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The True Witness and Catholic Chronicle



Vol. LIV., No. 2 MONTREAL, SATURDAY, JULY 16, 1904. PRICE FIVE CENTS

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

ACCIDENTS OF A DAY.—Last week we referred at some length to the "Slocum" disaster, the "Norge" fatality and the Wabash wreck. While we were penning the lines, another fearful accident took place at Midvale, New Jersey. This time it was an excursion train that was smashed by a regular train. Some fifty were wounded and seventeen were killed; of the injured some have since died. There is no use going into details, or repeating the horrors of such scenes. It is sufficient for us to point out that such sad events are of weekly, almost daily occurrence. It is difficult to make people pause and realize how close we are daily in touch with death. Leaving aside the general question of all the great accidents that are taking place in every part of the world—on land and on sea—we need but look up the record of our own city. Take last Saturday for example. During almost the entire day the ambulances were on the rush. We do not propose keeping a record of city accidents, but for the sake of showing the variety of ways in which people, young and old, are rushed to destruction, we will take one day's accidents. Mr. Charles Benjamin had his two legs crushed by an electric car; amputation took place at the Notre Dame Hospital. Edward Kneister, aged 60 years, living on Duke street, fell down a stairs and fractured his skull. Hector Milot, aged 9 years, living on St. Urbain street, fell from a third story down to the street; he was taken to the Hospital and is expected to die. Samuel Wissant, aged 8 years, living on Delisle street, was crushed by a baker's wagon; his left thigh was fractured. Jos. Remillard was caught between two street cars, at the corner of Notre Dame and Selgneur streets, and was internally injured. Edouard Lupien, aged 26 years, of Gain street, was run over by a street car on Craig street, had an ear cut off and his head badly injured. Petrone Georgiana was struck by a street car at the corner of Craig and St. Denis streets, and was taken to the hospital. John Closson was knocked from the wharf by a Grand Trunk engine and picked up by the ambulance at the foot of St. Sulpice street. Marie Belanger, aged 45 years, residing on LaGauchetiere street, fell down stairs, and received internal injuries. Joseph Boots, of Champ de Mars street, fell into the hold of the steamer. Mouth of the C.P.R. line and was badly injured on the head. Charles Prie, 28 years of age, of St. Dominic street, a colored person, was cut with a razor and had to be carried to the Hospital—he claims it was an accident. John Daly, aged 45 years, of McCord street, had received several injuries to his head. Adolphe Flowers, aged 46 years, of St. Dominic street, had a sunstroke and was taken to the Royal Victoria Hospital.

Now, this is an imperfect list of the accidents for one day in summer time. Our purpose in going over the names and the accidents is to give our readers an idea of the variety of the ways in which people can meet with serious injury and even death. There is no need of going in search of danger. You have it right here on the street, you have it in your own house. It lurks everywhere; it dogs the steps of man from the cradle to the death-bed. The strong and the weak, the young and the old, the rich and the poor, all are perpetually exposed to dangers. This cannot be helped. We cannot change conditions. The most we can

do is to beg of all our friends to refrain from running unnecessary risks.

TEMPERANCE BY EXAMPLE.

No body of people on earth practice more faithfully the precepts that they preach, than do the Catholic clergy, in all lands, and from the hierarchy down—Marie Orelli to the contrary notwithstanding. We see that the London Daily News has been somewhat emphatic on the subject. Archbishop Bourne, of Westminster, being a total abstainer. The Daily News calls it "an important piece of social news—the most important of its class made public for many a day." After this exceptional remark that organ goes on to say that the Archbishop would be the last person to claim any credit for the sacrifice involved by the renunciation of wine as such; but, like Cardinal Manning, Archbishop Bourne has recognized the havoc made among his flock by drunkenness, and as he must preach total abstinence to those who need it, he has decided to practise what he has to preach. The example wins for him immediately an increase in the loyalty the Catholic laity has, from the first, ungrudgingly yielded him.

