

July and August
LIMITED.

St. James Street,
August 10, 1901.

carpets!
demands or n-
up because of
house furnishings,
change to un-
partment from stu-

be closed out at 25
nants Best English;
value \$1.25, re-

TH.
cloth at exactly
25c, now 25c.

NS.
Regular \$2.75,
colorings. Regular
\$3.25. Special

good colors and

Sheeting.
42 to 42 1/2 yard,
42 to 48 yard,
42 to 52 yard,
42 to 56 yard,
42 to 58 yard.

Low Cottons.
12 to 14 1/2 yard,
12 to 16 1/2 yard,
12 to 18 1/2 yard,
12 to 20 1/2 yard,
12 to 22 1/2 yard,
12 to 24 1/2 yard.

TCs.
every pattern is
prices will be an-

Mousseline Ori-
on, Monday 5c,
Roman Stripes,
20c, Monday 10c,
on Check, Law,
Point de Paris.

LIMITED.
Street, Montreal

R CO.
est

e.

merica.

at
per
ms

rest.

up the salve
Chinese
group be-
the Epis-
ference

rest.



MONTREAL, SATURDAY, AUGUST 17, 1901. PRICE FIVE CENTS

A HISTORY OF DIVORCE.

That the whole social edifice is gradually being undermined by the constant spreading of divorce, the increase in the numbers of cases yearly brought to the public knowledge, and by the multiplying of so-called legal facilities for obtaining divorces, is a fact too patent to require proof. The Catholic Church alone, of all the institutions on earth, will admit of no compromise in matters concerning the marriage bond. "She alone," said the Protestant Irish orator, Charles Phillips, "looks upon marriage as the gift of heaven, the charm of earth, the joy of the present, the promise of the future, the innocence of enjoyment, the sanctity of passion, the wherewithal to become as if the sacrament of love." Yet the history of divorce, throughout the ages, tells that ruin and oblivion have been the fate of all who admitted its practice—from the individual up to the Empire.

In the "Southern Cross" has recently appeared a splendid and exhaustive historical sketch of divorce and its effects. While we cannot pretend to reproduce the entire article, a few selected paragraphs may serve to convey an idea of its general trend and to convince all who read and reflect that divorce has always opened every avenue to wickedness and shaken the foundations of society.

THREE ASPECTS.—Divorce may be considered from three aspects: Firstly, a vinculo, or a complete dissolution of the marriage contract, whereby the parties become as if they had never entered into such contract; secondly, ab initio, or a complete separation between the parties had never, in fact or law, entered into the marriage relations owing to disabilities rendering a contract impossible; thirdly, a mensa et thoro, or a separation as far as common life enjoined by the contract is concerned, but the contract, as before, subsists. The distinction between these classes must be observed to obtain an understanding as to the doctrine of the Church; and to some seeming difficulties from time to time advanced from history against the constancy of that doctrine this distinction will be a solution. In the latter case it is evident that divorce may be legal and laudable; in the second a separation can take place because in reality there is no contract; hence no marriage, only an external ceremony. In the first, the dictum of the Church is: "What God has joined let no man put asunder." Not only does the Church deny the State any such power to dissolve the marriage contract, but she herself asserts she has no power to do so.

AMONG THE ROMANS.—The contrast between the rise and the fall of the Roman Empire may be seen in the following extracts: "Among the Romans themselves, when they were laying the foundations of their subsequent greatness, there is no mention of divorce. From the time of Romulus to that of Spurius Carvilius Roga, marriage was considered indissoluble. When the East sent to Rome not only the rich, but crime, when the hardy warrior returned from the Oriental campaigns enervated by luxury, though enriched with plunder, it was that the stately and dignified Roman matron degenerated into a frantic courtesan and the hardy warrior a worthless sensualist."

"Emperors and legislators were enjoining a morality they did not practice, they knocked down barriers they could never set up again, and the people and nation hurried to certain ruin. Philosophy in the person of Seneca, uttered his principles and pronounced its anathemas while the polished debauchees admired the rounded periods of the language used, but continued to live as before."

THE CHRISTIAN ERA.—From what is stated regarding the advent of Christianity, the teachings of Christ, the principles preached by His Apostles, the raising of marriage to the degree of a sacrament, we need not quote, as all that the article contains on this aspect of the subject is perfectly well known to our readers. As to the early Christian centuries we will merely reproduce the remark of Mr. Gladstone in

"Father Mathew wasn't in it as a temperance advocate with you, what's the matter?" "What's the matter?" said Tully, "I am ashamed to tell you, and I don't want you to mention it, I was that much of a fool last night as to shake dice for the drinks until I ran up a score of eight dollars, which is on the slate, to be taken out of my next month's wages. And it is a fact that, right before my eyes, the bartender filled John Wogan's glass up ten times with nothing but water, and he was so drunk he didn't notice it. And there is the price of it, at ten cents a glass, one dollar; and the bartender laughing, thinking it was a great joke on Wogan, but it is the help of God, it will be the last game of that kind that Holland will play on me."

"You are sure over the loss of the money," said Hugh, "but you will forget all about it, and Saturday night will find us in front of the bar as before."

"No, you are mistaken," said Patrick, "I am in earnest, and now, Mr. Lane, you are the boy that can do it just as right down there; draw up a paper to the Fenian Brogue and then I will put ours on and get all I can to do the same."

"I'll bet a dollar," said Holly, "that your reverence will tell you to mind your own business. Priests don't like to be dictators." "You may talk as you please," said Tully, "I am bound to put this through. At I now sit down there, where you please to be dictators or bottom. You, Holly, and McInerney, put your names down, and leave the rest to me."

All this occurred full twenty-nine years ago, in a New England village in the north of Boston. The parties named had met after Mass on the last Sunday of the year, in a store operated by one of them, and here, while the proprietor was bringing the fuel in the stove for the day, the foregoing conversation took place. The village was similar to many others in bustling New England, a place where the workers in a community numbering nearly three thousand, twenty-five per cent. of which were Irish Catholics, who worshipped according to the old faith in a simple but comfortable chapel, humble in appearance but rich in spiritual wants were supplied by the pastor of a parish in a city but six miles distant, who visited them once in two weeks, to offer up the Holy Sacrifice of the Mass and enable them to perform their religious duties.

It was hardly seven years after the close of the Civil War, and the habits of drinking contracted during many whose eyes were opened until the matter was brought to the attention of the authorities. The manner in which his hard-earned wages were squandered, as well as the standing on the threshold of manhood. There is no need to dwell on these facts. Those who can remember that period know it to have been a time when very often the leading man in the congregation took everything into consideration—the scandal of getting drunk, of frequenting kitchen bars after Mass on Sundays, the intoxication on all public holidays, and last, but not least, the money wasted—it was no wonder that Tully's conscience was awakened, and that his three friends were finally induced to co-operate with him. The petition was drawn up. The first name signed was, very appropriately, that of the father of the movement, followed by those of the others.

The first Sunday in January, 1872, came around, and with a little trepidation, honest Patrick went into the vestry of the little chapel to present the paper to Father Garry. He had secured nearly a hundred names. As he handed it to his reverence, he said, "Father, there is something I wish you would read before you sign Mass."

Patrick Garry, a little surprised, took the paper, and examined it solemnly every man whose name appeared thereon. The expression on his face was grave and thoughtful, so much so that Tully was prepared for what Holly said, viz., that Father Garry would tell him to mind his own business, but to his delight his pastor extended his hand, and with moist eyes said—

"Patrick, you are doing God's work, and something I mean to do. I have been here for twenty years, and I have seen so many of my fellow-

for a bountiful yield of grain. On Corpus Christi Sunday the entire town turns out, and dressed in white robes, the priest and people kneel in the streets in the ancient custom known as "Making the Way of the Cross." Children in white run all along the way, scattering flowers in the direction of the procession, and all built among the trees, at which the mothers stop and worship. It is thought that Munster is the only place in the United States where the old custom of erecting the shrines is now adhered to, and for this reason many devout people visit Munster to attend the celebration of Corpus Christi Sunday. A stranger is seldom seen in the town except on this day, and for the rest of the year Munster is closed to the public so far as her people are concerned. The town has no railway or telegraph, but the inhabitants are awfully content to live apart from the world.

There is no regard paid to existing fashions in dress, and the men and women alike adhere to the old custom of wearing wooden shoes. The wooden shoe factory is one of the quaintest places in the little town, and here the shoes are made to a pattern which has never worn any other kind of covering. Few changes have been made in the village since the early '40s have been built in New Munster and the houses are often as closing, and their former owners are slipping away to their narrow homes in the hillsides. The young people are not in touch with the customs; and many of them are leaving the village to seek homes in the larger cities in the state, and in a few years more New Munster will be simply a village of old men and women.

IRISH NEWS OF THE WEEK.

IRISH LANGUAGE.—The revival movement has assumed a new and most interesting aspect. A correspondent in the "Catholic Times," says:—

No one who has followed the progress of the Gaelic League during the eight years of its existence and during the many occasions, of Parliament, on which the national movement for the revival of Ireland's native language has manifested itself, can have failed to be struck with the intense earnestness and strength of the movement. The secret of this strength lies in the fact that this is no attempt to fan the cold ashes of a dead language into life. Irish is a living tongue, although it is at present practically confined to the western and southern seaboard. The Gael himself is the natural teacher far better than any grammar or dictionary, and it is to the Gael, with his rich and varied language, that the student who has been cast in a non-Irish-speaking district is betaking himself. In other words, in principle of the American Summer School has been adopted, with the necessary modifications, by Irishmen and Irishwomen desiring to remove the reproach of ignorance of their native language. The project has been taken up warmly by the Gaelic League, which now numbers 270 original members in the national movement. Competent teachers, having expressed their willingness to co-operate and to furnish the necessary information as to the accommodation, the scenic and historical attractions which the respective districts afford. Of these no less than eight are to be found in Kerry, and a similar number in Cork, whilst Waterford, Clare, Galway, Mayo, Donegal, and Louth are also well represented. The field of choice for the intending visitors is practically unlimited, and there is no one but will find a district especially suited to his requirements. Irishmen and Irishwomen resident in Great Britain ever ready to take their part in the national movement, are already making preparations to spend part at least of their coming holidays in one or other of these districts. And so the great movement grows apace, a movement destined not merely to furnish a new bond of union to Irishmen the world over, but to play a great part in the welding of the nation at home.

BELFAST PERSECUTION.—The London correspondent of the "Independent Nation" says:—

From the tone and tenor of Mr. Wyndham's replies to Mr. Redmond's questions in the House of Commons recently, with reference to the protection of Catholic workmen in Belfast, there is an evident indication that he has a more practical conception of the rights of citizenship, at any rate, in Belfast, than that which was displayed, for instance, by Mr. Gerald Balfour during his chief secretaryship. Mr. Wyndham has pledged himself that Catholic workmen will be protected, and it is almost certain that his action in this respect is a step towards the removal of intolerance and rowdiness which promptly succumb. They have been

mischievous in the past mainly because Orangemen imagined, not indeed without reason, that Dublin Castle, though ostensibly antagonistic, was secretly sympathetic. If Mr. Wyndham can now convince the "Orange lancers" that they are really within reach of the arm of the law he will have accomplished much in the direction of promoting peace and harmony not only in Belfast, but throughout a considerable part of Ulster. As an important advance in that direction it would be desirable that Mr. Wyndham should not countenance purely protective measures, but that when law and proper course is given punitive measures should also be taken.

A LIVELY TIME.—At the close of the Ballinacorney brass band played a selection of airs in the centre of the town. A very large number of people were present, as the sports had been well attended in Belfast, and the majority of the people had not yet gone home. It was an orderly and respectable crowd who had come out for a holiday, and the selections of the band were regarded as an appropriate close to a pleasant day's outing. After the band had finished playing they were deservedly applauded by the people. Mr. John Gilmartin, one of the representatives of the town on the District Council, vice-Chairman of the Sligo Board of Guardians, and secretary to the South Sligo executive, then got up on a wagonette, which was closed by, and on behalf of the people of Ballinacorney, thanked the band for the pleasure they had afforded the public in general. He congratulated the people on the success of the sports, and stated the proceedings had been a credit to Ballinacorney. Mr. Gilmartin was about retiring when there were calls for a speech. He then addressed the crowd on the aims and objects of the United Irish League. He had not spoken more than five minutes when District-Inspector Fitzsimons, with a force of over twenty police, came rushing down. Mr. Fitzsimons, addressing Mr. Gilmartin, said he would be compelled to disperse the people if he continued to speak.

Mr. James Hannan, J.P., C.C., and other representative men who were present, asked Mr. Fitzsimons why should he do such a thing. Mr. Fitzsimons stated that, in his opinion, Mr. Gilmartin's speech would be calculated to intimidate certain people. He was assured that no reference would be made to anyone, but the police were ordered to disperse the meeting, and they at once charged the crowd, using their batons with, in several instances, serious effect. Wild excitement prevailed for a considerable time. In the charge an old man named John Scanlan, of Cligmore, Ballymote, was knocked insensible, and a young man named Batty Davey was felled to the ground by a blow from a baton. Finally, the police were called off, but another rush was made when Mr. Gilmartin addressed the people from his own house, and the people then quietly dispersed.

EMIGRATION QUESTION.—Since the taking of the last census, not a little debate has existed in regard to the causes of the falling off in population, especially in certain districts. The Rev. Mervyn Archdall, D.D., Protestant bishop of Killarney, in addressing the annual synod this year, has sought to explain the decrease in the population. As will be seen, from the passages we here quote, he does not attribute the increased emigration to any lack of prosperity. It would be surprising if he did; since such an admission would be tantamount to a confession that Ireland is badly governed and needs some system of reform. Here is what the bishop says:—

"Their financial scheme was working out admirably and smoothly, and the report was on the whole a very good one, particularly so when they took into consideration the condition of the country and its decreasing population. Now it was a strange thing, was it not, that the percentage of decrease in Tipperary had been 6.2, while the decrease in the County of Clare had been nearly double that figure, or 11.2. One would have imagined that the condition of those two counties was very much the same. It was a remarkable thing, too, that in counties which were rural the largest decrease had arisen in Ulster. For, of the counties in Ulster, in Monaghan there was a decrease of 13.6, and in Tyrone and Fermanagh there was a decrease of 12. But those two counties had a decrease in the population during the last two years greater than that in other counties in Ireland, greater than in Munster or Connaught, so that they could see it was not altogether from the condition of things in the south of Ireland, and that it was not altogether from what they might call the want of prosperity, that this very large reduction in the population of the country had arisen."

STIRRING SCENES IN SPAIN.

A Spanish correspondent of the Liverpool "Catholic Times" writes to that journal:

Week after week the press of the world transfers to its pages "Herald's" telegrams and continental summaries of Spanish news, the details of which sadden and fill with grief the hearts of the children of the Church. The people of Spain Catholic Spain, once the envied pioneer of Catholicity—for centuries the bearer of the banner of the Cross in unknown lands and amidst savage and benighted nations, recruiting everywhere true soldiers for the army of the Faith, so that she became the envy of nations, and the glory of the human race, are to-day, like the Jews of old towards Our Divine Master, displaying ingratitude and crying aloud in some of their cities for the expulsion of those who made them in the past, strong, great, and prosperous. But why this base forgetfulness of Spain's Catholic glories? To what is it due? To nothing else than to a campaign of calumny, supported and sustained by Masonic gold, tolerated and encouraged by a godless Government which has for its most powerful ally the cautious and degrading press. Never were the "Kioskos" of Madrid, eye of the Peninsula, so laden with the foul garbage of Spain's godless literature as they are to-day. Along the Ramblas and streets of the principal cities, at its most powerful stations, steamboat wharf, the bookshop is flooded with the vilest, the most indecent productions that the pen or pencil of man can possibly produce. The diversified literature of English-speaking nations has nothing in foulness and untruthfulness to compete with it; in fact it evidently aims at nothing less than to drive God from Spanish life, and religion from Spanish homes. Go where you will, huge, living posters confront the eye, and continuously read the dead walls of the cities with such words as "Suppression of the Orders," "Episcopal Robberies," accompanied with curses and anathemas on the head of the nun and the friar. Such is Spain's street literature of to-day, and such are the untruthful and unchristianlike attacks that are being made on the evening of the principal streets of the metropolis.

