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The True Witness



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best interests, they would soon make of the 'True Witness' one of the most prosperous and
most useful Catholic papers in this country. I heartily bless those who encourage this excellent
work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

CHILDREN'S READING.—In the speech which he delivered at the recent meeting of the American Library Association, the president touched upon a subject of great importance to Catholics, as well as to those to whom his remarks were addressed—namely, "Children's Reading." The conviction, he stated, that the best way to make libraries really serviceable was to reach the public of the future through the children of to-day, has taken a strong hold on libraries. It should be brought home to all who are interested in what are known as "Reading Circles." If a reading habit can be implanted in children by the sending of books to schools and to homes, and a "library habit" can be fostered by providing each library with attractive rooms for children, libraries will be well patronized in the next generation. The association, it is interesting to learn, has established a system of "home libraries"—that is, small collections of books placed in the homes of the poor, for use in each neighborhood. These "home libraries" are under the charge of charitable societies. There are no fewer than seventy of them in Boston; and they are increasing in popularity. These facts are highly suggestive.

BRITISH POLITICS.—Although it was generally understood that, owing to infirmities incidental to old age, and to the need of a well-earned repose, Lord Salisbury would resign the Premiership after the coronation, yet his resignation a few days ago was quite unexpected. The London journals protest that there was no other reason for his sudden resignation than that of health; but it is hardly likely that he would have taken such a step, during the King's illness, unless there was some difference with His Majesty. Probably the King's insistence on the cessation of the war, and on generous terms, being accorded to the Boers, was the prime motive of the step. Lord Salisbury is lent to this view by the rumored resignation of Lord Milner, and by the statement in the London press that the ex-Premier is in good health at the present time. However this may be, the choice of Mr. Arthur J. Balfour as Premier is a popular one. He is a broad-minded statesman, and is eminently qualified for the position in other respects. He has long been in favor of granting justice to Ireland in the form of a state-endowed Catholic University. He is just the man to bring in and pass a Home Rule Bill, as he brought in and passed the County and Parish Councils Bill. He is one of the few men on his side of the House who understand the Irish question in all its bearings.

A BENEFIT SOCIETY WINS.—A law-court decision of importance to American Catholic beneficiary societies, and of interest to such associations in every English-speaking country, has been given at Chicago. The late James H. Barry was a member of the Order of Catholic Knights of Wisconsin. His widow claimed \$2,000 under an insurance policy in the Order, which resisted the claim on the ground that according to its rules, no one is eligible for membership who is not a "practical Catholic," that deceased married a divorced woman, the ceremony being performed by a Protestant minister; that on becoming known he was expelled from the Order, and that his subsequent tendered payment of his assessments was refused. "Judgment for the defendant, the Catholic Knights, is ordered," said Judge Tarrant, "on the ground that the marriage of the deceased to the plaintiff by a Protestant minister is a condition prohibited under the rules and canons of the Roman Catholic Church, the result of which is excommunication, and for that reason the party offending ceases to be a practical Catholic. I hold that provision in the policy is self-executory."

CATHOLIC SAILORS' CLUB.—A dispute arose at the end of last week between the owners and the crew of a steamer in this port. The crew had joined the ship on the condition that they were to receive half their wages when they arrived here, and the other half when the season would be over. The crew asked for the half of their wages, and the owners refused to pay them, as they did not consider that the men were entitled to the money. The crew left the ship, but very wisely sought the assistance of the Catholic Sailors' Club, which they had visited since their arrival in port. The manager of the Club at once telephoned to the president, Mr. F. B. McNamee, who immediately proceeded thither, and after hearing what the men had to say, advised them to go back to their ship, while he would endeavor to bring about a settlement. The president of the Club interviewed the captain, who in turn consulted the owners; and the differences were amicably adjusted without going any further with the legal proceedings. Thus a dispute that might have caused costly litigation was satisfactorily arranged through the intervention of the Catholic Sailors' Club. This is but one out of many proofs that could be given of the importance and usefulness of such institutions as the Catholic Sailors' Club; and it further emphasizes the fact that the Catholic Sailors' Club enjoys not only the confidence of Catholic sea-

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THE COLOR LINE.—A novel point has arisen in connection with the New Orleans street car law, which goes into effect on the first of October next, and which provides for the separation of white and colored passengers. The street car company is allowed to have separate cars for negroes and other colored people, and also to have partitions in cars used by both white and colored persons, separating them. The negro committee of the city have resolved to make a test of the constitutionality of the law on this point. A colored nurse girl carrying a white baby will be allowed under the law to enter the section reserved for the whites. If another colored nurse enters the car with her, and she goes into the "white" section, she will be ordered to go into the "colored" section, and if she refuses she will be put off the car or arrested for a breach of the peace. The question is whether such a discrimination between nurses does not invalidate the law. The negroes are determined to push the case as far as the Supreme Court at Washington, is necessary.

Irish Pilgrimage to St. Anne de Beaupre.

The twentieth annual pilgrimage of the parishioners of Irish parishes, this city, to the famous shrine of St. Anne de Beaupre, began on Saturday last, when the pilgrims, accompanied by several Redemptorist Fathers, including the Rev. Father Strubbe, C.S.S.R., and the Rev. Father Holland, C.S.S.R., who were in charge of the pilgrimage, went on board the commodious steamer "Three Rivers," which had been specially chartered for the purpose. It was one of the largest pilgrimages of Irish Catholic women and children seen in Montreal for many years. On the way down the river a stop was made at Cap Madeleine, where the votive Church and shrine are in charge of the Oblate Fathers. Before disembarking, the pilgrims were supplied with lighted tapers; and with these in their hands they marched in solemn procession to the shrine in the Church. The spectacle was a most impressive one, and attracted a large crowd of villagers. When the devotions were concluded the trip to Beaupre was resumed. At the shrine of St. Anne the pilgrims heard Mass and received Holy Communion. They then listened with the utmost attention to an eloquent sermon delivered by one of the Redemptorist Fathers. On Sunday the pilgrims proceeded in the "Three Rivers" to Quebec, where they spent several hours, during which the Fathers Strubbe and Holland accompanied them to St. Patrick's Church, which is under the direction of the Redemptorist Fathers. After this visit to the "Ancient Capital" the pilgrims returned to Montreal, without the slightest mishap, all delighted with the journey. The Redemptorist Fathers are highly pleased with the result of the pilgrimage, which was the largest that they had ever conducted from this city; and the spirit of piety which prevailed throughout the entire journey was a source of great joy to the good Fathers.

LOCAL NOTES.

ST. MICHAEL'S PARISH.—The Rev. Father Kiernan, pastor of St. Michael's parish, in the north end of the city, finds that, out of the 250 heads of Irish Catholic families living within the city limits north of Mount Royal Avenue, quite a number still attend the near-by French churches for reasons of personal convenience. Preaching on Sunday last he referred to the matter, and pointed out that it was the duty of all Catholics to go to Mass on Sundays, that it was the duty of Irish Catholics to attend a parish church which had been specially organized for their convenience. In going to other parish churches in preference to their own, Irish Catholics were lacking in national spirit and in true religious feeling. He appealed to them to try and see this important matter in its true light.

St. Mary's Tombola.

List of winners:—

- 2036. 1 ton coal, won by Mr. Gravel.
- 1752. Barrel flour, won by Mrs. Glennon.
- 2559. Picture, won by Lizzie Kavanagh.
- 1490. Umbrella rack, won by Jno. Chambers.
- 1388. Cushion box, won by P. Paradis.
- 3539. Pickle stand, won by E. Lachance.
- 2486. Album, won by J. Stuart.
- 695. Basket, won by E. Hayden.
- 1631. Calender case, won by Mrs. B. Brady.
- 1845. Flower stand, won by G. Murray.
- 2306. Ink stand, won by J. Dillon.
- 1210. Cup and saucer, won by H. Doyle.
- 2003. Small picture, won by Mrs. Fisher.
- 1494. Fancy basket, won by Jno. Chambers.
- 5332. Ton of coal, won by V. Story.
- 2137. Barrel flour, won by Rev. R. E. Callahan.
- 3802. Autoharp, won by Henry Martin.
- 242. Picture, won by F. Drake.
- 920. Fruit dish, won by Mr. Therman.
- 155. Set gold studs, won by Halpin & Vincent.
- 975. Set gold studs, won by T. D. Jennings.
- 4664. Pair vases, won by T. Rodgers.
- 915. Pair shoes, won by Mr. Tracey.
- 869. Red cushion, won by J. Busted.
- 1571. Gentleman's hat, won by Mr. Showers.
- 579. Basket, won by E. Vauton.
- 744. Picture, won by Capt. Dolan.
- 611. Bouquet stand, won by Capt. Dolan.
- 874. Ink stand, won by Mrs. Storan.
- 3864. Basket, won by L. Gorman.

Things Dangerous To Public Health.

In the "Boston Evening Transcript" of April 28th we find from an address to the United States Senate on April 25th, on a bill before the Senate to prevent adulterations, etc., in the District of Columbia and our U. S. territories, that the Hon. Senator P. J. McCumber, of North Dakota, stated that deleterious (dangerous) food products to the value of more than eleven hundred millions of dollars were placed on our markets for sale last year, while the total amount of adulterated food products would come nearly up to four thousand millions of dollars. In other words, that we are paying at the rate of over \$50 per head of our whole population for spurious goods, and about \$15 per head for products positively harmful. Believing, as we do, that prevention of disease is vastly more important than cure, we add that while hundreds of thousands of animals have been vivisected in trying to discover cures for disease, it seems wonderful that more is not done for its prevention. We have no doubt that some of our Boards of Health are doing all that can be reasonably expected with the very small means placed at their disposal, and in consideration of the fact that if they become too troublesome to men who have large influence with the press and in legislation, they may lose the power they already have. But it seems to us that in this country, where rich men and politicians have so much influence both with the press and in legislation, there should be independent organizations like our societies for the prevention of cruelty to animals, which (without fear or favor) will be constantly endeavoring to protect public health. Or if not independent organizations, then that rich philanthropists should establish in our cities independent laboratories, which

NARROWLY ESCAPES

(without fear or favor) shall be constantly discovering and exposing things which ought to be discovered and exposed. For instance: The danger of lead poison in pipes, in tin cans and in cooking dishes. The older readers of "Our Dumb Animals" may remember how, many years ago (under threat of being sued for more money than we were worth) we ventured to expose in all our Boston daily papers, and elsewhere, the "Marbelized Iron Cooking Wares," subsequently declared by our Harvard chemist, Professor Wood, to be "alive with poison," and succeeded (with Professor Wood's help) in compelling the great firm who manufactured them to close their factory, discharge their hands, and offer to take back all they had sold. Then again, it may be remembered that we procured a book from the State Board of Health of Michigan, containing seventy-five specimens of poisonous wall papers, which, under the title of "Shadows from the Walls of Death," had been placed in all the public libraries of Michigan as a warning to the citizens of that state. These are only two examples of a multitude which we endeavored to bring to public notice many years ago, filling during ten days many columns of the "Boston Herald" and more or less columns of all our Boston dailies. We became so much interested in the subject that we finally went to Washington and put before congress about a hundred pages of evidence we had collected, of which congress printed a thousand copies, and we at our own expense five thousand more; and by House bill 7005, February, 1881, it was provided that the president could expend \$20,000 more in further investigations. While much has been done since that time in our own and other states to improve the condition of many things, there can be no question that a multitude still remain, and are constantly being invented, concerning which the public ought to be so informed as to prevent their sale. For instance, foods and drinks (including meats, wines, beers, fruits and milk) on and in which are used dangerous preservatives—canned goods and baking powders, more or less injurious—quack medicines, the components of which none but their money-making sellers know—adulterated sugars and syrups—the danger of oleomargarine and glucose when carelessly or improperly manufactured—and lots of others which produce sickness, if not death. Saying nothing of drainage and ventilation, the leakage of gas pipes, and the danger of some kinds of gas, we might fill our whole paper with a description of adulterated, poisonous and dangerous foods, drinks, drugs, medicines and other things which ought to be constantly analyzed and inspected for the protection of public health. We would not interfere with what we rejoice to know our Boards of Health are already doing, but we are sure that a vast gain might be made in the promotion of good health and longevity if independent organizations or great laboratories, supported by private benevolence, could be constantly employed in detecting and exposing things which ought to be detected and exposed.—Geo. T. Angell, in our Dumb Animals.

Collected a Thousand Dollars a Month.

St. Ann's parish, Worcester, of which the Rev. James P. Tuite is rector, is now free from debt. Not only that, but the church is in the best of repair and has been newly painted, which in itself adds more glory to the work of the rector. Father Tuite undoubtedly has the record for clearing off a church debt. His work is without doubt the greatest that has been accomplished, not only by any priest in the city of Worcester, or diocese of Springfield, but also in New England. Meantime running expenses have been paid to the dollar. He has been in Worcester thirty-four months and has raised over a \$1,000 for each month he has presided over the destinies of St. Ann's parish. When Father Tuite assumed charge he found the parish was indebted to the amount of \$32,000, and there was also an interest charge, which was \$2,149.75, which made a total indebtedness of \$34,149.75. The property is now valued at \$100,000, and is in one of the best locations in Worcester, as it holds a commanding position on Normal Hill. The church was originally erected by the Rev. Denis Scannell, who was the predecessor of the present rector.

An Anniversary Gift To Bishop O'Connell.

Catholics of the diocese of Portland fittingly marked the first anniversary of Bishop O'Connell's appointment by presenting His Lordship with an illuminated address and a purse of \$2,500. Bishop O'Connell said that he received the magnificent purse which had been given him with surprise and gratitude, since he had been their Bishop only a year, and yet on his first anniversary they made him so large and generous a testimonial. He accepted it as a token of their esteem and regard for him, and pledged himself to employ every penny of it for purposes which would merit the approval of the clergy who had given it.

DEATH.

BOUTHILLIER.—In this city, on the 18th inst., at the age of 87 years, Joseph Bouthillier, gentleman, formerly of Laprairie, and father of Madame Mrs. Martineau, merchant of St. Catherine street, and of Messrs. Joseph, Eugene, Alphonse, of Alfred, Ont., Prudent Bouthillier and of Mme. Antoine Legault, of Curran, Ont., and grandfather of Mr. Victor Martineau, advocate, and of Messrs. Mederic and Joseph Martineau, iron merchants, and of Mme. Gustave Meausant. Funeral will take place Monday, 21st inst., and will leave the residence 12 Allard street, at 8.45 a.m. for St. Peter's Church, Visitation street, thence to Cote des Neiges Cemetery. Relations and friends are requested to attend without further invitation.

Glimpses of Men and Affairs in Montreal.

(By a Regular Contributor.)

THE LIBRARY QUESTION.—The question whether clergymen or laymen should be selected as censors for the proposed new civic library, and contingent on the settlement of this point, the further question as to the right of the Irish Catholic citizens of Montreal to have one of their priests appointed as a censor, was not discussed at the meeting of the City Council on Monday afternoon. All that was done was to read the library by-law a first time, as a matter of form, and without debate, and the matter was then postponed until the regular meeting of the Council in September next. The only incident that occurred in the Council in connection with the subject—an incident not recorded in the reports that appeared in the daily press—was that, after a private talk in the cloak room before the by-law was reached the two aldermen, who, at the meeting of the Finance Committee, raised the cry of "no priests," and, owing to the absence of one of the Catholic members, caused an amendment to pass asking the Council to employ laymen, only as censors, left the chamber and went home.

But if the City Council has not yet discussed the question as to whether clergymen or laymen ought to be appointed as judges of the books, the "Montreal Daily Witness" has. And its remarks, as was only to be expected, are narrow-minded, prejudiced, offensive and foolish. While tacitly approving of the principle that clergymen would make better censors than laymen, it objects to the selection of clergymen because one of them, at least, would be a Catholic priest. It says:

"We must look for a much stricter censorship over the books admitted than is thought necessary in other cities. That had advantages as well as disadvantages. There must everywhere be censorship on moral lines; if ours were ten times as strict on the same lines, no one would in the abstract have anything to complain of, as there are plenty of good books."

The selection of clergymen is thus approved by our contemporary. But it proceeds to add:

"There has been an effort on the part of some in Montreal to exclude the clergy from censorship. This is not, of course, as has been stupidly alleged, on the ground that they are not as capable as other men. Nor is it on the ground that their moral

standards are too high. There are very few who do not desire for our public library as high moral standards as can be by any reasonable method be established. The reason for the proposal to exclude the clergy is, we presume, that the influence exerted by a clergyman on such a board would not be his own personal influence. He would have to be deferred to as representing authority. The amount of deference exacted by the clergyman's cloth differs in different denominations. A Protestant clergyman can speak for himself, but a Roman Catholic cannot help speaking in the name of his church, and, however little he might personally wish it, could not avoid being a dictator."

Now as to the foolishness of some of the remarks of the "Daily Witness," while it was dealing with this question. Its assertions are these: We have a dual school board, isolating our young Canadians to the utmost extent possible into two communities, having no thought in common. We are going to have a dual civic hospital, creeds being counted as dangerous as fevers. Are we going to have a dual public library, too?

The statement that the existence of two school boards, one Catholic and the other Protestant, has produced the result that the two communities have "no thought in common" is as nonsensical as it is inaccurate. That some creeds are as dangerous as fevers—and much more dangerous—is true in a sense not meant by the "Daily Witness." Its own creed is amongst these dangerous ones. Could any assertion be more void of commonsense than this? "The most restricted library would no doubt be a good thing, but the proposal to make this one a mere library of reference is one that would condemn the librarians, whether they be one or two, to the most depressing loneliness."

The "Daily Witness" cuts a sorry figure in the anti-Catholic campaign which it has kept up for many years. It does not seem to realize that those for whom it speaks, and whom it represents, are in a small and impotent minority in this province; that the Catholic majority treats that minority not only with justice but with generosity; and that if it could only see itself as we see it, if it could only look at its crusade of religious prejudice from our point of view, its attitude is quite ridiculous.

Topics of the Day

CATHOLIC EDUCATION.

—The importance of Catholic education to our youth is so obvious, and has been so often insisted upon, and reasoned about, and abundantly proved, that it may seem unnecessary to refer to it again. But, like other truths, it cannot be inculcated too frequently. Our people need to be constantly reminded of them.

As the Rev. L. F. Kearney, O. P., points out in an article in the "New World," education has a three-fold end, namely, the satisfaction found in knowledge as such; the preparation for the duties of this life; and the fitting of man for the higher and better life to come. The system of instruction which ignores any one of these three ends, especially the third, is essentially defective and cannot correctly be termed education as Father Kearney states, "full recognition is given to the importance of the training by which men are made cultured members of society and by which the material prosperity of the human race is increased. Dante says that human art, which includes all industries and inventions, is 'second in descent from God.' Every effort to better the temporal conditions of men is sanctioned of God and approved by right-minded men. But perfection in these things is only an intermediate end. Let steam give way to electricity, let the ocean vessel be supplanted by the airship of lightning rapidity, let telegraph wires be consigned to the scrap pile, and let man's thoughts be wafted across the waves in ether, let the dream of the socialist be recognized to such an extent that inequality of fortune, together with poverty and want, disappear from earth forever—if man remains indifferent to higher things, if he knows no spiritual aims,

if he knows not God and loves not the virtues which the knowledge of God begets, he is still a most imperfect being. His education is sadly defective.

After drawing attention to the pernicious influence exerted by the secular press, particularly that portion of it called "yellow," he goes on to say:—

Go higher up in the scale of literature. The absurdities printed in magazines and works of fiction disgust the sensible man. The magazines give us wild theories. They present theories fair on the surface, which a trained mind, a mind grounded in correct principles, will quickly find rotten at the core. Not all works of fiction are condemned. In every age, in our own age, we find beautiful productions in which the passions and weakness of men are condemned or pitied and human virtues held up for admiration. But we find too, hundreds of others every day which contain not one line of sense. Some of them are grossly immoral, others are more harmful because they are not so gross. In exquisite language and by insinuation they attack religious principles and promulgate unsound morality. If one who has never studied chemistry writes as an authority on chemistry he is instantly derided. Idiots who know not what theology means write dictatorial about theological subjects. They want religion, no theology, no dogma. They are too brainless to see that untheological religion is ignorant religion; that religion without dogma is a blind emotion; that theology is the science which defends and explains religion and demonstrates that it is based upon rational motives, without which it could have no claim to the assent of reasoning men. The authors of otherwise excellent books often go out of their way to take a fling at religion and sacred things. The society which reads and approves these works is miseducated. Note the prevalence of divorce in our laud.

There are more divorces granted in the United States than in all the rest of the world. Not long since at one time 1,100 divorce suits were pending in the Court of Chancery in New Jersey. What overwhelming evidence of laxity in regard to moral principles! No matter what courts and human legislators may say, divorce with the right to remarry is a crime. Marriage is not a profane thing to be delivered up to the sacrilegious caprices of human legislation. No one respects human laws more than I, but respect for divine truth and eternal justice comes first.

Catholics are exerting their energies to stem this tide of evils. To this end they maintain their parochial schools, in which, while profane education is not neglected, sound religious and moral principles are inculcated as the chief desideratum. From infancy, in all those days in which their minds and character are in process of formation, the high and the holy and the beautiful and the pure and the good are kept before them. If they know these things they will love and pursue them. They are taught that their duties toward God come first, and duties toward country and fellow-man come next in order. They are taught that successive polygamy is as great a crime as simultaneous polygamy; that the state of successive polygamy is no holier than that of open concubinage.

No sensible Catholic has ever condemned our public schools for what they do. We condemn them for what they do not, because they ignore the most important branch of a perfect education. We make tremendous sacrifices to support our principles. Believing that religion and virtue are infinitely more desirable than the riches of a Croesus or the power and dignity of a Caesar, we give religious and moral teaching the first place in our curriculum. We help to educate the children of our neighbor and from our own private resources we maintain schools in which our ideals are realized. We are not perfect yet. It is an enormous task. In the diocese of New York Catholics are educating 72,600 children in parochial schools, and the proportion is maintained all over the land. The United States has no better friends than the loyal Catholics who make such sacrifice to form good citizens.

Pointed Paragraphs.

THE SUMMER SESSION of the Catholic University of Fribourg, Switzerland, has four hundred and twenty-six students. Theology is studied by 167, law by 75, philosophy by 102, the sciences by 82. A striking feature is that twenty-two of this year's students are women. The faculty is pleased to observe that they maintain a standing equal to the men.

PUBLIC SPIRIT.—At the annual meeting of the Catholic Union of Great Britain, held in London, the suggestion of Rev. Dr. Barry, that Catholics should take a more active part in public life, was discussed and approved.

A CATHOLIC CONSUL.—Mr. P. E. J. Hemelryk, of Woolton Hey, Liverpool, has been appointed Japanese Consul in Liverpool. Mr. Hemelryk, who is a practical Catholic, has long been a prominent figure in the commercial, social, and philanthropic life of Liverpool.

CAPITAL PUNISHMENT.—Mass meetings have been held in Paris last week in the labor exchanges and throughout France to advocate the abolition of the death penalty.

A HOME FOR THE AGED.—On July 2 His Lordship Bishop Quigley of Buffalo, N.Y., presided at the dedication ceremonies of a new home for the aged at Williamsville. It is under the direction of the Sisters of St. Francis, and is erected on a plot one hundred acres in extent, which is the gift of Mr. John Blocher, one of Buffalo's wealthy non-Catholics.

It is a well known fact the world over that John Jameson & Son's celebrated Dublin Whisky "One Star" and "Three Star" qualities command the highest prices in the Dublin and London markets. Though the consumption in Canada so far for Irish Whisky has been limited still such a fine spirit should not be neglected.

Late Mr. Edward Mansfield.

It is with sincere regret that we announce the death, at 85 years of age, of Mr. Edward Mansfield, the brother of Mrs. James Cochrane, wife of the Mayor of Montreal. Little did we think, when, a few months ago, we recorded his retirement from the retail boot and shoe trade, in which he had made rapid progress in a short period, in order to embark in wider sphere of the wholesale trade of the same line of business, that we should be called upon so soon afterwards to chronicle his death. What adds to the pathetic suddenness of his demise is the fact that, as many of our readers will remember, he was married quite recently. Although young in years, Mr. Mansfield was associated with every undertaking, commercial, social, athletic, and religious, that aimed at promoting the welfare of the race from which he had sprung. In athletic circles, he was a prominent figure from the days when he completed his education. He was a member of the executive of the Shamrock Lacrosse Club at a time when it required the aid of men of courage and deep-seated convictions to urge the claims of young Irish Canadian Catholics to a place in the athletic fields of this Dominion, and his keen and patriotic interest and sentiment continued in the old club when it became affiliated with the S.A.A.A. Mr. Mansfield filled with great credit the offices of secretary, treasurer and director in Shamrock ranks.

