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The Progress of Thought and the Catholic Faith.

(Continued from Last Week.)

In the monumental work which he has bequeathed to posterity, the "Summa Theologiae," St. Thomas reasons wherever it is possible from actual experience and observation. He at least cannot be blamed if his experimental data were meagre. They were as good for his purpose, to all practical intent, as the most modern of modern investigations, and from them he reasoned in the light of the great metaphysical principles to conclusions that will weather all the stress and strain of time. Until the mind of man changes, and that is to say, until man ceases to be man, the "Summa Theologiae" will prove to be the norm of theological thought. Its principles are the perennial guiding principles of reason. It enshrines the truest philosophy and it embodies the most perfect scientific method.

In such a spirit, as I have said, the true theologian approaches the task of reconciliation. In such a spirit, too, the true man of science—and by far the majority of eminent scientific men have, as a fact, been, and are, men of this stamp—envisages the multifarious problems set him by nature. Not, indeed, that it lies in his province to concord his discoveries and the inferences correctly or incorrectly drawn from them with the teaching of the Church—for to science has not been accorded the guardianship of all truth—but rather because, interested as he naturally may be in revelation, he at least has no previous bias in favor of one apparent scientific truth rather than another, and, having none, he leaves revelation, which is not his subject, untouched in order that he can work out to their conclusions the actual problems which he finds before him.

It will be found as an almost invariable rule that the great men of science have not themselves been responsible for the difficulties of reconciliation that prompt, in the first instance, the desire of a dogmatic restatement. Some, no doubt, may be found who have added philosophizing to investigations and speculative to the exacter and more mathematical treatment of their subject. But, for the most part, the popularizers of scientific results, the small philosophers of new discoveries, are to blame for the apparent contradictions and difficulties that so make themselves felt. For in no case can any result of any exact science transcend the matter and material measurements with which all science deals. To be exact science must be experimental and observational; it must be formulated mathematically. And if the formulae of one department of science to be found as in several instances they have been found, to hold good in others, they are none the less formulas expressing the relations of mass, measurement or distance and time. Even in the science of chemistry, in which time is neglected and space only beginning to enter into the calculations, the proportional masses of bodies fixes the fundamental concept.

Consequently it is fairly obvious that it does not belong to exact science, so long as it remains exact, to probe into the real questions which are so familiar in theology. And if, leaving the spatial, temporal and material conditions which are its guarantee of experimental accuracy, science attempts to formulate for itself a system of realities, it has then and there ceased to be science and is philosophy. And, moreover, it has no cogent scientific proof whatever to offer for the validity of its new speculations. Such speculations, at any rate, could never rightly lay claim to a scientific continuity, though, in a sense, they might point to an obscurely scientific origin.

This is a point which is often forgotten or lost sight of. It is so easy, so alluring, so entirely human, to speculate; so extraordinarily difficult to practice the abnegation of methodical exactness. The separating science from philosophy is so thoughtlessly crossed and recrossed, that it is, always with greatest veneration and respect that we ought to look upon those geniuses of science who resolutely refused to leave the noble lowliness of pure investigation for the alluring, but sometimes perilous, heights of that sober fact imposes.

On the other hand, such a well-guarded veneration should put us on our guard against those who, while professing to tread steadily in the paths of science, in reality beguile us with a pseudo-scientific philosophy. For to these latter knowledge is not so much growing in detailed extent as changing in nature. Old established principles of thought are breaking down that new forms may take their place. Venerable arguments are being set aside as not fitted to the requirements of the modern mind. It may be that a more relative value is given to the new forms of thought, but, if it is in the same breath, all absolute

values are swept away; and the principles by which human reason is governed—and we must concede human reason as it actually is, not as it might or ought to be—being catalogued as relative, are rendered absolutely worthless. But if they are wrong, these scientific-philosophers, leaving their microscopes and their balances, their test-tubes and their calculus, and filling up the gaps in their data by creations of their own fertile minds, logically enough evolved there, no doubt, if the principles they seek to establish be granted beforehand; if they turn from their measures and retorts to a theoretical construction of matter, which may represent fact as it does spatially picture it, but which undoubtedly leaves the only real point of the problem to be solved without even the ghost of a solution; if they are wrong in this, then the theologians have no need to adapt their teaching to new principles or theories, but only to explain and unfold the old dogmatic truths upon the old lines in the light of modern exact research, discovery and statement.

More than this; it is unable to explain or refer to any of its own formulae, the immaterial functions which are manifested and acknowledged in the case of man. The crudities of those who would refer to thought as a secretive product of organic tissues will never be taken seriously by the thoughtful, much though it might be desirable to include many, and indeed all, processes physical and psychical alike, in a single algebraic concept.

The mind is confronted here with a consideration which does not have reference to degrees of organicity but to real diversity of principle; and, though we may well adopt everything that exact science has had to tell us in the past and be prepared to listen with respect to all that it may teach us in the future, we should do well to pause before admitting too readily the extraordinarily far-reaching conclusions that are not seldom built upon its exact, though meagre, data. It is well to remember that Cavendish, who first separated the constituents of water; Liebig, whose laboratory at Giessen was perhaps the most fertile of all in results, and Michael Faraday did not admit any possible existence of physical atoms. For the same reason, Sir Humphrey Davy used the word "preparation," and Dr. Wollaston "equivalent," in place of that which has now come into general use. Sir William Ramsay warns us that "we must beware of confusing this (the atomic) theory with the facts on which it is founded." Indeed, though in the preparation of mere text-books of chemistry or physics we should hardly be led to expect any very deep philosophical considerations set before the student, there are books in which some reference is made to the fact that a physical atom, in the strict sense of the words, is not in any way an attempt to account for the ultimate constitution of matter; and, if this is not the case with all text-books, it should not be forgotten that such works are written for the sole purpose of teaching the science of chemistry, or heat, or electricity.

When in the hands of the scientist philosopher, the laws of proportions, affinity, periodicity are exalted into an explanation of the essential nature of matter, the beauty of the whole fabric of the science of chemistry vanishes in an instant and shrinks into the distorted semblance of a philosophy like that of Democritus or Leucippus. The actual data will not support the theory when it goes from an imaginative structural account of matter to a description of its essential nature. Comparatively long as this discussion into a particular aspect of transmuted science has been, it is far too brief to do anything like full justice to the better claims of the really philosophical theory that wisely distinguishes between the actual and the potentially existent. But it does bring out to some extent the force of the contention that the old explanation of the essence of material beings has had and has nothing to fear from the advance of exact scientific learning. It puts the fact in its true light—that philosophy must ever strive with philosophy, that there is really no level meeting ground between an exact science and one that transcending all the conditions upon which that exactness is based, professes to account for nature and essences.

The concept which we denote by the word person has in no sense been changed by the enlarging of the boundaries of science. That a revived philosophy should attempt to check it only puts the hands of the clock back some twenty-five hundred years in the history of reason. Is it, then, the case that those who urge a reconstruction of theological statements in the light of modern science really wish to have dogma explained and retranslated into the

terms of new or revived philosophical systems?

While speaking of the theological term chosen as one example out of many, I have naturally spoken of it as denoting a reasonable rather than a revealed concept. We must have the stable and common elements of thought that are conveyed by the elements of language before any revelation can, by combining them, make any real impression whatever upon our understanding; unless a revelation is so purely unique and personal as to be incommunicable.

And even where revelation has deepened and broadened our native ideas by unfolding the possibilities of the radical concept, as it has in the case of the word "person," considering and its true significance, it has had those natural and necessary ideas as its primitive data, else it could not have conveyed supernatural truth to us at all, save, as I have said, as an unique, intuitive, incommunicable vision.

Hence, though for the purposes of an exact theological system as much of the full content and extent of every concept and corresponding term as is possible should be gained, to teach consistently and accurately the truth of Christ, the exact natural meaning of the words and the exact natural value of the concepts is all that is required. And with no less than this is such teaching possible.

In this, rather than in any accommodation or adaptation of theology to either science or systems of philosophy, a clear statement and a simple explanation of the perennial and unchanging natures of things and of thoughts is to be desired.

To take refuge in the exaltation of mysticism would appear to be as fatal as to yield without a struggle to false philosophies; for the supernatural does not conflict with natural truth. To give credence to every wayward theory that is proposed with any faint shadow of a truthful consistency with observed facts is one of the worst traits, and a vicious trait, of the modern mind; a trait neither scientific nor philosophical. And if the taunt that vilifies science has at length been found to combat the pretensions of an antiquated philosophy or theology it is or shames in any way, those of us who hold that even humanly gained truth is inviolable and unchangeable may comfort ourselves with the reflection that as in the infancy of philosophy thought lips babbled their crude explanations of reality, so now, in the extreme decrepitude and decay of the philosophic temper, they again babble in the halting syllables of their childhood.

What, then, is the true attitude that churchmen should take up with regard to science? Ought they to neglect it altogether in all religious questions as offering neither possible support nor possible criticism? Ought their theology to be closed up in some secret part of our mind as having nothing whatever in common with our other knowledge—in something some people shut up by itself, away from and out of touch with the other influences and interest of their lives? Surely while remembering that the brilliant forward march of exact science has done nothing of itself to invalidate the claims of revelation or the truth of its teaching, we should surely not throw it over as of no possible use to theology. But whereas upon its findings conclusions have been raised that are in the highest degree trustworthy and dangerous, upon those same findings, correctly understood, ought to be arranged and consolidated the eternal and natural verities that are at the same time the bulwark and interpretation of God-given truth.

Few men can acquire even a moderately comprehensive view of their own subject from outside—seen, as it were, in its place in the totality of knowledge. Fewer still seem to attempt to adjust the growing mass of exact observations to the changeless forms in which we all must of necessity think. It would be a real service to science to relate it to the great comprehensive principles of the same philosophy.

It is necessary that theology should be taught in plain terms. But the plainest terms are, after all, those that are in themselves the truest; and they are not to be found in any pseudo-scientific philosophy.

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London, England.

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Father Feehan, Bishop of Fall River.

Succeeds Late Bishop Stang.

Press despatches from Rome announce the appointment of Rev. Daniel F. Feehan, permanent rector of St. Bernard's Church at Pittsburg, Mass., to the bishopric of Fall River diocese, to succeed Bishop William Stang, who died recently. The names of many prominent members of the Catholic clergy have been mentioned in connection with the appointment, including those of Rev. Dr. James Shanahan, professor at the Catholic University at Washington; Msgr. Kennedy, of Philadelphia, and Rev. James Coyle, of Taunton. The Fall River diocese has a large French Catholic population. Father Feehan is a fluent French speaker.

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Rev. Daniel F. Feehan, P.R., was born in Athol, Mass., in 1855. He was graduated from St. Mary's College, this city, in June, 1876, and was ordained to the priesthood December 20, 1879, by Bishop McNierney.

Father Feehan has always been a strong advocate of total abstinence. In speaking of his appointment, ex-Mayor Fordick, of Pittsburg, said that "for many years Father Feehan was the strongest single force in the city in assisting to success the non-licence campaigns and in upholding a temperance work." A. C. Brown, president of the Reform club, expressed the same sentiment. The Rev. Charles E. Spaulding, pastor of the First Methodist Church, said: "I have written Father Feehan expressing my regret at his departure. I have found him ever a man of such character as would be a loss to any community. He made his personality felt in temperance work, and has shown a fraternal spirit to pastors of other denominations."

No Catholic Party.

Refutation by the Rev. Editor Central Catholic.