Valencia and Alcoy, Barcelona, to its credit be it recorded, has been putting on a sensational garb and doing the jubilee, while crowds of empty-headed youths, foul-mouthed in speech and in action, hasten from the midnight brawl or from their "infirnos" amidst the slums, crowd the streets and throng the plaza, tumultuously interfering with the peaceful jubilee procession as it issues forth from the city church or diocesan basilica on its mission of penance. The late Cardinal Manning wrote in one of his inimitable works that there are two things which the world would fain rid itself of—one the Lay of Judgment, and the other the Sacrament of Penance. The Spanish mob when it cannot get rid of these will at least stigmatize them as to whom they are objects of love. The jubilee processions, so edifying even in Protestant countries that they are objects of admiration from men and women who may differ as to their necessity and utility, are the latest Catholic manifestations against which Masonic hatred has directed and marshalled hired mobs, turning Madrid once more into a perfect pandemonium and producing there, as well as at Valencia and Alcoy, bloody collisions. The procession that traversed the streets of the city ranks the Papal Nuncio, the Archbishop-Bishop of Madrid, Alcalá

(now the Bishop of Valladolid), with crowds of the grandees of Spain, representatives of the oldest and most honorable nobility of Europe, the Duke of La Seo de Urgel, the son of the late universally-lamented General Martinez Campos, Senores Maura and Javier de Ugata (both ex-Cabinet Ministers in the late and present Governments), Senor Pidal (one of the family of the Spanish representative at the Papal Court), and the Marques de Ibarra, with many distinguished members of the navy and army, and countless pious members of the different Confraternities of the metropolis. And yet, notwithstanding their pious, unoffending, penitential mission nor the ambassadorial or episcopal rank nor the nobility of many in the procession, saved them from the stone-throwers of the "Calli."

But the representatives of the European press do not forget to send to the ends of the civilized world details of religious riots. Never do they deem it a duty to give equal publicity to the religious functions that attract thousands of thousands to their pious, unoffending, penitential mission nor the ambassadorial or episcopal rank nor the nobility of many in the procession, saved them from the stone-throwers of the "Calli."

My "Notes" of the week would be incomplete if omission were made of a certain review that the ancient city of Toledo witnessed a few weeks ago as the illustrious prince and Primate of the archbishopric, Sr. St. Ildefonso, Cardinal Sancha, took up his place in the front rank of its jubilee procession, surrounded by the Chapter of the Basilica, the youthful leader-Bishop at their head, the students of the diocesan seminary and the religious orders of the city, foremost amongst whom were the Discalced Carmelites, who were joined by the Mayor and Council and Provincial Councilors. Here by the banks of the Tagusinas was witnessed a sight which would at once convince a stranger that there is still "Faith in Israel." Similar sights were to be witnessed at Malaga and Santander, and many other Cathedral and diocesan centers.

DANGER IN PRACTICAL JOKES.

The phrase he "didn't know it was loaded" has become a familiar one in connection with the tragedies resulting from the careless handling of firearms. It refers to some times to the person who kills or wounds himself, but generally to the fool who causes the death of another by pointing a gun or pistol at him in so-called sport or fun. When the weapon unexpectedly goes off and a life is destroyed and a family plunged into mourning the only excuse which the offender has to offer is that he "didn't know it was loaded." In the light of the numberless fatalities that have occurred in this way this excuse is no excuse at all, and those who indulge in this kind of practical joking should be punished as severely as to render more cautious others who may be inclined to the same sort of sport. Human nature is a subtle and curious compound, in which good and bad are singularly blended, and cruel and kind instincts cropping out frequently in the same soil with kindly and generous qualities. The practical joker is not always, or even generally a person of a vicious nature, but his love of enjoying himself at the expense of others, his pleasure in the fear, discomfort or humiliation which he causes others to feel, is a bad trait, and one which very frequently brings sorrow to himself as well as to his victims. Even when no great harm results, such "fooling" is objectionable, because it naturally leads to other things of the same sort which may not end so harmlessly.

Mr. Frizzell left Wilmington he carried a fine model of the Delaware whipping post, which he proposed to present to Mayor Rose, of Milwaukee. While on his way West a member of the Wilmington Lodge of Elks telegraphed to the Chief of Police of Milwaukee to arrest a small man Delaware whipping post, as he was wanted in Wilmington for larceny. Almost as soon as Mr. Frizzell arrived in Milwaukee he showed his telegraphed to the Chief of Police of Milwaukee to arrest a small man Delaware whipping post, as he was wanted in Wilmington for larceny. Almost as soon as Mr. Frizzell arrived in Milwaukee he showed his telegraphed to the Chief of Police of Milwaukee to arrest a small man Delaware whipping post, as he was wanted in Wilmington for larceny.

ed, and all the efforts of his family and friends failed to shake the idea of death from his mind. Rather than await such a fate he cut his throat early Monday morning, his wife finding his body among the pots of geraniums and daisies, in which he had already taken refuge. He was in the balcony of their apartment.

Of course, the people who said these things to Lutz did not know their remarks were loaded with death, but they were. What they said was said thoughtlessly, but their words were as fatal as bullets. They followed a very common and reprehensible habit of telling a sick or ailing person that he or she is looking badly. It may be said that persons who are affected by such remarks or driven to suicide by them must be weak-minded, but if this be true, there is all the stronger reason for not saying things which may by chance work harm to a man or woman of nervous temperament. As a matter of fact, even persons of the strongest will power are more or less affected by being told they are looking ill. The imagination is excited by it, and a perfectly well man can be made to feel sick if he is told persistently and continuously that he is looking so. No one ought ever to tell another that he or she is looking badly, unless some object is gained by it, and then it should be done in such a way as to minimize possible bad results. The kind thing to do is to cheer and encourage those who are ailing or who fancy they are, by giving them encouraging words or practical jokes as with firearms.—Baltimore Sun.

A NEW FRENCH AND ENGLISH GRAMMAR.

A REVIEW BY "CELIUS"

This week I have on my desk a very important little book, the author sent it to the "True Witness," and I have been allowed to examine its contents. I will give the title of the book, and, before commenting upon it, I will take occasion to give a few words to a couple of very pertinent thoughts suggested to my mind by the presence of this little volume. Its full title is: "The French-Canadian Scholar's Companion, An English Grammar based on French Grammar, comprising the substances of the best English Grammars, compiled by (Rev.) J. E. Chamberland—teacher of English in the College of Saint Ann de la Pointe-à-la-Paix. The publisher, Jos. Beauchamp, proprietor of the Darveau Printing Establishment, Quebec. It is a volume of over 300 pages, and contains an analytical index at the end.

So much for the title, the authorship, the publishers, and the form and size of the volume. The title itself is elaborate—gives a fair idea of the contents must be. Before entering upon such remarks as may seem to me to be worth making concerning this addition to the scholastic literature of this province. I wish to point out two solemn truths which the fact of my reviewing the work reveals.

In the first place we have here a French-Canadian priest, professor in a purely French-Canadian College, spending his leisure hours—outside the countless and constant duties that his sacred office and his professorship impose—in compiling a book, the calculation of which is the acquisition of English for the French-Canadian pupil, and at the same time to aid the English-speaking student to more easily master the difficulties of the French language. When men, who only judge of things by surface appearances, tell us plainly that the French-Canadian people are opposed to the spread and development of the English language in Canada, we need but point to this striking and practical example. It alone would suffice to overturn all such baseless assertions, and unfounded allegations. If in an institution, where almost the entire body of students is French-speaking, and the English-speaking exceptions are merely the rare youths sent there to acquire the French language, we find so much time, talent, research and erudition concerned to the better inculcation of English, the conclusion is obviously, that the French-Canadian educationalists see the necessity as well as utility, in every sphere of life to-day, of possessing the two languages; they wish to arm their students with a double-edged sword in the great battle of life before them.

There is another fact I cannot allow to pass unnoticed. This volume alone is a Catholic newspaper for review. Unfortunately the prevailing idea in our day, amongst Catholic authors, is that their works are likely to receive more notice if criticized in the secular press. Consequently they generally ignore their own papers and seek publicity in a direction where they are likely to receive but scant sympathy either from reviewers or readers. In this again has the author of this little work done a good deed, and has he augmented the debt that the Catholics of this province owe him. Yet in so doing he has had no selfish aim—a fact made clear by the following paragraph in his preface to the work: "Before closing this introduction," he says, "let us say that the author of this book had no interest in it, but simply wished to be useful to his young French-Canadian friends, and to help those who are employed in their education. May this book procure the greater glory of God, and the welfare of our dear French-Canadian youth."

After all I would be inclined to dispute, in one sense, the foregoing remarks. That the author had no pecuniary interest in the book, I well understand; but he must have had an all-absorbing interest of a higher, a grander, a nobler, a more priestly and more Catholic nature, since he devoted to its compilation

the immense amount of labor which its perfection entailed and its completeness must have necessitated.

I will now quote another paragraph from the author's introduction to the volume. He says: "Another reason which decided us to prepare this new grammar, was the absence of an English text book completely based on the French language. We teach Frenchmen; let us show the resemblance existing between the two languages, and so, we will take away a great many difficulties. Moreover, by obliging our scholars to study and recite in English, we will make them insensibly take the habit of speaking this language, and the fear of speaking which is so prejudicial to a great number of our people." Exactly! There is the rock upon which nearly all split. The English-speaking youth is ashamed to be caught making mistakes in French, and he falls back upon his English. The result may eventually fall where he might have succeeded. The same stands good for the French student. He would like to speak English, but he hesitates, he is afraid that his accent may not be good, or that his choice of words may leave him open to ridicule. To dispense the young mind of any such like notions and to stimulate the aspirant to heroic efforts in the pursuit of a language, is a patriotic work, as well as an act of the highest educational importance.

The putting into practice of the principles in this volume—as must be done in all classes, in which it is used—is the true test of Canadian patriotism. Underlying our glorious freedom, our stately national achievements, and our future aspirations, is a bed of quick sand in the form of inter-racial prejudices. That the foundations of our great Canadian edifice of nationality be stable and immutable, the soil, the rock on the ground on which they rest must be purged of that dangerous alloy, and the work now being done by the author of this volume, is calculated to accomplish that grand purpose. If for no other reason, I would say that it becomes a national duty on the part of all interested in educational matters to see that such an enterprise receive due encouragement.

As to the grammar itself, it would be a difficult task for me to analyze it, or I could have to reproduce examples after examples from almost every page. The text is both English and French; the arrangement is so clear that, at a glance, the whole system can be taken in understood; the words in French which are susceptible of different meanings in English are translated, by means of examples, in every variety of form. The same with English words that have different senses in French. The English grammar is complete, from the alphabet, with its different pronunciations in the different languages, down to rules of punctuation. Yet all the difficulties of the French grammar are made easy, the bewildering lists of rules and exceptions are reduced to a concise and easily grasped system. The pupil who is conversant with French grammar cannot fail to secure almost without effort a thorough knowledge of English grammar, because the latter is based upon the former. There is not a shading, no matter how delicate, of expression that does not receive attention, nor is there a term allowed to rest until it has been twisted and turned into every form it may assume, and has been translated in every sense of which it is capable of construction.

For my part I consider this little volume as one of the most important that the educational literature of our country possesses. Its actual utility is beyond calculation. Not alone because it is a splendid and invaluable auxiliary in the study of that language by French-speaking pupils, but because it sets an example that may yet be imitated with benefit to Canada, to the national cause, to that of religion, and to the glory of God. More I cannot say; but I advise all interested in educational matters to read it.

As to the grammar itself, it would be a difficult task for me to analyze it, or I could have to reproduce examples after examples from almost every page. The text is both English and French; the arrangement is so clear that, at a glance, the whole system can be taken in understood; the words in French which are susceptible of different meanings in English are translated, by means of examples, in every variety of form. The same with English words that have different senses in French. The English grammar is complete, from the alphabet, with its different pronunciations in the different languages, down to rules of punctuation. Yet all the difficulties of the French grammar are made easy, the bewildering lists of rules and exceptions are reduced to a concise and easily grasped system. The pupil who is conversant with French grammar cannot fail to secure almost without effort a thorough knowledge of English grammar, because the latter is based upon the former. There is not a shading, no matter how delicate, of expression that does not receive attention, nor is there a term allowed to rest until it has been twisted and turned into every form it may assume, and has been translated in every sense of which it is capable of construction.

For my part I consider this little volume as one of the most important that the educational literature of our country possesses. Its actual utility is beyond calculation. Not alone because it is a splendid and invaluable auxiliary in the study of that language by French-speaking pupils, but because it sets an example that may yet be imitated with benefit to Canada, to the national cause, to that of religion, and to the glory of God. More I cannot say; but I advise all interested in educational matters to read it.

SELECTED NOTES OF NEWS.

SOCIAL SIDE.—Germany has 24,000 friendly societies and clubs, the United Kingdom 22,000; France only 8,000.

A LUCKY FIND.—From Winnipeg comes the news that the dredging company picked up a nugget in the Saskatchewan river, near Edmonton, valued at \$1,300.

CHAMP WINE.—It is asserted that in the Perigord district of France the crop of grapes has been so enormous that wine has fallen to less than one cent a gallon.

NOW IN IRISH.—Mullingar, County Westmeath, is to have its street names marked in Irish instead of English, if the Town Council finds that the cost is not too great.

A FROTH FATHER.—Mr. Audet, a resident of Stanbridge East, although only 36 years old is the father of thirteen children, all sons and all living, the oldest being but 15 years of age.

AN AGED NUN of the Dominican Order, Sister Genevieve, while preparing to retire at Mount St. Mary's Convent, Newbury, N.Y., recently set fire to her night-robe with a candle and was so badly burned that she died the following morning.

ENGLAND'S BILLS.—In the British House of Commons on Monday, Sir Michael Hicks-Beach, Chancellor of the Exchequer, stated that the total Imperial expenditure for the year ending March 31st last, including the war expenses, was \$210,000,000.

A MISSIONARY.—Rev. Abbe T. Campeau, Curé of the parish of St. Joseph, in the diocese of St. Boniface, Manitoba, is in the city for a few days. Father Campeau's mission to this part of the country is to visit the relatives of different families out West.

A VOTING MACHINE.—Among the questions to be submitted to the voters of Pennsylvania at this year's election is the Constitutional provision authorizing the use of voting machines in the State. At the present time the Constitution authorizes the use of ballots only.

A GOOD RULE.—The Sheet and Metal Workers' Union (International) at a meeting this week to make arrangements for the part they intend to take in the Labor Day parade, passed a resolution prohibiting smoking or chewing tobacco while in the ranks. This is a good example for all members of societies.

HORSE BLINKERS.—London has started a movement against blinkers for horses, which in most cases are useless and harmful to the sight of the animals. Most of the great railroad companies and one of the tramway lines have done away with them, so that now, it is stated, 50,000 horses are working without blinkers.

FREE PUBLIC LIBRARY.—Mr. T. G. Shaughnessy, president of the C.P.R., in referring to the proposed donation of Mr. Carnegie for a free public library in Montreal, says:—"I consider that the Mayor of Montreal should consider it worth while to ask Mr. Carnegie to contribute an amount equivalent to \$5,000 per annum for a public library. Montreal is too large and too wealthy to go begging."

A NEW CATHOLIC COLLEGE.—According to the San Francisco "Monitor," Archbishop Christie has effected the purchase of the buildings and extensive grounds of the Portland University near Portland. The school will be reopened in September, according to present plans, as the Columbia University under Catholic control. His Grace's ardent desire with an institution of the high grade of education for young men, seems on a fair road to realization.

SHAREHOLDERS' PROFITS.—The directors of the Standard Oil Company, at their meeting this week declared a dividend of 8 per cent, \$5 a share, on the common stock of the company. This dividend is payable on September 16 next. The capitalization of the Trust is about \$100,000,000. The declaration of the dividend means the distribution of about \$8,000,000 among the Standard Oil's stockholders.

This dividend is the third declared by the company during the calendar year. The dividend for the first quarter this year, paid in March, 1901, was 20 per cent, \$20,000,000. The dividend for the second quarter, paid in June, 1901, was 12 per cent, \$12,000,000. The dividend for the third quarter, as has just been said, is 8 per cent, \$8,000,000.

