, for his time is much taken up. For outside may be waiting to see him an ambassador from a royal court, heads of religious orders, members of the Roman Congregations, or, perhaps, the agent of the Associated Press, who will cable the news the Cardinal will give to every newspaper in this country and Canada, reaching millions of readers the next day."

SO-CALLED DARK AGES.—President Capen, of Tuft's College, gave expression to some views on this subject recently. He said in part:

"I stand in awe under the mighty arches of a great Cathedral of the Old World. I look around on a vast pile which was centuries in building, and which it would require the resources of an empire to reproduce. My eye is caught by the delicacy and grace which seemed to be the response to every tap of the workman's hammer. I say, surely the men of the olden time were not inferior to the men of to-day, and when I am reminded, too, that all this majesty and beauty were the voice of feelings of faith and love, my soul is filled with humility and gratitude."

"I would not put the hands back on the dial plate of time. I would not have the nineteenth and twentieth centuries exchange places with the twelfth and thirteenth centuries. I would not have mankind half in their mighty march of progress. Nor would I put out of mind the marvellous offerings for learning and charity which render our age illustrious."

"But I could wish that we had something more of the religious faith something more of the absorbing devotion, something more of the self-denying love of those earlier times injected into our age, even though it might mean for all of us a simpler life and a loss of some of the products which we now reckon as a part of the wealth of the world. Economics might show a diminution in its account, but our essential humanity would be vastly enriched."

SITUATION IN FRANCE.—This is the subject of numerous letters to the Catholic American press. One of the most recent is from an American prelate who has been visiting afflicted cities and towns of that unfortunate land. He says: "That Combes intends to proceed to other and more repressive measures against the Church there is no doubt."

MR. REDMOND'S COURAGE.—Previous to leaving on his mission to this country, Mr. John E. Redmond, M.P., leader of the Irish Parliamentary Party, and his colleagues who are to accompany him, were tendered a reception in London under the auspices of the United Irish League of Great Britain, to wish them God-speed on their journey. Mr. T. P. O'Connor presided and the attendance was large.

Mr. Redmond's speech was characterized by a true spirit of patriotism and a plea for a continuance of unity in Irish ranks. He was loath to leave the scene of his arduous labors, and particularly on account of the fact that Irish politics, for the moment, had got into a position of delicacy and some danger. He appealed to his colleagues to devote themselves to the great work of peace and unity. He had no fear as to the future if the Irish people did not allow themselves to dwell upon real or imaginary grievances of the past in their own ranks. Touching upon the position of the League in Great Britain, he said it had gone on increasing in power, and at present they had 3000 more enrolled members than two years ago. In referring to the prospects for Home Rule, Mr. Redmond gave expression to sentiments which are worthy of study in Irish ranks the world over. He said: He was full of hope. He said before that he was a very sanguine man, and he would add that he absolutely refused to look at the gloomy side of things; he always looked at the bright side, and in the present circumstances he found no difficulty in discovering a very bright side indeed to Irish political situation. He believed that Home Rule was not unpopular with the masses of the English people. There was going on a rapid drift in the direction of devolution of business from the House of Commons, the opinion in many directions being that the Imperial Parliament is over-worked, and that it would be a wise and salutary thing to allow the different portions of what were called the United Kingdom to manage their own affairs.

He did not say that that was a very good definition of their idea of Home Rule. But when he saw public opinion amongst various parties in this country drifting in the direction he indicated, he had every reason to be encouraged and to be sanguine of the future. All they (the Irish) had to do was to stand together, and all they wanted in order to succeed was steadiness, persistence, and some of that stolid perseverance and obstinacy so characteristic of the English nation. They must refuse to allow themselves to be blown about by every wind and must not go off at a tangent. If they kept their heads cool and remained steady and persistent in their efforts, he was convinced that the present generation of Irishmen would not pass away without seeing the triumph of the cause for which their forefathers suffered and died.

CATHOLIC SCHOOLS.—The Bishop of Newport in an appeal says there is an absolute need of \$100,000 in his diocese to provide for the schools in which there are 11,500 poor children. The Catholics of the diocese are poor and it will be impossible to find a quarter of the amount unless God moves generous friends to contribute.

NUNS GREAT WORK.—The vast amount of good performed by nuns in education, charity and care of the sick, is truly wonderful. In every civilized land there are striking and practical evidences of their zeal and devotion in spite of difficulties and trials. In Hull, England, the Sisters of Mercy are now opening a training college for teachers.

SULPICIAN AT DIJON.—Under this heading the Catholic Times of Liverpool explains the cause of the recent bitter attitude of Combes towards the Sulpicians of Dijon, which was the subject of a brief but misleading despatch to the local non-Catholic press of this city recently. It says:

"The Sulpician Fathers, who taught in the diocesan seminary of Mgr. le Nordaz (one of the Bishops who refused to go to Rome at the request of the Holy Father), have been punished by M. Combes with brutal ferocity. Because they were in charge of the Seminary, they have been held guilty of the acts of the students, who refuse to be ordained by their Bishop, and have been suppressed by a Presidential decree. Yet unimpeachable evidence proves that they took no part whatever in the students' action, but constantly counselled respect and obedience towards the diocesan. Naturally their position was one of extreme de-

they could not use force to compel any young man to accept ordination; but they did what they could. They informed the seminarians that they might, if conscientious, receive ordination, and that such counsel was well based, and admittedly correct, as even the authorities at Rome recognized. In vain. All they did and said was useless. And now M. Combes inflicts upon them a punishment which is regarded as illegal even by men who have no sympathy with the Church. The Sulpicians must leave the Seminary and find a livelihood in the world. No inquiry is too great, as no method of revenge is too mean, for the spiteful anti-clerical spirit of M. Combes. But what an irony that such a man should be the Minister of Public Worship in a country like France!"

Elsewhere in this issue, under the heading "France and Rome," we reproduce an article which explains more fully the position of affairs in the diocese of Dijon.

VAUGHAN MEMORIAL.—The Duke of Norfolk has contributed \$5000 towards the school to be erected in London, as a memorial to the late Cardinal Vaughan.

A FURIOUS GALE.—From St. Paul and Minneapolis, dispatches received on Monday last tell the story of loss of life and destruction of property as a result of a tornado which swept down the valley of the Mississippi on Sunday night last. It is reported that twelve persons met death and many were injured. The financial losses are estimated at over \$1,000,000.

CHICAGO STRIKE.—One man killed and three wounded was the sad record of one day's encounter between strikers and strike-breakers in the Chicago stockyard strike.

A GLASS OF BEER costs a loaf of bread. That is the thought, says the Catholic Columbian, for every father of a family to take with him if he enters a saloon. For the children ought to be fed.

CHURCH MUSIC.—The New York Freeman's Journal says: "Mr. Richard Bagot, a professing Catholic, writing in a London magazine in disapproval of the Pope's recent instructions regarding Church music, thus modestly undertakes to speak for almost all the Catholics of the world:

"We submit that Pope Pius X. in his determination to banish from Roman Catholic worship all but a form of music which may be described as archaic, has forgotten that, though the Vatican may still cling to the traditions and breathe the mental atmosphere of the early Middle Ages, the great mass of Roman Catholic laity of all nationalities prefers the atmosphere of the twentieth century."

"How does Mr. Bagot know this? Did the 'great mass' tell him so? The famous three tailors claimed to represent only the people of England, but this gentleman is content to be the mouthpiece of no less than all the nationalities."

MONUMENT TO MANGAN.—A movement has been started in Ireland to erect a memorial to one of Ireland's poets, James Clarence Mangan.

END OF THE WORLD.—The Adventists are again busily engaged in declaring that the end of the world is near—almost at the doors, says the Catholic Universe, of Cleveland, O. They base this on the prophesy in the chapter of St. James that the last days would be marked by the heaping up of great treasures by the rich and the crying out of the poor for their just hire. They point to the packers' strike as illustrating this phase.

The Adventists have started out twenty-five missionaries to preach the end of the world. Each is equipped with a tent. This is being done in a manner bordering on the sensational.

They do not appear to be discouraged by the failure of William Miller, who prophesied that the world would come to an end in 1843.

How many wrest the Scriptures to their own destruction. Man left himself so liable to err that no wonder Christ left His Church to guide and direct him through the wilderness of doubt.

CATHOLIC PRESS.—The oldest Catholic paper in Rome the Voce della Verita, will cease publication on the last day of the present month, its staff joining the ranks of the Osservatore Romano. Rome is

thus left with only one Catholic daily, the Osservatore, and that one very little read for a variety of reasons. Meanwhile the essays of all shades have their Giornale d'Italia, Tribuna, Messaggero, Avanti. This fact is all the more surprising when it is remembered that the Catholic party in Rome is more numerous than all the other parties combined and is especially deplorable when it is remembered that all the opposition papers, no matter how much they differ among themselves, neglect no opportunity to cast discredit on the Holy See. Many explanations have been alleged for the want of success of Catholic papers there, but it is probable that one very obvious reason is quite sufficient to account for the phenomenon: Catholic newspapers are not read because they do not give the news of the day. Happily an attempt is now about to be made to start a real Catholic "newspaper" in Rome. It will see the light some time in September or October, although a name has not yet been chosen for it.—Pittsburg Observer.

SUCCESS.—As may be seen by a glance at magazines and the daily press, certain writers of to-day are devoting every stroke of their pens to the theme—success—that is worldly success—piling up the dollars. In this city a newspaper that prides itself upon the great value of its space devotes several columns twice each week to the pen sketches of one who claims to be a student of success.

GENERAL ELECTIONS.—A member of the Government, speaking in one of the rural districts the other day, succeeded admirably in keeping alive the curiosity and the anxiety of a certain class in regard to the date of the next Dominion elections, when he remarked that they may be held in six weeks or six months.

A NEW ASPIRANT.—Mr. Edward Halley, a well known member of many Irish National societies of Montreal, has been nominated as the standard-bearer of the independent Liberals of St. Lawrence Division of this city.

IN MEXICO.—A press despatch from Austin, Texas states that a general conference of the Catholic Church authorities in Mexico, will be held in the city of Morelia in October 4 and continue twelve days. The seven Archbishops of Mexico, all the bishops and many priests will attend. It will be the first conference of the kind in many years, and matters of importance to the Mexican dioceses will be discussed.