Under the heading "Made Out of Whole Cloth—A Sensational Newspaper Fabrication," the Rev. Lewis J. Drummond, in the current issue of the Central Catholic, covers his own signature, denies the statement made recently by the Regina Standard that Archbishop Langevin, in his recent visit to Regina, conferred with "agents of the church" and reached a decision to organize a clerical party in Saskatchewan in readiness for the next provincial elections. After quoting the Standard article in full, Father Drummond says:

"This article was sent to me shortly after its publication, but I awaited His Grace's return from the

west at the end of last week to find out if there was any foundation for this astonishing article. The Most Reverend Archbishop of St. Boniface, in the course of a long interview on this and other matters, charged me to give an absolute denial to the story faked by the Regina Standard. His Grace did indeed visit Regina, and conversed with many persons there; but not one word was said about political organization; not one of the questions so boldly handled and so recklessly decided by The Standard was even so much as broached. Mr. Langevin's time was completely taken up with parish matters and private consultations about the spiritual needs of his parishioners. Thus not one word of the Standard article, so far as it concerns the Archbishop of St. Boniface, is true. The running of Catholic candidates was not the cause of His Grace's visit to Regina. There was no meeting of the most energetic agents of the Church, and therefore, there was no decision by that imaginary meeting to place Roman Catholic candidates in nomination at the next provincial election, with a view to establishing a third party in the province which shall be devoted to the interests of the Church. The rest of the article is mainly a series of gratuitous inferences from supposed facts made out of whole cloth in the Standard office.

"To make this denial as clear as possible, I depart for once from the anonymity of the editorial chair, and, at His Grace's request, sign my own name to this absolute denial of a shameful fabrication, prompted, as the sequel to the Standard article shows, by political party considerations."

"LEWIS DRUMMOND, S.J."

THANKFUL FOR THE LITTLE.

From the Northwest Review.

Editors enjoy praise more than other people, probably because they get so little of it.

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Our Boys and Girls BY AUNT BECKY

GOOD-MORNING.

The world grew brighter to aged Tim. When a well-dressed gentleman said to him, "Good-morning, sonny!" then passed along. And was lost in the busy city throng; It was not much for the man to say, But the world grew brighter to Tim that day.

The world grew brighter for Mother Gray, As Tim sang out in a cheerful way, "Good-morning, mother!" then passed along. With a lighter step and heart, of song; It was not much for Tim to say, But the world grew brighter to Mother Gray.

A bright "Good-morning," a cheery song, Or a kind word spoken can not go wrong; Into some heart they are sure to throw A ray of light that will thrive and grow, Ever increasing from day to day, Till the earth and its people have passed away.

SPIDERS CAST OUT LIFE LINES. I took a large spider from his web under the basement of a mill, put him on a chip of wood, and set him afloat on the quiet waters of the pond. He immediately began to cast a web for the shore. He threw it as far as possible in the air with the wind. It soon reached the shore and made fast to the spires of grass.

SHE FILLED A GAP. "Amy, Amy," called Mildred, the 10-year-old. Her sister, a high school girl, appeared to answer.

HER WILFUL WAY. By the Author of "Dolly's Golden Slippers," "Claimed at Last," etc. CHAPTER V.—Continued. "Oh, Guy, what shall we do?" she gasped in her misery.

CHAPTER VI.—MISSED AT HOME—A DRIFTING SUN-HOOD—GRANT'S BOAT A WRECK. At Elm Lodge the afternoon glided away very like other afternoons, save that Marjory was busy going here and there, preparing for her boys.

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Dear mother, in the rush of dress-making in the house, must not know that. On the way home Agatha Ward overtook Amy. "You are just the one I wanted most to see," she exclaimed.

"If it will help," said Amy slowly. She had had other plans, but they could give way, if those lines must be learned. Agatha's thanks repaid the little self-denial. "You are always so ready to pick up things that drop," Agatha said.

Don'ts for Working Girls.

A list of "don'ts" for the benefit of the working girls of his parish was made public by Rt. Rev. Mgr. Teeling, pastor of St. Mary's Church, Lynn, Mass., says the Boston Herald. They are: Don't go to public dances, and don't go to Saturday night dances.

Don't be late for work, and don't give less labor than is due for what you receive. Hence, Don't gossip about Tillie and Mamie and Jim, and some others, until their characters are buried to a crisp, and, moreover, your work is still waiting.

Don't live to eat but eat to live. You cannot stand the indigestion of eating nothing but candy and ice cream and tea for lunch. Don't break into a conversation. It's far better to be poor and polite than rich and impolite.

Don't be jealous. It will hurt you not the one of whom you are jealous. "Not come home, well, leave them alone, and they'll come home, and bring their tales behind them."

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"No, Tom, they're not come in yet," Master Guy Rainsford has taken them down to the shore, and they're not come in—they must have forgotten the time.

"Then please what am I to do?" he inquired; "go on without 'em, or wait for 'em, and lose the young gentlemen's train?" "Wait for them a few minutes," commanded Marjory; "you can do that, and still be in time; the train isn't due till six."

"Please, Mrs. Marjory, I'd best be goin'," said he, presenting himself once more at the back door, after the lapse of a few minutes. "Well, I see you're on thorns to be off," returned she.

"Oh! ay, such a donkey, such a driver—go along." Thus she dismissed him, and away went the chariot and charioteer. A very Jehu equipage it was for speed and noise as it tore along the good mile and a half to the station.

"Ah! my lady is forgetting old friends for new ones," remarked Basil, and trilled, as they all marched along. "Old friends, old chums, old boots, and clothes, Must change for new ones, I suppose; But dear old tatter'd loves, I say, It grieves me sore to cast away."

"Why didn't you tell this before?" questioned Duke sternly—Duke could be stern when he liked. "Because I was afraid."

"Well, I don't see any use of staying here any longer," said Duke. "Nor yet in Mr. Rainsford and the others going out to look for them," added Basil, "for I believe they are drowned."

"Now, we who know better can but hope that there would be use in their going out—that there was even a Providence in their doing so, for the rescue of the small castaways. As for the fate of Ellie, our hearts sink within us, with that white sun-hood as a token before our eyes, which Duke holds so tenderly, like something belonging to the dead and gone."

"Well, we'd better go home, Marjory must be told," sighed he, drawing a long breath, and turning from the sea with a shudder. "But we needn't tell her the worst; just say we can't find them, and Mr. Rainsford is gone out in a boat to look for them—and Mrs. Rainsford must hear nothing."

"So with this they turned homeward, carrying the relic of a sun-hood. At the back gates they met Tom.

waters, had so lately stood. The waters were sweeping into the cave itself with sullen roar, the make-believe dragon stood half-submerged; but where was its tiny victim?—had she been rescued? or had the sea, like another monster, stolen her?

"See, what is that?" It was Duke spoke, his boyish cheek turning pale in the already waning light, though a lurid glow was still in the west. That was something heaving and tossing on the restless waters beating around the dragon's stronghold—a white something, a child's sun-hood they believed.

"What can be done?" "Well, Duke, we mustn't stand here or we shall share the same fate," said Mr. Rainsford—where they then stood was below high-water mark—thinking of his wife at home, their only son even now mayhap in a watery grave.

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The Lord's Day. The Lord's day is a day of rest, but it is also a home-day for sealing the sweet domestic ties between the members of the family. It is a special day of religion, devotion and prayer. Remember—that word "remember" seems to ring in our ears—remember that you keep holy the Sabbath day.

For All the Little Tafts. Secretary Taft, hugest of statesmen of his time, took a yellow car in Washington to go to the Capitol. He nearly filled the seat, but at Thirteenth street and Pennsylvania avenue a small boy got on and timidly sat down beside the gigantic Secretary.

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THURSDAY, JULY 11, 1907.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

† PAUL,
Archbishop of Montreal,
THE CONSENT OF THE GOVERNED.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these rights are life, liberty, and the pursuit of happiness; that to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying the foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

The principles set forth in the above are, as stated in the preamble, self-evident truths; and for that which is self-evident no argument is needed. The principles laid down do not apply exclusively, and were not intended to apply exclusively, to America. They are the rightful heritage of all peoples of all times, in all lands. Only from the consent of the governed can just government proceed. This is the judgment of common sense. It is the teaching of all the great Doctors of the Catholic Church. To deny this principle is to deny all that is godlike in the soul of man, and all that is sacred in human rights.—The Irish World.

ORGANIZED LABOR.

That rightly conceived and conducted organizations of labor have had the commendation of the Catholic Church has been amply shown at all times and in all places.

The famous encyclicals of the late Leo XIII. elevated labor to a plane unknown before, and the position of His Holiness has been maintained throughout by the clergy of the Church.

The following from an address delivered before the International Association of Machinists of Baltimore, by Rev. Father M. J. Riordan, on "The Ethical Side of Unions," has deep concern to all, be employer, employee, or the politician who is only on the scene for personal gain.

Organized labor stands for the highest species of justice, inasmuch as the fruit of one's toil is one's own in a deeper and fuller sense than ownership by gift, speculation, barter or inheritance. In your vast power as a political factor lurks the danger of tyranny unless restrained by wise leadership. One of your weapons, the unfair list, is a war measure, and, like the strike, should be used only in extreme cases. To boycott every public man who happens to disagree with you is to drive independence and fearlessness from public life. To the long run your interests will be better served by independent men who offer with you on a given moment than by the politician who trecks to you. Have no political ties. Under present political conditions a voter cannot be

a good citizen and a good party man. If you would hasten the era of equitable legislation, vote for the men who are disliked by party managers. The parties are owned and operated by a few shrewd men banded together for self-aggrandizement.

Their business is to befuddle the minds of the people by adroit appeals to passion and prejudice. They strive to exclude strong men from office, because strength means independence.

The political parties are understood by the educated classes who vote independently, but the poor workman is still hoodwinked by the pathetic cry of party loyalty. A pathetic sight in my boyhood days was a procession of miners in the streets of Cumberland bearing lighted lamps on their caps and filling the air with political huzzas, while their party's leaders were conspiring with their employers at Annapolis to obstruct legislation affording them pure air and just weight.

"Three enemies of labor infest the ranks of workingmen—the non-union man, the union man who resorts to violence and the voter who never scratches his party's ticket. The last is the greatest menace both to labor and the public. His blind regularity constitutes the strength of the political machine, and a strong political machine makes enlightened and progressive government impossible."

Here we have the subject right to the core. The organizations should keep out of politics and aloof from socialistic intriguing. In doing this they will dignify themselves, and honest public opinion, always a winner, will see that fair play is not denied them.

TWO CENT FARE SITUATION.

The two cent railway rate situation in the western portions of the United States, where a vigorous war has been waged for lower tariffs, for some time, may be summarized as follows:

Illinois—Rate went into effect July 1. Railroad attorneys have been instructed to prepare a joint bill asking the courts for relief.

Missouri—Rates went into effect June 14. Temporary order enforcing enforcement of the law granted by Judge McPherson in Kansas City, Wednesday.

Minnesota—Rates went into effect May 1. Application has been made by stockholders of the various railroads for an injunction preventing the railroads from using the reduced rates.

Nebraska—Rates went into effect March 7. Notice has been served by the Union Pacific and Rock Island upon the State Railroad Commission that an application is to be made for an injunction restraining the enforcement of the law.

Iowa—Rates went into effect July 4. Decision has been made to contest the rates, but the form of the contest has not been determined.

Wisconsin—A 2-1-2 cent rate is in effect with the consent of the railroads.

RURAL BUFFALO.

Buffalo must be having an influx of ruralities or other unsophisticated inhabitants who see in her priests monstrosities that awaken their wonderment. We are surprised at this just now when our A. P. A. friends are so indignant at the profane honoring of anything Catholic or Irish in the selection of street names, etc., for the Bison City. The Union and Times says:

Did you ever see anyone on our streets who was more noticed? Invariably he is stared at in the face and when he passes, we can hear the curious pedestrian turning on his heel to take another look. This inquisitive expression is typical of the prying character which men manifest regarding the priest's private life. Even some Catholics never weary of carving the pastor as one of their Sunday dishes, the dinner is not complete without him. He is roasted and devoured, and like the man-eaters of the South Sea Islands, who, according to Sydney Smith, have "cold missionary ever on their sideboards," the priest, his sermon, his announcements, his schemes of progress for church and school—all are picked to pieces mercilessly and fingers licked at the Sunday mid-day meal. The priest is "the observed of all observers," and is too often, alas! the shining mark for a rusty shaft. The patience in manner and charity in mind which he ever deems it his duty to show men, are seldom given him, and so, like the poet-priest, he walks down the valley of silence alone—as truly a victim as is he a priest.