So the total dividend thus far this year is 40 per cent, or \$40,000,000.

long time. The Socialists, Anarchists and others will be difficult to subdue. Whatever form the crash may assume, from whomsoever it may come, and whatever its result may be, there is every reason to believe it coming. Waldeck-Rousseau's disgraceful law may plunge his country into blood.

A TIMELY MOVEMENT.—The Dominican nuns in Dublin have set on foot a project which will be watched with interest by the Catholic clergy in all large centres, towards which Catholic girls are drawn by reason of city employment. At a meeting held at St. Saviour's Priory, Dublin, a plan was mooted for the establishment in the Irish capital of a home for girls of the well-to-do class, such as saleswomen, typists, telegraphists, postal employees and others who, coming up from the country to Dublin, find themselves isolated when taking up their residence in boarding houses or private lodgings.

PEN-PICTURES OF ENGLISH JUDGES.

MR. JUSTICE DAY, not for the first time (says the "Daily Chronicle") was a day or two ago credited with the intention of retiring from the Bench. There is nothing inherently improbable in the report, for Sir John has been a barrister for more than half a century, and has sat on the bench since 1882. But even at seventy-five the famous criminal judge is not illiterate, and he is not comforted by a pension, unless his recent attack of illness should make the course imperative. The Bar, more than the prisoners who come before him, would regret his retirement, for he is very popular with counsel, in spite of a rather forbidding manner.

It is said that on one occasion Mr. Justice Day visited a prison in order to see what the treadmill was like. The jailer, more from want of thought than want of heart, left his Lordship under the influence of the machinery for a longer time than he anticipated. It has never, however, been alleged against him that he has been more tender to criminals on this account. Sir John Day was entitled years ago to retire from the Bench with a full pension. The Bench, however, is just the place that nobody does voluntarily care to retire from—it seems to have its abiding fascinations.

At seventy-five, however, even a judge may feel that he has earned his repose, and may, with good conscience, retire to his favorite club—in this case the Athleteum—and to his delightful house in Collingwood Gardens, which has recently gained a new mistress, and has a great many Old Masters. Sir John, who has had a career on the Bench, in some ways as rugged as his own personality and appearance, was born at the Hague, and from his Dutch mother inherited the love of pictures of which he has had a complete monopoly among his own generation of occupants of the Bench.

The "Tablet" writes of the rumor that, "if that is true, we shall see closed the legal career of a man who, first as advocate, and afterwards as judge, presented always a strenuous figure, who has reached the advanced age of 75, and who has for some years been qualified by service for a first-class retiring pension. As one of the three judges upon the Farnell Commission, Sir John Day has played a part in the drama of history, and is hardly less remarkable was his appointment to be President of the Royal Commission appointed to inquire into those recurrent abominations—the Belfast riots. The old suspicion that Catholics could not be trusted to administer justice, particularly in these two appointments, its death-blow. For here among the judges was a Catholic selected for tasks that bristled with controversial matters affected by differences in religion. There is a double danger in such appointments—the danger of partisanship, if you like, but also the danger of showing freedom from partisanship by too great concessions to the other side.

Sir John Day had the two-fold strength and the two-fold courage to be absolutely consistent and impartial. This, Dr. Hanna, of Orange notoriety, for instance, was not likely to forget the episode before the Commission, when an inflammatory passage of his was quoted—"What is that from?" asked Sir John Day. Counsel replied, "A sermon." "What?" exclaimed Sir John, "a discourse delivered in some house of God?" and then threw himself back in his chair, evidently amazed and shocked.

A FRENCH PRELATE'S ADVISOR.

These are stirring days for the hierarchy and religious associations in France. In the midst of the terrible persecution the prelates are calm and confident. In a recent pastoral letter to the clergy of his diocese, Mgr. Foucault, Bishop of Saint-Die, gave his priests excellent advice to the effect that they were not to mix up politics in the exercise of their priestly duties.

His Lordship said—"In the difficult circumstances by which we are surrounded, I consider it my duty to urge upon you the necessity of prudence. Allow me, then, to remind you that in the exercise of your pastoral duties all incursions to the domain of politics are to be forbidden. Any infringement on your part of the rule here laid down might not only get you into trouble on your own account, but might also put in jeopardy the great religious interests which we all have at heart.

A RECORDED... courts of law... Robert O... who were... conspiracy... of bigots... Christi... June 9th... The follow... dress of M... K.C., who... give our... of the fact... CASE F... O'Shaughnessy... his re... torney-Gen... duty to h... out of whic... arise, and... jury to do... would do a... ventional s... duty, if the... that an off... by the fo... word-by div... they know... fence was a... dence the C... them in sup... had done s... them, as it... those facts... Let there be... jury would... to him that... duty to incite... would arrive... conclusion... accused men... together—the... acy, but the... by the de... to incite... words and a... euf persons a... procession... through the... was what th... Let there be... To him that... time when h... duty they sh... ever hear... It came to h... simple to pe... perform it as... his skill and... against these... tion whatev... whether a m... with impunit... his neighbor... for himself s... bor differed... wanted it to... representation... prosecution w... these men... steps of the... preaching, as... preach—and... about that... tremely sorry... ed those wh... duty toward... the Word of... mistake what... He wanted the... a man was no... to do that, I... men whom ma... nired who m... streets witho... He referred to... They were... and in Belfast... rying out their... the best of th... gave no offence... clear that they... brought by the... defendant... preaching... steps, or as m... called the P... They were p... had attempted... sons enjoying... great heritage... the right of r... the right of p... one alike, be... may.

PROTESTANT AGITATORS

ON TRIAL IN BELFAST.

A RECENT CASE in the criminal court of Belfast, that of four members of the Protestant Association...

CASE FOR THE CROWN. — Mr. O'Shaughnessy, in opening the case, said he represented the King's Attorney-General, and found it his duty to lay before them the facts...

THE FACTS. — It was his (counsel's) duty to lay the facts before the jury, and to ask them, for the honor of their own city, in the name of that which was dear to all...

TREW, THE LEADER. — The learned counsel for the Crown then dealt with the speeches of Trew, and said there was language in some of them which would hardly expect to be used at any meeting at which the Gospel of Christ was preached.

VERDICT AND SENTENCE. — After a long deliberation, the jury found Trew guilty, and in the case of the other defendants, with the exception of Greaves, they failed to agree.

INVENTORS AT WORK. — LIFE SAVING DEVICE. — A practical and easily constructed life saving device has been invented. It consists of a compressed air mattress which is made rigid by means of four planks of wood, one along each side, and which is further strengthened by copper fastenings that hold the planks in place.

Be Sure to Order ROWAN'S. — Rowan Bros. & Co., 115, Waller Street.

Agitation, Enniskillen, and the Boyne for our deliverance from Papal Tyranny. Rouse yourselves, Protestants, and see to it that Popery does not again gain the upper hand.

OUTRAGE AND INSULT. — Proceeding, counsel asked could they conceive anything more calculated to stir up riot and disturbance...

LIBERTY FOR ALL. — Now they came back to the offence with which the prisoners were charged. The charge was a crime, to disturb the peace was a crime.

CHANGES IN ENGLAND. — A letter from England, comparing the country now with what it was as I knew it forty years ago, is inevitable, and in spite of one's self, somewhat reminiscient, says a correspondent to a New York daily newspaper.

FROM MOTHER IN IRELAND. — The following poem in a recent number of the "Catholic Youth" is attracting much attention. It is expected that a story connected with this poem will be circulated shortly.

FOR MY FIRST MASS. — The joy has come, alanna, That I watched for through the years; And my heart is full of blessing, But my eyes are full of tears.

PURE GOLD JELLY POWDER. — JOYFULLY QUICK And Healthy too. BEWARE OF IMITATIONS.

CATHOLIC HIGH SCHOOL OF MONTREAL. — Classes will re-open on Tuesday, September 3rd.

GOTO SABLIER'S. — Randomly bound Prayer Books. Neatly mounted Prayer Beads.

CHURCH BELLS. — CHINESE AND PALE. — MENBLY BELL COMPANY. — TROY, N.Y., and 177 BROADWAY, NEW YORK CITY.

necessary material for bedding is introduced, and to prevent it from being displaced, light ashens laths cross the mattress at regular intervals, and the whole is kept rigid by a strong bamboo rod.

A NEW ROCKET. — The very latest baby soother, one warranted to be the most energetic infant vocalist, has just been patented.

CHANGES IN ENGLAND. — A letter from England, comparing the country now with what it was as I knew it forty years ago, is inevitable, and in spite of one's self, somewhat reminiscient, says a correspondent to a New York daily newspaper.

FROM MOTHER IN IRELAND. — The following poem in a recent number of the "Catholic Youth" is attracting much attention. It is expected that a story connected with this poem will be circulated shortly.

FOR MY FIRST MASS. — The joy has come, alanna, That I watched for through the years; And my heart is full of blessing, But my eyes are full of tears.

PURE GOLD JELLY POWDER. — JOYFULLY QUICK And Healthy too. BEWARE OF IMITATIONS.

CATHOLIC HIGH SCHOOL OF MONTREAL. — Classes will re-open on Tuesday, September 3rd.

GOTO SABLIER'S. — Randomly bound Prayer Books. Neatly mounted Prayer Beads.

CHURCH BELLS. — CHINESE AND PALE. — MENBLY BELL COMPANY. — TROY, N.Y., and 177 BROADWAY, NEW YORK CITY.

W. GEO. KENNEDY, Dentist. No. 758 PALACE STREET. Two Doors West of Beaver Hall Hill.

C. A. McDONNELL, Accountant and Liquidator. 150 ST. JAMES STREET, Montreal.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

FROM MOTHER IN IRELAND. — The following poem in a recent number of the "Catholic Youth" is attracting much attention. It is expected that a story connected with this poem will be circulated shortly.

FOR MY FIRST MASS. — The joy has come, alanna, That I watched for through the years; And my heart is full of blessing, But my eyes are full of tears.

PURE GOLD JELLY POWDER. — JOYFULLY QUICK And Healthy too. BEWARE OF IMITATIONS.

CATHOLIC HIGH SCHOOL OF MONTREAL. — Classes will re-open on Tuesday, September 3rd.

GOTO SABLIER'S. — Randomly bound Prayer Books. Neatly mounted Prayer Beads.

CHURCH BELLS. — CHINESE AND PALE. — MENBLY BELL COMPANY. — TROY, N.Y., and 177 BROADWAY, NEW YORK CITY.

W. GEO. KENNEDY, Dentist. No. 758 PALACE STREET. Two Doors West of Beaver Hall Hill.

C. A. McDONNELL, Accountant and Liquidator. 150 ST. JAMES STREET, Montreal.

Association of Our Lady of Pity. — Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 25 cents year. The spiritual benefits are very great.

Be Sure to Order ROWAN'S. — Rowan Bros. & Co., 115, Waller Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & C. CO., Limited.

2 Buxby Street, Montreal, Canada. P. O. Box 1138.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.90; United States, \$1.90; Newfoundland, \$1.90; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.

All Communications should be addressed to the Managing Director, "The Witness" P. & C. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province, consulted their best interests, they would soon make of 'The 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.

SATURDAY AUGUST 17, 1901.

NOTES OF THE WEEK.

OUR CURBSTONE MAN. — Elsewhere in this issue will be found the regular contribution of "Our Curbstone Observer." While we have given space to his spirited comments, this week, on the apathy of many of our religious institutions in regard to their duty of supporting the Catholic press in their district, we do not by any means wish it to be understood that we concur in all that he has to say on this important subject.

The superiors and directors of our convents, schools and academies seem to be under the delusion that the Protestant press is a better medium of communication for the purposes they have in view than the Catholic newspaper in the diocese in which they are located. Of course, this idea is obtained from the modern boasting methods of the Protestant press, which regularly publish large figures of circulation, that are even bewildering to the men or women who are not of a reflecting turn of mind. If our superiors and directors of Catholic schools would only devote some moments of consideration to the subject they would realize the all-important fact that the Catholic press is equal, if not superior, to the Protestant press for the very good reason that Catholics who are the mainstay of Catholic schools and colleges are all staunch supporters and readers of the Catholic press. Those Catholics whose names do not appear on the subscription books of Catholic newspapers are in the majority among the class who do not pay for their children's tuition or else who are a cause of annoyance in many ways with which Catholic educationists are familiar.

SCANDALOUS IMPOSITION.

Not long since the parish priest of Dundalk, in Ireland, had occasion on Sunday, in the course of his pastoral remarks to warn his people against an imposition practiced upon them by Jewish hawkers who pretended to sell religious pictures. He mentioned a case in which, on going to the house of a humble parsonage, he found hung upon the wall a picture of the "wife" of Martin Luther, the so-called Reformer, the poor people having bought it from a German-Jewish hawker in the belief that it was a Catholic religious picture. He warned the people against purchasing any of these pictures, which, even when representing the saints or religious subjects, were irreverent in conception and design.

We are not aware whether this method of trafficking in holy objects and at the same time practising deception upon the uneducated is new in Ireland, but it is decidedly an old trade in the country districts in Canada. We do not say that the hawkers are all Jews, but certainly some of them are. On this score we would give a very simple and safe rule for the people to follow. It is not often that a family requires to buy sacred pictures, beads, scapulars, or other religious objects; when the occasion does arise let them take advantage of the Sunday Mass to call upon the priest and tell him what they need. He may not be able to supply the required objects, but he can indicate where they are to be had, or he may order them from the city for his parishioners. At all events, whatever he advises them to purchase will be proper and acceptable.

GO TO THE RIGHT SOURCE.

In glancing over our Catholic exchanges we came upon the following paragraph:—

"Recently we heard a wealthy Catholic admit that he did not read any Catholic paper. We said nothing, but a few hours afterwards we heard him laying it down dogmatically that 'the Council of Baltimore had removed the ban from the Free Masons and Catholics might join that order.' He had read it in the New York Journal. Verily the word of the man who says: 'I don't read a Catholic paper' will say: 'I will join the Free Masons.'"

We could cite a score of cases in which it was evident that the lack of proper information on Catholic subjects is due, principally, to a neglect of Catholic newspapers and a

willingness to accept what is stated in the secular press. In an election contest in the County Russell, not very many years ago, we heard a Catholic stump-speaker make the assertion that the Church was always on the side of the Government, no matter what party happened to be in power, and he quoted, in support of his assertion the words of an eminent writer in the "North American Review." It is easy to see what conclusion could be drawn from such an assertion; he left an impression that the Church is a mere time-serving institution, siding with power, regardless of principle. Had he taken his information from a Catholic publication he would have found, as was demonstrated in a review of the very same article, by a leading Catholic paper of New York, that what was meant was that the Catholic Church is always on the side of legitimate authority—irrespective of political parties or the forms of government. It is always well to go to the right source for information.

DECAY OF PROTESTANTISM.

This is a subject that has of late occupied the attention of some of the best writers and deepest thinkers of our age. According as it dawned upon the honest Protestant mind that the system of religion so far accepted was drifting in all directions towards a sea of irreligion, that mind turned towards another source for the truth which it had so far vainly sought to possess. Hence the immense number of eminent Protestant clergymen who have, within the past quarter of a century, joined the ranks of Catholicity. While the whole trend of events, in the religious domain, for the last few years, indicates, in a most obvious manner, the failing in vital strength of Protestantism, still every person, even those who feel most keenly the truth of the situation, cannot place a finger upon the exact spot which has become vulnerable, or upon the place of leakage. The following paragraph, from an able article in the "Catholic World Magazine," may help in explaining more exactly the cause—or causes—of this falling off of Protestantism. The learned writer says:—

"There can be no doubt that as a religious force Protestantism throughout the world is broken, since its failure to satisfy the spiritual and devotional instincts, no less than the intellect, is ever becoming more and more apparent. Its leading and most thoughtful teachers have for some time past been proceeding steadily on the 'down-grade' in their beliefs—i.e., vowing towards Unitarianism or Deism. It would seem, then, as if the ultimate goal of Protestantism was extinction as a religion, if indeed in any real sense it can be called such now. Formerly one of the chief reasons given by dissenters for their aversion to the worship of the Church of England was that her preachers dealt too exclusively on the moral law. Their idea of 'Faith' was meagre enough, but at least they recognized the necessity of some spiritual activity as distinguished from mere morality. They did not look upon the latter as all-sufficient. But the scene has changed, and the leaders of most of the Protestant sects seldom now make any appeal to the purely spiritual side of man, but vary discourses on moral subjects with advertised secular addresses. But man is a creature possessing not merely instincts, but also spiritual, and the latter are the more important. He has not only a consciousness, which, though in a much higher degree, he possesses in common with the lower animals, but an immortal spirit as well, which the latter have not. And at the same time, in his case, the one depends in a great measure upon the other. To these the church appeals most powerfully in her ordered scheme of faith and morals, and in her devotional system."

