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# The True Witness AND CATHOLIC CHRONICLE. Witness

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

## NOTES OF THE WEEK.

**COMMENCEMENT DAY.**—Here we are in the season when the school term draws to a close and the summer vacation is to commence. During the coming week there will be the number of institutions that will hold the closing exercises of the scholastic year. We always feel a kind of rejuvenation when this period comes around. We like to see the boys and girls come forth, exhibit all their talents and achievements, and beam with the delights of an anticipated holiday. It makes us feel young again; it is calculated to bring back the memories of days that are gone forever, and which we would gladly have with us again.

It is a pity that under such pleasant circumstances there should be grumblers of any kind; but the world has had them from time immemorial, and we may expect that for all time to come there will be some to disturb harmony. An American Catholic exchanges complaints of having received invitations to attend the commencement exercises at various institutions. It tells how "the catalogue of subjects to be discussed in speeches and poems on diploma-day is of a diverting and encyclopaedic largeness." Then it regrets that in some instances "the trail of the Faculties is too manifestly over it all."

It objects to the students praising "the educational methods of the order under whose inspiration the youthful graduates have been formed to think." This lacks modesty; says our wise friend, and we are treated to the questionable adage that "good wine needs no bush."

We have our doubts about this last statement, and still graver doubts as to the wisdom of the preceding remarks. It entirely depends upon whose wine it is. Everything Catholic is good, provided it is in accord with Catholicity; but it needs to be announced and to be made known to the world. The world is systematic in covering over and ignoring all of that is done by Catholics. It is that is good in Catholicity, or all is not sufficient that the equality should exist in mutis be made known otherwise a vast percentage of the world will fail to recognize it and equally fail to benefit thereby.

On this point the fault—if fault it is—that can be brought home to our institutions is not that of telling to the world their merits, but that of refraining from making public all they do of good. There is an excess of modesty, or humility that ends in giving undeserved advantages in the race to inferiority, or mediocrity.

Hence it is that we are in favor of our schools, academies, colleges, convents and other institutions making unstinted use of the press in publishing their various achievements, successes and undertakings. It is simply fair and legitimate advertisement; and in the competition of this hour, everyone, every business, every enterprise, every institution must of necessity advertise. If not it will fall back in the race, to its own greater loss and to that of all Catholics.

In the same sense do we believe in the exercises of diploma-day, in the according to the young people every fair opportunity of displaying what they have acquired. It is their only occasion in all the year of so doing; for some it may be the only chance in all their lives of ever coming under the eye of the public and of receiving any due recognition for their labors. And as to our institutions they should occupy more columns in the Catholic press. We do not mean the columns of paid advertisements, but those consecrated to reading matter. No mock humility should prevent them setting forth their own merits and claims to en-

couragement and recognition. We have no patience with the grumbler who would curtail one iota of a diploma-day display.

**REV. DR. TEEFY HONORED.**—On Tuesday last, the 16th June, Rev. Dr. Teefy, the able and widely-known President of St. Michael's College, Toronto, celebrated the twenty-fifth anniversary of his ordination. It was only a few weeks since that we had occasion to mention the golden jubilee of the grand, old institution over which he so worthily presides. At that celebration a fifty thousand dollar new wing was the gift of Father Teefy, through his countless friends, to the community of St. Basil. It is now his own turn, and the people of Toronto and of all Ontario have not forgotten him under the circumstances. Apart from his many sacerdotal qualities, all of a high and remarkable order, Father Teefy is an educationalist of experience and of marked success; a pulpit orator whose eloquence has done herculean work in the cause of the Church; and a man of letters. His pen has traced many an able article, and has dotted down ideas, sentiments, and principles that have tended to mould public opinion, to advance the cause of the Church, and to produce precious fruits in numberless souls.

His father is one of the pioneer residents of that district, Mr. Mathew Teefy, J.P., and Postmaster of Richmond Hill. He was born at Richmond Hill, in 1849. He received the degree of B. A. and won the silver medal in mathematics at Toronto University. That institution conferred upon him the honorary degree of LL.D., in 1896. As President of St. Michael's College he is ex-officio a senator of Toronto University.

We join our humble but sincere congratulations to those of Father Teefy's many friends on this occasion, and we recall the words spoken to us about him, a few years ago, by the late Pater Quinlivan, then pastor of St. Patrick's, when he said: "Father Teefy is a grand priest and a great educationalist; I hope he will long be spared to the Catholics of Ontario."

**IRISH PRIESTS.**—On Sunday last, at Ste. Therese, His Lordship Bishop Gaeriel, of Ogdensburg, ordained to the priesthood a highly esteemed young Irishman, of St. Ann's parish, in the person of Rev. J. R. Killoran. On Monday the newly-ordained priest said his first Mass in St. Ann's Church. In this sublime and solemn ceremony he was assisted by Rev. Father Cullinan. There was a large concourse of relatives and of friends present to assist at the Divine Service, the first ever offered up by the young priest. Two of his own cousins, who are members of the Order of Ste. Anne, at Lachine were present. After the Mass there was an assembly of those so deeply interested in the event at the residence of the priest's uncle, Mr. John Killoran. A fine breakfast was served, with congratulations and thanksgiving to God were the appropriate expressions of the occasion. To-morrow Father Killoran will sing High Mass in St. Ann's Church, and it is expected that special music and singing will be furnished for the occasion.

There is rumor that Father Killoran will be finally attached to St. Patrick's parish; but of this we have no positive information. This is only the first of a series of ordinations that will follow in the next few months.

Rev. John F. Cox, S.J., son of the late Mr. John Cox, and brother of Mr. William H. Cox, the well known notary of this city, will be ordained on Sunday, June 28, in the Church of the Immaculate Conception, Montreal. Father Cox will celebrate his first Mass on Monday, June 29, in that Church.

The other young men to be ordained are all sons of well known citizens of Montreal. It is a great consolation to see that our good Irish Catholic population continues, as in the past, to furnish priests to the Church of God. We extend to Father Killoran and Father Cox the expression of our sincere good wishes for a long and happy life in the ranks of God's holy ministers. This happy event brings to our mind most forcibly some reflections that we made in the past concerning the vocations to the priesthood. While we have no desire to repeat what we have so often written, still we cannot but pause in presence of two of our young men going, in the language of the Introit, "unto the altar of God; to God who rejoiceth my youth." It is not alone in the sublimity of the vocation that there is a grand consolation, but also in the example that is given to others.

In this age of rush and of electric energy, when the world seems to have gone mad with excitement, the greed of gain, or the thirst for pleasure, it is like the comforting shade of the palm in the oasis, to meet with the one who turns away from all these, and begins to walk the path that conducts himself—and induces others—to the only true peace and satisfaction that earth can afford. In ages gone past, in generations that are no more, the Irish race made untold sacrifices to secure for the sons of the land the happiness of joining the sacerdotal army of the Church Militant. And the race has lost nothing of its strong faith, or of its spirit of sacrifice. It is true that it would seem as if the vocations for the priesthood were growing less numerous; but such is not the case. The vocations are there, but circumstances are such that they are frequently unheeded. However, the examples that we do possess of those who have triumphed over every other consideration, or inclination, and have made the great sacrifice of their lives for God's glory, are so luminous and so strikingly grand that we see in them the continuation of Ireland's olden Apostolic mission carried on in practice. To them all, even as to the youngest, we can heartily say, "Ad multos Annos."

**ANOINTING THE SICK.**—A very strange scene has recently taken place in Quebec, during the recent meeting of the Diocesan Synod, held in the Cathedral Church Hall, of that city, under the presidency of the Protestant Bishop of Quebec. In one sense it is to us entirely inexplicable. If we are to trust the report made, it seems that Rev. Dr. Scott, rector of St. Mathew's Church presented a resolution, seconded by Rev. Canon A. J. Balfour, to the effect that the Synod, without committing itself, should memorialize the general Synod on the adoption of the ancient practice of anointing the sick. So far there is nothing wonderful in the proposing of such a resolution, as it is clearly in accord with the general trend of the High Church, which seeks to go back to all the primitive customs and teachings that it had abandoned, on teachings that it had abandoned, on their Church—the Catholic Church. But what is very strange is the fact that Rev. Dr. Scott spent forty minutes, in elaborating his reasons for the moment which he advocated, quoting Scripture, the Apostles, and the usages of the early Christians; and having done all this, he asked leave to withdraw his own motion before any expression of opinion could be had upon it. Some objected, some consented, and finally on a close vote the meeting decided upon allowing the withdrawal.

What could have been the object of the motion, accompanied with such elaborate explanations and arguments, when it was to be at once withdrawn, without even a chance of a discussion, is beyond our knowledge. But we clearly see in this another of those impulses that come to either individuals, or to entire religious bodies, and which spring from a sense of need, or a feeling that there is something wanting in

their system or creed, and which drives them to make desperate efforts to find that which is lacking. They know, and they agree, that all these successive impulses are merely driving them more and more Romeward. They still feel the craving from a spiritual satisfaction and yet they draw back the moment they perceive the ultimate station to which their movement must lead them. Was it a sudden glimpse of Rome, through the rent in the veil, that caused the mover to suddenly withdraw his motion? We do not know.

**A TRAGIC EVENT.**—On Sunday last a most sad and tragic event took place at Bout-de-l'Isle; and one that teaches a lesson to all who can learn. During the day Mr. Pierre Guay, a master-carter, employed by the "Montreal Hide and Calfskin Company," and who resided on Panet street, took his wife and three of his children to spend the afternoon at Bout-de-l'Isle park. The party consisted Mr. and Mrs. Guay, a son Pierre, aged 17 years, and little Imelda, 6 years, and Oscar, 3 years. Another son, Wilfrid, aged 7, was left at home.

After spending the afternoon in a delightful manner, they decided, about six o'clock, to get a skiff and row over to Sault-au-Recollet. In trying to pass under a large rope, or cable, attached to the new wharf in order to get out into the stream, one of the party made an effort to lift the cable over the heads of the others. Failing to do so the boat was caught sideways and the swift current upset it. In a moment all were in the water. Needless to say that "death sat at the helm" of that skiff. Of the five pleasure seekers, only the boy of 17 was saved.

That happy, good and industrious family of six, vanished in a few minutes, and now there remain but two of them—a boy of 17 and one of 7—to face life as orphans. Model parents, good children, hard-working father, devoted and industrious mother, and model Catholics in every sense; it seems to us that God's ways become more and more wonderful to us, when we contemplate that fatal movement that resulted in such serious consequences. And it is hard to find fault. We cannot say that either the father or mother had any idea of the risk they were running. Had they any such, it is most likely they would not have attempted the trip in the boat. Still, we feel that the lesson should be taken to heart by all other parents. The river is no place for young children; a skiff is not a vessel into which they should ever be placed; and those localities where swift currents and strong eddies are known to exist should never be frequented, even by grown-up people. But probably the warning is all in vain. We can only pray that the souls of those so suddenly ushered into eternity may repose in peace.

**FOLLIES OF LIFE.**—Life seems to be becoming daily a less serious occupation; it is so crowded with follies, so full of meaningless, useless, trivial amusements, so made up of nonsense and the consequence of nonsense, that one is inclined to wonder if really people ignore the fact that there is an eternity, or that the longest life is very short, or that any hour may close existence in this world for them. We were looking at a cut in a comic paper the other day; it represented two up-to-date ladies, with magnificent hats and corresponding clothes, meeting in a public park. What would you suppose such apparently refined and civilized creatures would have to say to each other? Something about literature, the weather, the fashions, the stirring events of the hour, the latest romance? Even these would be trivial subjects, yet they would not be so very much out of place. No. This was their conversation:—  
Jess—I thought that you hated Jack, and yet you accepted him.  
Bess—I did hate him; but he proposed under an umbrella, and said if I refused him he would let the rain drip on my new hat.  
How refined! You tell us that this is only the making-up of a comic journal st. very well. But the comic journalist is not such a fool as to make up this kind of matter if it did not pay. And it would not pay unless it suited the public taste. Therefore, the public taste must

have degenerated to this level. And when such is the case, there is a foundation of truth in it; and that foundation is the follies of the world, of the feminine world, above all.  
Only last week we had the sad experience of calling to see a worldly lady who was dying. Her entire life had been one great round of vanity. Her God was dress; and she thought more of a curl on her forehead than of a virtue in her soul. What do you think was her great preoccupation? She knew she was dying; she knew that in two or three days, at most, she would be in a coffin. Well, she wanted to have pink lining for the head of that coffin, or at least a pink silk covering for the pillow, so that it would make her look life-like and pretty. Can you imagine folly carried to the verge of insanity? We hope she was insane on the subject; for it would be too sad to think of her entering eternity perfectly responsible and in such a state of heart.

**A SACERDOTAL JUBILEE.**—Last week in Baltimore the Rev. Paulinus F. Dizez of the Seminary of Baltimore, celebrated the fiftieth anniversary of his ordination. In reference thereto we might quote two phrases from the beautiful address on "our Jubilarian," delivered by Rev. William E. Starr. They comprise all that we could say by way of congratulation:—  
"We come not merely to honor the man who to-day rounds out his rosary of full priestly years, but to acknowledge the debt we owe him and to thank him from overflowing hearts for the inspiration he has been to our best work and noblest ambitions. We come to assure him that time has not weakened nor absence impaired his hold upon us. But we may not say all that we would like or as we would like, because we have to reckon with his shrinking modesty, nay, with his pathetic humility. But before calling upon the Rev. Ignatius Zeller to be our spokesman allow me to offer the sentiment proper to this golden anniversary, health and length of days, with God's best gifts for our venerable master and faithful friend, the courteous gentleman and grand old priest, the Rev. Paulinus F. Dizez of the Baltimore seminary."

The address of Rev. Ignatius Zeller, of Brooklyn, was an admirable tribute. Many other eloquent orations were given by leading educationalists and members of the episcopacy and clergy. The "Post Prandial Conversazione" was a most enjoyable function, and not the less so because of it being informal. Pleasant episodes of old seminary days were recalled by the Rt. Rev. P. Donohue, Rev. Wm. E. Star, Rev. Thos. Finn, Rev. M. Dorney, Rev. W. J. Reany, U. S. N., Rev. J. McCallen and others, and a very pleasant hour was passed by the alumni.  
We can heartily join in the congratulations of all the jubilarians' friends and admirers, and in the name of Canadian Catholic journalism, wish him many an anniversary of the day.

**Notes From Buckingham**  
(By An Occasional Correspondent.)

**WEDDING BELLS.**—Irish Catholics were much interested in two events which occurred in Buckingham last week.  
The first was the marriage of the daughter of a prominent and well known public-spirited resident—Mr. William O'Neill, Susie E.—to an estimable and enterprising young business man of the town, Mr. A. H. N. Kennedy, who has resided there during the past decade and built up a prosperous business. The ceremony was performed by the venerable and beloved cure, Rev. Father Croteau. The bride wore a most becoming costume of white crepe de chine and was accompanied by her father, and by her bridesmaid, Miss Cameron and two charming little maids of honor, Misses Helena Cameron and Edith Vallee.  
The groom was escorted by Mr. J. A. McMillan, Alexandria. The sacred edifice was crowded with the friends

and acquaintances of the contracting parties.

During the progress of the nuptial Mass, the organist contributed several selections, and at its conclusion the happy couple on leaving the Church were made the object of a most enthusiastic reception. A wedding breakfast was served at the home of the father of the bride.

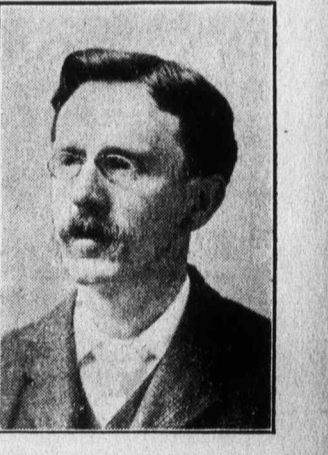
The wedding presents were numerous and beautiful. Mr. and Mrs. Kennedy left for Ottawa. They spent a day in Montreal, at the Place Vigier, where they received much attention at the hands of friends. They sailed by the steamer "Campana" on Monday for Pictou, and intend to visit Boston and other American cities before their return.

**THE A.O.H.**—For sometime past, Mr. J. L. O'Neill, son of Mr. William O'Neill, and an enthusiastic young Irish Canadian Catholic, has spared no effort to introduce this patriotic and time-honored Order in Buckingham. At last he has been successful. Last month Mr. Hugh McMurrow, of Montreal, and provincial vice-president of Quebec, visited that town, and initiated an enthusiastic band of Irishmen who will long be known as the charter members of the new Division. Officers were duly elected, and the event was celebrated by a rousing banquet in the Palace Hotel.

The following toasts were honored: "His Holiness the Pope," "His Majesty the King," "Hibernia and Hibernians," and the "New Division." Rev. W. E. Cavanagh is chaplain of the Division.

## Principal Sanders Receives An Honorary Degree.

We notice with no little pleasure by the correspondence of our Ottawa contributor, that our esteemed, able and zealous educationalist, Prof. A. J. H. Sanders, Principal of the Catholic High School of Montreal, has been made the recipient of the honorary degree of M. A. at the recent closing exercises of the University of Ottawa. Mr. Sanders has occupied the difficult and arduous office of Principal of our High School



MR. A. J. H. SANDERS, M.A.

in this city since it first opened its doors. In conjunction with the late lamented Father Quinlivan and Mr. Justice Curran, Mr. Sanders arranged the preliminaries for the opening of the school and ever since, despite many obstacles, has courageously and loyally performed his duty, and we may add without indulging in any exaggeration, more than his duty in the endeavor to promote the best interests of the establishment. Every able man, every conscientious, painstaking man, in every walk of life has to encounter discouragements and meet with opposition from those who should be his most sincere friends. Mr. Sanders is no exception to the rule. But despite all he bravely faced the issue and whatever may be the future of the Catholic High School, the name of its present esteemed Principal will be held in respect for his efforts to make it a success. The "True Witness" congratulates Prof. Sanders on his well-earned recognition by one of the leading Catholic Universities of Canada, and wishes him long years of life to enjoy it and to continue to labor for the great and noble cause of Catholic education.

Our  
Curbstone  
Observer  
On Matinees.