Our hearts go out to the sorely tried Buffalo pastor. They ought to come to the metropolis of Canada, where they would not be accorded the "stony stare."

IRISH NATIONAL POLICY.

At the formal meeting of the National Directory of the United Irish League, in Dublin, on June 20th, a programme was adopted to meet the issues of the hour, of which the following resolutions give great scope for patriotic endeavor.

Proposed by Rev. M. B. Kennedy, C.C., North East Cork, seconded by Mr. John Rooney, Belfast, and carried unanimously.

"That, adopting in all its terms and in its fullest sense the resolution passed by the National Convention of May 21st on the motion of Mr. John E. Redmond, M.P., Chairman of the Irish Parliamentary Party, and President of the United Irish League, we now call upon the Irish people to inaugurate with virile movement to win that full National self-government which must be secured before the foundations of Ireland's prosperity in the future can be laid. We repeat our country's demand for an elected Legislature, controlling Irish domestic affairs, and an Executive responsible to the Legislature; and we urge a speedy and united expression of National determination to secure these rights and not rest content with less."

Proposed by Mr. John E. Redmond, M.P., seconded by Rev. James Cannon, C.C., Donegal, and carried unanimously.

"That we hereby empower and direct the Standing Committee to enter forthwith into consultation with the Divisional Executives and the leading Nationalists of the principal cities and county centres for the purpose of taking steps to have held a series of great public demonstrations in support of the demand for self-government. We advise and urge on the local League branches, members of Nationalist public bodies, and the recognized leaders of public opinion to proceed with the organization with the Standing Committee as soon as possible, and we recommend that at every meeting the League's position should be made perfectly clear, and the fact that nothing short of national autonomy will satisfy our people and lead to lasting peace and contentment impressed on the minds of the English statesmen, who must devote themselves again to the task of finding an acceptable settlement."

OBJECTIONS TO "GRAND LODGE."

"Dr." Sproule and "Col." Hughes are becoming famous. Whether they consider the newspaper notoriety which is being lavished upon them as an asset or otherwise we are unable to say. However, they will probably be candidates for the next issue of "Who is Who." Commenting on the celebrated resolutions emanating from the "Grand Lodge" recently, the Michigan Catholic says: "A way out in Vancouver, B.C., Orange vagabondism recently got busy to create more bigotry and cause strife in Canada. At a general meeting of the Dominion descendants of the cut-throats who followed William III. 'across the Boyne' to kill and slay Catholic men, women and children, held under the auspices of the Grand Lodge, the following resolution was passed by Canada's rabid following of religious intolerance and hereditary ignorance: 'Found the drums! Blow the fife! Shoot for King Billy! Down with the Pope! Catholic schools are increasing all over Canada. Just as they are flourishing in the United States, supported by Catholics, and imparting an instruction that links the name of God with secular education, which is more than the public schools of Canada and the United States are doing. Seventeen Catholic schools, with prospects of many more springing up before the eyes of the Canadian Grand Lodge officials, must be 'the work of the Jesuits.' How the bigoted, narrow heart of Grand Master T. S. Sproule, M.D., of Meridale, Ontario, must palpitate abnormally over the audacity of Canadian Catholics educating their children in parish schools. There is

strenuous work ahead for the Deputy Grand Lecturers' of Orangism to combat and down Rome. We notice among the officialism of Dominion Orange cowardice such names as McKay, McGill, Carmichael, Humphreys, McCloud, McSpadden. We have met such cognomens in the official following of Ulster, Ireland, Orangism, and we have no doubt that 'the boys' from 'over seas' are of an Irish descent which hates the Pope and all Catholicity with a hatred born of his 'Satanic Majesty.' We here in Canada are doing our utmost to make the 'Grand Lodge' famous, but we are not averse to outside aid in the noble work. Advertising pays.

It always pays to get out after the Catholic business. And it is profitable, for many reasons to our readers to patronize those who use the advertising columns of The True Witness. Business men desiring to do business with the Catholic citizen should take the proper and effective means to do so. The way to obtain this result is to let the people know of their wares through the columns of their favorite paper.

July is the month of the Precious Blood. July 16 is the feast of the Sacred—Our Lady of Mount Carmel. July 26 is the feast of St. Anne, the mother of the Blessed Virgin Mary. July 31 is the feast of St. Ignatius Loyola. There are no days of abstinence in July except Fridays.

Sainte de la month: 14th, St. Bonaventure, (d. 1374); 19th, St. Vincent Paul, (d. 1660); 21st, St. Ignatius Loyola (d. 1556).

We are pleased to note that the International Truth Society, Arbutic Building, Brooklyn, N.Y., has issued a catalogue of books for the use of young Catholics, not merely for little children, but also for boys and girls attending high school. Some hundreds of titles are given, and the topics include religion, doctrine, devotion, ethics, history, biography, travel and description, science and nature, inventions, games, etc., poetry, essays and legends and fiction. Too many of our children, especially those in public schools, are allowed unlimited choice in their own reading matter, which proves detrimental to their faith and morals; hence the appearance of this catalogue will be gratefully welcomed by all zealous and thoughtful Catholics. It should be in the hands of every father or mother, guardian and Sunday school teacher, and adult Catholics who make gifts to youthful relatives and friends ought also to possess a copy. The price of the catalogue is five cents.

Long as she has lived, Miss Florence Nightingale is not the sole survivor of the nurses who gave succor in the ambulances and cholera hospitals of the Crimea. Mother Mary Aloysius Doyle, of the Convent of the Irish Sisters of Mercy, Kinnaird, County Galway, is another. Mother Mary Aloysius is eighty-seven, and is still able to recall the memorable setting-forth from the Carlow House of the Order with her companions, the embarkation at Portsmouth, and the terrible experiences at Scutari, which the late Queen remembered in 1897, when she invited the Irish nun to Windsor and gave her the Royal Red Cross. The Sisters of Mercy went to the East under the charge of that other heroic woman, Miss Mary Stanby (sister of the Dean and kinswoman of the present Bishop of Emmaus), who set forth a Protestant but returned a Catholic. Mother Mary Aloysius is the author of "Memories of the Crimea," a simple and graphic little book of personal experiences published in 1897.

A decision of considerable importance to members of fraternal insurance societies was handed down by the Supreme Court at White Plains, N.Y., recently. A clerk joined Port Jarvis Council, K. of C. Some time afterwards he took a position as railroad switchman and was killed. The Knights refused to pay the benefit certificate of \$1,000, on the ground that plaintiff had forfeited his membership by engaging in an occupation which had been deemed an extra-hazardous one, and one prohibited by the by-laws. The Court holds that the Knights had a right to declare such an occupation of the "extra-hazardous" kind, even after plaintiff had joined. The suit to recover was dismissed.

EDITORIAL NOTES.

The question as to whether a clergyman, when he retires from his duties and takes up some business as a means of livelihood, should retain or give up his title of reverend is being earnestly discussed in some Protestant church bodies and in the Ontario press, and the consensus of opinion seems to be that when a man quits a calling that is honored by a peculiar title he should not seek to retain what he may not be able to secure respect for.

Francis Murphy, the temperance advocate, is dead. Murphy was one of the best of street preachers who possibly do some good, but his ad-

vocate of temperance who always comes to mind when the subject is considered is our own Father Mathew. He rescued more drunkards and brought them to grace than all the spectacular reformers the world has ever produced. The Catholic Church is always right on this as on every other subject and in her daily application is bringing more unfortunate to the right course than all the street preachers since the beginning of time.

At a banquet given in honor of Sir Wilfrid Laurier at the Canadian College in Rome, the health of the Premier was proposed by His Eminence Cardinal Vanutelli, who eulogized the eminent statesman, practical Catholic, exemplary citizen and particularly felicitated him upon his attitude without sacrificing a single principle to the highest place in the country the majority of whose people were non-Catholic.

Bishop McEvay, of the diocese of London, Ont., was the recipient of a handsome testimonial of the affection of the entire diocese, in the shape of a richly ornamented gold pectoral cross and chain, a ring and a sterling silver tray, in honor of the silver anniversary of his ordination. The presentation was made by Rev. Father Meunier, of St. Alphonsus Church, Windsor. The aggregate value of the present is \$625. The ring, of solid gold, is set with a large ruby, surrounded by small diamonds. The cross is also of solid gold, about three inches in length, attached to a fine gold chain. The tray on which the cross and ring were presented bore the inscription: "From your devoted parishioners."

Pope Honors Artist.

The Pope has been on a short retreat, which ended this week. During the retreat he held no audiences. His last audience was with Mgr. Kennedy, rector of the American College. Mgr. Kennedy was accompanied by A. M. Ury, the artist, of New York, who had just finished a portrait of the Pope, which is considered at the Vatican as the best of the many portraits of Pius X. The Pope was enthusiastic about it. In grateful recognition he gave Mr. Ury an autograph photograph and a gold medal. The picture will be sent to America.

Boston Honors Patrick Collins.

It is reported that the monument to the memory of the late Patrick Collins will soon be finished, and will then take its place among the finest works of the kind in that city of art and culture.

It was designed by Mr. and Mrs. H. H. Kitson. The base will be a solid block of light-toned granite, on which will rest the bust of Collins in bronze. This bust is twice the size of life. On one side of the pedestal will stand a figure of Columbia, seven feet in height, and on the other a figure of Erin of equal size. Elaborate carvework are already being planned for its unveiling, in which organizations from all parts of the United States, as well as many representative men, will participate, as the famous mayor's friends and admirers are to be counted by the legion.

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- E. Watkins Elches, 44 Bleury st.
- Miss White, 680 St. Denis st.
- Miss McLean, 182 Centre st., P. St. Charles.
- C. J. Tierney, 149 Craig st. west.
- M. Shaw, 789 St. Catherine st. west.
- M. Ryan, 1025 St. James st.
- A. W. Mulcahey, 825 St. Antoine st.
- Mrs. Levac, 1111 St. Catherine east.
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- Jas. Murphy, 47 University st.
- Mrs. Redmond, 438 Notre Dame west.
- Milloy's Bookstore, 341 St. Catherine west.
- James McAvoy, 28 Chaboulier Sq.
- Archie McAvoy, 3 Beaver Hall Hill.
- Miss Scully, 41 Bleury st.
- Miss Tills, 375 Wellington st.
- Mrs. Sheehy, 148 D'Arroux st.

Correspondence.

JACQUES CARTIER NORMAL SCHOOL.

To the Editor of True Witness:—Notes have from time to time been given in the True Witness relative to a series of commemorative festivals to be held by the old pupils of the Jacques Cartier Normal School, in honor of the golden jubilee of their Alma Mater. Now that those festivities are

over, that success has crowned their efforts; and that they are left with the souvenir of a work well and satisfactorily accomplished, it might not be out of place for one of their members to make a few general notes which may not be devoid of passing interest. Now let us try to put before the public what our dear old Alma Mater is as we know it. It is certainly an institution with a primary object, the formation of school teachers. Now, is this all? Not necessarily. This is naturally its first and principal object, but, then, it imparts an instruction of a nature to fit a man for the entrance upon any profession which he may wish to embark. Is it exclusively French? No. While the students who frequent are French, yet its doors are open to all irrespective of nationality, provided that the applicant be possessed of good moral principles and willing to comply with the requirements of the house. I will go still further. While it is true that through the whole course of its existence no separate English class has ever been kept up, yet I hold it on the authority of the principal that if at the opening of next term English-speaking pupils present themselves, adequate provision will be made for their wants. Therefore, thanking you most heartily for the space granted me, and hoping the above opportunity may be grasped by those who might be in a position to profit by its advantages, I remain, dear sir, Yours respectfully,

Montreal, July 9, 1907.