WOMAN'S USEFULNESS.

The Chicago "Record-Herald" remarked that:—

"Tar and feathers, however, are too mild to make any impression upon a man who is enough of a brute to beat his wife."

The New York "Herald" agrees with the Western organ, and adds:—

"True, what is needed is the old-fashioned whipping post, as you suggest. Tar will scrape off, but no man can get rid of ridicule who has been well lashed with a raw-hide for beating the woman who does his cooking and gets his children ready for school every day."

Very true. But does the fact of cooking and getting children ready for school constitute a woman's only claim to respect, to sympathy, and to protection? Decidedly this is taking a very common place and low estimate of woman's mission. If a wife has no other duties to perform than cooking and dressing children, and no other titles to the devotion, honor, and the gratitude of a husband, her lot is a very sorry one. Yet, this small paragraph tells the story of this age's materialistic ideals. It seems to us that our Church incalculates far more effective reasons that should lead the husband to cherish instead of abuse the one he swore to love and protect.

MINISTERIAL VACANCIES.

On the subject of Protestant ministerial vacancies, in New York city, the emoluments of which, each autumn, in years past aggregated about \$200,000 per year, we find a very peculiar statement in one of the leading dailies of that city. We confess that it does not afford us very much information, as we fail to understand the situation. Why a pastorate, the salary of which is \$13,000 per year should be vacant, and

about music in our Catholic schools, and they may serve as an illustration of what we here advance. The following is the passage that most attracted our attention:—

"Music is taught in the vast majority of our Catholic educational institutions by persons who are not qualified to do so, whose taste and judgment are not formed, whose technical equipment is of the most primitive kind, whose knowledge of musical literature is almost nil, and who consequently lack every requirement to qualify them as pedagogues. Their love for gain, and their culpable ignorance blind them to the fact that they are not giving value for the pay to be received by them. What is more, they impart an unhealthy, maudlin, and vulgar taste to the children under their charge, thereby doing an irreparable damage to the souls of these little ones."

If this be a characteristic specimen of Mr. Otten's style, we trust that it is not equally characteristic of the publication in which it appears. In the first place he takes the trouble to underline the words "in the vast majority," which only renders the error expressed in these words more emphatic. We can fearlessly challenge the assertion that "in the vast majority of our Catholic educational institutions" the persons who are selected to teach music are as incompetent as the writer claims. In fact, had he said, "in some of our Catholic institutions," or even "in a few" of them, his assertions would be open to dispute. We do not deny that, here and there, amongst the great multitude of such institutions, there may be found one in which the professor of music is not a master of the art. But to say that "in the vast majority," is to set at defiance the testimony of years of experience in educational affairs on this continent. Some of the leading musicians of the age have graduated from our Catholic institutions, and in the majority of our convents the members of our sisterhoods whose duty it is to teach music are ladies whose splendid talents and acquisitions would place them in a front rank amongst the world's musicians—were it not that the veil and habit hide them away from all opportunity of recognition.

If we understand Mr. Otten rightly he is complaining about the incompetence of our Catholic teachers of music. If so, what on earth has his last sentence to do with the subject? "They impart an unhealthy, maudlin and vulgar taste to the children under their charge"—does he mean musical taste, or does he speak generally? And he adds, "thereby doing an irreparable damage to the souls of these little ones." This sounds as if he were writing about the religious training of the pupils. If not, what has the art of music to do with the soul's salvation? Or how can the soul of a child be damaged by the more or less imperfect teaching of music? Does he mean that the music teacher, who is not up to his standards as a musician, injures the soul of her or his pupils by imparting false rudiments of music? In fine, what does he mean at all? When a man cannot treat a subject without becoming thus mixed up, his duty is simply to let it alone.

GOOD AND BAD NOVELS.

Few writers in his age had better opportunities of judging the effects of literature, good or bad, than had Louis Veulliot, the famous editor of "L'Univers." In almost every department, from the light romance up to the profound treatise on philosophy and theological questions, Veulliot had written with success; his extensive journalistic experience afforded him excellent occasion to estimate the worth of the general productions of modern writers. Consequently, when he speaks as follows about novels, his remarks are well worthy of careful consideration. He says:—

"The true antidote for bad novels is not good novels. There are no good novels. What is called by this name is worthless. I know it, because I have written such novels myself. They serve only to give the reader a taste for bad ones. We ought to advise people living in the world to flee these detestable recreations and take up books which are really serious and Christian. Besides prayer, good works, and duties well performed, I know of no other remedy, and the sick man whom these remedies will not help, is dangerously near perdition."

SIGNOR CRISPI'S DEATH.

On Sunday last, surrounded by the immediate members of his household, Signor Crispi, the veteran Italian political leader, passed away from earth. He was born in 1819, at Ribera, in Sicily, and for nearly half a century has been—through all the vicissitudes of a checkered career—one of the foremost public figures in the political affairs of Italy. He was a close friend of Garibaldi. In the disappearance of Crispi there is a solemn lesson. He spent his long life, and all his fine talents, in wrestling with the Church. He has gone down now to the grave, where all his former associates slumber: the spell of his power is broken forever; yet the Church lives on, triumphs and is glorious. After all the end is a sorrowful one—be it that of a statesman or a beggar—when the battle of life has been fought in vain, and the fruits of so much endeavor have "turned to ashes on the lips."

SCHOLARSHIPS.

Archbishop Williams of Boston has founded a series of open scholarships in order to stimulate the zeal of the parochial and intermediate schools in his archdiocese.

A BLOW AT IRELAND.

It seems that the Hon. Joseph Chamberlain—Brummagem Secretary for the Colonies—has conceived the plan of reducing the number of Irish representatives in the House of Commons. It appears that he was entirely satisfied with the attitude of the Irish members on the Transvaal war. From the day that Hon. Joseph deserted Mr. Gladstone, on account of Home Rule, he has lost no opportunity of displaying his dislike for Ireland and his hatred of the Irish. He would gladly disfranchise every human being who might happen not to be in harmony with his "colonial policy" regarding South Africa. He is very touchy on that question. However, if he will agree to compensate Ireland for the loss of a few seats at Westminster, by according her legislative autonomy at home, we might be led to forgive the slight

likely to remain on this autumn, is more than we can explain. And we are still more puzzled when we read that, "outsiders who chance to want ministerial positions will have to look elsewhere than New York this year." Why so, if so many vacancies exist—vacancies all of which mean big salaries? However, for the information of any who are interested in the matter, we give the paragraph as it stands:—

"This August pastoral opening and church situations of ministerial rank foot up in annual salaries only \$68,000. The Brick Presbyterian pastorate is vacant; it bears a salary of \$12,000 a year. Rutgers Riverside pastorate, also vacant, pays \$5,000. In Brooklyn, Immanuel pastorate is vacant, and pays \$2,000. In Episcopal circles, Holy Apostles, paying \$2,000; the City Mission Secretariate, paying \$5,000; and the Bishopric of Long Island, paying \$6,000, are open. There is a Methodist Episcopal vacancy, something quite unusual. It is the Metropolitan Temple, paying \$5,000 a year. Two important Baptist places are to be awarded; they are the Madison Avenue, Manhattan, a \$5,000 salary, and the Hanson Place, Brooklyn, at \$4,000. All Souls' Universalist pastorate, Brooklyn, is vacant, at \$4,000, and Temple Emanuel, Manhattan, at \$10,000 a year. There are no desirable secretaryships to be had, other than the one mentioned, and an unusually small number of assistant positions in the churches. Even including the latter, the open salary offerings of New York will hardly reach \$100,000 a year. Outsiders who chance to want ministerial positions will have to look elsewhere than New York this year."

The only practical conclusion, we can draw from the foregoing, is that, when clergymen with opportunities of such salaries, leave Protestantism to enter the Catholic Church, they must certainly make sacrifices far greater than are apparent on the surface.

INSPECTION OF CONVENTS.

Dealing with the discussion in the British House of Commons, on the Factory and Workshop Acts Amendment Bill, the "Catholic Times" of Liverpool strikes a hard blow at those members of the Liberal Party, who are Liberal in political action as long as such action does not clash with their anti-Catholic prejudices. Our English contemporary says:—

"It is well known, and admitted, indeed by all Parliamentarians, that the Irish members invariably give their support to legislation calculated to benefit the laboring classes. They did so consistently during the discussion on the Factory and Workshop Acts Amendment Bill, and by their vote aided the contentions of the Liberal party for reform. But the Liberals did not return the good service, and we do not wonder that Mr. W. Redmond is angry. Through his instrumentality a clause was inserted exempting from inspection 'inmates of an institution conducted in good faith for religious or charitable purposes.' Mr. Redmond's motion was carried, strong Government support was given him; but only two Liberals, Mr. Mather and Mr. Stuart Samuel voted with him. Sir Henry Fowler, Mr. Broadhurst, Mr. Burns, Sir Charles Dilke, Mr. Lloyd-George, Mr. Tennant and Mr. Trevelyan and others, forgot they were Liberals, and voted against exempting convent laundries from official inspection. Perhaps those of their constituents who are Catholics will remember this at the next election. And now it is said that when the Bill comes up for consideration an attempt will be made to withdraw from the Opposition side of the House to cause Mr. W. Redmond's clause. We sincerely hope the attempt will fail. We see no reason whatever why convents, to which laundries are attached, should be submitted to inspection. The good, gentle ladies who manage them may be trusted to look after their well-being. Fancy the pain it would cause to Sisters 'penitents' were the Good Shepherd Convents entered by some official inspector!"

We might add that during the course of this debate Mr. E. Leamy, M.P.—an Irish Nationalist—delivered one of the most beautiful speeches heard for long years in the House of Commons. So remarkable was his burst of sympathetic oratory that the entire House was taken by surprise—even as if some of the great debaters of history had suddenly arisen and returned to address that assembly.

THE UBQUITOUS IRISHMAN.

The London "Univers" is responsible for the following amusing and interesting piece of information:—

Someone has said that if the North Pole were discovered, an Irishman is sure to be found there. Certainly the ubiquity of the Celt is astonishing. The account of the year's expedition from Zella to Cairo through unknown Abyssinia made by that gallant soldier-explorer, the late Captain Welby, 18th Hussars, has just been published. When pushing his way through Abyssinia Captain Welby met with an Irishman named McKelvey, who had lived in Abyssinia for quite 40 years, and who had grown quite naturalized. This venturesome Irishman had been for a time a member of the bodyguard of the King of Abyssinia. He dressed as a native of the country, wore short trousers, a shamma, and no shoes or hat. He felt, too, like a native, and had even married an Abyssinian lady. We are not, however, surprised to find Captain Welby putting it on record that this Irishman, like every other Celt, "still had a tender corner in his heart for the old country."

COREAN DIFFICULTIES.

A recent despatch from Seoul to St. Petersburg announces renewed disturbances in Quelpart, and the murder of several Catholic missionaries. Truly the Church is Apostolic in every sense, even to the perpetuation of martyrdom.

NOTES FROM ROME.

A SAD ANNIVERSARY.—The ceremonies and concourse in Rome, on the occasion of the first anniversary of the murder of King Humbert are well worthy of note. We are told that the King and Queen and all the members of the Royal Family assisted at a solemn Requiem Mass for the repose of the soul of the murdered monarch. It is calculated that nearly 200,000 people came from the provinces to Rome for the occasion. One cannot but admire the great spontaneous manifestation of affectionate regret with which the Italians have protested against the dastardly assassination of their sovereign.

THE DANGER STILL THERE.

Has anything occurred since the dread event just commemorated to render its repetition impossible? A careful correspondent says that it cannot be denied that since the crime of Monza these very ideas of which it was the result, far from being crushed and stamped out by the indignant people, have been triumphant. He says that the Socialists who now pre-

(or wrong) Honorable gentleman. It is stated, however, that this scheme is not likely to be put into effect until after the King's visit to Ireland next year. If so, and if we are not greatly mistaken in the temperament of Edward VII., it is not at all probable that Mr. Chamberlain will then persist in it.

ANTI-CLERICALISM.

The same writer says:—

"The Socialist press has commenced a campaign of scurrilous and obscene attacks against all that is most dear and sacred to Catholics, and while this scandalous provocation on the part of the anti-clerical journals is tolerated and even encouraged, a flourishing Catholic school, directed by the Salesian Fathers, at Messina was abruptly closed the other day by order of the scholastic authorities, because, during an examination in history, at which a Government professor was present, some pupils maintained that the taking of Rome by King Victor Emmanuel's troops was unjust and wrong, and that Mazzini, who openly advocated the suppression of Kings, was morally guilty of the murders he planned and encouraged! All this, of course, in the name of liberty of modern Italy affirm to have been imported by the bersagliers who entered the breach of Porta Pia."

A STRANGE ROBBERY.

The famous "Madonna of the Rosary," Sassoferato's masterpiece, was stolen by unknown thieves from the Church of St. Sabina on the Avenue during the night of the 23rd ult. The Dominicans who officiate at the ancient church and who occupy the convent attached to the church, an American gentleman recently obtained permission to have the picture copied, and that leave having been granted several people came repeatedly to visit the chapel of the "Madonna del Rosario" with the pretext of taking measures and making the necessary preparations for the copy. It is therefore more than probable that Sassoferato's Madonna is now on its way to America, where it will join Botticelli's "Sacred Family" and so many other famous pictures which have been allowed by the negligence of the authorities to leave the shores of Italy and to increase America's already enviable patrimony. Apropos of art, great alarm and uneasiness is being felt about Leonardo da Vinci's "Last Supper" in Milan, as a recent report by a specialist states that it is condemned to complete and speedy destruction owing to the dampness of the Dominican cloister where it is placed.

RELIGIOUS LONGEVITY.

It has frequently been contended that the life of a religious—priest, monk, or nun—is generally shortened by confinement, over-study, or some such cause. In fact, writers have sought to show that the one who enters a religious life is almost certain to be foredoomed to an early grave. When we read of the immense number of silver and golden jubilees celebrated each year by priests and nuns, we fail to see the logic of the contention. If a religious life were injurious to the human constitution, the existence, at this hour, of Leo XIII., would simply mean an astounding miracle. Here are a few of the last week's deaths in the religious world, culled from our exchanges:—

The Rev. E. Berry, pastor of St. Patrick's Church, Catawissa, Mo., one of the oldest priests in the St. Louis archdiocese, died July 24, aged seventy-four. He was ordained last week's death in the religious world, culled from our exchanges:—

Sister Pauline, O.S.B., who for thirty-two years has been connected with St. Walburg's Benedictine Convent, Covington, Ky., died July 29. She was a sister of the Right Rev. Denis O'Donoghue, D.D., bishop of Indianapolis, and had four sisters, all nuns.

Sister M. Loyola, who died at Walnut Hills, Cincinnati, July 27, was born in Lowell, Mass., thirty-three years ago, and entered the Notre Dame novitiate in Cincinnati at the age of eighteen. She was for some time directress of Notre Dame Academy, Roxbury, Mass., and her field of labor lay likewise in Liverpool, Eng., and in Philadelphia.

Brother Ambrose, principal of the parish school attached to St. Mary's Star of the Sea Church, Brooklyn, N.Y., died last Sunday at the Summer School of St. Francis' College at Centerport, L.I., in his sixty-fifth year. He had been a member of the Franciscan Order for more than forty years, during which time he had been a teacher in Catholic schools in Brooklyn and elsewhere.

May their souls and the souls of the faithful departed rest in peace.