He always gave an enthusiastic support to every Irish movement. In the business world he enjoyed in a marked degree the confidence and esteem of all classes and creeds; and he was regarded by all as one of the rising leaders of the Irish Catholic section in commercial life. He had the faculty of making friends wherever he went, and he was a welcome guest in many homes in this city.

The cause of his death was appendicitis, of which he had had two previous attacks. The last and fatal attack occurred while he and Mrs. Mansfield were witnessing a lacrosse match on the S.A.A.A. grounds on Dominion Day. After consulting his medical adviser he decided to undergo an operation. Complications set in, and he gradually sank, until the end came.

The funeral took place on Wednesday to his late residence, St. Denis street, to St. Patrick's Church, where a Requiem Mass was sung and at which a full choir assisted, as well as a large concourse of citizens of all classes.

The death of Mr. Mansfield at such an early stage in his career, with his successful past, and on the threshold of a bright and prosperous career, has awakened a profound feeling of regret in the ranks of our young men.

The "True Witness" tenders its most sincere sympathy to Mrs. Mansfield, Mrs. James Cochrane, Mrs. J. T. White and Miss Mansfield, and the other members of the family in their bereavement.—R.I.P.

Irish Catholic Truth Society.

The report read at the annual meeting of the Catholic Truth Society of Ireland was gratifying in every respect. Bishop Healy of Clonfert, the president of the Society, occupied the chair, and amongst those present was Cardinal Moran.

The President thanked His Eminence Cardinal Moran, Archbishop of Sydney, for honoring them with his presence there, and bade him in the name of their members a hearty welcome (applause). His Eminence, in his own person, personified that love of sacred learning which in the ancient days was the glory of Ireland, and made Ireland the light of all the West. And furthermore, embodied in his own person that genuine was that missionary spirit which was one of the great national characteristics of the Celtic race. Though last, not least, His Eminence embodied in his own person that genuine patriotic spirit which was the basis and the foundation of all successful work both at home and abroad (applause), that patriotic spirit which was so beautifully shown in the case of Columba of old when he found the storm-tossed bird from Ireland on the shore of Iona, and he took it to his bosom, and when the storm was over he sent it back to Ireland to bear, as he said, his

blessing and his undying love to the children of the Gael, his undying love to that land which he never hoped at the time to see again, and that patriotic spirit which in our own times animated another son of Ireland, poor D'Arcy M'Gee, and made him say:

"A shell from the shores of Ireland Would be dearer far to me Than all the wines of the Rhine land And the art of Italy."

The annual report was as follows: Since our last annual meeting there were 803,046 of our penny books despatched from our offices, and 120 new branches of the Society were formed throughout the country. In these large sales of our books our operations were not altogether confined to Ireland. The Catholic Truth Society of England, whose relations with us have been always of the most friendly character, have recently volunteered to sell our books for us through their agencies in England, and have taken 5,000 copies of our books as a first instalment for that purpose. The Catholic Truth Society of Scotland gave us first an order for a special edition — 5,000 copies—of "A Modern Apostle, Father Mathew," by Miss Banim, and then an order for a special edition of 6,000 copies of "Rita, the Street Singer," by the Rev. Dr. Sheehan, P.P., of Doneraile. Our work is becoming known, too, in distant Australia. Last year we sent over 3,000 books to New South Wales. During the year now under review we sent to Brisbane 2,478 books, and last week we shipped two large cases containing 17,568 books to a firm in Melbourne, whither we had previously sent some small consignments. We are also in correspondence with the Most Rev. Dr. Carr, Archbishop of Melbourne, with reference to the supplying of our books to our younger sister, the newly formed Catholic Society of Australia, of which His Grace is president. During the past year we have brought out 50 publications—49 of them penny books and one a larger size. The one large book that we have brought out is entitled "Mariae Corona" and consists of a series of papers by Rev. Dr. Sheehan, five of which have appeared as penny pamphlets. The remainder will subsequently be issued in the same form. This book, comprising 200 pages and sold for 2s. 6d. per copy, has been brought out by us through a publishing firm, Messrs. Browne and Nolan, and without any risk to us, though we are to have a share in the profits. This system is very suitable for large books, if a publisher can be got to undertake them, but the committee are satisfied that it will be more advantageous to the Society that it should be its own publisher for the penny books. The success of the Society's Prayer Book has been phenomenal, an edition of 100,000 copies having been exhausted in eight months. We have been obliged to contract for a second hundred thousand. Its appearance gave rise at once to a demand for a penny prayer book in Irish. After many efforts the committee succeeded in getting a most prominent Irish scholar to undertake the preparation of such a book. It was hoped that this Gaelic prayer book, which is so eagerly looked for, would have been ready early this year, but the manuscript has not yet reached the committee.

Mary Star of the Sea! You are that Flower of the Heavenly fields which is to produce the mysterious Lily of the valleys. Through you the fate of the whole human race is to be changed, its crime repaired. A new Eve, more beautiful and glorious than the first, you will open a new life to the earth.

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CIRCUIT COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 10158.—David Rae and Michael Donnelly, both of the City and District of Montreal, there carrying on business together in co-partnership as auctioneers and commission merchants, under the name and style of "Rae & Donnelly," plaintiffs, vs. George F. Matthews, of the City and District of Montreal, defendant. The defendant is hereby ordered to appear within one month, Montreal, 9th July, 1902. J. B. Dupuis, Deputy Clerk of said Court; Frank J. Curran, attorney for plaintiffs.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, Superior Court, No. 2610.—Dame Alexina Sulte dit Vadeboncoeur, of the City and District of Montreal, has, this day, taken an action in separation as to property against her husband Heroult Arthur J. N. Charret, clerk, of the same place. Murphy, Lusier & Roy, Attorneys for Plaintiffs. Montreal, 21st July, 1902.

Irish Bishop

A general meeting was held at Mayo His Eminence Archbishop of Armagh of All Ireland, presiding. The following members were also present: the Most Rev. Dr. W. of Dublin and Prim His Grace the Most Evily, Archbishop Most Rev. Dr. Mac of Galway; the Most laghan, Bishop of Rev. Dr. Healy, Bis the Most Rev. Dr. of Ferns; the Most rig, Bishop of Oss Rev. Dr. O'Dwyer, ick; the Most Rev. Bishop of Raphoe; th Lyster, Bishop of A Rev. Dr. M'Gennis, more; the Most Bishop of Kerry; th M'Redmond, Bishop Most Rev. Dr. O'Do Derry; the Most Rev. Bishop of Waterford Dr. Conny, Bishop Most Rev. Dr. Brow Cloyne; the Most R Bishop of Clogher; Dr. Clancy, Bishop Most Rev. Dr. Hen Down and Connor; th Hoare, Bishop of Ar Rev. Dr. Foley, Bish the Most Rev. Dr. G Meath; the Most Re Bishop of Down; Dr. Donnelly, Bishop The following res opted, and directed copies to be sent to of the Treasury, the for Ireland, and the of Parliament.— "On consideration recently brought in cretary, we fully rec provisions which th for the purchase of e with a view to re-sal of title, and for d tenancies and interve would greatly facilit

Chief Justice of Dead

(By an Occasional Another one of Ter ored sons has been c ward, in the person of Joseph Ignatius Li born in Prince Edwar spent the most of his land by the Sea." Justice Little was a qualities, a devout earnest and conscient noble patriot, and w all things pertaining of Church and State the good old Irish sto for that undying love Fatherland.

"He ne'er forgot the s her banner free tured, And sparkling genius to radiate and gui

Long ago the Chief the law profession, a for many years of the Catholic firm of Little few years ago he was the Chief Justice of the Court of Newfoundland member of the oldest in North America, Irish Society of St. foundland, and was pr body for some time. one of the governors Catholic college of the Bonaventure's. He w tor on several occasio absence and interregnu governors. In this cap as fulfilling the duties as Chief Justice, he g satisfaction to all clas At the time of his dea his 67th year, and was ception of a short tin death, always in good death of Joseph Ignati foundland loses a mod devout Christian, and man. His memory wil by a grateful and lovin

"He is gone but not fo Never shall his memory Fondest thoughts for h er, Around the grave wher "A national "Requiem" grand, Is breathing a country

ANTED. Teacher for Catholic Montreal. Must be... SAILORS' CLUB. WELCOME. Every Wednesday evening. Valent invited; the city pay us a visit. 80 a.m. on Sunday. Concert on Sunday. Days from 9 a.m. to 1 p.m. to 10. and Common Sts. MURPHY CO. LEARNING GAINS. Departments Dress Goods, Towels, and Floor. Catch Gingham, and best of colors. 5c per yard. Fancy Imported Dress. Black and White, White, etc., all the latest. Worth 25c. 15c. Striped Chiffons, White Grounds, etc. Worth 25c. 15c. Silk and Wool Dress. Black, Assorted. \$1.25 to \$1.75 per yard. While they last, 50c. Bath Towels, this is opportunity. 79c. Mohair Lusters, 40c to 65c. 25c. Carefully Filled. MURPHY & CO. Telephone Up 2749. COURT. QUEBEC, District 10158.—David Rae nelly, both of the of Montreal, there less together in co-ctioneers and com- under the name "Rae & Donnelly," rge F. Matthews, of rict of Montreal, defendant is hereby within one month. July, 1902. J. B. erk of said Court; attorney for plain- COURT. QUEBEC, District perior Court, No. ina Sulte dit Vade- City and District this day, taken an on as to property and Hercule Arthur ark, of the same uasier & Roy, At- if. Montreal, 21st

Irish Bishops and the Land Question.

A general meeting of the Hierarchy was held at Maynooth. His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, presided. The following members of the Hierarchy were also present: His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin and Primate of Ireland; His Grace the Most Rev. Dr. MacEvilly, Archbishop of Tuam; the Most Rev. Dr. MacCormack, Bishop of Galway; the Most Rev. Dr. O'Callaghan, Bishop of Cork; the Most Rev. Dr. Healy, Bishop of Clonfert; the Most Rev. Dr. Browne, Bishop of Ferns; the Most Rev. Dr. Brownrigg, Bishop of Ossory; the Most Rev. Dr. O'Dwyer, Bishop of Limerick; the Most Rev. Dr. O'Donnell, Bishop of Raphoe; the Most Rev. Dr. Lyster, Bishop of Achonry; the Most Rev. Dr. McGinnis, Bishop of Killmore; the Most Rev. Dr. Coffey, Bishop of Kerry; the Most Rev. Dr. M'Redmond, Bishop of Killaloe; the Most Rev. Dr. O'Doherty, Bishop of Derry; the Most Rev. Dr. Sheehan, Bishop of Waterford; the Most Rev. Dr. Conny, Bishop of Killala; the Most Rev. Dr. Browne, Bishop of Cloyne; the Most Rev. Dr. Owens, Bishop of Clogher; the Most Rev. Dr. Clancy, Bishop of Elphin; the Most Rev. Dr. Henry, Bishop of Down and Connor; the Most Rev. Dr. Hoare, Bishop of Ardagh; the Most Rev. Dr. Foley, Bishop of Kildare; the Most Rev. Dr. Gaffney, Bishop of Meath; the Most Rev. Dr. O'Neill, Bishop of Drogheda; the Most Rev. Dr. Donnelly, Bishop of Canea. The following resolutions were adopted, and directed to be published; copies to be sent to the First Lord of the Treasury, the Chief Secretary for Ireland, and the Irish members of Parliament:—"On consideration of the Land Bill recently brought in by the Chief Secretary, we fully recognize that the provisions which the Bill contains for the purchase of estates in globo, with a view to re-sale, for the clearing of title, and for dealing with sub-tenancies and intervening interests, would greatly facilitate the sale of

Pope Leo and the Labor Question.

In view of the strikes going on on this continent at the present time, the following extracts from the Holy Father's encyclical on the labor question are opportune, and apply with equal force to capitalists, legislators, and workmen:—"Rights must be religiously respected wherever they exist and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer, class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the Government. "Here, however, it is expedient to bring under special notice certain matters of moment. It should ever be borne in mind that the chief thing to be realized is the safe-guarding of private property by legal enactment and public policy. Most of all is it essential, amid such a fever of excitement, to keep the multitude within the line of duty; for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. "Most true it is that by the far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up tumult and bring about measures of violence. The authority of the State should intervene to put restraint upon such firebrands, to save the working classes from their seditious acts, and protect lawful owners from spoliation. "When work people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their work people alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The law should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed. "If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries and extract coal, stone, and metals from the bowels of the earth, should have shorter hours in proportion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account: for not unfrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work, which is quite suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her

Chief Justice of Newfoundland Dead.

Another one of Terra Nova's honored sons has been called to his reward, in the person of Chief Justice Joseph Ignatius Little. He was born in Prince Edward Island, but spent the most of his life in the "Island by the Sea." The late Chief Justice Little was a man of sterling qualities, a devout Catholic, an earnest and conscientious worker, a noble patriot, and was a leader in all things pertaining to the welfare of Church and State. He was of the good old Irish stock, remarkable for that undying love for Faith and Fatherland. "He ne'er forgot the shamrock shore, her banner free was once unfurled, and sparkling genius has she sent to radiate and guide the world."

Chicago Great Prelate Dead.

Chicago's great prelate — Archbishop Feehan — passed away suddenly on Saturday last at 3.30 o'clock at the diocesan rectory, North State street and North avenue. The cause of death assigned is heart failure and general weakness, due to advanced age and the attack of pneumonia through which the venerable Archbishop passed a year ago. Archbishop Feehan was 73 years old. His Grace, it is thought, never fully recovered from the attack of pneumonia of a year ago. He was left in delicate health, although, he retained his grip on affairs and held full control of all his faculties. He still attended to all his duties, even so lately as Saturday morning, and seemed well enough to dispense with the regular attendance of a physician. His doctor continued to call only at intervals, to inquire into his general condition. For some weeks Archbishop Feehan had been wishing to go to Feehanville. He would have gone earlier but for the cool, damp weather, which caused him to fear colds and a return of his pulmonary trouble.

But when the weather became more favorable he began actively planning for the trip. The excitement and in-visit is thought to have stimulated the action of the heart and have done its part in bringing on the end. "In the morning," said Chancellor Barry, "he was about the house, as well as he had been for many months. He transacted private and official business as usual, and was in full control of all his faculties." At noon the Archbishop partook of a hearty meal and retired to his room where he rested for two hours. Shortly afterwards he came to his study and sat chatting with the attendants of the house. While thus engaged, without premonition of the approaching end, the venerable clergyman complained of feeling faint and unwell. His attendants, at his call, hurried to get him water and stimulants, and he reclined on a couch. A short rest was all he thought necessary, but death came in a few minutes. He was surrounded by friends, but among those present were few of the clergy of the city, as the priests could not be summoned. His attendants, many of whom had been with the Archbishop for a quarter of a century, his sister, Mother Superior Catherine Feehan of St. Patrick's Academy, and Chancellor Barry were at hand when he died.

A BRIEF SKETCH.

Archbishop Feehan was appointed the first Archbishop of Chicago in 1880, shortly after the decree of the Holy See elevated the diocese of Chicago to the rank of archdiocese. He assumed his new duties Nov. 25 of that year, and was given a notable reception upon his arrival here. Archbishop Feehan was born at Killinane, Tipperary, Ireland, Aug. 29, 1829. At the age of 16 he entered the ecclesiastical school of Castle Knock college, and during the two years he remained there won many honors for scholarship. He entered the College of Maynooth at the age of 18, and during the five years he was there made remarkable advancement in the study of philosophy and theology. After leaving Maynooth he entered Dunboync, and was in attendance at that institution when Archbishop Kenrick of St. Louis offered him the opportunity of going to that city. He came to America in 1852, against the wishes of his friends, who desired him to remain in Ireland and accept a professorship. In the same year he was ordained a priest, and for six months taught in the diocesan seminary. He was appointed assistant at St. John's, in St. Louis, in July, 1853. The next year he succeeded the Rev. Anthony O'Regan at the theological seminary at Carondelet, remaining as president of the institution for three years. In 1857 he was appointed pastor of St. Michaelis in St. Louis, and the following year was transferred to the Church of the Immaculate Conception in that city. On Bishop Whelan's resignation of the See of Nashville in 1864 Father Feehan was nominated for the vacancy. He at first declined on account of his mother's ill-health. After his mother's death the next year he accepted the offer and was consecrated Bishop Nov. 1, 1865, where he remained until his appointment as Archbishop of the Chicago diocese. A secular journal says:—"The late Archbishop Feehan's life was almost eventful one and his work in Chicago gives some idea of the capabilities of the man. He entered upon his labors in Chicago when the city was making its greatest strides and the immigration of Roman Catholics to this diocese was at its fullest. The problem of establishing church services and schools in different languages was growing in importance. The financial question of permitting new parishes to buy property and build, and how far they should be permitted to buy, was a feature of the complex problem. The establishment of schools before churches should be built was a policy on which the Archbishop insisted. It was the ability to solve these great questions, as well as to his personal qualities, which endeared him to the hearts of the Catholics of Chicago. He preserved unity and harmony in this diocese by giving to the different nationalities the service of the church, their own schools, and priests of their own tongue."

SOME TRIBUTES.—Father Thomas F. Galligan, St. Patrick's Church, said:—"The loss to the church and the archdiocese of Chicago by the death of our beloved Archbishop is one that seems almost irreparable. For decades the Catholics of Chicago have looked to him with unquestioning and unwavering faith. Following so closely upon the death of that other great prelate, Arch-

bishop Corrigan, it has been indeed a sad year for Catholicity in America." "The world will never know how great and good a man Archbishop Feehan was," said the Rev. J. Theobolt, rector of St. Joseph's Church, Hill and Market streets. "He disliked to parade his virtues before the public, and when he sought to befriend somebody he generally took pains to conceal his identity from the person who profited by his kindness. "The magnitude of some of his acts of charity and philanthropy which I happen to be personally cognizant of was astonishing. He was of a retiring disposition, although always kindly, and possessed of a fund of quiet humor, exhilarating to those who knew him. He was always affable toward his subordinates. While preserving the dignity demanded by his position, his attitude was fatherly rather than severe. I have known him well for eleven years, I feel that the archdiocese of Chicago has sustained a great loss in his death." The executive committee of the United Irish societies, which met to make arrangements for their annual demonstration on Aug. 15, adjourned on learning of the death of Archbishop Feehan. Colonel John F. Finerty, who made the announcement, eulogized the dead prelate in eloquent words. He said that Archbishop Feehan had always proved himself a sincere lover of Ireland. "His heart and purse were always at the service of the land that cradled him," Colonel Finerty said. "While he was known and respected generally as a distinguished churchman, conspicuous for his learning and piety, those engaged in active work for the cause of Ireland had a close acquaintance with him and always knew him as a man whose devotion to the old land had never faltered. His last public utterance, perhaps, was a letter in which he gave his encouragement and benediction to the United Irish League." Representative M. J. Kelly, in an interview with a reporter of a Chicago daily newspaper, said that Chicago had lost one of its best citizens and the Irish people their best friend in the death of Archbishop Feehan. "I knew Archbishop Feehan since he first came to Chicago and had learned to love him for the kindly acts he had done for people of all creeds," he said. "I remember an instance when I called at the home of the Archbishop on business. We were seated in a bay window overlooking a path that led to the house. While we were talking an elderly man came up the path and rang the door bell. The Archbishop noticed the man, and after he had rung the bell went into the hall to where one of the servants was talking to him at the open door. The day was cold and considerable snow lay on the ground. The man was begging, and when he asked for something to eat the Archbishop instructed the servant to let him in and feed him. As the man passed the Archbishop noticed that he limped, whereupon he caught his arm and asked what crippled him. "My feet are frozen," the man said as he exhibited a pair of shoes that were full of holes, and had hardly a sole left on them. "The age and miserable condition of the man touched the Archbishop so that he kept him at his house for several days, and then, finally, obtained a position for him as sexton in one of the churches."

IF YOU WANT TO SELL ANYTHING TRY THE ADVERTISING COLUMNS OF THE TRUE WITNESS. RATES ARE LOW.

"Now, were we to consider labor so far as it is personal merely, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the workman is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages. "Let it be then taken for granted, that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of nature more imperious and more ancient than any bargain between man and man, namely, that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. "In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, specially as circumstances, times and localities differ so widely, it is advisable that recourse be had to societies or boards, or to some other mode of safeguarding the interests of the wage-earner; the State being appealed to, should circumstances require, for its sanction and protection. "If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners."

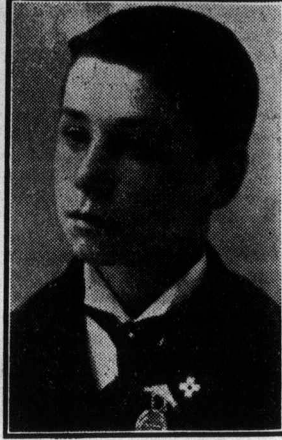
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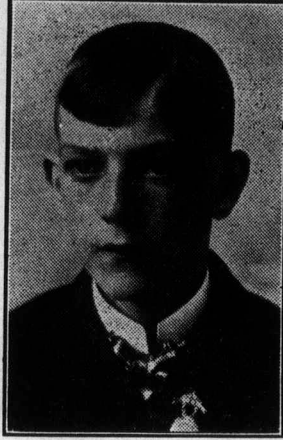
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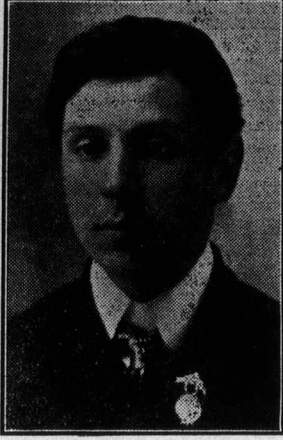
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St. Ann's School.



F. B. SCULLION,
St. Ann's School.



ARTHUR ST. MARIE,
Archbishop's Academy.



LEO J. McKENNA,
Archbishop's Academy.

The Ancient Order of Hibernians of this city are to be congratulated on the successful effort made by them to have the study of Irish history, included in the curriculum of our schools.

At the Provincial Convention of this patriotic organization this matter was brought forward, and referred to the various county boards

in the Province of Quebec under its jurisdiction. The County Board of Hochelaga took immediate action, and appointed a committee on ways and means, and on the report and recommendation of that committee it was decided to offer gold and silver medals for competition amongst the pupils of St. Patrick's and St. Ann's Schools and the Archbishop's Academy. The result of the examina-

tions at those schools were highly gratifying.

The marks obtained by the boys went to show that they had taken a more than ordinary interest in the history of Ireland.

The pupil being the reflection of the teacher, the heartfelt thanks of every Irishman is due to them for their labor, encouragement, sacrifice, and devotion in instilling into the hearts

of our youth the love of Ireland, its literature and language, the cultivation of which will produce in the rising generation a higher intellectual, moral and patriotic standard, as it is not the mere exciting of feelings of patriotism that is sought; it is the cultivation of a patriotism which is always faithful to a nation's traditions, and a subject the study of which results in intellectual,

moral and patriotic advantage should win the support of every true Irishman.

We hope the good work initiated by the Ancient Order of Hibernians will be continued, with even greater success, so that the boys on leaving school will be proud of their religion and nationality, and fully armed against all assaults on either by the ignorant or the prejudiced.

How the White Fathers Conquered.

An interesting account is given in the New York "Sun" of how Cardinal Lavignerie's White Fathers overcame, by gentleness, kindness and patience, the distrust and dislike entertained toward them, in common with all white men, by the natives (called the Wabemba tribe) of that part of Africa known as Lobemba:—

"In 1891 the White Fathers, members of the famous French missionary society founded by Cardinal Lavignerie, founded a missionary station in Manbone, near the eastern border of Lobemba. It was their purpose to establish stations throughout the hostile country, but they knew that for a while at least they would not be able to enter it. For three years the Wabemba rejected every proposal by the White Fathers to become friends. The Fathers did not press the natives at all nor arouse their hostility in any way, but patiently bided their time.

"In 1894 a famine in Lobemba caused great suffering. The White Fathers did not fail to improve this opportunity. Father Van Oost, the Father Superior of the station at Manbone, gathered a large supply of food and sent it to Makasa, one of the most important chiefs of the Wabemba. Even a savage will be touched if an enemy gives him food to keep him alive, and the chief did not fail to return thanks for the timely present. When, however, Father Van Oost asked the chief if he would not permit him to visit Mipini, the capital of his district, the chief replied that his people would never consent, for they had determined that they would never admit the whites to their country. A little later Father Van Oost died, and his successor, Monsignor Dupont, with admirable courage and energy, continued the efforts to gain admittance into the country. There were many exchanges of messages between the White Fathers and the barbarous chieftain, Makasa, who was in great perplexity.

