Catherine St.

Mitness

Vol. LIV., No. 3

MONTREAL, SATURDAY, JULY 23, 1904.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITHESS P. & P. CO. . Limited . SBusby Street, Memircal, Canada, P. O. Box1135.

SUBSCRIPTION PRIOR—City of Montreal (delivered), \$1.50; other parts o Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland of France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payablein All Communications should be addressed to the Managing Director, "Taus Wir"P. & P. Co., Limited, P. O. Box 1138

EPISCOPAL APPROBATION

"If the English-speaking Catholice in Montreal and of this Province consulted their interests, they would soon make of the "True Witness" one of the most prosperous and sinterests, they would soon make of the "True Witness" one of the most prosperous and sinterests, they would soon make of the "True Witness" one of the most prosperous and sinterests, the second Catholic PAUL, Archbishop of Montreal."

NOTES OF THE WEEK.

PERPETUAL ADORATION. -There is much written, in various Catholic publications, on the inspiring subject of 'Perpetual adoration' and much is preached from pulpits the world over, on the same great topic. We read and we hear all these beautiful things but for very many among us they are but pictures of what we have come to consider as far away possibilities. Few are aware that here in the city of Montreal, in the vast and busy metropolis, where so much time is spent in the pursuit of purely material in-terests, and so little heed is given to the great, all-important work of salvation, here where pleasure usurps the time that is left from business and where sin utilizes the time not consecrated to innocent enjoyment here we have the perpetual adoration of the Blessec Sacrament practised in the most practical of all manners Up on Mount Royal Avenue, near the northern confines of the city, where the Amherst street cars pass at every five minutes, and where thousands go by on their way to the Mountain, either to visit the cemete ries, or to seek fresh air, there is magnificent church, that belongs to the Fathers of the Blessed Sacrament. Never are the doors of that thurch closed: never is that temple empty. Day ond night, from year's end to year's end, the Blessed Sacrament is exposed on the High Altar, and perpetually is it adored. Throughout the long vigils of th night saintly men kneel there, relieving each other at regular intervals. cessantly do prayers go up to the Savior, in the Real Presence on the altar. When the dty is hushed in siumber, and the weary tollers after earthly gain are snatching repose when, in the dark hours of the long night, others are gliding down the it is becoming an accomplished fact. incline that leads to death : when good and bad are alike oblivious of the great fact we mention, these holy men are kneeling before the Blessed Sacrament and imploring the fuercy of heaven upon all who are outragng god's goodness, are praying to remarks he said : graces of strength and perseverence or those who have but little leisure to devote to religious duties, ar constantly intervening between man and God, shielding the former from

would otherwise never deserve. aware of it, but nevertheless it ex- vorced." ists, and frequently, if we only ing and people seek the fields towards mountain for repose and refreshment, it would be a happy thought of some, if they were to pass along Mount Royal Avenue on their way homeward and stop for one moment in the fine Church of the Blessed Sacrament. Were it only for a moment the visit would be sufficient to impress them with the sollemnity of the place and with the reality of that

the wrath of the latter and meriting

for the world a protection that, it

ity leads him to imagine that people might suppose he were seeking publicity. Not at all. The suggestion that he makes in regard to the study and propagation of the Irish language in this country is both patriotic and timely. He has mentioned two priests, both men of marked talent and literary ability, who take a deep interest in the revival of the olden tongue, It would certainly be well to enter into communication with the two scholarly priests to whom he refers and to discover practical means, with their co-operation, of carrying out the ideas of our correspondent. The "True Witness" is always open to any suggestions and ever ready to assist in the various works that are calculated advance the Irish Catholic people, be it in a spiritual, a temporal, a reli-gious or a national sense. In the present instance we beg to assure our correspondent that we are prepared to do our share in all such undertakings, and that we will in no way lose sight of his letter. As one of the reverend gentlemen to whom he refers is now leaving for Belgium, on special business connected with his Order, and will not be back for a couple of months, and as the other has already left on a summer vacation in some section of the United States, we will hold the matter over until the autumn-that season when all literary revivals are sure to command attention. Should we, in any way, overlook the matter (which is not at all probable), we would beg of our kind correspondent from Labelle to remind us of the same, and next time to allow freely the use of his name-for he deserves and should have credit for his very noble and patriotic idea. The revival of the Gaelic language is no longer a dream

THE DIVORCE ISSUE. - The Protestant Episcopal Bishop Brewster recently delivered a very effective address on the much-discussed qdestion of divorce. Among other

"The number of divorces granted each year in this land for some years has exceeded the total granted throughout the entire Christian disturbed the Arch world. There is a social disease for the past year. which manifests itself in the vorce courts.

Now, this is a very safe conclusion knew it, our very preservation is due to that secret, sllent, unceasing influence that is being exercised by the perpetual adorers before the Ressed

Now, this is a very sale conclusion. You come to, but it is very strange that it has taken the leaders or Profluence that is being exercised by the testant thought so long to discover that this is the only means where-Sacrament. In these long summer by the social structure can be saved evenings, when the heat is suffocatfrom wreck. The Catholic Church barred her doors against divorce from the very beginning of Christi-anity, and nothing could compel or induce her to open it under any circumstances. In the new found liberty that the so-called Reforma tion brought into the world, in the freedom from authority that it established, in the license that its ors Club. Mr. Frank J. Curran, the well known advocate, occupied the well known advocate, occupied the chair. He complimented the executable of the Club upon their efforts.

on the inviolability of that great Sacrament. In reality it was simp ly opening the flood gates of corruption, and the stream has gone or ever broadening and deepening and strengthening until now it menaces like a deluge, the moral and so-cial destruction of the world. And in that vast deluge the Church alone rides safely as did the Aris of Noah. It is high time that those outside that vessel of safety should begin to see the vastness of the danger that threatens to engulf them, and it is time, if they are not even now too late, that they should be closing up the doors of their own vessels against the rising waters; or, better still, it is time that they should be coming into the Arki the one, only vessel of safety; otherwise they will never live to behold the rainbow of God's promise-to the faithful servant- that must hang on the clouds when the waters eventually, and at His Will, subside. We are glad that they begin to see the danger; we would be still more happy were they to take warning in time and come into the only shelter left them.

ECCLESIASTICAL NOTES.

ORPHAN ASYLUMS. -One hundred and eighty-five thousand dollars is the amount Right Rev. Chas. E. McDonnell, Bishop of Brooklyn, wants for the orphan asylums of the diocese. He hopes to secure that sum by October's special collections in the parishes. The sum is required to liquidate mortgage claims.

IN ORANGE, N.J., a district not. ed for the public spirit of its Catholics residents, a diocesan hospital to include a department for special treatment to consumptives, and the training of nurses, has been decided upon. In the same place Rev. Father Fleming, rector of St. John's Church, was made the recipient of a purse containing \$1500 to enable him to take a two months' trip to Europe for the benefit of his health.

NEW BISHOPS .- The appointment of Venerable Archdeacon Mangan, P. P., Kenmare, to the vacant Bishopric of Kerry, and of the Very Rev. M. Fogarty, Vice-President of Maynooth College, to the vacant Bishopric of Killaloe, is announced.

DIOCESE OF FLORENCE. - Mgr. Mistrangelo, Archbishop of Florence, has been made the subject of much complaint of late on the part of many of the people under his charge, who have repeatedly appealed Rome against him, accusing him of acting too autocratically in his archdiocese. The Pope has decided the Archbishop's favor on all points, sustaining all his actions. It is thought that the decision will put an end to the dissensions which have

. . . Jefferson Park, One Hundred and Fourteenth street and First Avenue, New York, recently, when, by special permission of the Pope, the famous statue of Our Lady of Mount Carmel belonging to the Church of the same name in One Hundred and Fifteenth street, near F rst avenue, was crowned by Archbishop Farley. Forty thousand persons witnessed the ceremony.

CATHOLIC SAILORS' CLUB.

This week a large audience attendpince and with the reality of that perpetual adoration that is going on beneath that splendid roof. Many of us, perhaps, owe our preservation from dangers to those very prayers

THE GAELIC LANGUAGES — We have received a very patriotic and timely suggestion from a respected and zealous Irish priest of the County of Labelle. In his letter our reverend correspondent asks that his same be not published. His humil- ing man and woman from the yoke chart is going on them, and in so doing it cut off the sources of grace that Christ gave to the human race. Of the seven Sacraments, that of matrimony seems to have suffered in a psecial manner from the indifference the opposition, the unbridled freedom from all authority that came with the great heresy. In this Protestantism seemed to be emancipating man and woman from the yoke chart.

LOCAL NOTES.

CHANGES IN OUR SCHOOLS. -The first aunouncements in connection with changes in the administration of our parochial schools were made last week after we had printed little surprise was that which de-prives St. Ann's Boy's School, under the direction of the Brothers of the Christian Schools, of the services of one of the most zealous and able of educationalists, in this city, Brother Prudent. He has been appointed to the important office of director of St. Patrick's School, which will enter upon a new career by the transfer of its classes to the Catholic High School building in September next. Brother Prudent has been associat ed with St. Ann's school for more than a decade, and his administration has been marked by a series of successes, the evidences of which are to be found not alone in the ranks of those now preparing to en ter the priesthood, in religious life, in the professions, but also in the great army in the offices of railways, manufacturing establishments and commercial firms.

In the parent Irish parish the appointment has been received with much satisfaction,

NEW DIRECTOR OF ST. ANN'S. The successor to Brother Prudent in St. Ann's school is Brother William. who for a long period, as may be seen by our Quebec correspondence in another column has been director of the leading parochial school in that city. Brother William is a native of Montreal,, and received his early training in the school to which he is now appointed director. He is an able administrator and full of zeal.

BRUTAL ASSAULT ON A PRIEST

The city of Youngstown and th diocese in general was shocked and horror.stricken to hear of the brutal and probable fatal assault made upon the Rev. John P. Barry, beloved pastor of St. Ann's Church. Youngstown, last Saturday morning The assailant, John Berry, who was for many years sexton of the church and whom Father Barry had many times befriended, was recently re-leased from the Newburg Hospital for the Insane. His mental derange ment is the only conceivable explanation of the atrocious attack.

Father Barry, who had returned from Cambridge Springs Friday evening in order to celebrate in his own Church, on Saturday, the nine teenth anniversary of his ordination was making a sick call at the home of one of his pacishioners, Mr. Thos Fleming, Saturday morning, when he noticed his old sexton on the other side of the street. Going to the window, which was open, the disturbed the Archdiocese of Florence priest hailed the old man, asking him to wait a moment. Berry remained on the porch of the Fleming house self. -Catholic Universe until Father Barry came down where there is such constant and effectual adoration. We may not be that the only safe way is for the church to bar the door to the 'difor his health. The two walked down the lawn engaged in conversa tion. Hardly more than a momen later, in response to a loud excla mation, from his pastor, Mr. Fleming who was mowing his lawn, turned to find Father Barry struggling in the grip of the former sexton. Fleming sprang to the priest's assistance, loosing Berry's hold and flugging him to the ground. John Timlin, who was passing at the moment, also ran at the outery, and, after four powerful jerks, dislodged a big knife which was buried to the hilt in the priest's left eye. The eye was cut out of its socket and cloven in two

the Fleming house and at first demurred at being taken to the hospitali "Don't get excited," he kept saying to those around him. His strength rapidly failed, however, and when the ambulance arrived he consented to be carried into it. He did not lose consciopsus mutil after his arrival at the hospital. A number of the Xaungstown clergy were quick.

day open violation of the laws, and that the Government was dealing with it much more gently than with the religious societies. The discussion had no political results, as much time was spent in mutual recriminations. M Prache, however, touched the Government in a tender spot, at being well known that the north practical recriminations of the religious of the religious societies. The discussion had no political results, as much time was spent in mutual recriminations. M Prache, however, touched the Government in a tender spot, at the hospital. A number of the Xaungstown clergy were quick.

ly at the scene of the tragedy and ollowed the ambulance to the hospital. Father Klute entered the am bulance and after the wounded priest had been token into the operating room Fathers Mears and Kinkead ad-

deed was immediately placed under arrest. The officer who took ' him in custody said he feared every moment that the old man might summarily dealt with by the crowd, that quickly gathered at the scene of the stabbing. Many were parishioners of Father Barry, and threaten- is surely a day coming. ing murmurs rose from hundreds of lips as they surrounded the assailant, and only the irresponsible condition of the ex-sexton saved him from bodily harm.

The news of the attack stirred Youngstown as it had not been stirred for years. The whole nineteen years of Father Barry's priesthood had been spenf in this city, first as curate of St. Columbia's and for the past fifteen years as pastor of St. Ann's. "No minister of the Gospel." says one of the local papers, more highly respected, not alone among the members of his own congregation or religion, but among people of all denominations."

In Protestant and Catholic churches alike earnest prayers for his recovery were offered up at the Sunday ser

Later reports from the bedside of the stricken priest hold out a faint hope of his recovery. His relatives in Boston, Father Barry's home were immediately notified after the the stabbing, and his brother, Joseph Barry, and two sisters, Mrs. 'Rose O'Brien and Miss Mary Barry, arrived in Youngstown on Saturday night. Father Barry was able to recognize them, and also his friends among the clergy who have called to see He has suffered excruciating pain but has displayed remarkable fortitude and patience.

The unfortunate old man who committed the assault was sexton of Ann's for a number of years and performed his duties faithfully and well. He seemed devoted to Father Barry and the pastor showered him with kindnesses. About a year and a half ago he showed signs of mental derangement and made an attempt to strike Father Barry's housekeeper with a hatchet. He was arrested, but was bailed out by Father Barry, who sent him to the City Hospital for treatment. He escaped from there and ran to the home of a relative. The latter had him examined as to his sanity and as a result he was sent to the insane asylum at Newburg. Father Barry appounced the fact from his pulpit with deep feeling, and broke down when he was bidding good bye to his old sexton at the station. Last Christmas the old man was sent home, pronounced cured, but since then has shown so sicians had advised his return the asylum. The attack on Father Barry was evidently premeditated.
While in Jail the old man has made two or three attempts to kill him-

ITS OPPONENTS.

MASONRY IN FRANCE. - During a recent debate in the Chamber of Peputies, in Paris, M. Praede, interpellating the Mimstry, asked why the Masonic Societies were not compelled, like all other associations, to In the course of the discussion the ritual and ceremonies of the Maschic Order were compared to the course of the Maschic Order were compared to the course of the Maschic Order were compared to the course of the Maschic Order were compared to the course of the Maschic Order were compared to the course of the There was a second wound, a gash order were compared to those of the several inches long, in the lower Catholic Church. M. Prache asserted that the Masonic Society, as orpart of the abdomen. ed that the Masonic Society, as or-Father Barry displayed wonderful ganized in France, was causing every courage. He walked unassisted into day open violation of the laws, and the Fleming house and at first detailed that the Government was dealing

masons. It is not at all improbable that the heated and vituperative debate was precipitated by the Government, that fuel was added to the fire, so that the main and practical object would be lost sight of in the ministered the last rites of the flood of bitter language on one side or the other. In any case the fact The maniac who did the horrible of the subject being discussed was a shock to the Government. It was caught red-handed in its deeds of injustice. There could be no palliation for the persecution of the religious orders, and far less when it is clear that the 'Law of Associations' is not made to apply to all. There

> THE DIVIDING LINE. - It is strange how very few can grasp the fact that no matter how much the Anglicans may copy Catholic practices, discipline and externals, matter how apparently near they may come to the Church, there is always an abyss between them -the abyss that separates Error 'from Truth. It can never be bridged; it must be leaped. In the "Advance," not long since, was an article on this subject, that, at first sight, would appear to be very correct; but which, on closer examination, turns out to be simply a description of conditions on either side of that abyss. We reproduce the principal passage as an illustration of what we. mean. It will be read by thousands. who will say: "that is the true situation," when it is merely a picture of the apparent and not the real. It.

"The dividing line between Rome

and the more advanced Anglicans is scancely visible to the naked eve. The rejection of the doctrine of the infallibility of the Pope and a few similar dogmas, the reading of the service in English in the Anglican body are, apparently, the only remaining differences between the two. Revs. Sigourny Fay and W. W. Dawson were recently ordained at the Church of St. Edward the Martyr in Ninety-seventh street, New York, Full Pontifical Mass was celebrated, Bishop Grafton, of Fond du Lac, Wis., being the central figure. One feature of the ordination was what is termed the full "Sarum" ritual, shorn of the few features which the Anglicans do not approve. In the procession from the partsh house were the crucifix, censer-bearers, acolytes and vested choirs. The clergy to be or. dained were each robed in a white cassock with black beretta, and each carried a lighted candle. The preacher, Rev. J. O. S. Huntington, wore his white habit as superior of the celebrated Order of the Holy Cross. The Bishop, who was attended by deacon and sub-deacon, of the Mass, in proper vestments, were a richlyembroidered cope, and on his head a jeweled mitre. After the ordination of Rev. Mr. Dawson an embroidered tunic was thrown over his shoulders, while Rev. Mr. Fay was invested with the chasuble indicating his priestly office. Rev. Alexander Hotovitsky, rector of the Greek Church, in Ninety-seventh street, had a seab within the chancel, but did not take part in the service. All this minds one of the remark of a child, out of patience with an undecided playmate: "If you want to be it, why don't you be it ?"