NOTABLE DISCOVERY.

Amid the ruins of the ancient Egyptian city, Antinoe, in which a French archaeologist, Gayet, has recently been making investigations, were examined the remains of a Christian martyr named Thale. Proofs exist that she was put to death in the third century of the Christian era, and, following the Egyptian custom of that day, many familiar objects which she cherished in life were placed in the sarcophagus beside her. Here comes the remarkable part of the story. Among these objects was a mold used for making the Sacred Host used in Holy Communion, a primitive Rosary, the beads of which were pierced with holes into which pins were placed to mark the number of the prayers, as do the beads of the Rosary nowadays, together with a metal cross, a find of unusual interest, and a small crucifix of silver, which was used by the faithful to kiss the martyr's feet.

THE DANGER STILL THERE.

Has anything occurred since the dread event just commemorated to render its repetition impossible? A careful correspondent says that it cannot be denied that since the crime of Monza these very ideas of which it was the result, far from being crushed and stamped out by the indignant people, have been triumphant. He says that the Socialists who now pre-

Government a powerless hostage in their hands, did not hesitate, during the recent discussion of the Home Budget, to declare that the aim of his party was the abolition of the monarchical regime. And the Zanardelli Cabinet, the King's Government, was voted from a crushing defeat by the vote of the very men who openly aim at the destruction of the monarchy."

ANTI-CLERICALISM.

The same writer says:—

A STRANGE ROBBERY.

The famous "Madonna of the Rosary," Sassoferato's masterpiece, was stolen by unknown thieves from the Church of St. Sabina on the Avenue during the night of the 23rd ult. The Dominicans who officiate at the ancient church and who occupy the convent attached to the church, an American gentleman recently obtained permission to have the picture copied, and that leave having been granted several people came repeatedly to visit the chapel of the "Madonna del Rosario" with the pretext of taking measures and making the necessary preparations for the copy. It is therefore more than probable that Sassoferato's Madonna is now on its way to America, where it will join Botticelli's "Sacred Family" and so many other famous pictures which have been allowed by the negligence of the authorities to leave the shores of Italy and to increase America's already enviable patrimony. Apropos of art, great alarm and uneasiness is being felt about Leonardo da Vinci's "Last Supper" in Milan, as a recent report by a specialist states that it is condemned to complete and speedy destruction owing to the dampness of the Dominican cloister where it is placed.

RELIGIOUS LONGEVITY.

It has frequently been contended that the life of a religious—priest, monk, or nun—is generally shortened by confinement, over-study, or some such cause. In fact, writers have sought to show that the one who enters a religious life is almost certain to be foredoomed to an early grave. When we read of the immense number of silver and golden jubilees celebrated each year by priests and nuns, we fail to see the logic of the contention. If a religious life were injurious to the human constitution, the existence, at this hour, of Leo XIII., would simply mean an astounding miracle. Here are a few of the last week's deaths in the religious world, culled from our exchanges:—

The Rev. E. Berry, pastor of St. Patrick's Church, Catawissa, Mo., one of the oldest priests in the St. Louis archdiocese, died July 24, aged seventy-four. He was ordained last week's death in the religious world, culled from our exchanges:—

Sister Pauline, O.S.B., who for thirty-two years has been connected with St. Walburg's Benedictine Convent, Covington, Ky., died July 29. She was a sister of the Right Rev. Denis O'Donoghue, D.D., bishop of Indianapolis, and had four sisters, all nuns.

Sister M. Loyola, who died at Walnut Hills, Cincinnati, July 27, was born in Lowell, Mass., thirty-three years ago, and entered the Notre Dame novitiate in Cincinnati at the age of eighteen. She was for some time directress of Notre Dame Academy, Roxbury, Mass., and her field of labor lay likewise in Liverpool, Eng., and in Philadelphia.

Brother Ambrose, principal of the parish school attached to St. Mary's Star of the Sea Church, Brooklyn, N.Y., died last Sunday at the Summer School of St. Francis' College at Centerport, L.I., in his sixty-fifth year. He had been a member of the Franciscan Order for more than forty years, during which time he had been a teacher in Catholic schools in Brooklyn and elsewhere.

May their souls and the souls of the faithful departed rest in peace.

NOTABLE DISCOVERY.

Amid the ruins of the ancient Egyptian city, Antinoe, in which a French archaeologist, Gayet, has recently been making investigations, were examined the remains of a Christian martyr named Thale. Proofs exist that she was put to death in the third century of the Christian era, and, following the Egyptian custom of that day, many familiar objects which she cherished in life were placed in the sarcophagus beside her. Here comes the remarkable part of the story. Among these objects was a mold used for making the Sacred Host used in Holy Communion, a primitive Rosary, the beads of which were pierced with holes into which pins were placed to mark the number of the prayers, as do the beads of the Rosary nowadays, together with a metal cross, a find of unusual interest, and a small crucifix of silver, which was used by the faithful to kiss the martyr's feet.

THE DANGER STILL THERE.

Has anything occurred since the dread event just commemorated to render its repetition impossible? A careful correspondent says that it cannot be denied that since the crime of Monza these very ideas of which it was the result, far from being crushed and stamped out by the indignant people, have been triumphant. He says that the Socialists who now pre-

TEST

On all opinions of social positions, great value, fallible, or even because the ions are exact illustrative of recent number. Evening F. dent of the fishes an art. "Young Men Axioms are when pointed is axiomatic, derable reflection ordinary road exact purport this suppos has not mis was only a read.

The President general principle man genius matter, does justice and ch quite see the statement, no stand it. We to tell us that are as superior that genius is matter. If he is as inferior or love, (which God) as it there might be it might, at the cation to the the soul and G tioned, much when the P man, individual lic; is not a V mler, and does cil advise the l all we have t too dense to s ally of a grea

Our object is of President L would necessitate score of subject point out the free head of a try, of a libert a "liberty, frat Government, is he feels in ever son to know th private citizen down his perso would indicate ele upon such a He rightly to the prosperity opportunity it taking part in proceeds to enjoy advantages enio France to-day.

We have no in the existence tages; but we n say the careful word about rel ences. Take th ample.—

"I should not cing the youth practical method s in literat urispudence, whi rnative, apart in have been broug and the daily pr have been creat been opened fo and political sel tion and financ literature have themselves soly the past and ha accomplishm

Not many year privilege to be pr ick's Church, M was delivered Bishop O'Farrell. Consequently I c that he was one men whom I hav But, beyond that the very slight moment could affo ment churchmen. I mediate acquainta lect of this week when I heard the ator. It was not casions which ar bring out all the it was more a tou conversation with fond associations isences, that I sh as the readers c ter than I do. Th had for years dis interests in St. A this city had day between that esat ul reputation. Father O'Farrell I say of him and from his discou

Our object is of President L would necessitate score of subject point out the free head of a try, of a libert a "liberty, frat Government, is he feels in ever son to know th private citizen down his perso would indicate ele upon such a He rightly to the prosperity opportunity it taking part in proceeds to enjoy advantages enio France to-day.

We have no in the existence tages; but we n say the careful word about rel ences. Take th ample.—

"I should not cing the youth practical method s in literat urispudence, whi rnative, apart in have been broug and the daily pr have been creat been opened fo and political sel tion and financ literature have themselves soly the past and ha accomplishm

Not many year privilege to be pr ick's Church, M was delivered Bishop O'Farrell. Consequently I c that he was one men whom I hav But, beyond that the very slight moment could affo ment churchmen. I mediate acquainta lect of this week when I heard the ator. It was not casions which ar bring out all the it was more a tou conversation with fond associations isences, that I sh as the readers c ter than I do. Th had for years dis interests in St. A this city had day between that esat ul reputation. Father O'Farrell I say of him and from his discou

Our object is of President L would necessitate score of subject point out the free head of a try, of a libert a "liberty, frat Government, is he feels in ever son to know th private citizen down his perso would indicate ele upon such a He rightly to the prosperity opportunity it taking part in proceeds to enjoy advantages enio France to-day.

We have no in the existence tages; but we n say the careful word about rel ences. Take th ample.—

"I should not cing the youth practical method s in literat urispudence, whi rnative, apart in have been broug and the daily pr have been creat been opened fo and political sel tion and financ literature have themselves soly the past and ha accomplishm

Not many year privilege to be pr ick's Church, M was delivered Bishop O'Farrell. Consequently I c that he was one men whom I hav But, beyond that the very slight moment could affo ment churchmen. I mediate acquainta lect of this week when I heard the ator. It was not casions which ar bring out all the it was more a tou conversation with fond associations isences, that I sh as the readers c ter than I do. Th had for years dis interests in St. A this city had day between that esat ul reputation. Father O'Farrell I say of him and from his discou

Our object is of President L would necessitate score of subject point out the free head of a try, of a libert a "liberty, frat Government, is he feels in ever son to know th private citizen down his perso would indicate ele upon such a He rightly to the prosperity opportunity it taking part in proceeds to enjoy advantages enio France to-day.

We have no in the existence tages; but we n say the careful word about rel ences. Take th ample.—

"I should not cing the youth practical method s in literat urispudence, whi rnative, apart in have been broug and the daily pr have been creat been opened fo and political sel tion and financ literature have themselves soly the past and ha accomplishm

Not many year privilege to be pr ick's Church, M was delivered Bishop O'Farrell. Consequently I c that he was one men whom I hav But, beyond that the very slight moment could affo ment churchmen. I mediate acquainta lect of this week when I heard the ator. It was not casions which ar bring out all the it was more a tou conversation with fond associations isences, that I sh as the readers c ter than I do. Th had for years dis interests in St. A this city had day between that esat ul reputation. Father O'Farrell I say of him and from his discou

TEST OF NATIONAL PROSPERITY.

BY AN OCCASIONAL CONTRIBUTOR.

On all grand questions of national, social, of political importance, the opinions of men who occupy the leading positions in each sphere are of great value. Not that they are infallible, or even humanly perfect, but because the men holding such opinions are examples, living and acting, illustrative of their theories. In a recent number of the New York "Evening Post," M. Loubet, President of the French Republic, publishes an article on the subject of "Young Men and the Republic."

The President lays down this general principle: "Just so much as man genius stands above blind matter, does man's genius lie beneath justice and charity." Now we don't quite see the object of this peculiar statement, nor do we really understand it. We know that he means to tell us that justice and charity are as superior to man's genius as that genius is superior to blind matter. If he had said man's soul is as inferior to justice and charity, or love, (which are attributes of God) as it is superior to matter, there might be some sense in it or it might, at least, have some application to the subject in hand. But the soul and God are not to be mentioned, much less calculated upon, when the President—a very good man, individually—addresses the public, is not a Waldeck-Rousseau Premier, and does not an infidel council advise the President? No matter, all we have to say is that we are too dense to understand this bright sally of a great man.

Our object is not to make review of President Loubet's article—that would necessitate an essay on half a score of subjects—but we wish to point out the fact, that even the free head of a free, democratic country, of a liberty-inspired republic, of a "liberty, fraternity and equality" Government, is not free to write as he feels in every case. We have reason to know that were M. Loubet a private citizen and were he to dot down his personal convictions, he would indicate a very different article upon such an important subject. He rightly tells how the test of the prosperity of a nation is the opportunity it offers young men of taking part in public affairs. He then proceeds to tell of all the immense advantages enjoyed by the youth of France to-day.

We have no intention of disputing the existence of all those advantages; but we note in the whole essay the careful avoidance of one word about religion, or its influence. Take this paragraph, for example: "I should notice also, as influencing the youth of to-day, the more practical methods of instruction. The studies in literature, philosophy, jurisprudence, which formerly dwelt rather apart in an ideal sphere, have been brought down to earth and the daily problems of life. Chairs have been 'created,' schools have been opened for the study of moral and political science, labor legislation and finance; the professors of literature have ceased to occupy themselves solely with the glories of the past and have turned to the actual conditions and hopes of the present."

WHY I HAVE SEEN AND HEARD.

BY A VETERAN SCRIBBLER.

Not many years ago it was my privilege to be present in St. Patrick's Church, Montreal, when a sermon was delivered by the late Bishop O'Farrell, of Trenton, N. J. Consequently I can truthfully say that he was one of the remarkable men whom I have seen and heard. But, beyond that one occasion, and the very slight idea such a brief moment could afford me of that eminent churchman, I cannot claim immediate acquaintance with the subject of this week's sketch. Besides, when I heard the renowned pulpit orator, it was not on one of those occasions which are calculated to bring out all the powers of the man. It was more a touching, sympathetic conversation with old friends, full of kind associations and tender reminiscences, that I chanced to hear. For the readers know, possibly better than I do, that the late bishop had for years directed the spiritual interests in St. Ann's parish and in this city had delivered many of the sermons that gained him a continental reputation. When he passed away, I saw of him what I have heard from his disciples. I saw that well

convince his hearers; and to this end, for God's glory, he was glad to make use of all the faculties, advantages, and gifts with which heaven had endowed him.

Consequently, as far as my personal experience of the late eminent bishop is concerned, I will not require to draw upon it to any considerable extent. But, basing myself upon the occasion to which I refer, it is not difficult for me to go back over the years, and summon up a picture—very inadequately portrayed perhaps—of Father O'Farrell, in the hey-day of his power and influence. To do so I will be contented with the recollection of one remarkable event in his career—an event not yet forgotten by the men of that day, and around which cluster a score of associations—historical, religious, national, and even literary. In order to bring more clearly before the reader's mind the scene that I will attempt to describe—a scene unique in the history of St. Patrick's parish, and in the annals of Canadian Catholic pulpits—I shall have to leave the immediate path before me and step for a moment into the by-ways of the past.

It was the morning of the 8th April, 1868; I was a lad, at the time, and in the company of my mother was driving over the old stage-road to the village of St. Lawrence. In those days a whole-hearted Irishman in the name of Quin, kept the toll-gate at the bridge. It had been a custom with almost all passers-by to ask Mr. Quin for the "news"—he being a kind of walking encyclopaedia. As usual the first question, after the morning's greeting, was "What news to-day?" "Bad news," replied Mr. Quin, and his face was white with excitement. "Bad news? What news?" "Young as I was, I will never forget the change in the old man's features, and as the tears stood in his eyes, and he added: "My God, 'The Home-ward Bound' alone ought to have saved that man." Who has not read McGee's "Home-ward Bound"? No wonder that the fond, home-loving, tender sentiments of that beautiful poem swayed the heart of that honest Irishman, as he recalled its lines and reflected on the fate of the one whose heart conceived and whose heart dictated its verses.

On the 8th day of March, 1868—exactly one month previous—the funeral of the late Lawrence Devenay took place from St. Patrick's Church, Montreal. On that occasion, McGee, who was a warm friend of the deceased, had come down from Ottawa to his last day's rest. A departed friend, what was, as far as is known, the last poem—the "Miserere Domine." It was St. Victor's Day, and McGee seized upon the occasion to give full vent to his sorrow. He read his confidence in Holy Church, his faith in the "Communion of Saints," and, at the same time, to paint, in harmonious words, the solemn scene in St. Patrick's. Having described the funeral cortege, the Requiem Mass, the tapers burning around the dead, the incense arising, the church praying, he closed the scene,—"St. Patrick's aids no more, prolong The burden of the funeral song. His nameless night shall now belong, 'Miserere Domine.'"

Then followed reflections of a most religious nature, upon the vanities of life, the coldness of death, the warmth of the Church's affection for her faithful children, over whom she ever prays. The whole ending with the remarkable stanza:—"Friend of my heart, farewell Thy trust, thy faith, thy chivalry; As thine, so may my last end be, 'Miserere Domine.'"

One month from the day upon which this poem appeared, the remains of McGee were carried, amidst throngs innumerable, along the same streets, into the same temple, up the same aisle, to be placed on the same catafalque, amidst the same surroundings, in presence of the same altar, whereon was to be sung the same unchangeable Requiem Mass, the same words, "St. Patrick's Mass," was crowded that day, and has never before. There was an undercurrent of emotion that circulated in every direction, and seemed to seek ventilation by some means or other. The heart of the immense congregation was full of overflowing. It required but the vibrating hand of oratorical expression to shake the drops over the brim and down the sides. There was an unspoken solidarity, which corresponded intensely to the astounding circumstances to which that gathering was due. And, to quote that last poem, "Right solemnly the Mass was said, While burned the tapers 'round the dead, And mainly tears like rain were shed, 'Miserere Domine.'"