**H**OSOEVER has taken the trouble to follow my varied observations, during the past few years, will agree that I am not extreme in my records of what comes to my attention from time to time, I do not believe in wholesale condemnation, nor yet in unqualified commendation. This week I desire to deal with matinees, and in so doing I merely take the subject in one of its phases. In fact, I have no intention that my remarks should be considered as touching upon the theatre in general. This one phase of this special subject will suffice.

**THE SATURDAY MATINEE.**—What is a matinee? It is the performance, during the day-time, of plays that are usually performed at night. Thus a company advertised that it will give such or such a play on Friday and Saturday, with matinee on the latter day. This means that the play will be put on the boards on Friday and Saturday nights and also on Saturday afternoon. So far there is nothing wrong. If the play is all right at night, it is equally so in the afternoon. The object of the matinee is to give an opportunity to those who cannot attend at night, but who have a half holiday on Saturday, to enjoy the play. That is perfectly correct. To condemn it we would have to condemn still more strongly the night performance, and that cannot be done in a general manner. As a rule, the matinee is patronized by ladies who have charge of young people and by gentlemen who have no better way of whiling away the Saturday afternoon. We also see a number of boys and girls for whom it would be out of the question to attend at night. They generally take advantage of the matinee. This is the plain statement of the case.

**THE DANGERS.**—Do not imagine that I am going to enter upon a long dissertation upon the stage—be it modern or classic. The dangers of the matinee, as far as my observations lead me to consider them, are not those that are usually ascribed to the theatre. The play may be one that no moral critic could well find fault with; and for the older, the more experienced people it may be absolutely harmless. Not there do I see the menace. But you will find, as a rule, that the majority of the audience consists of young girls ranging from ten to sixteen or eighteen, and they are generally in the company of elderly ladies—mothers, aunts, grown sisters, or chaperons. To the parent there is no harm in their presence there. The mother will tell you that her daughter must have some legitimate recreation, that she must not be tied down a prisoner, that in her mother's company that daughter is perfectly safe, that she does not approve of a young girl going to the theatre at night, consequently she accompanies her daughter to the less dangerous, or less objectionable matinee. In fine, the mother has taken precautions to learn all about the play. It is moral, and neither in acting, nor in language is it calculated to do anything beyond instructing and amusing the young girl. All this is very true; and no one could help applauding the mother's good intentions and her watchfulness over her child. To wish to afford that child—for a girl at such an age is a child to the world—an opportunity of equalling all other young girls in knowledge of what is most attractive, is a legitimate ambition. Thus it is that the mother sees no harm, she even provides—according to her own lights—against the chances of any. Once more I repeat that such a mother is only to blame in as far as her lack of thought, knowledge and observation go.

**THE MODERN PLAY.**—When we take up the great classic dramas of Greece, of Rome, and of the seventeenth century in France we find them based upon human passions—avarice, ambition, hatred, revolt, and such-like. But the modern drama invariably is based on love. In fact honest, Christian love is no longer of sufficiently magnetic power to excite the sympathies and interest, the feelings and passions of the audience. Dishonest love, marital in-

fideliety, immoral intrigue, and such-like constitute the moving element of the drama. But I will not go so far. I will suppose that the mother in question would not take her daughter to a play that gave forth unmasked for the public's contemplation the torturings of morality that are effected in such dramas. It is a play in which serious, but very passionate love predominates; and its climax is marriage; and it is only a stairway leading up to a moral. In this there is a latent, a fearful danger for the young girl. For the mother there is nothing harmful in it all. She may have, in person, passed through like experiences. She knows of the language of love, of the varied sentiments that it awakens, of the divers situations that it entails. They are all ancient history for her. But it is otherwise with the daughter. All this is a revelation to the young girl; she hears, she sees, she drinks in—with the avidity of youth—things that she is not yet sufficiently developed in mind, heart and character to receive without injury. There is a moral in the play. Of course there is. But to reach that moral you must wade through two long hours of evil thoughts, wicked suggestions, vice-tainted attempts, that perhaps are ultimately frustrated and perished, but which usurp the young heart for such a length of time and with such a force that the moral is lost—it is engulfed in the other teachings. At home the mother could, from her own experience of life, inculcate the same moral, and in a more effective manner. No need, for that purpose to drag the child through four or five acts in which things are said and deeds are done or are mentioned, that burst like a new world's revelation upon the unsuspecting soul of the young girl. I am sure that the mothers fully understand me and that details are by no means needed. I am not talking about positively bad plays; they are out of the question. I am simply referring to dramas true to life, and which censure vice and immorality—but in order to do so hold the mirror up to the world and exhibit these monsters in all their outward attractiveness and inward ugliness. The girl comes home with her mother from the matinee, and her heart is filled with sentiments that it had never before felt in its most rigid pulsations; her mind is turned in the direction of dreams that are the forerunners of moral wreckage; and her young being is entirely shaken by the same breaths that would pass over, without effect, the natures that have been seasoned with years and experience of life. The gateway to unrest, to worry, to longings, to fevered throbbings of an unhealthy and untimely character in a young mind, has been opened, and the complete and unalloyed happiness and contentment, so characteristic of that age, have been for all time uprooted. A child can never be too long child-like; there are always years' enough of sorrow and of bitter experience ahead of each one in life. A young girl sheltered in the ignorance of what the future may bring to her in the garb of miseries and greifs. It is not well to disturb the unsophisticated state of mind, for once disturbed it can never again resume its former tranquility. And I would sincerely say to mothers that the matinee is no school, nor is it a healthy recreation, for their young daughters.

**NEW BOOKS.**

The "Untrained Nurse" is the title of a book published in a most attractive form by the "Angel Guardian Press," Boston. The author is a graduate of the Bellevue Hospital, New York city. It deals in an entertaining and instructive manner with the duties of the home nurse; classes of medicine and the various well known ailments to which humanity is subject. The author says: The "Untrained Nurse" is not intended for the use of trained nurses. . . . It has been written with a desire to help those, who unable to hire a trained nurse, yet, feel most keenly their own ignorance and know that trained nursing may be necessary to save a life for which they would willingly shed their heart's blood.

**GOING TO SCOTLAND.**—It is rumored that negotiations have been entered into with the Duke of Argyll for the purchase of the island of Iona with a view to converting into a retreat for the French Catholics lately driven from their monastery at Chartreux by the Combes clique. Should the rumor result in realization France's ruin will read Scotland's reward. Sour grapes soon turn sweet; but, in this case, when they do, it will not be France's privilege to enjoy them.—*Liverpool Catholic Times.*

**Greatness:  
Or  
Great Men.**

BY "GRUX."

**D**URING the past months I have quoted almost a score of those admirable essays by Thomas Davis. I am now going to take the liberty of a parenthesis. Both as to the man whose brief life was so truly marked with all the characteristics of greatness, and as to what the proper idea of greatness should be, it may serve a good purpose. I mentioned, in one of the recent issues, that Davis only commenced his literary work in 1842, with the establishment of the "Nation," and that he died unexpectedly in 1845. Yet what a mass of work he did in that space of time.

The author of a preface to his collected poems and essays, I do not know the writer's name, comments upon this peculiar phase of his life. He says: "Pity it is, to be sure, that his aspirations had not found a fuller utterance, before the fiat of death had hushed to unreasonable rest the throbbings of that large heart. Fragments though they be of a most capacious and diversified character, they are yet to a wonderful degree its unaffected utterance. Like wild flowers springing from the mould in the clefts of a giant oak, they relish of the open air, and have looked the sky in the face. Doubtless in many ways the impress of the poet's spirit, and of the graces of his character, is but the purer for this partial and too late development of its loveliest folds. Like the first fragrance of the rose, ere its perfume becomes heavy with sweetness; or as the violet smells the sweetest, when hidden by its cherishing leaves from the glare of the noonday sun."

Then turning to the book which he so prefaces, and recalling the shortness of the poet's career, the same writer says:—"And thus, perhaps, after all, the soul of Davis will shine from this book as pure and clear,—though not so bright, or comprehensive, or beneficent,—as if he had been thirty years writing instead of three, and filled a dozen volumes instead of one. As far as writing goes, there is enough to make men love him, and guess him,—and what move can the best of readers do with the supremest writer, though he lived to the age of Sophocles or Goethe. The true loss is of the oak's timber, the living tree itself, and not of its acorns or of the flowers at its base. The loss of his immediate influence on the events of his time, and on the souls of his contemporaries by guidance and example,—that is the true bereavement; one which possibly many generations to come will be suffering from and expiating, consciously or unconsciously."

This brings us to a consideration of greatness in men. Duffy once said that great men are few, while good men and true men are numerous in the world. Undoubtedly the circumstances which attended the development of Davis' powers, are a striking proof of the latent energy, which lies hid among the Irish people, unwrought and almost unthought of. The same writer says: "Not that I entertain the opinion, though it is a favorite theory with some men,—and one that does not obtain the less acceptance because it flatters human nature,—that there is an abundance of great men, ever walking the earth, utterly unconscious of their power, and only wanting a sufficient stimulus, themselves to know their power, and make all men acknowledge it. A theory of life and history, in any high sense of greatness, to which I cannot assent, for it seems to me the very essence of a great man is, that he is, in spite of himself, making ever new acquaintance with the realities of life. All animate and inanimate nature is in a conspiracy to make him know himself, or at least to make others know him, and by their love or hate, their fear or reverence, to awaken his slumbering might. Destiny has a thousand electric shocks for him, to which unearnt men are insensible; while his own unbesifating yet unresting spirit is ever fathoming new depths in the infinities of thought, and suffering, and love. For, as the wisest of the ancients told the clouds who condemned him,—the great man is not born of a stock or a stone; but nature's wants are strong in him, and the ties of heart and home are as dear, or dearer to him than to any. And home is the great teacher, in childhood by its joys, in manhood by its sorrows, in age by its ebbing regrets."

"No matter, then, whether thought or passion have the mastery in the

great man's nature, no matter whether action or reception preponderates in his life, if he be truly great, and live through man's estate, he will in some way be recognized. Strange it were indeed, if every other element in nature—the palest grain of sand, or the most fleeting wave of light—were perpetual and unfinitely in its influence, and the mightiest power of all, the plenitude of spiritual life, could remain unsoftened by kindred spirit, for the natural life of man. True, the great man will often shun society, and court obscurity and solitude; but let him withdraw into himself ever so much, his soul will only expand the more with thought and passion. The mystery of life will be the greater to him, the more time he has to study it; the loveliness of nature will be the sweeter to him, the less his converse with her is disturbed by the thoughtless comment of the worldly or the vain. Let him retire into utter solitude,—if nature whispers to him, and he listens to her,—and if ever he were not great, that solitude would go near to make him so; as Selkirk, when after his four years' solitude, he trod again the streets of London, looked for a while a king, and talked like a philosopher. For a while,—since, as Richard Steele ably tells the story, in six months or so, the royalty had faded from his face, and he had grown again, what he was at first, a sturdy and common-place sailor.

"But nature herself haunts incessantly the really great man, and nothing can vulgarize him. And if it were only on that account alone, whether tested by action, or untested by it, the great man is sure of recognition, if allowed to live out his life. If he act, his acts will show him; and even if he do not act, his thoughts or his goodness will betray him."

A sage of our own times says:—"Hide the thoughts of such a man, hide the sky and stars, hide the sun and moon! Thought is all light, and publishes itself to the universe. It will speak, though you were dumb, by some miraculous organ. It will flow out of your actions, your manners and your face. It will bring you friendships, and impel you to nature and truth, by the love and expectations of generous minds."

I might now fittingly close this contribution by quoting the last words of that same preface—it was written in 1846—and in them we have both a national inspiration and an incentive to bring the younger men to study what Davis has left behind him. He thus closes:—"And here, youth of Ireland! in this little book is a Psalter of Nationality, in which every aspiration of your hearts will meet its due response—your every aim and effort, encouragement and sympathy, and wisest admonition. High poet patriot, and unforeseen by him and all the strolche of fate which was to call him untimely away. The greater need that you should discipline and strengthen your souls, and bring the aid of many, to what the genius of him who is gone might have contributed more than all—Hive up strength and knowledge. Be straightforward, and sincere, and resolute; and undismayed as he was; and God will yet reward your truth and love, and bless the land whose sons you boast yourselves to be."

The committee in charge of the celebration of the golden jubilee of the Most Rev. Archbishop's ordination to the priesthood met on Wednesday afternoon. Reports were received from the sub-committees who are calling on those invited to the public meeting of laymen. From the majority of these subscriptions have been received, which, together with those already given, make a sum close to one hundred thousand dollars, or one-half of the desired amount. Members of the laity in general will shortly be called on for subscriptions, in order that all may be given an opportunity to participate in this testimonial to the beloved head of the archdiocese, who has already signified his intention of applying the purse to the liquidation of the debt on the new St. Vincent's Home at Twentieth and Race streets, which was formerly the Pennsylvania Institution for the Blind. It cost \$150,000, and the improvements and furnishings \$50,000 more, so that when this sum is contributed, which the committee feels confident will be done in time for the anniversary, the new home will stand as a memorial of the jubilee.

The other features of the celebration have not been definitely decided upon, but it is probable that the programme will include a Pontifical Mass to be offered up by His Grace the Archbishop on Tuesday morning, September 8, at which many of the prelates of the country, as well as visiting and local priests, will assist, and a public reception in the Cathedral in the evening, the Blessed Sacrament being removed. It is probable that there will be a brief musical programme, an address to the Archbishop and his response, after which every one will be given an opportunity to come forward and personally offer his or her congratulations to the golden jubilee.—*Catholic Standard and Times.*

**Robbing the Poor.**

Before the robbery and suppression of the English monasteries by Henry VIII. there were no "Poor Laws" in England. There was no need of any. The Church—the Catholic Church—the only Christian body then in existence in Europe or in the world—took care of the poor, and mainly through the agency of the monasteries. And in those times, when all the Christian world was Catholic, there were no "poor houses," such as they have to-day in England—big, dreary, barrack-like buildings where the "pauper" husband is separated from the "pauper" wife and where the "pauper" children are brought up with the degrading brand of official pauperism upon them. There were no such institutions in Catholic England or in Ireland until Protestantism began and gained the ascendancy in the ruling of that country.

The robbery of the monasteries was the robbery of the poor, which resulted in the State pauper—the destitute, houseless, homeless man, woman and child, the outcasts of society, when society divorced itself from the all pervading charity of the Catholic Church. Pious kings and queens and princes and nobles endowed monasteries and other religious institutions with lands and moneys for charitable and educational purposes. Thus the monasteries became wealthy, but all their wealth was expended for the spiritual and temporal benefit of the people around them. Among those people there were no "paupers"—no family without a home. The monks were landlords, but they were in every instance resident landlords, and they regarded the lands not as their own but as the patrimony of the poor, of which they were merely the custodians and administrators. And under their administration there were no evictions—no families thrown out on the highway because they could not pay "their rent." Under them the poor were treated not as "paupers," but as men and brothers having a claim and title—not to be denied or disputed—to a means of living on the land on which they were born.

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**PATENT REPORT.**

For the benefit of our readers we publish a list of patents recently granted by the Canadian and U. S. governments, secured through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Can., and Washington, D.C.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

- CANADA.**
- Nos. 81,272—James Millar, Lyn, Ont., seed marker.
  - 81,283—George Laporte, St. Felix de Valois, Que., acetylene gas generator.
  - 81,301—Frank R. Miller, Port Arthur, Ont., musical instrument.
- UNITED STATES.**
- Nos. 726,557—Felix Mesnard, New Glasgow, Que., vehicle wheel.
  - 726,768—Frans Octave Schryburt, Quebec, P.Q., sole blocking machine.
  - 727,633—John H. Humphreys, Trenton, N.S., electric baseball register.
  - 727,647—Murray D. Lewis, Sydney River, C.B., self-mixing cornice mould.

**Archbishop  
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The French Premier's policy of persecution is causing dismay to his colleague at the Ministry of France, France is already faced with a deficit which she does not know how to make good, and this is the moment chosen for the expulsion of the religious orders. The business involves, besides, a diminution in the country's wealth and production (which is taxpaying capacity) charges like the following: For the support of the aged and invalid indigent (hitherto kept by the Orders, there being no poor law in France) a sum estimated at \$5,000,000 that is \$25,000,700 per annum, and for new schools to take the place of the closed religious schools, a capital sum for construction and fitting of \$1,270,700 (\$6,350,000) and stipends for the new teachers amounting to \$228,198 annually (\$1,640,990). M. Combes is an expensive luxury to France.

And especially to the poor of France—the working, laboring classes—who will have to pay the bulk of the increased taxes rendered necessary as above indicated. There is no poor law in France. None has hitherto been needed. The poor were cared for by the religious orders and no tax for their maintenance was put upon the people. But now the orders are driven out of the country and there must be a poor law and poor-houses, and the people must pay the cost and the cost of the new schools and teachers which must be provided, the religious schools being closed and the monks and nuns expelled for the crime of teaching without expense to the State.

The wonder in all this business is that the people do not realize the seriousness of the situation—the enormity of the wrong and injury done to themselves by themselves. For, of course, they are the wrongdoers in the first instance. By their votes Combes and his party are enabled to carry out their destructive policy. The suppressors of the religious houses and the religious schools—the robbers of the poor—can and do proclaim and boast that they have the people at their beck. Certainly they have not all the people, for there are Catholics numerous and devoted still in France, but the majority, whether from ignorance or indifference, seem to be on the side of the evil doer. Perhaps when that majority begins to feel, as soon it must, that the issue involved is one that appeals to their pockets they may take a different view of their duties at the ballot box.—*New York Freeman's Journal.*

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**Third Order in India.**

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connection the situation in France presents features that recall the suppression of the religious foundations in England and its evil results—evil for the whole people, as well as for the poor. The anti-clerical programme of the French Government threatens serious injury to the financial credit of France, as well as robbery of the poor, both of which facts are thus noted by an English paper, "The Financial News," an expert on such matters, as its title indicates:

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ANCIENT DEVOTIONS.  
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### England And Devotion To the Blessed Virgin.

(By the Rev. Canon Donnelly.)

ANCIENT DEVOTIONS. — What our forefathers believed with regard to the Blessed Virgin may be summed up in one sentence: "Mary is the Mother of God." I will now endeavor to show in what way they gave expression to this faith; in other words, what were the ancient Catholic practices of devotion in honor of our Blessed Lady.