"Several invitations were extended and withdrawn until finally Monsignor Dupont decided to act wholly upon his own responsibility. He sent the following message to Makasa:—

"You have been trying to frighten me, and have withdrawn the promises you made to welcome me kindly to your town. I am going to

show you that I am afraid of no man. To-morrow I shall start on my journey, and in two days I shall cross your frontier."

"Next morning the missionary, accompanied by Father Anthony and an escort of thirty natives, set out for the forbidden land. They crossed the frontier and made straight for Mipini, some distance from the Luba plain. When the little party came within sight of the boma, or town, they saw a vast number of grass huts surrounded by a high wall of pickets, four or five miles in length. Outside of this defence were about 5,000 clamorous natives brandishing their weapons and making so much hubbub that some time elapsed before Monsignor Dupont succeeded in opening pourparlers. The day was spent in tedious talking, but the white man at last gained his point. He was told that he might enter the town and see Makasa if he would come alone and unarmed. He knew that he was taking his life in his hands, but accepted the conditions. The gate of the boma was opened just wide enough to admit him, and the missionary was conducted into the presence of the chief.

"Makasa received him coldly. He told the white man he could not be his friend because he had forced his way into the country. The gentle missionary's friendly attitude and power of quiet persuasiveness at last gained for him a slight concession. The chief told him that he and his thirty-one men might camp for the night at a distance of about a mile from the town.

"That evening two old men entered Monsignor Dupont's camp bringing an ivory tusk and a message from the chief. Makasa said that the tusk was sent to the white man as proof of his faith that the strangers meant no harm. But after the next morning he would wash his hands of all responsibility for their safety. If they were not gone by sunrise, they would all be killed; and if they attempted to penetrate far into the country, not a soul of them would be alive by sunset.

"Father Dupont communicated this stern message to his party. The native escort said that they would not remain to meet certain death. When the sun arose every man of them had deserted, going back across the frontier. Father Dupont and Father Anthony were left alone. The savages saw them there with astonishment.

"Around the camp which the whites had occupied was quite a dense population. Monsignor Dupont observed an old woman on the ground in great pain from a wound she had received. He had brought bandages with him, for he intended to minister to the sick and suffering if any

were found. He washed and dressed the old woman's wound. She expressed her gratitude and told the natives that she felt greatly relieved. News from this friendly act spread quickly through Mipini, and soon a crowd of the sick and suffering came out to the missionaries. All day long they ministered to these unfortunates, while thousands of natives looked on. They sent into the town the present they had intended for Makasa, who in turn supplied them with food. 'These people love men,' was the remark that passed from mouth to mouth through Mipini. That night the two white men were permitted to sleep in peace in their camp.

"For eleven days they kept treating the sick of the town, and by that time the thorough friendship and confidence of the chief and his people had been gained. The missionaries were told that they might build a station on Kayambi Hill, about a mile east of Mipini. About a month later they opened a school. Before a year had passed they had 300 pupils most of them sons of the leading men among the Wabemba.

"It is unnecessary to tell how their influence gradually spread over the whole of the country and how stations of the White Fathers were planted in many of the principal towns and even in Ituna, the centre of the hostile feeling against the whites, where Muamba, the paramount chief of the great tribe, resided. In September, 1898, when Muamba was dying, he said to Monsignor Dupont:—

"I want you to continue to live in my country and to teach my people; and when I am dead I do not wish any blood to flow because I am gone. I have told all the chiefs that there must be no human sacrifices on my grave."

"The chief died, and not a drop of blood was spilled to mark his departure, though only a few years before thousands of lives would have been taken in the belief that a large escort should be provided for the deceased chief in the other world."

Go to Our Lady, whose love is as the sea; pray her to help you to overcome your faults, to obtain for you never to commit a deliberate fault, never to offend God. She will not only make you very good but very happy.

Only a loving heart can effectually present a loving gospel; only one who himself loves sinners, and is willing to deny himself for their sake, can faithfully and persuasively represent Him Who lived and gave Himself for sinners.

International Marial Congress.

BRIEF OF HIS HOLINESS.—To all the faithful who shall read these presents greeting and Apostolic Benediction.—Since to Us nothing is more agreeable and more pleasing than to develop from day to day the piety of the Christian people towards the Mother of God, it is with paternal and vigilant zeal that we do everything capable of securing the devotion towards the Blessed Virgin among the nations a prosperous and successful course. We have, indeed, during the last years of Our Pontificate directed towards this end Our solicitude and thoughts, especially by publishing apostolic briefs in order to encourage the faithful of the Catholic universe to recite the holy rosary. Now, however, we have learned that, thanks to Our Beloved son J. Kleiser, Apostolic protonotary and canon of Notre Dame, and under the patronage of the Bishop of Lausanne and Geneva, a grand Catholic Congress, in honor of the Blessed Virgin, will be held at Fribourg, Switzerland, from August 18th—21st of this year. We hasten to favor this pious enterprise, for Our soul is filled with a sweet spiritual joy at the thought that it will now reap the much desired fruits of Our long labors. Yes, it is a great consolation for Us who have never ceased imploring the help of Mary, supreme refuge of the world, to know that an assembly of this kind will be held in an ancient city known for its devotion towards Our Lady, and in a reputed sanctuary consecrated for seven centuries to the Immaculate Conception; and we firmly hope that numerous pilgrims from all lands of the globe will come together to sing the praises of Her whom all generations shall call blessed. That is why, by virtue of Our Apostolic authority, We approve and sanction by these presents that imposing Marial Congress of Fribourg, and the above named promoter, as well as his helpers and all the faithful who will take part at the same, we most willingly grant the Apostolic Benediction as pledge of the heavenly graces.

Since, however, by a fortunate coincidence this assembly will be held during the octave of the Assumption, and in order that such religious manifestations be turned to the spiritual profit of the Christian people, We, counting on the mercy of Al-

mighty God and on the authority of Blessed Apostles Peter and Paul, charitably accord in Christ a plenary indulgence and remission of all their sins to each and everyone of the faithful, be they simple pilgrims or members of the Congress, who, on one of the days of the octave of the Assumption, according to the choice of each one, i.e. between the 15th and 21st of August, shall visit at Fribourg the Church of the Immaculate Conception, and there pray for peace among Christian princes, for the exaltation of our Holy Mother the Church, after having confessed their sins and received Holy Communion. Furthermore, We accord to these same faithful, who will be at Fribourg as pilgrims or members of the Congress, according to the common form of the Church, an indulgence of two hundred days to be gained each day of the octave, provided they pray with a contrite heart for the intentions which we have indicated and that they visit that same sanctuary of Our Lady. Finally, We permit them, if they so prefer, to apply these plenary and partial indulgences to the souls of the deceased for the expiation of their faults and sufferings. These concessions shall hold good for this year only. Everything to the contrary being abrogated, We wish that the copies of this letter, written or printed, signed by the hand of a notary public and provided with the seal of a person constituted in ecclesiastical dignity, receive absolutely the same confidence as this present letter, if it were produced and whon.

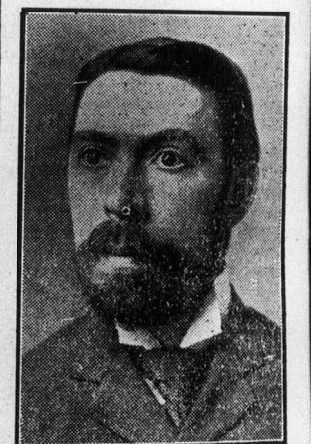
Given at Rome at St. Peter's, under the Fisherman's ring, this tenth day of June, A. D. 1902, of Our Pontificate the twenty-fifth.

LEO XIII., Pope.
Alois, Card. Macchi.

The very voices of the night, sounding like the moan of the tempest, may turn out to be the disguised yet tender "voices of God," calling away from all earthly footsteps to mount with greater singleness of eye and ardor of aim the lone ladder of safety and peace—upward, onward, Heavenward, homeward.

Now is the time to offer your gifts to Mary. Gather a bouquet, as it were. Let it consist of all the virtues, the lily of purity, the violet of penance, and, above all, the rose of love, and your Heavenly Mother will weave for you a bouquet of forget-me-nots when she beholds your May flowers blooming at her feet. Fragrant, filling the air with a strange and wonderful sweetness."

Catholic Sailors' Club.



MR. JAMES BYRNE.

The feature this week at the Catholic Sailors' Club was the concert under the auspices of Division No. 1, A.O.H., the pioneer Hibernian division of this province. The attendance was large. Mr. James Byrne, president of the organization, presided. In a neat speech he opened the proceedings. He announced, amid applause, that other sections of the Order with which he is associated, would give concerts during the season in order to help the Sailors' Club in their praiseworthy work. He referred to a recent successful effort to arbitrate in connection with some differences between seamen and an owner of a steamer which had arrived in this port as a striking evidence of the usefulness of the Club. The following ladies and gentlemen contributed to the evening's enjoyment:—Miss Hart, Miss Millie Allen, Mr. Hector Tessier, Master Joe Allen, Misses Annie and Mamy Gallery, Mr. Thomas Hogan, Mr. John Dodd, Mr. Wm. Rooney, seaman S.S. Tunisian; Mr. John Blackhurst, seaman S.S. Tunisian; Miss Josephine Harrington, Miss Gertie O'Brien, Jas. McGuigan and Geo. Holland, seamen S.S. Man Importer; Jno. Riley, seaman S.S. Tunisian, and others.

Division No. 1 certainly upheld its past reputation by the manner in which its management conducted the concert.

Next week the concert will be under the direction of Prof. P. J. Shea, when St. Ann's choir will furnish the programme.

The Educated Catholic

The reports from the Catholic educators, held during the week, indicate prospects of higher education in this country. The reports must be impressive evidence of our Catholic educators of light and learning, the best possible results, methods and processes, attain nothing consecration unless it also appropria common-sense. Defects admitted and remedies only form of criticism—destructive criticism—fault-finding. Bishop O'Connell's opening address—able—full of a fine clarity revealing the mood and thoroughly equipped at educational problems. His creative and constructive work of the only university purely graduate course in the United States, Bishop O'Connell's unique authority, note of optimism tempered with a critical attitude that is dissatisfied with an fact, however important that fact might be. All suggestions from those who make them were received by Bishop O'Connell's associates. Since the formation of the Catholic University there has been no more of the progress of our annual conferences are adjusted, methods perfected, and programs searching criticism. and Seton Hall College and Villanova, with a places, were represented. tributed the result of the furtherance of the Few of the colleges anything more than in line, but this divergence not due to vacillation of opinion as to the main which college education directed. The variety of the colleges represented exemplification of the individuality which the most rapid progress. The Catholic college regarded as a vessel of that large body of Catholics are always unreasonable at those institutions not won the approval of the. The very persons all others, feel that cannot be too carefully the fundamentals of factuality have been chronic the only educational where the fundamentals ed. The Modern Spirit that the Catholic college the times; it was accus impractical, the home of and impossible loyalties remnant of a theory that flourished when they were king.

The Catholic colleges sympathy with modern were well enough in the was said, but the day of votion to the classical passed. And the chief complaint were that colleges were, and are, in the best sense, they selves to a rigid account the souls entrusted to them we look at the ideal they grew we see at on moral element predominating the young man gained training that he under Catholic college was no primarily what he books. It was, and what he carried with him of moral influence—a sensibility, "a character of fine gold"—as Rudyard in a moment of insight almost wholly unconscious possesses, because it is a general impress of a C lege education.

A liberal education of fundamental idea of development amounts to no not enough to say that lect; it does not in the exist at all. Without that moral training or its the policy of the demerment we have so labor structured will degenerate thorty will decay; with educational agencies will value, without it scholar some a trade, and a po that.

Our best Catholic ec

The Educated Catholic Laity.

The reports from the conference of Catholic educators, held in Chicago during the week, indicate that the prospects of higher education, under Catholic auspices, is steadily improving in this country. Every fair-minded man who has read these reports must be impressed with the evident desire of our Catholic educators of light and learning to secure the best possible results, to improve methods and processes, and to retain nothing consecrated by tradition unless it also approves itself to common-sense. Defects were frankly admitted and remedies proposed. The only form of criticism resented was destructive criticism—unreasonable fault-finding. Bishop Conaty presided. His opening address was admirable—full of a fine clarity and revealing the mood and temper of the thoroughly equipped student of educational problems. His address was creative and constructive. As the rector of the only university devoted to purely graduate courses in the United States, Bishop Conaty spoke with unique authority. He struck a note of optimism tempered by the critical attitude that always remains dissatisfied with an accomplished fact, however important or valuable that fact might be. All serious suggestions from those competent to make them were received with attention by Bishop Conaty, and his associates. Since the foundation of the Catholic University of America, there has been no more salutary sign of the progress of our colleges than these annual conferences where ideals are adjusted, methods elaborated and perfected, and programmes subjected to searching criticism. Georgetown and Seton Hall College, Notre Dame and Villanova, with a score of other places, were represented; each contributed the result of its efforts in the furtherance of the general cause. Few of the colleges coincided in anything more than in general outline, but this divergence of type was not due to vacillation of purpose nor in any large degree to difference of opinion as to the main currents in which college education should be directed. The variety of structure in the colleges represented was but an exemplification of the kind of liberty and individuality which conduces to the most rapid progress.

The Catholic college has not been regarded as a vessel of election by that large body of Catholics who are always unreasonably eager to sneer at those institutions that have not won the approval of non-Catholics. The very persons who, above all others, feel that their children cannot be too carefully trained in the fundamentals of faith and morality have been chronic critics of the only educational institutions where the fundamentals are conserved. The Modern Spirit has boasted that the Catholic college was behind the times; it was accused of being impractical, the home of lost causes and impossible loyalties—the unlovely remnant of a theory of education that flourished when the schoolmen were king.

The Catholic colleges were out of sympathy with modern life; they were well enough in their way, it was said, but the day of a sterile devotion to the classical view has passed. And the chief causes of this complaint were that the Catholic colleges were, and are, conservative in the best sense. They held themselves to a rigid accountability for the souls entrusted to their care. If we look at the ideal under which they grew we see at once that the moral element predominates. What the young man gained from the training that he underwent at a Catholic college was not wholly or primarily what he gained from books. It was, and of course is, what he carried with him in the way of moral influence—a sense of responsibility, "a character worth so much fine gold"—as Rudyard Kipling said in a moment of insight—which he is almost wholly unconscious that he possesses, because it is a part of the general impress of a Catholic college education.

A liberal education without this fundamental idea of character-development amounts to nothing. It is not enough to say that it is imperfect; it does not in the true sense exist at all. Without the fundamental moral training or its equivalent, the policy of the democratic experiment we have so laboriously constructed will degenerate and its authority will decay; without it other educational agencies will lose their value, without it scholarship will become a trade, and a poor one at that.

Our best Catholic colleges have

not allowed themselves to be whirled away in the welter of educational novelties that delight the "faddish mind," as the clear-seeing and earnest Bishop Ullathorne called it.

Even the most destructive critic can find little fault with the spirit of the Catholic colleges as exemplified in the recent conference. They are certainly "advanced" sufficiently for those who are not fanatics in the quest of a mad eclecticism; the spirit of the "little seminary" has entirely gone; and the students are prepared to meet the demands of modern times. Athleticism is not ignored; it is seen that the athletic tendency often produces strikingly good results in making an all-around man. Let us hope that this attention to athletics will grow. A training which teaches a boy to value life for something that is not tangible and material in its results is a moral agency of the first importance. The Greeks, the most subtle of peoples, felt this; and it is impossible to tell how much of what is good in Greek character grew out of their system of athletics.—The New Century.

A PRIEST AND PRINCE.

The great Catholic University of Fribourg, Switzerland, has the distinction of numbering among its faculty the son of a king. Prince Maximilian, who a few years back suddenly resigned his commission in the army, and after some difficulty, obtained the permission of his uncle, the late King Albert, to enter holy orders, is a professor of canon law and liturgy at the above institution. The recent death of King Albert placed Prince Max's father, King George, on the throne.

After his ordination Prince Max declined to accept the allowance from the Saxon treasury to which he was entitled as a prince of the blood and secured an appointment as curate in one of the most poverty-stricken districts of the British metropolis, and for several years was attached to a German Catholic church in Whitechapel, bearing the queer name of St. Bonaparte, and which is more than 100 years old, and has attached to it an important German hospital, a convent and a sort of home for young men. He realized that as long as he remained in Germany he would always be treated as a royal prince, in the line of succession to the throne of Saxony, whereas in London he ran no danger of being looked upon as anything else than a priest.

It is indeed difficult to imagine any more startling transition than that from an inmate of some of the most beautiful palaces of Europe, from prince of the blood and from a dashing officer of a crack German cavalry regiment, to the position of an humble worker of the Church in the London slums.

Prince Max is the only scion of a reigning house in holy orders. The last prince of the blood to enter the priesthood was Archduke Leopold of Austria, the patron of Beethoven, who became a cardinal very shortly after his ordination, while King Charles Albert of Sardinia took the vows of a monk after abdicating his throne in 1849. To the late Cardinal Bonaparte, although a kinsman of Napoleon III., were never accorded by his cousins any rights or privileges of a French prince of the blood, and he remained in every sense of the word a mere Italian nobleman.

Between Prince Maximilian and the throne of Saxony there are now five lives—namely, those of his eldest brother, the crown prince; the latter's three little boys, all under the age of 10, and his other brother, Prince John George.

IMPRISONED POPES.

In the course of the last 125 years, four popes have sat in the Chair of Peter, each of whom has suffered imprisonment. Their combined reigns cover a period of 104 years. They are Pius VI., who died a prisoner of the French Jacobin Republic after a pontificate of 24 years and eight months; Pius VII., who, held in close imprisonment by Napoleon I., died after having worn the tiara for 23 years and 10 months; Pius IX., who was held captive by the Kingdom of Italy, passed to a better life after the remarkable pontificate of 31 years and seven months; and the now gloriously reigning Leo XIII., who for nearly 25 years has lived courageously and prosperously, though now a nonagenarian, confined, like Pius IX., by his persecutors in his palace of the Vatican.

Duty of Laity To Clergy.

Catholic parishioners should remember the following facts about their priests. An exchange says:—

For them the priest labors to build churches and schools; when completed these institutions belong to them; all improvements are theirs; the simple or artistic decorations are theirs. Schools are built and maintained to give their children a Catholic education, the greatest benefit that can possibly be bestowed on them. The priest himself is theirs; he is ordained for them; he is at their disposal at all hours; when they call him in the silent hours of the night, whilst the world sleeps, he rises from his couch and out into the blinding storm he hastens to them. The horror of contagion has no terrors for him; certain death does not fright him when duty to them calls. Like his Master he is ready to give his life for them if necessary.

The priest is your steward and your friend. He rejoices with you in your prosperity, sympathizes with you in your adversity, grieves with you in your sorrow. When you are down, he encourages you to rise and hope, and reminds you that often the darkest cloud is before the dawn. Every morning he stands for you at the altar; he puts all your sorrows and troubles into the chalice and offers them to the eternal Father as an atonement for your shortcomings. From his hand comes to you the Bread of Life. You pour into his ear secrets which held from your nearest and dearest friends, from the partners of your life—tales of sorrow, remorse and sin, that weighed down your very lives, and when the tale is told he fills the vacuum left with grace, and balm, and consolation, and words of forgiveness, and bids you go in peace sin no more. Who but he could have raised such a load from off you and send you on your way rejoicing.

The priest is a poor, lone man, cut loose from the world and handed over to you—take care of him. All of his undertakings are for your spiritual welfare—stand by him, assist him. His labors are lightened and his cares lessened by your cooperation and support. The harsh criticism, the misconstrued motives of his acts, the bitter censure, the cold indifference, are the poisoned shafts which kill him—but these are never found in the hands of the Godly. They are used only by those who stand by unmoved at the scourging of our Divine Lord.

Mutual fidelity should ever exist between the pastor and his flock. The one leading and advancing on in spiritual and material progress, confident that he has at side strong, willing, generous and trusting hands which will bear him up. The other following with the consciousness that they are being cared for and watched over by one who has received his credentials from on high, which read: "He that hears you deposes Me."

ON HOME LIFE.

At St. Albans' Church, Blackburn, England, recently the seventh and last of the series of sermons on "Home Life" was preached by the rev. gentleman reminded his Reverend Andrew Ivory. The rev. gentleman reminded his hearers that the tender-hearted Saviour Who emancipated children from pagan slavery, Who caressed and fondled them, at the same time imposed certain grave obligations on them towards their parents in home life. He confirms His message of Sinai, and again promulgates it: "Honor thy father and thy mother that thou mayest be long lived upon the land which the Lord thy God will give thee." This universal law binds all children, young and old, married and unmarried, to manifest to their parents reverence, obedience, and love; or, better still, the child that truly loves its parent, complies with the letter and the spirit of this law. At first sight it would seem unnecessary that there should be a Divine precept hanging over the heads of children to love their parents; the very instinct of children almost forces them to love. This instinct is very marked in the brute creation. We may witness it day after day—that instinctive love bursting forth from their nature like heat and light from the gem on the surface of the earth. But in the case of children it should be stronger and more refined, as they have reason to throw light on parental relationship, and, above all, they have

the holy influence of our religion. Thus an undying love springs up on the part of a Christian child towards its parent; its heart breathes love, for the heart of the Christian child realizes its heart as the outcome of its parents' heart, its substance and its love.

Notwithstanding this universality of love, yet in looking closely into home life we witness the unnatural sight of many children who do not love their parents; nay, unkind and cruel to them. God alone knows the number of brutal instances of filial degradations where sons and daughters even raise their hands and strike to the ground aged and unoffending parents—strike them who cradled them in their embraces during their years of infancy and childhood, who watched by their bedside in their long and tedious illness. Such sons and daughters would bring disgrace and dishonor even on the brute creation if they were classified on the same brute level; such sons and daughters never realize the intense pain, the agony of soul, stirred up in that aged father and mother in the sunset of life. Their aged parents when young had pictured to themselves in the waning days of their life kind words, kind deeds, at the hands of their children; but their cherished life picture turns out a piece of fraud, a mockery, and the aged ones are forced in tears and with broken hearts to tear from their memory this fraud of a cherished life picture; but it costs them many a headache, many a scalding tear.

The rev. gentleman made an eloquent appeal to sons and daughters, married and unmarried, to love and cherish their aged parents. Let not their shortcomings, their peevishness, or even their sins turn you back on the road of your good resolutions, of your kind words, and kind deeds towards them. The sunshine of their lives has been often clouded in the past on your account, now let the sunset be as calm, as bright, and radiant as you can make it. Your aged father and mother will thank you in their hearts, though their words may be few and scant. Your conscience too will not be tortured for having clouded a parent's last days with sorrow, or having made them pray that the evening of life should be shortened, and thus save them from that awful ordeal of tearing to pieces from their memory that cherished life picture of comfort and protection at the hands of their own children in the sunset of life.

BABY'S OWN TABLETS

Keep Little One's Well During the Hot Weather Months.

If you want to keep your little ones hearty, rosy and full of life during the hot weather give them Baby's Own Tablets the moment they show signs of being out of order in any way.

This medicine cures all forms of stomach and bowel troubles, which carry off so many little ones during the summer months, and is the best thing in the world for sleeplessness, nervousness, irritation when teething, etc. It is just the medicine for hot weather troubles; first, because it always does good; and, second, because it can never do any harm—guaranteed free from opiates. Mrs. W. E. Bassam, Kingston, Ont., says: "I began using Baby's Own Tablets when my little girl was about three months old. At that time she had indigestion badly; she was vomiting and had diarrhoea constantly and although she had an apparently ravenous appetite her food did her no good and she was very thin. Nothing helped her until we began giving her Baby's Own Tablets, but after giving her these the vomiting and diarrhoea ceased and she began to improve almost at once. I have since used the Tablets for all other troubles and have found them all that can be desired—they are the best medicine I have ever used for a child."

These Tablets are readily taken by all children, and can be given to the smallest, weakest infant by crushing them to a powder. Sold at drug stores or you can get them post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

A life of study is not far removed from a life of piety.

Action may not always bring happiness, but there is no happiness without action.

Amid all the fruitless turmoil and miscarriage of the world, if there be one thing steadfast and of available omen, one thing to make optimism distrust its own obscure distrust, it is the instinct in men to admire what is better and more beautiful than themselves.

Cambria Mine Disaster.

Further reports from Johnstown, Pa., state:—After the Cambria mining officials made an official announcement on Saturday last, that every part of the mill mine affected by the explosion had been visited and the bodies removed, a searching party came upon the bodies of four other miners who had met instant death from the poisonous gas. They were brought to the surface about in the evening and placed in charge of a local undertaker.

The bodies now recovered number 109, and it is announced that two or three of the injured men in the hospital will die.