The child's question at the close is the only part of the entire page that casts any true light on situationf Even though Papal Infallibility were the only dogma of the Church that they did not accept, still that one dogma would suffice to maintain the abyss between the two You must have the whole Truth; you cannot divide it and take it in sec tions; Truth cannot be divided. You

CHURCH BELLS.

Random Notes and Gleanings.

John A. Stuart de in plain terms. He says: There was a time, not so ver

ng ago, when a wedding gift was a al token of affection or esteem; nable sets, it is merely a means disregard expense, to be lavish, to be extravagant. A system of giving ing of Paris gowns or tiny moleskin that are valueless save for their cost. orses, in plate, in flunkeys, in wedng presents, it's all an ostentatious We seem to be smitten with a kind of madness for social jealousy and display.

on flowers for a single entertain-ment, while 10,000 of her sisters have not so much among them for all the purposes of life, there is some thing seriously wrong. Ruskin de clared that the amount spent on frivolity in one night in would feed the peasants of a Swiss valley for a year. Yet by all counts London is but a novice, amateur in extravagance compared with New York. There's a reckoning ahead as surely as justice

NON-CATHOLIC'S PROTEST. -A certain class of Protestants, true to their name, never lose an opportunity of making protests against all kinds of imaginary grievances. One of the many instances that occur to day which illustrate that fact is the recent outburst at a council meeting of united Protestant societies of London, England, where the following resolutions were pass ed and ordered to be sent to the Prime Minister :

1. That the unequal and dispropor tionate representation in Parliament of Irish constituencies, to the detriment of British interests, constitutes an abuse of long standing which calls for an immediate remedy at the hands of His Majesty's advisers, see. ing that it gives an undue and ficti. tious importance to the nominees the Roman hierarchy who own alle giance to a foreign and hostile powr,, and who employ the influence thus obtained to extort from succes. mive governments the control of edun as well as a monopoly of official posts, and, as far as possible, the lavish expenditure of public money for objects of a merely local or sectarian character.

2. That the renewed attack pro ed to be made in Parliament by the Duke of Norfolk upon the royal claration against Transubstantia tion and the sacrifice of the Mass ight to be decisively repelled by government, as it is impossible ure the exclusion from the ne of any Roman Catholic, unme such test of his own peral belief be publicly administered. Papacy has never withdrawn its laim to spiritual supremacy and isdiction in this country, and sary, therefore, that the false upon which its pretensions are based should be definitely repudiex animo, by every constitutional ruler of this Protestant realm.

CONTROL YOUR TONGUE. - A which were connected with big megaa-Catholic litterateur who wn to have written many bitten pulpit of the Baptist temple. ith the following advice in regard ite the fact that he often used pen in a way which did not play great regard for Christian

all thy perplexities do thou out hold your tongue for one y; on the morrow how much clear-are thy purposes and duties, and much rubbish those two mute nce and concealment

FADS OF THE DAY. - In the | is watched and to illustrate the tem

per of leaders of labor: The first is as follows: Several la bor papers are declaring that President Baer of the Philadelphia and Reading Company is preparing increase facilities for storing 500,000 tons, but this will be more than doubled. At least 1,000,000 when the present agreement with the miners expires, and the workmen will

The second touches upon the que tion of the open shop and runs as follows :

"The United Garment Workers of annual convention in Buffalo, ginning August 22. Secretary vention, says that the organizatio is face to face with the gravest crisis in its history, owing to the organizo tion of employers and the fight for the open shop.

PERSONAL INCOMES - There writers to dwell upon the question of the wealth of a class. In an article on the subject of average comes in England and France, M. Paul Leroy Beaulieu, in a recent number of L'Economiste Français asserts that there are by fas greater number of extremely wealthy people in England than in France In France there are between 700 and from property exceeds \$50,000 per annum, whereas in England there are no fewer than 2418 persons in the same enviable position.

RUSSIAN HOSPITALS, -In th var now in progress Russia made provision for her sick wounded soldiers which displays nuch humane sentiment. Nothing more perfect than the hospital care have ever been built in that line equipped as they are with every comfort that can ease the suffering soldiers. All along the sides of the car are rows of queer.looking beds, which consist of cots without any support. The frame of the spring big holes through which are passed, and the beds are hoisted into place by means of pulleys. In indefinite number of beds into one oach, as they ccan be shifted up or At the ends of each care are chests for medicines, bandages and the other accessories of a hospital. These are always filled, for the women of Russia, from the Empress down have been untiring in their efforts to provide the wants of the sick and wounded Attached to each hospital train is a sort of caboose, where the nurse can cook.

SERMONS BY TELEPHONE One of the many novel and easy methods of non-Catholics to afford piritual comfort to the inmates of hospitals in Philadelphia is describ ed by an American daily newspaper as follows :

"No use to which the telephone has been put has afforded so much genu ine pleasure to the sick as that concaived by Dr. Russell Conwell, president of the Samaritan Hospital when he had the wards of that great phones lined along the front of the

Visitors to the sick of the Sama ritan hospital a few Sundays ago were surprised and delighted to rows of patients with receivers at their ears and joining in the services at a distant church."

EDUCATION OF GIRLS. - In paper on "Woman's Share in the Industrial Revival of Ireland," the Bishop of Ross, among other things,

. . .

"The priests can do a great deal, both through the school and many other ways. Under their encourage CAPITAL AND LABOR. — The dif-ment the women will be induced to press in the temporal sphere are giene, and other domestic. giene, and other domestic arts to im prove their knowledge. If things were as they should be the female teachers would be able to give much It then becomes, in many cases, an inwritten law of the family that SOBER MEN WANTED. — Busi-

ept before her mind the life work of the girls under her charge, would find a thousand opportu stilling into their minds sound ideas, holding up before them 'tru womanly ideals, and equipping the grown girls with so han a little needlework, to prepar of wifehood and motherhood.

C.M.B.A. CONVENTION. - The convention of the C.M.B.A. of Cana la to be held in Toronto next month subject of much discussion amongst the members. It is sa that several questions of great im portance will be submitted to the convention. Of these spec ally men tioned which will command attention are, the age limit, the in creasing of the rates of assessment and the payment of half the amount of a certificate of insurance at the end of twenty years.

CATHOLIC FEDERATION. - An other contribution to the discussion prior to and since the organization "The American Federation of Ca tholic Societies," from the pers of Bishop McFaul, is published in Donahoe's Magazine. His Lordship says in closing his article:

Those who are timid regarding Fe deration and hesitate to join it lest it may transgress the legitimate field in which alone safety can be found, and inopportunely precipitate the practical solution of problems which are still immature, should reflect that Federation includes in its advisory board some of the most eminent, the most prudent and conserva tive members of the Hierarchy, and no important step can be taken with out their consent. In due time the organization hopes to have the whole Hierarchy acting in the capacity of advisers. In questions affecting the archdiocese, or a diocese, the Archbishop or Bishop respectively, be the principal members of the advisory Board, and in national questions the Board of Archbishops. Laymen will thus be guided in the proper channels and there will be danger of injury to our interests aris ing from misdirection and misapplied

Federation will endeavor to redress grievances wherever they exist, employing means suggested by wisdom and experience. The redress or grievances, however, is only a small porportion of its plan of campaign. Broadly stated, its objects are: 1. The unincation of the Catholic

nationalities in America. 2. The voicing of Catholic public

ppinion on all important questions

of the day.

3. The destruction of divorce.

4. The banishment of Socialism.

5. The union of religious and secuar education. If Federation enables us to

only the last it will have entered the wedge deeply into the others merited well of both Church country.

NEW RULES FOR CLERGY This is the heading which a Catholic

With the return recently of priests of Archbishop Farley's diothe Dunwoodie Seminary it was announced there would be a stricter indiscipline for the clergy, particularly the one forbidding the attendance of priests at race tracks The rule in respect to theatres has by custom come to have as is on the Diocesan List. an exception when the performance is The singing, during low Mass. of

position, if we knew or discovered that he was a drinking man we should decline to consider his applihim his error, we feel compelled to da without his services."

noticeable to one who reads with care the reports of proceedings legislative bodies to-day of country.

contribution to the London Chronicle, in convincing terms refers to se cularism, its aims and its possibili ties thus :

"Clearly we are in a crisis, which may turn out to be revolution. Neither science, art, literature, social activities nor any of the sects which epring up and putrefy in our sight, has discovered the secret of life; criti cism, revolt, and rehabilitation the flesh leave men where they lay, diseased and impotent. On the oth hand, consider this: wherever individual is brought face to with Christ, in prayer, in retreat, by some accident (which is Providence), in his march, if he will take there is something to receive a power that ideal, which no criticism has throned, which rises above all moralities and all metaphysics as unapproachably divine, is also with a substance and a strength of personality never to be transcended. Religion may die out in the hearts many, but Christ does not die. He will die. All the crowns of imnortality rest upon his brows; if life has an aim or a meaning it is in His esurrection from the dead.

"My conviction is that the age of ecularism now upon us will be crucial experiment to mould private character and sustain the public or der without reference to God, Christ, or any other world beyond this, That the trial will be 'made everywhere, as it is now making in France. That it will create—all it ever can create-widespread ruin, mo ral disorder on a scale never known since the Roman imperial days, and possibly civil wars such as the Re formation and the French Revolution But that as a construc tive effort it will fail, In the long run if will demand too great a sacri fice from the individual to society, from the many for the sake of ew, from the weak to the strong, and from the miserable to the prosperous. We know how Christianity began and where. It was two mo tive powers which I can peeceive, in no other creed of civilization-man infinite sorrow and his unconquerable better part of him is still living; without it what is left to him excep-"the guess of a worm in the dark and the shadow of its desire?"

CHURCH MUSIC. - Following up the decrees of Pope Leo X. on church Ireland, has issued the following regulations which are to go into operation on the first of Au

Communion are to be sung by an excases in which figured music may be the human mechanism has to be set cese from their two weeks' retreat at provided for them by the Diocesan List, those parts of the liturgy are terpretation of some of the rules of assigned to them in the "Graduale to be sung to the Gregorian melo Romanum." The other portions of and sung either in Gregorian or figured music, but only in such figured music

wise a baseball game or some other of the liturgy, arranged by compathletic contest is all that is left to be sung at High Mass, is musical settings of the various parts for the amusement seeking clergy.

The Archibishop also announced tion does not, however, prohibit al that after the meeting of the Eucharistic Congress here next month,
monthly spiritual conferences will be
held for the clergy.

tion does not, however, prohibit all
music at low Masses; but secures that
if music is to be sung at low Mass
it must be appropriate music, and it
must be sung only within the limits held for the clergy.

High Mass must hisreafter be sung in every church on all Sundays except during July and August.

Sermons must be preached at all the Masses on Sunday in the various churches.

SOBER MEN WANTED. — Busing the sung by the congregation; but even as regards congregational sing, ing it is not, as a rule, advisable that it should begin until the Offertory has been said by the priest.

village. There are in that section several old New England homesteads which have been steadily running down for a number of years, not wholly on account of not being occu-Jews and are being worked Jews are apparently an' eye ever open for busine declared, and are very sharp in be when dealing with the average they pay cash for everything, their own affairs, and keep their ow and soon there will be need of syna gogues and schools in that section.

A.O.H. -In Philadelphia the rent division which is housed in its own hall, recently added an annex to the building at a large outley t accomodate the increasing member-shipa Here in Montreal, where there are so many Divisions of the honor ed Order, we had expected ere this that some united effort would been made by the large membership to build a hall for the accommoda tion of all concerned. The A.O.H. has members enough to undertake the work if each of them will make

C.M.B.A.-At the recent open meet ing in Montreal, the Supreme corder, Mr. Cameron, in dwelling M.B.A. of America, made the state nent that the reason the assessment rates had been increased was due to the fact that they had realized they were trying to pay \$100 with \$80 every guarantee that they have ample resources to meet maturing death claims. He deprecated all attempts of an organization such as the one with which he is as sociated to make money out of public entertainments. Such undertak ings should be the task of the parish charitable organizations

FEES OF PROFESSIONAL MEN

asks E. W. Osborn in the New York World. According to the bill, with out question, is the general rule. According to our means, says the kindly code by which general practice is guided. Strictly according to character of service, skill and time required and result reached, says the court, in the person of Judge

But how then shall we pay lawyer? Apparently according to the depths of our pocketbook and the rgencies of our affairs.

In the recent St. Louis instance a verdict for \$12,000 was set aside as cessive. The doctor had sued for

According to Wall street report Mr. J. Pierpont Morgan pays \$50,000 a year to Francis Lynde Stetson merely for the privilege of having first call on that able lawyer's 'advice For High Mass they provide that tual service rendered there is extra well to you when giving you such This is the heading which a Catholic American weekly newspaper has plac-Gradual, etc., the Offertory and the nor seeks to have a jury revise the nor seeks to have a jury revise the lawyer's claim.

> right and another where a fracture is It is to be noted that as a

objection. No Armour protest accompanied the \$75,000 which went fice your judgment to their whims to Dr. Lorenz for his attention to and notions. Are you sure they are little Lolita. James R. Keene, Cornelius Vanderbilt and other rich men nelius Vanderbilt and other rich men have been willing to pay for the exciples and act according to them? Be are in the United States about 200,-000 doctors, with an average income figured at \$750 per year, it is seen that standards aside from those set

The judge has stated the logical

ses paid by the rich make posild be rather proud of the fact,

and his skill.

To return to the parallel consideration of charges in medicine and the

Dr. Lorenz's \$75,000 vist to the Armour child brought incidental re-lief without price to companies of American children whose parents could never on their o wn account have afforded the importation of the great specialist.

What spread of good cheer or comfort among lowly industries has ever followed the payment of a quarter million or whole million dollar fee to a legal doctor prescribing reorganization physics for a sick trust? And can it be claimed for the attending physician of the trust that he devotes more time to his practice or has developed a higher degree of skill than the equally devoted professional

OUR BOYS AND GIRLS.

TALKS TO BOYS. - A common ause why so many of our boys go astray is their being so easily inenced by others. Not only through bad example are many boys made to fall, but also through the influence brought to bear on them by the deceiving words and sayings of others To offset the bad influence exerted on you from that side, I say to you, dear boys, beware; listen not to the words of everyone who approaches you; be not influenced by the sayings of such as would try to make you give up your good practices, your childlike faith, your virtue, your innocence.

Boys, believe not everything you The world is full of liars and you come in contact with an immense number of them. Every day you deal with liars. You must deal with them. You would have to exclude yourself from all communication with people if you would prevent your coming in contact liars. Deception on all sides, that is, the condition of the world. warn you against the evil influence of those whom we call liars, I say, believe not everything you hear.

that a sufficient reason for believing it? Because someone has laughed at a holy practice of yours, is that the reason for giving it up? not everyone you come in contact with. Not everybody means well to you; remember that. The most sacred things are scoffed at by some people. The most manly qualities are ridiculed by some evil-meaning fools. The most praiseworthy acts are made fun of by light-headed idiots. Be not influenced by them, You love to be a Catholic, to believe what the Church teaches you, to go to Church, to pray. Others will laugh at you for that, and tell you it is all nonsense, foolish to do so. Ought you listen to them and give up these things, because of their ridiculing words? Is that a reason?—say is it? Indeed not. Are they good judges in the matter they are talking about? Are they not Mabie to be in error about advice ? Say boys do they can they mean well? Are you sure of Do they mean well? Is it not possible that perhaps the most mal. ignant intentions prompt their sayings? Are they your friends? Ah, dear boys, know your friends! Rethe doctor's high fee passes without not your friends. Believe them not. Judge for yourself. Do not sacrinot prompted by false prejudices?

a count of the words, the laughnere ter of others. Be not slaves of human respect. Act manly; have your
own judgment, and fear not to act
seen according to it. Never forget; you

A most important meeting in the Episcopate was hald nooth College on June 22, nence Cardinal Logue press. The following important nand on both the doctor's

> "As authoritative statement recently in Parliament indi the Government of the cour template serious changes in tems of primary and secon suggest that the gravity of olved and their true na not sufficiently understood, It our duty to make the

"That we feel that any or restriction of the contro now exercised by managers ols of the National sy the religious interests of c make it imperative of measure, and in case it wer reconsider our whole pe relation to those schools.