Sir Wilfrid at Canadian College in Rome.

At a banquet given in honor of Sir Wilfrid Laurier at the Canadian College in Rome, the health of the Premier was proposed by His Eminence Cardinal Vanutelli, who eulogized the eminent statesman, practical Catholic, exemplary citizen and particularly felicitated him upon his attitude without sacrificing a single principle to the highest place in the country the majority of whose people were non-Catholic.

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The Pupils of Loretto Convent Stood First.

At the entrance examinations held in the city of Guelph hundred and thirty-five pupils seated themselves for examination and were chiefly from the public schools of that city, the exceptional scholars presenting their usual teacher. There were four pupils from Loretto Convent, the Misses Loretto, Antoinette Kennedy, the Foley and Celestine Pigot. Loretto secured the highest number of marks, 598; Antoinette, 572; Celestine, 572; and Foley, 572. It must be a source of pride and gratification to those who take an interest in the progress of Catholic education that the pupils of Loretto Convent, our Catholic institutions, were able not only to hold their own but to lead in the Government examinations as in the instance of the Loretto Convent, which is in favor of teaching

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Notes From

(By our Own Correspondent)

A pilgrimage from the Ottawa coast numbering about fifteen hundred people, travelling in trains, arrived in this city of St. Anne de Beauport. There has been lying at anchor the stream here during the week the Italian armored Vares, bearing as its commander Duke Degli Abruzzi, cousin of King Emmanuel of Italy, and here from Boston, where she short stay after leaving that the Duke d'Abbruzzi, who universal reputation as a traveler and explorer, has since the arrival been touring the coast, and has spent some time in the Cobalt district. The vessel carries a crew of 600 and will leave here on the 15th. The remarkably clean appearance and orderly conduct of the vessel, aboard this representative of the Italian navy, has attracted widespread comment, which fail to reflect credit upon our country and religion. As a matter of courtesy to our international relations, twenty-one guns were fired on July last from the citadel in honor of the Duke's birthday.

The Quebec District Railway, a record breaking crowd of about 10,000 people, gathered at the station on Sunday, over ten thousand pilgrims having travelled thither on the train from all parts of the United States and Canada.

Several miraculous cures are reported to have occurred, but the clergy do not make it a habit of publishing the details, names and circumstances. The de Salaberry of Quebec, a Catholic military organization, composed mostly of young French-Canadians, were attending, and their march during grand mass furnished an inspiring spectacle to the thousands present.

A pilgrimage from St. Ann's, Montreal, was also among the number. They arrived by the Quebec steamer Beauport, and were en route to Quebec about noon, and the remainder of the afternoon seeing around the Ancient Capital. The Royal Mail S.S. Empress of Ireland, which arrived here last, had on board a number of colonial statesmen returning to the London conference, including Hon. T. Bent, Premier of Australia, and Hon. Richard McBride, Minister of British Columbia. The guests left immediately on the vessel for the Overseas, limited on for their homes. Mr. Bent's passage at Victoria.

Signor Marconi, the wireless and ac, accompanied by his wife, also among the passengers. Marconi left the vessel at Rimouski, where he will start on his tour of inspection of the company's plant. Dominion Day the vessel was decorated, the set of silk flags

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Notes From the Ancient City.

(By our Own Correspondent.)

A pilgrimage from the Ottawa diocese numbering about fifteen hundred people, travelling in three trains, arrived in this city Tuesday evening on their way to the shrine of Ste. Anne de Beaupre.

There has been lying at anchor in the stream here during the past week the Italian armored cruiser Varese, bearing as its commander Admiral Duke Dogli d'Abbruzzi, a cousin of King Emmanuel of Italy. This vessel is the flagship which represented Italy at the Jamestown naval manoeuvres, and arrived here from Boston, where she made a short stay after leaving that port. The Duke d'Abbruzzi, who bears an universal reputation as a traveller and explorer, has since the vessel's arrival been touring the Canadian west, and has spent some time in the Cobalt district. The Varese, which carries a crew of 600 men, will leave here on the 15th instant. The remarkably clean appearance and orderly conduct of the sailors aboard this representative of the hand of the Vatican has awakened widespread comment, which cannot fail to reflect credit upon their country and religion. As a mark of courtesy to our international callers, twenty-one guns were fired on Thursday last from the citadel in honor of Garibaldi's birthday.

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The Royal Mail SS. Enniscorthy of Ireland, which arrived here Friday last, had on board a number of colonial statesmen returning from the London conference, including Hon. T. Bent, Premier of Australia, and Hon. Richard McBride, Prime Minister of British Columbia. Both gentlemen left immediately on arrival by the Oversea limited en route for their homes. Mr. Bent taking passage at Victoria.

Signor Marconi, the wireless wizard, accompanied by his wife, were also among the passengers. Mr. Marconi left the vessel at Rimouski, taking the Intercolonial for Sidney, where he will start on his tour of inspection of the company's plant. Dominion Day the vessel was gallantly decorated, the set of silk flags pre-

pared by the Irishmen of Montreal figuring conspicuously. During the afternoon a programme of games and sports helped to break the monotony of the voyage.

A group of thirty bright, sturdy Catholic children, sent out by the Canadian Emigration Society of London, England, were among the steamship passengers arriving at this port within the past few days. They were taken in charge by Mr. Cecil Arden, the manager of St. George's Home, Hintonburg, Ontario, in which institution they will reside until homes are secured for them in this land of promise.

The Church of the Good Shepherd this city was last week the scene of a very impressive ceremony, when in the presence of l'Abbe J. E. Laberge, Almoner of the institution, assisted by l'Abbe H. A. Scott, parish priest of St. Foye, and Rev. Father Jamison, of Van Buren, Maine, Sisters Dorothy Packwood, of this city, in religion Mother St. Aloysius; Theresa Bersick, of New York, in religion Mother of the Sacred Heart; together with a number of other young sisters in religion, of this province and Van Buren, Maine, pronounced their first vows of religion. Father Scott preached an eloquent sermon.

A large number of the faithful from St. John, New Brunswick, accompanied the third annual pilgrimage to Ste. Anne de Beaupre, under the auspices of the Sisters of Charity of the Convent of the Sacred Heart, Memramook, N.B., which visited the shrine on Thursday last.

Rev. Father Maloney, C.S.S.R., of St. Peter's Church, St. John, who was the bishop's representative with the pilgrims, is a guest at St. Patrick's presbytery, this city. The reverend gentleman was attached to St. Patrick's parish here for a number of years, and is renewing old acquaintances.

His Grace Archbishop Begin has made the following appointments: Abbe Alexandre Yoy, Beauport; Abbe Ulrich Martel, St. Ambrose; Abbe Edmond Pare, St. Famille, I.O.; Abbe Anne Lacroix, St. Germaine; Abbe E. Guay, St. Charles; Abbe Louis Bolduc, St. Georges; Abbe Philomen Cloutier, Jacques Cartier; Abbe George Cote, St. Roch, Quebec.

There was laid to rest last Sunday with the most impressive rites of the order, Mother Mary Joseph (nee Fabre), Superioress of the Cistercian convent at St. Remond, who died there suddenly the Thursday previous from a stroke of paralysis after but three hours illness. Deceased lady was born at Averon, France, and two years ago left her native land to become Superioress of the community at St. Remond, replacing Sister Mary Lutarge.

Rev. F. X. Delargy, C.S.S.R., one of the zealous workers of St. Patrick's Church, has left for the Redemptorist mission house at Saratoga, Springs, N.Y., where he will remain for the next fifteen days on his annual retreat.

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At the entrance examinations recently held in the city of Guelph one hundred and thirty-five pupils presented themselves for examination, and were chiefly from the public schools of that city, the separate schools presenting their usual number. There were four pupils from Loretto Convent, the Misses Loretto Reinhardt, Antoinette Kennedy, Gertrude Foley and Celestine Pigot. Loretto Reinhardt secured the highest number of marks, 598; Antoinette Kennedy stood fourth, securing 573 marks; Gertrude Foley, of Montreal, stood fifth, 573 marks; Celestine Pigot, 452 marks. It must be a source of pride and gratification to those who take an interest in the progress of Catholic education to learn of the excellent showing made by the pupils of Loretto Convent. When our Catholic institutions will be able not only to hold their own but to lead in the Governmental examinations as in this instance, it will furnish an unanswerable argument in favor of teaching the word

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Great offer of Cream Embroidered Challies. Regular 60c, 75c and \$1.00 per yard. All at 40c per yard.
One lot of Printed Challies. Regular 50c, for 25c per yard.

DRESS MUSLINS

A large choice. Regular, 18c and 25c, for 10c per yard. Also, 30c line for 15c. And 40c for 20c per yard.

A Special Table of Dress Goods laid out at prices to effect Speedy Clearance.

BLACK DRESS GOODS

A Special Table of choice black Goods, less 20 per cent. Also, Remnants of Skirt Lengths, less 33 1-3 per cent. off.

Silks.

24 inch French dyed Washing Foulards, in a large range of handsome designs and colorings, Regular 85c and \$1. Special price, 55c.
44 inch Fancy Radium, in coin, spots and stripes, an exquisite summer fabric. Regular \$1.25 and \$1.50. Special price, 98c.
27 inch Shower-proof Satin Foulards, in the new combination colorings, and very handsome designs. Regular \$1.50 and \$1.65. Special, \$1.00.
27 to 36 inch Colored and Natural Shantung. Regular values, \$1.00, \$1.35 and \$1.65, less 25 per cent.
Black Peau de Soie (yarn dyed), a few hundred yards of this magnificent wearing fabric left, fully worth 75c. Special price, 42c.
Black French Taffeta, Lyons dye, rich rustling finish. Regular value, 75c. Special price, 60c.
Black Merveilleux, heavy weight, fine weave. Regular value, 90c. Special price, 60c.
Black Merveilleux, an exceptionally good wearing quality. Regular value \$1.25. Special price, 80c.
Black Chiffon Taffeta, Lyons dye, a rich, rustling quality; grand for wear. Regular value, \$1.10. Special price, 85c.

Silk Remnants.

All the short ends of Silk, both plain and fancy weaves and blacks and colors, in lengths of from 2 to 10 yds. and values from 50c to \$2 per yard, at 50 per cent. off regular price.

Millinery.

We will show a range of Trimmed Hats at half price. Also a full line of Black and White Hats at 33 1-3 discount.
A Table of White Lawn Waists at \$1.00 each.
An extensive line of high class Linen Waists at 20 p.c. discount.
Also a strong line of medium priced Waists from \$1.15 to \$4.50 at special prices.

Corsets.

Ask to see our Summer Net Corsets D. & A. Corsets from 50c at \$1.00 each. P. D. Corsets, from \$1.00
C. B. Corsets, from \$1.50 B. & G. Corsets from \$1.25
W. B. Corsets, from \$2.00 Ferris Waists, from 40c

Embroidery Department.

Special sale of White Linen Costumes, from \$10 up to \$20.
White Linen Blouses, from \$2.25 to \$6.00.
All-over Embroidery, from \$1.50 to \$2.00.
White Mull Blouse Front, \$1.75 and \$2.00.
Silk Table Centres, in all shades, from \$2.50 to \$5.00, 50 per cent.
White Muslin Cushion Covers, all sizes and prices, from 14 in. to 24 in., 20 per cent.

Print Department.