A SAD FATALITY.—A despatch published in the Catholic American exchanges, from Youngstown, O., under date of August 13, says:

The Rev. Michael Healey, pastor of St. Mary's Church, Tiffin, Ohio, was found lying unconscious on the concrete walk between the Church and parsonage of St. Columba's Church at 5.30 o'clock this morning. His skull was fractured. Father Healey who is 81 years old, during the night fell from a second story window. He has served in the priesthood fifty-three years.

AN ALLEGED MIRACLE.—The Catholic Standard and Times, in noting a strange occurrence which has attracted much notice in the press says:

A startling story from Morristown, N.J., of a man who had been struck by lightning and upon whose back there afterwards appeared the outline of a crucifix has gone the rounds of the secular press. When it first appeared inquiries were made by the Catholic Standard and Times as to the truth of the matter, when the following reply was received from one in a position to obtain the facts:

"The crucifix is on the man's back. How it got there I know not. I believe only the fact; I discredit the 'miracle.' Dr. Griswold is one of the attending physicians of the staff and is a Protestant, although All Souls' Hospital is conducted by the Catholic Grey Nuns of Montreal. Parker, (who was said to be struck by lightning) professes to be an Episcopalian. Personally I believe the crucifix to have been tattooed; and the whole business a piece of chicanery. The man concerned has been of a very eccentric nature, and may have had the crucifix tattooed there several years ago."

All of which indicates that Catholics are not so credulous regarding alleged miracles, though firm in the faith that God still works them.

ELAIN CHANT.—An exchange says: The people that attended High Mass on the Feast of St. Peter and

Paul at the Church of Santa Maria in Aquiro were much surprised to receive, each of them, men, women and children, a printed card containing both in English and Italian, the "Gloria," "Credo," and "Agnus Dei." They did not understand the meaning of it until they found at the Gloria that here and there among them individuals were singing this part of the Mass according to the Plain Chant of Solesmes. Before the Gloria was over they realized that they were all expected to join, but the hymn was almost over before many of them plucked up courage to begin singing. There was a noted improvement at the Credo, and at the Agnus Dei at least a hundred of the congregation were doing their best to swell the sacred melody. The experiment was repeated with increased success, and the fathers who minister in St. Maria in Aquiro are quite convinced that their people will take kindly to congregational singing. As it is quite certain that many Bishops and rectors of churches in the United States, England, Australia, Canada, Scotland, Ireland and elsewhere are very anxious to introduce the old Catholic custom of congregational singing during the Mass, it may be interesting to describe how this first experiment in Rome was made a success. First a body of young men belonging to the Circolo di San Pietro were taught the plain chant of the Gloria, Credo, and Agnus Dei. A couple of lessons were quite sufficient. The same instruction was then imparted to a number of school children, and they learnt their lesson even more quickly than the young men.

LEARNING A TRADE.—In some of our exchanges we notice expressions of regret, and justly so, that so many of our young men prefer entering offices and warehouses as clerks to taking up a trade. We know of certain lines in manufacturing establishments where the work is now performed by men who have crossed the dividing line between vigorous manhood and old age. The proprietors are anxious about the future, as the young men are not available to take the places which must in the near future become vacant. There are far more prizes and victories to be won in skilled mechanical lines than in the business office or warehouse of the most prosperous establishments.

SPENDING MONEY.—The habit of spending money uselessly, remarks an exchange, has marred the fortunes of a legion of young men before they become their own masters. It is a weakness that should be firmly resisted by all who desire a happy and independent old age.

CANADA is now attracting a great deal of attention. In many quarters where our country was ignored it is now being studied. In magazines and newspapers in Europe and in the United States the resources of Canada are discussed from many points of view.

THE LAITY.—A distinguished prelate in dwelling upon "Work for the Catholic Laity," once remarked: It is because the laity of France, Spain and Italy—the professional classes, the merchants, the traders, the bankers, the artisans, the laborers—were bent on making money, and refused to concern themselves with any issues outside their own estate, that their own shop, their own cash-books, their own recreations, their own narrow round of social life, that they left the needy politician, the noisy patriots and astute professional men of their respective countries get the reins, and the keys, and the strong machinery of the modern state into their hands.

THOSE THAT ARE GONE.—It is but a few years since those whose names were household words in Catholic parishes of Montreal—priests and laymen—have departed this life. Yet their names are never mentioned by even those who were their most intimate friends.

OPENING OF SCHOOLS.—Only one week more of vacation for our boys and girls. School will open early in the following week, beginning September 5.

EDUCATION.—There is no question which has a greater hold upon public attention of to-day than that of education, and the persistent efforts made on all sides by non-Catholics to firmly establish what is known as "State Education." From many points of view Catholics are not sufficiently aggressive in regard to educational matters, and do not display judgment in using the means which their citizenship affords them in securing their rights.

What the Monks Achieved.

At the present time when our popular press, taking its cue from European anti-Catholic journals, is attempting to belittle the social work of the religious orders in order to palliate the cowardly persecution of these benefactors of humanity, we deem it opportune to place before our readers the impartial testimony of one who can have no motive but the love of truth in bearing witness in incontrovertible facts. Henry Mayers Hyndman is an ardent socialist, and what is less common, a man of varied learning and wide experience. He is no half-educated, self-made demagogue, but a graduate of Cambridge. On leaving Trinity College in that great University he first studied law, and later on was a special correspondent to the Pall Mall Gazette during the war between Prussia and Austria in 1866. Some twenty-three years ago he began publishing a series of socialistic works, among which are: England for All, The Social Reconstruction of England, Socialism and Slavery, Will Socialism Benefit the English People? The most learned of his works is the Historic Basis of Socialism in England, published in 1883. Therein occurs a passage which might almost be styled classical defence of religious orders, a defence all the more remarkable in that it proceeds not from an honest Protestant like Maitland or Ranke, but from an unbeliever, a freethinker, a socialist leader, one of the champions of the Social Democratic Federation. It will be seen that Mr. Hyndman, in the fulness of his knowledge and the sincerity of his purpose, is indignant at the travesty of history palmed off on the Protestant world.

At pages 14 and 15 of "The Historic Basis of Socialism in England" he writes: "The relations of the Church, the monasteries and the clergy to the people were most important from every point of view. There is nothing more noteworthy in the history of the human mind than the manner in which this essential portion of English society in the middle ages has been handled by our ordinary economists, chroniclers and religionists. Even sober and, in the main, tolerably conscientious writers, seem to lose their heads or become afraid to tell the truth on this matter. Just as the modern capitalist can see nothing but anarchy and oppression in the connection between the people and the feudal noble, so the authors who represent the middle class economy of our time, the Protestant divines, whose creed is, the devil take the hindmost here and hereafter, fail to discover anything but luxury, debauchery, and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts, should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent. . . . It is not true that the great revenues of the celibate clergy and the celibate nuns were squandered, as a rule, in riotous living. As a mere question of religion, Catholicism was as good as any creed which has ever found acceptance among men. Abuses, doubtless, there were, and most of them were bitterly attacked by members of the Church themselves; but the Church, as all know, was the one body in which equality of conditions was the rule from the start. There, at least, the man of ability who, outside her pale, was forced to bow down before some Norman baron, whose ruffianly ancestors had formed part of William's gang of marauders, could rise to a position in which this rough, unlettered swab-buckler grieved before him. Sixtus V. was picked up out of the gutter; our Englishman, Nicholas Break-spear, Adrian IV., was a poor laborer's son; and these are but two instances out of thousands of distinguished ecclesiastics of humble birth."

From page 16 to 19 of the same work Mr. Hyndman points out that the Church not only spent half her revenue on the poor, but did still more. "The books of the conventual establishments also show that a large portion of the income derived from their lands was spent by the monks in entertaining strangers, in relieving beggars, in extending the sick, and in other good works. Granting that large sums were wasted on the useless ceremonies of masses and candles, that some of the monasteries had a well managed refectory, and an admirable cellar of wine and beer,

it is certain, nevertheless, that the abbots and priors were the best landlords in England, and that so long as the Church held its lands and its power, permanent pauperism was unknown. The general employment which, as landlords resident among the people, they afforded, the improvements of the farms and of their own buildings which they carried out, the excellent work in road-making which they did—a task especially necessary in those times—in addition to their action as public alms-givers, teachers, doctors, and nurses, show what useful people many of these much abused monks and nuns really were. The monkish ignorance of which we hear so much, the 'drones' who slept away their lives in comfort and ease at the cost of other men's labor, were no more ignorant and superstitious than a Church of England parson or a Wesleyan preacher, and were less dependent on the labor of their fellows than the Baptist orators or radical capitalists of today.

When, in the foregoing passage, Mr. Hyndman indulges in his little fling at "useless ceremonies of masses," he overlooks the sequence, as between cause and effect between that lavish expenditure and charity to the poor. It is passing strange that, with his analytic mind, he never asked himself how it has invariably come to pass in the history of the world that those who spend most on worship of God are always the most practical lovers of their neighbors. The New Testament, which makes charity to brother man the test of love of God, would have answered that question. But a freethinking socialist cannot be expected to follow the laws of logic in all things, and these very blemishes in his testimony enhance its value.

Finally, according to Mr. Hyndman again, what was the effect of the suppression of the monasteries, begun under Henry VIII. and consummated under Elizabeth? "The poor," he writes at page 32, "who had ever obtained ready relief from the Church; the wayfarers, who could always find food and shelter in the religious houses; the children of the people, who repaired to the convent for guidance and teaching, were deprived at one fell swoop of alms, shelter and school. This great and powerful estate, which naturally sided with the people against the monarch and the aristocracy, now became a means of oppression in the hands of the aristocracy and the middle classes. Rack-renting and usury were henceforth sanctioned instead of being denounced, and the Protestant Reformation became a direct cause of the increasing misery of the mass of Englishmen."—Northwest Review.

A POLITICAL STORY.

A laughable story was circulated during the administration of the old Duke of Newcastle and retailed to the public in various forms. This nobleman, with many good points, was remarkable for being profuse of his promises on all occasions and valued himself particularly on being able to anticipate the words or wants of the various persons who attended his levees, before they uttered a word. This sometimes led him into ridiculous embarrassments; and it was this proneness to lavish promises which gave occasion to the following anecdote:

At the election of a certain borough in Cornwall, where the opposite interests were almost equally poised, a single vote was of the highest importance. This object the Duke, by well applied argument and personal application, at length attained, and the gentleman he recommended gained the election. In the warmth of gratitude, His Grace poured forth acknowledgments and promises without ceasing on the fortunate possessor of the casting vote; called him the best and dearest friend; protested that he should consider himself as forever indebted to him; and that he would serve him by night or day.