That as the power of ar is the principal guarantee tholic parents have that in trustworthy hands, and ports of the Inspectors of Schools concur in stating t power is, on the whole, we ciously employed by the are satisfied that on moral as well as educational g would be disastrous to inte "That there is no sufficient

for the adoption of extreme such as have recently bee ed: the National system as it has gradually been to from its original irreligio with the actual conditions country; it has removed, tention from the primary has been widening year by improving its educational although there are still ma we are convinced that the edied under the prese without convulsing the coperhaps throwing education generations, especially if the ment of Commissioners ade and on educational

"If the improvement of is the object which the G and those who are behind in view they would first simple and obvious reform existing system would effect wretchedly poor country drained by excessive taxat ruinous land system, it w was allowable it was not with our schools. Yet at ment that England is t over a million a year from to Imperial taxation for of her schools, the equive for this country is refuse primary schools on the our poor people do not enough locally to their su opinion, the prin Ireland, especially in the tricts, have the first claim would be sufficient to rem tically all the material de and, amongst other thing render unnecessary the o suggestion of amalgamati d girls' schools in distr dance or educationa but solely to save expense

"Then the waste of £ year on the Model School to cease; the Training College below be helped until they reach point of efficiency; the sal-teachers should be made attract the best and me candidates to the profess candidates to the profess and other reforms would r greater part of the defect are now the pretexts for ostensibly the present systematically the power of the control of the c

the sick bed of ot of no reward Patients whose healer to of humanity and of the fact. at in most 'big very Special doctor's rallel considera-

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D GIRLS.

- A common f our boys go so easily in t only through y boys made ugh the influ-n them by the yings of ethers I say to you, en not to the ho approaches by the saytry to make ood practices, your virtue

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THE IRISH BISHOPS AND IRISH SCHOOLS.

SATURDAY, JULY 38, 1904

It our duty to make the following

"That we feel that any limitation or restriction of the control which is now exercised by managers over the chools of the National system of the religious interests of our people as to make it imperative on us to reconsider our whole position in relation to those schools.

"That as the power of appointment of the teachers in National Schools the principal guarantee that Catholic parents have that the educain trustworthy hands, and as the reports of the Inspectors of National chools concur in stating that that power is, on the whole, well and ju-diciously employed by the clergy, we are satisfied that on moral, religious as well as educational grounds, it would be disastrous to interfere with

That there is no sufficient reason for the adoption of extreme measures such as have recently been suggested; the National system as it actual ly exists is the growth of sixty years it has gradually been transformed from its original irreligious conception into a form that is in harmony with the actual conditions of the country; it has removed, broadly speaking, all religious strife and contention from the primary schools; it has been widening year by year, and improving its educational work, and, although there are still many defects, we are convinced that these may be remedied under the present system without convulsing the country, and perhaps throwing education back for generations, especially if the appointment of Commissioners is carefully made and on educational qualifica-

is the object which the Government in view they would first try what simple and obvious reform within the drained by excessive taxation and a ruinous land system, it would occur to anyone that whatever parsimony allowable it was not in dealing with our schools. Yet at the moment that England is transferring over a million a year from local rates to Imperial taxation for the support of her schools, the equivalent grant for this country is refused to our primary schools on the score that entertained by Irish Catholics.

our poor people do not contribute "On the Intermediate Board" primary schools tricts, have the first claim on this lity for Catholics. We have no in-Equivalent Grant, which by itself tention of exchanging these advan-Equivalent Grant, which by itself tically all the material defects about which complaint is now being made and, amongst other things, would render unnecessary the objectionable suggestion of amalgamating boys' and girls' schools in districts where the necessity for such amalgametion does not exist, whether as regards attendance or educational efficiency, but solely to save expense.

"Then the waste of £30,000 a year on the Model Schools ought to cease; the Training Colleges should

A most important meeting of the Irish Episcopate was held at Maynoth College on June 22, His Eminoth College of Managers that the people willingly contribute whatever is necessary to the universely with the second of the college o

willingly contribute whatever is necessary to the upkeeping of the schools. There are exceptions, we allow, but they must not be taken as a type of the whole, and, for our part, we should gladly second any measure to compel such managers to do their duty. In the details of the educational work done in the schools parents do not as a dered to be published:

"As authoritative statements made recently in Parliament indicate that the Government of the country contamplate serious changes in our systems of primary and secondary education, and as some pronouncements made by individual Catholics would suggest that the gravity of the issues involved and their true nature are not sufficiently understood, we deem to sufficiently understood, we deem to ur duty to make the following competence, and can be safely left to the teachers under the supervision of

control of the managers. "The alternative to the present Board of National Education of a schools of the National systems to Governmental Department, subject to education would be so injurious to Governmental Department, subject to education interests of our people the British Parliament and directed by Governmental officials, would be as to make it imperation of such a most objectionable to the Irish peo-measure, and in case it were adopted, ple and to us on religious, political, and educational grounds, and we feel that Mr. John Redmond deserves the thanks of the country for prompt and decisive action which he took in the House of Commons

expert Inspectors and the immediate

against this project. "A Department of Education may be well enough in England, where society is socially and politically in a normal condition, but in Ireland it would mean another outwork Dublin Castle, and a further opportunity of practical ascendency for a favored sect.

"We regard with distrust this new found zeal for educational reform and the importation of English secularists to propagate their views, and are satisfied that its purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church. To say the least of it, it is suspicious to see the Chief Secretary, who refuses the great educational reforms that nine-tenths of the Irish people earnestly and persistently demand, pressing upon us changes which the country does not ask for, and which run counter to all our religious sentiments.

"The need of co-ordination among the different parts of our educational system is urged as a pressing reason for some fundamental change. No doubt the education of a country must be treated as an organic whole in which all the constituents will mutually sustain and help each other, "If the improvement of education but we have nothing but amazement for such an argument in the mouth and those who are behind them have of those who insist on keeping Irish education in its present maimed and helpless state. The first condition of existing system would effect. In a co-ordination is to have the elements wretchedly poor country that is to co-ordinate; but to talk to the Catholics of Ireland about co-ordination in education, without any University to complete the system, is pretty much like the organization of a house without a roof.

'Even a limited proposal towards which the Chief Secretary has some private and underhand inquiry in pro gress at the present moment, is utterly impracticable, and cannot be

tages for the control of a Departmen The personnel of such a body would be sure to be objectionable. Its Protestant members might be Protestants, but we fear its Catholic members would be chosen to represent Governmental rather than Catholic

interests. "Its officials, too, could not com-mand the confidence of the coun-try, and we should never consent to place our schools and colleges 'at their mercy;

be helped until they reach the highest point of efficiency; the salaries of the teachers should be made such as to attract the best and most suitable candidates to the profession. These and other reforms would remove the greater part of the defects which are now the pretexts for attacking ostensibly the present system, but in reality the power of the clergy in the schools.

"Statements have been made as to the want of interest on the part of the people in education. We do not think that it is so. The amount of voluntary contributions which they make towards the building of schools, "Then in relation to the main pur

question arises as to teachers. A University is the natural supply of teachers of secondary and science, if not all echools. If this Department is set up, while the Catholics of Ireland are left without a University education, it will simply be a fresh endowment and establishment of Protestantism, in which the present possibly unavoidable employment of Protestants by the Agricultural Department for practically all its edu-cational work will have to be made a permanent system.
"This is a state of things to which

we shall never assent; and we have to add that, while we shall continue to do everything in our power to improve the education of our people, we shall not be induced by specious pretexts to adopt measures that are conceived in an anti-Catholic and an anti-National spirit. The first condition of a radical reform of Irish education is the establishment of a University system that the vast may jority of the Irish people will accept. Until that is done, we shall regard all this talk about co-ordination and local control and educational progress as insincere, and as aimed at essening clerical—that is Catholic influence in the schools rather than at promoting their educational efficiency.'

The following resolutions adopted by the Bishops:

1. That the rents drawn by Trinity College out of land in almost every part of Ireland, which, as the outcome of confiscation, have been re served during three hundred years as a prize for a State-favored minority, are of right the inheritance of nation at large, and should be devoted, however late in the day, to provide in an effective manner, as far as they can go, for the wants of all the people of Ireland in the domain of higher education.

2. That the practical exclusion of Catholics' and of others who known to entertain popular sympo thies from public offices and ployment in the gift of the Government, is a flagrant abuse of govern-mental power, worthy of the worst days of ascendancy, and has its counterpart in an enormous and most wasteful expenditure out of Irish taxation, to multiply situations for a small section of the community. and afford them good reason for call ing themselves the loyal minority.

3. That, whereas in addition their endowment for higher and intermediate education and the great wealth of their church, amounting to a capital of eight millions, derive originally from the appropriation of Catholic Church property, Irish Protestants have their full share of the State grants for primary, intermediate, industrial school and technical education, it is intollerable that the efforts of our poor people to re build their churches, support their clergy, and make some provisions for the better education of their child ren, should be travestied by the champions of an arogant minority or their allies; and we are strongly of opinion that the more attention that is concentrated on this question the more will the public in these countries marvel at the slender resources on which the Church of the Nation does its work for the great bulk of the people, and the huge endowments that remain to the church of the

4. That, while we ask for no connot desire for all others in regard to State, or company, or business emp, oyment, and while we utterly reterly indefensible state of things to which attention is called in the foregoing resolutions is so discouraging to our people, so fatal to effort and enterprise, and consequently so ruinous to the country as a whole, that we think that the attention of the public men and the press of the country and the full force of enlightened public opinion should be concentrated upon it, until the monopolists are compelled to stand on exactly the same footing as the rest of their fellow-countrymen in public op.

> MICHAEL CARD. LOGUE. Chairman. RICHARD ALPHONSUS. Bishop of Waterford and Lismore.

JOHN, Bishop of Elphin.

A LESSON. .

People as a rule seldom devote even a few moments of meditation to the inevitable end that awaits them. It may come next week, next month or next year, but some it will.

Here is an illustration. It is taken

from a story now in course of reproduction in one of our exchar and is headed "The Sick Room." "How do you find yourself, sir?" said I to an elderly gentleman, prepossessing appearance, who seated at a table covered with n ous manuscripts. His daughter, the young lady who summoned me, was standing by my side, pale and tearful, and anxiously watching her pa-

rent's looks The old man gazed on me as I entered the room, with a troubled look as if he were puzzled at my intrusion. "Papa," whispered his adaughter, "this is the clergyman whom I re quested to see you for spiritual con solation. You know, dear father, how much we talked about it the other day. You then promised me that you would be good, and go to

Her father turned his eyes alternately from his daughter to me. without replying. His mind seemed lost in vacancy. It was then that something extraordinary struck me about his eyes. They were very glassy and tremulous; the muscles about orbit of the eyes were worked with a twitching motion. His look was wandering, inquiring, anxious, and a tinge of imbecility had overspread his entire features. His mouth, though beautifully cut, in nature's happiest mood, was slightly twisted aside, and a deep and internal distress gave it an appearance most painful to contemplate. His forehead was magnificently developed. Slight as my knowledge of phrenolo gy was, yet I could perceive the more noble organs of humanity beautifully and prominently developed. Its ex ternal formation showed high intellect, deep sagacity, and a happily balanced brain. What then could have so disturbed its functions? It was paralysis-steathily but surely approaching-laying its gaunt hand on every faculty of the brain, and eye and speech.

Notes for Farmers.

Deputy Minister of Agriculture James has been interested in an account of a model farm written by W. J. Spillman of the United States Bureau of Agriculture. It is published in the year book of the department, and describes how a minister, without previous experience of farming, took hold of 15 acres with a mortgage of \$7200 upon them and paid it off in seven years. He began by soiling his cattle, feeding green feed in summer instead of pasturing them. At first this was not successful, owing to his inexperience, but having studied the science of "balanced rations" the management of a constantly growing herd of cows became simple, while the resulting manure increased the fertility of the farm in the most profitable way. Mr. Spiilman comments on the extraor nary extent to which system is carried out on the farm. "The owner detailed the crops growing on each small sub-division, the crops that had been grown on each for two or years past, and those that would be grown for as long in the future. In most cases the dates of seeding and harvesting were given. A peculiar feature of the management is that all the principal operations are performed on a fixed day each succeed. ing year, or as near it as the wea ther will permit. Not a pound of sideration for Catholics that we do solid or liquid manure goes to waste.

> The farm is strictly a dairy farm, doesn't pay to feed \$18 worth milk to a calf that will sell for \$7." The cattle are all Jerseys, and \$100 is the average figure obtained The milk is sold the young stock. at 25 cents a gallon to a neighboring institution two miles off, and tests at 5.8. The strictest methods are enforced in regard to cleanliness cooling and aeration. The amount averages 26 gallons a day, from the 17 cows, and this gives an income of \$2400 a year, out of which \$625 are spent on concentrated feeding stuffs. A man and a boy do the labor, and the owner plans everything so per-fectly that no interruption ever octhe curs. There is no pasture, price of land not allowing it, and not even a barn lot, so that the cattle even a barn lot, so that the cattle are kept in stalls all the year round, much as in Denmark. One of the cows is fifteen years old, vigorous and healthy and still breeding, giving milk enough to be profitable. The balanced rations are fed in three parts, a portion of succulent material—silage in winter, rye, timothy and clover, corn or peas, and oats in clover, corn or peas, and oats in summer. A second portion is of dry hay or fodder. The third is of mill products, bran, oil meal, and gluten. These are regulated by the

OUR

CURBSTONE **OBSERVER**

ON PICTURES IN HOMES.

ers may recall the ewo lengthy articles I then wrote on the classes of pictures to be found in Catholic homes. In the first I dealt with the kind of pictures that should not be pictures that should be there. have no intention this week of again going over all my observations nor of entering upon all the reflections of that time. However, as I still have the privilege of a column in paper, and as the summer weather has burned to ashes all the spirit I generally have for writing, I am go. ing to prove the truth of my con-tentions, on that former occasion, by an unexpected and unintended testimony. In one of the Catholic American organs that I sometimes happen to see, I found a very interest-ing article on this subject. As it is not an editorial, and is not even credited to any person, I must take it without having the advantage of saying by whom it was written. My intention is to supdivide it, and to ask the readers, while running over it, to kindly recall if they can, my observations on the same theme in the spring of 1899.

CULTURED NON-CATHOLICS. After a contrast between Catholic and non-Catholic homes the writer

"When we grasp the significance of the sacred-art studies of mon-Catholics for culture's sake, and of distribution of prints of Raphael's Madonna of the Chair at Christmastide, in the Boston public schools, perhaps we will take thought of our long-neglected inheritance. Fine photographs of the great pictures of Raphael, Murillo, Leonardo, da Vinci, Ruido Reni, Corregio, Rubens, Titian and the rest, can be obtained at any art stores worthy of the name and at moderate prices; so there is no excuse on the score of expense, or homes bare of them, nor for holding to gaudy and inartistic lithographs that have done so much to discredit pious pictures."

QUEER IDEAS .- "But some Ca tholic house mothers have extraordinary ideas as to the fitness of location for sacred pictures. Yonder Protestant matron hangs the Sistine Madonna over the mantel in her front drawing room. But her Catholic neighbor sends the like picture up to her bedroom, and puts 'The Puritan Maid,' or a Japanese landscape in the place of honor - down stairs. It may be said that for the Protestant the Madonna has only an artistic value; it is a mere ornament. mistake is to be judged by its fruits. And the action of the Catholic may be defended on the ground of rever- now surrounded by a generation of ence; and extreme and scrupulous realization of the sacredness of the subjects. It was once said to a Catholic who had a large and splendid engraving of Leonardo da Vinci's Last Supper and several other notable sacred pictures in her drawing room 'I should think they would be constraint upon you; that you would p, oyment, and while we utterly repudiate the idea of excluding Protection and milk and a few young cattle are the only products sold. Male salves the only products sold. Male salves the only products sold. Male salves the only products sold. The objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things in his salves the objector was also a Camight have done great things a camight have done great things a camight have done great things a camight have done great our poor people do not contribute

On the intermediate bound in the in friend. 'I never had that thought of the nursery and the school. And about them,' she answered. can't get out of the sight of God, follow.

It is now over four years since I and we laugh ond amuse ourselves, had occasion to deal with this sub-ject, and, possibly, some of my read-thing to remind us of Him and His claims, there may be-not a straint-but a restraint that we will be glad to remember after"

THE GREAT LOSS .- "But there found on the walls of Catholic houses are Catholics so full of human re-and in the second with the kind of spect and so narrow and uncultured, withall, that they exclude sacred pictures from prominence in their houses lest they be reckoned among the de. vout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures; nor refined taste with the banalities some fleeting fashion in art. have not sufficient common sense no fineness of feeling to understand that they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer and His. Blessed Mother and the saints abound in the household, faith is strong and the sinful mortal, though as the poet says he trip and fall, yet shall not blind his soul with clay.