Such the occasion, such the scene, when Father O'Farrell ascended his pulpit to pronounce the funeral oration of McGee. As the humble Irishman, at the bridge, had drawn his reflections from the best known of McGee's earlier poems, so the great sacred orator drew his inspiration from the last poem that the hand-then cold in death—had traced. He went back one month to the day on which McGee knelt by that altar, and conceived his immortal and immortalizing verses; the parallel of two such occasions was so striking that it seemed to possess the mind of the preacher. In language which only such as he are capable, did he unfold the true story of McGee's life, trace his course from cradle to bed, and summon up the picture of those few last weeks, last days, and last hours on earth. There was a silence, deep and oppressive, as that which precedes a hurricane; a silence that, without figure of speech, I might say could be felt in all parts of the sacred edifice. And the speaker, silent, yet pressing upon his phrase, sentence, or sentence,

the storm of sentiment gathered strength and swept around the given moment, the post-up feelings could no longer be restrained within bounds, and a low and long murmuring of applause ran down the concourse, swelled upwards towards the gallery, and swept around the pulpit. The quick ear of Father O'Farrell detected the sound, and at once it was checked. Pausing, changing warning hands raised, "Remember, Brethren, we are the House of God," he cried out. "Remember we are in presence of the Blessed Sacrament—we are in presence of the dead!"

The sound died away, like the distant rumbling of summer's thunder when it blends with echo and is lost in the silence of space. The sermon was continued without further interruption; but the great orator who spoke had to perform the still more difficult task of completing his oration while restraining his own feelings, and the natural flow of his expression, and emotion. Had McGee—himself one of the brightest orators that ever crossed the Atlantic—been alive on that occasion, what a subject would one not have had for a poem! That funeral oration, for the third of a century linked the name of one great orator with the memories of the other and when Father McGee's funeral was mentioned Father O'Farrell's sermon was recalled.

Thirty years passed over the world; on the storm-swept side of Mount Royal the statesman, orator, patriot and poet slept, undisturbed; the priest of St. Patrick's drifted away at the summons of duty from the scenes of his achievements, and from the ranks of the priesthood he ascended the episcopal throne. Thirty years swept past, and the day came when in God's designs the earthly career of Tremblay's bishop was to close. In turn his lips became silent for all time, his presence in the sacred pulpit was never again to be seen, his life-work remained to be recorded by the pens of admirers and children of the Church, while the stillness of the tomb claimed his familiar form. Thirty years—and the chief figures of that memorable occasion the passive one in the coffin and the living one in the pulpit—were united in the union of grave; and we pray, with the spirit of our faith, equally in the promised "union hereafter."

OUR CURBSTONE OBSERVER.

On School Advertisements.

Last week a lady asked my advice concerning the selection of a school for her boy; he had attended a private preparatory academy for a couple of years, but she now wants to place him in a higher school. Not feeling competent, for obvious reasons, to give advice in the matter, I shapely told her to look over the advertising columns of the "True Witness," and under the heading "Educational," she would likely find a pretty complete list of the available institutions. I had been reading the Liverpool "Catholic Times," a very fair sample of the Catholic press in England, and I had noticed, in the course of the summer vacation, that every Catholic establishment—college, seminary, convent academy, or school—was duly recorded on its pages. I had also remarked the same thing in the case of a few American Catholic papers, such as the "Standard and Times," Philadelphia. I naturally concluded that it would be the same with the "True Witness," so I gave my advice a little off-hand.

I can imagine the surprise of that lady, if she has taken my advice, on opening this paper; at least, it must have been equal to my own. That evening I wished to look over my own contribution to the previous week, so I took up the paper, and I remembered my lady friend and the advice I had given her; so I glanced at the list of advertised Catholic institutions, intending to guess, in my own mind, why one or two had been found it an exceedingly easy matter to make a choice—so few were the institutions mentioned in those columns.

While I regretted having spoken as I did to the lady in question (she might imagine that I had been making fun of her) still I was pleased to discover for myself the existence of a very painful and not very encouraging fact. I have not yet taken the trouble to do so; but I am convinced that were I to examine the secular press I would find a number of our prominent institutions advertised in its columns. However, this discovery led to some reflection. I became curious on the subject. I began measuring up the space occupied by advertisements in the paper, and I found out, to my still greater surprise, that the bulk of that space was occupied by Protestant firms. Decidedly I had ample subject matter for meditation that evening.

As the readers of the "True Witness," for a couple of years back, are aware I am given to be outlandish under any gliding or sneaking. I learned at school, that two and two make four; and that if I take two from four two will remain. It is certainly not with any idea of doing an act of charity, nor of aiding the apostolate of the press, that these leading and wealthy Protestants select the "True Witness" as a medium for the advertising of their business. They do not do so for the mere pleasure of seeing their firm in print. They know that, from a business point of view, that it pays them to thus patronize the Catholic press. It then, the circulation of a

Catholic paper, and the particular constituency to which it appeals, are sufficiently effective and important to command such an amount of Protestant patronage. It stands to reason that the same conditions should produce the same results in regard to Catholic firms, Catholic establishments, Catholic institutions. In the latter case I would suppose that there should exist a two-fold incentive—that of a commercial return for the outlay, as is the case with the Protestant advertisers, and that of a natural interest. Yet, strange to say the rule does not seem to apply. The Catholic institution has apparently no care to risk the cost of a notice in the Catholic organ.

I said, mutual interest. I may be mistaken; but I had always been under the impression that our institutions had a deep interest in the Catholic paper. When they have battles to be fought, rights to be asserted, they do not hesitate for one second to rush immediately to the Catholic paper, with the self-assurance of a part proprietor—forgetful, at times, that they have not even given in the small obolus for a year's subscription. They consider that it is the duty of the Catholic organ to voice their views and promulgate their wishes, and that obligations are reciprocal. I have known one member of an institution to send a curt note to the management of a Catholic paper, declining to receive it any longer on reason for the same, while another member of that self-same institution forwarded the editor of the same paper, a lengthy article in praise of the community and in honor of its members. This may be very satisfactory to the one side, but it certainly is not encouraging for the other.

I would not wish to be misunderstood in this particular instance. It is no business of mine to look after either the advertising in the "True Witness" nor the attitude of Catholic institutions towards their own bulwark, the Catholic press. I have simply been led to make my observations on the incident related in the beginning of this article. All I know is this; were I the director of a Catholic institution, even though I were convinced that not one dollar would be made through a card in the Catholic newspaper, I would have that card there all the same. I would feel that by so doing I was setting an example that would tend to create imitators and followers. I would feel that, at any moment, I might require the services of that same press, and I would, accordingly, aid those who sympathize with me and espouse my cause.

CATHOLIC NEWS NOTES.

ANNUAL RETREAT of the secular clergy of the archdiocese of Ottawa was preached by Rev. E. Strubbe, C.S.S.R., of St. Ann's Church, of Montreal.

ORDER OF ST. SULPICE.—Very Rev. A. Caplier, the superior-general of the Order of St. Sulpice, the headquarters of which are in Paris, France, has resigned and has been succeeded by Very Rev. Father Lebas, who, for over a quarter of a century, has been the superior of the Sulpician Seminary at Lyons, France.

TOTAL ABSTINENCE.—The event of the week in Hartford has been the annual convention of the Catholic Total Abstinence Union of America, bringing together both clerical and lay delegates from most of the States east of the Mississippi River. The Rev. D. F. McGillicuddy, of Worcester, Mass., has been the presiding officer, and Bishop Tierney has freely lent his aid and his voice in the work of the union. The principal speaker at the public sessions has been Archbishop John Ireland, of St. Paul, and he has made three stirring addresses on total abstinence to immense crowds.

GERMAN CATHOLIC PRESS.—The German Catholics, it seems, as they display wisdom worthy of imitation in the policy they pursue with regard to the press, says the "Catholic Times." They make it an essential point of their programme to support their own papers, and to extend their influence. In most Catholic districts they have flourishing Catholic organs, and two of their daily papers, the "Kölnische Volkszeitung" and the "Germania," are amongst the most powerful factors in moulding public life. The acting editor of the "Germania" has received a short term of imprisonment for doing what he regarded as his duty in the public interest, and his colleagues have determined as a result, to pay him special honor.

There are amongst them no sparing critics of his boldness in giving effect to his convictions, and his hands in thinking and encouraging him. Furthermore, the German Catholics, who believe in helping their

friends and fighting the enemy, have in public meeting at Cologne denounced the anti-Catholic spirit in which the "Kölnische Zeitung," a bitter opponent of the Church, is conducted, and the subject of repelling the attacks of the anti-Catholic press will occupy the attention of the forty-eighth General Congress of German Catholics which will be held at Osnabruck from the 25th to the 31st of this month. These German Catholics have a knowledge of the requirements of successful public action.

DEATH OF MGR. CLAPPERTON.

The death took place at Fochalers last week of the Right Rev. Monsignor James Clapperton in his eighty-ninth year, after a long and laborious priesthood of sixty-five years' service, most unselfishly devoted to the highest interests of the Catholic Church in Scotland. Ordained in 1836, Monsignor Clapperton first of all acted as a professor for five years at Valladolid. His first appointment in the Scotch hierarchy was to St. Mary's, Edinburgh, in 1841, afterwards to Missionville, where he labored for forty years. Prior to his demise Monsignor Clapperton was for some years stationed at Fochalers. During his lifetime the Monsignor showed himself a most generous benefactor of St. Mary's College, Blair.

LOYAL TO CHURCH.

We quoted last week a very timely paragraph, from the "Sacred Heart Review" upon modern skepticism; a very appropriate conclusion to the remarks of our contemporary on the subject is the following note regarding the loyalty due to the Church. We reproduce it for the purpose of giving a sentiment, both of which harmonize exactly with what we have already said to indicate. The paragraph reads:—"Luckily for the Church, the number of these callow, and indeed shallow, skeptics is few. Their skepticism is in most cases simply a phase. It passes away, which they grow older and acquire more mature ideas of what life here and hereafter means. Being based on ignorance, when this ignorance is removed by a more extended reading of Catholic authorities, or by a more intimate acquaintance with Catholics of sense and character, the unbeliever disappears, and they generally regret for the rest of their lives that they could have been so utterly foolish as to set, even for an instant, their puny intellects against the Church of Christ. Our advice to all such is to be loyal to the Church. Instead of wasting time seeking for objections against her, be continually on the watch for arguments to strengthen your faith and to meet the attacks of her enemies. Accept wholeheartedly the Church as the mother of your souls. Be faithful in your religious duties. Cease impudently prying into mysteries, and above all, don't go around annoying sensible people with silly arguments which are simply evidence of the false and un-Catholic principles which have a knack of finding their way into the editorial utterances of the yellow journals from day to day."

We think, without much danger of being mistaken, that silly arguments of the class above mentioned find their way into the editorial columns of other journals that are neither yellow nor sensational. It is a pity to find even in reputed Catholic publications many of these "prying" articles, the fault-finding paragraphs, the petty censuring contributions. Yes, there is very much to be learned upon in the advice to be loyal to the Church.

Time brushes his mist on the vast ocean of ages, and rolls along the surface, the dark, indomitable, fog of forgetfulness.

The Coming Struggle!



CORNWALL SHAMROCK.

S.A.A.A. Grounds, SATURDAY, 17th August, 1901

Ball faced at 3 P.M. 1 1/2 Hours' Play, Rain or shine. Admission 25c and 35c; Grand Stand, 50c; Reserved Seats 75c. Tickets for sale by John T. Lyons, corner of Craig and Bleury; A. Deery, corner St. Catherine and St. Denis; Pearen & Co. Chocolates Square; John Tucker, McCord Street. T. F. SLATTERY, Hon. Sec.

friends and fighting the enemy, have in public meeting at Cologne denounced the anti-Catholic spirit in which the "Kölnische Zeitung," a bitter opponent of the Church, is conducted, and the subject of repelling the attacks of the anti-Catholic press will occupy the attention of the forty-eighth General Congress of German Catholics which will be held at Osnabruck from the 25th to the 31st of this month. These German Catholics have a knowledge of the requirements of successful public action.

CATHOLIC FEDERATION.

After due deliberation over the many details necessary to perfect the scheme, the committee charged with the programme for a general meeting, to further the national federation of Catholic Societies in the United States, says the "Irish American," have decided to hold a convention for the purpose of considering plans and framing a constitution, at the Lyceum Building, Long Branch, on Wednesday evening, August 28. Bishop McFaul and other prominent clergymen and laymen interested in the success of the movement will be present. All Catholic societies are invited to send at least two delegates. It is expected confidently that some practical plan will be evolved by the combined wisdom at this gathering.

THE THREE YEAR LEASE.

There could be little doubt that Granny was dying. When a woman of eighty-six is suddenly stricken and lies in a state of immobility and stupor, it is natural to fear that her days are numbered. So thought the sons and daughters as, hearing the news, they hastened from their own to their mother's house. And when all were gathered round the kitchen hearth with saddened, careworn faces, one felt that Granny had been blessed with many children.

Then she and Michael had been married and loved each other, not passionately but well, working together and weeping together through 40 long years, until the father died, and she held the land for her sons. The old seal for Granny had always been an able manager. But the Granny who rose from the almost fatal illness was not the Granny of old. Gone were the sharp tongue and the quick temper, the contempt for failure and the pride in her own success, and in their place the children found a wise and gentle little woman sitting in her great chair, patiently awaiting the coming of the summons. Were her sons perplexed, her daughters weary, it was to Granny they came, and with shrewd suggestion and loving word she eased their heavy burdens.

Woman, and some laughed her with questions about the past, treating that the impressions made 40 years ago had not faded entirely from her mind. To Dublin they went and to Kingstown before she showed recollection. "This is not the ship," she said anxiously as they led her up the gang-plank. "It was a sailing packet not like this." "That was 60 years ago," they told her. And Mr. Snelling added to the others: "There was but one line of packets in those days, stopping at three ports; we will try each in turn." "Ah, well-a-day!" murmured Granny; "this is not the place we came to." And she wept in her bewilderment. "Of course it is not, Granny; do not trouble yourself; we know the way," said Mary.

Some Notes of Old Age. Mark Twain, in reply to a letter inviting him to be present at the jubilee celebration of the admission of Missouri to the Union, stated that his years forbid him, as in 1877 he would be 142, and it was not proper for him at such an age to be flitting about the earth. Another well-known humorist, R. H. Newell (Orpheus C. Kerr—office secretary), who died in poverty the other day in Brooklyn, being dead a week before his body was discovered, was some time ago asked by the editor of the National Encyclopedia of American Biography, for a fact concerning his life, and replied that he was born July 4, 1776, that his father, George Washington Newell, was, by occupation, an inventor of brass and was distinguished for being my father.

No Joy in Life. The sufferer from chronic dyspepsia. A Trouble That Makes the Life of the Victim Almost Unbearable—Causes Headaches, Heart Pain, Indigestion, a Feeling of Weakness and a Distaste for Food. From 'L'Avenir du Nord,' St. Jerome, Que. Sufferers from dyspepsia or bad digestion are numerous in this country. Almost daily one hears some one complaining of the tortures caused thereby. This malady, and it is no uncommon thing to hear sufferers say "I wish I was dead." And no wonder, the suffering caused by bad digestion cannot be imagined by anyone who has not suffered from it. The victim is a constant sufferer from headaches, heart burn, heart palpitation, and nausea. He has a bad taste in his mouth, is unable to obtain restful sleep and has always a feeling of weariness and depression. But there is a sure cure for this trouble, and it is found in the greatest of all known medicines—Dr. Williams' Pink Pills for Pale People.