THAT TEXAS CAMP MEETING.

It is very amusing to note how very extensive is the absence of all knowledge regarding Catholic teachings and practices on the part of those writers for the press who are not of our faith. They have vague, sawfully vague, ideas about the Church, and her methods, her discipline and her practices. If they had the good sense not to write about such subjects no person would be aware of their lack of proper information. But they must write, and in so doing they exhibit their incompetency to deal even with the simplest of matters of a Catholic character. We have an example before us. We all know that the Paulist Fathers have been giving missions to non-Catholics, all over the continent, and that they have made many converts. We are perfectly aware of their system and methods. Here in Montreal, a few years ago, a mission of that character was given in St. Patrick's Church. Subsequently some non-Catholics came into the Church, and in the regular form were baptized. Recently a like mission was given at Galveston, Texas. The press correspondent, whose idea of a religious mission or retreat, does not go beyond a "revival," or "camp meeting," described "an extraordinary and successful camp meeting held under Catholic auspices, which resulted in the conversion of nearly half the women in a certain Texas town, to that faith. Bishop Forrest, of San Antonio, is said to have been from nine o'clock in the morning till a late hour in the afternoon, on June the first, administering the Sacrament of Confirmation to this army of converts. Special trains were run from several points to witness the unusual spectacle of such a large number being admitted to the Church." This is not the first time that we have heard of a large number of converts to the Catholic faith, but it is certainly new to us to hear of a Catholic "camp meeting." Any person acquainted with the proceedings at the old time Methodist camp-meetings, and the Catholic system of retreats and missions, must smile at the earnestness of the press correspondent.

A TOUCHING SCENE.

At the Hotel des Invalides, in Paris, great sorrow is now felt. Since the foundation of the Invalides, by Louis XIV, nuns have acted as nurses to the veterans. The other day the nuns had to make way for lay nurses. Some of the nuns of the Invalides had been in the place for a great number of years and were well known figures. Especially is such the case with Sister St. Angeline, who has nursed in the Invalides for over sixty-five years. Another nun had been there for forty-five years, and

SUPERIOR INTELLECTS.

It is wonderful the force of intellectual superiority. It would be a magnifi-

cent study to enter into the details of all the great movements that have been due to the intellectual force of individuals over the masses. To enumerate them would be to rewrite the history of the world. Yet we can well imagine the force of an Alexander of Macedonia, a Julius Caesar, of Rome, or a Napoleon Bonaparte of France. Behind them were vast armies. It is true; but vast armies have been behind others who could not achieve even a passing fame. In a recent article an American contemporary says: "Nothing, unless it be the force of sheer goodness, so dominates men as the force of intellect. They often submit to the power of money, or of might, or of circumstances, but always with large reserves, with an inner protest that makes submission incomplete. Superior mental ability is about the only superiority which they really and not unwillingly acknowledge." This we see in great legislators, in great orators, in great reformers, in men who may lack in stature and all physical bulk and power, but who tower aloft in their mental greatness. Nothing on earth could resist the influence of a Father Matthew, or a Leo XIII. The world bows down before intellectual superiority, and willingly acknowledges its own inferiority, and is willing to be directed and drawn when it will rebel against being driven or tyrannized. And that study would be complete in the examination into the uses that those possessing mental superiority should make of their influence and power. Thus contemplated, what a vast field of speculation and study opens before us.

THE FOOLISHNESS OF WRANGLING.