> A STRIKING REMARK. - The writer of the above tells of a striking remark that he once heard from the lips of an eminent Protestant gentleman. It was to this effect: "What a sad mistake Protestantism made when it put the child Jesus out of the nursery." That remark contains a whole sermon. It certain, ly was a grave mistake, but not a whit greater than a score of other like mistakes that Protestantism has made, and for which it is now ginning to pay the penalty. Nor is it at all surprising that such mistakes should be made; they are in the order of things. There :s great underlying truth in the old egend "humanum est errare"-it is human to err." Mankind must be fallible of necessity. God alone is infallible; He alone can impart that shield to those whom He delegates to represent Him. Consequently any purely human institution must naturally be subject to error. And as Protestantism is a purely human in. stitution, with a human foundation, it stands to reason that it must err. make grave mistakes, fearful calculations. And it is equally sure that, since it is a direct revolt against God's own Church and protest against the teachings of His Vicar on earth, He should not shield it in any way from the mistakes due so human fallibility. Hence no one need be surprised when it was said by that non-Catholic that Protestantism made a great mistake when it drove the Child Jesus out of the nursery. And the greatness of that The results are simply that we are non-Catholics who, by the admission of their own pastors, have become almost disbelievers in Christ and His Divinity. This is no fancy of mine. I have observed it ten thousand times amongst respectable citizens who would be indignant if you were to doubt their Christianity. Yet they think and talk of Christ as they 'We yet graver consequences are yet to

flow of milk and the consistency of a are cleaned daily and the whole barn manure. The cows are fed three disinfected twice a week with creoline times a day, and four ounces of fine and frequently whitewashed. table salt mixed with the food of each makes them eat better. Every particle of roughage fed is cut in quarter inch lengths, not excepting the bedding. Two silos ten feet in diameter and 34 feet high are filled with four acres of corn with about 100 tons of silage. No rotation of crops is practiced, as abundance of nanure is applied. Only three weeds were seen, chickweed, dandelton and shepherd's purse. These were not interfering with the crops. The manure causes the most prolific crops, and the soil has been built up from a state of exhaustion into remarkable fertility.

cleaned the gutters are sprinkled with ashes or dry dirt, and during the day leaf mould, rotten sod, or other manure is carefully lifted into a cart directly from the gutter, all the quid being removed, and the cart goes at once to the field, where the manure is immediately spread. "We always have a place to put manure" is the secret of the large crops.

By applying scientific principles and business methods this farmer has blazed a path into a region of great possibilities, and has shown that land may be made to yield twice or land may be made to yield twice or three times the ordinary crop. No man can repeat this experience who is not a student, says Mr. Spillman, but many might follow up the me-thods here indicated. The direct application of the manure so that no

The accession oath was the subject of debate recently in the House Lords. Despite the protests of Catholics from all parts of the Em

pire the majority of the Lords still cling to their fears that the Protest succession to the throne would be weakened if the insulting references to Catholic doctrines were expunged from the declaration.

The Duke of Norlolk urged the ouse to pass the following resolu-

"That whereas under the Bill Rights and the Act of Settlement, the Sovereign is required to join in communion with the Church of Eng land as by law established, and am ple securities are provided to ensure the Protestant succession to th Crown; and whereas, in addition to these securities, the Sovereign is re quired immediately after accession to make a declaration against Transubstantiation which is deeply edlessly offensive to many , millions of loyal subjects of his Majesty, this House is of opinion that the declaration aforesaid ought to be amend. ed so as not to include the condemnation or repudiation of specific doc trines which form part of the conscientious beliefs of many of his Majesty's subjects."

His Grace keenly regretted that when our beloved Sovereigns came to the Throne the very first thing they had to do was to recite the articles Faith held by Roman Catholics and to publicly repudiate and reject them. There was, he maintained, no real necessity for this recital and repudiation of doctrines revered by all Roman Catholics. Some other form of words could be devised by Committee which would not give deep offence and pain to so large a sec tion of King Edward's subjects.

The Earl of Jersey, while earnest ly assuring the Duke of Norfolk and all Roman Catholics of the sincere respect for their religious beliefs, felt bound to move the following amendment to the Duke's motion :

. . .

"This House, while desirous that no expression necessarily offensive to any of his subjects should be requir ed of the Sovereign on his succession to the throne, is of opinion that no thing should be done to weaken the security of the Protestant succession It was not within the domain practical politics to eliminate the declaration which made it clear that no ruler of this Kingdom should owe allegiance to Rome, but he hoped after this debate there might be a gene rous disposition to so alter wording of the declaration that w it gave full confidence to the nation as a whole, it would not justly of fend the feelings of millions of loyal subjects of the Kim

The Archbishop of Canterbury yielded to none in his dislike of any tests which were unnecessary, especi ally tests of religious beliefs, but there were exceptions to this rule. and there must be some security given to the nation as to the attitude of the Sovereign towards the of the vast majority of his subjects. The declaration aimed at securing that our ruler should not be hampered in the discharge of his duties by owing allegiance to any external power, and that he should not be able to throw the weight of his incomparable authority towards any change of the national faith. There was need of a declaration of some but that declaration should be so drawn as to give the absolute minimum of pain or disquiet to a country which held amongst its proudest boasts that of taining absolute religious libe ty. In reply to an argument of the ble dukes, it should be pointed out that this was the coronation oath, and that there was no legal compulsion on the sovereign to have the coronation at all. Therefore, they could not say that what took place in the coronation service was sufficient to secure the Protestant succes-We as a nation were bound to take care lest we loosened an obigation which proved insufficient two nundred years ago to bear the strain put upon them when there were in imple form in which they then We had to oeware lest in our desire to become kindly and conciliatory in language we brought about a state of things to which as a nation We must leave upon the executive Government of the day responsibility for meeting a grave

nt to say how the modification the declaration which all desired to see should be brought about.

Earl Cowper thought the case would be met if the Sovereign on accession declared that the held in some form or other the Protestant faith.

The Marquis of Ripon felt this ques tion involved considerations of constitutional character that could only be effectively dealt with by the Government personally. He did not place much faith in declarations of this kind, but he thought it would be wiser in the interests of Roman Catholics that there should be some modification.

The Marquis of Lansdowne admit ted the existence of a widespread and earnest desire in all parts of the House that this question should be settled in a reasonable manner. It was undersirable that this grievance should remain rankling in the minds of the Roman Catholic subjects the King. The Marquis of Ripon had over-rated the powers of Government of the day to deal with so controversial a subject as He did not believe that any Government would be able to effect settlement of this question unless the leaders of public opinion on both sides were able to show that they had arrived of their own accord at a basis of settlement. It was not for the Government to suggest the terms still less to dictate them. He welcomed the attitude of the Duke of Norfolk in offering to accept a declaration that would effectively maintain the Protestant succession; but the noble Duke regarded the repudiar tion of any specific doctrine as an insurmountable objection. Without such a repudiation the declaration would be little more than a feebie echo of the coronation oath, therefore he and the other member of the Government preferred to vote for the amendment of the Earl If it should prove to be the case that there was common ground on which an inquiry could be the Government would be glad see such an inquiry instituted,

The Earl of Crews believed that if some form of words could be found which would satisfy ordinary public opinion-he did not say extreme Protestant opinion-that the Protestant character of the Sowereign was safeguarded by the terms proposed, it ought to receive the closest conside-The question might be examined by the Government, and not by a Committee. The Government could obtain the matured opinion o those most qualified to speak on behalf of the different religious bodies and thus could discover whether the difficulty complained of could be removed.

so bring about a friendly termination

of a difference which they all sincere-

ly regretted and wished to see

The Bishop of Bristol, while symuathising most heartily with the complaints made, of the form of Declaration, could not forget that members of the Church of England, from the Sovereign downwards, were regarded by the Roman Catholic Church as excommunicants, and the Orders of the Church of England were in His soul revolted this terrible statement, which was as hard and insulting to him as anything complained of in the Declaration. If he saw any signs of sensitiveness on the part of the Roman Catholics to the feelings on these points of the members of the Church of England, he would be inclined to remove the words complained of, but he saw not the sl ghtest sign ol relaxation of what was hard and unjust severity against the Church of

Lord Herries moved the omission of the last three lines of the Duke of Norfolk's motion, so as to fine it to an expression of opinion that the Declaration ought to amended

was inacmissible.

The Duke of Norfolk's motion was then negatived without a division, and the amendment of the Earl of Jersey adopted.

not be expunged from the King's declaration without incurring such

The Duke of Northumberland sta that if a committee were appointed the House should give it a much clearer mandate than the Bill He was much impressed as to the absolute necessity of some rapproachment between the various parties before anything could be done In order to test the feelings of House he moved the previous question.

The Marquis of Salisbury said th Government having tried to solve the question by a Committee, which had not succeeded, they naturally opjected to the appointment of anoth Committee. They did not, however care to adopt an attitude that would close the door to a settlement, and therefore they would support the Duke of Northumberland's motion

The Archbishop of Canterbury also supported the noble Duke's motion responsibility being accepted by the Government of having with the matter. Provided the pre liminary steps could be taken, would accept their mode of dealing with the mafter, but if it mean shirking the question altogether and the offensive epithets were to remain he disagreed with them.

The Marquis of Lansdowne said that if conclusive evidence of a rapproachment came within the ledge of the Government they would be prepared to consider the question of the appointment of a committee but in the absence of such evidence they felt bound to oppose the

Viscount Halifax supported motion for the appointment of Committee.

On a division the previous question was carried by 103 to 36.

A BISHOP'S VIEW. - Preaching

ecently at St. Peter's, Cardiff, wher the titular feast was on that day celebrated, the Right Rev. Dr. Hed ley, O-S-B-. said that there was no healing for the divisions of Christianity except in the acceptance of teaching Church, divinely guided, and no possibility that the Church should either remain united or speak distinctly except in the Roman Primacy He said that he wished to express his regret, and his indignation, that the Duke of Norfolk's motion, to leave out in future the expressions in the Accession Oath, which, to a Catholic were blasphemy, had been rejected by the House of Lords and by the Gov. ernment. It was no wonder if the Catholics of the Empire had but a feeble sense of loyalty to a system which put into the mouth of its most august representative such words of gratuitous insult. Catholics wanted no political favor, but their votes and their contributions were as good as those of the mass of half-believers and unbelievers that made up the rest of the British Monarchy, and claimed equal treatment. They did not object to be called idolaters, or any other opprobtous thing, by pro fessional agitators and preachers; to them they could reply. But they had a right to expect that their King should not call them such names and that the Government they helped to pay for should force him to do The matter could not be allowed to rest where

CHARITABLE WORK.

The "Food and Betterment Association" is the name of a charitable organization which is doing good work in Liverpool, Eng., judging by the following extracts from its 11th annual report: 160,000 ordinary meals were supplied, chiefly schoool children; 9000 dinners dainties sent to the homes of sick poor; 334 articles supplied the aid and please invalids; 942 grocery parcels with bread, supplied chiefly to widows; 1400 garments wraps supplied; 106 children's food and fun treats given; attended by an average of 250 children each that the Declaration ought to be amended.

The Duke of Norfolk was willing to given; 30 children's seaside outings, attended by in average of 250 The Lord Chancellor ruled that it to sandwichmen, \and 10 to ragchildren each; 10 suppers and social pickers and old clo' men; 12,000 free beds for the homeless; 5000 midnight free meals for the homeless; 13,000 free dressings for children's wounds; 50 adults' indoor concerts. deficulty, and it was for the Govern- Lord Stanmore moved to add to alley open air concerts. with coffee; and 160 court.

REV. BROTHER WILLIAM. - O Saturday morning when the Christian Brothers in charge of St. Pat rick's School returned from St. L Academy, Montreal, whither they had gone to attend the annual retreat, it vas noticed that the familiar figure of Rev. Brother William was missing Enquiry elicited the information that he had received instructions from his superiors to remain in Montreal and assume the duties of Director of St. Ann's school, the largest in the siste city. For twenty years Brother William has been attached to St. Pat rick's School, and aided materally in bringing the school to its present high standard. During his stay he Brother William endeared himself not only to the boys entrusted to care, byt the parents as well. his departure will be sincerely regretted by all. He is succeeded by Bro-ther Tobias, who for two years has taught the first class and is very popular with the pupils. In him, no doubt, will be found a worthy successor to Brother William, and one who will continue to uphold the wide spread reputation of St. Patrick's School.

FEAST OF THE HOLY RE-DEEMER-Sunday last being least of the Most Holy Redeemer and the titular feast of the Redemptorist Order, was fittingly celebrated in St Patrick's Church. Rev. Father Delargy officiated at the Grand Mass, assisted by Rev. Fathers Cullen and Gannon as deacon and sub-deacon. Rev. Father Gannon preached ermon, which was a masterpiece of eloquence and was listened to with rapt attention. An efficient choir, under the leadership of Mr. Jos. Vezina, rendered Millard's Mass in an able manner. At the offertory Mr. Gorman, one of the American Immigration Commissioners here, vocalist of the first class, sang colo in his usual style.

DEATH OF A PRIEST. -Rev Charles Trudelle, formerly chaplain of the Sacred Heart Hospital, in that institution on the 14th instant. The funeral service was in the convent chapel on Monday morning, and was attended by a large number of the clergy of the and vicinity. The interment took place in the private cemetery of the institution.

RESIGNED PRESIDENCY. -The Ladies' Auxiliary, A.O.H., has suffered an almost irreparable loss the resignation of Miss Katie Mur phy as its president, consequent upon a decision to remove to Ottawa. Miss Murphy's sole aim seem ed to be to make the Auxiliary flourishing organization, devoting much of her time to its interests, success crowning her efforts. progress made by the Auxiliary during her term of office was simply wonderful. It was not surprising, therefore, that general regret was ex pressed at her departure. For several days previous to her leaving Miss Murphy could do little else than re ceive callers who wished to bid her a fond good-bye. There was quite large gathering at the station see her off. If good wishes count for anything, Miss Murphy should both happy and prosperous in home, as nothing but good new wishes follow her thither, where she will certainly be a most useful and energetic member of the Auxiliary.

PERSONAL .- Rev. Brother Patrick of the Christian Brothers, son of Mr. P. Nolan, of this city, is visiting relatives. town Brothe Patricle is connected with the Ottawa Academy.

LATE EDWARD CONNOLLY. -Another old landmark has passed away in the person of Mr. Edward Connolly, one of the oldest, best known and most respected members of St. Patrick's Congregation. Connolly was born in Ireland, came to this country when quite young. He took a lively interes all current events, especially thos affecting the land of his birth, was always ready to contribute any movement for the betterment of his countrymen in the old land. He was a life long total abstainer, and illed various offices in St. Patrick's Total Abstinence Society, being President at the time of his death For upwards of thirty years he was an active member of St. Vincent de-Paul Society, and was Vice-Prest-dent of St. Louis Conference when called to his reward. The members

pose of his soul. Mr. Connolly had been ill but a short time and on Monday morning was summoned be-fore the great judgment seat to receive the reward of a well-

The White Cornette.

In the midst of the Red Caps 1798, like a dove surprised by the storm, Sister Teresa, in her White storm, Sister Teresa, in nor dig-cornette, walked with firm and dig-mified steps from the prison to the scaffold. The king existed no longer; there was no Church, no God, but the poor always lived, and for them the White Cornette of Sister Teres was a sign of hope.

One day Sister Teresa had be nounced to the revolutionary tribuas a "disguised aristocraf." To To this accusation she smilingly responded. "If they desire my head I shall give it to them willingly, but I shall only surrender at the scaffold with my white cornette and all my acquaintances of the lanes and alleys will acompany me to the foot of the guil, lotine."

No one dared touch the Cornette; the members of the committee feared a riot.

Christmas eve, Sister Te ed a miserable garret in the Rue Brutus. A young woman was stretch ed on a truckle-bed, having at her side two little twin brothers had just made their entrance into the world. At a little distance child of two or three years slept on some straw, tossing and moaning, a prey to fever and hunger; the ther no longer lived.

That day the poor White Cornette had gathered only humiliations, en countered only menaces on her way: her frozen hands were empty.

In trying to stop up the openin in the skylight through which the light of day penetrated into this wretched hovel, the eyes of the religious were suddenly dazzled by the brilliant illuminations of a princely dwelling situated directly opposite and occupied by a member of Thisi individual, who owed his for-

tune to the illustrious family Montmorency, was now considered one of the most exalted and ferocious members of the all-powerful party known as The Mountain. "We are saved," said the Sister of

Charity, addressing the sick young woman. "Wait patiently for me, shall soon return." With a step quick and Night

crossed the street and entered the grand house. At her entrance stupified domestics cried out : "A re ligious! A White Cornette!" Will you have the kindness

announce me?" said Sister Teresa. 'I must hasten." "What do you de sire, citizen ?" asked the member of the Assembly, casting at the same time a look of surprise and anger at the prohibited dress of the religious. "'I ask alms," replied Sister Teresa. "Alms, for yourself?"
"No, for my masters?" "Who are Who are your masters?" "The poor, I am their servant. In a garret opposite your dwelling two little twin boys have just been born Their er has neither fire nor nourish ment, nor clothing; she is your neigh oor and I extend my hand to you in But the costume bear, do you know that it is for 'The people know it well and protect it. They designate me only under the name of "You spoke of twins." Yes, their mother is sick; she hungry and cold; to-day is Christwish to say by that?" "This day is the feast day of children; when they are poor, they have a double right to charity. "Eh! well, here something for your proteges and let them shout: Vive le nation !. Long live the nation." "We ought to wait until they are a little older," said Sister Teresa, with a smile. "Right!" replied the terrible member of National Assembly, charmed with her apt pleasantry. "But you pay attention to your White Cornette, or soon its wings will be reddened. What is your name?" "I am called Sister Teresa." "Bah! that is not a name." "I possess no other." "Oh you understand me very well. ! ask your name; your name, Sister Tere. sa is your surname. How did they call you formerly?" "Formerly," replied the White Cornette, stratghening herself a little, "formerly in the world, they named me Louise de Montmorency." —Jeanne Nan Ners.