Fine Scotch Plaid Ginghams, worth 30c yd., for 10c per yard.
Striped Zephyrs, 15c, less 33 1-3.
Fancy Check Cotton Voiles, 30c, less 33 1-3 per cent.
Colored Linen, 75c, less 50 per cent.
Remnants of Prints, Ginghams and Satens, less 33 1-3 per cent.

Trimmings.

Ends of Trimmings, 50 p.c. Special line Fancy Braids, 50 p.c.
Fancy Beaded Gimp, 75 per cent.

Belts, Etc.

Wash Belts, 25c. Combs, Beauty Pins, Fancy Buckles, Fancy Hat Pins, 25c. Balance of Bathing Caps, 50c.

Lace Department.

All-over Guipure Lace, ivory, cream, and Paris, 20 per cent.
Remnants Lace, 50 p.c. Black and Fancy French Veilings, 20 p.c.

Jewellery Department.

Fancy Rings, 50 per cent. Balance of Watches, 50 per cent.
Fancy Chains, 33 1-3 per cent. Gold and Silver Bracelets, 10 per cent.

Ribbons. Ribbons.

Fancy Ribbons, 50 per cent.
Stripes, Plaids, Fancy Printed, Spotted, Black and White, 4 1-2 in. to 6 in. wide, special line, light fancies, 20 per cent.

Muslin Department.

A very special line of Sheer White Fancy Muslin, regular 40c, for 20c per yard.
The balance of a special line of finely Embroidered French Pique, worth 50c, for 20c per yard.

Mantle Department

Ladies' Muslin Wrappers, 50 per cent.
Ladies' White Linen and Muslin Costumes, 50 per cent.
Ladies' White Linen Skirts, 50 per cent.
Ladies' Cloth and Voile Dress Skirts, 33 1-3 per cent.
Ladies' Cloth and Voile Spring Costumes, 50 per cent.
Ladies' Cloth and Tweed Spring Jackets, 33 1-3 per cent.
Ladies' and Children's Bathing Suits, 20 per cent.
Children's Reefers, 50 per cent.
White and Colored Silk Gowns, 50 per cent.

Quilts

White Quilts, 10 p.c., 20 p.c. Down Quilts, 20 per cent.

Flannels

Fine French Opera Flannels, 20 per cent.
French Flannels, silk embroidered, 20 per cent.
Remnants, 20 per cent. and 33 1-3 per cent.

Blankets

A few broken lines in Wool Blankets, 20 per cent.
Special line Union Blankets, \$3.00, less 10 per cent.

STATIONERY DEPARTMENT.

Stationery, 15 per cent. discount, including several bargain lines of notepaper.

125 Envelopes of fine English parchment.....25c

5 quires of Same.....25c

Books, 20 per cent. discount. Special, \$1.25 and \$1.50

Books for.....50c

Leather Goods, 25 per cent. discount. A special line of Dressing Cases at 50 per cent. discount, best of leather and fittings. Ladies' or gentlemen's.

Bag Special.—The finest line of beaded bags that we have ever bought, with suede lining and very small beads. Special discount, 20 per cent.

Ready-Made Clothing CHILDREN'S WASH SUITS.

Russian and Buster Brown Wash Suits, new colors, with elastic bloomers pants; sizes 4 years to 8 years; prices \$1 to \$3.85, less 20 per cent. Odd lines Colored Sailor Wash Suits, small sizes only, 3, 4 and 5 years; prices \$2.25 to \$3.50, for \$1.00 each.
English Navy Serge Sailor Suits, odd sizes, 4, 5 and 6 years; prices \$7.50 and \$8.50, less 50 per cent.
Men's Washable Vests, odd lines, less 50 per cent.
Men's 2-piece Home Spun and Oxford Suits, unlined, light colors, all sizes; prices \$12 to \$18; less 20 per cent.
Men's Washable Vests, all sizes, assorted, prices \$1.25 to \$3, less 20 p.c.

Ladies' Gloves

Two dome Lisle thread Gloves, in white, gray and drab, 35c and 45c, less 33 1-3 per cent.

Ladies' Shoes

Tan Kid Oxfords, regular \$3.50 for \$2.00.
Chocolate Kid Oxfords, regular \$5.00, for \$3.00.
Tan Calf Button Boots, \$5.00, less 20 per cent.
Patent Oxfords, tan soles, regular, \$3 and \$3.25, for \$2.50.
Tan Suede Oxfords, French heels, regular \$5, for \$3.50.
Patent Kid Laced Boots, French heels, regular \$5.50, for \$3.50.
Canvas Shoes, blue, pink, mauve and purple, regular \$2.50, for \$2.

Men's Shoes

Patent Boots, regular \$6, for \$4.50. Patent Boots, reg. \$5.50 for \$3.50.
Calf Boots, reg. \$3.50, for \$2.50. Kid Oxfords, reg. \$0.50 for \$4.50.
Patent Oxfords, reg. \$6 for \$4. Calf Oxfords, narrow toe, \$6 for \$4.50.

Cottons and Linens

Fine English Long Cloth, 10 per cent.
Lot Ends Linens and Cottons, 20 per cent.
Lot Blouse, Skirt and Dress Linens, 20 per cent!

Linen Department

Table Linens special, 20 per cent.
Table Cloths and Napkins, 20 per cent.
Bedroom Towels, 20 p.c. Kitchen, Glass and Roller Ends, 10 p.c.

Toy Department

One lot of Colored Balls at Regular 15c, 2 for 15c, Regular 20c, 2 for 20c, Regular 25c, 2 for 25c.

Sporting Goods

One lot of Baseball Mitts and Gloves at 1-3 off.
One lot of Tennis Balls at 15c each.

Trunk Department

Japanese Bamboo Suit Cases and Club Bags, feather weight, of 20 per cent. Prices range from 75c up.
New Leader Box Top Sewing Machine, full set of steel attachments, warranted for five years. Regular price, \$22 for \$20.
With Drop Head, \$25, for \$22.
A genuine Willcox & Gibbs Sewing Machine, slightly used, for \$15.

Hardware Department

SECOND FLOOR.

Hose Nozzles, solid brass, straight stream or spray, best make, 50c.
Night Lamp, fitted with opal globes, mellow light; handsome, safe and most economical; will hang or stand, for extra doorways, stairways, in case of sickness or anywhere. Price, 50 cents.
Butter Curiers; great saving of time, cleanly, economical, wooden butter patts entirely superseded; directions for use attached to each.
Cook, Skirt, Trouser and Suit Hangers, in wire, wood, and nickel, for ladies and men.
Wool Dusters, fitted with long handles for walls, ceilings, waxed floors; easily washed when soiled. Price 75c and upwards.
Hand and Banister Hair Dusters, 25c.
Splashers, decorated, flowers, fruit and landscapes, 9c, 13c and 14c.

China Department

Special Tables, 25c, 50c, \$1.00, \$2.00, with Odds and Ends, such as Vases, Ornaments, Dishes, Jardinieres, Jugs, Cups and Saucers, etc., reduced from 50 per cent to 75 per cent.

Carpet Department

Balance of Japanese Cotton Rugs, at 50 per cent.
Balance of Fibre Rugs, at 50 per cent.
Balance of Chinese Matting Rugs, at 50 per cent.
Small Squares of Brussels, Axminster and Wilton, at 50 per cent.
Balance of Odds and Ends of Matting and Carpets, at 50 per cent.
10 pieces of Chinese Matting, at 25 per cent.

Men's Hat Department

Linen Hats, 35c, 50c, less 10 per cent.
1 lot Motor and Yachting Hats and Caps, regular \$1.00, for 50c.
1 lot of Navy Marine Caps, prices, 75c, \$1, \$1.50, less 50 per cent.
1 lot of Fine Straw Sailors for Children, regular \$1.50, for \$1.00.

Men's Furnishings

Men's White Shirts, open back and front, regular \$1.25, for \$1.00.
1 lot of Neat Belts, less 20 per cent.
30 dozen Men's Lion H. S. Handkerchiefs, regular \$3 doz., for \$2.25.
20 dozen French Braces, regular 50c for 40c.

SPECIAL ATTENTION GIVEN TO MAIL ORDERS.

Henry Morgan & Co., Limited, Montreal

An Editor's Plea For Parish Schools.

Tells Why They Are Entitled to State Recognition.

The editor of the Evening Star, of Newark, N.J., addressing the graduates of St. Michael's School, on June 21, made a strong plea in behalf of consideration by the State authorities for parochial schools. Mr. Martin said:

For purely secular education the State of New Jersey makes generous appropriations. It compels each municipality to provide school accommodations and gives substantial monetary encouragement to all that meet the requirements. But so far our State has overlooked all parochial schools and has not contributed one penny towards their maintenance or support. When this question is suggested one immediately hears the old parrot cry about it being contrary to American policy, subversive of the Constitution and the entering wedge of an alliance between Church and State, to give public funds to "sectarian institutions." The point might be well taken if the purpose were to endow sectarian institutions, as our non-Catholic friends are pleased to term our schools. If we asked for money to build Catholic schools we could understand and appreciate the force of the objections. But nothing of the kind is contemplated. We simply ask to our fellow-Jerseymen: "Our State is spending millions of money for educational purposes. According to the settled policy of the State, this money must be devoted solely to secular education. Now we are giving such an education to 55,000 children, and we ask if fairness and reason don't entitle us to State recognition and aid in pursuing this work. We don't ask you to appropriate half a million dollars nor yet half a dollar to be distributed among Catholic schools, even on the basis of attendance. What we do ask is that you should satisfy yourselves as to the character and quality of the purely secular education which we are giving to these 55,000 children. Investigate, examine and test by all the known methods. If you are satisfied that our schools are attaining the end aimed at by the State in the education of patriotism and in giving the sound secular education to these thousands of boys and girls, would it be right, would it be honest to withhold that share of the State funds which is so sorely needed? These funds are public moneys belonging to all the people of the State, but we do not ask that any proportion of them be given to us indiscriminately. What we suggest is that for success in imparting a secular education to these children there be State grants based solely on result."

Possibly some of our non-Catholic friends may think that in our schools there is too much time devoted to religion and to little to the matters relating to practical affairs, and to those making for robust American citizenship. If so, the Catholic schools would naturally fall in examinations rigidly conducted by the State Board of Education.

Just one word about the financial side of it that may appeal to a few of my non-Catholic friends. If our Catholic schools should fail to re-open next September, the municipalities of this State would have to face immediately an expense of not less than \$5,000,000 in providing room for Catholic children, and at least \$500,000 annually would be added to the present cost of the public school system of New Jersey. As a matter of fact, the municipal authorities of our large cities, and especially the financial experts in such places as Newark, Jersey City, Paterson, Hoboken, Passaic, the Oranges and Harrison, would be at their wits' end if called on this year to take care of all the children now attending the parochial schools. Let us hope, however, that it may not be necessary to force the issue to a settlement in that way. We want to live in amity with our neighbors. Through the fruits of such work as culminate here to-night we wish to demonstrate that the product of our Catholic schools is the ideal American citizen—loyal and patriotic to the core and devoted to that flag which symbolizes all that is best in human aspirations.

Progress of Temperance

With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages; with Tennessee passing through her legislature a bill that almost amounts to state prohibition; with the West Virginia legislature passing a measure to submit the prohibition of manufacture and sale of wine and spirits to a vote of the people; with Texas providing that express companies transporting wine and spirits shall take out a \$5000 license; with the Illinois legislature considering a county unit local option measure and Indiana a \$1000 license for the few saloons that the remonstrance law will leave in that state; with Kentucky almost a dry state and facing probably a legislative session that will submit a prohibitory amendment; and with an organization opposing us and sworn to our destruction that seems to lack nothing in the way of money nor brains, enthusiasm, or persistent untiring work—what, may we ask, is the wine and spirit trade doing to arrest the current of events or to alter in any way the radical conclusions which are being forced upon the people in every state, county and precinct?