Divine Office, recited by the clergy, was, as I have said, composed mainly of the Psalms of David, of which there are 150. Hence the simple, faithful, who were unable to recite the Canonical Hours in honor of our Blessed Lady, united themselves with the clergy by saying 150 Hail Marys, with an Our Father before each ten, just as we do in saying the fifteen decades of the Rosary; and this devotion was considered to be a substitute for the Psalms of the Canonical Hours, and hence was called the Mary Psalter.

and writing, but the abstract sciences and the fine arts, there is one thing which is often sadly wanting in the education of the rising generation, and that is—manners. Our forefathers held that the inculcation of what they called "courtesy," and what we should perhaps designate as "politeness," came next after instruction in one's duties to God and His Saints. To them courtesy meant no mere external conformity with certain conventional language and usages of society; it meant humility, charity, unselfishness; it meant consideration and respect for the person and feelings of others—qualities of which the humblest peasant, under the influence of holy religion, was as capable as the highest lord or lady in the land.

But if there was one class more than another which in the ages of Faith was fervent in devotion to our Blessed Lady, it was surely the "Mariners of England." Owing to the perilous nature of their calling—their lives at the mercy of the wind and waves, tossed about in their frail barque without chart or compass—they realized more than others their need of the protection of Heaven. To them the Blessed Mother of God was the "Star of the Sea," their haven of rest after the tempest-tossed ocean.

That the sailors' devotion to our Blessed Lady was not altogether extinct even in the nineteenth century, is shown by a story told by Mr. Edmund Waterton, in his admirable work on the history of devotion to the Blessed Virgin in England. The story is related on the authority of Bishop Grant, of holy memory, the first Bishop of Southwark. "During the London season of 1853," Mr. Waterton relates, "I met the late Lord Bishop of Southwark on the Greenwich steamer. He was going, in his usual unostentatious manner, to visit two old sailors in Greenwich Hospital, and he told me the following story of them.

By these and numberless other pious practices, the profoundest veneration, the most ardent love, for Christ's Blessed Mother, were expressed by all ranks and orders of men: by kings who built and endowed churches and colleges in her honor; by knights and warriors, who went forth to defend the right under her protection; by poets, who attuned their sweetest verses to her praise.

### BABY'S WELFARE.

Every mother is anxious for the health and welfare of her little ones, and Baby's Own Tablets is the best medicine to make baby well and keep it well. Thousands of mothers keep the Tablets constantly in the house—they say they would not be without them. As proof of this Mrs. Geo. Kilgore, Wellwood, Man., says: "Having used Baby's Own Tablets for some time, I can truthfully say that they are the best medicine I have ever used for little ones. I think so highly of the Tablets that I always keep them in the house."

### Views of Leading Temperance Workers.

Under the title "Public Opinion Will Correct the Drink Evil," Rev. Walter J. Shanly, president of the Catholic Total Abstinence Union of America, in an article to "Temperance Truth" says:—

One of the best remedies for the drink evil is the formation of public opinion against it. This can be readily accomplished by forcibly depicting the baneful disorders that result from the drinking customs of society, and by keeping the picture of drink's degradation constantly before the public eye. Popular opinion has been powerfully formed in our country, during the last half century, in favor of temperance and total abstinence. The New England farmer is no longer addicted to the excessive use of New England rum or cider brandy, nor is he intoxicated at noon-day at his own gate, as in days of yore.

Bank, insurance, and divers commercial corporations demand sobriety on the part of their employees. Manufacturers will not afford employment to the intemperate. Thus a large percentage of men who work for a living are forced by a well-formed public opinion to refrain from excessive indulgence in drink, and many are induced to abstain from it absolutely.

By a series of experiments reported to the Paris Academy of Science, the French physiologist, M. Chauveau, has proved that very little, if any, energy can be derived from ingested alcohol, whether for the process of physical exercise or the automatic processes at work whilst the body is at rest.

The American Medical Association in a meeting held in Detroit in July, 1900, repudiated "Professor Atwater's doctrine as erroneous and dangerous because encouraging the use of alcoholic beverages, and unwarranted in his own experiments."

Dr. J. Lines Woodhead, of Cambridge, England, in a recent discussion before the Edinburgh Medical-Chirurgical Society, agreed with those who do not accept Atwater's experiments as demonstrating the food value of alcohol. Dr. Woodhead contended that alcohol is a narcotic poison, and a drug which may be valuable, but is more dangerous than any other drug in the pharmacopoeia.

At a meeting of the National Executive Board of the Woman's Keeley Rescue League, held some time ago, the subject of special discussion was drunkenness among women in Chicago. It was there declared that thousands of Chicago women, including many of high social standing, have been and are resorting to the Keeley cure and other treatments to free themselves of the dreadful habit.

ing from the absence of virtue in the women in the nation. If the drink habit will become prevalent among the women of our country, the nation will go to pieces, and no degree of national wealth or power will save it.

Archbishop Keane of Dubuque, in a Pastoral addressed to the clergy and laity of his archdiocese, exhorts his flock to stand by our Divine Lord in His struggle against the corrupting influences of the drink evil. "In such contest," he says, "there can be no neutrality, for our Lord says: 'He that is not with Me, is against Me, and he that gathereth not with Me, scattereth.' Range yourselves, then, on His side, and earn by your devoted zeal the reward which He will surely give to His faithful servants and soldiers.

There is such a thing as making a farce of that which is actually serious; and this frequently leads to the frustration of a cause that even the perpetrators of the farce have seriously at heart. There is no more important matter to-day, from a social, municipal, or moral standpoint than the extirpation of drunkenness. When it cannot be checked preventatively, it must be done in a correctional manner.

A former judge of Boston, Mr. Emmons, has become chairman of the Board of Police, and he has undertaken to lay down a code whereby the constables can know when a citizen is either drunk or sober; and if the former is his condition arrest must follow. The rules given by this ex-judge seem so very amusing and so self-contradictory, that we can scarcely imagine the condition of affairs on the Boston streets, once it is in force.

Dr. Richard M. Genius declared that "there is an appalling amount of drunkenness among society women, and it is steadily increasing. I have treated nearly as many cases of alcoholism among society women as I have among society men."

Chicago being stirred up by these and similar declarations, the St. Paul "Dispatch" comments as follows: "The habit has so fixed itself upon leading women of Chicago society, that the critics conclude it is time to do something which will end this disgrace. Yet Chicago is not alone.

It will be seen that this opinion is admirably framed to meet every difficulty which may arise in the performance of the duty of the policeman in the matter of drunks. If the patrolman catches sight in the distance of a person whose "gait is unsteady," he knows it is a drunkard whom he must pursue and arrest, no matter how "clear his mind is" when he comes up with the unsteady one and affects his capture.

What are we to conclude? Simply that either the police will become an intolerable public nuisance, by their arresting, right and left, people who are not intoxicated at all; or else they will entirely disregard the law,—as it works both ways—and they will not even look after the really drunken people. In either case the public would soon tire of the situation, and the final result would be that this ex-judge, with his whims, would be the cause of a very serious check to real temperance work and effective reform.

### Signs of Intoxication.

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order in India. Congress of the Tertiania, according to the Boholic Examiner," is to Allahabad next year. At primarily a congress of the of the Third Order of St. the ultimate aim of the is to consolidate Catholic a homogeneous whole and practical Christianity. The on of the Third Order of advance the cause of m in India and furnish r the evils which threaten. Never was a movement more needed than in India. There exists no unity among gations, where the people floating one, subject to changes—owing to the expan- old, business or serv- days of St. Francis Xaveri Catholic Church has ex- panded till at present nearly two and a half centuries, in seven archdioceses, and four prefectures supervising more than 200 missionaries, nearly 2,000 priests, and 4,500 members of communities. Besides, 18 church and chapels, and some colleges—some of that unity among congregations, the attention which can not but produce results towards strengthening of the Catholic India.

**Ordinations  
In  
Montreal.**

The following ordinations took place in this city on June 5th and 6th.

At the Grand Seminary by His Grace, Archbishop Bruchesi:—

**SEMINARY OF PHILOSOPHY.**

**LONSURES.**—For the diocese of Montreal, Revs. S. Morin, J. Meunier; for the diocese of Nesqually, Rev. J. Barrett; for the diocese of Springfield, Rev. J. Brodric; for the diocese of Marquette, Rev. G. Laforest; for the diocese of Peterborough, Revs. V. McFadden, M. O'Leary; for the diocese of Providence, Revs. J. Desjardins, J. DeValles, L. Doherty, E. Tierney, J. Carr, T. O'Connor; for the diocese of Alexandria, Rev. C. McKee; for the diocese of Hartford, Revs. H. Paquette, M. Judge, J. Mathieu; for the diocese of Grand Rapids, Revs. D. Behan, O. McGinn; for the diocese of Manchester, Revs. P. Desaulniers, M. Griffin, J. Moran; for the diocese of Portland, Rev. A. Lachance; for the diocese of Kingston, Rev. L. Staley; for the diocese of St. Hyacinthe, Revs. G. Ducharme, E. Lagasse.

**SEMINARY OF THEOLOGY.**

For the diocese of Montreal, Revs. F. X. Barrette, A. J. Champoux, A. P. Chevalier, A. J. Desroches, A. J. Dulude, S. E. Girard, H. J. Papineau-Montigny; for the diocese of Albany, Revs. G. E. Gagne, G. J. Gratton; for the diocese of Antigonish, Rev. J. A. Butts; for the diocese of Burlington, Rev. J. A. Campeau; for the diocese of Charlottetown, Rev. J. Gallant; for the diocese of Chatham, Rev. T. Albert; for the diocese of Hamilton, Revs. W. Beckler, H. B. Hennessy; for the diocese of Kingston, Revs. W. Collins, L. E. Staley; for the diocese of London, Rev. N. J. Campeau; for the diocese of Manchester, Revs. O. F. Bousquet, D. Daly, P. L. Routhier; for the diocese of Ottawa, Rev. G. E. Barrette; for the diocese of Providence, Rev. H. Messier; for the diocese of St. Hyacinthe, Revs. J. J. M. Magnan, A. Polaska, A. J. Sabourin; for the diocese of St. Hyacinthe, Revs. E. I. Bouvier, H. J. Decelles, H. C. Lafontaine, E. C. Lussier, A. J. Phaneuf, L. P. Tanguay, E. J. Veziua; for the diocese of Springfield, Rev. E. A. Crowley; for the diocese of Syracuse, Rev. J. F. Collins; for the diocese of Toronto, Revs. G. J. Kelly, R. P. Walsh, M. J. Wedlock; for the diocese of Valleyfield, Revs. G. J. Miron, L. J. Piloy; for the congregation of the Most Blessed Sacrament Father A. F. Curveller.

AT CATHEDRAL BY HIS EXCELLENCY MGR. SBARRETTI.

**MINOR ORDERS.**—For the diocese of Montreal, Revs. E. J. Belair, J. Chevalier, V. L. Deschenes, H. J. Deslongchamps, F. M. Elliott, J. M. Gauthier, P. J. Lafortune, A. C. Lavigne, L. F. X. Pinault, O. J. Raquette, D. L. Robert; for the diocese of Chatham, Rev. A. L. Melanson; for the diocese of Detroit, Rev. T. Morin; for the diocese of Grand Rapids, Rev. J. A. Mulvey; for the diocese of Lacrosse, Revs. J. B. Durck, P. A. Walsh; for the diocese of London, Revs. J. F. Barry, J. I. Dantzer; for the diocese of Manchester, Revs. D. E. Gorman, J. J. Scott; for the diocese of Pembroke, Rev. J. Kimpton; for the diocese of Peoria, Rev. F. J. Hogben; for the diocese of Portland, Rev. J. F. Hogan; for the diocese of Providence, Revs. J. A. Fitzsimon, O. J. Plasse; for the diocese of Saint Hyacinthe, Revs. E. O. Alix, J. L. Boisvert, O. J. Fleury; for the diocese of Springfield, Revs. G. J. Hurley, J. T. Reilly; for the diocese of Toronto, Rev. E. McCabe; for the diocese of Valleyfield, Rev. G. J. Mailloux; for the diocese of Wheeling, Rev. F. J. Flanagan; for the Institute of the Clerics of St. Viator, Brother J. A. Perrault; for the congregation of the Most Blessed Sacrament, Brothers P. Cayer, E. C. X. Laut.

**SUB-DEACONS.**—For the diocese of Montreal, Revs. J. O. Frechette, A. J. Gbault, H. F. Guay, E. J. Moreau, V. J. Paquette, P. J. Roy; for the diocese of Alexandria, Rev. J. G. Dulin; for the diocese of Burlington, Revs. W. P. Crosby, J. J. Cullion, P. J. Donovan; for the diocese of Grand Rapids, Revs. E. Faulcher, J. J. McAllister, W. J. Schueler; for the diocese of London, Rev. M. B. Neil; for the diocese of Man-

chester, Revs. O. N. Desmarais, P. J. McDonough; for the diocese of Ogdensburg, Rev. C. A. Kitts; for the diocese of Portland, Rev. F. Karpe; for the diocese of Providence, Rev. A. E. Coulombe; for the diocese of St. Boniface, Rev. E. J. Gohier; for the diocese of Springfield, Revs. J. J. McCarthy, T. F. McKean, J. P. Moore; for the diocese of Toronto, Rev. J. Hayes; for the Institute of the Brothers of Saint Viator, Brother J. A. Desjardins; for the Congregation of the Most Blessed Sacrament, Brothers O. Dubbe, F. Gaudet, H. Brosseau, A. R. Cofe.

**DEACONS.**—For the diocese of Montreal, Revs. E. P. Carrieres, J. W. Comartin, V. J. Geoffrion, E. J. Hebert, R. C. Kiffer, C. M. J. Piette, E. J. Polan, E. N. Poulin; for the diocese of Alexandria, Rev. A. J. McMillan; for the diocese of Burlington, Rev. E. J. Pariseau; for the diocese of Chatham, Rev. M. L. Richard; for the diocese of Detroit, Rev. F. E. Beauvais; for the diocese of Grand Rapids, Revs. T. V. Albin, J. J. Blain, E. J. McDonnell; for the diocese of Kingston, Rev. F. G. Gray; for the diocese of Manchester, Revs. M. J. Moher, W. J. Robichaud; for the diocese of Pembroke, Rev. J. F. Breen; for the diocese of Peterborough, Rev. P. J. Galvin; for the diocese of St. Boniface, Rev. L. Folanger; for the diocese of Saint Hyacinthe, Revs. A. P. Guillet, M. Paulhus, H. Tetrault; for the diocese of Sioux City, Rev. L. Schenkelberg; for the diocese of Springfield, Rev. J. P. Lynes.

**PRIESTS.**—For the diocese of Montreal, Revs. V. J. Ducharme, C. C. Jette, A. J. Lajeunesse, C. Poirier; for the diocese of Salt Lake, Rev. P. Donovan; for the diocese of Saint Albert, Rev. L. Tremblay.

**Events to Come.**

**AT THE GESU.**—Elaborate preparations have been made for the annual general meeting of the English-speaking Promoters, Associates and friends of the League of the Sacred Heart, which will be held to-morrow evening, at 8 o'clock, p.m., at the Church of the Gesu, Bleury street. The service will open with a hymn to the Sacred Heart, followed by a sermon. During the solemn Benediction of the Blessed Sacrament, the Promoters and Associates will renew their acts of consecration. The magnificent poem "The Church Triumphant," which was made so familiar to those who attended the Lenten discourses, delivered by Rev. Father Doherty, S.J., will be sung by the choir and congregation. It is expected that one of the largest gatherings of members of the League of the Sacred Heart, held in this city, for many years, will be witnessed in the Gesu on this occasion. All members of the League in the various English-speaking parishes are invited.

**TO BEAUPRE.**—Tickets for the annual pilgrimage of St. Patrick's parish to Ste. Anne de Beaupre, to take place on Saturday, July 18, are being rapidly taken up. The arrangements made by the pastor, Rev. Martin Callaghan, are such as to afford all parishioners an opportunity of visiting the famous shrine. Tickets are on sale at the presbytery.

**FIRST HIGH MASS.**—Rev. Father Killoran, whose ordination took place on Sunday last, as stated in our last issue, will officiate at High Mass to-morrow at St. Ann's Church.

**TO BE ORDAINED.**—Rev. John F. Cox, S.J., son of the late Mr. John Cox, and brother of Mr. W. H. Cox, N.P., will be ordained on Sunday, June 28, in the Church of the Immaculate Conception.

**ST. ANN'S T. & B. SOCIETY.**

**ST. ANN'S T. A. & B. SOCIETY,** established 1868.—Rev. Director, Rev. Father McPhail; President, D. Aillery, 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.

**COLONIAL HOUSE,**  
PHILLIPS SQUARE.

**Great Alteration Sale.**

**10 PER CENT. EXTRA FOR CASH IN ADDITION TO ALL OTHER DISCOUNTS.**

From this date until June 30th, we will make most attractive offers in every department, and in order to save office work, which is always particularly heavy during these large sales, will give in addition to all discounts and reductions,

**10 PER CENT. FOR CASH.**

N.B. It is distinctly understood that only goods paid for at the counter, or where sent C.O.D., will be entitled to this cash discount; everything charged in the books will come under our regular terms, viz., 4 per cent. in 15 days, or 3 per cent. in 30 days.

**Men's Ready-Made Clothing.**

Large assortment of Scotch and English light gray Tweed Suits, \$14.00 and \$15.00, at 50 per cent discount.  
Fawn and Red Stripe English Tweed Sack Suits, \$14.00, 50 per cent discount.  
A beautiful light gray summer weight English imported Tweed Suit, \$12.00, at 20 per cent.  
Medium, gray mixed Scotch Tweed Suits, \$12.00, 20 per cent.  
West of England All Wool gray Worsted Suits, \$12.00, 20 per cent discount.  
Beautiful brown check and red stripe, \$12.00, 20 per cent discount.  
Blue Gray Check, \$12.00, 20 per cent.  
Drab and Red Stripe Scotch Tweed, \$14.00, 33 1-3 per cent.  
English Gray and Brown Checks, \$14.00, 20 per cent.  
An American light gray Check Suit, \$15.00, less 20 per cent.  
English dark gray Tweed Suits, \$16.50, less 33 1-3 per cent.  
English Tweed Suits in fancy brown mixture, red stripes, \$16.50, at 33 1-3 per cent discount.  
English Worsted Suits, in dark mixture and maroon stripe, \$16.50, 13 1-3 per cent discount.  
Light weight Scotch Tweed Suits, in gray and brown stripes, \$18.00, at 33 1-3 per cent discount.  
Best West of England Worsted Suits, in all the latest shades and designs, \$20.00, less 33 1-3 per cent discount.  
1 lot of Fancy Wash Vests, in double and singled breasts, \$2.00, less 50 per cent.