A' LARGE FUNERAL.

Twelve hundred parishioners assisted at the last sad rites of Mrs. Mary Welsh, a parishioner of St. Peter's parish, Dorchester, Mass.

Catholicity in Belgium

In an article contributed to the nurrent number of the American Cartholic Quarterly Review, Mr. B. J. In Belgium to-day the administra-

don and parliamentary majority are distinctly Catholic, and it seems

likely that this state will continue indefinitely. It may no changed, however, from unexpected cau without any sensible change in the general attitude of the people wards the Church. The religion ders are well represented in Belgium and enjoy as much popular consider. ation as among American or Irish Catholics. The teaching orders appear to enjoy exceptional favor and their schools are largely attended, At one church in Brussels the building was filled every day at 9 o'clock
Mass by pupils of a Christian Brodaily Mass of grown people of both sexes was very large at nearly churches in Brussels, Antwerp Malines equally. It was larger than in Dublin and very much larger proportionately than among the Catholics of any American city. The proportion of men was less than that of women on weekdays, but nearly equal to it at the Sunday Masses and Vespers. The behavior of the congregations everywhere was attentive and devout, and very much resembled that of Irish congregations at The number of communicants and at the confessional was as large proportionately as in Ireland, or more so. Special devotions seemed numerous and largely attended and the number of votive offerings favors received from heaven was con. spicuous in many churches. In that of St. Gudule at Brussels one nave was entirely wainscoted with them in the form of mapple blocks of a definite size and form. The general regard of all classes for the churches and religious monuments as cherished objects in the national life was impressive as well as strange to a visitor from America. The general air of desolation and coldness around the numerous churches in London is In striking contrast with the thronged attendance at Belgian and also Parisian churches during saveral hours of each morning.

speak as having authority in a way which seems new to an American, but seems quite natural to the Catholics of Europe. The entrance to the churches is everywhere free, though collections are taken up at eqertain Sunday Masses, and in Belguim the chairs provided for seats are paid for at a sou each. The support of divine worship being regarded as a public necessity, it is provided for like other public needs from the general revenue. Before the French Revolution the Church's support was provided for by property of its own usually given at different periods by individuals who thought such a form of liberality a work of public charity. As most of this property was seized by the French revolutionary government during its dominion in Belgium, Napoleoon when restering the churches to public worship provided for their maintenance and the support of the clergy out of the general taxation. The grants were made as an equivalent for the confiscated property, just as interest was paid on funds invested in the national credit book. The Italian Government and most of the sums paid for the support of public worship in Italy are in the form of interest on public bonds issued to pay for church property appropriated by the govern.

One notices a rather authoritative

tone in the episcopal addresses * and

similar documents in the Belgian

The Bishops

and French churches,

The general adherence of the Belgian people to the Church through all the changes of the last twelve centuries is a remarkable historic fact. During most of the time During most of the time its conditions have been more like those of modern times than almost any other part of Europe, and to day its prosperity and growth of a mode commercial nation is superior that of any other European land. That such prosperity is not inconsistent with public practice of the Catholic religion Belgium to-day is striking proof. That its people will ontinue to retain the faith seems as likely as anything human can be. The storm of Protestantism and of the French Revolution have pas over Belgium since St. Gudule's and Notre Dame were raised, but neither has interrupted the continuous Ca-tholic worship that was going on within their walls before America

(Sermon delivered by Church of the Assumpt

'I will rise Me u priest who shall do ac art and soul, and I a faithful house.-I. K The training of you the priesthood in a prafterwards in a theolog is a work so fraught we consequences for the Ci that our Bishops an have no hesitation in first place among all mitted to their care. Our Holy Father F

very first encyclical t throughout the world this is his view also, 'All other tasks mus Wherefore the chief par gence will be directed d ordering your sem so that they may flour sound teaching and sp Regard your sen delight of your hearts on its behalf none of t which the Council of T admirable forethought,

The importance of t

manifest not only from and dignity of the aublime mission, its its weighty responsibil the character and live must be educated and they are allowed to t the flock of Christ. so the people." Gi pious, devoted, zea priests, the Church have, a well-instructed voted, God-fearing The laity understands we do ourselves. Ther tribute offered to the worth of the priestho high standard required for us to reach and m would have us angel that we are but men. emphasizes the more What they see in the so much the man as h racter. They would I ought to be, other Ch they should remember day of our ordination off our humanity to ta lic nature. Their star cellence required is cor at once a tribute to t to our priesthood, how we are of so sublime

The question which fi self to the directors is the important one tion of those who are charge. This vocation God, for, as St. Paul high priest taken from is appointed for men that appertain to God. any man take this hor but he that was called Aaron was." There ar many young men, piou talented, of whom we a ten to say : "What sp these men would make. does not call them to t cation, they must not selves into His sanctu doth any man take thi himself, but he that is God as Aaron was." There are other you

by their daily conduct,

unworthy of any consi God's hands, and yet s called by Him to the Such, among others in history, was St. Paul b Saul of Tarsu version. secutor of Christ's Chur by and held the garmen men who stoned to deat the first martyr. Armethority from the J priest, Saul journeyed lem to Damascus in or about the imprisonmen tion and death of all th Christ whom he could fir ter city. But, on the w ed him to a far Struck blind and throw earth, this hater of t me heard a voice say Saul, why persecutest "Who art Thou, Lord? "Ho art Thou, Lord?"
I am Jesus whom thou
"I am Jesus whom thou
"What wouldst thou has
Lord?" "Arise and go
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n Belgium

28, 1904,

cributed to the the American Review, Mr. B. J.

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THE EDUCATION AND TRAINING OF PRIESTS

(Sermon delivered by Rev. J. A. vine Master said to His disciples. McCallen, S.S., of Baltimore, in the "You have not chosen Me, but I have chosen you."

"I will rise Me up a faithful priest who shall do according to My heart and soul, and I will build him a faithful house.—I. Kings ii., 85.

The training of young men the priesthood in a preparatory and afterwards in a theological seminary is a work so fraught with important consequences for the Church of Christ that our Bishops and our clergy have no hesitation in giving to it the first place among all the tasks com. mitted to their care.

Our Holy Father Pius X., in his

very first encyclical to the Bishops the world, shows that this is his view also, for he says: "All other tasks must yield to this Wherefore the chief part of your diligence will be directed to governing and ordering your seminaries aright, so that they may flourish equally in sound teaching and spotless moralidelight of your hearts, and neglect on its behalf none of those provision which the Council of Trent has, with admirable forethought, prescribed.'

The importance of this work is manifest not only from the excellence and dignity of the priesthood, its sublime mission, its holy functions. the character and lives of those who must be educated and trained, before they are allowed to take charge of the flock of Christ. "As the priest, so the people." Given learned devoted, zealous, energetic pious, priests, the Church will have, must have a well-instructed, pious, voted, God-fearing Catholic laity The laity understands this as well as we do ourselves. There is no greater tribute offered to the excellence and worth of the priesthood than ' the high standard required by the laity for us to reach and maintain .- They would have us angels, forgetting that we are but men. This emphasizes the more their tributer What they see in the priest is not so much the man as his sacred character. They would have us as we ought to be, other Christs. Still they should remember that on the day of our ordination we do not cast off our humanity to take on an ange Their standard of cellence required is correct, and it is ed by long years of growth in study at once a tribute to their faith and to our priesthood, however unworthy we are of so sublime a dignity.

The question which first presents it self to the directors of a seminary is the important one of the vocation of those who are under their charge. This vocation must be from God, for, as St. Paul says: "Every high priest taken from among men is appointed for men in the things that appertain to God. Neither doth any man take this honor to himself but he that was called by God as Aaron was." There are in the world many young men, pious, devout and talented, of whom we are tempted often to say: "What splendid priests these men would make." Yet, if God does not call them to this high vocation, they must not intrude themselves into His sanctuary. "Neither doth any man take this honor to questions treated by philosophy will all I have said? You, brethren, who himself, but he that is called by accomplish what the college course God as Aaron was.'

There are other young men who, by their daily conduct, seem totally unworthy of any consideration at God's hands, and yet are sometimes called by Him to the Apostolate. Such, among others in the Church's history, was St. Paul before his conby and held the garments of nen who stoned to death St. Stephen the first martyr. Armed with authority from the Jewish high priest, Saul journeyed from Jerusa lem to Damascus in order to bring about the impriso tion and death of all the disciples of Christ whom he could find in the latter city. But, on the way, God called him to a far different mission Struck blind and thrown to the carth, this hater of the Christian name heard a voice saying: "Saul, Saul, why persecutest thou Me?" "Who art Thou, Lord?" he asked. "I am Jesus whom thou persecutest."
"What wouldst thou have me do. Lord?" "Arise and go into the city, and, there it will be told thee.

You have not chosen Me, but I have

chosen you."
But while the vocation, the calling must be from God, the nurturing, fostering and final testing of that vo cation have been left by Christ to the rulers of His Church. The Bisheps in turn have appointed Seminary di-rectors for this important work When Saul of Tarsus was called to the Apostolate, he asked "Lord, what wouldst Thou have me do?" Jesus answered: "Arise and go into the city, and there it shall be told thee what thou must don" And Ananias, to whom he was sent, directed by God in a vision to seek out Saul, to restore his sight, baptize him and strengthen him ' the great mission to which he had been called.

The work of educating, training and forming future priests is begun at an early age. This is exceedingly wise. A young boy, selected by ty. Regard your seminary as the his parish priest on account of his piety, talents and well-marked inclinations for the priesthood, is sent to the preparatory seminary, that he may there acquire a complete classi cal education to fit him for his after studies, and that he may begin that training in Christian and sacerdota virtues which is to continue to the very day of his ordination. Such a boy, you will well understand, will its weighty responsibilities, but from be as clay in the potter's hands to be fashioned into something God-like and beautifulf He will be as wax yielding readily to the mould which he is set. He will be as seed sown in the ground-you know the very word seminary means a nursery in which seed is sown-and this seed, warmed by God's love and moister ed by the dew of heavenly grace, will grow into a beautiful plant, which will bloom not with flowers that soon fade and give a fragrance that does not last, but with the flowers every Christian and incipient sacerdotal virtue. These, in later life, will edify and delight the beholder and will spread among the people the fragrance of a truly priestly life.

> plant which grows steadily into great tree, and, in the days of his priesthood, spreads its branches far and wide, and offers to souls weary of the world's conflicts the shelter and repose of its luxuriant shade Its fruits of science and piety, maturand virtue, will become the spiritua food of these poor souls unto salvation. Imagine, if you can, what grand results must be obtained from ix years of such education and formation is a preparatory seminary But after all, it is only a prepara The young mind, filled mere classical knowledge, is not yet matured. The young heart possibly has not gotten beyond the merc foundations of a Christian life. There is not yet in the young candidate's character that seriousness, stability, manliness, integrity and soundness which are demanded by the priestly character. Memory rather judgment has thus far been cultivated. The young collegian is approaching manhood, and is, therefore, fitted for newer and deeper studies

Or, again, such a boy will be as

Two years of application to the laid down by logic will serve to direct the student in the manner of acquiring truth, of getting the most complete knowledge of any subject, of distinguishing truth from error, certainty from doubt, the probable from the improbable, and of cetectversion. Saul of Tarsus was a per-secutor of Christ's Church. He stood wherever found. This much, brethren, simply to show you on what more serious lines the further development of the young man's mind prevents my even mentioning other branches of philosophy. is it necessary. that these help to prepare the young candidate for the still more important studies which await him on his entrance into theology

How much a prest has to know!
Dogmatic and moral theology, the
Holy Scriptures, canon law, the Holy Scriptures, canon law, the liturgy, ceremonies, and chant of the Church, ecclesiastical history, the lives and writings of the Fathers and Doctors of the Church and of the Lord ?" "Arise and go into the great writers on all the above subcity, and, there it will be told thee
what thou must do." A vocation
then, is necessary, and the choice is
left to God. This is why the Di
Dectors of the Unura and of the
great writers on all the above subjects down to our own day. Then
Hebrew and some knowledge of the
other Eastern languages writh offer
would be more incentive to those
who hustle.

of the Holy Scriptures; the preaching this implies. To these add instruc tion on those many practical qua tions which meets the priest in his daily ministry, the Christian education of children, the care of poor, the spiritual direction souls, the conversion of sinners, the building up of parish works has the prophet said': "The lips of the priest shall keep knowledge, and they shall seek it at his mouth."

Whilst this vast field of study being traversed, the training of heart, soul and will of the future priest is not neglected. work begins at 5.30 A.M. and closes at 10 p.m.; that, day after day, he gives the first half hour to prayer and communing with God by meditation; he hears Holy Mass daily and receives frequently during the week Holy Communion; that he begins and ends every class and religious exer cise with prayer; that each day spends at least some moments self-examination on some fault be avoided, some virtue to be quired, some duty to be performed that he is often before the tabernacle praying for light and strength, courage and perseverence; that he follows from year to year a course of pen of a Protestant writer in spiritual reading, opening up the vast field of Christian and sacerdotal perfection, the superior of the seminary discussing, developing and applying what is read; finally, that while sufficient time is given him for legitim ate recreation, relaxation and repose he spends most of the day in lence, which favors both study 'and

spiritual progress Then again, what a school the se minary is to fit candidates for their future life! A priest never ceases to be a student. What abundant opportunity the siminary offers for fo fering in him a love for books! He will have to deal during his ministry with persons of the most diverse cha racteristics, interests and views What opportunities does he not find in his relations with his fellow-students, professors and superiors, for acquiring tact, patience, prudence and self-control! As a priest, he will have to obey the laws of the Church the seminary, from morning to night he almost constantly has to give up his own will in obedience to that o the rule. He must strive, day afte day, to correct such defects of cha racter as would lessen his influence for good among the people. His re lations with his fel.ow-students, by manifesting these defects, make their correction more easy.

What, think you, brethren, should be the final results of such an edu cation and training, which lasts nearly twelve years? Do you nor think that the superior of the semi nary, on the day of the students' ordination to the holy priesthood, will be justified in saying to the Bishor who is to ordain them : "Most Re verend Father, our Holy Mother the Catholic Church asks that you ordain these deacone here present to the burden of the priesthood." you not think that, in answer to the Bishop's question, "Knowest thou if they are worthy?" he can safely reply : "As far as human frailty per mits me to know, I do know and testify that they are worthy?'. And how fervently the Bishop answers: "Thanks be to God."

And now, brethren, what conclu sion would I have you draw from was not meant to effect. The rules you did previously, what the Catholic seminaries in this land means for you, wherever your lives may cast, and what they mean for God's Church and God's people, should respond generously to every appeal made to you for the perpetuation of the priesthood through these same seminaries, remembering that your generous help will make you sharers in the rewards. .

AN AGED PRIEST DEAD.

The Rev. Father Patrick Creighton pastor of St. John's Church. Riverheard, L.I., died there recently aged 87 years. Father Creighton had been in charge of St. John's for Father Creighton in Howth, County Dublin, Ireland, and came to America when a young man. He entered Notre Dame University, Indiana, and was ordained a priest in June, 1861.

"WHY MEN DON'T GO TO CHURCH."

(From the Catholic Standard and Times.)

"Why men don't go to church" has been a problem widely discussed in the secular and Protestant press and pulpit in utter disregard of the existence of the Catholic Church and of the fact, that Catholic men do go to church. Those who have been wrestling with the problem have been care will be apparent to you all, my bre-ful to avoid making the positive thren, when I tell you that his day's statement that Catholic men do not statement that Catholic men do not go to church. But they have im- A Catholic Father plied as much by using the all-embracing title, "Why Men Don't go to Church." A more accurate and honest title would be "Why Protestant Men Don't Go to Church.

"But," they say, "admitting that in the United States and other English-speaking countries a fair proportion of Catholic men do go church, what have you to say of the Latin countries? Isn't it notorious that in such places the congregation consist almost entirely of women?' This is an old charge, the most re cent refutation of wnich is from the Nineteenth Century and After."

"It is a common fallacy of English Protestants that in Italy and France the men do not go to church. the fact being that at the hours, of the morning when the men do go to church in these countries, the Eng. lish Protes(ant is usually in bed or ruining his digestion by eating English breakfast."

How many Protestants have even the slightest knowledge of the portion of male attendance at Catho lic services? What a revelation it would be to those who are honestly debating the problem "Why mer don't go to church," if they would count heads at the various Masses in any Philadelphia parish churca !