The Cornish voter, who was an honest fellow, and would not have thought himself entitled to any reward but for such a torrent of acknowledgments, thanked the Duke for his kindness, and told him the supervisor of excise was old and infirm, and, if he would have the goodness to recommend his son-in-law to the commissioners, in case of the old man's death, he should think himself and his family bound to render his grace every assistance in their power on any future occasion.

"My dear friend, why do you ask for such a trifling employment?" exclaimed His Grace. "Your relative shall have it the moment the place is vacant, if you will but call my attention to it."

"But how shall I get admitted to

Notes of Events In England.

A NEW CHURCH.—In Liverpool, recently, a new church was dedicated to St. Malachy. In the afternoon an eloquent sermon was preached by Bishop Lyster from the report of which we have taken the following extracts. His Lordship said:

There, under the authority of their beloved Bishop, under their popular pastor, and by the energy of their Irish hands that church had been built to be a home and resting-place for God. It would always stand forth as a memento to their faith after they had passed and gone. Our Lord had said that there were to be found sermons in stones. There was certainly a sermon contained in those stones. They told of obstacles overcome and difficulties conquered, and they told of the presence of religion. What meant the stones of the old cathedrals? They told of distant days and other ages when the people of this land, imbued with a love for God, raised up beautiful places in His honor. Those were the days Mary's Dowry, when the faith of men was strong and their charity made manifest. It was in these days when the population was scant and scarce and scattered few in numbers, that the people raised these cathedrals which still survived.

What meant these stones which showed the love of man for God? They told the story of persecution and ruthless laws and all the miseries of the penal times which now, thank God, had passed away. What meant those stones? They meant many things. They meant still more here. The Catholic population was once scarce in Liverpool, and its poor less. This was in the days before the passing of the Emancipation Bill. The Irish people came pouring into the city and stayed and settled among the Catholics of Lancashire who received them with friendliness. They came here in the fearful year known as black '47, when raving from fever and famine and strife, and when they set their faces here they were not turned away, but received sustaining sympathy and consolation. They were given the lives of some of the citizens themselves.

The cross erected outside the Church of St. Patrick pointed to the great acts of heroism done on their behalf. At that time the Irish emigrants were miserably men, worn out by famine and fever and war. The exodus from Ireland was more striking than the exodus from Israel. The Irish people went from every object to which they were bound; from fields of which every sod was dear; and from homesteads which were loved. They grew up to be the backbone and mainstay of the Catholic Faith in Liverpool. Whereas at that time there was only one church in the city, there were now more than fifty. That was the story those stones told.

What meant those stones? They meant many things. They meant much more, for that church was not merely built as a place in which to worship, but was raised as an extraordinary act of homage by the poor to the great God. It was a sign and symbol and profession of the Catholic faith established by God Himself. They must bear witness of the truth and must testify to their belief in Christ, that others seeing might believe. For what were the cathedrals of former times built? Who worshipped within these walls? What service was observed? The youngest Catholic child who tumbled in the gutter of the slums could give the answer that there had once reposed the Body of Christ.

When the traveller from New Zealand who would look on the ruins of London came to this city he would, in searching round, come on what had once been that church and would ask the question: "Who worshipped within these walls?" He would find out that far back there were those who practised the Catholic Faith, which was old even in those days. What meant those walls? They told of strife and struggle and days of prosperity. There was much in the history of that church to inspire their hopes. It was dedicated and placed under the protection of St. Malachy, who had, no doubt, often visited Liverpool on his way to Rome, this being the nearest port to where he resided. The foundation stone had been laid by a successor of St. Malachy, the Cardinal Archbishop of Armagh, scarce twelve months ago and it formed a trinity of churches dedicated to Irish saints—St. Patrick's, St. Bridget's, and now St. Malachy's.

Though far from their own land,

RECENT CONVERTS.

The Rev. J. F. Scholfield, of St. Michael's Episcopal Church, Hill Square, Edinburgh, has joined the Church. It was on Sunday evening, July 17, that he announced his intention of withdrawing from the Episcopal Church. From outside the choir stalls Mr. Scholfield, attired in cassock only, stated that he felt, in justice to the Bishop of Edinburgh, the congregation and himself, that he could not conduct service any longer in that church. God had called him and he could not disobey the call, but there was no reason why they should not sing a few hymns and say some prayers together. This was accordingly done, the reverend gentleman remaining in the body of the church. He then addressed the congregation. His convictions, he said, had not come upon him suddenly. For five years he had been considering the matter, but only then had God clearly called him to take the step he was about to take. He asked them to remember him in their prayers. It is unnecessary to say that the announcement came as a great shock to the members of the congregation, who have been devoutly attached to their pastor during the twelve years of his ministry at St. Michael's.

He was received into the Church by Father Widdowson, S.J., on Tuesday, July 19, and His Grace Archbishop Smith administered the Sacrament of Confirmation in the Church of the Sacred Heart on Wednesday, on which day Mr. and Mrs. Scholfield left Edinburgh for the Holy Island, where, we understand, he has a residence. He will afterwards go to Rome and remain for sometime in Italy. It may be stated that Mrs. Scholfield was received into the Church about a fortnight since by one of the Jesuit Fathers at Lauriston.

The following is the substance of what Mr. Scholfield said at St. Michael's on Sunday night in taking farewell of his congregation:

"Dearest brothers and sisters: I am no longer able to act officially as one of the clergy of the Anglican communion. For many years I have ministered as one in all good faith, but God has called me to another communion, and when God speaks, man can but do his best to follow and obey. All my wishes, all my interests and affections would keep me here; I would almost sooner have cut off my right hand than have done as I am bound to do. What is taking me is, in one word, authority. Here there is no final authority, no certainty, no definite living voice, it is no question of altered belief, but of authority for that belief.

"I want you all to know and believe three things:

"1. That all we have done here has been in absolute good faith.

"2. That I have gone to the utmost limit of my conscience. What I am doing is no sudden act, however sudden it may seem. For five years at least I have had this question before me, and for some weeks past it has pressed with fresh irresistible force upon me. And now I have no choice but to obey.

"3. That it is only now that it has become impossible for me to minister further. In loyalty to you and myself—that I may act in perfect fairness to the Bishop of the diocese, our parish and myself—I must act as I am acting.

"Our Lady and all the saints keep you, dearest people. So far as you have power and opportunity seek earnestly that you may be able to give a reason for the faith that is in you. To be absolutely true to His Divine Majesty is the one thing that can guide our feet in the way of peace. The only thing that matters is, when the King speaks, to obey. God bless you all."

The latest notable converts to the Catholic faith in England are Harold E. T. Gibbs, an authority on church music, and Melton Boyce, son of the Vicar of Echinwell. Both were received into the Church at Nottingham, and confirmed by Bishop Brindle.

CATHOLIC BOYS BRIGADE.

This praiseworthy undertaking is in some danger owing to the lack of financial support by those most interested in its success. We give the summary of the annual report of the organization published in the Catholic Times of Liverpool, as follows:

In presenting their third annual report the Committee of the Catholic Boys' Brigade are very glad to be able to record fairly satisfactory progress in their work during the year, except in one direction. The number of companies has increased; the companies already established have, with some exceptions, maintained their position; the united arrangements held from time to time have, without exception, been successful, but unfortunately, the difficulties of finance have been greater than they have been before. Considering the useful record of work amongst our Catholic boys which the brigade has already accomplished during the short term of its existence, it is certainly (says the report) difficult to understand why, so far, it has not obtained anything like adequate financial support from Catholics generally. For several years past efforts have been made in many directions to find some satisfactory means of securing Catholic boys as they leave the elementary schools and of retaining them in touch with the Church. The Catholic Boys' Brigade has already shown in a most conclusive manner that it can achieve results far more encouraging and practical in every way—physically, socially and spiritually—than any other organization for boys which has yet been tried. It will therefore be lamentable if the brigade is to be allowed to languish simply on account of funds. It must be clearly understood that the brigade has no connection with the War Office. It merely makes use of military organization to be capital means of attracting and retaining boys.

CATHOLIC WOMAN'S HOSPITAL.

New Jersey will have a woman's hospital conducted by the Sisters of Charity, the same Order in charge of St. Michael's Hospital, Newark. His Lordship Bishop O'Connor is the moving spirit in the matter. A large tract of land on the outskirts of the city, with a large house erected on the grounds has been purchased at a cost of \$11,250.

PATENT REPORT.

- Below will be found a list of patents recently secured through the agency of Messrs. Marlon & Marlon, Patent Attorneys, Montreal, Canada, and Washington, D.C.
- Nos. 88,600—Edward C. Carsters, Oldenburg, Germany, extension tables.
- 88,636—Wm. R. Bawden, Kalgoolie, Western Australia, Clinostat for surveying deep bore holes.
- 88,649—Eveuce Coppee, Brussels, Belgium, coke ovens.
- 88,657—John Glover Nicol, Worcester Eng., gloves.
- 88,734—Niels G. Sorenson, Stockholm, Sweden, Manufacture of boards from round logs of wood.
- 88,769—Stanislas M. Barre, Westminster, Man., Heating and pasturizing apparatus.
- 88,790—Frederick W. Bursell, Marlborough, N.Z., Means of securing fencing wires in standards, swingers, etc.

A BAROMETER.

When salt is damp it indicates rain and when dry and crisp, fine weather it foretells.

A SUGGESTION.

Every fifth boy in India is at school, and only every fiftieth girl.

Great Britain, France and Germany produce 65,000,000 pins every day, according to last year's statistics. Of this number Great Britain alone manufactures 52,000,000.

A GOOD HIT.

A Yankee opened a store in Birmingham next door to an Englishman in the same line of business. Thereupon the Englishman put up a placard reading "Re-established Fifty Years."

The American responded with one reading thus: "Established Yesterday; No Old Stock."

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

Notes of Events In England.

you, my Lord? For in London, I understand, it is very difficult business to get a sight of you great folks though you are so kind and complaisant to us in the country."