Life has often been pictured as a battle through which one must fight one's way. This in a sense is true. We must fight against the evil influences of many with whom we are thrown, and we must battle against our own natures so prone to evil, but we must offer to the world, nevertheless, as far as in us lies, a serene and untroubled face. That life is a fight may be true, but it does not follow that we are to go around in a pugnacious mood, looking for trouble with everyone who crosses our path. There are more dangerous enemies to conquer than our neighbors, and one of our longest and most serious fights is the fight against our own pugnacity, irritability, suspicion, uncharitableness. We do well to be on our guard against treachery and unfairness of the world, for treachery and unfairness abound therein; but we do ill if we fail to see that many apparent slights, slurs, insults even, are the result not of malice, but of thoughtlessness, of ignorance. Let us examine our own conduct, and we shall see that we have often done wrong unintentionally to others. Are not others as human as we? May not they also do wrong to us? of no evil motive. In the relations of men there is bound to be friction. Opinions will clash, sometimes; but we ourselves are not infallible, and our opinions are as likely to be wrong as are our neighbor's. Why fly into a rage because some little difficulty, some difference of opinion arises in the doings of the day? To say nothing of the injury done to the souls by such an attitude toward our fellow mortals, from a mere worldly view-point, it is very foolish. In young men just starting out in the world it is a barrier in the path. There may be in this or that nature so afflicted some other super-eminent qualities which command success, but for the majority of us this pugnacity is fatal to advancement. To use a homely expression, "life is too short" to be wasted in wrangling. As Edmund Burke once wrote to the Irish painter Barry, whose pugnacious disposition was involving him in furious quarrels with the artists and dilettanti of Rome: "Believe me, dear Barry, the arms with which the ill dispositions of the world are to be combated, and the qualities by which it is to be reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves, which are not qualities of a mean spirit, as some may possibly think them, but virtues of a great and noble kind, and such as dignify our nature as much as they contribute to our repose and fortune; for nothing can be so unworthy of a well composed soul as to pass away life in bickerings and litigations—in snarling and scuffling with every one about us. We must be at peace with our species, if not for their sakes, at least very much for our own."—Sacred Heart Review.

FASHION IN RELIGION.

According to religious statistics regarding the city of London, we learn that the City of London proper contains about twenty thousand inhabitants. In that space there are ten parish churches, each having its quota of well paid ministers. And the average Sunday attendance is about two hundred and thirteen for all of them. London has about six million inhabitants, and the church attendance is less than two hundred thousand. Of course this refers to non-Catholic churches exclusively; the Catholic Church is not considered in the calculation. And the report closes with this very significant comment: "The fashion of going to church on Sundays is fast passing away among Protestants." There are whole volumes contained in that one sentence.

THE GAELIC TONGUE.

The progress that is being made in the Gaelic language, through the instrumentality of the Gaelic League, is most remarkable. Government returns show that whereas only 313 pupils of primary schools were learning Irish three years ago, 92,619 children of the national schools of the country were studying their own language on December 21st last. That means about 100,000 are studying it to-day. It is considered that another 100,000 are being taught Irish in the evening schools, Christian Brothers' schools, and the Gaelic League classes. Since the restoration of their language to the Welsh and Bohemians, there has not been in Europe any parallel for this magnificent Gaelic revival. At the outset ridiculed the idea of a revival of the Gaelic. But their eyes are now forcibly opened to the fact that it exists in all its strength. What status the Gaelic may ever have in the commercial world and in the ranks of living languages is a problem; but as a refining influence, and as a power in Irish history, literature and national patriotic sentiment, there is no doubt of the influence it will wield.

seven or eight others between twenty and thirty years. When the nuns departed they filed past the old veterans, who shook hands with them. Many of these old warriors were crying like children. When it became known that the nuns had to go, an officer who had been a pensioner of the institution for forty years, and who had made over his pension to the institution, withdrew and went to live with relatives.

NOTES FROM QUEBEC.