There is a serious question in the minds of many as to whether the Cambria mining officials are not mistaken, and greatly so, in placing the list of dead at not more than 115. Some of the miners say that several headings still inaccessible on account of deadly gases have not been explored and that from fifty to seventy-five bodies will be found there.

Forty funerals took place in St. Stephen's Catholic Church. Nearly all of the victims were members of St. Casimir's congregation, whose edifice is well on the way to completion. The vestry of the church was continually filled with coffins and many of them protruded to the steps.

The Cambria officials started an inquiry that promises to be rigid. The State mine inspectors will take a hand, and the witnesses to be called will be in the main the mine officials caught in the explosion who are on the road to recovery.

In one house in Cambria lived fifteen Slavs, who hired a woman to do their cooking. There is not one survivor. On the body of one of these men, recovered, and taken to the morgue for identification, was over \$700 in money. It was found in a belt.

VARIOUS NOTES.

HONORED BY THE POPE.—His Holiness the Pope has conferred the dignity of Marquis upon Mr. John S. Turner, formerly of Brooklyn, N. Y., and later rector of an Episcopal church in Rochester, N. Y. He was formally received into the Church by the English Passionist Fathers in Paris four years ago, and is now studying for the priesthood at Rome. The marquise is in recognition of his many acts of benevolence. He inherited great wealth from his father.

A GENEROUS TESTATOR.—The will of the late Mr. Charles Gassiot, who died in May last, reads very well. This gentleman, who was partner in a wine shipper's business, left an estate of just on three-quarters of a million net, and of this large amount St. Thomas' Hospital will take one quarter of a million, whilst £25,000 goes to other charitable institutions. But in his charity Mr. Gassiot did not forget the claims of justice, for he left every one of his employees something out of the large fortune they had helped to make for him. To one gentleman in his firm he left £10,000; to two others, £5,000 each; to two country travellers, £2,000 each; and a year's salary to all others in his employment. Such a disposition of fortune proves that there are still left men who do not believe that the deserving of those employed are never greater than the money paid by a scale too often based on the employees urgent needs.

TO BE INVESTIGATED.—Protests from Catholic societies in various parts of the United States have, according to press despatches from Washington, resulted in the issuing of an order directing Governor Wright, of Manila, to investigate the charges that Protestant teachers in the public schools in the Philippines have been guilty of proselytizing. "If any teacher," say the despatches, "has been attempting to change the religion of any native it is the purpose of the President and Secretary of War to punish the guilty person by dismissal from the service."

EYRE MEMORIAL FUND.—The memorial fund to the late Archbishop has now got into full working order, and committees have been formed in the various parishes of Glasgow, with the priest in charge as chairman. The collections are coming in well, and there is no reason

to doubt but that the fund aimed at will be reached, if not exceeded.

PUBLIC PENANCE.—In the Church of Our Lady Help of Christians at West New York, N. J., Sunday, Joseph Franz did penance for being married by a Justice of the Peace by reading an apology aloud to the congregation and assuring the young people that his offense was one of the most serious that a good Catholic could be guilty of. He eloped with Miss Emma Heinhaus six months ago and was married in Manhattan. Before he could be received back into the Church the public apology was demanded by Bishop O'Connor, of the Newark diocese. Mrs. Franz is a Protestant.

TO STUDY IRISH.—The "Catholic Universe" says:—A committee from the Erie County Board A. O. H. recently waited upon Bishop Quigley and solicited his approval of a project to have the Irish language taught in the parochial schools of the diocese of Buffalo. The committee was affably received by the Bishop, and after a pleasant discussion of the matter, secured his approval to the extent that he would favor the study of the Irish language in parish schools frequented by the children of Irish parents and presided over by priests of Irish nationality or descent, provided this addition to the regular curriculum received the consent and co-operation of the pastors and congregations of such parishes.

FATHERS OF MERCY.

The Society of the Priests of the Fathers of Mercy will open their novitiate this September in Blythebourne, N. Y. Young men who have a vocation for the priesthood, and who wish to live in community will be accepted here, and after their time of probation will be sent to Europe for their higher studies. The Fathers of Mercy is a society of secular priests, who live in community. The society was founded in Paris, France, 1808, by the Ven. Jean Baptiste Rauzan, and has for its object to be the auxiliaries to the secular clergy, in missions, retreats, colleges and parish work. For information concerning admission to the society, address Rev. William J. McAdam, S. P. M., 1274—57th street Brooklyn, N. Y.

The World's Mining Statistics

The British Government has just issued a complete statement of the world's mineral output for 1900 prepared by Prof. C. L. E. Foster. The figures may be regarded as definitive. The records are given in metric tons.

	The World	United Kingdom	United States
Coal	797,336,974	228,774,919	844,911,539
Iron	40,427,435	4,741,855	14,144,475
Copper	834,735	777	375,008
Lead	787,841	25,753	245,737
Zinc	80,643	4,336
Petroleum	446,373	9,211	112,419
Salt	12,572,076	1,891,217	7,485,579

The products (in kilograms) of fine gold and silver were:—

	The World	United Kingdom	United States
Gold	368,195	415	119,913
Silver	5,874,284	5,936	1,862,829

The number of persons employed in mines and quarries was: The world, 4,475,355; United Kingdom, 908,412; United States, 506,830. The number of fatal accidents in collieries per 1,000 persons employed was: Great Britain, 1.29; Germany, 2.19; Austria, 1.08; France, 1.42; Belgium, 1.05; United States, 3.29. The rapid extension of machine mining in the United States is noteworthy. In 1891 only 6.7 per cent. of its bituminous coal was obtained by the use of machinery; in 1900, the percentage was 25.

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OUR BOYS AND GIRLS.

TOM BROWN'S ADVENTURE.—
 "Say, Bob, I'll be 15 years old my next birthday. I'll soon be a man and I don't know what to do."
 "Don't know what to do? What do you mean?"
 "I mean what I say. Father is not well, and I am the oldest of the family and ought to be helping him instead of being a burden, but I don't know what to do. You see, I am not like you, I'm small for my age. Mr. Martin hired you at once when you applied for a place in his store, because you are big and strong enough to deliver large orders."
 "Yes, I think my size did help me; but I'd be willing to give some of my size if I could have some of your quickness at figures and your perseverance. I tell you what, I have often almost envied you and when Brother James used to seem so proud of you."
 "Why not ask for a job in Stevens' new store?"
 "I have asked for one, and I was told that they needed a boy to run on errands, but they asked me to call again. I suppose they wanted to put me off kindly."
 "Did they ask you for references?"
 "O yes; and I gave Father Hughes and Brother James."
 "Don't be discouraged, Tom; I think that you will get the place."
 About two weeks after, the boys met again at the church door, about half an hour before the beginning of the May devotions.
 "Hello! Tom, what are you doing now?"
 "I am working in the Stevens' store. I like the place very much so far, and all the clerks except one boy. He is older than I am and a good deal larger and stronger."
 "What's the matter with him? Does he try to bother you?"
 "No; he's too sweet. I don't like him; I don't trust him and I can't tell why."
 "Perhaps he's all right. You just go ahead and don't mind him. If he tries to abuse you, let some of the boys know and we won't stand it."
 The boys met occasionally and sometimes passed a Sunday afternoon together. They seemed to be getting along all right, and both liked their work. Tom could hardly wait to get home Saturdays, so eager was he to put his earnings in his mother's hand and hear her say, "God bless my son."
 Tom had been working in the large department store of Stevens' Bros. about eleven months when one evening, Henry Miller, the boy whom he had trusted from the first, said to him:
 "Brown, I have to come back to the store this evening to do some extra work in the crockery department; I wish you would come and help me. It won't take very long if there are two of us; but if I have to do the work alone I'll be there until all hours."
 "I thought the help were not allowed to go back to the store nights when it was closed. How can you get in?"
 "I have a key that fits the side door, and I guess no one will say a word if we go there to work. I think the owners would like it if they knew how interested we were. If you don't want to come, why never mind, I'll go anyway, but it will be pretty lonely business."
 "I'll go with you if it all right and if father says I may. Call for me on your way to the store."
 That evening Mr. Brown was not at all well and when Tom asked permission to be gone a few hours, the father understood that he wished to spend the evening at Henry Miller's home, and knowing that Tom could be trusted to select good company he readily gave his consent.
 Shortly after supper, Henry called, and the two boys were soon at the side door of the store. Henry's key was all right and in a few seconds the boys were inside. Tom was somewhat surprised when Henry produced a dark lantern, but the explanation that the usual lights would attract too much attention seemed plausible enough.
 On the way from the side entrance to the crockery department, they had to pass the vault.
 "Wonder if I can open that door," said Henry, as he began poking at the lock and, seemingly, trying to open the vault.

"Come along," said Tom. "I don't like to see any one tampering with locked doors. Let's hurry and get our work done." Just then a step was heard as if coming from the door where the boys had entered.
 "Henry, did you lock that door? I hear some one moving," said Tom in a whisper.
 "Of course I locked the door. All you can hear are rats. You know rats are plenty around here."
 "Well, come on then," said Tom, "and let that door alone."
 "Wait a minute; this is a queer combination. I have often watched 'Old Money' working at it and talking to himself. There, I've got it," and he flung open the door of the safe. As the heavy door swung back, Tom felt a hand on his shoulder and before he could make a sound another hand was over his mouth.
 "Hand me the gag," said a gruff voice in a low tone, and soon Tom was bound hand and foot and gagged so he could neither move nor speak.
 "Now Miller, you say you've all the combinations, so make your moves pretty quick. Good thing the old duffer thought out loud when opening the safe."
 "Don't look so sad, kid; we won't hurt you," said the man turning to Tom.
 "We'll give you a dose pretty soon when we're through here. The 'boss' won't think you such an angel when he finds you here in the morning and the safe robbed. He'll want to know your partner."
 Tom could now see the whole scheme. They would drug him and leave him there to be suspected of assisting some one to open the safe. There he was lying helpless, not able to defend his employers' property nor his own good name. His face showed his agony.
 "I always hated the 'goody boy,'" said Henry. "Too good to associate with common folks."
 Tom was praying with his whole soul, and scarcely heeded Henry's words; surely his good angel and St. Joseph who had never failed him, would aid him now in his great distress. For a few moments he closed his eyes only to open them as he heard Henry say, "I missed it that time, but I'll try again."
 "We can't have too many misses," said his companion. "I hear the 'cop' outside as if he suspected something."
 "He can't see anything," said Miller.
 The words suggested an idea to Tom. As he saw the men had their backs toward him, he began looking around the place. Suddenly his eyes flashed and he tried to move. His arms were so tied that he could raise his right elbow, and by using it and his right leg, he succeeded in moving his whole body a little nearer to the electric light switch, which was very low in this part of the building. He now remembered with pleasure a reproach he had once received because he had struck his foot against this same switch and had turned on the lights in a large part of the basement. If he could only strike his foot against it now so as to light up that part of the basement, which was always dark at night, he was sure the policeman on that beat would immediately suspect something wrong.
 Slowly he edged himself toward the place where he knew the switch was. Miller and his partner were so intent on their work and so sure that they had him secure, that they paid no attention to him.
 "St. Joseph, help me! St. Joseph, ask the angels to help me." Tom kept praying in his heart.
 He hoped that when he was near enough, and he was not many inches away, he could reach the switch with his elbow. Just then he moved a piece of broken crockery and for a moment he thought the noise would make the two burglars suspect. Henry raised the lantern and turned the light on Tom, but as he seemed to be bound so he could not stir, Miller said, "The rats want to visit you, I guess. You'll soon get your dose, young man."
 As the two again turned their backs toward him, Tom thanked St. Joseph and all the saints for helping him, for the light showed him that he was just at the electric switch.

Now he must wait until the policeman was passing the store before attempting to turn on the lights. He realized fully the great risk he was taking, for, if he succeeded, he would, in all probability, be murdered by the angry men before the policeman would have time to reach him.
 Tom did not want to die; but he knew that he must do his duty; he must try to save the property of his employer and, also his own good name.
 That was the step of the policeman, he felt sure; now he had passed. If he heard the same step returning, he would know it was the policeman and he would attempt to turn on the lights.
 The men had the safe open and were going to examine the drawers; there was the policeman's step, with an earnest prayer and a great effort to move his body so as to have his elbow strike the switch he moved. "Thank God, success!"
 He heard the policeman's hurried call for help, his rush to the unlocked door, and, also an oath from the man at the safe—and he felt a blow on his head.
 His next conscious moment found him in bed in his own room, and his first thought was that he must hurry or he would be late at the store. When he tried to rise he found himself too weak to stir. Just then his mother came to the bedside and, when she saw he was conscious, her face shone with happiness.
 "What's the matter?" said Tom.
 "Nothing, dear, only you have been sick. Thank God you will soon be well."
 "Sick? Sick?" he said in a weak voice, then sank to sleep. Later when he awoke, he remembered about the vault and the robbers, and calling his mother to the bedside, he began to ask questions.
 "What my boy," said his mother, "you must not tire yourself asking questions. I'll tell you all about the matter."
 "It seems that just as you turned on the lights, the policeman was looking at the store, and he knew at once that something was wrong. He was in the store in a short time and other policemen with him, so they caught both the robbers and they found you tied, gagged and bleeding."
 Here the mother stopped a few minutes to overcome her emotions.
 "One of the policemen knew you and they called an ambulance and had you brought home. The priest and doctor were here almost as soon as yourself. We have been taking care of you ever since."
 "How long?"
 "Four weeks to-night," said his father who had just come in and heard his question. "Mr. Stevens had been here every day and has insisted on paying all expenses. He says if the robbers had succeeded, his loss would have been a heavy one, and, if it were not for you, he is sure they would have taken a large sum of money and, also, some valuable documents."
 "The policemen told how you were found near the electric light switch, and, also about the marks which showed how far you had moved."
 "The men have not yet had their trial."
 "We feared for a time that you would not recover, but now we are so happy that we all better keep quiet and let you rest. To-morrow you may ask questions."

CATHOLIC SCHOOLS.

The school inspectors of Scotland recently paid substantial tribute to St. Alphonsus' Catholic School at Glasgow. After exhaustive investigation they decided to allow them a hundred pounds a year extra on account of their striking efficiency.

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makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all grocers.
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Live Stock Trade.

Reports from London, Eng., show a much stronger feeling has prevailed in the market for cattle and prices show an advance of 4c to 4c per lb. since this day week, with sales of choice Americans at 15c, and choice Canadians at 15c. On the other hand the trade in sheep has been very bad owing to increased supplies and the very hot weather; in consequence a sharp decline in prices has to be noted. American sheep have dropped 2c per lb., with sales of choice at 12c and Canadians 1c to 1c to 11c to 12c.

The Liverpool market, according to despatches on Monday, has also been decidedly stronger for Canadian cattle, and prices show a rise of 1c per lb., with sales of choice at 15c. Sheep have suffered also in this market to the extent of 1c per lb., choice being quoted at 11c.

A private cable from Liverpool quoted Canadian cattle at 15c; medium at 13c to 14c, and sheep at 11c to 12c.

Another cable from Liverpool quoted choice Canadian cattle at 14c, and one from London quoted them at 15c.

LOCAL MARKET.—In local export live stock circles there has been no new developments since this day week, says a local authority. The demand for good to choice export cattle both here and through western Ontario continues good for export account, but shippers are now commencing to find some difficulty in filling their wants owing to the limited supply of such available as the bulk of the early fed grass cattle have been contracted for by Canadian and American exporters and owing to the high prices prevailing as compared with previous years, farmers are rushing their stock to market half finished; therefore, this is no doubt going to create a scarcity of late fed choice grass cattle. Cable advices from the two leading foreign markets were of a very encouraging tenor as they noted a good sharp rise in prices for cattle, but those who had any sheep sold will not feel so good as trade was bad at a big break in prices. In regard to the foreign horse trade, the Chicago Drivers' Journal says: There has not been such a stagnation in the English horse market in many years as now depresses the trade. Foreign imports have closed for the nonce and nearly every foreign operator has recalled his buyers. Joseph Hoar, of London, who visited the Chicago market early in January, predicted an unusually good season for the industry, on account of the increased demand for horses which the coronation ceremonies and festivities would create. The elaborate preparations made by transportation and bus companies for handling immense crowds required extensive purchases of equipments, and the unexpected postponement of the festivities has left jobmasters and transportation companies largely overstocked. The extra horses have earned nothing for their owners, have consumed expensive feed, and through an indifferent and limited demand are much lower than when purchased. The English markets are glutted with horses, for which there is no urgent demand and which have declined in value fully \$25 to \$40, from original prices. Many parties who ordered horses for use coronation week find the animals on their hands with no service to perform. Jobmasters and large contractors who purchased largely on the speculative demand stand to lose heavily in the transaction. Trade will border on stagnation until the large surplus is worked off, and it will take considerable time to recover its normal tone. The strong prices current in our domestic wholesale markets are also militating against any large volume of exports until values are improved in Europe.

Receipts of live stock at the East End Abattoir market on Monday were 400 cattle, 500 sheep, 400 lambs, and 200 calves. There was very little change in the condition of the market. The supply was much smaller than that of Thursday, therefore, a better feeling prevailed, but prices show little change for common stock. Really good cattle were scarce, for which there is an active demand from both shippers and butchers; consequently values for these remain firm. A few were offered which met with a ready sale at 6c, and some fairly good heaves sold at 5c to 5c, while ordinary cattle brought 4c to 4c, and common to inferior stock sold at 3c to 4c per lb. A fair supply of sheep and lambs were offered, for which the demand was good. Sheep sold at 3c to 3c per lb., and lambs at \$2.50 to \$4 each. Calves met with a fairly active sale at prices ranging from \$2.50 to \$6 each. The supply of live hogs was small, and in spite of

this fact the tone of the market was easier at 6c to 6c per lb., weighed off cars.

The shipments of live stock from the port of Montreal for the week ending July 12th, were:—

Cattle, Sheep Horses.	
To Liverpool—	
Lake Erie	312
Mongolian	222
To London—	
Hurona	181 1,059
To Glasgow—	
Norwegian	805 747
Alcides	301
To Bristol—	
Melville	318 230
Total	1,589 2,136 17

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Society Directory.

A.O.H., DIVISION NO. 8. meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Al-German E. Gallery, M.P., President; Fred. J. Devlin, Vice-President; 1529F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

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

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

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

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

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

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Conno' and G. H. Merrill.

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ALL COMMUNICATORS FORE 6 O'CL...
PARISH SOCIETY
 FIRST SUNDAY OF...
 Holy Scapular Society, and investment in scapulars after Vespers in the General Communion Heat League at 8 o'clock.

SECOND SUNDAY.—M...
 Temperance Society, instruction of temperance pledge Vespers in Church.
 General Communion Name Society at 8 o'clock citation of office of Holy 7,30 p.m.

THIRD SUNDAY.—H...
 Society after Vespers, instructed in large sacri attended to in large sacri

FOURTH SUNDAY.—Ch...
 Mary, general Communion o'clock Mass, meeting in Patrick's (girls') school a pers.

Promoters of Sacred Heart hold meeting in large 2.45 p.m., distribution of etc. in library, 92 Alexander 4th Sunday, 3 to 6 p.m. on evening service, and on day, after evening service.

FIRST FRIDAY DEVOT...
 The Blessed Sacrament is exposed all day in St. Pat every first Friday, solemn tion and Act of Reparation m., followed by short in

LADIES OF CHARITY n...
 Tuesday at 2 p.m., agrin a to make garments for... There are some sixty memb of whom attend regulat week to join in this high able and meritorious work.

Miraculous Cure Of a

(By an Old Subscriber)
 AT THE CONVENT OF THE PRECIOUS BLOOD, NEAR MONTREAL.

It is a source of great pleasure to be able to give our account of a miraculous cure took place in the Convent Precious Blood at Notre Du Grace on June 27, 1902. Re ter Mary of the Passion, nee Clark, daughter of the late Clark, of Cote des Neiges, the happy person favored by dence, was attacked in July, with a severe pain in the right After doctoring it for over months at the convent, during time the Rev. Sister suffering by night and day, being un use the right leg at all, the decided to have his patient r take the Hotel Dieu, where she take avail of the skill of the leading doctors who attend t situation.
 After undergoing untold caused by the different ap used by the surgeons, Sister knee was incased in a frame ter, and she was sent back convent to await development After a lapse of five weeks t tors removed the bandages t and the leg in worse conditio before. There was now but on

Directory. BION NO. 3. meets on 1 third Wednesday of at 1868 Notre Dame McGill. Officers: Al-Gallery, M.P. Presi-Darthy, Vice-President; Devlin, Rec-Secretary. io street, L. Brophy, John Hughes, Financial 5 Young street; M. rman Standing Com-O'Donnell, Marshal.

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P.M. ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

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ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. - Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY. - Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass. re citation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY. - Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY. - Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc. in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES. - Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Banns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holidays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 2.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES. - It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises - 2 o'clock, opening prayer, recitation; 2.20, discursive remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B. - The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

BOUNDARIES OF PARISH. - St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street.

It runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets, All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS. - All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS. - Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS. - In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

Notes of the Week.

The priests in charge of St. Patrick's pilgrimage to Ste. Anne de Beaupre desire to thank all the ladies who worked to make it so magnificent a success, as well as all those who contributed donations.

Upwards of six hundred tickets were sold, and a very large quantity of provisions was collected. The following ladies worked for the pilgrimage: - Mrs. Monk, Mrs. Boud, Mrs. Mahar, Mrs. C. O'Brien, Miss Coleman, Mrs. Duffy, Mrs. Lorge, Mrs. Cherry, Mrs. Menzies, Mrs. P. padopoulos, Mrs. Reynolds, Mrs. Gordon, Mrs. Lynch, Miss Scullion, Miss McGrath, Miss Callery, Miss Finn, Mrs. Ryan, Miss Sparks, Miss Kavanaugh, Miss Doyle, Miss McCurragh, Miss McDonald, Miss Solomon, Mrs. Strove, Mrs. Clough, Miss Shepherd, Miss Roach, Miss Rafferty, Miss Bell, Miss Robinson and Ladies of the Children of Mary, Miss Cassidy and ladies of the Rosary Society.

The following gave donations: - Mrs. F. B. McNamee, Mrs. McInerney, Miss Farrell, Mrs. Harte, Mrs. Jas. Murphy, Mrs. P. McCrory, Miss M. McGarvey, Miss Byrne, Mrs. McKenna, Mrs. Reynolds, Mrs. F. Collins, Mrs. C. F. Smith, Mrs. Anderson, Mrs. O'Brien, Mrs. C. O'Brien, Mr. Laverty, Mrs. Fox, Mr. T. P. Phelan, McBride Bros., Mrs. Griffin, Mrs. Cooper, Mrs. J. O'Brien, Mrs. Alty, Mrs. Scott, J. Barry & Son, Mrs. Menzies, Mr. Deguire, Mr. Leblanc, J. Denean, Mr. O. Harte, Mr. Vipond, R. Walsh, Mrs. Lane, Mr. Fortier, Pulos Bros., Miss Roach, Mrs. Leahy, Miss Moran, Miss Travers, Miss K. McCabe, Miss K. Clancy, Miss T. Dooley, Miss B. Byrne, Miss Gray, Miss Purcell, Miss Mahar, Miss

A. Mullins, the Misses Delaney, Miss K. Mahoney, the Misses Courtney, Miss Mary Desmond, Miss C. Ingram, Miss Gowger, Miss McKenzie, Miss Crozier, Miss A. South, Miss B. McDonald, Miss Mary Wrench, Miss A. Wentworth, Miss F. Senecal, Miss M. Quigley, Miss F. Byrne, Miss Tawney, Miss Pilon, Miss Solomon, Mrs. Baker, Miss Mary Collins, Miss Fitzpatrick, Mrs. Maguire, Mrs. Danagher, Mrs. Mullarky, Mrs. Dodd, Miss Martin, Mr. Smith, Mrs. Morson, Mrs. Jones, Mrs. Morrison, Mr. Caldwell, Mr. Carrol, Miss McPhee, Miss Gillis, Mrs. Graham, Miss Ryan, Miss McDonald, Mr. F. Libersant, Mrs. J. Miles, Lady Hingston, Mr. Clifford, Mdme. Masson, Mrs. Cunningham, Mr. O'Gorman, Mr. Furlong, Mr. A. D. McGillis, Mrs. J. O'Connor, Mr. Dougherty, C. Gurd & Co., Miss Scullion, Mr. P. J. Coleman, Mr. W. J. Coleman, Mrs. Jas. Cochrane, Mr. Rafferty, Mrs. Kavanagh, Rowan Bros., Mr. Rooney, Mrs. Ryan, Mr. W. Stephen, Mrs. J. Griffin, Mrs. Field, Miss B. Milloy, Mrs. Mackley, Mr. Deery, Mr. Groupert, Mrs. Power, Mr. P. S. Doyle, Miss Hannabery, Mr. Harper, Laing Co., Mrs. Feron, Mrs. McCaffrey, Stuart & Herbert, Miss Driscoll, Mr. Quinn, Gallery Bros., Mrs. J. McCaffrey, Mrs. Gummy, Mr. Evans, Miss Barry, Mr. Gillis, Mr. J. Scallan, Hudon & Hebert, Delorme Bros., Hudon & Orsali, N. Quintal & Fils, E. D. Marceau, Lyman Sons & Co., Laporte, Martin & Co., Imperial Oil Co., C. Morgan, D. O. Mail, Mr. Kleczkowski, French Consul, "Le Journal," A. Lesperance, E. C. Pratt, J. Hodgson, J. L. Cassidy & Co., H. J. Tiffin, Lake of Woods, Milling Co., Sugar Refining Co., H. Gravelth, R. Wilson Smith, P. M. W. G. W. Sadler, "La Patrie," Library Mfg. Co., H. A. Hoopin, Graham & Co., C. D. Dodds & Co., R. Dougall, J. L. Bettinger, J. Cradock Simpson, James Crathern, C. S. Moore, L. J. Forget, John Crowe, D. Legault, Robt. Munro, W. Geo. McLane, Miss Watt, Mrs. Campbell, Mrs. McKenna and Mr. Mathew.