If there is one thing that seems settled beyond question it is that the retail liquor trade of this country must either meet its way materially or be prohibited in all places save the business or tenderloin precincts of our larger cities.

If the Anti-Saloon League can maintain its present organization it looks as if it will certainly destroy the legalized saloon in all of the Southern states, excepting perhaps in Missouri, and it is certainly making strong headway in Indiana, Ohio, Illinois, Wisconsin, Minnesota and other Western and Northern States.—The Wine and Spirit Circular.

good in rescuing the wavering from perils. Last vacation the twelve Securitas secured 173 subscriptions to Catholic papers, valued 206 subscriptions to the Radical press, captured 230 Radical books and immoral novels, and distributed 8000 copies of Catholic journals and 16,500 pamphlets bearing on the propaganda of the good press.

This country is not Spain, of course; but much work of the kind might be done here. The Spanish Catholic press is not, we must confess, singularly interesting, being heavy, devotional and dull; but it is waking up, and will improve. Apparently the Bishops of Spain are convinced that the Catholic press can help.

SUMMER COMPLAINTS.

At the first sign of illness during the hot weather give the little ones Baby's Own Tablets, or in a few hours the trouble may be beyond cure. Baby's Own Tablets is the best medicine in the world to prevent summer complaints if given occasionally to well children, and will as promptly cure these troubles if they come unexpectedly. But the prudent mother will not wait until trouble comes—she will keep her children well through an occasional dose of this medicine. The Tablets ought, therefore, to be kept in the house at all times. Mrs. Chas. Warren Nevis, Sasc., says: "My little boy was greatly troubled with his stomach and bowels, but a few doses of Baby's Own Tablets wrought a great change in him. I would not be without the Tablets in the house." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

"Crusade of the Good Press"

Spanish Seminarians Spread Catholic Faith.

We talk a good deal about supporting the Catholic press in this country, but certainly they have a unique way of spreading Catholic truth over in Spain, as we glean from a Spanish exchange, says the Catholic Sun.

In the Diocese of Merida there is a movement called "the Crusade of the Good Press." It is an organization composed of young seminarians organized into "decurias," or groups, of ten, each decuria having a director. There are twelve groups with twelve directors, and over all there is a director general.

The duties of those future priests? Strange as the fact may seem, they are: (1) To solicit subscriptions for Catholic journals approved by episcopal authority; (2) to persuade Catholics to cease patronizing Liberal or Socialist journals; (3) to request Catholics to give up dangerous infidel or immoral periodicals, pamphlets or books; (4) to collect a fund and use it in circulating safe Catholic journals, pamphlets and publications. This work they are obliged to continue during their vacation and make reports to the general director, who reports to the Bishop of the diocese.

This is a strenuous apostolate of the press, but it has several points in its favor. Full as Spain is of bleak Liberalism, red Socialism, and black anarchy, those young men get a grasp on conditions and do much

Were 2,444 Cases.

Contagious Diseases in City Reached That Number During Past Half-Year.

During the six months ended June 30 there were reported at the City Hall a total of 2444 cases of contagious diseases, viz.: Diphtheria, 195; scarlet fever, 174; typhoid, 305; German measles, 13; chickenpox, 60; whooping cough, 126; tuberculosis, 57; erysipelas, 61; scabies, 75; cerebro-spinal meningitis, 32; pemphigus, 1, and smallpox, 1.

Of these totals the month of June represents 433, viz.: Diphtheria, 35; scarlet fever, 32; typhoid, 39; chickenpox, 14; whooping cough, 8; tuberculosis, 75; erysipelas, 9; scabies, 2; cerebro-spinal meningitis, 12; pemphigus, 1, and smallpox, 1.

Questions and Answers.

F. B.—Where are the words to be found and to what poem do they belong—"The purple Mediterranean Kissed the Land." A friend used them in speaking of a sojourn he had been making abroad.

Ans.—The aforementioned words form the 30th line of "A Legend of Provence," Adelaide A. Proctor.

Enquirer.—When did the first English soldier land in Ireland?

Ans.—In the month of May, 1169.

Emigration from Ireland Continues.

A Parliamentary paper shows that emigration depleted the population of Ireland last year by 35,918 persons. The United States continues to be the Irish Mecca. It has received 76 per cent of the total emigration since 1857. It is pointed out in this paper that 4,110,000 persons have emigrated from Ireland to various countries and that this number equals 93 per cent of the present population of the country.

Truly a Struggling Mission In the Diocese of Northampton, Fakenham, Norfolk.

HELP! HELP! HELP! For the Love of the Sacred Heart and in Honor of St. Anthony of Padua, DO PLEASE send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out-post at Fakenham is only a GARRET. But it is an out-post; it is the SOLE SIGN of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk. Large donations are not sought (though they are not objected to). What is sought is the willing CO-OPERATION of all devout Clients of the Sacred Heart and St. Anthony in England, Ireland, Scotland, Wales, and the Colonies. Each Client is asked to send a small offering to get a few bricks in the new Church. May I not hope for some little measure of your kind co-operation?

The Church is sadly needed, for at present I am obliged to SAY MASS and give Benediction in a Garret. My average weekly collection is only 3s 6d, and I have no endowment except HOPE.

What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done.

In these days, when the faith of many is becoming weak, when the great apostasy of the sixteenth century is reaching the full extent of its development, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU

to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

Don't Turn a Deaf Ear to My Urgent Appeal

"May God bless and prosper your endeavors in establishing a Mission at Fakenham."

ARTHUR, Bishop of Northampton.

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

THE NEW MISSION IS DEDICATED TO ST. ANTHONY OF PADUA.

Constant prayers and many Masses for Donators.

A GENUINE DIAMOND RING FOR \$2.00 GUARANTEED

With a diamond ring I reveal free how to secure a beautiful complexion. Diamonds and exquisite complexion are both desirable. An opportunity to every woman is now offered for obtaining both. For \$2.00 I offer a 12 Kl. Gold Shell Ring, shaped like a beller, with a Tiffany setting, set with a genuine diamond and will send free with every order the recipe and directions, for obtaining a faultless complexion, easily understood and simple to follow. It will save the expense of Creams, Cosmetics and Bleaches. Will free the skin from pimples, blackheads, etc., and give the skin beauty and softness.

The GENUINE DIAMOND RING is guaranteed by the manufacturer to be as represented, and should any purchaser be dissatisfied, I will cheerfully refund the money. Do not let the price lead you to doubt the genuineness or value of this ring, as the above guarantee protects each and every purchaser. Send me \$2.00 by mail and take advantage of this offer, as the time is limited. Send size of finger for which ring is desired.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY one numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,
Deputy Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for.

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ST. PATRICK'S SOCIETY—Established March 9th, 1856; incorporated 1896; revised 1890. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. O'Callaghan, P.F., President, Mr. F. J. Curran, 1st Vice-President, W. F. Kearney, 2nd Vice, E. J. Quinn, Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansy.

ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, J. P. Gunning; Rec. Sec., M. J. O'Donnell, 412 St. Paul street.

C.M.B.A. OF CANADA, BRANCH 26.—Organized 18th November, 1883. Meets in St. Patrick's Hall, 92 St. Alexander street, every 2nd and 4th Thursday of each month for the transaction of business, at 8 o'clock. Officers—Spiritual Adviser, Rev. J. P. Kiloran; Chancellor, J. M. Kennedy; President, W. A. Hodgson; 1st Vice-President, J. T. Stevens; 2nd Vice-President, M. E. Gahan; Recording Secretary, R. M. J. Dolan, 16 Overdale ave., Financial Secretary, J. J. Costigan, 504 St. Urban street; Treasurer, F. J. Sears; Marshall, M. J. O'Regan; Guard, James Callahan, Trustees, D. J. McGillis, John Walsh, T. R. Stevens, W. F. Wall and James Cahill. Medical Officers—Dr. H. J. Harrison, Dr. J. O'Connor, Dr. Merrill, Dr. W. A. L. Styles and Dr. J. Curran.

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Written Specially for the True Witness.

(By James Martin.)

"He loves me, he loves me not; he loves me, he loves me not..."

"The girl ceased her attempt at de- volution and sat listening to the strong, rough voice as it was flung into her ears from the adjacent field."

"Oh, I love a lass who loves her glass. And I like my own glass, too; but her's is tall an' hangs on the wall."

"I wish ye'd say somethin', Miranda," continued the young fellow. "Don't like to see ye with that far-off, queer sort of look in yer face; it makes me feel kind of low-spirited, for I know what brings it there. I'd rather ye'd say 'Get away an' don't bother me, Tom Grayson!'"

"Well, Miranda, I may as well say it; before that city fellow came hangin' around—" "The girl rose from the rustic bench, the angry blood tingling brow and cheek."

"Don't mention him!" she cried. "You're not fit to brush his boots! I'm tired listening to you and laughin' at everyone. It's the same thing day after day and night after night. I'm sick of this life, of this farm, of everything and everyone, and of you!"

good. But she was never like this until that fellow Gardner came round. Dang him! the next time he comes I'll say somethin' to make him mad, an' then I'll have a chance to smash him, dang him!"

"Miranda! Miranda! Where kin that girl be? D'ye hear, Miranda! Oh, there y'are. I've been all over lookin' for ye. The butter needs mixin' to, an' Bluenose ain't been milked yet. Hurry up, girl, or it'll be might afore any work's done."

"You know, dearest," Gardner was saying, "that you are fitted for something better than a mere existence on a farm. City life with its beauty and glitter, its glow and fire, its vim and whirl, its amusements—these are things which you should have; and last but not least, the love that would surround you."

"What makes your cheeks so red, Mandy?" he asked, as he took his place at the table. "And look at her eyes, daddy, ain't they shinin'?" "I guess I know why," Miranda alone caught the last five words.

"Behave yourself, Billy," she said, then in a whisper: "You'll not get that fishin' rod if you don't mind yourself. Remember what you promised!" "Little Billy smiled and nodded. He had met the lovers in the lane that afternoon, and had been bribed into silence."

"For these an' all other blessing, oh Lord, we give thanks." "Little Billy fidgeted during the meal, and his bright glances were cast in Miranda's direction many, many times, but his promise to his sister was faithfully kept. The charm of the fishing-rod was potent. Miranda had several brothers and sisters, but Little Billy was the best loved."

"Come, come. Happiness is here. Come." "The girl looked up at the pale, blue heavens, and down at the placid moon-lit lake. Her eyes were bright with the fever of unrest, and wet with the tears of affection. But love and the city were calling: "Come. Happiness is here. Come."

"He is there!" came in a whisper through her dry lips. She left the attic window and fell on her knees beside her bed. "Oh, mother! mother!" she cried. "If you were here I know I would not go."

"I hope in God I'll find her this time," he said, glancing at a slip of paper he held in his hand. A car came to a stop, and a girl got aboard. Grayson saw her, but for a while was like a wooden figure. Then, with all the power of his lungs, he shouted: "Miranda!"

"Oh, Tom!" she exclaimed again, then sat down and burst into a fit of weeping. Grayson looked at her, then at the ceiling, back at her and at the floor. Finally he found his voice. "Miranda," he said, "for God's sake don't cry like that!"

"There's nothing to forgive, my dear, kind friend," she said. "The picture of the old, happy days was too much for me in my present—" She stopped abruptly. "The old, happy days, Miranda? That means ye ain't happy now!"

"The cows w' coming home, and the think of the leader's bell. It's merrily in the pleasant autumn air. The lake was a sheet of silver, and a few white sails swelled with the wind breeze." "Mr. Horner sat on the veranda, and it appeared to Tom Grayson that the old man had aged five years in the past few months."