Take St. Michael's for instance Here there is a Mass "for men only in the basement chapel at 9 o'clock on Sundays. A representative of the Catholic Standard and Times ' who attended it found every seat taken, many kneeling in the aisles and even at the stairway leading to the street Over one thousand men were present at the Mass, not to speak of who attended other Masses.' At the same hour the children's Mass was in progress up stairs, and there some men there who were unable to gain admission down stairs. less than 1600 men attend Mass this Church ecery Sunday.

The special men's Mass was start. ed by Rev. Father O'Connor twenty five years ago, and was continued by the present rector, Rev. James Fitzmaurice, who furnished the fol lowing conservative figures : The parish contains a little over 6000 Ca tholics. The attendance is greatest at the earlier Masses in summer and at the late Masses in winter. average attendance is about 400 at 6 o'clock; 600 at 7, 800 at 8, 1000 at men's, 1200 at children's, 800 at High Mass at 10.30f This makes a total of about 4800, of whom about 1600 are men, 2000 women and 1200 children. The 1200 unaccounted for are made up principally of infants, aged infirm sick people. Some men perhaps do not go to church, but they are small proportion. The baptisms in 1903 numbered 356; the marriages 70, and the number of deaths 210.

The problem of "Why men do not go to church" is evidently not much of a problem to Catholics. The few men who are nominally Catholics, but fail to go to Mass do not quire to give their fellow-Catholics the reason for it. In most cases the Saturday night drunk is responsible In other cases the moral code of the Church is burdensome, and a guilty conecience fears to consider the fu-ture life. "Conscience does make cowards of us all."

The non-Catholic students of the problem answer it in various ways. 'Indifference to holy things' "the deterioration of the modern young man," says some ministers ;'Nothing to go for' and "sermons all theory and words," says some

Rev. Dr. Savage says "the preach ers have beliefs which they do 'not tell the people, and the people have come to know that the preachers as not quite frank with them." Rev Dr. G. C. Lorimier, Boptist, says the commant characteristic of th Church is timidity. "Her dominant policy is to been out of trouble if possible. So long as that attitude is maintained the Church will never have any force."

A correspondent of the New York

responsible. He writes as follows:

why they don't go in this town. frighten them into going, or amy ern corner of Ireland, we have neaven to reward them for going.

"Therefore there is nothing left to the church but its social advantages and its charities.

"The female part of our families can attend to the social part, and we can mail checks from the office for charities "

And Protestant Sons

The following letter, published in a

recent issue of the Belfast Irish News reveals a sad condition of affairs in a family divided in regard to religious convictions. It is as follows: Dear, Sir,-I would be the last man in the world to deny that among our Protestant fellow-countrymen you have a large number of liberal-minded and tolerant towards Catholics. I have always from my boyhood upwards had close and sincere friendship with such. It pains me all the more to have to publicly complain of disregard of religious freedom in a transaction in which, trying to discharge my duty as a priest to a member of my flock, I was unhappily a few days ago concerned. I shall state only incontrovertible facts within my own knowledge, and appeal fearlessly to any candid, honest

man for his verdict. A man named Francis O'Kane, Millisle, Donaghadee, Co. Down, met with a serious accident last week. His family, all Protestants, sent me no intimation. although the poor man was fatally injured.

Having heard of the occurrence, I

the last Sacraments of the Church. I was received courteously, but firmly and unflinchingly refused permission to see him. All remonstrance proved ineffectual. I begged hard of his son to be allowed to put the question in the presence of his father -'Do you desire my ministrations?" Even that modest request was sternly denied. And what were the reasons alleged? First, Mr. O'Kane was unable to speak to me, and what did I want seeing him? Then pressed by my importunity, his son said, "I will ask my father does he wish to see you." He returned in a few she pauses it is amidst ruin." minutes with the answer, "My father, does not want you." Still urged my request, and argued ' my right to have the old man's decision from his own lips. But 'twas all in vain. I had no redress at hand. The village is exclusively Protestant, and for miles around so is the whole population. Next day I returned, hoping better counsels might obtain. was met on this occasion by another son of Mr. O'Kane, who described himself as a "priest of the Church of Ireland," and he assured me that naving had a long conversation with his father the previous evening, who, according to the other brother's account, was at that time dying and unable to talk, he knew his father's sentiments, and that his father had see your father," I said, "and hear

Sun points out that it is the Protestant lack of teaching authority ly no. And in spite of long remonant the "higher criticism" which are flat refusal. I came away sadly "I don't know why other men do musing that it had been my unfortunot go to church, but I can tell you nate lot to have any connection with a case of such bigotry as, I hope, in "There is no longer any hell to recent times—even in this northeastparallels for. I wired the Chief Secretary's office on my way home the facts of the case. A head-cor stable called next morning at 'the parochial house to make some inquiries, and proceeded to Millisle only to find the unfortunate man dead,

The question one asks at this stage naturally is, what evidence had you that the deceased was a Catholic? He never was anything else. His father and mother were Catholics, and he received the Sacraments the Catholic Church from my predeessor last October, and from me at Christmas. I visited him since, and found him unchanged in his religious beliefs. Yet all this, forsooth, in this land of "civil and religious liber

G. CROLLY, P.P.

Newtownards, Co., Down, July 3rd

Catholic Benefactors.

Captain Salvatore Pizzati, of New Orleans, who about a year ago donated \$70,000 towards the erection ol St. Joseph's parish school, now made another gift of \$75,000 to aid in building an orphan asylum and industrial school upon ground belonging to the missionary Sisters of the Sacred Heart. An invitation has been extended to Cardinal Satolli to come to New Orleans break ground for the new institution. Captain Pizzati's latest gift will rank among the largest public benefactions made by citizens of New Orleans. The lot on which the building is to be erected is 300 feet in length by nearly 700 in depth, and was purchased by the Sisters for \$18,000. completed the institution will at once set out to give Mr. O'Kane present an expenditure of nearly

The Missionary Sisters began New Orleans modestly with a small school in which they gathered a few Italian children. The order flourished and now owns several buildings. where they undertake the training of hundreds of poor children.

BIGOTRY.

"Bigotry has no head and cannot think, no heart and cannot feel. When she moves it is in wrath, when Daniel O'Connell.

The sign of an intelligent person is not possession of knowledge, thirst for knowledge.

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space with a few personal nts upon an interview that I read in the day, 8th July, 1904. As a rule
I am not found dealing with the
subjects of the hour as they are vantage of certoin passages from an important interview to build up own fashion. It was the Right Rev op Perrin, of British Columbia, who made use of the few comments that I will select. He was being inporter, and he very naturally spoke men and things from his Protestant standpoint, I must that His Lordship is an exceptional ly able and high-minded man, that his education is one of very finest that the universities Church of England can impart. I do not purpose referring to his remarks of a general bearing, but sim-Union" that the representatives of ethodist, Presbyterian and 'Concently seeking to bring about. Be fore coming to the main part of that interview, I desire to reproduce the following questions and answers.

THE ATHANASIAN CREED. Did you think is significant that a large number of bishops and clergy of the Church of England should, the other day, have approached hop to ask that it be permitted the clergy to refrain from reading the Athanasian creed in ublic, and that His Grace expressed himself in hearty concurrence with

"Well, you understand that the deputation represented what we call the Broad Church element in the And the request was no for the elimination of the creed but simply that it be not read in the churches. That was because the creed is regarded in some quarters as

"The American Church eliminated the Athanasian creed over a century

"Yes, but would that church do it to.day? I think not. There are certain moments when you feel that the situation will allow you make concessions. At this time, when the Christian faith is assailed from so many quarters, I would not open; I would shut. I would hold fast the documents and the verities of our faith. These things have their historic value. They have nigh sanctions. We cannot afford at present to forego them. That is my judg. We should the rather cling to certain credentials upon which take our stand."

"You have noticed that there is no such thing as authority on this con-

THE CERTAIN END. - That is an ant question of the Bishop's, afclear statement made in his wer to the previous question. "There is no such thing as authority on this continent." That means in church matters concerning the great be better expressed. The various deleading Protestant denominations. Christian faith is assailed," lieves in holding on to all that the your inclin past has made sacred. What a terrible indictment of the entire system this is. As long as they did immediate danger they could afford to cut off any truths or teachings that they disliked, but the can church, which has a kind the consequences of their own free and easy system begin to loom up, they want to go back to teachings of the church, you 'ought' what they have discarded. And as to accept them." They cannot force a clear evidence of this unstable at to infallibility, nor to direct Apos there is no authority on this contin-He might have, with truth, added, "Nor any place else." this much suffices. has no authority? Is not this the all to follow their teaching. great and continuous contention of ought' to do so because it is likely to be very good for you; but is you with here a content of the conten the Catholic Church in its struggles to be very good for you; but if you with heresy? She alone claims and don't do so there is no help for itpossesses and exercises authority.
Hence she alone has a right 'to speak, to teach and to act. There are no two ways in this. We need Church. She says: "Such and such is the least of the Catholic Church. She says: "Such and such is the least of the catholic characteristics." no elaborate argument to prove that is the law ordained by Christ Him-the Church founded by Christ must self; I am the custodian thereof, you the Church founded by Christ must of necessity have authority, and cannot change its teachings, and conversely that a church without authority and with the power to lay aside, or to adopt, just what suits

This week I am going to coccupy a the hour, cannot be the Church Christ. This brings us to the cond passage in that interview.

> THE NOTE OF AUTHORITY. on all hands not the recoil from

"I will tell you this-if you have no authority somewhere, what have you? You have chaos. I believe the great Roman Catholic Church to be a conserving force on this con tinent, and chiefly because it still strikes the note of authority."

Nothing could be more clear there this. Bishop Perrin sees better than he might care to acknowledge. ' He knows that the "note of authority" is the secret of the success of Catholic Church and that had not a Divine mission, direct from Christ, she never could lay claim to that authority nor hold it again such a world of opposition as has had to combat for nineteen hundred years. But I now come to the passage in that same interview All that has been said so far is only which most awakened my attentio natural coming from an observant, well-informed, and honest-minded man, such as Bishop Perrin; but wha follows is most remarkable. member he is now speaking of proposed "Church Union."

"MUST," "OUGHT" AND "MAY" Thus speaks Bishop Perrin:

"How could you conceive the Presbyterians, with their definite trines, their definite policy, their clear-cut position, to join the Me-Some of them may that they will, but they do nean it. For what is Methodism? I do not mean the Methodism John Wesley, which we know, but the Methodism of the present day, with its Pleasant Sunday afternoons and its philosophical talks? It is fluid-simply fluid. And as to Con. gregationalism, that is more demo cratic still. With these bodies all the authority comes from below. Here is the order: The Roman Catholic Church takes you by throat and says 'You must.' Church of England says 'You ought.' That is to say, it presents you with its position, it shows you its body of doctrine; it shows you the primitive policy and usage of the church; it shows you from the very beginning the orders of clergy and sacra ments. It puts the historic position the primitive idea, before you, as it says, 'You ought.' bodies say 'You may.' The Methodists would appeal to the Bible; so would the Church of England, but it shows you what was from beginning, and which it still posses ses. I am firmly persuaded that the Church of England, in its teaching, accords with the genius of this con

CONCLUSIONS.-Here we have the difference, as far as authority is concerned, between the Catholic Church, the Anglican church and the nominations say that such and such That is a frank acknowledgment. At one time he did not so much mind if you desire. That "may" implies, making concessions, but now, "when of course, a "may not"; you need Edwy came to the throne, St. Oto he be- not believe it if it so agrees with direct In other words they teach nothing positive. They claim to have some kend of doctrine not but there is no special obligation for anyone to follow or accept it. In the second case we have the Anglivague claim to some sort of authority. It says "such and such are th tolic succession. They have dentral authority, no fountain-head But from which flow their right much suffices. What kind of a power to speak and command; but they can advise, and they do advise



you 'must' accept that which teach." And two hundred and fifty millions accept it and bow down to that Truth, because it is backed up by Divine and infallible authority.

(By an Occasional Contributor.)

Last week we briefly referred memorated on the first and secon days of July. We will now conti the same summarized calendar for a few more days of the month.

THE THIRD OF JULY -St. Phocas, martyr. This Saint was a gardener, who lived at the gate of Sinope, in Asia Minor. He earned his own living and had always something left for the poor. His fame for his charities throughout Pontus caused him to be impeached, as Christion, during the persecution under Diocletian. He had no trial, the executioners being sent to kill him as soon as they could find him. They actually stopped at his place and were kindly received. At supper they told him of their mission. told them that next day he would show them Phocas. That night he prepared for death and dug his own grave. Next morning he announced himself. The executioners were dis mayed and declined to execute their mission. After he had encouraged them to do their duty, they took relics were kept in a church at Sinope; his head was enshrined in a church in Rome dedicated to him; and other relics were given to Con-

THE FOURTH OF JULY. -Odo. This Saint was Archbishop of Canterbury, and was born about the the Great. His parents were noble Danes, and pagans. From early childhood he embraced Christianity, and was turned out of his home in consequence. He went over to the Saxons, and Duke Athlem enables him to study for the priesthood. Under King Athelstan he was made Bishop of Wilton, and, under his sucessor, the plous Edmund I., he was bury. It was he who once asked broke the Host at the Mass, blood When the infamous Glastonbury, to reprove the King for leaving his coronation feast for ompany of evil women. St. Oto lived till the reign of Edgar Peaceful, and diec in 961, at very advanced age.

THE FIFTH OF JULY .- St. Mod-This virgin was an Irish saint, who went to England in th eign of King Ethelwulf and settled in the Warwickshire monast Pollesworth, which had been founder for her rule by the King and in which his daughter, Editha, was brought u

THE SIXTH OF JULY .- St. Pal-Apostle of the Scots, was a Ro He was sent, by Pope Celestine, Scotland in 481. Bishop of Scotland. He has been credited, by some writers, of havin preached the Gospel in Ireland, even before the time of St. Patrick, But he was not sufficiently long in Irrland to do any effective work, hav-ing been at once banished by King of Leinster,

THE TH OF JULY -St. Willi-

bald. This Saint was born at South mpton in 704. Though an Engabroad on the Continent. He went on a pilgrimage to Rome with his father and brother. His father died at Lucca, while he and his brothe proceeded to Rome and there took the religious habit. He returned once to England, and then went to the Holy Land, after which he set tled in Italy at the great Monastéry of Monte Cassino. He was ordered to Germany by the Pope, in reply to a request of St. Boniface of Ger many. In 746 he was consecrated Bishop of Aschstadt. There he labored forty years, dying in 790, at the age of eighty-six.

THE EIGHTH OF JULY. - St. Elizabeth, Queen of Portugal. must not confound this Saint with St. Elizabeth, Queen of Hungary, who was her aunt At an 'early age she was married to King Diony sius of Portugal. She was a model wife, frugal, humble, and charitable She fasted three times a week and practised great penances. It 'was her husband who, in 1318, founded the Order of Christ, the oldest knighthoods. She died in 1835.

THE NINTH OF JULY. - The Gorcum Martyrs. These martyrs were nineteen in number, and all put to death by hanging, in 1572 Of these blessed men, eleven were Franciscan Friars of the Recollet Convent of Gorcum, and of the rest, one was a Dominican, two were Norbertines, one Austin Canon and four secular priestsf They were executed by the Calvanists. They were beatified a little over a century later, in 1674, by Pope Clement X.

Religious education is the great principle of the life of society, only means of diminishing the total of evil and augmenting the total of

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CHAPTER III.-C II am a stranger in t

will be most pleased to services at which she is you will inform me of th The man told him the that he would be most the Church, and they par **Cecelia Daton, then, is Christian, but a Catholic, Clair said to himself as pelieved it, even when I in the church, had I not go into the confession bo t the altar." All that he had witne

the evening gave him foo thought. Cecelia's deve he bitterly disapproved it thing utterly illogical, v cere that it caused him her even more than before the same time the gulf be meemed to be widening. for some one to talk with he could give his whole but there was no one amongst his closest friend company, for he would no known by one of them t in love with Cecelia. Mi he care to have anyone kn his discovery that she wa lic affected him. Once he the confessional, behind w in order to give such exp perfect peace to the faces who had been there, but quickly banished as the p an overwrought brain. F gen's room.

"I have something to Allyn said, after a few

"What is it? Some news, I should judge from "Well, yes. One of ou at least has decided not Idle this week." He laug

perhaps you know all abo "I do not comprehend y ing. No one has left us, I 'No, but Miss Daton is to-morrow and every day

remainder of the week, Su well, at the Catholic Cath "That is certainly news do you know it to be so practising with the choir "I do, for I was not on ed so this evening, but he church, and if she would o

well for us as she did th might bring us a fortur winning great fame for he "This is indeed a surpri hardly seems possible that much training her voice co proved upon. You are av

our best singer." "I know, but you show heard her do a Latin solo ingi I never heard anythi Her whole heart was in t and she seemed to be entied away. I then discovered first time that there has r thing lacking, a want of p rit in the manner in which

on the stage." The manager could scarc Knowing that le to make fools of even the men, he believed that All pressions were not well fou would not offend one w high a place in his esteem. "I would really like to h

Daton if in the church she excels her singing on the s I am a little surprised th should take upon herself to Public without my knowled "You have no objections,

"No; I never object to a People assisting a church, ould have first consulted "No doubt she would he thought you wished it," as valiant lever. "I trust ye

not speak unkindly to her of her oversight." "I shall not mention th at least not until it is all if she does as well as you intend to hear her. It will big advertisement for us

We shall go together," and the two men attended vices, where, to the manage

prise, he learned that he he before heard Cecella Daton

BY MARY ROWENA COTTER.