Miraculous Cure Of a Nun. (By an Old Subscriber.) AT THE CONVENT OF THE PRECIOUS BLOOD, NEAR MONTREAL.

left for the men of science, and that was to perform a very serious and painful operation, in the hope that some relief might be afforded the patient sufferer. But owing to the extreme weakness such a thing was impossible, and had to be abandoned. The doctors now held out but little hope of recovery from what they pronounced tuberculous of the bone. As medical aid had failed to give the relief sought, the good Sisters decided to begin a novena in honor of the Most Precious Blood of Jesus. Placing all their hope and confidence in Jesus and Mary, they prayed daily for nine consecutive days. On the ninth day the Sisters, accompanied by Sister Mary, who occupied an invalid chair, entered the chapel to attend Benediction of the Most Blessed Sacrament. During the Divine Service the invalid suffered an increase of pain. Speaking of what occurred in the chapel, the Sister says: -

"During prayer I was attacked by most violent pain and I thought my leg would burst. So great was my suffering in that part of my body. I became faint and I felt that I was dying. At that moment I could but repeat the prayer I had recited many times a day during the past twelve months - 'not my will, but thine be done, O Lord.' 'Instantly there came a feeling of great calm and peace and this lasted for some time. I was suffering, but very happy, suddenly all pain left my knee, and I knew that I was cured.'

Rising from the chair, the happy nun fell upon her knees, to the surprise of all who saw her, and after breathing forth her humble thanks to Almighty God, she walked from the chapel unaided. The joy that filled her heart, as well as the hearts of all who witnessed this great miracle, was so great, that tears were seen in all eyes. The whole community of Sisters once again repaired to the chapel, not to implore a cure this time, but to return thanks to God for His infinite goodness. The doctor was at once sent for. After making a careful examination, he pronounced it a complete cure, and said it was not the effect of any natural treatment, but the direct result of some supernatural power. High Mass of thanksgiving was celebrated at the Convent Chapel on Sunday morning, July 6th, at which the relatives and friends of Rev. Sister Mary attended. All were rejoiced to see this young nun once more in full possession of the power of her limb. Several times she has repeated: "Praise be to the Most Precious Blood of Jesus Christ for my cure." "Praise be to the Ever Immaculate and Beloved Virgin Mary."

ORDINATIONS AT THE CATHEDRAL.

The following have been ordained in the Cathedral of this city by Archbishop Duhamel of Ottawa: -

SUB-DEACON. - James Killoran for the diocese of Montreal.

DEACONS. - Joseph A. Bastien, for the diocese of St. Boniface; Fathers F. Descoteaux, J. Garaix, W. Chartrand, H. Bourque, B. Fond, A. Mireault, B. Lafortune, S. Bouvette, for the Society of Jesus; Fathers L. Lachance and A. Pelletier, for the Congregation of the Holy Sacrament.

PRIEST. - Eugene Marsolais, for the diocese of Montreal.

PILGRIMAGE TO LANORRAIE. Of all the enterprises organized for the charitable works of the parish there is none more popular than the annual pilgrimage to the shrine of the Sacred Heart at Lanoraie. In fact, it is an event to which very many look forward for weeks ahead. An excellent opportunity is furnished on this occasion of combining a healthful outing and innocent recreation, with an act of devotion. Lanoraie is 36 miles from Montreal, and the entire journey takes from 8 to 9 hours. Those who have accompanied these pilgrimages, and especially those who were among the 950 happy pilgrims of the 17th of August last, remember what a pleasant and enjoyable afternoon and evening was spent upon the St. Lawrence, and how much spiritual and temporal benefit was derived from this visit to the dear shrine of Lanoraie. The steamer "Three Rivers" has been engaged for the 7th of August next, and a very fine representation of the parish will, no doubt, be in attendance. Though several persons were left on the wharf last year (having arrived a few minutes late), almost every available part of the steamer was filled. To avoid the discomfort of an overcrowding it has been decided this year to limit the sale of the tickets. It would therefore be prudent not to wait till the last days, but to secure staterooms and tickets in good season. The plan of the "Three Rivers" is on view in the Sacristy, where staterooms may be secured

(at as low a figure as 75 cents and \$1.00 each). It is expected that those who will find it impossible to go to Lanoraie on the 7th, will not fail to aid the good work by some contribution. The Sacred Heart of Lanoraie will certainly bless them and their homes for their generous sacrifice. Further information concerning the pilgrimage may be had on application to Father McShane.

AN HOUR WITH GOD. There are many so-called Catholics who complain they are so occupied in the struggle for a livelihood that they have no time for morning or evening prayer, and no time for the holy sacrifice of the Mass on Sunday. They have no time for God and their souls. They know nothing of the uplifting still hour alone with God. And yet those who daily find time to attend the Mass or make some short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day. The young Catholic should make it a fixed rule of his life to find time for a still half-hour in which to be alone with God every day of his life. It is well to let this half-hour if possible be at the Holy Sacrifice, of the Mass, which is early in the day that the certain strength and helpfulness to be derived from this communion with God may carry you through the trials and duties of the day. It will be easier to fix your thoughts upon the theme you choose when body and mind are refreshed and alert. It is not easy at all times to concentrate one's thoughts on holy objects. The human mind is a wandering, vagrant thing at best and difficult to keep in subjection. The power of the world is mighty over it and it is not easy to think of things divine. But if you will do it you will fix your thoughts upon Jesus in the Sacrament for a little time every day of your life. You can have your half-hour or at least a few minutes every day alone with Jesus. No one rises to the loftiest heights of spiritual exaltation without a little time alone with God. No great blessings or victories come to those who never have time. Meditate on Jesus, that your actual work for Him may be under His guidance. It is only through meditation upon Him that God seems real and actual to us. - Weekly Bouquet.

St. Patrick's T. A. & B. Society.

The regular monthly meeting of the St. Patrick's Total Abstinence and Benefit Society held on Sunday last, was largely attended. The principal business which occupied the attention of the members was the society's excursion to Lake St. Peter on August 4th by steamer "Three Rivers." Over 200 tickets were distributed amongst the members at this meeting, many of whom had received their second supply. Judging from the interest shown the affair will be a success. What seems to be a taking feature is the progressive euchre party to be given on the return trip, and for which valuable prizes are offered. The committee intend to leave nothing undone to provide a pleasant outing for all who will accompany them on August 4th. It is the intention to hold the excursion rain or shine, as in case of wet weather splendid accommodation can be had on board the Three Rivers' boat. Persons desiring staterooms, which, by the way, are being sold at a much lower figure than usual, can procure them at the hall 92 Alexander street, and Tuesday evening between now and date of the excursion. Tickets can also be had at the same place.

CURRAN, B.C.L., OCATE... BELL COMPANY N.Y., and NEW YORK CITY. THE TRUE WITNESS.

Freemasonry In France.

It has long been thought by those who judge of foreign Freemasonry by what they know of the Brotherhood in England that it has been a needless nightmare to the Holy See. Yet Pope after Pope has condemned it, and none more vigorously than Leo XIII. Not content with denouncing "its destructive tendencies, its erroneous doctrines, its wicked works," in his Encyclical Aumanum Genus in 1884, the Holy Father has felt himself constrained, in his recent letter on the evils of the time, which he asks us to receive as the solemn testament of one who stands very close to the gates of eternity, to reiterate his warnings. In that last letter, the Holy Father, looking out from his watch-tower upon a sea of troubles, does not hesitate to describe Freemasonry as "a germ of mortal disease," which for many years society has carried in its loins, which "saps its health, its fruitfulness, its very life. An enduring personification of revolutionary principles, it constitutes a kind of inverted society, whose object it is to exercise a hidden suzerainty over recognized society, and the very reason of whose being is nothing else than to urge war against God and against his Church. Embracing as it does in its vast net almost all the nations, and allying itself with other sects which it sets in motion by means of the advantages which it secures to them, bending governments to its purposes, now by promises, now by threats, this sect has succeeded in permeating all classes of society. It forms a kind of invisible and irresponsible state within the legitimate state." There is no gainsaying the seriousness of such an indictment as that, and whatever may be thought of Freemasonry as it exists in England, we believe that it voices no more than the literal truth concerning Freemasonry abroad, and especially in France. It will be remembered that in the debates on the Associations Law in the Senate, a veteran Liberal like M. de Marcere roundly told the House that the Bill, with its savage men and women, had had its origin in Freemasonry.

A similar statement was made in the Chamber of Deputies, where no Clerical but a Liberal leader like M. Aynard, a vice-president of the Chamber, declared from the tribune that the hidden power exercised by the Lodges upon the Government was "a demonstrated fact." It may be objected that these statements were merely the angry rhetoric of opponents anxious to discredit the Government and its policy. But neither M. de Marcere nor M. Aynard was likely to say the thing that was not. As a matter of fact, a committee of the Chamber had already been engaged for some time in considering this very question of Freemasonry in its bearing on society in general and the Government in particular. This action of the Chamber had been forced on it. Shortly after the League trials a monster petition denouncing Freemasonry as a secret society and an illegal association enjoying exceptional immunity, promoted by M. Jules Lemaitre and signed by over eighty thousand citizens had been presented to the Chamber. The standing of the Deputies by whom it was backed, the number of the signatories and the gravity of the charges made in their name compelled the attention of Parliament.

The charge of clericalism was returned on the Lodges, and the Chamber could not refuse under the circumstances to examine if the charge were true. Accordingly the petition was handed over to the Eleventh Commissioner of Petitions for examination. M. Prache, one of the Deputies for Paris, was appointed Reporter, and he drew up a preliminary statement in which he examined one by one the various counts of the charge in the light of the evidence of Masonic documents the production of which he was empowered to enforce. M. Prache, having concluded his investigation, has recently presented an exhaustive report which furnishes a reasoned justification in detail of the conclusions adopted by the Commission. Into the minutiae of that report we cannot here go, but we can at least give the verdict of the Commission and the motives upon which it was based.

Like the Pope, the petitioners had alleged that Freemasonry in France is a society the secret character of which, unlawful in itself, derives a special seriousness from the fact that it gives its orders to the Government, compels the nation's lawmakers to vote for Bills elaborated in the secret conclaves of the Lodges,

and that its object seems to be the absorption of the public authorities. Its relations with foreign Masonry are secret, and for that reason suspect. Through all ought to be equal under the law, complaint is made that this secret political society enjoys a regime of tolerance which is not allowed to other associations working openly in the light of day. The petitioners accordingly concluded by calling on the Chamber to see that the principle of equality should no longer be violated in favor of Freemasonry by requiring the Minister of Justice to enforce Article 13 of the Law of July, 1848.

Since the presentation of the petition, however, the situation has been somewhat modified by the passing of the Law of Association, but without affording Masonry any way of escape from the charges preferred against it. The findings of the Parliamentary Commission are simply a justification in detail of the severe words uttered against the work of the lodges by Leo XIII. For, after a careful review and weighing of the evidence before them, the Commissioners assert that the facts have been clearly made out: Freemasonry, with its federal associations, constitutes a secret society pursuing secret aims. Its real object is to capture the reins of power, and in this way to be in a position to impose upon its fellow-citizens its own philosophical and political doctrines, so that, as one of its orators declared in 1890, outside those doctrines no one in France shall move. In defiance of all law and by all sorts of illegal ways, Masonry exerts an uncontrollable influence over the State, an influence which shows itself in assaults upon the liberties and rights of citizens, in encroachments upon constituted authority, and in an increasing interference in the public services.

Freemasons are compelled on their honor and conscience, to enter into engagements which fetter forever their liberty of conscience and their personal political freedom. Similarly, by means which no right of canvass or political action can justify, pressure is put upon the Government to extend the favor and complaisance likely to secure predominance to Masonry. Deputies who are Masons are placed under obligations and orders which are veritable attacks on the sovereignty of the nation and their own independence as the depositaries of the mandates of the people. Furthermore, in contravention of the equality of all citizens where candidature for the public service is concerned, Freemasonry seeks to secure for its own alone the positions at the disposal of the State; large numbers of the functionaries of all grades are gained over to and brigaded by the Lodges by whose influence they are supported against their superiors, carried over the heads of their colleagues by an advancement at once rapid and scandalous, and assured of favors and assistance of all sorts, especially in elections.

In like manner Freemasonry has insinuated itself into the ranks of the national teachers and by means of the masters, who either owe allegiance to it or are its willing slaves, seeks to spread its philosophical doctrines. Nor is its influence confined to France. Through its relations with Freemasonry abroad and in the colonies, it exerts from outside a power over the foreign policy of France which is altogether inadmissible. At home its members are impetuously to benefactions which really constitute properties in mortmain under the cloak of civil societies, which quite unfairly manage to escape the payment of the five per cent. tax of abatement, while in defiance of the formal provisions of the press laws it omits with impunity to deposit its publications in the national departmental collections. That is a studied indictment made upon the first-hand evidence supplied by Masonry itself by a body of men little likely to entertain any bias against the Brotherhood.

It is therefore one which should surely strike English readers, though they might have been in some measure prepared for it by the remark made by Mr. Bodley that "the zealots of anti-clericalism in the masonic lodges, which in France are not mere convivial or charitable sodalities, and in their local committees are effectively organized, and are thus a potent influence in the government of the country."

By these proved facts the Commission is of opinion that Freemasonry is brought within the grip of the law.—London Tablet.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

Wisdom consisteth not in knowing many things, nor even in knowing them thoroughly; but in choosing and in following what conduces the most certainly to our lasting happiness and true glory.

NOTES FROM ENGLAND

A QUEER DISPLAY.—Mr. Arthur Chilton Thomas, the hon. manager of Father Berry's Home for Boys, Shaw street, Liverpool, in common with the Catholic community in Liverpool, has just cause for feeling aggrieved at the display of anti-Catholic bigotry on the occasion of the coronation procession in Liverpool last week. The gentleman mentioned has written a strong protest against the insult, and every right thinking person will endorse it. In the course of his protest, which was published in the Liverpool press a few days ago, Mr. Thomas says:

The Lord Mayor very thoughtfully invited the children of the institutions of all denominations to take part in a procession from the Town Hall to St. George's Hall. There they were to view a trades procession, which was splendid, and a volunteer march-past. The volunteer march-past was cancelled owing to our King's sad illness. Not a word was said of any other procession; and judge, then, our surprise when an Orange procession began to march past the Lord Mayor with emblems and mottoes—some of them offensive to the Lord Mayor's Catholic child guests. I complained to the stewards, who were most sympathetic, and I thought it necessary as soon as possible to withdraw our children. I wish to protest against this addition to the proceedings, which, I am sure, had not our Lord Mayor's sanction.

In publishing the above the London "Universe" make the following comment:—

How an Orange demonstration could be included in a trades demonstration it is difficult to understand. Perhaps it is that Orangeism is a trade.

LATE LORD ACTON.—The congregation at the Requiem Mass for the late Lord Acton, at Cambridge, included the Vice-Chancellor of the University, the Master of Trinity, Professor Sir G. G. Stokes, Sir Michael Foster, M.P., Professor A. R. Forsyth, Professor F. W. Maitland, Professor W. E. Barnes, Baron A. von Hugel, Dr. Waraker, Dr. Courtney Kenny, Dr. Lawrence Humphrey, Dr. J. R. Green, and other members of the University. Dr. Jackson, of Trinity, wrote to express regret at his inability to attend. The clergy taking part in the service were Mgr. Scott, Dom. Cuthbert Butler, O. S. B., the Rev. Edmund Nolan (chaplain of Catholic students in the University), the Rev. T. L. Williams (St. Edmund's House, Cambridge), the Rev. H. Head, the Rev. John Freeland, the Rev. Patrick J. Grogan, and the Rev. John McMullan.

PERSONAL NOTE.—Sir Rowland Blennerhasset, Bart., President of the Queen's College, Cork, is mentioned in some quarters in connection with the position at Cambridge University, vacant through the death of Lord Acton. Lord Acton and Sir Rowland were intimately acquainted, and had much in common as students of history, especially in its continental aspects.

A GENEROUS OFFER.—Mr. Charles Weld Blundell, Lord of the Manor of Birkdale, Lancashire, and of Lulworth Castle, Dorset, has promised \$5,000 and the site for a new free library for Birkdale as a coronation gift to the township. Mr. Weld Blundell is a cousin of Cardinal Vaughan, and one of the founders of the new Westminster Cathedral. It will be remembered that the King visited him at Lulworth Castle during his recent yachting cruise.

A NEW SODALITY.—The Rev. Father Vaughan, pastor of St. Andrew's, Newcastle, in conjunction with the members of the Society of St. Vincent de Paul, has started in the St. Andrew's mission a new sodality, termed St. Andrew's Boys' Association of the Sacred Heart. The meetings are held in the mission schools, and are largely attended by the youths of the parish.

ITALIAN CATHOLICS.—The charitable work of assisting Italian working men in England recently started by Father Clemente in London is connected with the central one of the same kind in Turin, which is placed under the patronage of Italian Bishops and other distinguished persons, including some members of the Royal Family of Italy. The good work has for its objects (1) to assist parish priests in getting Italian-speaking confessors and missionaries, especially at Easter, should they be in need of them for their Italian parishioners; (2) to protect expatriated Italian children and Italian young women; (3) to give legal advice and protection, with the assistance of Consuls, to oppressed, defrauded, or persecuted working people of Italian nationality; (4) to get passports for

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them in travelling; (5) to establish day or evening classes of Italian and English for children and adults, wherever this could be done; (6) to write letters in different languages for any of them; (7) to procure ecclesiastical and civil documents for marriages, etc., from their native places, and to translate them; (8) to make inquiries in this land and abroad for work for unemployed Italian working men; (9) to recommend them when bearing a good character; (10) to supply them with good Italian literature and newspapers.

A UNIQUE CEREMONY.—An oak tree was recently planted in the presbytery grounds of St. Mary's, Levenshulme, to commemorate the sixty-fifth anniversary of the ordination to the priesthood of the Right Rev. Mgr. Croskell, D.D., who is still hale and hearty, in his 95th year. In the morning the children attending the day schools had the honor of receiving presents from the hands of the venerable priest, which they will, doubtless, cherish. For the afternoon ceremony Father Moran, who practically manages the affairs of the mission, invited a company to witness the interesting event. Mgr. Croskell, D.D., (who is affectionately called the "old Provost") is the oldest living Catholic ecclesiastic in the United Kingdom.

INDIAN SOLDIERS.—The Liverpool "Catholic Times" says:—Some of the Indian troops now quartered at Hampton Court found their way to the Catholic Church of St. Raphael at Kingston-on-Thames, and begged in broken English to be allowed to enter. The visitors, whose Christianity traces itself back to the communities founded by St. Francis Xavier, were admitted by the caretaker. They had brought votive candles with them, which were lighted and set up before an altar, and led by one of their number, the Indians prayed for the King in their own language.

THE S. CARSLY CO. LIMITED.

Notre Dame Street, Montreal's Greatest Store. St. James Street

SATURDAY, JULY 19, 1902.

TRIUMPHANT MARCH OF THE JULY CHEAP SALE!

THE SALE IS BOOMING! HOUSEHOLD DRESS GOODS.

Fashionable Fabrics for every use, for every place. Stuffs that will sun themselves on the mountain and at the seashore or add grace to the home. Catchy fancies, pretty colours, handsome effects. It's a telling story at every counter, a money-winner from every looker with present prices below anything we have ever known.

Lot No. 1. Regular value 25c to 35c. July Sale Price 15c.
Lot No. 2. Regular value 40c to 50c. July Sale Price 19c yd.
Lot No. 3. Regular value 50c to 70c. July Sale Price 29c yd.

40c BLACK GRENADINE FOR 28c.
57 Pieces Black Grenadine Dress Material in a variety of new, plain and fancy stripes, bright finish. Regular 40c. Sale Price **28c**

Household Linen Values.

Special attention is called to the tremendous Linen values that The Big Store is offering during July Cheap Sale. Vast Pyramids of Bargains in Good Reliable Linens All every Counter. All marked at less than Wholesale Prices.

Household Linens. Roller Towing.

Hand Loom Table Linens, very best make. 72 in. wide. Worth 65c. Monday **52c** per yard.
BLEACHED TABLE LINEN, double damask pure linen, 70 in. wide, new pattern. Worth 85c. Monday, **60c** per yard.
DAMASK TABLE NAPKINS, 5-8 x 5-8. Worth \$1.00. Monday, **81c** per yard.

HUCKABACK ROLLER TOWELLING, red border, 16 inches. Worth 27c per yard. Monday **12c** per yard.
CRASH ROLLER TOWELLING, 16 inches, red border. Worth 13 cents. Monday **9c** per yard.
GLASS TOWELLING, in blue and white, and red and white, 17 in. Worth 8c. Monday **6c** per yard.
CRASH DISH TOWELLING, 2 yds. wide. Worth 15c. Monday, **11c** per yard.

170 Heavy pure linen HUCK TOWELS, with red borders, size 20 by 40 inches, iringed, Regular 17 cents. Monday **12 CTS.**

Extra Special In Towels.

TWO SPECIALS IN LADIES' WHITE WAISTS

LADIES' WHITE GRENADINE WAISTS.
Ladies' Fine White Grenadine Waists, trimmed with a row of embroidery on the front, new collar and cuffs, buttoned front. Regular \$1.25 July **85c** Price

LADIES' WHITE MUSLIN WAISTS.
Ladies' Fine White Muslin Shirt Waists, trimmed with three rows of embroidery insertion in back and four in front, hemstitched collar, cuff trimmed with insertion, buttoned front. Regular \$2.50 July price, **\$1.85**

AT IMMENSE REDUCTIONS. July Wash Fabric Sale.

LOT No. 1—Seventy-five pieces of Gingham in floral designs and fancy checks, also figured satens; original value was 15c, 28c, 35c. While they last at sale price, 7c.

LOT No. 2—One hundred pieces of various kinds of Washing Fabrics, comprising Fancy Dress Lawn, Dress Plaids and Mouseline de Liege. Original value 16c, 21c, 28c; out down to July Sale Price, 9c yard.

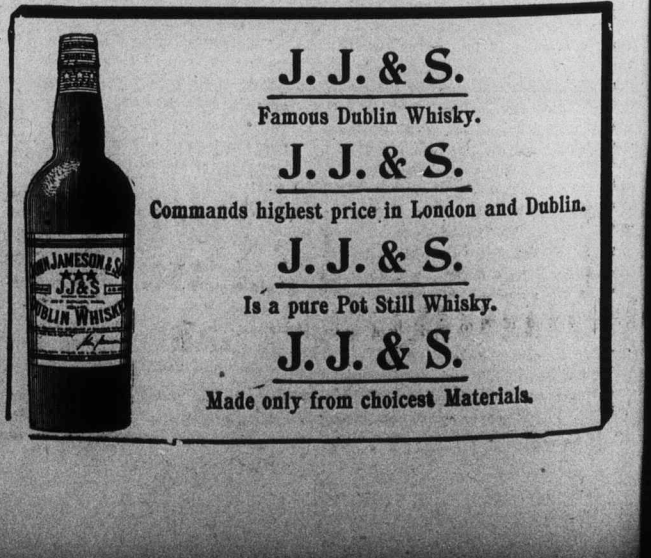
LOT No. 3—One Hundred and Fifty pieces of Fancy Dress Gingham, Knotted Chambray and Fancy Gingham Plaids; original value 15c to 32c. They are out down for July Sale Price at 11c yard.

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Clearing-Up Sale Before Stock-Taking.