**Furniture.**

**PARLOR FURNITURE.**  
Odd Chairs, 10 per cent.  
Parlor Cabinets, 10 to 25 p.c.  
Parlor Sets, 3 pieces, 10 to 20 p.c.  
Rockers (special) C.O. top uphol. seat, 15 per cent.  
Office Desks, 10 to 15 per cent.  
Office Chairs, 10 per cent. off.

**BEDROOM FURNITURE.**  
Bedroom Sets, 10 to 20 p.c. off.  
Iron Beds, 10 to 20 per cent.  
Brass Beds, 10 to 20 per cent.

**DINING-ROOM.**  
Sideboards, 10 to 25 per cent.  
Ex. Tables, 10 to 25 per cent. off.  
Chairs, 10 per cent.  
Green Summer Furniture, 10 p.c.

**Curtains.**

Tapestry Curtains, at discounts ranging 10, 20, 25 and 50 per cent.  
Lace Curtains at discounts ranging 10 and 20 per cent.  
Madras and Crepe Cloth Curtains, at discounts ranging 10, 20 and 50 per cent.  
Muslin Curtains (colored) at discounts 20 and 50 per cent.  
Heavy Drapery Materials, by the yard, at discounts of 10, 70, 33 1-3 and 50 per cent.  
Linen Velours, all shades, at 10 per cent discount.  
Upholstering materials, at discounts of 10, 20, 33 1-3 and 50 per cent.  
Table Covers, at discount of 10 and 20 per cent.  
Cushions, in Tapestry and other materials. Less 20 per cent.  
Window Shades. Less 10 per cent.  
Window Poles and Trimmings. Less 10 per cent.  
Mosquito Nets and Tudor Porch Shades. Less 10 per cent.  
Flags. Less 10 per cent.  
All Remnant Furniture Covering and Curtain materials. Less 50 p.c.

**Wall Paper and Decorations.**

Entire stock of Wall Paper to be cleared at discounts from 10 to 50 p.c. Room Mouldings, 10 to 20 per cent.

**Carpet Department.**

Wilton, Brussels, Axminster, Tapestry, Wool Carpets, 10 per cent.  
Special line of Brussels, Axminster and Wilton Carpet, 15 and 20 p.c.  
Made-up Squares in Wilton, Axminster and Brussels. Less 25 per cent.  
Axminster Rugs, 10 per cent. Wool Squares, 10 per cent.  
Fibre and Japanese Rugs, 10 per cent.  
Persian, Indian and Turkish Rugs, 20 per cent.  
Oilcloth, Linoleum, Cork Carpet, 10 per cent.  
Fibre Carpet and Mats, 10 per cent. Japanese Matting, 15 per cent.

**Sporting Goods.**

Golf Clubs, 20 per cent. Golf Bags, 20 per cent.  
Tennis Racquets, 20 per cent. Tennis Nets, 10 per cent.  
Fishing Supplies of all kinds, Rods, Reels, Lines, Baits, Etc., Etc., 20 per cent.  
Baseball Mitts, Gloves, Masks, Etc., 20 per cent.  
Croquet Sets, 20 per cent. Hammocks, 20 per cent.  
Boats, Canoes, and all goods not mentioned above, 10 per cent, for cash.

**COLORED DRESS GOODS!**

Best All Wool French Challies. 3,000 Yds. Choice Patterns,  
**40 cents Per Yard, Less 50 Per Cent.**

**Men's Furnishings Department.**

**10 PER CENT. OFF THE FOLLOWING LINES, AND 10 PER CENT. EXTRA FOR CASH.**

Men's Undressed Leather Belts, in tans and grays, at 65c, 75c, 90c, \$1.00, \$1.25.  
Men's Patent Leather Belts, 75c, 85c.  
Men's Pigskin Belts, 90c, \$1.00, \$1.25, \$1.50.  
Men's Genuine Black Seal Belts, at \$1.00, \$1.25.  
Men's Imitation Black Seal Belts, at 50c.  
Boys' Leather Belts, 30c, 35c. Boys' Elastic Belts, 25c.  
Men's Silk Belts, 85c, \$1.00.

**TIES.**

Men's Washable Tubular String Ties, 15c, 20c, 25c.  
Cleft Peabody's double band Collars, 15c, or \$1.50 per doz. Regular price 25c.  
Men's Silk Flowing Ends, Four-in-hand and String Ties. Less 20 p.c.

**Mantle Department.**

100 Ladies' Walking Skirts, in Foule, Basinet Cloth, Summer weights, in Oxford gray, navy blue and black; lengths, 38 to 44. Price \$9.00. Less 33 1-3 per cent.

**Ladies' Wrappers.**

Ladies' Percale, Muslin, Lawn and Linen Etamines. Less 20 per cent.  
Ladies' Silk, Etamine and Canvas Jackets. Less 20 per cent.

**Men's Hats.**

1 lot Men's and Boys' Straw Hats, latest shapes; regular at \$1.50 and \$2.00, for 75 cents.  
PANAMA HATS, newly arrived. Prices \$12.00 and \$15.00. Less 10 per cent.

**MEN'S SHOES.**  
SUMMER FOOTWEAR.

Men's White Canvas Laced Boots and Oxfords, Goodyear welted, \$2.50, Less 10 per cent.  
Men's Pearl Canvas Oxfords, Goodyear welted, \$2.50, Less 10 per cent.  
Men's White Canvas Oxfords and Laced Boots, Mackay welt, \$1.80, Less 10 per cent.  
10 per cent. off this season's Laced Boots and Oxfords, in all leathers. All broken lines at discounts varying from 20 per cent.

**SPECIAL.**

A line of Men's American made Laced Boots, Goodyear Welted, in Box Calf, Velour Calf and Patent Calf. Price \$3.50. Less 10 per cent.  
All Boys' and Youths' Boots and Oxfords Reduced.  
An exceptional opportunity to buy High Class Footwear at the price of inferior goods.

**DRUG DEPARTMENT.**

SOAP—English Violet Soap, 20 per cent. discount during sale.  
HAIR BRUSHES—Less 10 per cent. and 10 per cent. extra for cash.  
PIPES, with or without case, 10 per cent. off and 10 p.c. extra for cash.  
PHYSICIANS' PRESCRIPTIONS—The Drug Department has always enjoyed the confidence of the Medical profession for reliable dispensing. Prescriptions promptly filled from 8 a.m. to 10 p.m.  
KENNETH CAMPBELL & CO.

**HENRY MORGAN & CO.,**  
MONTREAL.

**St. Patrick**

We have reason to believe that our St. Patrick's Campaign is showing most splendidly when inspected, on Mars last Saturday morning, when the members of this organization last October it nine months in existence.



JOHN J. RYAN, Captain No. 1.

ready, under a first gentlemanly, it turns out to be most promising bodies of Canada. The two companies paraded on Saturday were commanded by Captains and M. Delehanty. They were Major Stewart, deputy adjutant of military district, and the marching past in excellent order.



MICHAEL DELEHANTY, Captain No. 2.

companies were put through close and extended order drill. The various phases of the campaign have been going on through the city. A hollow square of the city's finest and most respected officers addressed the steady behavior, and that they gave for the first time to the Mayor. The latter, who has a deep interest in the campaign, and he said: "Your military training would do credit to any company." In addition,

St. Patrick's Cadets

We have reason to congratulate our St. Patrick's Cadets upon the splendid showing made by them when inspected, on the Champ-de-Mars last Saturday.



JOHN J. RYAN, Captain No. 1 Company.

ready, under a first general inspection, it turns out to be one of the most promising bodies of Cadets in Canada. The two companies that paraded on Saturday were under the command of Captains J. J. Ryan and M. Delehanty.



MICHAEL DELEHANTY, Captain No. 2 Company.

companies were put through both close and extended order drill. When the various phases of the drill had been gone through the companies formed a hollow square and the inspecting officer addressed them.

expressed regret that the boys had no hall of their own and he generously placed his rink at their disposal for the summer months.

OTTAWA UNIVERSITY.

(From Our Own Correspondent.

On Wednesday morning last the distribution of diplomas and prizes took place at the Ottawa University. The Apostolic Delegate presided, and delivered an able address.

Doctor of Divinity: Rev. Christopher Smith, O.M.I., San Antonio, Texas. Doctor of Law: James Cusack, London, England, and Henry J. Morgan, Ottawa.

The Prodigal's Return

The Detroit "Journal" is responsible for a story that bears upon its face the mark of truth, and which, if correct in detail, is a wonderful evidence of the mercy of God and of the ultimate power of grace.

"Father L. La Fontaine when a young priest, was perverted by Chiniquy and followed him to St. Anne, near Kankakee, Ill., where he taught school for several years and was afterwards ordained as a Presbyterian preacher. He officiated in the St. Anne Presbyterian church for many years, and finally resigned to open the largest store in the village.

Bachelor of Philosophy: Vincent Meagher, Read, Ont.; John J. O'Gorman, Ottawa, and Hugh J. Macdonald, Charlottetown, P.E.I.

Bronze medal, presented by James Hyde, President de l'Alliance Francaise en Amerique, for proficiency in French by English-speaking student, awarded to James Walsh, Read, Ont.

Silver medal, presented by Very Rev. J. E. Emery, O.M.I., rector, for the best speech of the annual Prize Debate. Awarded to John Burke, Ottawa.

The O'Gara scholarship entitling the winner to one year's tuition in Ottawa University, has been won by Frank McCann, St. Joseph's school. This scholarship was founded three years ago by friends of the late Magistrate O'Gara, and is open for competition to the pupils of the Ottawa Separate schools.

The Rector of the University sails for Europe on the 21st instant, on business in connection with the Oblate Order. In all probability he will consult with his superiors there regarding the members of the Order expelled by Combes from France, and likely to come to Canada.

Hard Knocks For Men.

There is a great deal of stress laid upon the necessity of educating our youth in Catholic ways of life, and of making Catholic women learn the necessity of inspiring others by their example.

Miss M. T. Elder in one of our American Catholic exchanges asks a series of questions and replies to them in a very original and appropriate manner.

SCHOOL LEADERS.

A big convention of the members of the American Educational Society is to be held in Boston next month. It is estimated that 30,000 will attend.

don't they make a more determined fight against the drink evil and against gambling? "Why don't they initiate more intelligent and opportune philanthropies?"

And then our weekly (wouldn't "weakly" be a better spelling?) our weekly news about them will not, as now, consist almost wholly of such items as: "St. John's Club gave a highly successful euchre on Wednesday last."

Here are the items of news that she would have appear in such weeklies:-

"The St. John's Club is doing strong temperance work. There is now not one Catholic liquor dealer in the whole diocese."

"The Knights of St. Andrew are getting up a grand picnic for the benefit of the diocesan debt," etc., etc.

"But such works were entirely too heroic. They presuppose superhuman strength—and archangelic zeal!

"The list of prizes would fill several columns, but we will give the names of those who won special medals. The Warnock gold medal, presented by James G. Warnock, Ottawa, for highest note in B. Ph. examination. Awarded to Vincent Meagher, Read, Ont.

"Our churches, during the nine days preceding Pentecost, ought to be crowded with men, begging God the Holy Ghost to come again into their hearts on Whitsunday, and renew in them the manifold gifts of light and strength and zeal.

"The Russian Karavan," very choicest, early spring picked Breakfast Congou ... \$1.00

"Our churches, during the nine days preceding Pentecost, ought to be crowded with men, begging God the Holy Ghost to come again into their hearts on Whitsunday, and renew in them the manifold gifts of light and strength and zeal.

"Why don't they show more intellectual activity? "Why don't they take greater interest in Catholic literature, Catholic education?"

Turkey and Protestant Missions

(By an Occasional Contributor.)

We wonder if the Bible—as it is distributed by the American and other Bible associations—could possibly be the real provocation that brought about so many massacres and so much ill-usage of Christians and of missionaries in the regions around the centre of Europe?

The Turkish censorship at Constantinople has objected to an American Bible publishing firm printing the word Macedonia in the Epistle to the Thessalonians, Chapter 1, verses 6 to 8, and Chapter 4, verses 9 to 10.

We have no positive information as to the truth of this story; but it is by no means a wonderful thing, when we consider the nature of the Turk and the character of his education. However, it should be a lesson to the Bible distributors. For generations the Catholic Church has sought to make them understand the futility of propagating Christianity by means of the Bible alone.

A CARLOAD OF POLAND SPRING WATER

Coming into store this morning fresh from the Springs. Poland, "Still," in half-gallon bottles, per bottle ... \$ 0.50

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Boutelleau's F. P. Cognac ... Per bottle. Per case. \$1.00 \$10.50

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Fraser's Formosa Oolong Teas

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"Lilac" Tea

Fraser's Japan Teas.

Fraser's Young Hyson Teas

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Old Letters.

By a Regular Contributor.)

During the past week I have had a loss—which I trust is not an irretrievable one—in regard to my letters.

Meanwhile I have another document here that may be of interest. It is a short letter written, in 1864, by the late Denis Florence McCarthy, the well known Irish poet, and one of the most spirited and delightful contributors to the "Spirit of the Nation."

"God bless the brave; the brave alone  
Were worthy to have done the deed;  
A soldier's hand had raised the stone,

"A thousand years ago! Ah, then,  
Had such a harp in Erin ceased,  
His cairne had met the gaze of men,

For long years it had been customary for McGee and McCarthy to send each other their newest productions.

"Dear Thomas:

I had just returned from a day at Dalkey when I received your precious missive. . . . I have given your kind-hearted message to my reverend daughter (Miss McCarthy) was a nun in a convent almost opposite her father's residence, and I know how she will also enjoy your grateful tribute to poor, dear "Shamrock" (Richard Dalton Williams wrote over the non-de-plume of Shamrock in the Nation) and the well-merited praise that you so rhythmically bestow upon the brave Irish hearts that prompted that worthy deed.

But how are you getting on, good "Amergin"? (These old writers of the Nation seemed to like to call each other by the noms-de-plume that were so familiar to them in other days—McGee wrote over that of Amergin.)

islanic expression, even as in the days when you spun off that immortal poem "The Celts."

I am going to forward you a few more copies of the "Bell Founder," you ask for one, I will send a number. . . . When next you write I want you to tell me all you know about the Ursuline nuns in Canada.

D. F. McCARTHY."

Notes From Australia.

After laying the foundation-stone of St. Peter's new schools, East Brighton, Australia, Archbishop Carr of Melbourne delivered an address to the great gathering of people assembled to witness the ceremony.

For a quarter of a century those Protestant ministers of religion had held their peace, and viewed with apparent complacency the purely secular system develop. They had before them all that time the example of the sacrifices made by Catholics in the cause of religious education.

The demand now put forth for religious instruction showed how the principle was leavening the masses. They now felt that a great principle was at stake in allowing children to grow up without adequate religious instruction.

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MEMORY OF PENAL DAYS.

Very Rev. Canon O'Riordan in his sermon at the recent jubilee celebration of Archdeacon O'Leary, at Castleland, County Kerry, Ireland, related the following incident:—"I remember," said he, "an Irish-American priest, who was born in the parish of Newmarket, adjoining mine, telling me that when a child he always accompanied, on Sundays, his grandfather over a mountain road to Mass. When they came to a certain point of the road the old man was accustomed to turn and face a rock on the mountain side, and, removing his hat, to bow down before it.

DESTITUTE FAMILIES.

Subscriptions are asked on behalf of the destitute families who have suffered in the recent earthquakes in the province of Van, Asia Minor.

Missions To Non-Catholics

As you know, our Southern country people are extremely conservative and much opposed to changes, good or bad. In the country here they have had the habit for generations of going to church just once a month.

Arrived at the mission station we give the Saturday night and Sunday morning services, and they consist chiefly of instruction and preaching and "talking." On these poor, simple country folk rhetoric and style are wasted. Simple, earnest, heartfelt, scriptural, and sensible talks for an hour to an hour and a half, with plenty of plain, direct, catechetical instructions, are what is needed.

only to prove to them clearly that the Bible contains such and such a doctrine, and he will at least obtain their respect and conviction. Their lives are comparatively pure, left away from temptations. Many of them after becoming Catholics have scarcely a venial sin to tell at confession, and the priest often finds it difficult to get sufficient matter for absolution.

I received on a certain country mission a poor woman and her three daughters into the Church. She was only a poor farm hand and able to read a little. Two of her daughters could not read a word.

First: Our stations are growing in number and we see our work telling on the people. We are building up a Catholic congregation in every place that we put a station.

Of late we have been much engaged in getting ready for the dedication of our Central Mission Church at Nazareth. Our preparations had to be very hurried, as Right Rev. Bishop Haid, who was to dedicate the church, was obliged to leave for his ad limina visit to the Holy Father, on May 03, and we were not aware of the fact until it was too late for anything but a hurried preparation to be made for the dedication.

A PLUCKY ACT

The Archbishop of Cambray, Mgr. Sonnois, was walking with three priests the other day when a horse attached to a vehicle came careering madly towards them, the driver having lost all control over him.

IRISH LEADER'S HOLIDAY.

Mr. John Redmond, M.P., is spending the recess on the Continent for the benefit of his health. He will be back in his place on the reopening of Parliament to take part in the Irish Land Bill debates and his committee work.

IRISH LAND BILL.

We may expect to read some sensational despatches in the columns of the daily secular press now that the committee stage of the Irish Land Bill, in the British House of Commons, has been reached.

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Random Notes and Comments

BOURKE COCKER. Irish American author to American daily news to marry a daughter Justice Mathew of preme Court. Mis- 22 years of age.

SOCIALISM.—In course Bishop Malton, of Denver, Colo., flock against all union commit them to social in the course of his "Socialism, in a destruction of pr which would be tran keeping of the s wherein universal govern. Socialism, dream, and will r dream so long as m know him to be, an full of passions and this reason Christ, human nature perfect constitute the human New Law under the digious community."

A TOUCHING DEED. The Cathedral at C the occasion of the First Mass of Rev. Rev. P. Farrell, D.D. able and thoughtful text: "The Lord hat will not repent; Tho forever according to Melchisedech." Dr. I the reverence which peoples have given t part for the ministry dwelt upon the joy a ents who give priest and of the parish wh preachers of the gos sers of the sacred m the world.