HETY. -Estab. 1856, incorpore 1846. Meets in 92 St. Alexan meets last Wed-Rev. Director P.P.; President J. Doherty ; lin, M.D.; 2nd B.C.L.; Treas-

. AND B. 804 der etreet, at ball on the Rev. Jas. Kil-P. Doyle; Rec. ing, 716 St. Henri.

B. SOCIETY. Rev. Directore. President, D. J. F. Quinn, street; M. J. St. Augustin se second Sunin St. Ann's

EN'S SOCIE -Meets in its reet, on the month, at Adviser, Rev. rer, Thomas-lobt. J. Hart, BRANCE November, ets at St

t, Alexander y of each meetings for usiness are 4th Mondays m. Spiritual aghan; Chan-President. W. retary, P. C. tation street; Jas. J. Cos. street; Trea. E. J. O'Con-

LLS.

and ORE CILY. URCH BELLS

to,

repair we , according e at your cost; Can

& CO , &C., BET.

. P. Tansey.

11 am a stranger in the city, and will be most pleased to attend the services at which she is to sing if you will inform me of the hour."
The man told him the time, saying that he would be most welcome to the Church, and they parted.

MCecelia Daton, then, is not only a

PART SECOND.

CHAPTER III.-Continued.

Christian, but a Catholic," Allyn St. Clair said to himself as he reached his own room. "I would not have believed it, even when I saw her in the church, had I not seen her go into the confession box and pray All that he had witnessed during

the evening gave him food for deep Cecelia's devotion, while he hitterly disapproved it as somethat it caused him to admire her even more than before. But at the same time the gulf between them meemed to be widening. He wished for some one to talk with, to whom he could give his whole confidence, was no one, not even amongst his closest friends in the mpany, for he would not have it known by one of them that he was in love with Cecelia. Much less did he care to have anyone know his discovery that she was a Catholic affected him. Once he thought of the confessional, behind whose curin order to give such expressions of perfect peace to the faces of those who had been there, but that 'was quickly banished as the product of an overwrought brain. For the sake of diversion he went to the mana-

"I have something to tell you," Allyn said, after a few casual re-

"What is it? Some interesting news, I should judge from your face. One of our company at least has decided not to remain idle this week." He laughed. "But perhaps you know all about it."

"I do not comprehend your meaning. No one has left us, I nope. "No, but Miss Daton is to

to-morrow and every day during the remainder of the week, Sunday as well, at the Catholic Cathedral." That is certainly news to me, but to you know it to be so?"

practising with the choir at the "I do, for I was not only informed so this evening, but heard her church, and if she would only do as well for us as she did there, she might bring us a fortune, besides winning great fame for herself."

"This is indeed a surprise, but it hardly seems possible that without much training her voice could be improved upon. You are aware yourself that she is considered by many our best singer."

"I know, but you should have heard her do a Latin solo this eveningi I never heard anything like it. whole heart was in the words, and she seemed to be entirely carried away. I then discovered for the first time that there has been something lacking, a want of proper spirit in the manner in which she sings on the stage."

men, he believed that Allyn's imsions were not well founded. But he would not offend one who held so high a place in his esteem.

would really like to hear Miss Daton if in the church she so far axcels her singing on the stage. but a little surprised that should take upon herself to sing in public without my knowledge.'

"You have no objections, I hope." "No; I never object to any of my sople assisting a church, but she people assisting a church, should have first consulted me." No doubt she would had

thought you wished it," said the valiant lever. "I trust you t speak unkindly to her on account oversight."

not mention the matter least not until it is all oven; but if she does as well as you say, I tend to hear her. It will be big advertisement for us in

We shall go together," said Allyn and the two men attended the ser vices, where, to the manager's sur-prise, he learned that he had never heard Cecella Daton at

the Bishop gathers around him many of the priests of his diocese to assist him, or the effect on the two stranplace. They entered the Church just before the long procession filed through the sacristy door, and although the vast edifice was filled, they were shown to seats near the than they would have been willing to admit. Speaking afterwards of the ceremonies, the manager, who was accustomed to look at everything from his own point of view, declared it all to be a grand piece of acting. What was uppermost in the minds of both seemed about to bring disappointment, for the voice they had come to hear was silent. For a moment at the beginning of the Offertory not a sound was heard, not even the great organ, until the soulstirring accents, as if intended only for the ears of angels, Cecelia sang milone that beautiful hymn:

"O Lord I am not worthy that Thou should'st come to me,

But speak the words of comfort, my spirit healed shall be, But speak the words of comfort, my

spirit healed shall be, And humbly I'll receive thee, the bridegroom of my soul. No more by sin to grieve Thee, or

fly Thy sweet control, No more by sin to grieve Thee, or fly Thy sweet control.

That was all, her voice was heard no more, but it was enough. The vast congregation was deeply touched and made to realize more vividly the holy presence of Him who on this day gave Himself to His children in the blessed Sacrament of His love. The two men who had come only to hear Cecelia sing were far differently impressed. He who professed to be a Christian was jealous because the voice for which he paid an extravagant price, hever sounded half so sweet in his productions; the other, while fully conscious of the same fact was engaged with other thoughts. Unlike his companion, he had taken not of the words and remembered them ever afterwards, revolving them in his own mind until the time came when to him was given the inestimable blessing of fully understanding

their meaning.

As they walked toward the hotel Allyn inquired: "What think you now of our fair singer? Have you

ever heard her to such advantage?" "Never," was the reply, "Although her grand voice has won for much fame, I never before fully realized the beauty of it. I wish she would try to sing like that for

"I wish so to, but I fear it is a vain hope, for I have been forcibly impressed to-day that there has ever been something lacking in her singing on the stage."

the result of a sort of homesickness, but the ardor with which she sang to-day seems to show it was not that

"I believe you, for I am not blind to the fact that she does not appear to be happy in following our profession, and I would not try to retain her were it not for he beautiful voice and still more beautiful face, which have been of such in. valuable assistance to us. Her very reserve, which has made her so unpopular among some of our members would be almost a just cause for

letting her go." "You have not thought of releasing

"No. indeed, she is too valuable and I intend not only to gratify all her whims which may be in any way reasonable, but I shall retain her as long as she will remain in our ser-

That afternoon the manager had a ong conversation with Cecelia ir regard to some new music just re-ceived, and he noticed that her face and the tone of her voice were 'a

mark. By special request she sang without The infidel, who had been so proud to deny his Christ, bowed his head, they were soon deeply interested and the church and the heads of the peosecretly both were more impressed ple bowed in deeper prayer and ado. they were leaving the church was two men paused to listen to the high was to be heard again at the church on Easter and in the Grand Opera House the following week.

"What is your opinion now?" asked Allyn, half bent on teasing the man whom he knew had doubted him when he had tried to tell how well you willing to agree that Miss Daton's voice is better than you thought ?"

thing."

on our part, I hope ?"

young woman's whole heart is taken spond. up with her religion. If ever a mortal was sincere in religious belief, she is."

"And you, no doubt, are deeply such a foolish creed?"

"That is a hard question to ans wer. True, I would like to see her free from all such nonsense and have regret that such seems not to be in her nature. I should not like to be the one to try and interfere with such a strong faith as hers appears

"Allyn St. Clair," said his friend, in a tone of surprise, "you appear to be altering your mind in regard to you express in the beginning of our "How so ?"

"You strongly professed to be an infidel and appeared anxious to do all in your power to convert others to your way of thinking."

"In that I am still unchanged. Would that I could put down religion in every form, trample it under foot and free the minds of our people who are deluded by ministers and priests whose sole object seems to be to win power and money."

"And still you have just declared that much as you esteem Miss Daton you would not like to be the one to interfere, or, in other words, try to snatch her from what you consider a very bad influence."

"You are unjust in your judgment and a strong nature, which I believe had better be left alone. And, as proved by what we have heard, it would hardly seem just to try rob her of the beauty her religion adds to her voice."

"Perhaps you are right," said the other, and then laughingly added: "I wonder if there could be any chance of her winning you over

"Never, I assure you. I was born a free man with a will and understanding, and shall remain free until the end. If I ever felt otherwise I should feel myself not only degrading my own nature, but the memory of my esteemed father."

Unwilling to say more on a sub ject made unpleasant by having Cecelia Daton's name brought into the conversation, young St. Clair was glad they had now reached the hotel and he left his companion directly. "The best thing you can do," said He would not have revisited the church on Easter but for two good

failing to do as well as her singing musical accompaniment. in the church has led them to

His prophesy was fully verified. unable to keep the moisture from his On Monday morning nearly every they were shown to seats near the altar, where they were afforded an excellent view. In spite of themselves that they were some deaply interested and audience look forward to the part Cecelia was to sing, and when ration of the crucified Saviour. As last she appeared silence prevailed, the broken only by a few faint whis. pers, "There she is." In a simple compliments paid the singer, who gown of white, almost juvenile in style, she looked very youthful, which surprised some who had heard her grand voice, but had not seen her face in church. She had grown accustomed to being stared at through opera glasses, but this evening it made her a little nervous, for Cecelia had done in the church. "Are having read in the morning papers account of the Easter and Holy Week services a glowing tribute to her talent as a singer, she suspected why 'Who could deny it after having so many were present. She knew held herself aloof, as it were, from the heard her sing this evening? The change is certainly wonderful. What it almost seemed before she had half part in their amusements was condo you suppose can be the cause of finished that she must break down. Her voice in all its richness had "I can attribute it only to one been left at the altar's foot, and both herself and the manager "And that is what? To no fault fully aware of this fact, but that did not prevent a most enthusiastic "No, not as far as I can see. That encore, to which she dreaded to re-

"Why don't you favor them with one of your Latin hymns?" asked the manager.

She looked at him and shook her grieved to see her so deluded by head. "Please do not mention such a thing."

"Why not? You sing them most beautifully.'j

"Admitting that I do, the stage her fully appreciate and make i the is no place to make a public display best of the pleasures of life, but I of things intended for divine 'worship." There was a touch of reproof in

her voice and he dared not push the matter so he said in a rather apologetic tone : "Perhaps you are right, so you

may sing what you wish, and please do not delay, for that applause is some of the principles I have heard perfectly deafening, and I almost fear had been appreciated in the various it may be causing danger in the

overcrowded balconies." Once more complete silence fell upon the audience as she glided back to the stage. This time she · sang only a simple little country ballad, which again brought forth loud applause, but she could not be induced to appear a third time until forced to give a bow of acknowledgment for many beautiful flowers received, These favors, like many a former compliment, excited a little jealousy among her companions, but Cecelia saw it not. She was thinking first of how foolish some people were to spend so much money on a stranger, and, secondly, how happy their gifts to her might make some of the poor invalids who were in the hospital The manager could scarce restrain a smile. Knowing that love is apt to make fools of even the believed that Allyn's impact to make fools of the men, he believed that Allyn's impact to make fools of the men and the men that th went out with her aunt next morning ly he felt that he would have been and distributed her costly gifts where the memory of her sweet face and gentle voice remained long after the last the company were invited flowers had faded.

It might appear that Cecelia Daton, in her pure Christian humility. was proof against all appeals human pride. but such was not the exact state of affairs. She had inherited some of her mother's pride as well as her Aunt Nellie's pure virtue only to herself and God, and, perhaps, to her confessor, had helped to make her what she was. And now, on her return from the places of suffering, where she had received many a heartfelt "God bless you," turned to the morning paper to see what the press had to say of her.

That morning in an interview with the manager she had been much survisits to the church, and he had not esitated in telling her of the wonderful change he had found in only reply had been that the difference noted was possibly due to her having been accustomed from childhaving been accustomed from child-hood to sing in Latin both in school

"Such sentiments are not always to be taken into consideration," she said, "when a person has to work. It is wrong to complain of the position in which we may be placed, but since you, who have been a true friend to me, have asked me, I must admit that I would much prefer a position where I would be free from the eyes and ears of the public."

"Few places could be more public than the church where you sing."

"That is an entirely different thing, and the church is far too sacred to be compared with the stage,' she replied in a firm tone, which he could not help admiring. He was rather pleased, too, than offended at the almost defiant light in her dark

A few weeks having elapsed and the season being over, the company was about to disband for the sumheld herself aloof, as it were, from her companions as far as taking any cerned. Finally, having reached the city where the homes of many of from the table. the leading members were, they arranged a final recep-

tion and ball. Cecelia was at first half inclined to refuse to attend, but on further consideration she decided to go: Allyn St. Clair was the favored one of three gentlemen who had asked permission to be her escort, and proudly did the youth lead the fair queen into the presence of the assemblage, which consisted not only of their own members, but also

How proud would Mrs. Daton have been could she have seen her fair daughter this evening as, with a grand dignity wholly unlike the hupraises of many a high and wealthy stranger. Only to-day Cecelia had been looking over a pile of newspaper and this golden opportunity was so filled with pride that she even whispered among some of the less favored that pride was all that had kept her from their companionship during the year, and that now she intended using her queenly arts to try to prove herself better than breath, every word seemed loud any of them. Aunt Nellie having travelled only in the capacity of a servant, had been left at home, and for the first time the girl, who had ever clung to her as a protector. missed her not, for her youthful mind might have suspected what her answas too much occupied with other things. As the evening advanced for that, and her stlence gave him she enjoyed more and more her situ- hope. ation.

better pleased had she shown more of her former reticence. When at the banquet hall, Cecelia was given a place of honor at the right of the host, and St. Clair, instead of being at her side, was put directly op posite, an arrangement which would not have quite pleased him had it lic to try to be happy as the wife of an infidel." ty of studying her face.

During the tanquet she allowed herself to be freely waited on too much attention, and laughed and the host, who could not give her talked with those around her as if this were what she enjoyed most in lifef Had Aunt Neille who sat up to wait for her, seen her now would scarcely have recognized the demure child of her heart. On contrary, she might have been led to fear that Cecelia had suddenly de veloped into a haughty woman society. All was apparently going on well until the host, turning to the girl, filled her glass to the brin

To endeavor to given even a short description of the grand ceremonies of Holy Thursday as carried out in their fullness in the Cathedral, where the Bishop gathers around him many of the priests of his diocese to assist him, or the effect on the two strangers would be too lengthy in this.

To endeavor to given even a short description of the grand ceremonies of Holy Thursday as carried out in their fullness in the Cathedral, where the Bishop gathers around him many of the priests of his diocese to assist him, or the effect on the two strangers would be too lengthy in this.

By special request she sang failing to do as well as her down expressly to hear her do hear do her had come expressly to hear her, as if struck by a ways tried to do her best in the work for which she was so well paid, and she hoped that he would not blame he sings for us again. Undoubted by she has given us, or rather her self, a big advertisement and will for asking if you are really kappy in following our profession?" was one of his questions.

To endeavor to given even a short description of the grand ceremonies of Holy Thursday as carried out in the work for which she was so well paid, and she hoped that he would not blame he sings for us again. Undoubted by she has given us, or rather her self, a big advertisement and will for asking if you are really kappy in following our profession?" was one of his questions.

Was tired to do her best in the work for which she was so well paid, and she hoped that he would not blame had sometimes failed.

"Will you pardon me, Miss Dation, for asking if you are really kappy in following our profession?" was one of his questions. ways tried to do her best in the work for which she was so well paid, and she hoped that he would not blame was there, she asked herself, in that found it hard to be angry with those he loved and respected. What then, was it, she asked herself again, but was unable to understand. It was only a look of tender, loving reproach, in which he meant to give her a gentle warning that she going too far, and it caused her to set down the glass quickly. When urged by the host to drink just little, she politely thanked him, but

firmly refused. That one look had caused her hour of revelry to pass and had quickly brought her back to her enses. She wished that she might flee from all this and be alone to pour forth her tears in ferwent contrition. Strange that such a feeling should be aroused by a professed infidel, but it had come from a wonderful grace God had instilled into a noble heart which, alas! knew Him not. In a word, the infidel had been the instrument chosen to remind a Christian maiden of her duty to God She ate but little after that, for her food seemed to choke her, and she was glad when the company arose

"Do you wish to remain another hour and join in the dance?" asked St. Clair.