GOOD SHEPHERD CONVENT.—A very imposing ceremony took place in the chapel of the Good Shepherd Convent on Wednesday morning last, when fourteen young ladies took their final vows. A large number of relatives and friends of the young novices were present. This community is probably the largest in the city, and does an immense amount of good. Apart from teaching this institution takes care of a vast number of orphans. It also receives children of both sexes as boarders. There is likewise a building set apart for the reception of girls who wish to reform and lead a better life. This institution also looks after foundlings who have been deserted by their unnatural parents, and has a maternity hospital in another part of the city. The growth of this community is wonderful. The little building on the corner of St. Amable and LaGauchetiere streets, where it started, and now the residence of the chaplain, looks very insignificant when compared with the large buildings which have been erected around it and covering an area of almost two blocks. In the success which this convent has achieved are verified the words of Holy Writ: "Seek ye first the kingdom of God and His justice, and everything else will be added unto you."

TEACHERS' CONVENTION.

There was a most important convention of the Catholic lady teachers of this district held at the Parliament Buildings on Wednesday last, which was attended by about 100 teachers. Rev. Father Tourangeau, O.M.I., presided, and addresses of a most interesting nature were delivered by Rev. Father Auge, Prof. Magellan, and several others. The teachers received many useful hints to guide them in the direction and teaching of the children entrusted to them, and which will materially aid them in performing their important duties.

NEW HOSPITAL.

The site has been secured for the erection of new hospital at St. Joseph de Levis. Mgr. Guay has the matter in hand, and it is expected a start will be made on the building this fall. The promoter of the hospital leaves for Anticosti this week, but will return here in about two months' time.

TO BE RENOVATED.

It has been decided to renovate and improve the Chapel of Our Lady of Perpetual Help, Diamond Harbor. The chapel is the property of St. Patrick's parish, and it is only proper that it should be kept in first-class condition, as is all other property owned by that flourishing congregation. Towards defraying the expenses, the Ship Laborers' Benevolent Society has generously consented to give the proceeds of their annual picnic, which takes place on the 23rd instant to St. Catherine's Grove. An energetic committee is hard at work to make the picnic of this year what they have formerly been—a great success.

COUNTERFEITERS AT WORK.

The public would do well to be on the lookout for counterfeit money, a good deal of which appears to be in circulation. The coins in circulation here are all 25 cent pieces, bearing the date 1900 and have the portrait of the late Queen Victoria. They are said to be very good imitations, and are rather hard to distinguish from the genuine. The bogus are lighter than the genuine, and have a greasy feeling.

PERSONAL.

Rev. Fathers Delargy and McCarthy, C.S.S.R., have left for Boston. They will return on or about the 16th instant.

PRESENTATION.

In recognition of his bravery in rescuing a young woman from drowning in the

month of February last, by jumping into the icy water at the imminent risk of his own life, Mr. M. Doyle was on Monday afternoon presented with a public testimonial in the shape of a sum of money subscribed by citizens. Mr. Doyle is certainly entitled to the medal of the Royal Humane Society for this act of bravery.

CATHOLIC SAILORS' CLUB.

The concert at the Catholic Sailors' Club rooms this week was under the auspices of St. Mary's Court, C.O.F. The programme was an excellent one and was much appreciated by the large audience. Among the contributors were: Miss J. B. Killeen, Miss Willa Clarke, Miss Laura McCaffrey, Messrs. F. O'Neill, Patrick Fox, Master Arthur McGovern, Master R. Lynch, Seaman Hugh Riley, Thos. Toole and Hagan, steamship Eandover; A. Reid, Lake Champlain; Mr. Geo. Chimes, R.M.S. Bavarian; Miss Lynch and Miss McCaffrey were accompanists. Next Wednesday's concert will be under the direction of Miss M. J. Collins.

C.M.B.A. NOTES.

The members of the Supreme Council of the C.M.B.A. of America, visited this city this week and under the auspices of the Grand Council of Quebec held a most successful open meeting at St. Ann's Young Men's Hall on Wednesday evening. As we go to press on Thursday morning we are unable to give a full report of the eloquent and practical addresses delivered by the Supreme President and his able colleagues. Mr. Henry Butler, one of the efficient local officers, presided. The keynote of the speeches was an appeal to the members of the various branches in this province to make an enthusiastic effort to increase the membership of the Association. Rev. Father Rioux, C.S.S.R., rector of St. Ann's, Mr. Justice C. J. Doherty, Hon. Dr. Guerin, Dr. E. J. C. Kennedy and leading officers of the Association in addition to the distinguished visitors, occupied seats on the platform.