"It is a wonderfu Dr. Farrell in his p terday prostrated be to-day holding the c first time. Yesterday the feet of learned m on their lips, learni which they had to t place is in the pulp and men must bow h him and listen to his cause in him is Chris like Christ he preach ity. Yesterday we g some familiar name to-day his father an though they look up miliar glances and t their hearts, are a wonderful change that him and will greet h of father. Only yest but a boy in exper years; to-day he l right to claim that vate secrets of his subject to his decisio sional. Then he w the house of the Lou day he sits in the t hand trembles as h considers that he m soul life or death, t fect or receive the pe before him."

CHURCH INSURER. eral years rumors h from the United St which have been ma Catholic company w suring churches t Now we learn that poration has been s an undertaking in E surable property of cluding churches, co schools, parish h buildings, amounts i thing over \$10,000. For forty years th ities have been payi the diocesan propert they have paid som 500,000, and they l less than \$850,000. Catholics seem to ganizing in business are satisfied to all as a general rule, to

AN IRISH MILL. of our exchanges s Martin Maloney, gas man of Philadel title of Marquis co by the Pope. The raise Mr. Maloney was made by Mgr. indored by Archb the Bishop of Trent

## Random Notes and Comments.

**BOURKE COCKRAN**, the great Irish American author, is, according to American daily newspapers, about to marry a daughter of Lord Chief Justice Matthew of the English Supreme Court. Miss Matthew is only 22 years of age.

**SOCIALISM**—In a recent discourse Bishop Matz, in the Cathedral of Denver, Cal., warned his flock against all unions that would commit them to socialism. He said in the course of his remarks:

"Socialism, in a nutshell, is the destruction of private property, which would be transferred to the keeping of the socialist State, wherein universal suffrage should govern. Socialism, therefore, is a dream, and will never be but a dream so long as man is what we know him to be, an imperfect being, full of passions and prejudices. For this reason Christ, who understood human nature perfectly, did not reconstitute the human family in the New Law under the pattern of a religious community."

**A TOUCHING DEFINITION**—In the Cathedral at Cleveland, O., on the occasion of the celebration of the First Mass of Rev. Albert Manning, Rev. P. Farrell, D.D., preached an able and thoughtful sermon from the text: "The Lord hath sworn and He will not repent; Thou art a priest forever according to the order of Melchisedech." Dr. Farrell spoke of the reverence which all ages and all peoples have given to those set apart for the ministry of religion. He dwelt upon the joy and pride of parents who give priests to the altar and of the parish which sends forth preachers of the gospel and dispensers of the sacred mysteries to bless the world.

"It is a wonderful thing," said Dr. Farrell in his peroration; "yesterday prostrated before the altar; today holding the chalice for the first time. Yesterday he stood at the feet of learned men, hanging upon their lips, learning the doctrine which they had to teach. To-day his place is in the pulpit of the church and men must bow their heads to him and listen to his doctrine because in him is Christ preaching, and like Christ he preaches with authority. Yesterday we greeted him with some familiar name of his boyhood; to-day his father and mother, even though they look upon him with familiar glances and with affection in their hearts, are awed by the wonderful change that has come upon him and will greet him with the title of father. Only yesterday he was but a boy in experience and in years; to-day he has the solemn right to claim that the most private secrets of your hearts shall be subject to his decision in the confessional. Then he was a layman in the house of the Lord like you; to-day he sits in the tribunal and his hand trembles as he raises it and considers that he must give to that soul life or death, that he must reject or receive the penitent that kneel before him."

**CHURCH INSURANCE**—For several years rumors have reached us from the United States of efforts which have been made to organize a Catholic company with a view of insuring churches and institutions. Now we learn that an act of incorporation has been secured for such an undertaking in Brooklyn. The insurable property of that diocese, including churches, convents, hospitals, schools, parish houses and other buildings, amounts in value to something over \$10,000,000.

For forty years the church authorities have been paying premiums on the diocesan property. In that time they have paid something over \$2,500,000, and they have taken out less than \$350,000.

Catholics seem to be slow in organizing in business affairs. They are satisfied to allow Protestants, as a general rule, to take the lead.

**AN IRISH MILLIONAIRE**—One of our exchanges says:—Martin Maloney, the millionaire gas man of Philadelphia, has had the title of Marquis conferred upon him by the Pope. The application to raise Mr. Maloney to the nobility was made by Mgr. Satelli and was indorsed by Archbishop Ryan and the Bishop of Trent. The title of

Marquis is one of the highest conferred by the Pope on members of the laity, and, in this case, is a recognition on the part of the Pope of the many ways in which Mr. Maloney has labored to advance the cause of religion. He is one of the closest friends of Archbishop Ryan, and has given many thousands of dollars to the Cathedral and to charities of the archdiocese. As a memorial to a daughter, who died at sea, Mr. Maloney erected a chapel at Silver Lake, N.J.

**PRIEST TO ARBITRATE**—Rev. Father Henry H. Behr, pastor of St. Michael's Church, Elizabeth, N. J., has been chosen referee to settle the points at issue between the master builders and their employees, who have been on strike since April 1. The only point to settle is whether the power of the delegate to order a strike shall be recognized. Both sides have bound themselves to accept Father Behr's decision, which will not, however, apply to the striking plumbers.

**HIBERNIANS SEND \$1,000**—A report from New Haven, June 8, says:—The national body of the Ancient Order of Hibernians, recently, through its secretary, James P. Bree, of this city, sent \$1,000 to the fund for the flood sufferers. The check was sent to G. M. Stack, Kansas City, Mo.

### Father O'Brien Pardow On Divorce.

Rev. William O'Brien Pardow, S. J., writing in the New York "World" says:—

In these days of modern civilization we glory in the horseless carriage, smokeless powder and wireless telegraphy; soon we will be coming to the motherless child and the childless mother.

More than five hundred thousand divorces have been granted in the United States during the past twenty years. Think of the homes broken up, the children whose parents are separated, the untold misery that such a state of affairs brings about! There are to-day in this land probably as many as 1,500,000 children who have not what we call a real home—the home in which father and mother unite to bring up their children as God willed them to do.

In 1889, by authority of Congress, the United States Commissioner of Labor was ordered to report upon marriage and divorce in the United States for the twenty years from 1867 to 1886 inclusive. He found that in that time there had been granted 328,716 divorces—657,432 people had severed the marriage tie! All we can say in estimating figures for the past twenty years is that the ratio is increasing every year, and that since those figures were compiled more than a round half million of divorces have been added to the number.

This is no mere speculation. The figures 328,716 were upon an estimated population of 50,000,000. With our present population of 80,000,000 the estimate of 500,000 divorces is little enough.

During the same period in Europe, with its population of 380,000,000, the number of divorces has been only 214,841. With a population five times greater than the United States, there have been less than one-half the number of divorces.

What a far greater frequency of divorce relatively to population! It is striking and ominous. Laws of various States permitting divorce include among the statutory reasons the lightest infringements. In a country where matrimony is looked upon as a civil contract the disposition to open a wider door for divorce is almost a natural consequence. There is but one State in the Union which has no divorce law—South Carolina.

I say it very frankly, young men and young women of to-day are brought up under the idea that marriage can be easily and properly dissolved, and that therefore they can enter into that serious contract with little forethought. Many thousands in this country are degrading marriage to the level of the bargain counter. The women of this country must be made to realize that marriage is not merely the securing of a man to escort them to the opera and pay their glove bills, but that they are entering upon the marriage state to be a helpmate to man.

Considering the loose hold that religion seems now to be having upon so many of the people of the United States, it seems as if the power of coming to the rescue of the country has been transferred from the church

to society. The responsibilities of the rich and the educated upper classes cannot, therefore, be too much insisted upon.

As water runs downhill by its own weight, so the breaking of the divine law among the Four Hundred will soon reach the millions, spreading from the classes to the masses.

The religious penalty seems not to have the power of restraining from divorce.

There remains now the question of social ostracism.

The worst cases in the world are in Newport. If people in high life frown upon divorce and make it a social reproach, those who fear such censure would be less liable to kick over the traces. Let society men and women subject the remarked divorced people to social ostracism, and an almost universal alleviation of this curse would be secured. But what hope is there for a glorious future when this very social sentiment is becoming more tolerant of the divorce evil the more frequently it meets it?

It is for the educated ladies of the upper classes to become in a measure the saviors of the country. It is not the bustling battleships that keep a nation from decay. The only sure support is the home, and the only sure support of the home is the indissolubility of marriage.

There is another evil which few think about. This divorce evil reacts on the tying of the bond. Since young people see how easily they can break it they rush into marriage. And so we have in our society to-day so many living embodiments of the old proverb, "Marry in haste and repent at leisure."

A woman has a right to get a separation to protect herself or her children legally or pecuniarily. But she has no right to marry again during the lifetime of the man. To give an example of how strict our Church is, we had an estimable lady on the alumnae rolls of one of our best schools. She married and afterward divorced herself. Then she remarried. At once her name was erased from the rolls, and those who were once her friends indicated their desire to cut her off from social equality. She was plainly ostracized.

### Queer Blunder of Police Officials.

Very officious are some officials and very unjust are some laws that confer on officials powers that they may use or abuse as they feel inclined. A queer instance of this has come to our knowledge within the past few days. Some time ago a certain Canon Rosenberg was accused, in France, of having obtained sums of money from different ladies, under false pretences. Whether these accusations be founded or not remains to be proven. But the Canon has disappeared from France, and officials of that country (where it is such a delight to hunt down a priest) received instructions to find him. The other day a Cistercian Monk, named Friar Robert, who was on a pilgrimage to the Holy Land, was arrested by French officials at Beyrouth. When he protested that he was not Canon Rosenberg they beat and cuffed him unmercifully. They finally tortured him until, he said that he was the Canon. They then carried him off in triumph to France—sure of getting their reward. He was also sure that as soon as he would be confronted with the authorities in Paris, his identification would follow. All Paris is now laughing at the official who made the mistake. But matters have not ended there. The name, outside the Cistercian Order of the priest, is Father Dorval. He is a Canadian, a native of Montreal, and a British subject. He has now appealed for the intervention of the British Government in his behalf. There is never anything to be gained by persecution. In this instance the officious officials have lost their reward for the capture, have lost their places, and have lost whatever confidence they ever enjoyed. The French Government has lost respect, for such petty persecution is below the dignity of any responsible Government, especially when it controls the affairs of an enlightened nation.

We have not learned whether Father Dorval will be sent back to the Holy Land at the expense of those who gave him the unnecessary trip across the Mediterranean, or whether he will be told to go the best way he can. But the officials made a bad mistake, nor are they now likely to ever place hands on the Rev. Canon—nor he will surely keep aloof until this storm against the Church blows over.

### OUR OTTAWA LETTER

(From Our Own Correspondent.)

Ottawa, June 16.

Last week ended strangely, as far as our legislators are concerned. A sitting that began on Friday afternoon at 3 o'clock, lasted till 6.30 a. m. Saturday. For a time it looked as if they were going to run the business on till Sunday. All the Quebec and Ontario members had gone home on Friday evening, so there was scarcely a quorum in the House. It all came about the census. And as the Minister of Agriculture was not ready with his facts, as solicited from him by the Opposition the latter party declined to pass any more of his estimates until he would give the information demanded. This week there seems to be a tendency to carry on the same system, but what effect it will have on the prolongation of the session is more than any one can say now. It looks as if it were going to last another month.

There is serious talk of leaving over the Redistribution Bill till next year. If they do so the only result will be that they cannot have general elections after this session. It is quite possible that such was never contemplated. There will be considerable talk over Hon. Mr. Blair's Railway Bill, the half of the clauses of which have not yet been adopted in committee. Then there are several important items in the estimates that will be voted, and discussed. The supplementary estimates have not yet come down, and they, too, will have some serious discussion. But the great aim of the Opposition seems to be to keep the pot boiling till Hon. Mr. Sifton returns from England. Last year he was not here when his estimates were put through; this year he is again absent. It appears the leader of the Opposition is curious to question him on some very important matters. Then Mr. Casgrain is after him on the Threadgold Yukon affair, while Mr. Tarte is itching for a chance to get even with his former colleague, to whom he could apply, in his own mind, the recent expression of Chamberlain— "our friend the enemy." In a word, there is no knowing when or how this sessional term will end. And it is wearisome—so let us turn to something else.

On Sunday last the feast of Corpus Christi was observed in the Basilica parish by the annual procession of the Blessed Sacrament.

Between four and five thousand people were in line and the streets, along which the procession passed, were beautifully decorated with flags and bunting, sacred pictures and green foliage. The streets had been cleaned and scraped and spread in some places with sawdust, making very good walking. In the front of the procession were a number of school boys, followed by the congregation of Holy Angels composed of little girls clothed in white, wearing veils and crowns and carrying pretty bannerettes. Then came the children who made their First Communion this year; the children of Mary; St. Anne's Society; the pupils of La Salle Academy Champlain Guard; the Ottawa University students. Rev. Fathers Kerwin and Fortier being in charge of the Seniors, and Rev. Father Legault in charge of the juniors, the altar boys of the Basilica; the faculty of the University in their academic robes; and His Grace Archbishop Duhamel attended by Canons Campeau and Plantin. Then came His Excellency Mgr. Sbarretti carrying the Blessed Sacrament underneath a beautiful canopy, the Guard Champlain furnishing an escort on both sides.

In St. Joseph's Church the pastor thanked the congregation for their generous contribution to the funds for the purchase of prizes for the children of St. Joseph's School.

Few habitual travellers to Ottawa but have known John McCullen, a former employee of the Russell House. On Saturday of last week his funeral took place, from his late residence on Cumberland street to St. Bridget's Church, where Rev. Father Gagnon officiated. The burial took place in Notre Dame cemetery. A vast concourse of friends accompanied the remains and joined the sorrowing relatives in a last tribute to the dead.

The Hibernians of Division No. 2, of which deceased was a member, attended to the number of fifty, and many from Division No. 1 were also present in the cortege. The chief mourners were Mr. John Hanlon and Mr. Burgess and the pallbearers were three fellow-employees of deceased in the Russell House, and three members of Division No. 2 A.O.H. Among the handsome floral tributes placed on the coffin were a cross and wreath from the employees of the

Russell House; an anchor from Mr. and Mrs. F. Unger, and a spray from Mr. McDonald and family.

Some weeks ago I made mention of the banquet that United Irish League of Ottawa was preparing for Hon. John Costigan, and which had been postponed. The date of this complimentary banquet is now fixed for the 25th June, Thursday, and will take place in St. Patrick's Hall. It appears that the preparations for a testimonial, to accompany the address, have assumed large proportions. It is now anticipated that the testimonial will reach \$3,000, if it does not go beyond that figure.

The weather in Ottawa, like that of Montreal, has been from heavy rain to passing showers, and the result is that all bush fires are extinguished, while the crops are beginning to appear, as if it were mid-May. While they will be backward as to time, it looks now as if they would be plentiful in other respects.

### NOTES FROM IRELAND

**ABLE TO RULE**—We have become accustomed to the oft-repeated question regarding the ability of the Irish to govern Ireland—that is, to say, to govern it properly, for the benefit of the people, of the country, and of the Empire. Yet each year is bringing us more and more evidence that they are eminently adapted, both in talents and knowledge of the requirements of the situation, to govern their own land. On Saturday, the 30th May last, the largest convention of the Irish National League that was ever held in Liverpool was presided over by Mr. T. P. O'Connor, M.P., and the speakers had only to congratulate themselves and the League upon the flourishing condition of their finances. The annual election took place; Mr. O'Connor was re-elected president, and Mr. McHugh, M.P., for North Leitrim, vice-president. They selected London as the meeting place for 1904.

The demonstration at the close of the convention was participated in by 30,000 Irishmen. To this great gathering Mr. O'Connor delivered a telling oration, in the course of which he mentioned the fact that the Government was saved from defeat, on the London Education Bill, by the Irish votes. And he added this very significant and very truthful remark:—"The English people must realize that Balfour is the Premier by virtue of the Irish vote. If they are fit to rule England, they are also fit to rule Ireland."

Some years ago this might be looked upon as idle boasting, and in the ears of the world it would sound vain, while in the ears of thoughtful Irishmen it would sound foolish. Imagine any man stating upon a public platform that Ireland ruled the Empire. He would be simply set down for a demented poor fellow. When she had not even a voice in the most insignificant matter of a municipal character affecting herself, how could she have aught to say or to do in the legislation of an entire Empire, the very entry to whose Parliament was forbidden the majority of her sons? And yet Mr. O'Connor simply spoke facts. There was no boast, no bombast, no hoodwinking, no vain-glorious declaration about his words. He merely said that Ireland ruled England's Government, not through fear, nor through any revolutionary methods, but by the simple fact that the Government depended upon her support to carry out a piece of domestic legislation that affected, in a special manner, England, and the English metropolises.

And in the legislative action of the Irish people there was deep wisdom, great calmness, wonderful foresight, and a superior degree of administrative acumen. Based on these facts that brilliant journalist was well able to say that if the Irish representatives could make laws for England surely they could do the same for Ireland. Therein lies the strength of Ireland to-day—a strength that in all her past of a hundred years she never possessed. All she ever asked for was an opportunity; she has got it, and is using it well.

**AGRICULTURE**—In our issue of the week before last we made mention, incidentally, of the Irish Agricultural Organization Society. It was only in connection with a kindred subject that we did so, but we gave no special information to our readers regarding this useful society. Since then we have learned considerable about it, and especially through a pamphlet which it has recently published. According to that work there are 685 branches of the Society in Ireland and its membership is 69,811. In the month of September last it had 325 creamery or dairy societies, 125 agricultural societies that purchase seeds and farm imple-

ments, 184 agricultural banks through which the farmers may borrow money at 4 1/2 to 5 per cent. interest. It also has 45 home industrial societies and 30 miscellaneous societies, including woollen and linen weaving, bee keeping and such-like. The annual amount that passes through the hands of the society is \$10,000,700.

Such is a plain and brief statement of the practical results of the organization. Now, it claims for itself the following five achievements:—

"It has saved the Irish butter trade and has placed Irish butter at the top of the market by the establishment of co-operative creameries and dairies.

"It has improved the egg and poultry industry and has made honey a staple and profitable Irish product.