"No. Please take me back to the hotel," she said. "I have already danced too much for one evening.". Her voice sounded strangely 'sad and he felt that she was only feigning an excuse to get away. was not sorry. It seemed that the

sooner she was free from this company the better for herself. He quick many friends among the best and ly ordered the carriage and tried to most aristocratic people of the draw her into conversation while they were waiting, but could until they were on their way home. Then, for no other reason than because she felt herself ungrateful for his kindness by her unsociability, she mility she had deplored in Cecelia, tried to appear happy. He knew it she received the congratulations and to be feigned, but he knew, too, that she was soon to go where he might not meet her again for many months clippings which told how much she probably the last he would have to tell her what had been on his mind cities they had visited, and her heart almost since the beginning of their acquaintance. Time was limited, and was not now unprepared for the en- they would be at the hotel all too comiums showered upon her. It was soon, so in a few short but tender words he told her of his love and asked her if she could give him any hope of one day making her his

> To Cecelia, listening with bated enough to be heard by all the world, and she felt herself growing 'weak; She had not the power to stop him, neither could she answer at once. Could he have seen her face, Allyn wer would be, but it was too dark

"Please speak, Cecelia," he said,

a firm but gentle tone, "I can give you no hope. Please dismiss

Why not, Is it a question of re-

ligion ?' "No, there are other very weighty reasons, though that alone would be sufficient, for it would be the grossest folly in a Christian and a Catho-

"I cannot believe as you do, and do not think I ever could be brought under the discipline ol what you call religion, but if I could, were member of your own Church, would you then marry me?

(To be Continued.)

DO NOT BUY TRASHY GOODS AT ANY PRICE. . .

Cowan's

with one of the choicest imported wines of his table.

Cecella smiled her thanks, took the glass in her fingers and half raised it.

Are the Best. Notice the Name on them Cocoa and Chocolate

Golden Jubilee of Young Men's Society.

dation of the association by Dean O'Brien, but it was formed hort time after that memorable went, the golden jubilee of which celebrated some time ago. ry's has been not only the oldest Mone of the organization, having to speak, supplied the motive and markable effects for good during the past half century. True, in the earlier days St. Mary's hod its difficulties and troubles, arising mainly from the stormy character of the times, and for a period the question of its continuance was in doubt; but active and prudent Catholic laymen, encouraged by the clergy, came to the cue, and the history of St, Mary's has since then been a record of judicious and progressive action in the interests of the whole society. The Central Council has long had adquarters at St. Mary's, and has enjoyed the advantage of the advice and aid of the clergy of that The annual conferences have year after year been planned and directed from St. Mary's, and no greater tribute could be paid to the zeal, tact, and experience of the preeident (Mr. Michael Fitzpatrick), the vice presidents (Mr., W: Byrne and Dr. Sparrow), the secretaries, past and present (Mr. Augustine Quinn, and Mr. Charles Quinn), and last but not least, the chaplains (Abbot Snow O.S.B., and Father Cox. O.S.B.) than the uniform success which has crowned the gatherings. St. Mary's may in fact justly claim to have in spired a good deal of the most useful Catholic work done in Great Britain during the half century.

The celebration on Sunday last

was worthy of the occasion. It was

a grand display of Catholic faith.

weather was beautiful, and the masses in the neighborhood gladly participated in the joyful proceedngs. Deft hands were active during the week making preparations, and on Sunday the environments presented a most festive appearance. Pownall square and some of the smalle streets running as far even as Dale street were hung with flags of every description, the Papal arms and Ire land's banner of green being conspicuous in all directions. An assemblage was arranged for near the church in the afternoon. Some time previously there was a parade the young men. The display was very fine, and crowds of spectators from all parts of the city were loud in their expressions of admiration. At the head rode two marshals on horseback, followed by a carriage in car amongst the people, reminding which were seated the President of them that if they would only rally O.S.B., the Rev. Father Darby, O.S. B., and the Rev. Father Sweetman, O.S.B. In the front of the procession were also to be seen a number of old and well known officers such as Mr. W. Byrne, Mr. Augustine Quinn Charles Quinn. In Pownall was used as a platform, and around have contained less than nine or ten. ages being represented.

The society invited the favorite preacher, Father Bernard Vaughan, it need scarcely be said that he had ever he goes, but nownere so much as

speaker, thanked all present having taken part in the splendid ion by which they were celesociety into Great Britain. He was cent success. Father Cox then re-cited a decade of the Rosary. all su

resent responding.

Father Bernard Vaughan tools for

St. Mary's Young Men's Society, night" (Isaias xxi., 11, 12). They Liverpool, Eng., is the oldest branch of that organization in Great Britain back in imagination to the day when it does not date quite back to the Edomites, besieged by the Asmust, he said,, carry themselves back in imagination to the day when the Edomites, besieged by the As-syrians, were famishing for want of food; were seeing their little ones fading away, while the other were dropping out of life for want of their misery Isaias represented them looking to the watchman in the tower and asking him whether there was any prospect of deliverance any hope of freedom. "Watchman, what of the night, what of the night What can you tell us about dark night? Will the star of day arise upon our lives? Is there any hope of a better a brighter future? And the watchman replied: "The morning cometh, also , the night." To-day in this note of warning from the watchman in the tower caught the true ring of prophesy, for when his eye ranged over the expanse of this world, when he saw the downtrodden, the heartbroken those who were sweated in their labor, those who were weeping in their sorrow, those who were weary and worn and disappointed with the burdeps of life, he heard, them calling out to the men in watch-towers o the great cities, "Watchman, what of the night?" And if the watchman was true to his mission if he was to speak the true word and not merely the pleasing word his answer would be, "The morning cometh, also the night." If this world were what we were told by those who knew what it was when he said there was answer to be given to the weary, the sad, the sick, the tired, and tempted, butthe answer of the watchman "Th morning cometh, also the night." In other words, if this world was world of probation for Heaven, this world was a school in which we graduated for heaven, if this world was exile from home, if this world was what Revelacion told us-it was we must expect sorrow as well joy, failure as well as success, health and sickness, trial and trouble, and suffering, life and death. We must expect to play the part of men who are being tried as gold was tried in the fire for the kingdom of heaven.

> Into each life some rain must fall Some days must be dark and dreary

In other words, the morning cometh, but also the night, and the night cometh but also the morning." Now there were two schools of philosophy, there were two distinct teachings about the philosophy of life. There was the teaching of the optimist, and there was the teaching of the pessimist. The optimist rode on his triumphal

the Central Council (Mr. Michael round him he would lead them to Fitzpatrick), the Rev. Father Cox, better things, that if only they would run up his flag topmast high would see good things and live happy days. He told them that all the troubles and trials which fastened upon life were things that must be shaken off, that they were not the inherent properties of our nature, square, close to the church, a lorry that if only we had better laws of sanitation, that if only we had betit was an immense gathering con- ter laws throughout all trouble and sisting of members of the Y.M.S. and trial would disappear, that the day Catholics of the neighborhood. The star would appear on our life, and entire square was full, and could not that we would sail from the black and grey into the gold and the blue pusand people, both sexes and all and remain there until we were He baptized it with the tears of his tossed into heaven. When we were suffering, when we were tired, when we felt the grinding wheels of life S.J., to address the assemblage, and over us, when we felt that we were spending our lives in helping others an enthusiastic reception. Father up the ladder to fame, we were dis-Bernard Vaughan is at home wher- posed to listen to the optimist and to think that if only we gave him a in the North. It may, indeed, be hearing, if only we rallied round his truly said that the Catholics in the chariot, if only we went with him to North grudge his electric powers to the hustings or elsewhere we should the Metropolis, and the ringing cheers find in this world the Paradise out raised when he appeared on the plat-form proved how heartly the people ven by the gleaming sword. For a of St. Mary's appreciated the visit.

Father Cox, in introducing the of the optimist anight be realized for Perhaps universal education and universal suffrage might do something perhaps some other laws that helpe brating the jubilee not only of St. our work-s-day life and our domestic Mary's but of the introduction of the life might enable us to see people wreathed in smiles and full of grateful to them for the assistance But though the optimist said ; They had given in making the demorning cometh," and left out the monstration such a really magnifi- night, presently we noticed that the very faces that wore the beauty of shine and the brightness of sunshine and the brightness of hope it was a holiday of obligation, were shaded with sorrow, and that packed were they with people pres tears were coursing down their cheeks at the great Sacrifice?

he Socialist, let all who raised th cry of hope make great promises. N matter that the promises, whethe to one wearing the tiara or the bi to one wearing the turn of the create, whether to the crowned king upon his throne, or the unshed chird selling evening papers, to each and all alike "The morning cometh and also the night." There was no essuffering, from sadness, from sickness from trial, from temptation. Let them brace themselves up to it and remember that as the poet said:

One riddle and to find the true We knit a hundred others new,

Such was life. Let them be prepare like Christian men to meet the life they lived and not some idly imagin-

Then let them take the pessimist Those who had drunk of life's cup of pleasure, who had drained it those who had given themselves to gambling, to drink, and to the mise able follies of this life would tell them that there was no good to be had out of life, and that there was nothing so wretched as to have been born. They would remind them that born. life was a voyage ending in shipwreck; that it was a journey closing at a precipice. They would tell then that there was nothing to live for and nothing to hope for, no God above, no devil, no Heaven for ome and no hell as a prison. For tunately human nature was not so depraved as to believe these pessi nists. Human nature was not so rotten as to believe that religion was a snare. It had something better than depraved literature and revolting art to look at. It had higher aspirations; and so they found that the people would never go in large masses to those without hope. The pessimist might call out from . watch-tower "The night cometh." Aye, but the morning too. "The morning cometh but also the night. If there was no hope, if there was no soul, if there was no God, as pessimists told them, then he would say there would be no light in this world but the light given from the phorescence of corrpution and from the corpse of dead faith. Fortunately we all knew-we felt although we could not prove-that

Every cloud that spreads above And veileth love itself is love.

So to the pessimist as to the optimist, the true answer for the watchman was "The morning cometh, also The great mistake made by the optimist was that he forgot all about the fall of man, and he was trying to adjust the state of things as though there had been no fall of man at all. And the great mistake made by the pessimist was that he forgot to take into consideration the resurrection and redemption of man There was a fall-there was a night; and there was a redemption-there was a morning. Therefore "The morning cometh, also the night."

ciples—the fall and the redemption of man through Jesus Christ. pceacher expatiated on the work Our Lord in redeeming mankind, dwelling particularly on the Holy Father's first Encyclical in which he apostacy of nations from Christianity was bewailed, and the motto of held up to Christians. Without Christ there was no explanation of life, no hope in life, for St. Paul said "Without Him we are of all men the most miserable." He met labor, and taking it in his arms, He baptized it with the sweat of His brow. He met sorrow, and taking it in His arms, He baptized it with the tears of his eyes. He met reason and taking it in His arms, He baptized it with the tears of his eyes. He met reason and taking it in His arms, He baptized it with the tears of his eyes. He met reason and taking it in His arms, He baptized it with the tears of his brow. He met coursed. Recently at Dungarven and exhibition of goods manufactured in waterford was held, and it through the result of keen and successfully the result of keen an eyes. He met poor, suffering, sinful man, and He struggled with sin and sin bathed Him in a sweat of blood. and with the blood of His heart. He baptised and converted the sinner, and made him able to meet the morning and the night, and to push his way through all the troubles

The preacher eloquently appealed to his hearers to be true disciples Christ, and to practise their religion We wanted practical Catholics would live their religion throughout the week-who would live it in the ace of trial and temptation. children of St. Patrick he asked them to be true to the traditions of race, by watching, praying and fre quenting the Sacraments. the secret of the splendid Catholicity in Ireland? Why was Dublin the most Catholic metropolis in whole world? Why was it that any day of the week you might go into the churches of Dublin and think it was a holiday of obligation, se the text of his sermon 'Watchman, what of the night? Watchman what of the night? Watchman answered: The morning cometh, also the In other words, let the optimist, let lic country of the world because the

BAILROADS.

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Irish in Ireland went to the Sacra ments. Let them be loyal and staunch to the grand traditions that had been handed down to them by those who had bled and died for the faith-that faith which is the victory that overcometh the world.-Liver pool Catholic Times.

out as well as its best friends could wish. A similar exhibition was held in Limerick under promising auspices At Killarney a meeting was held in the Town Hail for the purpose starting a carpet-weaving industry Father Brennan presided, and delivered a thoroughly practical address He said that the manufacture of a high-class article would be specially suitable to Killarney, where many strangers came to spend their money. A subscription list was open ed, and a good sum was subscribed towards the establishment of a fac tory.

A MEMORIAL.

A bust of the late Lord Russell Killowen is to be placed in hallwayof the Town Hall, Newry, his native place. The pedestal is to be made of Newry granite.

LONG SENTENCES.

Three colored men, who were for guilty of assaulting and robbing woman of Burlington, were each sen tenced to 49 years in the State pr SEARSINGY CO.

IMMENSE CLEARING SALE OF

MEN'S AND BOYS' CLOTHING This is the most important clearing sale of Boys' and Men's Clothing this store has ever planned. It will commence Saturday morning at 8 o'clock. The management has decided that certain ranges of goods must be sold. The following low prices will accomplish this in short order.

GIVEN AWAY FREE

WILL BE GIVEN AWAY FREE, ONE SOLID HARDWOOD BASE. BALL, BAT with every purchase made in the Boys or Men's Clothing departments, to the value of \$1.25 or over.

\$10.00 Men's Tweed Suits \$5.45

stripe and mixed tweed effects, fashionably cut in latest 4-button sack style, the cut, finish and trimming of these Suits are equal to made to order garments. These special Suits are now on sale, and the early shopper will take first choice of \$10.00 high class Tweed \$5.45

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250 Boys' Extra Quality Tweed Suits, made from imported all-w tweed, fancy mixtures, check and stripe designs, well tailored \$2.95 suits every one. Reliable value at\$4.50 Special Sale price

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This is the best bit of Shirt news we've ever told. They are the balance of a manufacturer's stock of high class Shirts, that usually sold at \$1.00 to \$1.25. The entire lot is composed of smart, handsome, good-fitting Shirts, either in Negligee, semi-negligee or laundered fronts, with detached cuffs. They are splend of Shirts to take a supply along on your vacation. To pick them up at such a low price is very 490 Regular \$1.00 and \$1.10 Sale price BATHING SUITS FOR MEN AND BOYS

Boys' Bathing Trunks, fancy

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A Big Drop in Prices of Fancy

comprises Fancy Irish Guipure Lace Stocks and Turnover Collars in Butter, Cream, Paris and White. Here's a few

The \$1.55 The \$1.25 The \$1.75

The \$1.85 value reduced to 65C

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The \$1.75 \ \text{values reduced to \$1.00}

The \$2.40 value reduced to \$1.25

The \$4.00 value reduced to \$3.00

examples of the reductions :

COOL HOSIERY.

Lace Front Hose for cool summer wear, in the black last dye, Navy blue with lancy stripes lity, splice heels and toes, fast dye, Boys' Bathing Suits, navy extra value at 25c. Saturday

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July Carpet Sale.

Attractive Bargains in every Department. Every description of Carpets and Floor Coverings at prices that will astonish you. Send your Furniture to us and have it re-covered, and when

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THOMAS LIGGET, 2474 & 2476 St. Catherine St.

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The result of the pruning knife—we must make room!

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"If the English-speakin best interests, they would soon powerful Catholic papers in th

NOTES

A NOTABLE JUBILI

Catholic Bishops of the been officially notified t Rome on the occasion bration, next December. th anniversary of the of the dogma of the Imm ception. If any of then end in person, they mi legates. But all Bishor hundred miles of Rome to attend. The idea eign Pontiff, apart from of inviting the Princes of is to have the entire Ca represented on that gle sion. Between this and of December, we hope to occasions to write on sunject of the Immaculat and to treat it from di points. For the presen desire to call attention that, in the person of the of their delegated rep every Catholic in the we present on that gra There is a unity in the constitutes the envy and circumstances could that more appropriately emp when a dogma of such ance is acknowledged t

voices of Christendom. Fifty years ago, when tal Pius IX., amidst as dinals and members of hierarchy, proclaimed as Catholic belief the great maculate Conception ther of God, the world Church declared that a had been discovered would die out soon, ju

been conjured into exist No new doctrine has discovered or promulgat that had always been b the Church was, for res out of new circumstan world, officially declared fallfible Vicer of Christ ter of belief-nothing el long years have wiled a in regard to all other that she teaches, the Ci proclaiming to the we celebration, that the Conception is unanimous the millions of Catholics damental do and that she never char any more than in any odoctrines. And how Coming from God, who able, she must partake acteristics of her Found It will be a glorious ev celebration in Rome, of December, 1904. Minds ried back to that other ber-fifty years ago-whe social structure of Europ

ing at every breath of the revolutionists, the ill

carbonari, the adepts of societies, and when, amic upheaval in Italy, in I Hungary, in the Nether ta Austria, the sublime Pius IX. stood alone to and his netent vices are in the sublime and his netent vices are in the sublime and his netent vices are in the sublime in the sub and his potent voice ev voice of his Master bi waters of Galilee he still to the world the imperia of Mary Immaculates fall under the assassin's the steps of the Senate

might fly in the night road to his Gaetan exile that did not hush the Christ's Vicar, nor previous that minish the force that "Immaculate" in the ho Church's need, in the crimanded her special products