"The instant the man dies," replied the Duke, "set out post haste for London, drive directly to my house, and, be it by night or by day, thunder at the door; I will leave word with my porter to show you upstairs directly, and the employment will be disposed of according to your wishes.

The parties separated; the Duke drove to his friend's house in the neighborhood, without a wish or desire to see his new acquaintance till that day seven years; but the memory of a Cornish voter, not being burdened with such a variety of objects, was more attentive. The supervisor died a few months after, and the Duke's humble friend, relying on the word of a peer, was conveyed to London post haste, and ascended with alacrity the steps of that nobleman's place.

The reader should be informed that just at this time no less a person than the King of Spain was hourly expected to depart this life—an event in which the minister of Great Britain was particularly concerned; and the Duke of Newcastle, on the very night that the proprietor of the decisive vote arrived at his door, had sat up anxiously expecting despatches from Madrid. Wearing by official business and agitated spirits, he retired to rest, having previously given particular instructions to his porter not to go to bed, as he expected every minute a messenger with advices of the greatest importance and desired that he might be shown upstairs the moment of his arrival.

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The relator of this little narrative concludes with observing: "Although the Duke of Newcastle could not place the relative of his old acquaintance on the throne of his Catholic Majesty, he advanced him to the post not less honorable—he made him an exciseman."—London Express.

What the Monks Achieved.

At the present time when our popular press, taking its cue from European anti-Catholic journals, is attempting to belittle the social work of the religious orders in order to palliate the cowardly persecution of these benefactors of humanity, we deem it opportune to place before our readers the impartial testimony of one who can have no motive but the love of truth in bearing witness in incontrovertible facts. Henry Mayers Hyndman is an ardent socialist, and what is less common, a man of varied learning and wide experience. He is no half-educated, self-made demagogue, but a graduate of Cambridge. On leaving Trinity College in that great University he first studied law, and later on was a special correspondent to the Pall Mall Gazette during the war between Prussia and Austria in 1866. Some twenty-three years ago he began publishing a series of socialistic works, among which are: England for All, The Social Reconstruction of England, Socialism and Slavery, Will Socialism Benefit the English People? The most learned of his works is the Historic Basis of Socialism in England, published in 1883. Therein occurs a passage which might almost be styled classical defence of religious orders, a defence all the more remarkable in that it proceeds not from an honest Protestant like Maitland or Ranke, but from an unbeliever, a freethinker, a socialist leader, one of the champions of the Social Democratic Federation. It will be seen that Mr. Hyndman, in the fulness of his knowledge and the sincerity of his purpose, is indignant at the travesty of history palmed off on the Protestant world.

At pages 14 and 15 of "The Historic Basis of Socialism in England" he writes: "The relations of the Church, the monasteries and the clergy to the people were most important from every point of view. There is nothing more noteworthy in the history of the human mind than the manner in which this essential portion of English society in the middle ages has been handled by our ordinary economists, chroniclers and religionists. Even sober and, in the main, tolerably conscientious writers, seem to lose their heads or become afraid to tell the truth on this matter. Just as the modern capitalist can see nothing but anarchy and oppression in the connection between the people and the feudal noble, so the authors who represent the middle class economy of our time, the Protestant divines, whose creed is, the devil take the hindmost here and hereafter, fail to discover anything but luxury, debauchery, and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts, should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent. . . . It is not true that the great revenues of the celibate clergy and the celibate nuns were squandered, as a rule, in riotous living. As a mere question of religion, Catholicism was as good as any creed which has ever found acceptance among men. Abuses, doubtless, there were, and most of them were bitterly attacked by members of the Church themselves; but the Church, as all know, was the one body in which equality of conditions was the rule from the start. There, at least, the man of ability who, outside her pale, was forced to bow down before some Norman baron, whose ruffianly ancestors had formed part of William's gang of marauders, could rise to a position in which this rough, unlettered swab-buckler grieved before him. Sixtus V. was picked up out of the gutter; our Englishman, Nicholas Break-spear, Adrian IV., was a poor laborer's son; and these are but two instances out of thousands of distinguished ecclesiastics of humble birth."

From page 16 to 19 of the same work Mr. Hyndman points out that the Church not only spent half her revenue on the poor, but did still more. "The books of the conventual establishments also show that a large portion of the income derived from their lands was spent by the monks in entertaining strangers, in relieving beggars, in extending the sick, and in other good works. Granting that large sums were wasted on the useless ceremonies of masses and candles, that some of the monasteries had a well managed refectory, and an admirable cellar of wine and beer,

A POLITICAL STORY.

A laughable story was circulated during the administration of the old Duke of Newcastle and retailed to the public in various forms. This nobleman, with many good points, was remarkable for being profuse of his promises on all occasions and valued himself particularly on being able to anticipate the words or wants of the various persons who attended his levees, before they uttered a word. This sometimes led him into ridiculous embarrassments; and it was this proneness to lavish promises which gave occasion to the following anecdote:

At the election of a certain borough in Cornwall, where the opposite interests were almost equally poised, a single vote was of the highest importance. This object the Duke, by well applied argument and personal application, at length attained, and the gentleman he recommended gained the election. In the warmth of gratitude, His Grace poured forth acknowledgments and promises without ceasing on the fortunate possessor of the casting vote; called him the best and dearest friend; protested that he should consider himself as forever indebted to him; and that he would serve him by night or day.

The Cornish voter, who was an honest fellow, and would not have thought himself entitled to any reward but for such a torrent of acknowledgments, thanked the Duke for his kindness, and told him the supervisor of excise was old and infirm, and, if he would have the goodness to recommend his son-in-law to the commissioners, in case of the old man's death, he should think himself and his family bound to render his grace every assistance in their power on any future occasion.

"My dear friend, why do you ask for such a trifling employment?" exclaimed His Grace. "Your relative shall have it the moment the place is vacant, if you will but call my attention to it."

"But how shall I get admitted to

Notes of Events In England.

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RECENT CONVERTS.

The Rev. J. F. Scholfield, of St. Michael's Episcopal Church, Hill Square, Edinburgh, has joined the Church. It was on Sunday evening, July 17, that he announced his intention of withdrawing from the Episcopal Church. From outside the choir stalls Mr. Scholfield, attired in cassock only, stated that he felt, in justice to the Bishop of Edinburgh, the congregation and himself, that he could not conduct service any longer in that church. God had called him and he could not disobey the call, but there was no reason why they should not sing a few hymns and say some prayers together. This was accordingly done, the reverend gentleman remaining in the body of the church. He then addressed the congregation. His convictions, he said, had not come upon him suddenly. For five years he had been considering the matter, but only then had God clearly called him to take the step he was about to take. He asked them to remember him in their prayers. It is unnecessary to say that the announcement came as a great shock to the members of the congregation, who have been devoutly attached to their pastor during the twelve years of his ministry at St. Michael's.

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ASSUMPTION.

(Contributor.)

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OUR CURBSTONE OBSERVER ON STORIES AND JOKES.

In our age of activity and electric business methods people do not find time to indulge in much reading—even in reading romance. The circumstances of the times have given birth to another way of entertaining the public; short, humorous, witty, clever stories and amusing jokes have been introduced. The fact is that almost every newspaper of the day has its column of "Wit and Humor," or some equivalent. One runs the eye down the tiny ladder of paragraphs, each rung being slightly larger than the preceding one, and the mind takes in a multitude of funny sayings, quaint remarks, happy replies, humorous situations and drol stories. Unless you mark off some of these tit-bits, it is probable that before you have laid the paper down a minute you have absolutely forgotten every one of the jokes or stories that you have read. They leave scarcely any impression; they are not calculated to leave any; they are intended for pastime, and a pastime they afford.

are taken therewith, that under no circumstances would be tolerated. The writer of these paragraphs and stories appears to have a license to ridicule the church, cracks jokes upon sermons, point out the weaknesses of clergymen, raise a laugh at the expense of some truth of religion, and, in a word, treat the most sublime topics in the manner that he would treat any ordinary theme. He tells "a good story" about this priest, or that minister, and the effect is of such a passing character that no person finds any fault. It is the constant drip of water that wears away the rock; it is this perpetual dripping of mild ridicule and apparently harmless fun that wears away the reverence and the respect that society should have for the Church and for all that belongs thereto. If you look around over the world to-day you cannot fail to perceive the gradually increasing lack of courtesy, not to speak of reverence, with which men refer to things sacred—even to God Himself. Much of this is due to the godless education that prevails in so many centres much to the want of practical Christian piety in the homes, much to the free and easy ways that society is adopting; but, much is also due to the literature of the hour, and especially to the short story and the clever joke. I would advise editors of such columns, in the secular as well as religious press, to avoid subjects of religious character when perpetrating their wit and humor.

A LARGE BEQUEST FOR A CATHOLIC ORPHANAGE.

Some time ago we mislaid a clipping taken from one of our Irish exchanges in regard to a magnificent bequest of \$250,000 made by a Fermagh lady, the late Miss Sarah Cruden, for the purpose of establishing a Catholic Orphanage for the diocese of Clogher, and of a legacy to pay the salary of a chaplain. In looking through some memorandums the other day we found the clipping, and now reproduce it for the benefit of our readers, and particularly for those who are in any way associated with the administration of orphan asylums. Certain difficulties originally arose in connection with the administration of the bequest. The testatrix had expressed a preference for a special site for the orphanage, and indicated by her will that while children of both sexes should be admitted to the orphanage, there should be only one building. These matters had been brought before the Vice-Chancellor, and he decided that the trustees should not be confined in their selection of a site, but might select any site or sites within the diocese of Clogher. He also decided that the institution should be divided into two branches. The matter came before the courts, to which the following plan of settlement was submitted and accepted.