Society Directors. ST. PATRICK'S SOCIETY—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Wm. E. Doran; 1st. Vic., T. J. O'Neill; 2nd Vic., P. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.C.L., Recording-Secretary, T. P. Tansey. LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Tuesday at 4.30 p. m., and third Thursday, at 8 p. m., of every month. President, Mrs. Sarah Allen; Vice-President, Miss Annie Donovan; Financial Secretary, Miss Emma Doyle; Treasurer, Mrs. Mary O'Brien; Recording Secretary, Nora Kavanagh, 155 Inspector street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings. A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Lapraire streets, on the 2nd and 4th Friday of each month, at 8 p. m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street; telephone Main 2239. Recording Secretary, Thomas Donohue, 312 Hibernia street,—to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Collier, Treasurer. Delegates to St. Patrick's League—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh. A.O.H., DIVISION NO. 3. Meets on the first and third Wednesday of each month, at 8 p. m. Ntare Dame street, near McGill. Officers: President, M. McCarthy, Vice-President, Fred. J. Devlin, Rec.-Secretary, 1528P Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fenmal, Chairman Standing Committee; John O'Donnell, Marshal. ST. ANN'S YOUNG MEN'S SOCIETY organized 1886.—Meets in its hall, 167 Ottawa street, on the first Sunday of each month, at 2.30 p. m. Spiritual Adviser, Rev. E. Struble, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League, J. Whitty, D. J. O'Neill and M. Casey. ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p. m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jas. P. Gunning, Secretary, 716 St. Antoine street, St. Henri. G.M.B.A. of CANADA, BRANCH 25.—(Organized, 18th November, 1888.—Branch 24 meets at St. Patrick's Hall, 92 St. Alexander St., every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p. m. Applicants for membership or any other desirable information regarding the Branch may communicate with the following officers: Frank J. Curran, B. C.L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jas. H. Feeley, Jr., Treasurer. ST. ANN'S T. A. & B. SOCIETY, established 1858.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P., Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 4.30 p. m.

Advertisement for St. Croix Soap Mfg. Co. featuring an image of a soap box and the text 'SAVES THE HANDS'. The advertisement describes the soap as 'PURE, HARD SOAP' and 'A Perfect Laundry Soap' that is 'soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort'. It also mentions 'Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort' and 'Surprise soap will not injure the hands, because nothing but the purest materials enter into its making'. The company is located at 'St. Croix Soap Mfg. Co., ST. STEPHEN, N. B.'

CATHOLIC MAGAZINES FOR AUGUST.

THE CITY OF PANAMA is situated southwest of Old Panama, which was burned in 1670 by buccaniers under the English Morgan.

CUBA.—As we traveled about, several times we were asked if we would not stay and work for the people. This had reference to the need of priests, and perhaps more to American methods.

THE HOUSES OF PANAMA are built in the Spanish style, court-yards in the centre. Three-storied buildings, the two upper stories projecting, give the city a distinctive appearance.

IN FORMER DAYS the cathedral was very rich; its altar service was of purest silver and gold, its statues covered with precious stones; but it was despoiled of its wealth, which was confiscated by the state when Panama was a Spanish colony.

THE CHURCH OF SAN FELIPE is the oldest in Panama. It is a massive structure of masonry, built in the style of the sixteenth century.

THE CHURCH OF SAN DOMINGO is a magnificent edifice, the archaic remains of the one which was destroyed by fire in 1737.

PANAMA BRANCH.—The 13th meeting of the branch was held on the 12th inst. at St. Patrick's Church, Panama.

THE SOCIETY OF THE SACRAMENT.—The 13th meeting of the society was held on the 12th inst. at St. Patrick's Church, Panama.

come under the head of literature. We may consider this point established, and pass rather to the consideration of the effect of music upon the mentality of the child.

When wearied and depressed by the monotony of life, what can more effectively uplift and strengthen us than the music of the right sort?

Our Boys and Girls.

THE SMALL BOYS' TROUBLES.

Before they had arithmetic, Or telescopes, or chalk, Or blackboards, maps and copy-books.

Before Columbus came to show The world geography, What did they teach the little boys Who went to school like me?

There wasn't any grammar then; They couldn't read nor spell, For books were not invented yet— I think 'twas just as well.

There were not any rows of dates, Or laws, or wars, or kings, Or generals, or victories, Or any of those things.

There couldn't be much to learn; There wasn't a book to know, 'Twas nice to be a boy Ten thousand years ago.

For history had not begun, And in the school 'dnt see what The children had to do.

Now always there is more to learn— How history does grow! And every day they find new things They think we ought to know.

And if it must go on like this I'm glad to live to-day For boys, ten thousand years from now Will not have time to play!

HOMELESS BOYS' FRIEND.

ON HABIT.—A story is told of an English schoolmaster who first prize to the boy who should write the best composition in five minutes on "How to Overcome Habit."

STORY OF A BOY.—Anna C. Minogue, in a charming story, contributed to the "Homeless Boys' Friend," thus illustrates the obedience and courage of a little boy.

MORAL POWER OF MUSIC.—We may judge just as correctly of the refinement of a home by the music we hear on the piano, as by the books in its library or the pictures on its walls.

THE CITY OF PANAMA is situated southwest of Old Panama, which was burned in 1670 by buccaniers under the English Morgan.

from him and he turned and galloped back to Boonesborough. When he reached the village he summoned a council of war, and it was decided that immediately the expected Indian invasion.

HOUSEHOLD NOTES.

BEEFSTEAK TENDER.—Mix a tablespoonful of oil with two table-spoonfuls of vinegar. Brush this over the steak, and let it lie in the mixture for three hours before cooking.

PRESERVING.—With the preserving season upon us, it should be remembered that only granite or porcelain kettles should be used to make fruit syrups or to cook fruit for canning or preserving.

APPLE PUDDING.—A delicious apple pudding that is timely now, with the harvest of this fruit at hand, is also a simple one.

FRIED ONIONS.—As a garnish to beefsteak are, if liked at all, a favorite dish. At most tables the onions are served a greasy, blackened mess, often half-raw, altogether unpalatable to view and no means digestible.

APPLE DUMPLINGS.—Home-made apple dumplings are easily and quickly made, and when the pastry is a delicious crust by itself and pie crust they are far more digestible than the latter.

CAMPOR AS A POISON.—The following case should be a warning to mothers.

At the Lamb Inn, Hillhouse, Hartford, on Friday, Mr. E. H. Hill conducted an inquest on George Mitchell, aged three years, son of John Mitchell, coachman.

DR. HARDY'S DEATH was due to camphor poisoning. The amount of camphor in a quarter of an ounce of camphorated oil was about 30 grains, and that dose had been known to prove fatal to a child three months old in ten hours.

THE CORONER—You wish us to understand that camphor is a poison? It is a poison.

It is not generally known, I believe; it is not generally known, but it is decidedly a poison.

Do you think it advisable that camphorated oil should be put into poison bottles, or that "Poison" should be put on the labels? Well, I think so.

There are but two biographers who tell the story of a man's life. One is the person himself, the other is the Recording Angel.

Business Cards.

M. SHARKEY, Real Estate and Fire Insurance Agent. 1340 and 1723 NOTRE DAME ST., Montreal. Valuations made of Real Estate. Personal supervision given to all business.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils. 137 McCORD Street, cor. Ottawa. PRACTICAL PLUMBER. GAS, STEAM and HOT WATER FITTED.

JOHN P. O'LEARY, Contractor and Builder. RESIDENCE: 1 Wardale Av., Westmount. Estimates given; Valuations made.

CONROY BROS., Practical Plumbers, Gas and Steam Fitters. ELECTRIC and MECHANICAL BELLS, etc. Tel. Main 3552. Night and Day Service.

G. O'BRIEN, House, Sign and Decorative Painter. Plain and Decorative PAPER-HANGER. White-washing and Plating. Orders promptly attended to. Terms moderate.

CARROLL BROS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Sheet Roofers. 795 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation's specialty. CHARGES MODERATE. Telephone 1924.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 54 Prince Arthur Street. Special rates for Charitable Institutions. Telephone, East 47.

T. F. TRIHEY, Real Estate. Money to Lend on City Property and Improved Farms. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET.

LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established 1860. Plastering, Ornamental Plastering, Repairs of all kinds promptly attended to. Estimates furnished. Point St. Charles.

ROOFERS ASPHALTERS. For Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 783-785 Craig Street.

Professional Cards. FRANK J. CURRAN, B.A., B.C.L. ADVOCATE, SAVINGS BANK CHAMBERS, 1806 St. James Street, MONTREAL.

J. A. KAROH, Architect. MEMBER P.Q.A.A. No. 3, Place d'Armes Hill. Bell Telephone No. Main 5574.

SAVE YOUR EMPTY BOTTLES. JOHN BROTHER'S "XXX" Brand Empty Bottles are the best to use for all purposes. They are clean, strong and durable. For all details see our circular. Price 10¢ per dozen. Write to John Brother, 100 St. James St., Montreal.

ST. PATRICK'S PILGRIMAGE.

This afternoon the pilgrimage of St. Patrick's parishioners to Lacombe will take place. The reliable and commodious steamer "Three Rivers" has been chartered, and present prospects are that she will carry the largest number of pilgrims which has left the parent Irish parish since the idea of holding a pilgrimage to the shrine of the Sacred Heart in the charming and interesting town on the banks of the St. Lawrence had been first mooted. In addition to the clergy of St. Patrick's, many of the priests of other parishes will attend.

THE AMERICAN STEEL STRIKE.

The big steel strike in the United States is the topic of the hour in that country. Pages of space are devoted by the daily press to the subject, and it would appear that the movement of both of the well organized armies—the Steel Trust Corporation with its millions of dollars of capital, on the one side, and the Amalgamated Association, comprising more than one hundred thousand skilled and unskilled workmen on the other, is determined to fight to a finish. Up to the present both sides, according to the reports claim, they have won many points. The situation, as we go to press, is summed by the daily press as follows:—

Ten men, five of them skilled, quit at the lower union mill of the Carnegie Company in Pittsburgh to-day and joined the strikers. Their defection represents the first break in the Carnegie forces of more than 15,000 men. The strikers were jubilant over the incident, but the company claims to have filled their places at once, and that there will be no more desertions at any of the plants.

The Bélaire plant, at which the men struck on Sunday, was finally closed down on Tuesday, after working short-handed until Monday. When another start will be made is problematical. Several hundred boys employed at the National Tube Works at McKeesport went out during the night, and day, and their action materially aided the effort of the strikers to finally tie up the plant. The works are going ahead short-handed, but the ranks of the workers are thinning and the supply of material is limited.

The strikers made gains at Wheeling and the steel officials admitted on Tuesday that Benwood would be closed down. Clark's mill here is moving along full handed. Lindsay and McCutcheon is operating with a small crew, and the managers are planning to open Painters and increase the force at Lindsay and McCutcheon's. A break in the ranks of the men who struck at Painter's is expected, but the strike managers deny that one will be made. Another break is reported as possible at New Castle, but there are as yet no positive indications of it. The American Tin Plate Company has a small force at the Crescent plant, in Cleveland, and is also planning resumption at other points on the western coast.

The Steel Corporation has ordered that the Charter's plant, at Carnegie, be dismantled and removed to Leeburg. So far good order has prevailed, although the steel officials assert that there has been intimidation at Wheeling, McKeesport and Pittsburg. Both sides express their confidence in ultimate victory and are actively carrying forward their respective campaigns. The number of men out as a result of the general order is now roughly estimated at 16,000, and on the three orders at 62,000. Many strikers have found work in independent mills or at other occupations, and many are idle merely because the skilled men are out.

According to an authoritative announcement made to-day to a representative of the Associated Press, by officials of the American Sheet Steel Company the destruction of another plant has been ordered by the Steel Corporation as a result of the refusal of the men to operate it. This time it is the Chrysler plant, at Carnegie, that is to be dismantled. It is owned by the American Sheet Steel Company, and the orders to tear it down went out this afternoon. It will be removed to Leeburg, in the Kiskimutius Valley.

President Shafer said: "I am satisfied with the situation. I have received no reports from Chicago and the West. I will leave tomorrow morning for Wheeling, and Rev. Fitzwilliam and Ben Davis are to go there with me. I do not know when I will return."

FAMINE IN RUSSIA.

A correspondence from St. Petersburg to the New York Tribune contains the following report of suffering and want in certain districts of Russia. The writer says:— "A traveller straying into the district of Elizabetgrad, Province of Kherson, South Russia, would find men and women who, endowed with serviceable visual powers as long as the sun is visible, become totally blind the moment twilight sets in and must be led home. This is one of the queerest diseases known to medical science, and is one of the camp followers of the famine, which is not officially admitted to exist in this district."

edly declared the famine had been averted, food had been distributed and seed corn provided for the current year. The necessity of private benevolence was reluctantly admitted at one time in the winter, but on later occasions the existence of severe want was denied. Newspapers here received during the last few months the occasional letters depicting the situation in anything less than the rosy colors which the Government organs used. The Government answered by a communique recapitulating what had been done and repeating former assertions that all was as well as could be expected, and then the newspapers received a secret circular forbidding further mention of the subject. The existence of famine was an inconvenient fact at a time when negotiations were pending for foreign loans. Access to the famine districts was made difficult for non-residents of them, and charity workers who were not directly under the control of the State were sent back to their homes and the agencies they had created were placed under the Red Cross, which is as much a branch of the Government as any Ministry. These measures did not still the natural curiosity to ascertain the truth about the matter, and certain people with influential connections which could not be ignored, sent a trustworthy young man to Elizabetgrad to investigate for himself. He has just returned. Without going into details he reports the following facts:—

The city and district of Elizabetgrad, with a population of 600,000, was afflicted by a famine and disease incident upon famine. The investigator found general debilitation, many cases of acute debilitation, some people dying of starvation, and "spotted," or hunger, typhus prevalent. Hunger typhus is an unending irritation that poverty has sharpened into want. Whole families are attempting to exist on rations allowed for a single child. The Government rule is to count persons not actually sick with a disease which can be labelled, able bodied working people. There is little or no work to be found, consequently rations cannot be had until they are no longer of much benefit. The Government gave minimum quantities in the first place and delivered supplies of seed corn and foodstuffs to the nearest railway stations. The peasants having already been forced to sell their horses, were unable to secure the supplies so furnished in many cases without giving a large part to draymen.

"The investigator was told that those conversant with local resources and not in the confidence of the Governor were utterly unable to see how the souls and bodies of the majority of the population were to be held together until the new crops should be harvested and available. The Governor of Kherson is Prince Obolensky. It is upon him that the Government relies for its reports. Prince Obolensky has visited many of the villages which are suffering, but local reports and the observation of the investigator indicate that he showed no great desire of ascertaining that there was any considerable want. A Governor is not likely to hear the hard luck stories and see the worst side of things when he rides through a village on horseback and says, "Oh, I guess things are getting along pretty well, aren't they?" when the village elders come out to meet him.

SOCIALISM.

The progress of Socialism in Russia, Germany, Belgium, Spain, France and England is due, in a great measure, to the oppression of the working classes by capitalists and governments. The causes of Socialism are real grievances of the people, of which demagogues and infidels take advantage. Precisely the same causes are at work in this Republic, and have produced like effects, as may be seen from the fact that nine thousand Socialistic votes were cast at the last election. The State cannot convert these disciples of Anarchy, but it can render their work of proselytism difficult and fruitless by giving the rising generation a religious training.

As the large majority of the working classes in the large cities of the United States are Catholics, there is little danger that they will be drawn into the meshes of the horrid system of Socialism. Catholics are taught from their earliest years that if Capital is bound by certain moral laws, it has also, rights which must not be violated without grievous sin. The Catholic laborer can never be brought to look on marriage as a slavery, he knows that it is a sacrament instituted by Jesus Christ, and he can do nothing in common with the advocates of divorce. Again, the Church, like a loving mother, warns the workingman to beware of secret societies, and put his trust in the Promise of the Divine Mechanic, who works with St. Joseph in the humble cottage of Nazareth. The apostles of Socialism tell the workingman that he can have a Heaven on earth; the Church warns him that he is here as a pilgrim in this "valley of tears," and bids him look through his sorrow to that home above the clouds which was purchased for him with the blood of the Son of God.

THE MASSACRE OF THE INNOCENTS

History repeats itself in Parliament as well as in nations. Custom dies hard, and there is none more "fat, stale, and unprofitable" than the annual Parliamentary process known as the "Massacre of the Innocents." Every year the Session begins with the Speech from the Throne, full of brilliant promise of laws to be passed, and acts to be amended. As the session progresses these promises pass from the region of certainty into that of doubt, and later on from the region of doubt into that of disappointment. As each session approaches its close the leader of the House rises in his place, and announces "with bated breath and whispered hush," that something like two-thirds of the legislation which Parliament assembled to transact at the beginning of the year must be left untouched.