"Oh, I know. Well, he was out up, but he's gettin' over it. Look here, Miranda, why didn't ye write?" "He waited, but no answer came. "Ye might have wrote to ease his mind; but don't fret—it'll be all right." He thought she needed a little more time, so he looked across the way where a pretty child was playing with a dog. After a while he went on: "Miranda—or I suppose I should say, Mrs. Gardner—there's one thing that's troubled him an' me since ye left home. I've known ye since ye was a baby, so I hope ye won't be offended. Kin I go on?"

"Yes, Tom; say anything you like." "Well, it's this: does he—does he treat ye well?" "Miranda's pale face flushed and her eyes fell. Grayson rose. "By gosh!" he cried. "I'll meet him, an' as sure's there's a sky above I'll smash him!"

"Hush, oh, hush, Tom! You'll be heard," cried Miranda. The young farmer sat down and wiped his beated face. "Tom, as you have said," she went on, "we've known each other since childhood, and for that reason I'll forgive you for having asked that question, which, you must know, should not have been put. He is my husband."

"Don't, Miranda—don't!" said the young fellow. "I had no business callin' up old times, an' wouldn't have done it if I thought it 'ud hurt ye. God knows I wouldn't. Say ye forgive me, Miranda. Stop cryin', an' say ye forgive me."

"The girl raised her tear-stained face. "There's nothing to forgive, my dear, kind friend," she said. "The picture of the old, happy days was too much for me in my present—" She stopped abruptly. "The old, happy days, Miranda? That means ye ain't happy now!"

"The cows w' coming home, and the think of the leader's bell. It's merrily in the pleasant autumn air. The lake was a sheet of silver, and a few white sails swelled with the wind breeze." "Mr. Horner sat on the veranda, and it appeared to Tom Grayson that the old man had aged five years in the past few months."

WHEN YOU ASK FOR SURPRISE A PURE HARD SOAP. INSIST ON RECEIVING IT.

"No, Tom, not a word." The answer was given slowly and as though the heart was weary. "The city's been searched from end to end but without any sight of her. It's a mighty big place to look for one lone girl."

"Yes, that it is, but where there's a will there's a way, we're told. I've looked meself an' failed, but I'll try again an' again until she's found."

"Tom, Tom, to think of little Miranda alone in that big, wicked old man's voice broke and the back of his hand brushed away a tear. "There's no mistake about Gardner's death, d'ye think? Ye're sure of it?"

"Yes, he's dead. God forgive me, but I must say I'm glad—glad! If I could only find her! She knows that she's forgiven long ago, an' why she doesn't come home, now that she's free, I can't make out."

"Her room ain't bin touched since she went away. That mornin', when I found she'd gone, I went into her room an' saw she hadn't pressed her arms seemed to have where the quilt as she knelt down to pray. Well, that dint is there yet, an' every day I go up an' look at it. It seems to make me feel that she'll come back. It's a foolish thought, ain't it, Tom? But it comes reg'lar, an' is a kind of a comfort to me. Boy, it's some times a penance to be a father!"

"The old man drew in his chin and pursed his lips, as sorrowful recollections overwhelmed him. A distant bell rang out in the cool air, and presently the farm-banns came in one by one. The table was laid; supper disposed of, and the nightly round of small duties attended to."

Chats with Young Men.

WHAT CONTRIBUTES TO SUCCESS. Opportunity! Are you making the best of yours? Remember, it is the principal factor in life's successes, whether they be in their nature material or spiritual. Looking around, we can see this readily enough so far as material things are concerned.

It is not always the ten-talent men who fill the chief positions, nor is it always the one-talent men who are in obscure places. In church and state men very slenderly equipped by natural gifts are oftentimes seen standing higher than their fellows. And it is sometimes a source of wonder to us how they attained pre-eminence. So, too, we think it strange that possessors of many gifts are among those who all their lives remain unknown and unappreciated.

But explanation of the seeming injustice is not far to seek. Opportunity came to this man, and he had sense to use it. The other man never knew when it came. I know we claim opportunity comes to every man. Aye, truly, but surely, in different ways. Coming to one man he is gone before he is recognized; to another this stranger insists upon taking him by the hand, whether he will or no, and leading him to honor. Being nothing in these days unless learned, we must needs talk about the psychological moment in men's lives. But that is only our old friend, opportunity, in a new garment; the same and not another; that which Shakespeare called, "The tide in the affairs of men, which, taken at its flood, leads on to fortune."

Well, truly, in spiritual affairs there is a tide, which, taken at the flood, leads on to fortune, and seeing it, never need we be ignorant that it is the tide on which God wills we shall launch ourselves for nobler work and purer lives than heretofore we have either done or known. In our life an opportune day will come—a day which will be to you more than any day you have ever known, and apart from it you can do but little. Be it your wisdom to watch for it, and, if need be, to wait for it till it comes. Then God give you space and power to make the fullest use of it.

CHEERFULNESS. We compare our circumstances with those of others who are more fortunate, and brood over "the slings and arrows of outrageous fortune." The tendency to dwell upon our ills grows with time. In the beginning it can be checked easily, but in time it becomes like a torrent gaining impetus with its descent, until it is beyond control. Now and then we receive the sad news that one whom we esteemed as upright and godly has allowed this morbid tendency to obtain such headway that it unseats the reason and with it the sense of moral responsibility. Then we learn of the self-destruction of such a one and we are surprised. It was almost the inevitable consequence of a false, one-sided view of life that is supported by neither common sense nor religion.

With reference to the character of the mind, men may be divided into the matter-of-fact and the exaggerative. While the former are liable to be unsettled and discontented occasionally, the latter are apt to be so as a rule, because their minds, being imaginative, create for themselves ideals which seldom if ever attain. Nevertheless, the normal condition of life is one of cheerfulness. God teaches us this in nature, which, as a rule, is bright with sunshine, gay with color and filled with joyous sounds. Laughter and song, harmony and beauty are the radiant figures of that living picture whereby our Heavenly Father points out to each the road to happiness. It is the desire of every earnest man to please God. There is no better way to do so than by showing ourselves satisfied with what He gives us. A preacher once said: "We do not please God more by eating bitter aloes than by eating honey." A cloudy, foggy, rainy day is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the song of birds.

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CHURCH NEWS OF THE WEEK

ST. PATRICK'S A.A.A. TOMBOLA.

The St. Patrick's A.A.A. tombola, which was to have been held on July 5, has been postponed until Tuesday, the 16th inst.

ST. GABRIEL.

Grand Mass was celebrated on Sunday by Rev. Father Fahey. During the day meetings of the senior temperance society and St. Gabriel's Young Men were held, and from the amount of business transacted those societies show themselves to be in a most healthy and flourishing condition.

ST. ANN'S.

The St. Ann's pilgrimage for women and children, which took place last Saturday, returned to the city on Monday morning. There were about four hundred people in attendance. This was one of six gatherings of a like nature which met at the favored shrine on Sunday morning. Rev. Father Flynn expressed himself as not only thoroughly satisfied with the outcome of the good work, but also highly edified by the spirit of piety prevailing.

VERDUN.

A grand tombola and entertainment in aid of the new church is being held from July 11 to 23, at Verdun, in the school hall, cor Church and Wellington streets.

Tuesday evening, the 16th inst., is "Trick night"—that means a lot. Last year St. Gabriel's Young Men kept the audience in good humor by their fine rendering of comic songs, etc. This year, in the course of the evening, a concert that promises to be successful will be given, as some first class talent has been secured. For those who intend coming a pleasant evening is in store.

The tickets are only 10 cents. Father Elliott, who looks after the spiritual welfare of the English-speaking people, has charge of the arrangements for the evening. Don't forget, Tuesday, the 16th inst., in the evening.

OBITUARY.

MR. M. J. DOHERTY.

Michael Joseph Doherty died at the Hotel Dieu Friday morning, July 5th. He was the youngest son of the late Hon. Marcus Doherty and brother of Hon. C. J. Doherty.

For several years he had managed a flourishing real estate business, and was also connected with the Hill Electric Switch Company as secretary-treasurer and later as manager.

The funeral took place Monday morning from the chapel of the Hotel Dieu. The funeral mass was sung by Rev. Jas. O'Reilly, chaplain of the Hotel Dieu. Rev. Gerald McShane acted as deacon. Hon. Chas. J. Doherty and Judge Mulvena, of Sherbrooke, represented the family, and amongst those present were Hon. Dr. Guerin, Messrs. P. M. Wickham, James Rogers, Gerald Egan, Dr. E. J. C. Keane, John Rafferty, D. M. Sexton, P. F. McCaffrey, Dr. Curran, P. McCrory, M. Guerin, J. Guerin, J. Whelan, H. Hutchings, P. C. Kannon, J. C. Walsh, H. Fitzgibbon, H. J. Trihey, John Graham, and others.

Teacher's Association.

At a general assembly of Catholic teachers held the 1st of July, at the Monument National, the election of officers for the year 1906-1907 took place, under the presidency of the Rev. Father Perrier, chaplain of the association.

The following is the result of the election: President—Miss A. Bibaud. Vice-President—Mrs. Wolf. Secretary—Miss F. Bibaud. Treasurer—Miss Elodie Viger.

The Councilors from the city and from the country were unanimously elected. They are: The Misses J. Samson, I. Lobelle, A. Morrison, A. Martin, M. Balancer, M. Rodier, A. Maure, A. Audette, L. Monette, H. Boite, M. Supramant.

Copies of the constitution, revised and modified, will be printed and sent to all members towards the end of the vacations.

ST. ANTHONY'S.

Last Sunday was certainly a gala day for the St. Anthony's parish, when Rev. Father Fitzgerald, one of the boys of the parish, and now an ordained priest of the Redemptorist Order, celebrated his first Mass in the parish church of his home.

The celebrant was attended by Rev. Jeremias Decarie, St. Cuno-gonde Church, as assistant priest; Rev. Father Broughall, C.S.C., of St. Joseph's University, Memram-ook, N.B., as deacon, and Rev. Fr. Dufresne, C.S.S.R., of St. Anne de Beauce, as sub-deacon.

A very large congregation was in attendance, among whom were to be found many of the friends and relatives of the young priest.

Rev. Sister Mary Angela and Mary Majella, sisters of the young priest, and members of the Order of St. Joseph, from St. Paul, Minn., assisted at the ceremony.

The sermon of the occasion was preached by the Rev. Father T. F. Heffernan. In the evening, a reception was held at the residence of the young priest's mother, where many friendly greetings were exchanged, and the guests received in a manner well worthy of the occasion. At 7.30 p.m. the church was again crowded to hear Father Fitzgerald's first sermon. After the recitation of the prayers of the League of the Sacred Heart, the young priest ascended the pulpit and delivered a most instructive and eloquent sermon on the Sacred Heart. Then followed the Benediction of the Blessed Sacrament, after which Father Fitzgerald gave his blessing to the congregation.

Rev. John Fitzgerald joined the Redemptorist Order some eight years ago in company with several students from Montreal. He was ordained to the priesthood last Wednesday morning, July 5th, at Rock Church, St. Louis, Mo., by the Rt. Rev. Dr. Glennon, Archbishop of St. Louis. Rev. Father Fitzgerald returned to St. Louis on Wednesday evening, where he spends a short vacation before he takes up his regular work in the ministry in connection with the Redemptorist Order.

Miss McDonnell's Academy

The closing exercises of the above named Academy took place on Saturday, the 22nd June. The Rev. Dr. Luke Callaghan and the Rev. Father Peter Heffernan were present. The following is a list of the prize winners:

GIRLS.

First Division—Rita Brophy, Hil-derynck, Irene Guay, Beatrice McKeogh, Christina Guay, Florence Ledwedge, Anita Turgeon, Cecelia Davis, Agnes Hogan, Annie Edwards, Aileen O'Brien, Winnie Murren, Maggie Colohan.