Clones; and the Very Rev. Canon M'Glone, D.D., P.P. of Aghnamullen West. The Committee of Management for the time being may from time to time receive donations, subscriptions, devises and bequests, and other additional endowments of any property, real or personal, for the purpose of the scheme, and all additional property so acquired may, at the option of the committee, be vested in the commissioners or trustees, and the commissioners or trustees shall pay the yearly income to the Committee of Management shall have power to maintain children outside the orphanage with respectable Catholic families, where, in their opinion, it is desirable. Among the other purposes to which the Committee of Management shall apply the funds at their disposal are the following: To defray the cost of educating the pupils either by resident or non-resident teachers in each branch of the orphanage or by procuring the pupils education at a suitable and convenient day school or day schools, or partly in one way and partly in the other, as the committee shall from time to time think expedient, and the education provided for the pupils shall, in the first place, be a thorough education in the doctrines and training in the practice and observance of the Catholic religion, and a sound elementary education, to which may be added such subjects as intermediate, technical commercial and industrial training, according as the committee shall deem such subjects, or any of them, suitable or useful for any sufficient number of the pupils, and the education and training given to the pupils shall be such as may from time to time seem best calculated to enable them on leaving the orphanage to maintain themselves on their own exertions; at the discretion of the committee to provide prizes or exhibitions for the most deserving pupils, and they should be awarded in such manner as the committee may deem best calculated to reward the diligence and to promote the progress of the pupils; and may be so given as to enable deserving and capable pupils who require such assistance to continue their education longer than they could otherwise do or to obtain special or more advanced instruction, either in orphanages or elsewhere, and to advance in life deserving pupils whose circumstances are such that they need assistance on leaving the orphanage, and such assistance shall in each case be given with due regard to the financial condition of the orphanage and the needs of the pupils receiving it, and the annual sum so expended shall not, except in the case of money specially allotted to this purpose, exceed one-tenth of the annual income for the time being, and the money may be given as to towards the cost of outfits or apprenticeship fees, or the

Academy

Street, City. School for young ladies by the Sisters of St. Elizabeth. Conducted on English Convent. Take Avenue car. Terms September 1st, 1904. Address, SUPERIOR.

INSTITUTE,

oke St., REAL. on September 6th; 7th, at 8.30 a.m.

COLLEGE

ical College BY THE FATHERS. Department for English Course. THURSDAY, 4 p.m. apply to

THE SCOTCH CHURCH PROPERTY CASE.

A judicial decision on a case of church property has been rendered in the House of Lords, the highest court of appeal in Great Britain, which raises a question of historic interest and importance relating to other religious communities besides those immediately concerned in the legal case referred to. The established and State endowed religion of Scotland is that known as the Established Church of Scotland, which is Presbyterian in constitution and government. But nearly half the population of the country are outside this communion, and have hitherto (up to recently) been religiously organized into two bodies known as the Free Church of Scotland and the United Presbyterian Church, of which the former has been numerically very much the stronger. For a considerable time proposals for the union of both these bodies had been suggested and advocated by influential members of each, and eventually a project was agreed to and carried out which resulted in the amalgamation of the two churches into one under a new designation—the United Free Church of Scotland. But there were a few of the Free Church people who refused to join or recognize the new body, and not only this, but they resolved to lay claim to the whole property, including hundreds of church fabrics and extensive financial resources, held by that (the Free) Church before its union with the other. Then, of course, the case went into litigation, and after having gone through all the Scottish courts it has now, in the highest legal tribunal of the land, been finally decided in favor of the few protestors, and so the curious situation stands as thus described by one of the Scotch papers: "The overwhelming majority of the officials, ministers and members of the Free Church of Scotland joined with the United Presbyterians in the formation of a new church—the

Queer Chinese Customs

The following account given by a Catholic missionary respecting some customs of his pagan neighbors will show our readers how much China is under the domination of demon worship, and how much Apostolic laborers are required to draw souls from his standard to that of Jesus Christ in this Oriental mission of the Catholic Church. Writing from Hei-Hein Father Hopsomer, S.J., observed that all China was rejoicing, from the highest to the lowest, who were about to celebrate the feast of the 15th day of the moon, by eating small pies containing hashed meat, beef, horse, dog, ass or pork—all is acceptable to the Chinese palate so long as a bit of meat can be put into the little pies. Moreover, a glass of hot arrack, distilled from sorgho, will be added to the banquet as a great treat to the usually sober Chinaman, who quenches his thirst with tea on ordinary days. Then with strange inconsistency of pagan ideas, the Chinese will also offer sacrifices to the hare as a god, though this animal is considered an impure thing, whose name should not even be mentioned in polite society. It is the same thing with the tortoise. There is no greater insult than to call any one a tortoise; yet there are temples erected to tortoises, and it is considered the correct thing to have one's family grave-stone resting on a stone tortoise. When some years ago the Emperor was terrified by the earthquakes, the famous Li Hung Chang advised the "Son of Heaven" to erect a pagoda in honor of the tortoise, for the particular tortoise supporting the universe being displeased, produced the earthquakes, and it was necessary to appease it by sacrifices, which were accordingly offered. Father Hopsomer tells us how some days previously the viceroy of a neighboring province issued a decree in which he promised a large sum of money to anyone who could catch the devils at present engaged in the agreeable task of hunting away the clouds, and thereby producing the drought. It is the regular custom at the beginning of every spring for the mandarin in full dress to travel the country in order to expel any devils who may cherish the amiable intention of injuring the crops, and he orders the invisible gentry to take refuge in a town where they can be kept prisoners until after the harvest. At that period the townspeople can be relieved of their unpleasant guest who can return 'ad libitum' to work the peasants at their leisure. A missionary told Father Hopsomer that his neighbor, a mandarin, had just been informed of the discovery of the rain-god, who would put an end to the drought. Putting on his richest garments the mandarin hastened to the spot where the god had been found in the shape of an inoffensive little serpent, at the sight of which the mandarin and his escort prostrated themselves in worship. Then the great man with great respect carried the serpent in great pomp to a pagoda, where sacrifices were offered, and two satellites, or "yamen runners," as they are called, were placed on guard over this precious rain-god who a few days later died of indigestion, after being overfed with milk and eggs. Another day the missionaries heard that a dying man was lying under a tree near their residence. They at once hastened to the spot, and found a poor man having death on his face extended on the ground with his few belongings scattered round him. The Fathers recognized in the poor wretch a pagan acquaintance who had always been kind and obliging to everyone, and had never cursed anyone, which is a rare virtue in a Chinaman. On inquiry as to the reason of his being left to die by the roadside, a pagan said that he had employed the man for ten years. He had no family, but he had always worked well and had given satisfaction. When he had fell ill a few days before, every care had been taken of him, but as he was going to die, his master was afraid to keep him, lest trouble should arise later out of the death at the "yamen" (police office). Moreover, the dying man, being well aware of this, had walked out of his master's house of his own free will. The Fathers then asked if any charitable Christian would take in the poor man, who would be nursed by the Brother, while the Fathers would see there would be no trouble at the yamen. It was really a heroic act to receive such a patient, half devoured by worms, and resembling the Lazarus of Scripture. A pious Christian widow came forward, and said she would take him into her house, in spite of the opposition of her children, as it would bring a blessing on

PRAYER.

Prayer is the spiritual balm, the precious cordial which restores to us peace and courage. It reminds us of pardon and duty. In the conduct of life habits count for more than maxims, because habit is a living maxim and becomes flesh and instinct. How happy is he who, in hours of discouragement and sadness can have recourse to work and prayer-work, which forcibly distracts us, and prayer, which sweetly rests us.

THE SCOTCH CHURCH PROPERTY CASE.

The same just inference from the House of Lords' judgment and its grounds is thus presented by a Scotch Catholic paper, the Glasgow Observer: "Prior to the Reformation, this land was covered with Catholic churches, cathedrals, abbeys and monasteries, which were the indefeasible property of the Catholic Church. All of these, in so far as they remained—and some of them (Glasgow Cathedral for instance) remain substantially—have been alienated from the Catholic possession. Most of them are held by the Government, and are given, where the state of the structure permits, to the use of Protestant worship. It is quite clear from the decision of the House of Lords that all this is not merely unfair, but is illegal. And since a legal decision, once given, becomes a part of the law of the land, it is in law a moot question, if, in fact, a somewhat fanciful question, whether on the recent decision all the fabrics of Church property now in non-Catholic hands ought not to be restored straight away to the possession of the Church which first called it into being for the purpose of Catholic worship, and for that purpose only." But even a stronger case is furnished in what was done in Ireland. There the minority, and that minority of course, the case went into litigation, and after having gone through all the Scottish courts it has now, in the highest legal tribunal of the land, been finally decided in favor of the few protestors, and so the curious situation stands as thus described by one of the Scotch papers: "The overwhelming majority of the officials, ministers and members of the Free Church of Scotland joined with the United Presbyterians in the formation of a new church—the

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FRANCE AND ROME.

We find in the Observateur Romano, dated Friday, August 5th, a full exposition of the causes which led to the breaking off of the diplomatic relations between France and the Holy See.

The Bishop communicated this letter, which was secret, to the French Government, and M. De Courcel, French Charge d'Affairs in Rome, wrote demanding its withdrawal, and assuming that the Congregation intended to proceed to the deposition of the Bishop if he did not resign in a month.

Meanwhile Mgr. Geay, on June 24, addressed a letter to the Holy Father in which, without making any reference to his communication with the French Government, he announced that he would go to Rome in October, and that he would go sooner but that he had not yet collected all the Peter Pence he desired to take with him.

Cardinal Merry del Val replied at considerable length, explaining the whole state of the question and pointing out that it was a matter which concerned the personal conduct of the Bishop. It was clear, he said, that the Roman Pontiff, even under the Concordat, preserved his full authority over the Bishops of France.

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case of the Bishop of Dijon commenced with a telegram from Cardinal Merry del Val to Mgr. Lorenzelli, Nuncio in Paris, asking him to intimate immediately to Mgr. Le Nordez, the Bishop of Dijon, that it was the Holy Father's wish that the ordinations in his diocese should be put off until fresh orders were received.

The telegram was sent on the 10th March last, at the time when the students refused to accept ordination at the Bishop's hands, as it was reported that he was a member of the Masonic body. The Nuncio carried out his instructions by means of a letter dated March 11th.

On the 9th of July the Cardinal Secretary of State wrote to the Bishop of Dijon that he had not shop declaring that the Holy Father kept his word that he would proceed to Rome before the end of June and, under pain of suspension, he ordered Mgr. Le Nordez to be in the Eternal City within fifteen days.

Cardinal Merry del Val replied at considerable length, explaining the whole state of the question and pointing out that it was a matter which concerned the personal conduct of the Bishop. It was clear, he said, that the Roman Pontiff, even under the Concordat, preserved his full authority over the Bishops of France.