In the days when votes in supply involving millions of public money were passed in a single sitting without a debate, the possibility of a Government keeping up to its pledges in the King's speech was a matter of will and desire to get through the work. Now that is all changed. The Irish members under Parnell were quick to see the advantage that the estimates offered to discuss Irish grievances, and where they led the British quickly followed. The great feature now of Parliamentary procedure is the discussion of "grievances before supply," and a minister would consider himself fortunate in getting one vote of a contentious character through in a single sitting. The truth is the legislative machine is too out-of-date and unequal to turn out the work it has to do with. No one denies that the House is being brought, as Mr. Barr four says, "into contempt and impotence," but the remedy is obvious. Mr. Redmond in his forcible reply to Mr. Balfour pointed it out.

The only practicable form of relief to the present congestion is Home Rule. This was Mr. Parnell's solution, and every session that passes vindicates the policy of the greatest Irishman of his time, and the greatest of English Statesmen. We are glad to see that Mr. Asquith, whose Home Rule faith we were beginning to be extremely doubtful of, agreed with the leader of the Irish Party. "A large and liberal system of devolution," he said, "consistent with Imperial Unity and the supreme control of this House," is the true solution of the difficulty. The question of Home Rule, as a matter of sentiment, is fast being superseded by Home Rule as a matter of practical necessity. The House of Commons as at present constituted cannot do the work of the country. With increasing responsibilities abroad there must be increasing work to be done at home. Thoughtful Conservatives are beginning to recognize the difficulty of dealing with the work thrown on Parliament, and are realizing slowly but surely that if it is to retain its authority and usefulness, it must by a process of devolution get rid of some of its burden. When the cautious Tories begin to talk of "devolution," it is easy to see they mean Home Rule.—Leinster Leader.

THE DOMINION LINEN WAREHOUSE.

Towels are in constant use. Towels ought to be made from Pure Flax, for two good reasons—they absorb water much quicker and dry quicker than any other material. We make Three Special Lines for our own trade by a special process. Any of the three grades are free from lint and will give much better wear than those made by the usual process. To ensure extra wear we have them in 4 or Yarn Bleached state. 20x40 inches—\$1.90, \$2.10 and \$3.00 per dozen. 22x44 inches—\$2.40, \$2.60 and \$3.50 per dozen. FULL BLEACHED TOWELS. 20x40 inches—\$3.00, \$3.50 and \$4.00 per dozen. 22x44 inches—\$3.50, \$4.00 and \$4.50 per dozen. BLEACHED HUCKABACKS. 27 inches wide—35c, 45c, 50c per yard. FINE BLEACHED DAMASK TOWELS. Knotted Fringes and Fancy Open-work Ends, 22x50 inches, 95c, \$1.00, \$1.10 and \$1.25 each.

OGILVY'S

St. Catherine and Mountain Sts.

Missing Friends.

INFORMATION wanted of Marion Daly, daughter of Michael Daly, late of Montreal. Last heard from in Liverpool, London, England. Any information will be gratefully received by her mother, Mrs. Daly, 88 Jacques Cartier street, St. John's P.Q., Canada.

JOHN MURPHY & CO.

OUTING BARGAINS FOR MEN. Neglige Shirts, soft body, neat patterns, all sizes, were \$1.25, to clear 59c. Men's Oxford and Silk Striped Shirts, that were \$1.50 and \$1.75, to go at 89c each. Men's Shirt Waists, \$1.50 and \$1.75, for 99c each. \$3.00 and \$3.25 Summer Vests for 99c. Here's your chance, all this season's goods, size 34 to 40 in chest, either single or double breasted, \$3 and \$3.25, for 99c. SUMMER CLOTHING. Black Alpaca Coats, Crash Coats and Tweed Coats, formerly \$1.50, \$1.75 to \$5.00 each, out they go 99c each. Boys' Striped Tennis Blazers, \$2.25, for \$1.12. Men's Linen Dusters, \$1.75, for 99c. NECKTIES! NECKTIES! Washing Ties, Strings, 10c ones, for 10c doz, 1c each. Washing Ties, Puffs, 25c ones, 3 for 25c, 9c each. Choquets Ties, Derby, 35c and 50c, 25c each. BELTS! BELTS! Men's Patent Leather and Suede Belts, \$1.25 and \$1.00, for 49c. Men's Oze Calf Belts, \$1.00 and \$1.25, for 69c each. RAIN COATS! Men's Black Paramatta Rain Coats, with or without Capes, \$10.50 and \$11.50, to clear \$5.95.

JOHN MURPHY & CO. 2242 St. Catherine Street, corner of Metcalfe Street. TERMS CASH - Telephone 09-33.

NOTES FOR FARMERS.

LIVE STOCK.—Monday about 500 head of butchers' cattle were offered for sale at the East End cattle market. The attendance was smaller than usual, and buying was slow. Common to medium stock was plentiful, but there was practically no demand for them, while there was a scarcity of choice stock. Prime beef sold at from 4c to 4 1/2c per lb., good animals at from 3 1/2c to 3 3/4c per lb., and the common stock at from 2 1/2c to 3c per lb.

BUTTER AND CHEESE.—Professor Robertson, Dairy Commissioner, who recently returned from Great Britain, addressed the members of the Butter and Cheese Association of this city on Monday. Mr. Robertson stated that Canada's trade in food products with Great Britain was increasing very fast. Wheat and flour had, in the last ten years, increased 15 times, butter 15 times, cheese had been doubled, and bacon more than 20 times. As regards the cheese, he found everywhere that more attention was paid to the body than to the flavor, and the flavor objected to was what was known as heated flavor. The cheese that sold well were those cured at a low temperature.

Our cheese cured in a high temperature had done us a great deal of damage. With regard to transportation he found in some shipments that while the main body had firmness and solidity it had begun to ooze at the edge of the boxes. This was largely due to the heat experienced on the railway cars, and he could always point out the through shipments compared with those which had been in cold storage in Montreal. Then there was also a generated heat to be contended against, and which led the cheese rancid at the top. And in this connection he stated that not only was a perfect and complete ventilation required, but a forced circulation of air in every part of the ship where apples, eggs, butter or cheese were carried. All the steamship lines, with one exception, were putting in electric fans, with this object in view. He urged the necessity of better boxes and the proper stenciling of the weight. Speaking of butter, he urged that it should be shipped in exactly 56 pound packages. But here, while the cold storage system was in successful operation, he had to find fault with the receiving agents on the other side. Butter had been left 28 hours, and even 52 hours, on the wharf, while the agents went around with samples to intending purchasers, the result being that it had melted to the depth of three-quarters of an inch.

LIST OF FAIRS.—Following are the dates of leading fall fairs, with the secretary's name and address: Great Eastern Exhibition, Sherbrooke, Aug. 31st to Sept. 7th, W. M. Tomlinson, Sherbrooke. Stanstead Live Stock Association, Stanstead, Aug. 21st and 22nd, H. E. Channell, Stanstead. Industrial Fair, Toronto, Aug. 26th to Sept. 7th, H. J. Hill, Toronto. Stanstead County Agricultural Society, Ayer's Flat, Aug. 28th and 29th, George Robinson, Ayer's Flat. Richmond Agricultural Society, Richmond, Sept. 12th and 13th, E. C. Atkinson, Richmond. Western Exhibition, London, Sept. 5th to 14th, J. A. Nelles, London. Kingston District Fair, Kingston, Sept. 9th to 13th, J. W. Edwards, Kingston. Nova Scotia Fair, Halifax, Sept. 14th to 21st, J. E. Wood, Halifax.

The Big Store Closes at One o'clock Saturday, July and August.

THE S. CARSLY CO. LIMITED. Notre Dame Street, Montreal's Greatest Store. St. James Street, SATURDAY, August 17, 1901.

Stylish Wash Goods Reduced.

Throngs of people visit the Wash Fabric Section every day, all go away satisfied with goods bought at these great reductions, it's not selling, but giving away. Get here early on Monday as a few hours will clear most of these lines. 250 pieces Beautiful Cashmere Prints, Swiss Lawns, Mouseline Oriental, Belgium Gingham, Sateen Indian, regular 8c to 10c. Special 5c. 200 pieces Pretty Fancy Pique, Sateen, Gingham, Roman Stripes, Scotch Plaids, Oriental Muslins, regular value 15c to 20c. Special 10c. 170 pieces Dainty Fancy Checked Gingham, Broken Check, Lawn, Dentelle de Swiss, Lace Grenadine, Mouseline d'Alsace, Point de Paris, regular 20c to 25c. Special 12 1/2c.

Gigantic Sale of Fancy Summer Silks.

50,000 yards of Fancy Silks, comprising stylish Washing Silk in pretty stripes of blue, helio, pink, cadet, Nile, mauve, cerise, etc., etc., in the regular way the price would be 50c. Special price 25c.

Gigantic Selling in Summer Dress Goods.

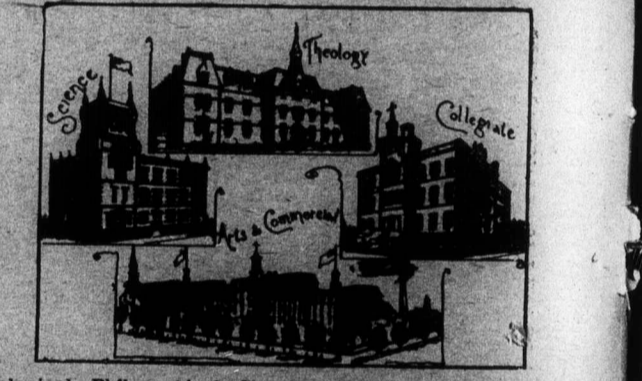
From 33 1-3 per cent off to Less Than Half Price. FOUR LEADERS. 32 pieces Fancy Plaid Dress Goods in pretty range of colorings, light summer weight, suitable for ladies' and children's wear, regular 27c to 35c. Sale price 18c. 33 pieces Light Summer Dress Goods, 40 inches wide, English Fabrics, all selected shades and designs, regular value 55c. Special sale 19c. 21 pieces Fancy Dress Grenadines, black grounds colored stripes and lace insertion, 24 inches apart, regular value 55c to 65c. Special Sale 38c. 73 pieces Fancy Check Dress Materials, 40 inches wide, French Fabrics in all the most recherche shades and designs, worth from 67c to 95c. Special sale 38c.

Shirt Waist Bargains.

Stylish Shirt Waists. Dainty Shirt Waists. Ladies' New Shirt Waists in Muslin and Percale, dainty patterns, newest designs. Splendid value at \$1.25. Special. 68c. Ladies' Fine American Percalés and Organdie Muslin Shirt Waists in pretty shades of mauve, pink, sky, etc., etc. Regular value \$1.50. Special. 87c.

THE S. CARSLY CO. LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

CATHOLIC UNIVERSITY OF OTTAWA, Canada.



Theological, Philosophical, Classical, Scientific and Commercial Courses. Fully Equipped Laboratories. A Practical Business Department. BOARD AND TUITION, per Session of Five Months, \$20. Calendar sent on application.

Central Canada Exhibition, Ottawa, Sept. 13th to 21st, E. McCulloch, Ottawa. Bromo County Agricultural Society, Bromo County, Sept. 10th to 11th, George F. Hall, Bromo. The St. Lawrence Valley Exhibition, Three Rivers, Sept. 14th to 21st, Charles D. Hebert, Three Rivers. Great Northern Exhibition, Collingwood, Sept. 24th to 27th, J. W. Archer, Collingwood. Peterborough Central Exhibition, Peterborough, Sept. 24th to 26th, W. J. Green, Peterborough. Lindsay Central Exhibition, Lindsay, Sept. 26th to 28th, James Keith, Lindsay, Ont. Great Northwestern Exhibition, Goderich, Oct. 1st and 2nd, James Mitchell, Goderich. South Renfrew Exhibition, Renfrew, Oct. 26th and 27th, Robert McLaren, Renfrew. Canada's Greatest County Fair, Markham, Oct. 2nd to 4th, A. W. Rife, Markham. Provincial Exhibition, Quebec, Sept. 16th to 21st, P. T. Legare, Quebec. Cornwall Fair, Cornwall, Sept. 5, 6 and 7. South Lanark Agricultural Society, Perth, Sept. 17 and 19. North Lanark Agricultural Society, Almonte, Sept. 24 to 26. Missisquoi County Agricultural Society, Bedford, Aug. 28 and 29. Abbotford Fruit Growers' Association, Abbotford, Sept. 11 and 12. Shefford County Fruit Growers' Association, Granby, Sept. 12 and 13. Glengarry County Agricultural Association, Williamstown, Sept. 13 and 12. Shefford County Agricultural Society, Waterloo, Sept. 17 and 18.

CROPS ACROSS THE LINE.—The battle between the farmer and his arch enemy, drought, says a New York daily newspaper, has been this year sufficiently prolonged and desperate to attract the attention of even the city dweller whose thoughts on the subject of the distribution of produce generally go back no further than the corner grocery. It is the fact that he is suffering somewhat turns his mind to the conflict which has gone on for weeks all over the country. The price of potatoes has risen by leaps and bounds. Lettuce has no longer a heart. Tomatoes are full of spots. Cucumbers are a shame and a delusion. String beans won't string, and the quality 5/16 of it, and something is evidently wrong somewhere. How wrong a guess at prices for this year and the corresponding week last year will show.

Of all the farmer's army it was the potato battalion which suffered most in the fight. Report would have it entirely routed, but things are not so bad as that. However, potatoes last week brought \$4 and \$5 a barrel, while at a corresponding time a year ago the same could be bought for not more than \$1.75, an increase of about 800 per cent. Cucumbers, and poor ones at that, were worth \$1.50 and \$2, while a similar quantity last year cost only 75 cents. The price of corn has risen nearly 100 per cent. Tomatoes more than that. For cantaloupes one pays at wholesale just a cent twice as much as last year. Berries, almost alone of all that the market offers, are about the same in price and quality. The outlook for the future is, however, less gleaming than might be supposed. All over the country potatoes are small, and the crops not equal to the average, but New York State and New England have still a good many to offer, and the West will send a fair supply. The reports of the potato famine have been undoubtedly exaggerated.

Vol. LI,

TOPIC

FINANCIAL

doubt that exists in every activity to-day, national motto most continued Catholic Church and all the combined, on know the strength of certain that come out ahead petition of the we cannot close that she has powers that, goes, are supplemental means— enormous wealth generosity of ers of education establishments. is full of reports of large sum mated, during the Protestants to A few examples pers alone will what we advance ing, for instance

"Frederick N. N.Y., has pre Day, president of of the Young M ciation, \$25,000 erecting an asso the village. J. Philadelphia, h George W. Mear Library of India volumes of medi them of rare va was established his father, who oner doctors of Honaire Gavril S recently died at possessions, val rubles, for the schools for girls, workmen, and houses for the p he had already s of the Young M a music school, h was not esteem vil of the late E of Boston, widow who was a friend all the letters an the latter by Mr son Fletcher. Lor has made a munif 000, the annual r to be applied tow of Mr Webster t of the Church isters of the Ch Aberdeenshire, and parishes are situ of Lord Mount St. Each minist the extent of \$100 constituting Mount Stephen st of the reduction place in parish m during the last 60 to restore the cler of greater independ

We have cited a of cases to confir What we desire to readers is the fact osity on the part tions of non-Catho one of the powers Church is obliged o do not pretend th gifts are in any w hostile to Catholic mental to its cause ous that when or obliged to compete battle, with others ally favored the material standpoint one-sided. It needs ity that the Church in matters pertain cation and to intell ment to enable her cessfully with suc cial influence. It e hooves us the more stance in our pow gious and educat ments; otherwise w long wrestle for su most powerful earth a cause can possess.

"DISHONORING I of our American character as 'd ter' the exchange. The wealthy American lions, for a title, or privileged society of All this is due to Spanish, dated August 11, is suggested. "That this practic led to