We always have a number of ODD LENGTHS in WILTON, BRUSSELS and TAPESTRY CARPETS, some in lengths of 25 to 35 yards and with BORDERS to match. We are offering specially large discounts on all Short Ends, Remnants and Odd Pieces. This affords you a great opportunity of saving considerable money.

MAIL ORDERS RECEIVE SPECIAL ATTENTION.
THOMAS LIGGETT, EMPIRE BUILDING, 2474 and 2476 ST. CATHERINE STREET.



SATURDAY, JULY 19, 1902.

The Week In Ire

Directory United Irish Dublin, Ju

LAND POLICY VINDICATED.—The Congested Districts Board have just completed negotiations with Earl of Lucan for the purchase of his property in the baronies of Murrisk, and Burren, County Mayo, which contains three hundred tenacancies and ten large grazing tracts. Mr. Conor O'Kelly, M.P., Mayo County Council member, has expressed his approval of the following resolution:—The following resolution, passed by the Mayo County Council, Messrs. Garvey, Tighe, and Blake dissenting, is:—Resolved, That we congratulate the Mayo County Council on the purchase of the Congested Districts Board's estate in the Mayo County Council area. The following resolution, passed by the Mayo County Council, Messrs. Garvey, Tighe, and Blake dissenting, is:—Resolved, That we congratulate the Mayo County Council on the purchase of the Congested Districts Board's estate in the Mayo County Council area.

The Chairman said he was pleased in supporting the resolution of Mr. William O'Brien, M.P., in the House of Commons on the 11th inst. in support of the Mayo County Council. He said that the Mayo County Council had been making for some time in favor of the purchase of the Congested Districts Board's estate, and we are thoroughly convinced that it was not for a perch of that property but in the possession of it.

Mr. O'Brien, M.P., in the House of Commons on the 11th inst. in support of the Mayo County Council. He said that the Mayo County Council had been making for some time in favor of the purchase of the Congested Districts Board's estate, and we are thoroughly convinced that it was not for a perch of that property but in the possession of it.

ARREST MEMBERS OF THE UNITED IRISH LEAGUE.—Mr. David Sheehy, ex-M.P., was sentenced to five months imprisonment by a Court of Criminal Sessions on Monday morning for the same offence as the G. Division of the Dublin Metropolitan Police when he was residing in Belvedere Street, Dublin. He was arrested on Monday morning at his residence in Belvedere Street, Dublin. He was arrested on Monday morning at his residence in Belvedere Street, Dublin. He was arrested on Monday morning at his residence in Belvedere Street, Dublin.

THE LAW IN FORCE.—The law in force in Ireland is the law in force in the United Kingdom. The law in force in Ireland is the law in force in the United Kingdom. The law in force in Ireland is the law in force in the United Kingdom. The law in force in Ireland is the law in force in the United Kingdom.

LIMITED.

St. James Street

JULY 19, 1902.

OF THE

SALE!

GOODS.

every place. Stuffs and at the seashore early colours, hand-painted, a money-saver below anything

Sale Price 15c. Sale Price 19c yd. Sale Price 29c yd.

OR 28c.

al in a variety of regular 40c. 28c

Values.

ious Linen values cheap sale. Vast Linens fill every Prices.

Towelling.

ROLLER TOWELING 12c per yard. TOWELING 16 inches 9c per yard. TOWELING 18 inches 11c per yard.

pure linen HUCK with red borders, 40 inches, fringed, 12 cts.

WAISTS

White Muslin Shirt with three rows insertion in back front, hemstitched, lined with insert-front Re- \$1.85

IONS. Sale.

floral designs and blue was 15c, 28c.

kinds of Washing Plaits and Mousse-down to July Sale

Fancy Dress Gings Plaits; original Price at 11c yard.

LIMITED.

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ck-Taking.

s in WILTON, in lengths of 25, offering specially prices. This affords

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on and Dublin.

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aterials.

The Week In Ireland.

Directory United Irish League. Dublin, July 5, 1902.

LAND POLICY VINDICATED.—The Congested Districts Board have just completed negotiations with the Earl of Lucan for the purchase of his property in the baronies of Galen, Murrisk, and Burrischoole, in the County Mayo, which comprises about three hundred tenancies and eight to ten large grazing tracts.

Mr. Conor O'Kelly, M.P., chairman, presided at to-day's meeting of the Mayo County Council.

The following resolution was passed, Messrs. Garvey, Tighe, and Colonel Blake dissenting, congratulating Mr. O'Brien on the success of the United Irish League in compelling the Congested Districts Board to buy the Lucan estate:—

"Resolved—That we tender to Mr. William O'Brien, M.P., our warmest congratulations on the latest result of the magnificent struggle he has been making for the past five years in favor of the poor people of the congested districts of the County of Mayo for the purchase of the Lucan estate, and we are thoroughly convinced that were it not for his efforts a perch of that property would never be in the possession of the people."

The Chairman said he had great pleasure in supporting the resolution. No doubt, only for the great exertions of Mr. William O'Brien, as the resolution stated, one perch of the land would not be divided amongst these poor people. Mr. Wyndham threatened that any place the United Irish League existed he would not allow the Congested Districts Board to purchase the land; but, like many now of his predecessors, that gentleman was brought to his knees by the people of Ireland. So long as the people had a leader like Mr. O'Brien, and the courage to follow their convictions, they would be successful in the end.

ARREST MEMBERS OF LEAGUE

—Mr. David Sheehy, ex-M.P., who was sentenced to five weeks' imprisonment by a Coercion Court at Borrisoleigh on the 9th April, was arrested on Monday morning by two men of the G. Division of the Metropolitan Police when he was leaving his residence in Belvedere place to go to the United Irish League offices in O'Connell street. He was lodged in Mountjoy Prison, where, it is understood, he will complete the term of his sentence. Mr. Sheehy was first tried by Messrs. Bourke and Heard, R.M.'s, at Borrisoleigh, on the 9th April, on a charge of having taken part in an unlawful assembly at Borrisoleigh on the 16th February. From this decision Mr. Sheehy appealed; but Judge Moore, at the Thurles Quarter Sessions on the 10th inst., upheld the decision of the Removables. He decided that the judgment did not involve hard labor.

THE LAW IN FORCE.

—It is not, perhaps, generally known that we owe the notorious statute of Edward III., under which the Removables claim the right to commit to prison persons who decline to enter into recognisances to be of good behavior, to our old friend the Law of Poyning's, which subordinated the Irish to the English Parliament by a series of provisions which the genius of Grattan succeeded in sweeping away on the establishment of the independence of the Irish Parliament in 1782. Poyning's Act was not altogether repealed in 1782. By a provision in that Act which was not touched all the laws of England antecedent to the date of Poyning's Act, which was passed in 1495, are deemed good and effectual in Ireland. The Act of Edward III., passed in 1361, one hundred and thirty-five years afterwards, became applicable to Ireland by the passing of an "omnibus clause" in Poyning's Law, so named from the Lord Deputy in whose administration the statute was enacted. It would be difficult to adduce a more glaring instance of the application of a statute to a series of circumstances never remotely contemplated at the time of its enactment.

In order to fully appreciate this beneficent Act, the following translation has just been published:—"A Statute passed at a Parliament held at Westminster on the Sunday next before the Feast of the Conversion of St. Paul, A.D. 1360-61. "24 Edward III.—That in every county of England there shall be assigned for keeping of the peace, one lord, and with him three or four of the most worthy of the counties, together with some learned in the law; and they shall have power to restrain offenders, rioters, and all other disturbers, and to pursue, arrest, take, and chastise them according to their trespass or offence; and

to cause them to be imprisoned and duly punished according to the law and customs of the realm, and according to that which to them shall seem best to do by their discretions and good advisement; and also to inform them, and to inquire of all those that have been pillagers and robbers in parts beyond the sea, and be now come again, and go wandering, and will not labor as they were wont in times past; and to take and arrest all those that they may find by indictment, or by suspicion, and to put them in prison; and to take all them that be of good fame,

"The authorized translations here insert 'not.' The Government, in its interpretation of the Act, adheres to the original.

where they shall be found, sufficient surety and mainprize for their good behavior towards the King and his people, and others duly to punish; to the intent that the people be not of such rioters troubled nor endangered nor the peace blemished, nor merchants nor others passing by the highways of the realm disturbed, nor beset by the peril which may happen of such offenders; and also to hear and determine at the King's suit all manner of felonies and trespasses done in the same county according to the laws and customs aforesaid; and that writs of over and determine be granted, according to the statutes thereof made, but that the justices which shall be thereto assigned be named by the court and not by the party. And the King willeth, that all general inquiries before this time granted with any seignories whatever, for the mischiefs and oppressions which have been done to the people by such inquiries, shall utterly cease and be repealed; and that fines which are to be made before justices for trespass done by any person, be reasonable and just, having regard to the quantity of the trespass, and the causes for which they be made."

It has not been thought necessary to translate other section of the statute—under which laborers departing from their service into another county are to be branded F on the forehead with a red hot iron; and under which any person who conceals a hawk, is liable to two years' imprisonment, and the price of the hawk, or a longer term, of imprisonment—these sections not for the present being enforced.

As the above Act (obsolete regarding England and Scotland) has been resuscitated and is now being put in force in Ireland this year of grace 1902, and as under it many persons are, at the summary jurisdiction of Police Magistrates, suffering terms of imprisonment, the same has been diligently transcribed from the copy in the Library of Trinity College, compared with others in the Library of the King's Inns, Dublin, and is now printed for the information of His Majesty's lieges.

God Save the King.

CORONATION HONORS.

—His Majesty has been pleased to confer a Peerage of the United Kingdom upon the Right Hon. Arthur Smith-Barry. The foregoing Salisbury "honor" list for Ireland is an epitome and an exposure of the system on which Ireland is governed. The list is brief but significant. There is one peerage. If anyone were to ask what was positively the most indecent promotion to the peerage, the most insulting to Ireland that was possible for Lord Salisbury to make, the name of Smith-Barry would instantly obtrude itself as the answer to the conundrum. The Marquis of Clanricarde might, indeed, if he were a commoner, run him hard in the contest; but Clanricarde is already the Most Noble. If he were elevated to a dukedom the list would be complete. Mr. Smith-Barry is raised to the peerage as the champion Irish exterminator, as the head of a landlord conspiracy for the extortion of rackrents. In the agrarian controversy in Ireland the man that aids a landlord combination is made a peer; the man that aids the tenant in self-protection is made a convict. While the Castle is struggling to suppress the tenants' legal combination, while Removables are working to cram the jails with members of Parliament, presidents and members of County Councils and District Councils who have been guilty of sympathy and support for the tenants in their struggle for existence, it was a masterpiece of insulting irony worthy of Lord Salisbury, to create the ringleader of the landlords' campaign a peer.

His is not the only name from Ireland on the list. Irish Nationalists do not quarrel with coronation honors merely because the recipient is a Unionist. They recognize that it is amongst Unionists such distinctions are naturally distributed. The Lord Lieutenant in his wisdom went on better in the dispensing of coronation honors by the sudden pitchforking of Judge Ross and Judge Kenny, in conjunction with a number of

Irish landlords, into the Privy Council, which in the frequent absence of the Lord Lieutenant represents the Executive Government. These two judges have made themselves particularly obnoxious to the people of Ireland. Judge Ross—with no motive, of course, of which he is conscious, except a desire to administer the law—has assiduously striven to run up the price of land on purchasing tenants, and denounced Judge Bewley when head of the Land Commission for refusing to make himself a party to that policy. Judge Kenny still more conspicuously distinguished himself by a Jump-Jim-Crow decision the other day in a Coercion appeal, in which he promptly reversed his own judgment, delivered the day before, the moment he understood (he is not quick in understanding) that the maintenance of the first judgment must mean the release of the Coercion prisoners. Verily he has had his reward. These distinctions conferred on Judge Ross and Judge Kenny are hardly likely to enhance the public confidence in the administration of the law.

No Peerage, Baronetcy, Knighthood, or even Commandership of the Bath has been found for Mr. McCabe, the High Sheriff of Dublin, in reward for his unique services to the cause of loyalty and his betrayal of Nationalist principles.

ANOTHER LEAGUE VICTORY.

—After negotiations which have absorbed two long years, the purchase of the Guinness and Day estate by the tenantry of that property is now practically completed. The estate is situated in the neighborhood of Ballygarrett, and the terms of purchase are regarded with satisfaction by the tenants generally.

COERCION IN THE WEST.

—At Freenchpark, 25th June, a special court under the Crimes Act, Messrs. Brown and Harrel, R.M.'s, heard the charge of "criminal conspiracy" against Mr. J. P. Farrell, M.P., Longford. The summons also included a charge of "unlawful assembly with the intent of inducing the tenants unlawfully to continue to take part in carrying out a criminal conspiracy not to pay rents to Lord De Freyne and Mr. J. C. Murphy.

Mr. Muldoon (who appeared for Mr. Farrell) applied for an adjournment of the case pending the trial of the action in the High Courts of Lord De Freyne against Mr. Farrell and other members of the United Irish League. To go on with the case now would be to prejudice the case in the Chancery Division.

Mr. Morphy, for the Crown, strenuously opposed the application. The magistrates decided to go on. Constable McDonagh, a shorthand writer, gave evidence as to speeches delivered by Mr. Farrell.

Mr. Muldoon closely cross-examined the witness as to the bona fides of the notes he produced. Witness swore positively that the notes produced were the original notes he took at the meeting, and were not afterwards changed or copied into another notebook.

Several police witnesses were then examined. The case for the Crown having concluded, Mr. Muldoon addressed the Court for his client. He submitted there was nothing whatever in the speeches which would bear out the interpretation the Crown sought to put on them. Mr. Farrell, through him (counsel), objected to the transcript of his speeches as inaccurate and misleading. The accuracy of every line in the two books was impugned. He (counsel) maintained that the evidence did not uphold the charges in the summons, and the case should be dismissed.

Mr. Morphy replied at length. Mr. Muldoon asked their worships, before coming to any decision, to examine the shorthand writer's books, and to say whether, in their opinion, the notes produced as evidence could have been taken at a public meeting.

Their Worships retired, taking with them the reporter's books. After ten minutes' absence.

Mr. Harrel said, in this case, while we wish to remove off altogether from the minds of the public any suggestion that we desire to cast a slur on the honor or probity of the shorthand writer engaged here, his evidence as given to us showed such inaccuracy, and was so doubtful in the notes before us, that we do not consider that on it—and it is the only thing to support this charge—we can come to the conclusion that Mr. Farrell should be convicted on the charges in the summons, and, therefore, we dismiss the charge on all counts.

RUSSELL AND LAND BILL.

—In the course of a letter to the Executive of the Ulster Farmers' and Laborers' Union, Mr. T. W. Russell, M.P., discusses the Land Bill, and, referring to the proposal for a conference of Irish members to discuss the Bill in committee, says:—"Of course a conference without Mr. Redmond and Mr. Dillon is not possible. 'Hamlet'

cannot be played without the Prince of Denmark. There must in this case be a deliberate 'trafficking with traitors' or a settlement is impossible. I commend a study of this situation to those who for some time back have been denouncing me because I desired to establish amicable relations with our fellow-Irishmen. I do not believe that with the strained relations between the Government and the Irish people a conference is possible. I shall be delighted if I am proved to be wrong. First, there are one hundred Nationalists in the prisons of Ireland. The very men Mr. Wyndham has to meet and confer with are the victims of a Chancery suit, the whole of these proceedings being the result of land trouble. Human nature is human after all, and the outcome of the whole matter appears to be this. The Bill cannot apparently be discussed this session. Next year it must take its place minus the discarded clauses, as one of the first-class measures of the Government, and be threshed out on the floor of the House of Commons. In this course alone safety lies. Should the Government be able to come to terms with Mr. Redmond no one will be more delighted than.—Yours faithfully,

T. W. RUSSELL.

Mr. Cockran On Public Questions In American Life.

In the course of an eloquent speech at Tammany Hall, last week, the Hon. Bourke Cockran spoke as follows on the subject of the gigantic combines and trusts which form such a formidable element in the social, industrial and political life of the United States at the present day.

"The Declaration of Independence does not define generosity, but justice. All its essential principles—all that are of general interest—are contained in its second paragraph. All the rest that you have heard read is merely a statement of the reasons which led to the formulation of these fundamental truths, the manner in which they had been violated by the English King on this continent, and a solemn pledge that the sword which had been drawn in defense would never be sheathed until their vindication was complete.

Now, that paragraph declares that all men are created equal, and as a feature of that equality they are born with certain inalienable rights, among them life, liberty and the pursuit of happiness. These rights, according to the Declaration of Independence, are not gifts from man, but from God. They do not spring from human wisdom evolved from the experience of earth, but they descend from Heaven through God's wisdom and established through God's bounty. In addition to declaring the equality of men and the inalienable rights to which they are born, the Declaration of Independence also declares that to preserve these rights governments are organized among men, that they derive their just powers from the consent of the governed, and that they are always subject to modification or control by the people immediately subject to their authority who must enjoy in the widest degree the results of their beneficence and suffer in the harshest extremity the bitter fruits of their profligacy and oppression.

In the last analysis, the Declaration of Independence proclaims that the object of government is to maintain the equality of men in the pursuit of happiness—not in the enjoyment or possession of happiness—but in the pursuit of it; that the source of government is the consent of the governed, and that the control of government rightfully belongs to those immediately affected by its operations.

I assume nobody will dispute that the pursuit of happiness is the end of life, and that the pursuit of happiness is the effort for prosperity. All men and all parties in every country agree in desiring prosperity, but they differ widely as to the means by which it should be sought. Men are apt to persuade themselves that there are various paths to prosperity, but as matter of fact there are only two, one is by production and the other by plunder. Whatever a man possesses must be the product of his own labor or the labor of some other man, and, therefore, he has but two ways of getting property; he must make it or he must take it. Of course, the thing he may obtain by exchanging it for the products of his own labor is practically produced by himself; it is the product of his own production. Whatever he obtains by violence or fraud in time of peace, by pillage or indemnity in time of war, is the fruit of

plunder. From the very beginning of the world down to this day, the masses of men have been divided into those who seek prosperity by industry and those who seek it by pillage.

The whole history of the world shows that when tribute has once been tasted, pillage arises in popularity, while industry sinks into contempt and the nation which forsakes industry for pillage is hopelessly and irrevocably lost.

The profit of conquest has always resulted in the construction of a few palaces, the profits of industry in multiplying the number of homes. Conquest produces fortunes for a multitude. Conquest creates individual splendor, industry general comfort. Conquest brutalizes, industry humanizes. Conquest always leads to decay and ultimately to ruin, industry to an ever increasing prosperity, moral and material.

The Ship Subsidy Bill reaches its full development and discards and disdains any pretense of moral justification for opening the Treasury doors. The argument in favor of it, if it can be understood at all, is that the business of ocean transportation is highly profitable, and because it is highly profitable, therefore the losses of citizens engaged in it should be borne by the Government. I do not assume to understand this logic; I repeat it only to marvel at it. It is assumed that after these losses continue for a certain time and reach a certain figure—in some way or other they become suddenly metamorphosed into profits, the method of the change being too occult for comprehension by the ordinary intellect.

Of course, the only excuse for a subsidy is that the business would not pay on its merits. But if it be advisable to encourage people to engage in a losing business, why wouldn't it be still more advisable to encourage them to engage in profitable business?

If they are to be paid for building ships and running them at a loss, why shouldn't other men be paid still more for engaging in agriculture and mining which are conducted at a profit. And if those engaged in mining and agriculture should be subsidized, why not those engaged in plumbing and plastering? Why, in fact, is it necessary to frame any excuse for seizing the public funds? Why isn't the mere possession of the treasury sufficient excuse for looting it?

Since the public convenience and necessities are now largely supplied by corporations, their management is no longer a matter of private interest, but of public importance. Indeed, it is the principal subject of public interest everywhere, since the manner of their administration touches more closely the lives of all men than the operation of any municipal, State or Federal Government.

As there are but two ways by which a country can reach prosperity there are but two methods by which a corporation can make profits. One is by efficiency in industry, that is, by cheapening commodities, and the other by plunder, that is, by cheating or oppressing the people. The corporation which depends for profit upon efficiency must be a public benefactor and a source of abundance. If its profits be made by reducing prices, it must increase the volume of its product. It cannot increase its product without increasing the number of persons employed in creating it.

Every increase in the number of laborers at one place must operate to raise wages by diminishing the number of persons competing for employment everywhere. On the other hand, a corporation that raises prices arbitrarily must restrict the volume of production, because its only object in raising prices would be to secure larger profits on a smaller output.

To diminish the volume of any product is to reduce the number of persons employed in the industry, and to lower wages everywhere by compelling the persons made idle to seek employment in other fields where they must compete with the laborers already employed there. Obviously, the corporation which cheapens commodities is a source of profit; the corporation that raises prices of commodities arbitrarily is a source of injury to the community.

If Imperialism, that is to say the pursuit of prosperity by plunder, is to be the settled policy of this country, then Democrats may as well renounce any hope of obtaining control of the government. Were they to renounce their faith they would not profit by their apostasy. They have not the capacity for plunder, even if they had the will for it. Republicans are Imperialists as well by training as by practice.

In that field Democrats cannot hope to compete with them. Even if Democrats tried to become plunderers, their awkwardness would defeat their purpose. A few Democrats

have plundered, but they have always made a pitiable exhibition of inefficiency as well as recreancy. We have seen aldermen who accepted bribes of a few thousand dollars go to jail amid the execrations of the entire community, while plunderers of thousands and millions sit in high places, serve on grand juries, and institute movements for the reform of municipal corruption.

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

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AN IMMORAL BOOK AND ITS CONSEQUENCES.

LET me relate a true incident that shows, in a fearful way, how careful we should be of what we do, for often a terrible train of consequences follows one act.

"Some years ago a man was traveling on a railroad train. His way was long and the scenery dreary. His companions in the car were not of his set.

"During the day the train boy came along bearing a lot of cheap books—novels, Ingersoll's infidel lectures and other volumes.

"To while away the time the man bought two works, one a story, the other he knew not what, whether romance, essay or biography. He was attracted to it by its 'catchy' title.

"The story he finished in an hour. It was a light, frothy, pleasant little love story, full of possible incidents and verisimilar complications, bright talk, some fun, and a happy climax.

"Then he picked up the other book. It began harmlessly enough and had a brilliant style. But in the middle of the second chapter it fell into an evil train of thought, and from that on, by descent after descent, it sank from obscenity to obscenity, until it wallowed in revelations of the beast. No man could read it and get up with a pure mind.

"As soon as the man found out the sort of book it was, he skimmed lightly through chapter after chapter to see if there was an end to its foulness, and then, perceiving none, indignant at its noxious character, and thinking only to get rid of it, he threw it out of the open car window.

"He had not thought to tear it up. He did not look to see where it was going. He simply longed to get rid of it and to have it away from him.

"While he was in the very act of hurling it far from him, he noticed that the train was passing a country road and that a farmer's wagon, driven by a young man, was there, waiting to get by. Almost at the same instant he saw the evil book fall into the wagon. At once he sprang to the window, and, shaking a warning finger at the young farmer, cried out:

"Don't you read that book!"

"But the roar of the train drowned the sound of his voice and the next instant the cars went around a curve.

"Ten years later that man became a doctor, was delivering a lecture on purity before a young men's society in a city more than a hundred and twenty miles away from the place where that country road crossed the railroad track. In the course of his address, referring to the devilish work done by immoral literature, he related the above incident of his railroad trip and expressed his wonder if the copy of the book that he threw out had done any harm.

"After the lecture was over, a young man of twenty-three, who was present, introduced himself to the Doctor as a brother of the young farmer into whose wagon the book had been thrown. He said that his brother, who was as innocent as could be before that, being only 19 years old at that time, read the book through on his way to the next town, and from that day was a changed being. He gave himself up to the lusts of the flesh. He developed into a destroyer of virtue and a frequenter of the worst resorts. His very soul seemed to be poisoned. He became a pest in the community, drifted to town, went from city to city, and finally died two years before this in a hospital of the very place in which the Doctor's lecture was delivered.

"On his death-bed," continued the brother, "he told me and mother about the book, how it had come to him, that he had read it, and that it had seduced him to experience the sins that it explained. He had loaned it to many others and knew not who had finally borrowed it from him or what had become of it. Wasted, diseased, and followed by an evil name for the ruin he had caused, he died in his twenty-seventh year.

Mother and I took the body home. Over his grave mother cursed the man who wrote that book and the man who had thrown it to her son, she thinking that it had been deliberately cast into the wagon. Over and over again she entreated God to blast their lives as they had blasted hers by the corruption of her boy.

"A few days after the funeral, she took to her bed and died from the shame of Bob's career and the grief of his early and rotten death."

"The Doctor, from the night on which he learned of the deadly work of the book that he had thoughtlessly thrown out of the car window, took on a new consecration to promote purity, to denounce immoral literature, and to urge everybody to consider well every action before consenting to its commission."