Cardinal Merry del Val replied. In the course of his letter he said: "Your Lordship has made known the letter regarding the ordinations to the Government, without taking account of the prescriptions of the Bull 'Apostolicæ Sedis.' You tell me that half an hour would be enough for you to explain your position to the Holy Father, to gain his esteem and confidence, and to dissipate the prejudice, that hatred, lies, and calumny may have inspired in your regard. It was to give you this half hour and more that the Pope summoned you to Rome, but instead of obeying and keeping your promise you went to Paris." The Cardinal assured the Bishop that neither the

Pope nor himself had written a single word to the Abbe Bizouard. He begged Mgr. Le Nordez to act as a Bishop should who was attached to the Holy See.

The next document is a note from the French Charge d'Affairs to the Cardinal Secretary of State informing him that unless the letter of July 9th to the Bishop of Dijon and also the threatened punishment, which were at variance with the Concordat were withdrawn, the French Government must conclude that the Holy See no longer took account of the obligations of the Concordat.

EDUCATION.

The young man who has received a truly liberal education from his childhood upwards—not the man who in mature manhood has secured a degree by tacking on a little Latin and less Logic to an incomplete school training,—but the youth whose memory, imagination and judgment have been symmetrically developed through a long course of familiarity with the greatest thinkers of the past and present, may indeed begin the struggle of life later than those who specialized early, but, as years go by, the one who has laid a deeper foundation of general culture will be known as the abler and more successful lawyer and judge, the greater physician and preacher, the more prosperous business man.

The origin of this life-long mental development can always be traced to the early cultivation of that master faculty of the human mind which we call judgment, that basic principle of business, literature and talent, which gives a man strength in every subject he chooses to grapple with, and enables him to seize the strong point in everything that is presented to his intellect. How to brush aside irrelevant details, groundless objections and mere verbal arguments for

the sake of issues that are all-important and all-embracing, is the secret of a strong brain, and corresponds with our best idea of a cultivated mind.—Rev. Father Drummond, S. J.

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PROVINCE OF QUEBEC, MUNICIPALITY OF THE Parish of Longue Pointe.

To the Inhabitants of the Aforesaid Municipality:

PUBLIC NOTICE is hereby given that at a meeting of the Council of the Municipality of the Parish of Longue Pointe, to be held at the ordinary place and hour of the meetings of the Council on the sixth day of September next, instead of the 16th day of August, 1904, a by-law authorizing the company known as "The Suburban Tramway & Power Company," to lay out and construct its railway, on, upon and alongside the public highway of the said municipality from the eastern limits of the town of Maisonneuve to the western limits of lot No. 401 of the cadaster, not including, however, the village of Beauvillage of La Longue Pointe, will be taken into consideration, and that the said Council will hear those who will appear to be heard as to the advisability of passing such by-law.

Given this second day of August, 1904. P. Z. GUY, Sec.-Treas.

True Copy. P. Z. GUY, Sec.-Treas.

Business Cards.

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The following was clipped from the "Granite," Boston, Mass.: "Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

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ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kelly; President, W. P. Doyle; Recording Secretary, J. Kahala; Corresponding Secretary, T. P. Tansey.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in the 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, P. Keenan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

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PART SECOND.

CHAPTER IX.—Continued.

"Ceelia," said Mr. Dalton, "when alone with his wife, he would make a good husband."

"Yes, mother, he did."

"And why did you not your own mother?"

"Because I was certain that as I love and trust my dear mother she would only cause me grief by insisting upon a marriage which I could not enter into."

"Ceelia, what have you Maurice Carroll? He is a man who would make a good husband for a young woman," said her father.

"And he is a good Catholic," responded Mrs. Dalton, not stopping to consider the slight this remark implied for her own husband.

"I have nothing against his father, but I do not wish to see my daughter marry a man who should object to the marriage."

"I cannot understand why you should object to the marriage, especially when so good an offer is made you. It is wrong for me to refuse when the hopes of my family are at stake."

"Perhaps she thinks," said her mother, "that because she has a few months in the convent, she has no right to marry, feeling that she may say."

"Ceelia, I hope, is not so as that," said her father.

"Not wishing to enter an argument with her parents, the subject which neither of them could be made to understand, remained silent while they talked, using every persuasion."

"But in her heart she did not relent. When at last she was left alone and free to think over, she wished for some one with whom she could confide."

Grandmother, she knew too quickly to espouse the cause of her father and try to have the matter with Agnes it would be much the same.

"Dear me," she thought, "why couldn't he have loved with Agnes? She is fitted to him and would make a good, loving wife, which I need. But Ceelia did not yet suspect secret love that still burned in the breast of her heroic cousin."

Aunt Nellie was the only one whom she felt that she could confide in, and to her she went for everything and begged, pleaded for her with her parents for the first time Aunt Nellie set failed.

"Ceelia," she said, "it seems that it is right for you to marry, and I would not wish to prevent it."

"Greatly pained by this answer, Ceelia exclaimed, 'Auntie, I feel that it would and I think I am the best of my own feelings.'"

"Perhaps so, Ceelia, but think for you to do is to go to confession, lay the subject before him, and follow his advice."

"How foolish of me not to have thought of that before," thought Ceelia. And she went full of confidence, lay the subject before her father, and when she felt that God did it.

The priest talked long and earnestly with her regarding her true feelings regarding Maurice Carroll, and when she felt that she was in a man in whom she found a true virtue, he said:

"I see no reasonable excuse for you to refuse to comply with your father's wishes in marrying a young gentleman."

The words, so wholly unexpected, struck Ceelia like a cruel blow. "But father," she said,

SATURDAY, AUGUST 27, 1904.

THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

PART, SECOND.

CHAPTER IX.—Continued.

"Cecelia," said Mr. Daton that evening when alone with his wife and daughter in the parlor, "Maurice Carroll spoke to me to-day concerning you."

Mrs. Daton smiled her approval, while Cecelia blushed deeply without replying.

"Ah," he continued, "you rightly suspect that he came to tell me that he has offered my daughter the great honor of becoming his wife."

"And he told you, too, no doubt, that I declined the honor."

"He did, but I respect my daughter none the less for the maidenly delicacy she exhibited in not being too hasty in accepting an offer of marriage."

"Cecelia, is it true that Maurice Carroll asked you to marry him?"

"Yes, mother, he did."

"And why did you not tell me, your own mother?"

"Because I was certain that much as I love and trust my dear mother she would only cause me great sorrow by insisting upon a marriage I cannot enter into."

"Cecelia, what have you against Maurice Carroll? He is a man who would make a good husband for any young woman," said her father.

"And he is a good Catholic," interposed Mrs. Daton, not stopping to consider the slight this remark involved for her own husband.

"I have nothing against him, father, but I do not wish to marry."

"I cannot understand why you should object to the marriage, especially when so good an offer has been made you. It is wrong far you, on whom the hopes of my family depend, to act thus."

"Perhaps she thinks," said her mother, "that because she has spent a few months in the convent she has no right to marry, fearing what people may say."

"Cecelia, I hope, is not so foolish as that," said her father.

Not wishing to enter an unpleasant argument with her parents on the subject which neither of them could be made to understand, Cecelia remained silent while they talked to her, using every persuasion to break her will. But in her heart she would not relent. When at last she found herself alone and free to think it all over, she wished for some one to talk with and from whom to seek sympathy. Grandmother, she knew, would too quickly espouse the cause of her lover and try to have the marriage; with Agnes it would be much the same.

"Dear me," she thought in despair, "why couldn't he have fallen in love with Agnes? She is far better suited to him and would make him a good, loving wife, which I never can."

But Cecelia did not yet suspect the secret love that still burned in the breast of her heroic cousin.

Aunt Nellie was the only one to whom she felt that she could speak freely, and to her she went, telling her everything and begging her to plead for her with her parents. But for the first time Aunt Nellie's counsel failed.

"Cecelia," she said, "it really seems that it is right for you to marry, and I would not wish to try to prevent it."

"Greatly pained by this unexpected answer, Cecelia exclaimed: 'But, Auntie, I feel that it would be wrong and I think I am the best judge of my own feelings.'"

"Perhaps so, Cecelia, but the best thing for you to do is to go to your confessor, lay the subject clearly before him, and follow his advice."

"How foolish of me not to have thought of that before," thought Cecelia. And she went full of hope that her confessor, lay the subject clearly before her, and follow his advice."

The priest talked long and earnestly with her questioning her with regard to her true feelings toward Maurice Carroll, and when he learned that she highly esteemed him as a man in whom she found every Christian virtue, he said:

"I see no reasonable excuse for you to refuse to comply with your father's wishes in marrying this young gentleman."

The words, so wholly unexpected, struck Cecelia like a cruel blow.

"But father," she said, "I feel that God does not want me to marry."

The priest smiled. "Did God send an angel from heaven to tell you so?" he asked.

Blushing deeply at the reproach, Cecelia said: "No, I have not been thus favored, but I feel it in my own heart."

"Our own hearts often deceive us, my child," and we should listen to the advice of others who understand us better than we do ourselves."

"Father, when I was fifteen years old I made a promise to give myself up entirely to God, and I feel I cannot break it."

"What prompted you, child, to make such a promise?"

"My father, who is a Protestant, was very ill at the time, and I asked that he might live to be converted, promising that if my prayer was answered I would enter the religious state."

"But your father has not been converted?"

"He lived, father, and there is yet hope of his conversion."

"Yes, there may be hope; but your promise was made when you were a school girl not old enough to know your own will, and I do not consider it binding."

"I think, father, that my will was as strong then as it is now, and I have never regretted that one act of my life."

"Child, you came here to ask my advice, and I give it as I think best. You entered the convent once. Had you been in your proper place you would have remained, but you were not, and God permitted you to be sent away, because He had other designs for you. Now that you have a chance to marry one of your own religion who will make you a good husband, you will do best by complying with your parents' wishes. And I assure you that you will have God's blessing upon your marriage if you prepare as you should."

Cecelia bowed her head, and her face plainly showed the terrible struggle going on within. She did not wish to disregard her confessor's advice, but she felt that he did not understand her case. Divining her thoughts the priest continued:

"God wants good people in the world as well as in the religious state, and the good wife and mother is worthy of a very bright crown in heaven. Eternity alone can reveal all of the good wrought through her by her offspring for many generations after she has gone to her eternal reward."

Humble submission was Cecelia's only refuge, but it cost her many a bitter heart pang to say "I will," when two weeks later her father told her that Maurice Carroll had called again and repeated his proposal.