It was announced by the Supreme President that an organizer had been appointed at the request of the Grand Council of Quebec. Several conferences were held between the members of the Supreme Council, and the Grand Council of this Province, the results of which, it was evident by the tone of the speeches at the open meeting, were highly satisfactory.

During the evening several well known and talented ladies and gentlemen contributed songs and recitations which were much enjoyed.

STUDY OF MUSIC.

At the distribution of prizes in St. Columba's College, Derry, recently, the Most Rev. Dr. O'Doherty, after referring to the persistent refusal of the Government to grant a University for higher education and expressing an earnest hope that this grievance would soon be removed and a free field given for Irish talent, spoke at length on the study of music. He advised the boys to cultivate and practise it well. Nothing was more refining, and in future they would find it would whittle away many a lonely hour and dispel the gloom which overwork or anxiety frequently produced. It was the strains of David's harp that softened the heart of the misanthropic Saul and won him back to reason and gentleness. And many a heart had since then been softened by the magic power of song, and many an Irish exile had melted to tears in the backwoods of America or the wilds of Australia, as he heard again the sweet melodies that gladdened his youth in the green vales of holy Ireland. Let them study the music of their native land, and in doing so they were studying the sweetest, the loftiest, and the grandest productions of the musical world.

To decide between love and duty has caused hours of worry to men as well as to women.

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THE FLAG OF IRELAND

GLEAGINGS BY "CRUX."

If the reader will kindly look back, or go back in memory for a year, he will recall a lengthy contribution from my pen on the difference between the standard of Ireland's Kings...

These remained the arms of Ireland down to the time of Henry VIII, although not until then included in the English royal standard...

BRIAN BORU'S HARP.—Towards the close of the eighteenth century, Vallency thus wrote concerning this harp:

"Donogh, second son of Brian, killed his elder brother. They were co-regents of Munster, and Donogh was now deposed by Turlough, son of the murdered prince. Donogh, banished from Ireland, went to Rome, and took with him the harp, crown and other regalia of his father Brian Boru. These he laid at the feet of the Pontiff, who taking these presents as a demonstration of the full submission of the Kingdom of Ireland to the Holy See, retained them, being ignorant of the fact that Donogh had already been deposed. The presents remained in Rome until the time of Henry VIII; but Adrian IV, alleged this submission as one of the principal titles to Ireland in the bull whereby he granted that kingdom to Henry II. Pope Leo X, when conferring on Henry VIII the title of Defender of the Faith, sent him as a present Brian Boru's harp and the King, regarding this as the regalia of one of Ireland's most famous kings, took it for the national emblem of the country, and so put it on the royal arms."

LE NEVE'S STATEMENT. — It was not until the reign of James the First that the arms of Ireland and those of Scotland were quartered on the English royal standard. The Irish arms adopted, and since then in use, were those constructed by Henry the Eighth. The alteration was not made without protest, as Sir Bernard Burke quotes from a curious old manuscript signed Sir William Le Neve:

"Sir William Segar told me that when the commissioners for the first claims of King James had determined the harp to be quartered with France, England and Scotland for the arms of Ireland, the Earl Marshal (Lord Henry Howel), in showing no affection in approving the same, said: 'The best reason I can observe for the bearing thereof is it resembles the country in being such an instrument that it requires more cost to keep in tune than it is worth.'"

"Note.—Ye three crowns are ye ancient arms of Ireland, ye harp but an ancient devise or badge of that country. From whence it came that De Vere, Duke of Ireland, had three crowns within a border given him in augmentation. In the time of Edward the Fourth, a commission being formed to inquire the arms of Ireland it was returned that the three crowns were the arms, and these I have seen of the reverse of old Irish coins."