"It has introduced cheap credit into Ireland on a sound economic basis.

"It has improved Irish tillage by means of experimental plots.

"It has appreciably reduced emigration by providing work for the people."

Having set forth these facts and figures, the society asks Irishmen at home and abroad to give it all the assistance they can. "All this," says the pamphlet, "has been accomplished by the expenditure of about \$150,000. If the society had an assured income of about \$50,000 for five or six years, the 70,000 members of the society could be easily increased to 600,000, forming the whole farming class of the co-operative movement in population of the country."

**PRELATES ON EMIGRATION**—

The Most Rev. Dr. Kelly, Bishop of Ross, and the Most Rev. Dr. Sheehan, Bishop of Waterford, have been publicly referring to the deplorable fact that emigration is on the increase although the prospects of the country look brighter than heretofore. At a meeting of the Council of Agriculture the Bishop of Ross delivered a thoughtful speech on the subject. Having pointed out that during the first four months of this year fifty per cent. more emigrants left our shores than during the corresponding period of last year, His Lordship dealt with the flight of the people. He attributed it to the lowness of the standard of living in this country as compared with that which prevails in England and the United States. In many instances it had not yet reached the level of human decency, and in very few instances the level of human comfort. The burden of taxation, too, had gone up by several millions for the people to live upon had thus been narrowed, and the consequence was that the population was being squeezed out of the country.

There was another great waste of the resources of Ireland—namely, the enormous drain on the country by the drink bill. The remedies Dr. Kelly advocated were an improvement in the standard of living, retrenchment of Imperial and local taxation, the promotion of industry, and the lessening of the drink evil. The Most Rev. Dr. Sheehan, in the course of an address delivered to a large congregation in Cappoquin recently, dealt with the same sad subject. He said he deeply regretted that so many were flying from the country and going to foreign lands at a time when things looked so bright for Ireland. A great measure of land reform was about to be passed and an industrial revival would follow which would make Ireland a country worth living in. His Lordship earnestly appealed to all to discourage emigration at the present time. Ireland's future may look rosy but the fact is people cannot be persuaded to wait for the advent of the better times which may possibly come in the course of years. The existing condition of things is what weighs most with them.

**DEATH OF A PRIEST**—The Venerable Archdeacon Phelan, P.P. Birr, passed to his eternal reward at the age of seventy-two, forty-five years of which were spent in the sacred ministry two weeks ago. He made his early studies in Carlow College, and in due course entered Maynooth, where he was ordained for the diocese of Kildaloe in 1857. After working in various parishes he was, on the death of Dean Bugler, appointed his successor. Archdeacon Phelan was highly esteemed by all classes.

He was a man of striking personality. To quote the gifted author of "My New Curate," he was "one of those strong, fearless, earnest priests whom Maynooth sent forth from its halls in the early sixties, who loved their people while they chastised them like a father, and were ready to defend them with their lives and the out-pouring of their blood against their hereditary enemies. Intense in faith, stainless in life, spotless in reputation, they have handed down to this generation the sacred heritage of the Faith pure and unsullied by a spirit of self-sacrifice and zeal worthy of their great cause."

20, 1908.

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A Catholic Magazine And Fanatics.

It is not often that full justice is done to the Catholic cause by a Protestant judge and jury, especially when the interests of such a body as the Catholic Truth Society are set against those of such an organization as the Protestant Alliance.

Before doing so, however, we would say that the judge has been criticised for having opened by a confession of his Protestant faith; but that was necessary, under the circumstances; otherwise he might have been attacked by the conscienceless Miss Beatty and the fanatical Alliance, as a masked Catholic, a hypocrite, a we know not what.

Everybody who knows me knows that I dislike the Roman Catholic faith as much as any one — I am strongly opposed to it—but I am here sitting as a Judge, and I have to do justice to them just as I have to anyone else, and see that the law is not improperly used against them for the purpose of prejudice.

termed "off her head" at the time, and, in fact, as she admitted herself to-day, she said she would have preferred to die rather than have stopped in. Did you ever hear anything so insane as that—I cannot help using the word—she said she would rather have died than have been delayed in commencing these legal proceedings.

Before doing so, however, we would say that the judge has been criticised for having opened by a confession of his Protestant faith; but that was necessary, under the circumstances; otherwise he might have been attacked by the conscienceless Miss Beatty and the fanatical Alliance, as a masked Catholic, a hypocrite, a we know not what.

Catholic Celebrations in Rome

IMMACULATE CONCEPTION. — While there is persistent rumor of the Pope's illness, and even, occasionally of his death, and while the Holy Father is beginning to feel naturally annoyed at these ungrounded reports, he still goes ahead with his usual work.

Amongst other great events upon which he has set his heart, is the worthy celebration of the fiftieth anniversary of the Immaculate Conception. It was on the 8th December, 1854, that Pius IX. of immortal memory, promulgated that dogma, which has ever been, since then, such a column of strength and such a source of consolation, for the Catholic Church.

existed between Catholic and Protestant in regard to what is due, in honor, in veneration, and in affection, to the Blessed Virgin. There is something so chivalrous—if we may employ such a term—in the respect paid to the most perfect of all women, by the Catholic, that it serves to impart a zeal or grandeur to his religion, the absence of which in all other forms of Christianity renders them poor and selfish, ungenerous and small in comparison.

GREGORY THE GREAT. — The coming year will be one of jubilee celebrations of varied importance for the Church. Of these the 12th March, 1904, will be the most noted. Great preparations are already being made in Rome for that occasion.

But the name of Gregory has been handed down to us on the wings of music. We all know how our present glorious Pontiff, aided by the Benedictine monks, is seeking to restore to its primitive purity the "Plain Chant" of the Church. In the last years of the sixth century Gregory so unified and purified that liturgy that ever since it has been known as the "Gregorian Chant."

"PRAY FOR FRANCE."

On last Tuesday the Pope received 300 pilgrims returning from the Holy Land. They were mostly French.

The audience lasted twenty minutes. Only a dozen of the leaders of the pilgrimage were permitted to kiss the hand of the Pope, who addressed a few words to them, and gave the Apostolic Benediction to all.

Then, turning to the pilgrims, the Pontiff urged them to "pray fervently for dear France, which needs it so much."

Catholic Sailors' Club

Mr. M. Hicks, one of the churchwardens of St. Anthony's parish, presided at the concert of the Catholic Sailors' Club this week, which was largely attended. In opening the proceedings, he paid a high tribute to the administration of the Club for their magnificent work.

CANADIAN PACIFIC DOMINION EXCURSION DAY 1903. will be issued to all stations in Canada, Port Arthur, Ont., Sault Ste. Marie, Mich., Detroit, Mich., and East at

SINGLE FIRST-CLASS FARE. GOING DATES June 30 and July 1st. RETURN LIMIT July 2nd, 1903. "IMPERIAL LIMITED" WEEKLY FAST SERVICE between Montreal and Vancouver leaving Windsor St. at 11:40 a.m. and SUN-DAYS, WEDNESDAYS and FRIDAYS. Daily Trans-Continental Train at 9:40 a.m.

ST. ANDREWS-BY-SEA Sleeping Car Service. Commencing June 25th, and every Tuesday and Friday thereafter, through sleepers leave Montreal, Windsor St., 7:30 p.m. for St. Andrews. Returning leave St. Andrews Mondays and Wednesdays, arriving Montreal 8:05 a.m. next day.

PORTLAND, OLD ORCHARD, Seabrook, etc. Through Parlor and Sleeping Car Service. Trains leave Windsor St. 9 a.m. week days, 4 p.m. daily, commencing Monday, June 15.

DOMINION DAY, 1903. Return Tickets will be issued to all points in Canada at lowest SINGLE FIRST-CLASS FARE. Going Dates—June 30 and July 1st, Return Limit—July 2nd, 1903.

Leave Bonaventure Station "INTERNATIONAL LIMITED" daily at 9 a.m. at Toronto at 4:43 p.m., Hamilton 5:40 p.m., Niagara Falls, Ont. 7:05 p.m., Buffalo 8:20 p.m., London 7:40 p.m., Detroit 9:30 p.m., Chicago 7:20 a.m.

FAST CATERVALE on above Train. FAST OTTAWA SERVICE. Lv. 8:40 a.m. 4:10 p.m., week days; 7 p.m. daily. Arr. Ottawa 11:40 a.m. 7:10 p.m., week days; 10 p.m. daily.

Portland, Old Orchard Parlor and Sleeping Car Service. Commencing Sunday, June 21st, the present Parlor and Sleeping Car Service leaving here at 8:00 a.m. and 8:00 p.m. respectively, will be extended to Old Orchard and continue to run regularly thereafter until further notice.

SUPERIOR COURT. PROVINCE OF QUEBEC, District of Montreal. Dame Edwidge Martineau, of the parish of St. Leonard-Port-Maurice, in the District of Montreal, wife common as to property of Stanislas Corbel, farmer of the same place, duly authorized for the purpose hereof by a judge of the Superior Court of this district, has this day instituted an action for separation of property against her said husband.

Boys in Cities and Their Surroundings.

The question has arisen in New York school circles as to whether or not it would be well to re-introduce corporal punishment for boys. Since it has been forbidden it is claimed by some that the boys have grown more lawless. Parents ask if their children are really as bad as has been represented by those who favor the return to the rod.

S. CARSLLEY CO. LIMITED. Notre Dame Street. Montreal's Greatest Store. St. James Street

All Our Trimmed Millinery At Discounts Ranging From One-Fourth to One-Third Below Value

We have never had such a successful season in our Millinery Department as this. That indicates: Satisfying assortments and values that would emerge from any comparison with honors.

PARASOLS. Ladies' Navy Silk Parasols, striped or figured designs. From \$2.20 to \$4.00. Ladies' Black Satin Parasols, with white stripes. \$2.20. Children's Plain Colored Silk Parasols, with Ruffles. \$1.20.

SEVERAL SCORE OF PRETTY FEATURES IN THE WASH GOODS SECTION

American Dimity Muslins, per yard. 8c. Fancy Dress Sateens, 8 shades, per yard. 8c. Oriental Dress Muslins, per yard. 9 1/2c. Fancy Dress Gingham, per yard. 9 1/2c. French Organdy Dress Muslins, per yard. 10c. Cashmere (wrapper) Muslins, per yd. 13c.

CHILDREN'S SUMMER DRESSES.

PRINTED CASHMERE 39c yard INSTEAD OF 55c. FLAKED VOILES 39c yard FOR A 65c QUALITY. Secured 50 pieces at a price that enables us to sell as above stated, all 40 in. wide, in gray, fawn, blue, turquoise, mauve, navy blue, or black, flaked with white. Worth 65c yard. For 39c.

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Will sell CARPETS, RUGS, OILCLOTHS, CURTAINS, BEDS and BEDDING, and all Furnishings until 30th day of June instant, at a Prompt Cash Discount of 20 P.C. THOMAS LIGGETT. EMPIRE BUILDING, 2474 and 2476 ST. CATHERINE STREET

with those of twenty years ago, and then ask yourself if it is not wonderful how many boys have been preserved from ruin. Look at the number that they enjoy to-day. The boy now is a man, almost before he has entered his teens. He is at liberty to go and come as he likes, he is made to feel that he is independent, he is not placed under any special restrictions, he selects his companions, he plays with them when and how he likes.

SYMINGTON'S EDINBURGH COFFEE ESSENCE. makes delicious coffee in a moment. No trouble, no waste. In small and large bottles from 1/2 pence. GUARANTEED PURE.

A Quarter of a Century's Gain In Ireland

During the past quarter of a century what a distance we have travelled in Ireland! Just a few years ago we seemed to have a period of something like stagnation or reaction in the condition of Ireland so far as political and industrial interests were concerned. Land Bill of 1870 appeared the last word that legislation was inclined to for the settlement of the land question. That in itself was done enough to open a path for a settlement, but to the general view of the world as English opinion only brought us to the precipice, down which certain legislators did not look. Now, even in this generally admitted, the only brought us within a hill, which has to be safe in order to reach the level of the expansive ground of Ireland.



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A Quarter of a Century's Gain In Ireland.

By JUSTIN MCCARTHY.

During the past quarter of a century what a distance we have traversed in Ireland! Just before that time we seemed to have fallen into a period of something like stagnation or reaction in the national condition of Ireland so far as the political and industrial interests of the country were concerned.

The Irish people had since the Union no adequate representation in the House of Commons, and virtually no representation what ever in the House of Lords.

Stewart Parnell first discovered and applied this new and indomitable force to its proper destination. Isaac Butt had led for a long time the Home Rule Party in the House of Commons.

It must ever be among the brightest memories of my life that I had for many years the opportunity of serving under Parnell in the maintenance of his wise and successful policy.

coming to a final and definite agreement. The Dublin Convention was the most important event in the history of our national progress.

Flashed across ocean and continent from the ever active, throbbing heart of God's Great Church, came the message recently that a new diocese was to be erected in this State.

THREE JUBILEES. The parish of St. Ignatius Loyola, Park Avenue and 84th Street, New York, celebrates this year three golden jubilees.

Topics In Non-Catholic Ranks.

By a Regular Contributor.

In the "International Journal of Ethics," Philadelphia, Prof. Josiah Royce, says that "Religion is the worst managed of human undertakings."

Perhaps after all the Professor is right, at least in regard to what he has in his mind when writing. Be it remembered that he begins by saying, that "Religion is the worst managed of human undertakings."

Consequently when the Professor talks of "religion" he means creeds, or churches, or sects, or whatever else you wish to call them.

Decidedly it does stand apart and aloof, and isolated, in as far as Protestantism is concerned, nor is it to

be included in the churches that they confess to be on the decline.

It is a strange phenomenon in the great world of polemics that the suddenly developed energies of a creed, that is of human construction, always are the harbinger of destruction.

EMERSON'S THEOLOGY. The week before last we gave an estimate of Emerson and his theology and philosophy, and even his poetry.

In the "Grande Revue" of Paris it is thus that Mr. Victor Basch speaks of Emerson:

"Emerson never let his thought crystallize into a body of coherent doctrine. His work—except a volume of poems in which recur all the themes he treated in prose enfeebled rather than invigorated by rhythm and rime—is comprised in some hundred essays of unequal length, importance, and tone, embracing the most varied subjects from metaphysics to rural economy, from the philosophy of nature to history, art, politics, and every form of social life.

But, in the name of all common reason, how can this be called theology, or the imaginative mind that fabricates such a tangle be styled a theologian? Is not theology—the word tells us—the science of God?

Once more do we find it necessary to tear the mask of shame from the features of imposition.

NON-REVIVAL OF DOGMAS. Here is another philosopher—a second Daniel come to judgment.

We feel inclined to just leave this passage as it stands, without any comment. It is such a hedge-podge of contradictory statements that one is almost afraid to spoil its crazy appearance by an attempt to level it out or to find a ground work for the theories advanced.

Apart from the meaningless assertion that dogmas are submerged by the positive truths that cannot be reconciled with them, there is simply before us a plain statement that, despite the writer's wish to find a real weakness in the Church he must confess that "her triumph is that she lasts."

What confusion, what error, what contradiction, what want of logic, and what instability we find, once we step outside the only institution of the centuries, once we run counter of the dogmas of eternal Truth.

C. A. McDONNELL, CHARTERED ACCOUNTANT, 180 ST. JAMES STREET, Montreal. Fifteen years experience in connection with the liquidation of Private and Insolvent Estates.

Subscribe to the 'True Witness'



# THE COLLEGIANS.

## A TALE OF GARRYOWEN.

BY Gerald Griffin.

CHAPTER XXIII.

HOW AN UNEXPECTED VISITOR ARRIVED IN EILY'S COTTAGE.

Towards nightfall, Eily awoke with that confused and strange feeling which a person experiences who has slept at an unaccustomed hour. The sun had already set; but the red and faintly lustrous shadow of the window, which was thrown on the opposite wall, showed that his refracted light was yet strong and bright on the horizon. While she lay back, endeavoring to recall the circumstances which brought her into her present situation, a voice assailed her ear which made her start in sudden alarm from her reclining posture. It was that of a person singing, in a low voice, outside her window, the following words:—

"As I roved out on a fine summer morning,  
A speculating most curiously,  
To my surprise I soon espied,  
A charming fair one approaching me,  
I stood awhile—"  
Here the melodist knocked gently at the door of the cottage.

"I stood awhile in deep meditation,  
Contemplating what I should do;  
Till, at length, recruiting all my sensation  
I thus accosted the fair Colleen rue."

At the close of the verse, which was prolonged by the customary nasal twang, the singer knocked a little more loudly with the knuckle of his forefinger:—

"Oh, was I Hector, that noble victor,  
Who died a victim to the Grecian skill;  
Or was I Paris, whose deeds were various,  
As an arbitrator on Ida's hill,  
To roam through Asia, likewise Arabia,  
Or Pennsylvania—"  
Here he knocked again.

"Or Pennsylvania, looking for you,  
Through the burning regions, like famed Orpheus,  
For one embrace of you, Colleen rue."

"Are vaunting speeches, decaying  
me,  
I'm not Aurora, nor the goddess  
Flora,  
But a rural female to all men's  
view,  
Who's here condoling my situation,  
And my appellation is the Colleen  
rue."

"You're not Aurora!" muttered the first voice. "Wisha, dear knows, it isn't aisy to contradict you. They'd be the drroll Auroras an' Floras, if that's the figure they cut. Ah, Mrs. Naughten!" he added, raising and changing his voice as the shadow of the female figure crossed the window of Eily's apartment.

"How are you this evening, ma'am? I hope you got well over your voyage that morning?"

"What voyage? Who is it! have there at all?" said Poll, in a tone of surprise. "Oh, Lowry Looby! Oh, ma-gra-hu! how is every inch of you, Lowry? It raises the very cockles o' my heart to see you."

"Purty well, indeed, as for the health, Mrs. Naughten, we're obleest to you."  
"Oh, vo, vo! An' what brought you into this part of the world, Lowry? It's a long time since you an' I met."

"Tis as good as two months, almost, I b'lieve."  
"Two months, eroo? 'Tis six years if it's a day."  
"Oh, iss, for good; but I mane the time we met in the cottage behind at the dairy-farm, the night o' the great storm, when ye were near all lost in the boat 's it wasn't the will o' Heaven."

"The dairy farm! lost in the boat! I don't know what it is it you're talking about at all, man. But come in, come in, Lowry, and take a seat. Stop here's Phil. Phil, this is Lowry Looby that you heard me talk of being a friend o' the Hewsans formerly."