"Cecelia, you are a good girl," said her father, "and I am proud of you now. When my young friend hears your answer from your own lips I know he will feel that he is fully rewarded in finally securing the precious prize he found so hard to win. Now when may I tell him to call on you?"

"Any time you wish, father," was her reply, so unlike what should have been heard from a promised bride who expected the bridegroom.

"This evening, Cecelia?"

"Yes, father, if you wish. I leave it all to you."

Mr. Daton kissed his daughter tenderly and went to write a short note which was carefully sealed and sent to Maurice Carroll. It made the young man very happy, and early in the evening he found himself alone in one of the pretty parlors of Innisfallen until he heard Cecelia's step in the hall.

She was dressed in a simple gown of white, with a single white rosebud in her hair, and looked like a queen about to meet one of her subjects. Her face was extremely pale and he was sorry to see that she had not the smile of welcome he had hoped for. After a greeting which she knew to be far colder than even she would have wished, she sat down, while he took the chair beside her and commenced to repeat the story he had told her before. When he had finished and again asked her to marry him she answered "Yes," in a tone that gave no indication of the deep emotions that raged within her. Then she permitted him to kiss her as he slipped a costly, diamond ring on her finger.

A little later the family offered their congratulations and she accepted it all as a matter of course, but was glad when at last she was alone in her own room. None of the sweet thoughts expected from one in her position was hers. She looked at her engagement ring, but instead of bringing a sweet smile of happiness, it brought tears to her eyes, and quickly hiding it in her jewel case she sat down and found some relief in weeping.

"It is done," she murmured to herself, "and now may God help me and teach me to love him as a husband should be loved."

Her heart seemed to rise in her throat and she wished for some one to talk to. Once she thought of Agnes and went as far as the door intending to go to her room, but fearing that her cousin would only laugh at her foolishness, she turned back.

"It is over," murmured poor Agnes in her own room. "It was even harder than I thought to give him up. May God help me to bear it and teach me to bury the love which I have no right to feel for my cousin's husband."

Agnes, too, wept many bitter tears in secret that night, and it would have been hard to have told which of the cousins was the more unhappy. Both were struggling under the weight of a bitter cross, but each had fully resolved that her sacrifice should remain a secret within her own breast.

CHAPTER X.

"Long engagements are all right in some cases," said Mrs. Daton to her husband, "that is, when both parties are very young or the gentleman has no sure means of support. But with our daughter it is different. Though still young enough, she seems to be at least five years older than Agnes. Maurice Carroll, too, has an independent fortune of his own, and I think it best to hasten the marriage."

"You seem quite eager to have our daughter leave home," said her husband. "I did not think you would be so anxious to part with her."

"You misjudge me, Edward; no mother could love a child more devotedly than I ever have loved the only one whom God spared us, but we cannot keep her with us always, so why try to detain her when she should be in a home of her own."

"Do you think that Cecelia is very eager to leave us?"

"Well, no, she does not seem to be."

"Then why hasten her marriage? Let her enjoy her freedom a little longer."

"She may wish to enjoy it too long and thus put an end to all of our plans for her."

"What do you mean, Cecelia?"

"Our daughter acts very strangely, and I should not be surprised if she were to take it upon herself to break the engagement when we least expect it. On that account it will be best to hasten the marriage."

"Do as you like, Cecelia, though to speak frankly I will say that if I thought our daughter would not be happy in her married life I would not urge her to it."

"No danger but that she will be happy, for Maurice Carroll is a man who can make anyone happy. Cecelia will be most fortunate in marrying him."

"When would you have the ceremony take place, not before Lent, I hope?"

"No, not quite so soon; but when the roses are in bloom in June, then Cecelia must be ready to wear her bridal wreath."

So it was settled that the wedding should take place the first week in June. Cecelia made no comment when the plans were laid before her. It seemed that she had lost all interest in everything and cared no more to think for herself. She readily gave assent to whatever her mother suggested. It was noted, however, that the color was gradually fading from her face, that she was growing thinner. She was seldom seen to smile. Fearing for her health, her mother consulted the family physician but he could find no trace of any disease. Her case puzzled him. He sent her away with only a tonic intended to give her strength.

After Lent the engagement was publicly announced and the bride-elect was the recipient of many congratulations from those who envied her good fortune but could not understand how she could take everything so coolly. That she could possibly be dissatisfied with her choice no one ever suspected. Some said that she had never been the same after the months she had so foolishly spent in the convent; others believed her to be in failing health.

No one was more keenly alive to the change in her than Maurice Carroll himself, and in the secrecy of his heart it gave him many an anxious thought; but in his deep love for Cecelia he would never permit it to be mentioned by others. He earnestly prayed that she might not be always thus, and each time he called on her he watched for signs of welcome, but none of her coldness melted away.

"It is hard," he thought, "and I would that she were more like other women. But it doesn't seem to be in her nature, and I suppose if I am to have the happiness of having her for my own I must learn to bear this little cross for love of her."

As time passed and there was no change in Cecelia, Maurice found it hard to keep the resolution he had made. There began to dawn upon him a realization that perhaps, after all, she was not for him. If so, no matter what it might cause him to suffer, he would not make her whole life unhappy. So one evening early in May, when he found her sadder than usual, he remarked:

"Cecelia, it sometimes seems to me that you are not as happy as you should be."

"Why so," she asked, looking at him in surprise and smiling faintly.

"Because the Cecelia I knew before I went away seemed to be always in smiles, and it was thus I remembered her during my absence. I find her greatly changed."

"Time is apt to change any of us," she said.

"Not without cause, Cecelia, and I can see no reason why you should be so different from what you were then."

She bowed her head and began to toy first with her engagement ring and then with the serpent with the emerald eyes.

"Tell me truthfully, Cecelia, have I been the cause of the shadow which seems to be resting upon you? If I have, and you wish it, great as is my love for you, I will set you free. Better do that than have us marry and be unhappy together all our lives."

There was the tenderest love in his eyes as he spoke, and, seeing it, she grieved that she had not been able to return it as she should. Her heart had leaped with joy when he spoke of setting her free, and for the moment she had been strongly tempted to accept her release; then, when she remembered how her confessor had recommended the match, she felt that she had no right to break the engagement by her own act.

"Maurice," she said very tenderly, "you have nothing to do with it."

"Thank God for that, Cecelia! And now if you sound very cruel if I ask you if you really love me as a husband should be loved?"

"Maurice, I do love you as much as I can love any man."

"Would you deem that a satisfactory answer to my question? I wish to know how you really feel towards me. There is something wrong and I am not blind to it, so please trust me. I am to be your husband and have a right to know. Tell me what it is."

To answer him without equivocation was a bitter task, yet she was too truthful to deceive him.

"Maurice," she murmured, "do you remember how I once told you I did not wish to marry?"

"I do," he said; "but I hope that you have not deceived me by promising to become my wife, when in your heart you still felt the same."

"No, Maurice, please do not accuse me of deceit. You know that opinions held for years are often hard to sacrifice, and I have felt for so long a time that the convent was my place that it was hard for me to think of marrying. But I was convinced before we were engaged that I had made a great mistake and my place in the world was that of a wife."

"Is that all, Cecelia?"

"Yes, Maurice, that is all."

"And now, Cecelia, tell me that you love me as a husband should be loved."

"Maurice, as I told you, it is hard to give up old opinions; it takes time; and after we are married, if not before, I am sure I shall learn to love you as I should."

"I thank God for having heard you say that, Cecelia."

Having spoken thus plainly to him her mind was easier. She could now look into his face with more confidence, and thereafter she smiled from time to time in his presence. She seemed to take more interest, too, in the pretty home he had bought for her, very near Innisfallen, and Maurice felt that she was really learning to love him, as she had promised. But love had made him blind; the smile that looked so sweet was to a certain extent feigned for his sake, and while to all exterior appearances Cecelia was growing happier, the canker was eating deeper into her heart, until she began to fear that she could not keep it up until all was over.

As the wedding day approached, great preparations were being made for the event, which Mrs. Daton planned to celebrate on the grandest scale. There was so much to be done that she could not possibly think of superintending it all alone, so grandmother, Aunt Nellie, and even poor heroic Agnes herself were called upon to render assistance. The furnishing of the new house, which Mr. Daton had insisted upon doing as a present to the bride, was of no small importance, and Cecelia was expected to superintend that herself. But she left it all to the others, on the plea that she considered the good taste of those who had been housekeepers for years better than her own. Her true motive was that it made her too sad to visit the home which she was to occupy as a married woman. When all was complete she went alone with Agnes to see it.

"How lovely everything is," said her cousin, "and how happy you ought to be here."

"I hope, Agnes, that I shall be," said Cecelia, absently.

"You hope! Don't you know you will?" said Agnes. "Who could be otherwise than happy in such a home and with such a husband? Really, Cecelia, I envy you."

Agnes had put far more spirit into her words than she had intended, but it was too late now to take it back, and she hoped that her cousin had not noticed it. Cecelia was not so blind as she appeared, for she saw through it in a moment and suspected that Agnes really did envy her. But the brave girl, quickly turning the subject, caused her to forget it until weeks afterwards. Cecelia's first impulse was to tell Agnes that she wished she were the bride-elect instead of herself, but she refrained from it as a remark unbecoming one almost on the eve of her wedding day.

Cecelia had desired that the marriage be quietly performed at an early Mass and that only a few of their nearest relatives be admitted to the wedding breakfast. Her motives were, first that she considered the holy dignity of the sacrament, which should not, she believed, be turned into a grand social function; her second and less important reason was that she did not wish to stand in public before many strangers who might make unkind remarks about her marrying so soon after leaving the convent. But Mrs. Daton would hear none of her objections; she had but one daughter to be married, and she should have a wedding befitting the social position of herself and the groom. The young couple could have their Mass at an early hour and receive Communion if they wished but the wedding must be at an hour convenient for everyone to attend. In this she remained firm, in spite of the protestations of Cecelia and of the priest whom she sent to her mother to speak to her of the efficacy of the nuptial Mass which forms so important a factor in every true Catholic marriage.