THE NATIONAL COLOR. — Thus it would appear that the harp on Irish national flag only dates from Henry the Eighth or possibly James the First, and that at no known period was green the field or ground of the national arms. Blue was the color of the field of every Royal flag of Ireland from the time of Henry the Second, if not before. Blue was the color chosen for the Knights of St. Patrick when that order was instituted to bribe such noblemen as were above accepting gold for their votes. The Royal Irish Regiments have blue facings, while even the uniform of the Irish Brigade in France was not green, but red."

THE FIRST FLAG. — "The first flag which our Anglo-Norman conquerors gave us was three crowns on a field azure, which, curiously enough, was the coat of St. Edmund King of East Anglia. How this flag came to be given to Ireland is unknown. The arms of Munster had three crowns, but on a field gules; Leinster had a harp on blue ground; Ulster's emblem was the famed Red Hand, and Connaught had party pale, an eagle and castle. It may be that Henry II, finding no recognized permanent national standard in his new kingdom, constructed one out of a combination of those of the two provinces he had conquered, charging the field azure of Leinster with the three crowns of Munster.

Catholic Education.

Speaking at the closing exercises of the Cathedral parochial school, Rochester recently, Bishop McQuade said in part: "It seems to me exceedingly un-

just and wrong for men who have no religion themselves to meddle in our affairs and criticize what we do. Evil deeds they are not able to comprehend our position. One might think that they had time in their years to comprehend what we are doing, or why we are making such extraordinary sacrifices, for which we are willing, indeed, to be misrepresented, censured and scoffed at. Every now and then an example of their utter incomprehension comes to our notice. You will hear people, not Catholics, saying that the father's and mother's will over children is absolute, thus setting for one side the God to whom one day the father, mother and child will have to go for judgment. It is incomprehensible how people who believe in God, the Creator, the Saviour, the Ruler, the Judge of all, can set aside the Catholic Church which teaches the duty of parents and the law that binds them, and the law that binds the conscience.

"I know sometimes it enters the smaller minds of people that the Bishop is something of a crank. I cannot afford to be a crank; give away to crankiness I might fall into sin. I might teach non-sectarian doctrines, I might lead many astray, and some fathers and mothers might say in after years, 'had the Bishop only spoken to my son he might have been saved.' So it comes very near to the conscience of the Bishop when he speaks on this question. Some few years ago the Holy See, the head authority at Rome, was consulted on the question and asked if parents could send their children to what was then called a neutral school, without religion of any kind—if that is possible—but it is absolutely impossible, because when you exclude all true religion (Christ and God) you have godlessness and rank infidelity. There are some people who know more than the Pope, more than Christ and more than God. The Holy Father declares that such schools, where there is absence of all religion, must not be patronized by Catholics."

Bishop McQuade has purchased 19 acres of land on the West Side Boulevard, just north of the toll gate, as an addition to the grounds of the Home for the Aged. The price of the land was \$500 an acre. A part includes the well known Tone estate. Work on the building is being pushed as rapidly as possible.

Archbishop Riordan's Tribute To Bishop Laval.

Two centuries have nearly passed since the saintly first Bishop of Quebec, Mgr. Laval, departed this life, yet to-day the memory of his heroic endeavors and noble deeds to spread the light of Catholicity on this continent, amidst many trials and difficulties, lives and finds expression from pens of prelates in various archdioceses in the neighboring Republic. No more striking or touching evidence of that fact can be had than that contained in a letter of His Grace the Archbishop of San Francisco, recently addressed to Mgr. Marois, V.G., Quebec. Couched in golden words, expressive of admiration for and sympathy with the career of the illustrious prelate, its most significant feature is the sterling lesson of Catholicity which it contains—that neither territorial boundaries or difference of nationality can dim or lessen, in our minds and hearts, the sentiment of veneration which all should cherish for the pioneer spiritual guide whose zeal and abnegation laid the foundations of religious establishments which stand to-day as monuments of Catholicity in our midst.