Thus introduced, Phil and Lowry took off their hats and bowed repeatedly with a most courteous and profundity of obeisance. The door was then opened, and a polite contest arose as the right of precedence between the gentlemen, which was finally decided in favor of Lowry, as the visitor.

"Well, Lowry, what news eastwards?" was the next question.  
"Oh, then, nothing strange, Mrs. Naughten. I was twice by this way since I seen you that night. Coming from Cork I was to-day when I thought I'd step over and see how you wot after the voyage. I left the horse an' car over in Mr. Cregan's yard."  
"I believe you're lost with the hunger. Phil, stir yourself, an' put down something for supper."  
"Don't hurry yourself on my account," said Lowry, affecting an indifference which he did not feel: "I took something at Mr. Cregan's I saw Masther Hardress there in the parlor windee, playing chests (I think it is they call it) with Miss Anne Chute. Oh, murder, that's a darling, a beautiful lady! Her laugh is like music. Oh, dear! oh, dear! To see the smile of her, though, an' she looking at him! It flogged the world! Mike, the boy they have there, an' old Nancy told me she's greatly taken with the young masther."

And they'll go themselves and shoot one another like dogs, for less reason."

"It's thrue for you," returned Lowry. "Sure 'twould be a blessing for a man to be aiting a dry plate of morning till night, an' to have quietness. I'll tell you what it is, Masther Naughten I spake for myself; of all things going, I wouldn't like to be born gentleman. They're never out of trouble, this way 'or that way. If they're not fighting, they have more things upon their mind than would bother a dozen poor men; an' if they go divariting, ten to one they have a jewel before the day is over. Sure, if it was a thing two gentlemen axed a lady to dance, an' she gave into one o' em, the other should challenge him to go fighting! Sure that flogs Europe! And they have so much books to read to be able to converse genteel before the ladies. I'm told a gentleman isn't fit to show his face in company till he reads as much books as would stretch from this to the foore over."

And then to be watching yourself, an' spake Englied, an' not to ate half your 'nough at dinner, an' to have 'em all looking at you if you took a bit or done anything again manners, and never to have your own fling, an' let you do what you liked yourself. I wouldn't lade such a life if I got Europe. A snug stool by the fire-side—a boiled platie in one hand, a piggin o' milk in the other, and one (that I won't name now) smiling overright me, that's all the gentility I'd ever ax for in this world, any way. I'd a'most as lieve be born a female as a gentleman, making no offence to the ladies, Mrs. Naughten."

"Every one to his taste, Lowry. Many men have many minds. Phil, will you go out now and help Danny to put up them goats, not to have them stravin' over on Myles Murphy's ground as they wor on Teusday week? I see Danny coming down the mountain."

The obedient husband did as he was commanded, and Lowry took advantage of his absence to enter into a more confidential communication with his formidable hostess.

"Well, Mrs. Naughten, if I was to hear a person swear this upon a book, I'd say 'twas a lie he was telling me, if I didn't see, it with my own eyes."

"What is it you see?"  
"Oh! then, nothing but what I'm pleased to see. Well, I thought that one that once gave themselves to a bad habit, could never be broke of it again, no more than a horse could be broke of starting."

At this the virago fixed upon him a kindling and suspicious eye.

"And tell me now, Mrs. Naughten," continued Lowry not perceiving the indication of incipient wrath, "how did it come on you first when you droopt the cursing that way entirely? I think I'd feel a great loss for the first week or fortnight."

"Folly on! Mither Looby, folly on! You're welcome to your sport this evening."  
"Sport! Fails it's no sport to me, only an admiration. All the people that I ever heard of making a vow of the kind wor sure to break it again, if they didn't get inside of it one way or another by skaming. Sure there was, to my knowledge, John O'Reilly, the blacksmith, near Castle Chute, made as many vows as I have fingers an' toes again' the drink, and there isn't one o' em but what he got the advantage of. First, he med a vow he wouldn't drink a drop for six months to come, any way, either in house or out of a house. An' sure 'tis where I found him the fortnight after, was at Mike Normile's an' he drinking as if it was for bet, an' sitting in a chair upon the threshold o' the doore with a leg at this side and a leg at that. 'Is that the way you're keeping your vow, Mither O'Reilly?' says I, when I see him? 'Tis, says he 'what else? Sure I can drink here,' says he, 'an' no thanks, while I'm neither in the house nor out of it. An' sure 'twas thrue for him. Well, there's no use in talking but some people would live where a fox would starve. Sure, of another time, he med a vow he wouldn't drink upon Ireland ground, an' where do you think did I get him after, only sitting cross-legs upon a branch o' the big beech tree near Normile's, an' he still at the ould work, ohinking away. 'Wisha, long life to you,' says I. 'If that's the way; a purty fruit the tree bears in you,' says I, 'this

morning.' People o' that kind, Mrs. Naughten, has no business making vows at all again' the drink or the cursing either."

"I'm hearing to you, Lowry," said Fighting Poll, with an ominous sharpness in her accent.

"An' do you hold to the same plan still, ma'am?"  
"What plan do you mane?"  
"The same plan as when I met you that night at the Dairy Cottage. Not to be talking, nor drinking, nor cursing, nor swearing, nor fighting, nor—Oh! murder, Mrs. Naughten, sure you're not going to strike me inside your own doore?"

"To be sure I would when I see you dar mane a hand o' me! 'What hand am I makin'?"  
"Every hand!" exclaimed the Penthesilea, raising her voice. So saying, and with the accustomed yell of onset, she flourished her short stick, and discharged a blow at Lowry's little head, which, if it had not been warded off by a dexterous interposition of the chair on which he had been sitting, would have left something to think of for a week to come.

The scuffle waxed hot and would have doubtless terminated in some serious bodily injury to the party assailed, but that the sudden entrance of Phil with his brother-in-law, Danny Mann, brought it to a premature termination.

"Poll, Poll, aye! Mither Looby! What's the matter? Worn't ye as thick as cousins this moment?"  
"Ah, Lowry, is dat you? What's all dis about?"

"Don't hould me, Phil, an' I'll bate him while bating is good for him; an' that's from this till morning."

"Here's usage, Mr. Naughten! Mr. Mann, here's thratement! G' me my ould hat an' let me be off; I was a fool to come at all! And after my civility, eastwards, when you came dripping wet into the cottage! Well, it's all one."

"Whist, eroo!" said Danny Mann, in a conciliating tone, "come dis way, Lowry, I want to talk to you." And he led him out of the cottage.

Eily, who was perfectly aware of the cause of this misconception, had listened to the whole scene, at one time with intense and painful anxiety, and at another with an inclination to laugh, in spite of all the difficulties and dangers with which she was surrounded. Before long, however, an idea entered her mind, which wholly detached her attention from the melee in the kitchen. She resolved to write to her father by Lowry, to make him aware, at least of her safety, and of her hope to meet him again in honor, if not in happiness.

This would at least remove one great load from her mind, and prepare him for her return. While she arranged her writing materials at the small table, the thoughts of home came crowding on her so thick and fast that she found a difficulty in proceeding with her task. It was an humble home, to be sure, yet it was her home. He was a humble father, but he was her father. She painted a little picture unconsciously to her own mind of that forsaken dwelling. She saw her father sitting by the turf fire, leaning forward with his elbow resting on his knee, a finger beneath his temple, and his gray watery eyes fixed on her accustomed chair, which stood empty, on the opposite side. His hair had receive another shower of silver since they parted. She scarcely cared to breathe aloud, lest she should disturb the imagined loneliness of his condition. On a sudden she figured to herself the latched door put gently back, and the form of Lowry Looby entering with her letter in his hand. She marked the air of soldi and sad indifference with which the old man recognized him and received the letter. He looked at the direction—started—tore off the seal, and looked within, while his whole frame trembled until the gray hairs were shaken loose upon his temples; she saw the passing struggling in his throat, and her own eyes were blinded by tears. The picture here became too vivid for her feelings, and pushing the little desk aside, she sank down into her chair in a violent fit of sobbing.

While she remained in this condition, Poll Naughten, entered the room, arranging her disordered head-dress, and bearing still upon her countenance, the traces of the vanished storm. Its expression, however, was completely altered when she observed the situation of Eily.

"What ails you, a'ra gal?" she asked in a softened voice; "An'd you bether after the sleep at all?"  
"Poll, do you know that man who is in the kitchen?"  
"Is it Lowry Looby? Ah, ha! the second-hill! 'tis I that do, an' I'll make him he'll know me, too, before I part him."  
"Hush, Poll, come hither. I want you to do me a service. I know this man too."  
"Why then, he's little credit to you or any one else."

"I want to caution you against saying a word or my name while he is in the house. It would be ruinous both to your master and myself."

"Fails, I'll engage he won't be a bit the wiser of it for Poll Naughten."  
"And I wish, besides, that you would give him, if he intends going to Kimerick, a letter, which I will have for you in a few minutes. You need not tell him from whom it comes; do not even let him know that it is from a person in the house. And now, Poll, will you light me one of those candles, and close the window-shutters?"

This was done, and Eily commenced her letter. Before she proceeded far, however, it occurred to her, that the superscription might awaken the suspicion of Lowry, and besides she felt a very accountable difficulty about the manner of addressing her offended parent. Finally she decided on forwarding a brief and decorous note to "Mr. Dunat O'Leary, Hair-cutter, Garryowen;" in which she requested him to communicate to his old neighbor the circumstances of which she desired the latter should be made aware.

Whilst she folded the letter, she heard the cottage door once more open, and two persons enter the kitchen. A stillness ensued, which was broken by the voice of Danny Mann.

"I was spaking to dis boy, here, Poll," he said, "an' I see 'tis all rising out of a mistake betune de two o' ye. He didn't mane anything by it, he tells me. Eh, Lowry?"

"It would be long from me, Mrs. Naughten, to say anything offensive to you, or any o' your people. Mither Mann here, explained to me the nature of the matter. I own I didn't mane a ha'p'orth."

"Well, that's enough, that's enough. Give him the hand, now, Poll," said her husband, "and let us ate our little supper in pace."

Eily heard no more, and the clatter of knives and forks soon after informed her that the most perfect harmony has been reestablished amongst the parties. Nothing further occurred to disturb the good understanding which was thus fortunately restored, or to endanger the secret of our heroine, although Lowry was not without making many inquiries as to the name and quality of the lodger in the inner room. It was a long time, too, before he ceased to speculate on the nature of the letter to Foxy Dunat. On this his hostess would give him no information, although he threw out several hints of his anxiety to obtain it, and made many conjectures of his own, which he invariably ended by tossing the head, and declaring that "it flogged the world."

Eily heard Lowry Looby take his departure on the next morning with as lively a sensation of regret as if he had been a dear friend. After the unkindness of her husband, she trembled while she wept to think that it might be a long time before she could meet one more interested in her fortunes.

Happier anticipations than this might not have been so perfectly fulfilled. The first weeks of winter swept rapidly away, and Eily neither saw nor heard from Hardress. Her situation became more alarming every moment. Her host and hostess, according as she appeared to grow out of favor with their patron, became at first negligent and surly, and at last insulting. She had hitherto maintained her place on the sunny side of Poll's esteem by supplying that virago with small sums of money from time to time, although her conscience told her that those donations were not appropriated by the receiver to any virtuous end. But how her stocks was running low. Hardress—and this was from mere lack of memory—had left her almost wholly unprovided with funds.

She resolved to write to him, not with the view of obtaining more pecuniary assistance, but in order to communicate the request which is subjoined in her own simple language:—

"My Dear Hardress,  
Do not leave me here to spend the whole winter alone. If Eily has done anything to offend you, come

and toil her so; but remember that she is now away from every friend in the whole world. Even if you are still in the same mind as when you left me, come at all events, for once, and let me go back to my father. If you wish it, nobody besides us three, shall ever know what you were to your own "Eily."

To this letter, which she entrusted to Danny the Lord, she received no answer, neither Hardress nor his servant being seen at the cottage for more than a week after.

Matters, in the meantime, grew more unpleasing between Eily and her hosts. Poll treated her with the most contemptuous rudeness, and Phil began to throw out hints which it was difficult to misconceive, respecting their poverty, and the unreasonable nature of people thrusting idlers upon them, when it was as much as they could do to maintain themselves in honesty. But Poll, who possessed the national recklessness of expense, whenever her husband spoke in this niggardly humor, turned on him, not in defence of Eily, but in abuse of his "maifness" although she could herself use the very same cause of inactivity when an occasion offered. Thus Eily, instead of commanding like a queen as she had been promised, was compelled to fill a pitiable situation of an insecure and friendless dependent.

(To be continued.)

### A WOMAN'S ADVICE.

#### To Those Who Suffer From Headaches, Backaches and Allments Peculiar to the Sex.

Every woman needs plenty of pure, rich, red blood and sound nerves to carry her safely through her times of pain and sickness. Dr. Williams' Pink Pills are good in a special way for women. They actually make new health-giving blood. They will ease, strength and vigor. They stimulate all the organs to perform their functions regularly and well. They banish all pains and depression, all headaches and backaches, and all the secret distress that only a woman knows.

Dr. Williams' Pink Pills bring the sparkle to dull eyes and the rosy glow of health to cheeks once pale and pinched with silent suffering. They bring health and strength when all else fails. Here is a bit of strong proof from Mrs. John McKerr, Chickney, N.W.T., who says: "For some years I was great afflicted with the ailments that make the lives of so many of my sex miserable. I tried many medicines, but found nothing to relieve me, until I began the use of Dr. Williams' Pink Pills. These pills have made me feel like a new person; the almost continuous suffering I endured has passed away, and life no longer seems the burden it once did. I know other women who have been similarly benefited, and I think the pills are worth their weight in gold to all who suffer from female complaints or general prostration."

All over the land are suffering women who can obtain new health and strength through the use of these pills. Only the genuine should be taken and these bear the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all dealers at 50 cents a box or six boxes for \$2.50, or sent by mail by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

### A FATHER'S DUTY.

The greatest duty every father owes to his children is to walk where it will be safe for them to follow.

### DEATH BY LIGHTNING.

During a terrific thunderstorm at Greenwood Lake, N.Y., last week, Samuel Carey, a guide, was killed by lightning, while Mrs. R. V. Terhune and her baby narrowly escaped death. Carey was in the employ of Mr. Terhune.

Mr. Terhune, his wife, their baby and Carey, who was only twenty-two years old, went out on the veranda of the house to see the storm. While the party was watching the dazzling spectacle, a blinding flash came, accompanied by thunder. The bolt struck Carey and he fell dead. It glanced off and struck Mrs. Terhune on the back of the hand. It then passed on to the infant, burning it severely.

... with natural grass pastures intended for stall feeding. A fall marketing cannot be had for than to be allowed a good field of rape. These respond well to a rape management must be exercised in the milk pail.

... rape to cattle and sheep should be taken to prevent. They should never be allowed a rape field when very early especially should this be observed if the rape is in dew, rain, or frost. Once to the feed, however, and less to it at all times, it may be anticipated. Figs are collected in this way.

... of its very juicy nature, practically impossible to eat when cured it is not as nor so valuable as when it is not much used in making...

... ns where rather steady rains (once the hard frosts may be cut and put in to freeze. It should be stable the day before or feed and allowed to completely before being fed, hawing and freeing spoilage.

... al composition and feed-rape resembles clover. It is her than clover in flesh constituents, and is excellent. Analyses show its content to run from about 89 to 4 per cent. The nutritive proportion of digestible (forming constituents) to carbohydrates and fats (forming constituents) is 3-47. Such a large proportion of digestible protein accounts at feeding value of the rape, since average, growing require a ration of a nutrient of about 1 to 5.5, it is why most animals rather other food not so rich in with rape. Timothy grass pasture would be this purpose.

... roduce rape at Ottawa.

... n spring ... .. \$2.00  
(4 times) team, 3 .. .. 75  
hour .. .. 30  
at 8c .. .. 24  
hours at 13c .. .. 40  
al hoing, once, 4 .. .. 53  
3 times, single .. .. 1.50  
ay at \$2 .. .. 1.33  
e, 1 day, .. .. \$6.95

... of land be considered commercial fertilizer or ure, be applied, the cost would, of course, be as already indicated, rnyard manure may be applied to land used .. ..

... sheep have been fed excellent results. No extra was kept of the amount however, as they were .. ..

... been pastured here on good results secured. A steers made an average gain, live weight, in 3 area of 2 acres. About d been allowed to pasture of this same area for 10 sheep had had at the access to a limited area grass pasture. A great fed annually on rape rimental Farm at Ot- following record is sub- strate the part taken pork production, in one pigs were pastured from till snow in 1900 on hs of an acre of rape.

**Premium**  
**TO**  
**scribers.**

... er as a premium bscriber a neatly y of the Golden ook, who will send s and cash for 5 rbers to the True

... s a splendid op- to obtain a most chronicle of the Irish Catholics ad laymen in during the past

Your golden notes and minstrelsy-shuns

# Our Boys And Girls.

## BEFORE IT IS TOO LATE.

If you have a gray-haired mother  
In the old home far away,  
Sit down and write the letter  
You put off day by day  
Don't wait until her tired steps  
Reach heaven's pearly gate,  
But show her that you think of her  
Before it is too late.

If you've a tender message  
Or a loving word to say,  
Don't wait till you forget it,  
But whisper it to-day.  
Who knows what bitter memories  
May haunt you if you wait?  
So make your loved one happy  
Before it is too late.

We live in the present,  
The future is unknown;  
To-morrow is a mystery,  
To-day is all our own.  
The chance that fortune leads to us  
May vanish while we wait,  
So spend your life's rich pleasure  
Before it is too late.

The tender word unspoken,  
The letters never sent,  
The long-forgotten messages,  
The wealth of love unspent,  
For these some hearts are breaking,  
For these some loved ones wait,  
So show them that you care for them  
Before it is too late.  
—Young Catholic Messenger.