The wedding morning dawned clear and bright, with a promise of a glorious, sunny day such as brides love to see, for they seem to fore-shadow a life of unbroken bliss. Determined to leave nothing undone by which to bring God's blessing upon her marriage, Cecelia had made a novena to the Mother of Perpetual Help, begging her to quiet her troubled mind and make her happy, but the girl was anything but happy when her mother awoke her in the morning, saying:

"Come, Cecelia, arise. This is your wedding day, and you have but half an hour to get ready for Mass!"

"Yes, mother," said the bride-elect, pressing her hand to her forehead.

"What is the matter, Cecelia?" asked her mother.

"My head aches, but I think it will pass away soon."

"Let me get you one of my headache tablets. They never fail, and you must be perfectly well to-day."

"I cannot take it, mother. Have you forgotten what I am to receive this morning?"

In a few minutes she was in the family carriage on her way to church, where Maurice awaited her, and together they knelt at the altar to receive the bread of life, Cecelia earnestly praying in one breath that God would give her love for her husband, which he deserved, and in the next wishing that something might happen to prevent the marriage. But it seemed useless now. Returning home, she scarcely tasted the dainty breakfast prepared for her. Her head now ached violently, and she was almost too weak to sit up. Her mother warned her that if she did not try to eat something she would be taken ill on her wedding trip, but she replied that she was not hungry and went with her grandmother to view the beautifully decorated parlors and the costly presents that were laid on the table of highly polished rosewood in the drawing room. Then she went to her own room to rest for a few minutes before dressing for the wedding, which was to take place at 12 o'clock.

Merrily sounded the wedding bells from the tower of the church where Cecelia had been baptized, and just at the stroke of twelve, broad white satin ribbons having been drawn across the seats in the middle aisle, a hush fell upon the fashionable assemblage, broken by the sound of the wedding march. Slowly down the aisle came the ushers, then four tiny girls in white, carrying great bunches of delicate white flowers and ferns. Agnes, in an elaborate robe of white silk and lace, with a white tulle hat trimmed with lilies of the valley and carrying a bouquet of the same flowers, came next, and last of all the bride on the arm of her father. Cecelia wore a splendid satin gown with a long train, a flowing veil of old lace which had been in the Carroll family for years, and had been sent as a wedding gift from the groom's mother, who had no daughter of her own to wear it. They were met at the altar by Maurice and his cousin, who acted as best man.

It was a moment of supreme happiness for Mrs. Daton, for though she dared not turn her head, she knew that hundreds of eyes were fixed admiringly upon her daughter, as before the arrival of the bridal party they had been centered upon the great abundance of rare and beautiful sanctuaries resemble a tropical garden, flowers and palms, which made the The pair knelt in fervent prayer, then stood beneath an arch of pure white flowers and the ceremony commenced.

(To be Continued.)

FOREIGN MISSIONS.—M. Delcasse, says the Paris correspondent of the London Daily Chronicle, is determined at all hazards to prevent the protectorate over the different Catholic missions in the East passing out of the hands of France. On the other hand, it is stated that the Propaganda is sending instructions to the missionaries in these regions to seek redress and assistance no longer from French Consuls, but from those of their respective nationalities.

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AN ATLANTIC EPISODE

It was the first ocean voyage of both mother and daughter, and Miss Waldron, aged twenty-five, found it no whit harder to restrain her excitement than Mrs. Waldron, seventeen years her senior. This trip to Europe had been the dream of both their lives, and the expenses thereof had been saved by many sacrifices. Indeed, they had not dared to let their dream come true so soon, but for a friend with influence in high places, who assured the Waldrons that Matilda would, without doubt, secure a speedy promotion from grammar school to high school teacher, if, in addition to certain special courses which she had been taking during the past few years, she would spend her summer vacation in studious visits to European educational centres. As Matilda would not go without her mother, Papa Waldron had magnanimously offered to close the little house in the Highlands and board in town with Aunt Maria, during the weeks' absence of wife and daughter. So, with his urgency, and all scruples dissipated by the prospect of speedily bettered fortunes, mother and daughter fared forth like two children on a holiday. As a family, the Waldrons were singularly unworldly, with kind hearts to every creature, and inexpectant of any measure save that which they would mete.

fashioned courtesy. "Mr. Maloney," he responded to the unspoken question. In the saloon, the head-waiter assigned these three obscure people who wished henceforth to sit together to the end of an obscure table, and between her kindly attentions to the lonely old invalid, and the satisfaction of her own healthy appetite, Miss Waldron enjoyed distant glimpses of elegant people at tables adorned with the costly floral offerings of the friends who had seen them off. On the seven succeeding days she devoted herself wholeheartedly to the entertainment of their infirm fellow-traveler, giving him her strong young arm, as he slowly paced the deck with her; reading, betimes, to him and her mother from some amusing book; and anon, diverting his mind with stories of her Hebrew and Italian school-children, now in the most interesting phases of their making into Americans. Sometimes, too, because he was so sympathetic, she would talk to him of the purposes of her trip, and her hope soon to make life easier for her father. He told the Waldrons he would leave them at Queenstown. No one would meet him there. He meant to take his relatives by surprise, he said. A sad surprise, thought the kindly women, to those who had known him in happier days. They were on deck at six o'clock to bid him farewell and enjoy the first sight of the beautiful Irish shores. His eyes were misty as he pressed the hands of mother and daughter at parting. "You'll never lack the friend in need, my child," he said to Matilda and she reverently bent her graceful head at his fervent "God bless you."

of the late Michael Maloney, of Cork, Ireland, bequeathing to Miss Matilda Waldron, of Boston, two hundred shares of stock in the C. V. Railroad, a total of \$20,000 at six per cent. "In remembrance of her kindness to an old and uninteresting stranger, and to help her carry out her plans for the comfort of her father in his declining years." "The gentleman who just called, and who will return to meet you both to-morrow, is the lawyer in charge of certain of Mr. Maloney's interests in America. He tells me that the old gentleman was immensely rich and has left large bequests to religion and charity both in New England and in his native land, besides doing well by his relatives. But why should he have thought of me?" continued Matilda. "Anyone would have done as much as I did for him! Of course, as his lawyer said, he was rather eccentric as well as generous. We saw the eccentricity of the dear old man for ourselves." "There's only one explanation," said the mother. "God put it into the man's heart to be the friend in need which he promised you at parting." And, "God rest his kindly soul," oft prayed the little household as health came back with prosperity to its beloved head.—Katherine E. Conway in the Holy Family.

RAILROADS. CANADIAN PACIFIC \$7.50 PORTLAND, Me., and RETURN From Montreal. Good going August 27 and 28th. Good to return until Sept. 6th, 1904. LABOR DAY, SEPTEMBER 5th. Round Trip Tickets will be sold at ONE WAY FIRST CLASS FARE. Good going September 3rd, 4th and 5th. Good to return until September 6th, 1904. Ticket Office, 129 St. James street (Next Post Office.)

GRAND TRUNK RAILWAY SEASIDE EXCURSIONS PORTLAND \$7.50 AND RETURN Going Dates—August 26, 27, 28 Returns Limit—September 6, 1904. Train Service—Going—Leave Montreal 8:01 a.m. week days, 8:01 p.m. daily. Arrive Portland 6:45 p.m., 6:40 a.m. Returning—Leave Portland 8:15 a.m. week days, 8:30 p.m. daily. Elegant Cafe Parlor Cars on day trains. Labor Day, SEPTEMBER 5th. Round Trip Tickets will be issued at SINGLE CLASS FARE Going Dates—Sept. 3rd, 4th, 5th. Returns Limit—Sept. 6th, 1904. CITY TICKET OFFICES: 127 St. James Street, Telephone Main 460 & 461, or Bonaventure Station.

HOUSEHOLD NOTES.

THE "QUICK LUNCH," so frequently advertised in large cities, says a writer on domestic topics, has crushed the life out of countless victims. Better far would it be to go hungry than with reckless haste to shovel a load of half masticated food into the best behaved stomach.

THE ODDS AND ENDS FAD.—The Lord save us from the economical woman whose aim in life is to preserve the "odds and ends" left from the daily meal to make them into hash or some other indigestible dish which to the average man brings on an attack of indigestion or a brief fit of what is called the "blues." A writer in a health magazine says that a woman who cannot learn the knack of working over into tempting and palatable dishes the "odds and ends" is a miserable failure in the art of housekeeping. All women of extreme notions on economy have the same sweeping fashion of making out their case. But the fact remains that they do not save, all things considered, doctor's bills included, when the cost is counted at the end of the year.

CARE OF LAMPS.—Lamps are both useful and ornamental and add so greatly to the comfort of the home that one should not neglect them. A certain amount of care should be given to them so that they will do their utmost toward lighting the house. If the wick fits the lamp perfectly and is rubbed clean every day, there will be but little danger of broken chimneys. Have a certain time set apart for cleaning and filling the lamps then there will be no danger of this work being neglected. For a reading lamp select one with a spreading shade. The round globes that are now in general use are more ornamental than useful and while they are very pretty for parlor or sitting room, there should be something more useful provided for the library. A green shade is best for the eyes and this should always be carefully considered before the purchase is made. Never purchase a yellow shade for reading purposes, for the light from it is almost as trying as when a white shade is used. For a kitchen, the best lamp is one that can be fastened to the wall with a reflector back of it. A good lamp, kept in good order, is a great comfort.

SWEET MORSELS FOR YOUTH. It is much to be regretted, says a writer of health matters, that feminine love and kindness seems to find expression in something nice to eat. All boys and girls, almost without exception—are the greatest sufferers from this very natural form of mistaken kindness. Pastry and sweets are the articles usually selected. Grease-soddened tarts and cakes are the so-called sweet morsels that early in life impair the digestive powers, pamper the appetite and vitiate the taste. And in addition they teach the young how to spend their odd pence foolishly, and also help them to acquire the pernicious habit of eating between meals. For grumpy calls at all times and so does Aunt Fanny, and they never come without bringing "something nice" for the little ones. And if mother demonstrates she is stopped at once by

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Last week a most successful convention of the Ladies' Auxiliary, A.O.H. was held at Niagara Falls, N.Y. Twenty-three representatives were present. Important matters were discussed and the greatest harmony prevailed.

MR. SCHWAB'S ACT.

It is reported that Mr. Charles Schwab, the well known captain of industry of the United States, has turned over \$2,000,000 to make good losses sustained by those who were influenced in investing their capital in the shares of the Shipbuilding Trust because he was one of the leaders in the enterprise.

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