"This is my story. If it is of sufficient interest and availability for your department for young men, you are welcome to its use. If not, return it to me and I may find a place where it will utter a note of warning."—Correspondence Catholic Columbian.

A PROTESTANT MISSIONARY'S PLAN.

THE Rev. Dr. Arthur J. Brown, a secretary of the Presbyterian Board of Foreign Missions, who recently visited the Philippines, has made a report on the work before Protestant missionaries in the islands. The report is devoted mainly to abuse of the Catholic Church and advice as to the most effective methods for Protestantizing the Philippines. We copy the following extracts from the New York "Sun" of July 8:

"The vital need of the Filipinos is character. Since the Roman Catholic Church in the Philippines has conspicuously failed to produce character, and since neither the civil law nor the public school can effectively enter that realm, who shall do this vital work?"

"There is only one who can, only one who is in the Philippines for that specific purpose, and that is the Protestant missionary."

"His ideas of God and man, of truth and duty, are as much superior to those that existed before his arrival as our American political and educational ideas are superior to theirs."

"The effect of American political ideas and of American public schools will inevitably be to break the power of superstition and to develop in multitudes that which will make it impossible for them to remain in the Roman Catholic Church as it now exists. Shall they go to atheism or to Protestantism?"

"We must not allow our work to degenerate into the merely negative one of fighting the Roman Catholic Church. It will require self-restraint to avoid this."

"The opposition of Rome will be persistent, bitter and unscrupulous. Our foes are men who hold that the end justifies the means, and the end they seek is Protestant overthrow. Moreover, instances of priestly cruelty and immorality will frequently develop and the temptation will be strong to ring the changes upon them."

"But enough has been written and enough more will be written to enable the world to understand the character of Spanish Filipino Romanism."

"We may be obliged from time to time to do what I have attempted to do in part of this report, vindicate our right and duty to control missionary work in the Philippine Islands."

"But as a rule the missionaries can spend their time to better advantage in preaching a positive gospel. The Filipinos know their own sore; what they need is the remedy. The Christianity of the Filipinos is only a veneered heathenism."

Dr. Brown says that the work should be tactfully done, should be made self-supporting so far as possible, and should be as little sectarian as possible, only one form of Protestantism being presented in a given district. He says:

"We cannot afford to make any compromise of faith in the conduct of our schools and hospitals. I would rather have twenty pupils with freedom to influence them to dedicate their lives to God than to have a hundred on the condition that we must not try to convert them."

The best thing to do is to do well whatever God gives us to do.

NATIONAL CONVENTION OF AMERICAN CATHOLICS.

MUCH interest is being manifested throughout the United States regarding the national convention of the American Federation of Catholic societies in Chicago August 5, 6 and 7. It is estimated that a million Catholics will be represented at this convention, including all the leading societies in the United States.

Distinguished churchmen and laymen have signified that they will be present. The opening services will be held at the Holy Name Cathedral, with Bishops Muldoon, McFaul, Mesemer, and other prelates in the sanctuary. Since the inception of the movement in Cincinnati last December, when but one State federation, that of Ohio, existed, the federation has made phenomenal advances.

The following States will have permanent federations by August 5: New Jersey, Indiana, Pennsylvania, Vermont, Kentucky, Wisconsin, Alabama, Massachusetts and probably New York, Illinois, Kansas and Minnesota.

The Executive Board of the Federation will meet in Chicago with supreme officers of the Knights of Columbus, Knights of St. John, Catholic Order of Foresters, Irish Catholic Benevolent Union, Young Men's Institute, Catholic Truth Society, Central Verein, Western Catholic Union, Ancient Order of Hibernians, Catholic Benevolent Legion, Catholic Mutual Benefit Association, Catholic Knights and Ladies of America and others, two days prior to the convention, to suggest changes in the constitution.

All Catholic societies in the United States, whether affiliated or not with the federation, will be invited to send delegates. One of the cardinal principles of the federation is that in furthering its objects it does not in any way interfere with the government or disturb the autonomy of any organization affiliated with it.

THE PORTIUNCULA.

THE GREAT PARDON OF ST. FRANCIS OF ASSISI FROM 3 P.M. OF AUGUST TILL SUNDOWN OF AUGUST 3.

SEVERAL miles out from Rome to the northeast rise the Umbrian hills, beyond which again tower the Apennines. On the sunny side of one of these Umbrian hills, called Mount Subasio, nestles the little town of Assisi, the delight of artists for its picturesque situation and quaint, unconventional streets, and the joy of devout souls for the thousand holy associations that make it a veritable gem in the Christian world since St. Francis exalted "Holy Poverty" there nearly seven hundred years ago.

It is a little town of hardly six thousand people, but the visitors to its many shrines of St. Francis and St. Clare often greatly outnumber its regular inhabitants. Especially is this true on one day in every year, without fail, since A. D. 1228, August 2 (or more properly speaking, from three p.m. of August 1 till sundown of August 2), the day of the Great Pardon of St. Francis. People from all the surrounding country, and from remote parts of Europe, fill the church and the surrounding streets of Our Lady of the Angels to obtain the plenary indulgence so singularly won for them by that simple man, the founder after Jesus Christ of the virtue of poverty—the father of the most numerous body of religious in the church, whose very name stands for burning love for Jesus Christ—the seraphic St. Francis.

The Portiuncula—or little portion—was originally a small chapel belonging to the Benedictines, and dedicated to Our Lady of the Angels. In St. Francis' time it had fallen into disuse and decay. The Benedictines had left it for larger quarters. Answering his first call to God's service, Francis had it repaired. Besides working at it with his own hands, he begged help for it from passers by, until it was perfectly restored. Two other disused sanctuaries in Assisi were in the same manner repaired by St. Francis, his assistance thus given physically typifying the spiritual aid rendered by him and his Order to God's Church in need.

Shortly after the restoration of St. Mary's, Francis and his disciples were looking for some place where they might praise God together, and the Benedictines offered them this chapel and the house and ground adjoining. Francis joyfully accepted, naming it his "Portiuncula," or little part, and to emphasize his repugnance to absolute ownership of anything, he there and then made it a rule that every year his brethren would present to the Benedictines a certain quantity of fish as a sort of fee. Around the little chapel is now built a basilica. It is the cradle of the great Franciscan Orders, and one of the great shrines of Christendom.

Here, in 1221, on the anniversary of the dedication of his chapel, St. Francis was favored with a vision on the Altar of our Divine Lord and His Blessed Mother in a glory of soft light. As he fell on his face, our Lord accosted him in these words, according to the historian, the great Irish Franciscan, Luke Wadding:

"Francis, ask of Me what thou wilt for the salvation of souls, for I have given thee to the world to be the light of peoples and the support of My Church."

After a moment's pause, Francis answered:

"O, thrice Holy God! If I have found favor in Thy eyes, grant that all who, contrite and absolved, visit this little church may receive a full pardon of all their sins and of the punishment due to their sins."

There was no answer immediately, as if the favor were too great, and Francis beseeched the Mother of God to aid his plea.

"Go, then," said our Lord, "to My Vicar and demand this indulgence in My name."

Francis lost no time in repairing to Rome with two companions, and presenting his petition to Pope Honorius III. In these words:

"Most Holy Father, a few years ago I repaired a little church in your dominions dedicated to the Mother of God. I beg Your Holiness to enrich it with a valuable indulgence without the obligation of almsgiving."

"For how long a time, my son, do you wish this influence?"

"Holy Father, may it please you to grant me souls, not years. I ask all who, repentant and absolved, shall visit the Church of St. Mary of the Angels shall receive plenary remission of their sins for this world and the next."

"What thou askest is great and quite unusual at the Court of Rome" answered the Pope.

"I do not ask it in my own name, but in the name of Jesus Christ, who has sent me," Francis answered. And, inspired by the Holy Ghost the Pontiff replied promptly, and repeated it three times:

"In the name of Our Lord, We are pleased that thou shouldst have this indulgence."

Some cardinals present demurred, remarking it would interfere with the pilgrimages to Rome and Jerusalem.

"We cannot revoke what We have freely granted. It is Our will that this indulgence be available in perpetuity, during the space of one natural day from the first vespers of one day to the last vespers of the next."

St. Francis had not named any day, nor could he decide for nearly two years afterward, till our Divine Lord again appeared and chided him for the delay. St. Francis begged our Lord Himself to choose the day, and he graciously answered:

"It is My will that it be the day when I broke the chains off Peter, the prince of My apostles—from the first vespers of that day to the evening of the morrow. Go again to him who is My vicar that he may promulgate this indulgence."

And so he did. St. Peter in Chains was celebrated on the 1st of August, so the great new day of mercy so singularly chosen by our Lord Himself was inaugurated, and Pope Honorius sent seven bishops to the little town of Assisi to solemnly announce it. It is related by the great Annalist Wadding that each of the seven bishops in turn announced it "in perpetuity," though each one desired to suppress the phrase.

Such was the commencement of the great pardon of St. Francis. For two hundred years it was confined to that little chapel of the Portiuncula, which was, each 2d of August, the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world. Succeding Popes have still further extended it to churches where members of the Third Order (the lay order) meet, and even to other churches when no Franciscan church is available. The obligation of receiving Holy Communion, either that day or the day before is required for all the churches outside Assisi, however. Confession and communion and a visit to the church so privileged are all that is necessary to gaining the indulgence of the Portiuncula. One may not gain it but once for himself, but he may gain it as many as a hundred times for the souls in purgatory if he can go in and pray and come out again so often. There is no set form or duration of prayer. Five Our Fathers and Hail Mary's and Glorias in unison with the sovereign Pontiff's prayers are recommended, but any form may be followed.

St. Francis himself was in the habit of saying on entering a church:

"We adore Thee, O Lord, Jesus Christ! here and in all the churches of the whole world and praise Thee, because through Thy cross Thou hast redeemed the world."—New York Freeman's Journal.

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gue the question as to the relative superiority of those notions that have remained loyal to the Catholic tradition with those that have lapsed. When it is a question of individuals, however, we simply ignore the fact that Christ did not found his church in order to create a new race of intellectual giants. Those who regard the Church as the creator of genius are hooding their eyes to history and woefully misreading the purpose and functions of the Church of God.

It is not the near presence of Protestantism—with its logical corollary, individualism—that has affected the Catholic's point of view in a country where his Church for many years lacked the visible splendor of some of the sects? It is the sinner who does penance over whom the angels rejoice, not over the multi-millionaire and the railroad king whose names are on the lips of men.

"The sweetness of Christ," as Thomas a Kempis has it, is not poured over the ninety and nine who are nurtured on the splendid uplands of the world, but over the one that was lost. It is not Bryant's grandiose Roman attitude of folding one's toga about him and going to splendid dreams, rich in Pharisaism, but poor Joe Sedley, broken by the storms, and humbly imploring Divine Mercy, that Christianity has accepted as its dominant type.

The tendency is to burn incense before the millionaire who is by chance a Catholic, usually of a not very intelligent or virile type. Catholics who assume this attitude make themselves the subject of jest among intelligent observers outside the Church. Lady Herbert of Lea is a Catholic whose piety and means of expressing it are admirably tempered and modulated by the taste and usage of her time. Her son is not a Catholic.

It was now only too the trouble had turned girl's head. I was horrified when Topcliffe, covered the secret cell in search of, brought out a gold chalice, and other pertaining to the mass. round oath, designating plements of devilry a while he consigned the booty to a capacious prison declared himself re Woxindon with his prisoner.

A heartrending scene was enacted before our depar enacted, before our depar down, and was sitting feeble in body and broken but courageous of heart, ed to the will of God. I waited, in a large armch hearth, for the moment must bid, what she knew would be her last farewell beloved home. When her granddaughter came in, restless eye and unnatu showed that her mind was a deep sigh escaped from lady's breast. "More t Lord!" she murmured, eyes to heaven; "yet not but as Thou wilt; give r to bear this cross." But ington's wife coming up, the wonderful plant, as each of the prisoners one sprigs with its blood-red ing them joy for the lucky finally asking her grandd fasten the plant to her b the fetters on her wrist her from doing so, then the poor lady's eyes, and on the red berries in her fingers. Thereupon the wretched girl suddenly ch a child's unreason, from ter she fell to uncontroll ing; a pitiful sight, the e all the retainers of the f part in her we.

I was glad to hear Top the signal to depart. T ers were mounted, their chained together under belly. In the same way Campion was taken to I one of the Bellamsy rema thought apparently afford small satisfaction; the ty were placed on some straw and off we went at a qui torchlight through the wo don.

Immediately upon Babit rest, Topcliffe had despat senger to apprise Walsing fact. Hence on our arrivr ter midnight we found the excitement prevailing in With beat of drum the to had announced to the cit through the vigilance of tary of State and the Cou testable conspiracy agains of Her Gracious Majesty, religion and liberty of th had been discovered. Th with endless exaggeratio like wildfire; it may be what sort of reception our met with. The populace, fury, met the prisoners w of excretion; while the

HE news comes from Waverly, Iowa, that Abraham Slimmer, an aged millionaire, intends to spend the best of his days in giving away his wealth. At the age of seventy-three Mr. Slimmer believes he has found the best method of beneficence, and sharply criticises the ways of Rockefeller and Carnegie.

In the last few years this philanthropist has given many thousands for hospitals and homes for the aged. He has hospitals all over the middle West, and rarely does he permit it to be known that he is the donor.

"My possessions are a trust fund," he says. "I accumulated them from the masses, and back to the masses they shall go. And I make such conditions that what I have to give will be there and active for good in a thousand years."

"I find it is a far harder task to give away my money than it was for me to earn it. If it were not for my conscience I could give it away or leave it to some one or to some charitable institution, but I have had a long business experience, and I find I can give it away to better advantage than any one else. I can do more good with it."

Mr. Slimmer's largest beneficence was the deed of his fifty thousand dollar home in this city to the Sisters of Mercy for a hospital and old people's home.

"Carnegie of the West" is a term that has been applied to Mr. Slimmer, but he does not think it complimentary.

"Ah, Carnegie," he says. "He asks a City Council to give a million and they cheerfully vote it from other people's money. Then he gives a million—earned how?—to build some library that is not needed. But all his money that way will not buy for him the happiness he seeks. He will die a pauper—a pauper in everything but money."

"Rockefeller is foolish," Mr. Slimmer says. "He gives a million to-day to some seat of learning, a contribution to its arrogance, and to-morrow he gets it back by raising the price of the people's fuel and light."

"They tell me he is suffering, and his stomach has failed him. If he will let me get at his pocket for a while I will make him happy. I shall show him where to go some good. Yes, Rockefeller is the greatest paper I ever knew."

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXXIII. —"One, two, three, four," said. "This one for these two for my two two for Babington and turning to me, she wen sir, you have been kin night; do me the favor this wonderful flower! reach it with my fetti Grandmother took so n in this plant; she thou tent of some great go —when the first flower o died; when it was in fu ry was betrothed to W to Anthony; when the f stripe, my brother and s from home; and now fruits are matured, and withering, we shall all prisoners to the Tower absence to the gallows. fous, fateful flower! Rea sir, and may it bring y luck and a blessing!"

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spiltman, S.J.

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

CHAPTER XXXIII. CONTINUED.

"One, two, three, four, five," she said. "This one for grandmother, these two for Babington and me." Then turning to me, she went on: "Good sir, you have been kind to us to-night; do me the favor to break off this wonderful flower! See, I cannot reach it with my fettered hands. Grandmother took so much pleasure in this plant; she thought it a portent of some great good; and listen—when the first flower opened, father died; when it was in full bloom, Mary was betrothed to Windsor and I to Anthony; when the first berry was ripe, my brother and sister had fled from home; and now that all the fruits are matured, and the plant is withering, we shall all be taken as prisoners to the Tower, and from thence to the gallows. A marvelous, fateful flower! Reach it down, sir, and may it bring you too good luck and a blessing!"

I confess that a shiver ran over me at the strangeness of the thing, as I complied with her request, and placed the plant in her hands. She began again: "One for me, one for these, one for Remy and one for Barth, and the large one for Granny. O the beautiful red berries! Let us take these to them, sir—they will luck and a blessing!"

It was now only too evident that the trouble had turned the poor girl's head. I was horrified; it was a relief when Topcliffe, having discovered the secret cell that he was in search of, brought out from thence a gold chalice, and other things appertaining to the mass. He swore a round oath, designating them as implements of devilry and idolatry, while he consigned this valuable booty to a capacious pocket. He then declared himself ready to leave Woxindon with his prisoners.

A heartrending scene was yet to be enacted before our departure. The enacted, before our departure. The down, and was sitting in the hall, feeble in body and broken in health, but courageous of heart, and resigned to the will of God. Patiently she waited, in a large armchair by the hearth, for the moment when she must bid, what she knew full well would be her last farewell, to her beloved home. When her unhappy granddaughter came in, and her restless eye and unnatural gaiety showed that her mind was deranged, a deep sigh escaped from the aged lady's breast. "More troubles, O Lord!" she murmured, raising her eyes to heaven; "yet not as I will, but as Thou wilt; give me strength to bear this cross." But when Babington's wife coming up, exhibited the wonderful plant, assigning to each of the prisoners one of the five sprigs with its blood-red berry, wishing them joy for the lucky plant, and finally asking her grandmother to fasten the plant to her bosom, since the fetters on her wrists prevented her from doing so, then tears filled the poor lady's eyes, and fell fast on the red berries in her trembling fingers. Thereupon the mood of the wretched girl suddenly changed; with a child's unreason, from silly laughter she fell to uncontrollable weeping; a pitiful sight, the more so as all the retainers of the family took part in her woe.

I was glad to hear Topcliffe give the signal to depart. The prisoners were mounted, their feet being chained together under the horses' belly. In the same way the blessed Campion was taken to London, as one of the Bellamys remarked, the thought apparently affording him no small satisfaction; the two ladies were placed on some straw in a cart, and off we went at a quick pace by torchlight through the wood to London.

Immediately upon Babington's arrest, Topcliffe had despatched a messenger to apprise Walsingham of the fact. Hence on our arrival soon after midnight we found the greatest excitement prevailing in the city. With beat of drum the town criers had announced to the citizens that through the vigilance of the Secretary of State and the Council, a detestable conspiracy against the life of Her Gracious Majesty, against the religion and liberty of the country, had been discovered. The rumor, with endless exaggerations, spread like wildfire; it may be imagined what sort of reception our cavalcade met with. The populace, waxed to fury, met the prisoners with shouts of execration; while the ringing of

bells and the lighting of bonfires announced far and wide that the Queen and the evangelical cause were saved, and the traitors in custody.

That the prisoners were conveyed to the Tower. I observed that the aged lady, who, by my request, had not been fettered, made the sign of the cross on herself and her grandchild as the iron gate of the pastern closed behind them.

Deeply moved by all that I had witnessed, I turned my horse's head homewards. My uncle greeted me in good spirits. He had just heard that Salisbury and two others had been overtaken in Cheshire. All the ring-leaders, excepting Windsor, were now in his hands. He expressed the wish that I should accompany him to Court on the morrow, to lay a formal report of all that had been done before the Queen.

CHAPTER XXXIII.—The next morning my uncle and I repaired betimes to Windsor, where the Court then was. Tidings of the discovery of a formidable conspiracy had already reached the Queen's ears, and she was impatient to hear further particulars. We were therefore ushered without delay by the Black Rod into the royal presence. Elizabeth was in a state of great irritation, and inclined to blame her faithful Secretary of State for having kept her in ignorance of the existence of the plot. Walsingham expounded to her the whole history of Babington's conspiracy; the design of the six young noblemen, to release the Queen of Scots from prison, and place her, with foreign succour, on the throne of England; the proposal of Savage to assassinate Her Majesty, a proposal known to and sanctioned by Babington and his associates; the stratagem he had employed, watching the progress of the conspirators by introducing two of his spies into their company and affording them the means of corresponding with the royal captive in such a manner, that every scrap of writing should pass through his hands, and he should thus be enabled to lay bare the root and source of the whole mischief, as he now did to Her Majesty.

The ladies and gentlemen in waiting, who, having withdrawn to a distance by Elizabeth's command, had not heard Walsingham's communication, witnessed with astonishment the outburst of rage which it elicited. And when he went on to speak of Mary Stuart's participation in the conspiracy, reading to her, or placing in her hands, portions of the letters he had intercepted especially the long letter addressed to Babington, the Queen's wrath was terrible to behold. "'s death," she exclaimed, "we hold the sword of justice, and it shall be wielded so as to strike terror to the heart of all our enemies. As for the conspirators themselves, do you see, Walsingham, that whilst they are lodged in the Tower, every sort of torture be applied to them, until they make a full confession, and reveal the names of all their accomplices. These vipers shall be trodden down; and after they have confessed, the manner in which they shall pass from life to death shall be a foretaste of the pleasures of hell. I will devise for them tortures to which the usual penalty—too lenient by half—which the law prescribes for traitors, shall be child's play in comparison."

When Elizabeth's fury had somewhat subsided, Walsingham proposed that, since sufficient evidence of Mary Stuart's guilt could not be produced, the Queen should send a confidential messenger to Chartley, before the news of the miscarriage of the plot was known there, to seize the Queen of Scots' papers. He felt no doubt that it would then be easy to prove her complicity in Savage's murderous design; in which case she must be condemned to death, and thus the life of the Queen, the security of the Protestant religion and the peace of the country would no longer be endangered, as it must needs be, so long as the breath was in that woman's body.

In this opinion—that the death of the Queen of Scots was necessary for the welfare of the Sovereign and the State, all the courtiers who were present coincided, to Elizabeth's evident gratification; although she thought good to protest that nothing would induce her to sign the

death-warrant of her rival. Still, she desired that her guilt should be made manifest to all Europe, and she therefore commissioned her private secretary, Sir William Wade, and myself, to repair at once to Chartley, and seize all the correspondence and papers of her royal sister.

I should have been glad, before starting, to have asked my uncle a few questions. How could he have deduced from Mary Stuart's letter that she was a party to the design against Elizabeth's life? A falsified copy must have been given to him, or had he other letters, of which I was unaware? But he remained with the Queen, and before half an hour had elapsed, Wade and I were on our way to Chartley.

We reached the castle on the next day but one, our road leading us through Aylesbury and Buckingham. Old Sir Amias smiled grimly, when we acquainted him with the instructions we had received, and the preacher whom we found with him, invoked, in the Puritanical cant of the day, the aid of the Lord of Hosts on behalf of the royal Debora, to the confusion of all her Popish foes.

Arrangements were forthwith made for the execution of our orders on the morrow. Paulet announced to his prisoner that on the representations of her physician, permission was given for her to take exercise on with him the next morning to Fixall, the house of Sir Walter Aston, some horseback; and he invited her to ride few miles distant, to see a buck-hunt in the park. This was done lest, suspecting something, she should at the last moment destroy any document of importance.

The Queen of Scots was as joyous as a child when she was lifted on to her palpy in the castle court the next morning. When she saw me, she beckoned me to her side, and thanked me in the most gracious manner, for having, as she supposed, used my influence with my uncle to obtain for her this alleviation of her captivity. A blush of shame rose to my cheek, and I really should have told her the true nature of my errand, had not her attention been diverted by the sound of the hunting-horns giving the signal to start. She only asked me if I knew what had become of Windsor, whom she had not seen for some time; I answered that I did not; and we set off, out at the gate and across the fields where the corn stood in sheaves, through wood and over moor, towards our destination. Everywhere the Queen was greeted by the peasantry with affectionate veneration. At one place a number of beggars had assembled, expecting to partake of her usual bounty; "Alas!" she said to them with a tearful smile, "I have nothing to give you; though a queen, I am as poor as our Lord Himself, the King of kings, when He was on earth."

As we approached Tixall Park, a party of horsemen, about 250 strong, were seen in a bend of the road near the gates. It was the sheriff of the county, to whom we had the evening before, intimated the Queen's pleasure that he should await us there. Mary Stuart attached a different signification to the presence of the troopers. Her heart bounded at the sight of them, for she thought her friends had come for her deliverance. She was soon undeceived. On a sign from Sir Amias Paulet, the troop rode forward and surrounded us, the leader producing a royal warrant for the arrest of the two secretaries, Nau and Curle, who were taken into custody under their royal mistress' eyes, while she was told she must remain for a time at Tixall. The prisoner naturally expressed the just indignation she felt at the mean, underhand trick that had been played her, of which she did not think Sir Amias, much less myself to be capable. This she did in such a dignified, queenly manner, that I was ready to sink into the ground with confusion. She wept, indeed, but less over her own lot than at the fate of her secretaries, and others who had sacrificed themselves fruitlessly for her sake. Moreover she took all present to witness that Nau and Curle had only followed her directions, and we in no wise responsible for the letters bearing her signature. She bade a kind farewell to these two, who later on, were to betray her, through human frailty, it is true, and under stress of torture.