A LEGEND OF ST. ANTHONY. —  
A Franciscan Father of the monas-  
tery of St. Lawrence, at Naples,  
tells the following story:

In a peaceful little cottage by the  
seaside there lived a young fisher-  
man and his mother. One night  
while they were performing their  
night-prayers, they were startled by  
a desperate outcry as that of a man  
in terrible agony. The young man  
rushed out to the door, and, to his  
horror, found a man who had been  
waylaid by robbers and was now in  
a dying condition. The robbers fled,  
for, besides fearing the presence of a  
witness, they had to escape the  
hands of the policemen who were on  
their trail. The fisherman stooped  
down to assist the dying man, but  
in a few moments more all was over.  
The policemen, now entering upon  
the scene, and seeing the young man  
stooping over the lifeless body, cap-  
tured him as the murderer, congrat-  
ulating themselves that they suc-  
ceeded in tracing one of the band of  
robbers for whom they had long been  
searching. All protests on the part  
of the son and mother were in vain,  
and he was taken to prison.

The circumstantial evidences were  
too strong against the young fisher-  
man; the trial was soon ended. He  
was condemned to death.  
The police had heard the cry, the  
body was still warm, no one was  
near but him. The testimony of the  
mother was of no value in this case,  
and thus the declarations of the  
young man's innocence were consid-  
ered only as those of a stubborn  
criminal. The poor mother had en-  
deavored to come to the trial, but  
she was so inexperienced and help-  
less in such matters that she arrived  
in court when all was over and the  
death sentence was passed, the crim-  
inal to be executed early next day.  
The mother broke out in sobs and  
tears, and asked the judge if there  
were no way to save her son. The  
judge, in order to get rid of her,  
said in an off-hand way, "The king  
could change matters." The mother's  
mind was quickly settled. She would  
go to the king at once, fall down at  
his feet, and plead for the life of her  
son. She did not know of any for-  
malities, and she was disappointed  
when told that she had to bring her  
petition in the prescribed form of  
writing. The sun was already going  
down when she left the palace to  
find a lawyer to write up her peti-  
tion. When returning with the docu-  
ment it was too late of course; the  
doors were closed and no petitioner  
could enter. The poor woman was  
heart-broken. Not knowing what to  
do, she passed by the church of St.  
Lawrence. She entered, and before  
the statue of St. Anthony prayed as  
only a mother's heart under such cir-  
cumstances could pray; but her time  
even here was short, for the sacris-  
tan soon came, and, rattling his  
keys, gave her a sign that it was  
time for him to shut the doors. In  
her agony the poor mother, who was  
still holding the document in her  
hand, threw it over the iron railing,  
calling out aloud and despairingly:  
"St. Anthony, you must save my  
child."

Singularly consoled and quieted,  
she left the church and went home.  
It was about ten o'clock. The king  
was all alone in his study, looking  
through some important documents  
he had to sign. He had given his  
servants strict orders to admit no  
one, as he did not wish to be dis-  
turbed. Suddenly there was a rap  
at the door, and a moment after a  
Franciscan brother entered. His ap-  
pearance was so majestic yet amil-  
able that the king was charmed for  
a moment. The Franciscan ap-  
proached the king, and, without any  
embarrassment, modestly spoke: "I  
beg pardon of your majesty for com-  
ing at so late an hour, but my busi-  
ness is very urgent, and will not al-  
low any delay, as a man's life is at  
stake."

"Speak, brother. What can I do  
for you," said the king encouragingly.  
"Your Majesty signed a death-war-  
rant to-day for a young fisherman  
who was found at the corpse of a  
murdered man. All evidences seemed  
to tell against him, and yet he is  
entirely innocent."

"I am sorry," said the king. "I  
can do nothing in such matters. The  
courts are there for that, and when  
the court passes a sentence I cannot  
change it, nor can I presume that  
the sentence is not just."

"I will vouch for the innocence of  
my client," said the monk with a  
positiveness that impressed the king.  
"I beg your majesty to write a few  
words of pardon below this peti-  
tion."

The king spontaneously reached for  
his pen, but, reflecting again, he  
stopped and asked the monk, "Where  
do you come from?"

"From the monastery of St. Law-  
rence, your majesty," answered the  
monk.  
"But even if I do grant your peti-  
tion," said the king, "it will be too  
late, for he will be executed before  
you can reach him."

"There's no time to be lost, it is  
true," said the monk, "but I will see  
that the document is delivered in  
time; pray just write a few words  
of pardon here," and the monk  
pointed with his finger to the blank  
space where the king was to sign.  
The king did sign, and with a few  
words of courtesy and thanks the  
monk left the room.

The whole affair had made a won-  
derful impression on the king. He  
tried to continue his work, but, re-  
flecting again, said to himself: How  
could this man come in here at this  
hour? He asked the chamberlain and  
all the servants, but nobody had  
seen any one enter or depart. They  
searched, but no traces of the monk  
could be found.

The king resolved to go to the mo-  
nastery early next morning and find  
the solution to this mystery.  
The scaffold on which the young  
man was to be executed had already  
been erected and the poor young man  
in his cell was expecting his execu-  
tioner to enter, when the doors of  
the prison opened, and, instead an  
officer of the king appeared with the  
pardon. The young fisherman was at  
liberty to return home to his moth-  
er.

At the dawn of day the state's at-  
torney was terrified to see a docu-  
ment of pardon signed by the king  
the day previous lying on his table.  
He supposed that one of his servants  
had hid it there and forgotten or  
neglected to tell him about it. He  
was in a terrible predicament.  
Snatching the document, he rushed  
to the prison to save the young  
man's life. We already know that  
he was not too late.

In the course of the forenoon the  
king appeared at the monastery of  
St. Lawrence. He had all the bro-  
thers assembled in the refectory and  
asked the Rev. Prior who of them  
had been to see him in the palace  
the night before. The astonished  
Prior replied that he knew of no  
one to leave the house at so late an  
hour. The king scrutinized the  
monks, and, not seeing his man, told  
the Prior what had happened.  
The Prior suggested to call the  
mother, who might inform them to  
whom she had given the petition.

Meanwhile the king was shown a-  
round the monastery to pass the  
time, and was also taken to the  
church. The king passed from one  
altar to another until he finally came  
to the shrine of St. Anthony. In-  
stantly recognizing his man, he  
pointed to the statue and said "That  
is the one who came to see me."

In consequence of this incident, the  
city of Naples selected St. Anthony  
as one of its patron saints.

### A VICTORY FOR THE POLES.

The Czar of Russia in an auto-  
graph letter authorizes instruction in  
the Catholic religion to be given in  
the Polish language in all the mid-  
dle-class schools of Poland. Such in-  
struction has hitherto been limited  
to six schools and had to be given  
in the Russian tongue.

**You Can Buy** **BEST FOR WASH DAY.**  
**SURPRISE SOAP.**  
**of any Grocer**  
**BEST FOR EVERY DAY.**

## Household Notes.

**SPRING TONICS.**—J. H. Kellogg, M.D., in "Good Health," says:—With the arrival of the warm weather of spring there is a general letting down of the vital tone with most people, which manifests itself in a mania of indisposition to mental and muscular activity, and in many cases a loss of appetite and general sluggishness.

Many are led by these uncomfort-  
able symptoms to resort to the use  
of wine or other alcoholic bever-  
ages, to seek relief in tonics, so-call-  
ed "spring tonics," perhaps, "blood  
purifier," "appetizers," and patent  
medicines of various sorts, whose  
only virtues and in the false hopes  
raised by the manufactured testimo-  
nials by which they are recommend-  
ed. Bitters and herb teas of various  
sorts are also very commonly resor-  
ted to in the springtime as remedies  
for spring biliousness, lack of  
strength, and other ailments which  
become especially common at this  
season of the year. None of these  
remedies are capable of affording  
anything more than very temporary  
relief, and the majority are incap-  
able of accomplishing even this. Some  
are highly pernicious, and liable to  
produce more or less serious injury  
if employed for any length of time.

Before considering what remedies  
may usefully be employed at a sea-  
son of the year when there seems to  
be a widespread feeling of need for  
reinvigoration of the vital forces, let  
us consider the meaning of the dim-  
inished vigor which one feels on the  
approach of warm weather. The  
poetic figure which represents life as  
a candle which is being slowly but  
surely consumed, expresses not sim-  
ply a poetic idea, but a scientific  
fact. The body is in reality a living  
furnace in which fuel (food) is con-  
stantly burning, and sometimes the  
furnace itself is in part consumed  
when the supply of fuel is insufficient  
or the demand unusually great. Dur-  
ing the winter season the vital fire  
burns at a more rapid rate than dur-  
ing the warm months, the purpose  
being to create the amount of heat  
required to make good the daily  
losses by exposure to an atmosphere  
much below the temperature of the  
body.

To maintain this rapid rate of  
combustion greatly taxes the digest-  
ive powers and all the vital forces.  
Only the very strongest constitutions  
can endure continual exposure to a  
low temperature. In other words,  
the extraordinary effort required by  
the forces of the body to maintain  
animal heat during the winter sea-  
son makes a great draft on the vital-  
ity, and when spring comes Nature  
recognizes the necessity for rest and  
opportunity for recuperation of the  
vital powers. The advent of warm  
weather lessens the demand for heat,  
hence the vital fires are diminished  
in intensity, the wheels of fire are  
slowed a little so that the expendi-  
ture of energy may be lessened, and  
thus an opportunity be afforded for  
recuperation.

An interesting fact which the physi-  
ologists have brought out for us, is  
the connection between heat and  
work. A steam engine utilizes about  
one-tenth to one-sixth of the energy  
in the coal in work, the balance be-  
ing lost in the heat which escapes as  
a by-product in waste steam and  
other channels. Bodily heat is like-  
wise a product of vital work. The  
living machine is far finer in the  
mechanism of its machinery than is  
any human device, and it is shown  
to be capable of utilizing in work  
one-fifth of the total energy of the  
food, the remaining four-fifths being  
accounted for in the by-product heat.  
When a large amount of heat is re-  
quired to protect the body from cold,  
the increasing heat product which  
occurs naturally increases the dispo-  
sition to work and the amount of  
work done. From this fact comes  
the wonderful energizing influence of  
cold weather. Warm weather, on the  
other hand, lessens the amount of  
heat-production, and at the same  
time lessens the disposition to work  
and the amount of work done. This  
wonderful adjustment of the vital  
balance, which is performed automa-

tically by the natural forces of the  
body, is essential for our welfare. It  
is a means by which Nature prevents  
the undue and dangerous expenditure  
of the bodily energies.

From the above facts, it is evi-  
dent that instead of undertaking by  
artificial means to produce a ficti-  
tious feeling or appearance of health  
and vigor, one should, on the con-  
trary, seek to follow Nature's sug-  
gestion by refraining from violent  
exertion and by the adoption of the  
vital forces, avoiding an undue expen-  
diture of energy. In other words,  
one should never force and stimulate  
the system when Nature says plainly  
that rest, recuperation, and refresh-  
ment are required, and wise is he  
who heeds her commands.

On the other hand, there are many  
cases in which the spring depression  
may be traced directly to overfed-  
ding, a very common practice in the  
cold months of the year on account  
of the natural increase in appetite,  
the excessive use of sweets, rich  
foods, confectionery, and various  
other unwholesome articles. Such  
digressions are often tolerated dur-  
ing the winter months, but with the  
approach of spring, when there is a  
general letting down of the vital  
tone, the evil consequences become  
painfully apparent.

In this latter class tonics are quite  
unnecessary. It is essential that  
only the rich and greasy articles of  
diet, meats, animal fats, sweets, hot  
sauces, and indigestible of various  
sorts, shall be laid aside at once.

The dietary must be conformed to  
the natural standard. It should con-  
sist chiefly of fruits and grain pre-  
parations, particularly bread, toast-  
ed wheat flakes, granose biscuit, and  
similar foods. Foods which contain  
albumin, as milk, eggs, and even  
nuts, should not be used too freely.  
In many cases, milk and eggs must  
be entirely avoided because of the  
difficulty experienced by many per-  
sons in digesting albumin and the  
casein in milk.

In these cases, and in fact, in  
most cases in which there is a spring  
"letting down," simple tonic mea-  
sures afforded by natural healing  
agents afford prompt and efficient re-  
lief. A light, cold bath taken by  
means of a wet towel or the wet  
hands every morning, out-of-door ex-  
ercise, and the sun bath are ready  
means by which substantial benefit  
may be secured for this class of  
health-seekers.

**IRISH LANGUAGE.**

A movement to have the teaching  
of Irish history introduced in the  
parochial schools of the diocese of  
Newark has been begun by the  
County Board of Directors of the  
Ancient Order of Hibernians. At a  
parochial schools of the diocese of  
Lundy's Hall, it was reported that  
the plan had been laid before Bishop  
O'Connor.

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### The Montreal City and District Savings Bank

Notice is hereby given that a divi-  
dend of eight dollars and a bonus of  
two dollars per share of the capital  
stock of this institution have been  
declared, and the same will be pay-  
able at its banking house in this city  
on and after Thursday, the 2nd day  
of July, 1903.

The transfer books will be closed  
from the 15th to the 30th of June,  
both days inclusive.

By order of the Board,  
**A. P. LESPERANCE,**  
Manager.  
Montreal, May 30th, 1903.

## Society Directory.

**A.O.H. DIVISION NO. 6** meets on  
the second and fourth Thursdays of  
each month, at 816 St. Lawrence  
Main street. Officers: W. H. Turner,  
President; P. McGill, Vice-President;  
Percy J. Quinn, Recording-Secretary;  
931 St. Denis street; James  
Scullion, Treasurer; Joseph Turner,  
Financial Secretary, 1000 St. Denis  
street.

**A.O.H. LADIES' AUXILIARY**, Di-  
vision No. 5. Organized Oct. 10th,  
1901. Meetings are held in St.  
Patrick's Hall, 92 St. Alexander  
street, on the first Sunday of each month  
at 2.30 p.m., on the third Thurs-  
day at 8 p.m. President, Miss An-  
nie Donovan; vice-president, Mrs.  
Sarah Allen; recording-secretary,  
Miss Rose Ward; financial-secretary,  
Miss Emma Doyle, 68 Anderson  
street; treasurer, Mrs. Charlotte  
Bermingham; chaplain, Rev. Fa-  
ther McGrath.

**ST. PATRICK'S SOCIETY**.—Estab-  
lished March 6th, 1856, incorpo-  
rated 1863, revised 1864. Meets in  
St. Patrick's Hall, 92 St. Alexan-  
der street, first Monday of the  
month. Committee meets last Wed-  
nesday. Officers: Rev. Director,  
Rev. M. Callaghan, P.P. President,  
Hon. Mr. Justice C. J. Doherty;  
1st Vice, F. E. Devlin, M.D.; 2nd  
Vice, F. J. Curran, B.C.L.; Treas-  
urer, Frank J. Green, Correspon-  
dent Secretary, John Cahill, Rec-  
ording Secretary, T. P. Tansey.

**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.  
Father Flynn, C.S.S.R.; President,  
R. J. Byrne; Treasurer, Thomas  
O'Connell; Rec.-Sec., Robt. J. Hart.

**ST. PATRICK'S T. A. & B. SO-**  
**CIEITY**.—Meets on the second Sun-  
day of every month in St. Pat-  
rick's Hall, 92 St. Alexander St.,  
immediately after Vespers. Com-  
mittee of Management meets in  
same hall the first Tuesday of every  
month at 8 p.m. Rev. M. J. Me-  
Kenna, Rev. President; W. P.  
Doyle, 1st Vice-President; Jno.  
P. Gunning, Secretary, 716 St. An-  
toine street, St. Henri.

**O.M.B.A. OF CANADA, BRANCHE**  
26.—(Organized, 18th November,  
1873.—Branch 26 meets at St.  
Patrick's Hall, 92 St. Alexander  
St., on every Monday of each  
month. The regular meetings for  
the transaction of business are  
held on the 2nd and 4th Mondays  
of each month, at 8 p.m. Spirit-  
ual Adviser, Rev. M. Callaghan; Chan-  
cellor, F. J. Curran, B.C.L.; Pres-  
ident, Fred. J. Sears; Recording-  
Secretary, J. J. Costigan; Finan-  
cial-Secretary, Robt. Warren;  
Treasurer, J. H. Feeley, Jr.; Med-  
ical Advisers, Drs. H. J. Harrison,  
E. J. O'Connor and G. H. Merrill.

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## NOTES

**VACATION TIME.**—W  
dresses and recommend  
vices and words of war  
is but little left to s  
young people, at this s  
simply wish them, one  
happy and profitable va  
going over our exchange  
upon the following phre  
ever you go for vacatio  
away from God." Adm  
vice beyond the power  
properly appreciate, and  
need of any amplification

At first sight it wou  
needless warning, for sin  
everywhere how could o  
from Him? We cannot o  
presence, it is true, but  
trange our hearts from  
Catholic school, be it f  
girls, there is always p  
means of keeping God in  
of drawing closer to Hin  
out the scholastic year y  
regular prayers that are  
whether at morning, noon  
ing; before or after mee  
beginning and the close o  
or exercise. Then there  
stantly recurring lesson  
calculated both to instr  
to God and to impress o  
your dependence upon H  
bounty. You have the c  
the door, the sacred in  
in their inspiring and sug  
toes, the surroundings a  
breathe and speak of Go  
the perpetual, living, an  
ample of the teachers, th  
God and to closer relat  
Him.

When vacation comes a  
left behind; but it is the  
lessons they inculcated  
put into active practice.  
time to carry all these r  
the heart, to perpetually  
before the eyes, and to  
that if they are not on  
or in your daily presenc  
less are you walking und  
of God.

It is, then, a wholesom  
the one we have just qu  
can enjoy your vacation  
est, you can repose from  
of study, you can have r  
relaxation and recreation  
and still keep close to G  
there is no more simple  
to be faithful to your de  
be true to your duty of  
fer Him every morning th  
all its pleasures, its gam  
creations, its rest, its jo  
relaxations. And all these  
come so many prayers, if  
in the proper spirit and a  
the code of real innocenc  
close you can offer Him  
that you have done throu  
day and for the faults ye  
ted you can ask a pardon

Youth will err, will mi  
takes, will succumb to te  
but if youth keeps close  
these will be but clouds f  
a life-sky, leaving the blu  
heaven just as blue and a  
as ever—not a trace, scar  
ory of the shadow remain

So, then, we would imp  
sentence on all who are  
forth to enjoy the long v  
summer. And if you do  
year will only serve to b  
nearer to God and God  
you. It will become annu  
and easier to drift along  
of goodness; and as the t  
sweeps us down like a  
rapid to the gulf-below, s  
rent of good carries us al  
out any great effort on  
towards the great and  
ocean that is called eter  
eternity near to God.