Second Division—Rhea Turgeon, Eliza Edmondson, Coula Mytilineos, Gertrude Hodgson, Mary Barry, Rita Murren.

Third Division—Lena Moran, Hazel Sears, Stella Callen, Lily Sutherland, Mary McMahon, Mary E. O'Keefe.

Fourth Division—Helen Katsomas, M. O'Keefe, L. Davis, Fannie Butts, Mary Edwards, Evadokia Agap'tos, Gladys Halley, Cherry Hodgson, Lydia Lehman, Mary Galob.

The prizes for music donated by the Rev. Dr. Luke Callaghan, were awarded to Lucina Derynck and Beatrice McKeogh.

BOYS.

First Class—Charlie Ferguson, John Mytilineos, Norman Guay, Leslie Robinson, Garfield Giffin, Joseph Berrigan, Louis Berrson.

Second Class—John Halley, John Barry, Wilfrid Hogan, John Pelletier, Edwin Costigan, Percy Shart-ferberg, Joseph Cairn, Leonard Giffin, John Buckley, Willie Chaffee, James Chaffee, Charlie Maddon, James Morrison.

Third Class—Freddie Ferguson, Lawrence Vinsberg, Lawrence Brophy, Freddie Doherty, Arthur Shart-ferberg, Romeo Langbot, Howard Shart-ferberg, Charlie Hogan, Patrick O'Keefe, Labore Wiseman.

4th Class—James Edmondson, Robin McCauley, Nicholas Mytilineos, Godfrey Laffamme, Freddie Cooper, Alex Solomans, John McCauley, Charlie McCauley, Eugene Turgeon, Charles Callen, Leslie Ledwedge, Frank Hall.

Qui Vive ?

(By Llaertaw.)

EPITAPH ON A WIFE.— "Here lies my poor wife, Without bed or blanket, But dead as a door nail, God be thanked."

FOR JULY 4TH.— "Here lie I, Killed by a sky-rocket in my eye."

ON A PARSON.— "Come let us rejoice, merry boys, at his fall, For by Jingo, had he lived, he'd have buried us all."

A SERMON OF SERMONS.—Nay, ladies and gentlemen, be not alarmed at the title, you never heard or read a shorter in your lives nor a truer. A bold assertion, you will say. To the proof then. Text is from Job: "Man is born to trouble as the sparks fly upward." I shall divide the discourse into, and consider it under, the following heads: 1st. Man's ingress into the world. 2nd. His progress through the world. 3rd, and lastly, His egress out of the world.

And first: Man's ingress into the world is naked and bare. Secondly, His progress through the world is trouble and care.

Thirdly and lastly: His egress out of the world is nobody knows where. But to conclude, if we do well here, happen what will, we need not fear. I can tell you more, if I preach a whole year. This sermon was preached by the Lord knows who, the Lord knows where.

I had a letter from a priest (a friend of mine), who has lately gone from England to Germany for his vacation. He writes:

"To-day we had a constant mist hanging over us like a pall, and it was nearly as bad as an English fog. The people here are hospitable and kind. The priests are very obliging so far as I had to deal with them. The services are very impressive and well attended. In the parish church of Weisweiler there is a regular sung with organ accompaniment or a Missa Cantata every day, and the scholars are mostly present and help to sing and recite public prayers. Would I could speak so well of poor France. On my recent visit it was terrible to see the havoc the Free-thinkers have made, and they would do the same with every country if they had the chance. Glad to hear of the Catholic progress in Montreal."

I was reading the Gentleman's Magazine for 1829 the other day, and came across the following, and I wondered if a Protestant choir would assist Catholics nowadays:

"A R. C. chapel lately erected near St. Giles street Norwich, was opened with all the imposing ceremonies of the Romish Church. The chapel was crowded with persons of all denominations. The choristers from the Cathedral assisted on the occasion."

Notice the peculiar phraseology; although a large church it is styled a "chapel," as was then the custom by English Protestants. "Romish" in lieu of Catholic.

It is rather amusing to read the following under the same date: Mr. Stephenson's engine, the Rocket, also exhibited its tender was detached from it, and the engine shot along the row at the almost incredible rate of 32 miles in the hour. The velocity with which the engine darted past the spectators could be compared to nothing but the swallow darts thro' the air. What would George Stephenson say now? I think he would be speechless.

After the death of Charles I, the Court of King's Bench was called the Court of Public Bench; and some Republicans were so cautious of acknowledging monarchy anywhere, that they even in repeating the Lord's Prayer, instead of saying "Thy kingdom come," said "Thy commonwealth come."

Pat Murphy was arraigned for stealing a goose, but he having brought a neighbor to swear positively that he remembered that very goose ever since she was a gosling, got off. This neighbor, after this, being himself arraigned for stealing a gun, prevailed on Pat to swear he remembered the gun in his possession ever since it was a pistol.

M. de Chateaufort, when only nine years of age, a bishop thinking to puzzle him, said: "Tell me, my child, where God is, and I will give you an orange," to which the child replied: "Tell me, my Lord, where He is not."

Englishmen Admit Irish are Thrifty.

Another blow has been struck by their friends at those who declare that all the troubles of the Irish people are due to their own laziness. The Irish agricultural department, a British board, has just issued its annual report on the work of the thousands of Irishmen and women who travel to England every year to assist the English farmers with their harvest, and to earn money with which to pay the rent of their own little holdings in English lands.

The opinions of the English farmers on the industry, efficiency and thrift of their Irish helpers are given and make interesting reading. In every case the English farmers declare that their Irish laborers are

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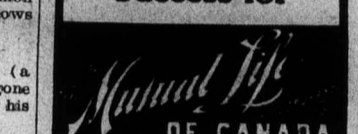
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far superior to the home bred article. The report estimates that the 20,000 laborers who went to England last year from the west of Ireland brought back \$1,375,000 and that at least half of it went to pay rent. Over 3900 of them were small farmers and 9000 were the sons and daughters of small farmers who during the rest of the year assist in cultivating their fathers' farms.

John Dillon's Anniversary.

John Dillon, member of the British parliament and one of the leaders of the Irish Nationalists, has just celebrated his 56th birthday. He was born in Ireland, June 25, 1851, and was educated at the Catholic University in Dublin, where he distinguished himself in mathematics, and became a fully qualified member of the Royal College of Surgeons in Ireland. His father before him was one of the leaders of the Young Ireland movement, which resulted in the rebellion of 1848. Ever since he was old enough to take an interest in politics and the welfare of his native country, Dillon first entered parliament in 1880 as member for County Tipperary, and has held his present seat for East County Mayo since 1886.

Monstrous "Art"

(By Father Bernard Vaughan.) Do I think that living statuary should be abolished from our music halls? Yes! and I think that there ought never to have been an opportunity of abolishing it, for those in authority should never have allowed such exhibitions to be started.

But, being there, what is to be done? I think one of three things: Either the curtain should be rung down in front of it, or else the lights extinguished, or best of all the house should be cleared before the "turn" comes on. I do not so much object to living statuary in the dark, but with the lights up it is a downright disgrace, not merely to Christianity, but to civilization. Some people say it is artistic. But specially if they are interested in a house filled with low types of human beings, I must say that this living statuary business hits me pretty hard, because while I would do all in my power to push forward the

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THURSDAY, JULY 11, 1907. This Store Closes at 5.30 p.m. During July and August, 1 p.m. Saturday

Sale of Furniture.

Here are some bargains that are worth while. The need is for Camp Beds, Verandah, and Lawn Chairs, and on these articles the BIG STORE maintains its hold. Beginning with

- Camp Beds. 45 Camp Cot Beds, woven wire tops, folding head, rest and legs, strong maple frame, worth \$1.70. Reduced to \$1.50. A much better grade of Camp Beds, double woven wire, 30 in. wide, worth \$3.00. Reduced to \$2.50. 15 Dressers, fitted with 2 large drawers, back fitted with 14 x 24 in., beveled mirror, imperial oak finish, very pretty design and worth \$7.00. Reduced to \$6.60.

Verandah and Lawn Chairs.

We are closing out all our Verandah and Lawn Chairs, all well made and finished in natural, green, and red colors. Prices start at 80c go upwards to \$5.00 each.

Housefurnishing Sale.

Now is the time to buy Curtains cheap, either Lace or draperies. The Big Store has a magnificent stock and to keep up with the other departments this department is making genuine all round reductions.

80 Pairs Curtains

These are of Nottingham Lace, 50 inches wide by 3 yds long, plain or figured centre, side borders, double thread net. Regular \$1.50. Sale Price .88c

Chenille Draperies.

Assorted, for Portieres or table covers, draperies, curtain in old gold, grey, yellow. Regular sale \$3.00 for \$1.00 and 50c yard.

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Infants' Soft Sole Shoes

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MONTREAL-QUEBEC Line—Daily at 7 p. m. SAGUENAY Line—From Quebec on Tuesdays and Saturdays, at 8.30 a. m.

MONTREAL-TORONTO Line (Tourist) via Thousand Islands and Rochester, N.Y., daily except Sundays, at 1.30 p.m., commencing 1st June.

CITY TICKET OFFICE: 129 St. James St., opp. Post Office.

music hall entertainment, I feel that I cannot, in conscience promote its interests when they are bound up with these gross exhibitions in the nude.

But you say, are not these exhibitions to be found in all our museums as well as in the galleries of the Vatican itself? Very well. If the public who wishes to study the nude can find all that is needed in "cold, dull marble," there is still less excuse for these exhibitions of it in warm, pulsating flesh. Tell all managers of music halls, with my compliments, that they can rely upon me to push their entertainments to the best of my power, and with the thanks of my heart, provided they keep away from their boards men and women attitudinising before the public, including boys and girls, with nothing to cover their nakedness but a coat of paint. There was some excuse for these gross "turns" in the days of the Roman Empire, but there is absolutely none for them in the days of the British Empire.

It is a humiliating thing for a man—an Englishman—and a Christian to stand up and feel that vile, glances and dirty organizations are wanted in Christian Europe.



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Impa

Johr. The Sen

From Irish papers just

we take the eloquent speech

by Mr. John E. Redmond

recent occasion of the splen-

dial gathering at New

land. There, in the presence of

gathering of intelligent Ir-

ish which any country might

variously estimate to be

between fifteen and twenty

people, the famous memora-

ble to the memory of the immor-

tal soldiers of '98 was

unveiled. Mr. John E. Redmond,

was most enthusiastically

aid: I have addressed num-

berous gatherings of Irishmen

parts of the world, and I

dressed many great gather-

ings. Westforden here on this

and elsewhere, but I can not

fully say that I never had a

meeting of Irishmen with

pride and pleasure than I felt

at this moment (cheers). There is

embarrassment I feel, and

thought that in a great de-

greeted me in this speech as

least important element.

of this demonstration, the

thousands of meo and the

fact that the people

country are here unanimous

day in honoring the memora-

ble of '98—(cheers)—that is

great fact of the demonstra-

I feel that any words that

others can use are poor as

compared to the importance

fact (applause). I look to

moment—an honor to the

genius of the Westforden

alright it (here, hear)—and

the patriotism of the Westfor-

men who erected it—I let

that monument, and what I

me is this—"Go back to

and tell them that that is

what they do, no matter

the struggle will go on, the

principles for which the me-

thought will never be surren-

dered, and that Ireland

for ever, beneath the waves

of the day arrives when the

of Irish Nationality will be

erected by her sons and her

daughters (cheers). What is the

motivation of this demonstra-

tion? One and nine years ago, here

opened soil on which we stand

there was fought a great

struggle against the most

disciplined, untrained, un-

trained people of this country

against the odds of the trained

soldiers of England, and

victory of the people, and the

subsequent defeat of the peo-

ple a few hours, will contain

time for the Irish people less

of significance and full

(here, hear). The victory

people proved that unity and

discipline always will end in

discipline which overcame our