Then she accompanied the sheriff to Tixall without a murmur.

Sir Amias and I returned immediately to Chartley, where the two secretaries were confined in separate cells, whilst we, with Wade and a locksmith from Burton, proceeded to break open all Mary Stuart's cabinets and drawers. Every repository was ransacked, every letter and scrap of writing being placed under seal to be examined by the Privy Council. One of the first documents that I lighted upon was the draft, in French, in the Queen's own handwriting, of her letter to Babington. I was as fully resolved as ever to prevent, as far as lay in my power, the falsification of the Queen's letters which would be done, I strongly suspected, if not by my uncle, at least by his emissaries. I therefore read this draft all through with the greatest care; the copy I had made in the tavern at Barton was, through frequent perusal, so impressed on my memory, that I had no difficulty in recognizing it to be word for word the same. Not a single syllable was there which implied complicity in the design on Elizabeth's life. Wade, also, to whom I showed both the letter and my copy, declared the latter to be a fac simile of the former. I therefore sealed it up in a separate envelope, to be handed over to my uncle on my return to London, as a means of detecting any interpolations Phillips might make. The next day it was with a light heart that I took the road to London in the company of the two prisoners, for I was convinced that I carried with me indisputable proof of the Scottish Queen's innocence.

I found my uncle sitting in his cabinet, sunk in thought. Although it was the month of August, yet the weather was chilly, and a fire was burning brightly on the hearth. Roused from his reverie by my entrance, Walsingham made me a sign to sit down opposite to him. I did so, and, as succinctly as possible, gave him an account of our proceedings. Placing upon the table before him a thick packet containing the documents that had been seized, I inquired what was to be done with the two secretaries.

"They are to be confined in separate apartments here in my house, to be strictly watched, and allowed to hold no communication whatever with one another," he replied. "Otherwise every consideration is to be shown them. I hope by this means, to elicit from them the information I want, without having recourse to the rack. It is the old story; one catches more flies with a drop of honey than with a barrel of vinegar! We have experienced the truth of that lately, nay, this very day in the Tower. Good Heaven! how unmercifully Topcliffe tormented and tortured that man Ballard! For five consecutive hours he was hung up by rings attached to cords round his fingers, with two stones of a hundredweight each fastened to his feet, till the blood spouted from under his finger-nails, and he fell into one swoon after another. Topcliffe restored him to consciousness by holding a flaming torch under his armpits. The horrid sight haunts me still. And what was the result? Absolutely nothing upon the main point, with which we are concerned. The man acknowledged himself guilty of high treason, for seeking to dethrone Elizabeth and set the Queen of Scots at liberty; but he denied having plotted against her Majesty's life, or that Mary Stuart had been a party to any such design.

The others said just the same when examined under torture. It is astonishing what steadfastness Babington and his associates display. Some of them whimpered and cried for mercy, but not a word could be wrung from them to criminate that woman, or at any rate they retracted it immediately, when released from the rack. One of them Bellamy, a poor imbecile, whom it was really useless to arrest, broke a blood vessel and was removed in a dying state. His niece too, Babington's youthful spouse, has gone out of her mind. Savage, a gloomy fanatic, confesses that it was his intention to have slain the Queen, but declares he was solicited thereto by that wretch Gifford, who assured him, by way of incentive, that Dr. Allen and other divines approved the act as one of great merit. He denies however most emphatically that the Scottish Queen knew of or sanctioned it. Thus they all deny what it is essential to me to assert; Mary Stuart's complicity in the plot against Elizabeth's life."

"It is my conviction that they all speak the truth on that point," I rejoined. "What!" exclaimed my uncle angrily. "Have we not her letter and Babington's, both of which prove the contrary?" "It may be so if you have other letters of which I know nothing, in addition to the long letter of the

17th of July, and I conclude you have, from what I heard you say to the Queen on the terrace at Windsor. That letter of the 17th of July certainly contains nothing to incriminate the writer," I replied.

My uncle gave me a searching look. "I hope, Francis," he said after a moment's pause, "that you do not mean to infer that I intended to mislead the Queen on that occasion." "Certainly not willingly," I replied, "but the wisest man may be deceived by a rogue. But I will not call in question the sagacity and knowledge of the world for which you enjoy so widespread a reputation. Doubtless you possess other documents besides those to which I refer."

"And supposing we had no other written evidence save that letter and Babington's answer, what should you—assuming that you were the appointed counsel for the Queen of Scots—allege against it?" asked my uncle, in a half contemptuous, half angry manner.

"In the character of counsel for the Queen of Scots, I should naturally first of all request to see the letters on which the whole charge against her rests."

My uncle rose, and unlocking a strong box, he took out two letters written in cipher, together with a deciphered transcript in Phillip's hand. These letters he showed me, retaining them in his possession the whole time; then he deposited them again in the place when he took them, locked it, and put the key in his pocket. "One cannot be too careful in preserving documents of such importance," he said. "But here are faithful copies, whose accuracy can be tested by a court of law by comparison with the originals. Now I must beg the learned counsel to note the passages in both letters which are marked with red ink, and tell me what can be said in his client's defence."

Walsingham threw himself back in his chair, and occupied himself apparently in watching the dancing flames and the expiring embers on the hearth. I applied my whole mind to the examination of the letters. In Babington's there were certainly two very unfortunate passages. After speaking of Parma's meditated incursion, and of Mary's release, he mentioned as a part of the scheme "the despatch of the usurping competitor." Another passage, also marked by my uncle, ran thus—the words are deeply impressed on my memory—"Myself, with ten gentlemen of quality, and a hundred followers, will undertake the deliverance of your person from the hands of your enemies; and for the despatch of the usurper, from obedience to whom, by the excommunication of her, we are made free, there be six noble gentlemen, all my private friends, who for the zeal they bear the Catholic cause and your Majesty's service will undertake the tragical execution."

On reading this, I was compelled to own, that if this letter was, indeed, as was alleged, genuine, Mary Stuart must at any rate have been privy to the murderous design. I then took up the letter which she had written in answer. If this copy, placed by Walsingham in my hands, were as accurate as he considered it, she not only knew of it, but approved of and sanctioned it. In Phillip's transcript mention was frequently made of "the undertaking of the six noble gentlemen." For instance, one of the questions she put to the conspirators was, "By what means do the six gentlemen deliberate to proceed?" Further on there was a request that the six gentlemen would not set to work until the affairs were prepared, and forces in readiness within and without the realm; finally a long passage to the intent that it would be well for the said gentlemen to have always at Court sundry scoutmen provided with good horses, to bring tidings with all diligence to Chartley as soon as the design be executed, that she might be apprised of it and set free, before her keeper should have warning of the existence of the said design. And the reason given for this request was, that there could be no certain day appointed when the plan could be carried out at Court, and that it was imperative that she should be set at liberty immediately after its accomplishment. Wherefore two or three courtiers should be despatched to Chartley by divers ways, at the same time it would be needful to endeavor to cut off the ordinary post, etc.

It was quite possible that the more general mention of a design on the part of the six gentlemen might have escaped me when the deciphered copy was made at Burton. But this letter passage was not of a nature or of a length to be overlooked; it almost filled a whole page in Phillip's transcript. Nor was a word of it to be found in the original draft. There could be no doubt that And when I compared it with the

context, I wondered that my uncle's keen eye had not immediately detected so clumsy a deceit. His eager desire, on political ground, to connect Mary Stuart with this plot, must have led him to heed nothing but the passages marked, I said to myself. But the suspicion forced itself upon me, was he not aware that he was making use of a forgery? May it not even have been by his orders that the interpolation was made? I know that politicians were often unscrupulous as to the means they employed, but I did not like to believe that my uncle would resort to such unworthy expedients. Still the whole matter must be expounded to him; no agreeable task at the best, for no man would like the fabric he has carefully constructed, and on which so much depended, to be overthrown like a house of cards. However there was no help for it, since the honor and the life of an innocent person were at stake.

"You have been a long time deliberating," Walsingham said at length. "What is the verdict? Not very favorable to her Majesty of Scotland, to judge by the funeral countenance of her counsel."

"It is decidedly favorable for Mary Stuart," I replied. Walsingham leant back in his chair with forced composure. "You surprise me," he said. "I am anxious to hear what can be urged in defence of the accused; for I am armed, you know."

"To me it appears most simple and obvious. I can prove the falsification of both letters," I answered. My uncle turned pale, but otherwise betrayed no emotion. Looking sharply at me, he said: "I must either be deceived or a deceiver. Neither opinion is flattering. But let me hear your proofs."

"I believe I can give direct and conclusive proof that the Queen's letter has been falsified; in regard to Babington's, the evidence is only presumptive. But if the Queen's letter is not genuine, the same will probably be true of his."

"It may possibly be so," Walsingham remarked. "This I concede, that finding the one spurious greatly weakens the evidence of the other. But now give me your proofs that the Queen's letter is falsified, and mind, the proofs must be incontestable!"

"The evidence is both internal and external," I resumed. "This long passage that you have marked is the one on which every thing turns, and it is plainly an interpolation." My uncle interrupted me. There are other passages marked, which taken in connection with Babington's letter, clearly prove Mary Stuart's guilt."

"Undoubtedly," I replied, "supposing Babington's letter to be genuine, but if it is spurious, as I believe I can prove it to be, then the expression, the design of the six gentlemen has no special significance. It would simply mean the deliverance of the captive. I do not hesitate to affirm that this long passage is a forgery, for it is directly at variance with another part of the letter. Listen to this." I then read aloud the portion of the prisoner's letter wherein she gives strict directions that immediately after the accomplishment of the design upon Elizabeth's life, couriers should be sent to Chartley, and then, but not until then, her release be attempted. This I begged him to compare with the following words, which occurred somewhat later: "If you take me out of this place, be well assured to set me in the midst of a good army, or some very good strength, where I may safely stay until the assembling of your forces, and of the said foreign succours. It were sufficient cause given to the Queen, in catching me again, to enclose me in some hold, out of which I should never escape, if she did use me no worse, and to pursue with all extremity those that assisted me, which would grieve me more than all the unhappiness might fall upon myself."

"How," I asked, "are we to reconcile this passage with the one which precedes it! Mary directs that, on the successful accomplishment of the design, the news of her rival's death is to be the signal for her release from prison. A few lines further on, she commands that precautions be taken, lest the Queen—who has been assassinated, mark you—should catch her again, and treat her worse than before! If this is not a contradiction, I never saw one; one of the two passages is distinctly a forgery. Strike out the one that is marked, and it will appear perfectly natural that Mary Stuart should be anxious to be protected from the Queen's anger until the landing of Parma's troops."

Walsingham had listened to me with growing uneasiness. He could not contest the force of my arguments, so he tried to set aside with a sneer.

(To be continued.)



Household Notes.

DUCHESS POTATOES. — Wash, pare and boil one pint of potatoes. Drain out the water, and dry them in the usual way. When very dry and mealy add one teaspoon of butter, one half teaspoon of salt, one fourth teaspoon of white pepper, and mash the potatoes very thoroughly. This should be done quickly, for if they are mashed slowly the potatoes become waxy. After mashing, add one egg that has been well beaten, and two tablespoons of sweet cream. Mix and place on a flat board, forming the mixture into a flat cake about one-half inch thick. Cut it into fancy shapes, brush over with the beaten white of egg, and bake in a hot oven until a light brown. Serve the cakes as soon as they are done.

BISCUIT GLACE. — Dissolve one pound of sugar in one pint of water and boil for five minutes. Let it cool, and then add one pint of rich cream and ten powdered macaroons. Freeze, and serve in punch glasses, garnishing with candied cherries.

CUP CAKE. — Cream together one cup of butter and two cups of granulated sugar. Then add four eggs well beaten, and one cup of milk. Mix three heaping teaspoons of baking powder with three cups of flour, and add to the first mixture. Flavor with two teaspoons of lemon or vanilla extract. Bake in a moderately hot oven.

GREEN CURRANTS. — Make a syrup by boiling together five ounces of sugar and one-half pint of water. Then add one pint of green currants which have been stripped from the stems and thoroughly washed. Simmer slowly for twelve or fifteen minutes. Serve with boiled rice, and a dash of pulverized sugar.

STRAWBERRY FRITTERS. — Roll large ripe strawberries in melted peach marmalade or strawberry jam, then in powdered macaroons. Dip in sweetened flour batter and fry in hot lard. Drain on brown paper, roll in powdered sugar, and serve on a folded napkin.

SARDINA SALAD. — Place some sardines upon soft paper in order to drain off the oil. Scrape off the skin and remove the bones. Squeeze lemon juice over the sardines. Arrange the fish upon a bed of crisp lettuce leaves, and dress with French or mayonnaise dressing. Garnish with slices of hard-boiled eggs.

HARLEQUIN SANDWICHES. — Cream together butter and cheese. Spread slices of brown bread with the butter and cheese mixture, then, with finely chopped cucumber, which has been seasoned with French dressing and a few drops of onion juice.

EGGS AND SALMON. — Place a tablespoon of butter into a pan, add one-half cup of smoked salmon, which has been cut into thin strips. Cook for four minutes, then add to scrambled eggs just before the eggs have finished cooking.

RED TABLECLOTHS will keep their color when washed if a little borax be added to the rinsing water and they are dried in the shade.

IN BAKING POTATOES the flavor is much improved by first boiling them for about ten minutes with the skin on and then draining before putting them in the oven.

FURNITURE POLISH. — An excellent furniture polish is made by mixing together one-third of alcohol and two-thirds of sweet oil. Apply with one soft cloth and polish off with another.

FLANNELS. — When washing flannels shake and brush them thoroughly before plunging into the water, as this removes the dirt in a more satisfactory manner and keeps the flannels white.

WHITE SPOTS on furniture may be readily removed by rubbing quickly and evenly with a rag dipped in spirits of camphor. Afterward rub over the spot thoroughly with furniture oil.

CLEANING ZINC. — Zinc may be quickly cleaned by first washing it with warm soapsuds, wiping dry and then rubbing thoroughly with a cloth dipped in paraffin and polishing till the whole surface shines.

Notes for Farmers.

DAIRY SCIENCE. — In recent years medical practitioners have devoted much attention to the subject of pure milk. The New York "Sun" in one of its issues, a week ago, gives the following explanation of an undertaking in this direction which contains much valuable information. It is as follows:—

A present achievement of scientific farming is the production of milk so free from germs that bottled as it is taken from the cow and sealed it has been transported across the ocean and brought back still in perfect condition.

The farms where this milk is produced are not conducted on agricultural experiment station lines, the first object being to produce milk practically free from bacteria; profit being a secondary consideration, although it is by no means ignored.

The undertaking is unusual in uniting under the control of a single corporation eighteen farms situated near as many large cities, the aggregate area being 7,460 acres, and the number of cows milked daily averages something more than 3,600. The conduct of these different farms is identical.

Each has a resident manager in charge. Most of these managers are college graduates, and a number have been professors. It is required that all managers, whatever their previous training, shall spend some time in one of the laboratories of the company. There is a laboratory in each of the cities near which the farms of the corporation are situated, and it is from these that the milk is distributed.

The farm near New York is typical of others controlled by the company. Here there are 225 cows and each one of them is as carefully considered and cared for as fine horses in the best stables. They are not of any particular strain, but are good grades, the standard being a young, perfectly healthy cow giving an average of ten quarts of milk a day, which tests 4 1/2 per cent, or more.

The men, as they go about caring for and milking these cows, look in their white, perfectly clean clothes like serving men in a well-appointed dining room. They rise at 4.30 o'clock, and after brushing each cow and washing the udder, put on their white suits, which are washed each day and then sterilized, and proceed to the milking.

The milk is at once put in covered sterilized cans and sent to be cooled and bottled. The room in which this is done has white tiled walls and a cement floor.

The double windows are so arranged that there is no dust, and the daily washing of the walls and floor keeps it scientifically clean. Here the air is changed by an exhaust process, the fresh air being filtered and washed by a spray. The

arrangement for cooling milk is so perfect that it requires only about five minutes to reduce it to a very low temperature.

At 6.30 o'clock the milking is finished and the cows are fed, first with grain and then hay. No cow is fed while being milked.

All rations are carefully weighed and brought to the cows; no feed being kept in the barns. When they have finished feeding they are groomed, and if the weather is fine they are turned into the sunny yards which are cleaned daily.

Here they lie and chew the cud of full-fed content, or walk quietly about, and, if one may judge by appearances, are altogether as happy a company of cows as could be found in a summer's search.

The barns are cleaned and swept twice and scrubbed once each day. Although simple, they are models in their way.

The walls, roof and rafters are whitewashed, so that every part, save the stall divisions and fine cement floors, is perfectly white. Each barn accommodates forty-eight cows, and as the barns are 38 feet wide and 104 feet long, this gives 1,000 cubic feet of air space to each cow.

A tier of windows forms the upper part of either side. The windows have solid adjustable shutters, so that either the heat or cold can be excluded.

The stanchions are on a pivot and the cow as she stands in her stall can turn her head to her side at will. Her comfort is further insured by having a drinking cup filled to a certain height by means of a float and so placed that she can conveniently get at it at any time. These stationary cups are cleaned daily and afterward sterilized with hot steam.

Each stall is provided with a thick, soft bed of clean pine shavings, which fill the barns with a sweet, piny odor. As all refuse matter is removed twice a day and at once put out on the land, there is no offensive odor about the farm, which at this season of the year, of a truth, lies smiling in the sun.

The fields, of varying green, are perfectly drained, and along one boundary is a stretch of woodland. Altogether it is a place to inspire the song of a poet and the confidence of a scientist.

Being a little removed from lines of travel, there is no dust, and only distant sounds and the song of birds break the quiet. The water supply is fine and abundant and so carefully protected that contamination is impossible.

Pasturing is no part of the scientific plan on which these farms are conducted. Fodder is raised, cut green and fed at regular intervals and in the proper quantities. As high fertilization and intensive culture are the rule, two large crops are raised each year.

That scientific methods are much better for the cow than unrestricted freedom is evidenced in this herd, where the sleek, shining coats which indicate perfect condition are the rule. In addition to receiving the best food and care a physician examines the cows twice each month. No animal is retained that is not in perfect condition or after it has reached a certain age.

The manager of the farm is a graduate of Cornell University. Connected with his office is a small laboratory equipped with apparatus for doing exact scientific work.

It is here that the milk is tested and examined and other work in this line done not only by the superintendent, but by students who come here for practical experience from various colleges.

While each farm is under the direction of a manager, the entire supervision of all the farms, together with the laboratories, is under the personal care of the scientific director

of the company. In addition to selecting the managers and holding them responsible for enforcing the rules established, in regard to the conduct of everything pertaining to these farms, he from time to time makes a personal investigation of what is being done.

This farming on a large scale and on strictly scientific lines did not spring into being full-fledged, but was gradually developed from the success of a small beginning. After much careful experimenting a milk was produced so nearly germ-free that it was a successful food for babies.

Physicians had found that sterilized and pasteurized milk was not uniformly successful. Also that no form of milk could be used for all young children, but that it should be modified according to the needs of the individual child.

To meet this need and deliver, free from pathogenic germs, the clean milk which had been produced, it was found that a city laboratory was necessary. Here the milk is received and physicians' prescriptions as to the relative amounts of fat, sugar and proteids are filled, as druggists fill medical prescriptions, and milk is also sterilized or pasteurized if desired.

The room in which prescriptions are made up has cement floors and walls, and in order to avoid dust is lighted by a skylight. The air is brought in through water and kept in motion by a fan.

The milk, modified, according to the physician's orders, is put up in amount to be fed at one time. These glass tubes, each one containing the tubes are placed in small willow cases like little champagne baskets, and contain as many tubes as are needed to feed the child for twenty-four hours. The little basket cases are sterilized each time they are used and each tube is carefully sealed.

Little children fed on this scientifically produced, modified milk grew healthy and strong. Physicians and their patients became enthusiastic and a fund was raised in a number of cities, that has been made perpetual, to furnish milk modified according to physicians' prescriptions for the ailing babies of the poor.

Appreciating the fact that milk produced under scientifically correct conditions contains less than 10,000 germs to each cubic centimetre, while ordinary milk has about 100,000, doctors began to recommend it for other uses. Finding also that it could be kept much longer than ordinary milk, the demand for the whole milk from these farms for ship-board uses and ordinary general purposes has steadily increased.

Although the corporation has been constantly adding to the number and size of its farms and enlarging the herds, the demand is and has always been in excess of the supply.

As has been said, the first object of this scientific farming is to produce the best possible milk. Still, the enterprise is conducted on business principles and is a business success.

The net yearly income is considered a fair return on the investment. In addition to the fourteen farms controlled by the company in this country, it has three in Canada and one near London, England.

There are no circumstances in which we may not build character, and character is all there is to live for. Be patient, therefore, and the morning will break at last. Be cheerful even in the twilight of illness greatly prolonged and the shadows will disappear.

If nobody took calumny in and gave it lodging, it would starve and die of itself.

Lessons and Examples.

A MEMORIAL RAILING.—In a recent issue of the "True Witness" we referred to the noble gift of Hon. John A. McCall, of a costly and artistic pulpit to the Cathedral of Albany, which is now undergoing extensive alterations previous to being consecrated in a few months hence. Now we learn that Mr. A. N. Brady and E. D. Wood have contributed the handsome sum of \$5,000 for the erection of triple gold-plated and highly polished mahogany sanctuary railing for the Cathedral.

GOOD ADVICE.—Speaking recently to a graduating class a well known public man said:—

"Ability and industry will win for you friends. Brains will tell. But honesty will win. Lack of money may be an inconvenience, but is no barrier to success. Success means being true to the best you know upon all occasions."

THE WAY IS HARD.—Some people can administer the financial affairs of others without indulging in the thought of betraying the trust reposed in them. While others, with the best intentions, are led away gradually from the path of rectitude under a delusion that they are making only temporary use of the monies placed in their hands, in trust. The other day we read of the downfall of a cashier of an American bank who, doubtless by a process of somewhat similar reasoning quelled the warnings of his conscience not to betray his trust until he had speculated with the funds of the bank to the extent of \$200,000. When discovery was imminent he ended his career in a suicide's grave.

FOR MINERS.—Mrs. Mary Judge has determined upon erecting at a cost of \$100,000 a home and hospital as a fitting memorial to the life work of her husband, the hardy miner of Park City, to whose skill the giving up of the riches of the Daly mine is largely indebted and who passed to his long-earned rest just as his large fortune was beginning to come from the great Silver King mine.

CHILDREN'S NAMES.—A story is told in the Buffalo "Express" of Father Fallon so well remembered — by the people of Ottawa generally. In the course of some monitions to certain parents and sponsors coming to him with a baby for baptism. They requested that the child be named "Gladlyanna." But the reverend Father opened his eyes and looked upon the assembled baptismal party in scorn and derision, and said: "Not in this parish. There may be Gladlyannas, there may be some possible excuse for their existence, but not here."

The Church has always been the firm patron of letters, and the preserver of ancient literature. Her ancient schools of every fashion gave to letters a place almost as high as the Scriptures held. Blessed the lips that speak in this day and country English pure, sweet, simple, luminous, undefiled.

The few great men who make epochs in history, who bodily change its currents, are themselves first of all conscious of that which the whole world soon comes to recognize, that they are the instruments of a Power wiser and mightier than their own.

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NOTES THE OLD STORY.—Regular newspapers lose the opportunity of cracking a joke, the Irish—so humorously, to a certain nearly always with the Irish ridicule on the Irish religion. One of these recently re-hashed a number of old jokes and anecdotes heading of "New H." All of them has a sting. It is worthy of the daily press of Montreal to reproduce the jokes.

MIXED MARRIAGE.—An interesting and important book which shows the sort of life he had up to the taking that eventuated in the union of the Catholic who contracts a mixed marriage and whether they find out whether their children filled the duties of the so ascertain if the school they sent their children to. The knowledge would throw a new question of mixed marriages. Do not believe that such unions are on the increase. In Germany, number of them is growing each year. In 1901, Berlin alone over a thousand of Catholic are contracted before Protestants, the groom being in 460 cases, and the Protestant in 594. Clergymen of the German are doing their utmost to prevent the occurrence of such

CARDINAL LOGUE.—Irishmen have been as hard-hearted and unyielding as they displayed in sorrow at the sickness of King. Those who charge know little of the matter. The Irish are generous, even to prayer for the King; the counsel of Cardinal Logue in the recent meeting of the sentiments of all the who were present, maintained—"I know I am opinion of all who are say that we have the pathy with the King, ther from all positions; and that we sh very earnest prayer please God to restore and to the leadership which he promises wisely." These words more generous when tory and the present Ireland are borne in pecially when it is re the King's accession clauses which insult the ity of the people of I