The following is the full text of the letter of His Grace: San Francisco, July 5, 1904. Monseigneur C. A. Marois, V.G., Quebec. Monseigneur: I have just read the letter of the Most Rev. Archbishop of Quebec addressed to the Bishops and Archbishops of Canada and the United States in reference to a monument in the form of a statue to the Venerable Francois de Montmorency-Laval, first Bishop of Quebec, to be erected the 200th anniversary of his death. It is a duty which not only the Church of Canada but that of the United States also owes to the memory of the apostolic and saintly founder of two great and flourishing churches.

Quebec is the source from which they both sprang, and Francois Montmorency-Laval was the first pastor which nourished them in the days of their infancy and poverty, and whose whole life and heroic virtues are still an inspiration to those who have succeeded him as shepherds of the flock of Christ. The Bishops of the United States will, I am confident, most willingly cooperate with the Archbishop of Quebec in honoring the memory of the illustrious founder of religion on this continent. For my part, I feel that it is a privilege and an honor to be permitted to aid in this good work. I authorize you, Monseigneur, to enroll my name among the subscribers to the monument for the sum of \$250.

I remain, Monseigneur, sincerely your in Duo, (Signed) P. W. RIORDAN, Archbishop of San Francisco, California.

EVIL TONGUES.

There is nothing to equal the harm that can be done by an evil tongue. Some months ago one of our correspondents filled a couple of columns with a comparison between the human tongue and fire, and we have been ever since reminded of the utility and the danger of both these objects.—just according to the manner in which they are used or abused. In a recent number of that admirable publication, the "St. Anthony's Messenger," there is a short but telling article on the subject of "Talking about our Neighbors." A summary of it would seem to fit in very well with the subject in hand. Says the writer:

"St. Bernard calls the detractor's tongue a two-edged nay, a three-edged sword, with which he commits three murders at one stroke. The detractor, in the first place, murders his own soul when he destroys his neighbor's fair fame. Secondly, he murders the character of the person he detracts, for he destroys that of civil life by which he lived blameless and encourages and spreads it around murders the souls of those who listen with pleasure to the detraction, and encourages and spreads it around for whoever encourages and gives ear to the detraction, is equally criminal with the detractor. And more than all this, St. Bernard says he knows not which of the two merits damnation the most—the detractor or the willing listener, since both have the evil one in them—the one in his mouth, and the other in his ears." This is pretty severe, but not too much so. It is a very cowardly thing to take advantage of the absence of a neighbor to detract from his good name. It is a stabbing behind the back, and especially is the blow struck when the victim has no opportunity of defending himself. In this same article there is a very timely example given. After the stating of the incident, the writer says that it is not without reason that the Book of Proverbs declares the detractor to be the abomination of men. This is the incident: "A venerable Bishop entertained one day, at his table, one who was prone to detraction. He was scarcely seated when he commenced speaking in disrespectful terms of a person in the neighborhood. At this the bishop was not a little displeased, and intending to give the detractor a lesson, he called out to one of his servants, and told him to go to the house of the person who had just been spoken of in a very uncharitable manner, and tell him that the Bishop wished to speak to him. The detractor hearing the order given, became very much alarmed, and tried to induce the Bishop to revoke the order. The prelate calmly replied: 'I am sending for this gentleman that he may be able to answer the charges you have brought against him; for it would not be just to listen to the complaints which you have made against him without affording an opportunity of defending himself.'"

It would be a good thing for the world if others were to put into practice that which the Bishop did on the occasion mentioned. At all events we should not sit idly and listen to evil tongues doing their deadly work; a protest is always timely.

TWICE A DAY TO ST. LOUIS.

The Grand Trunk offers a double daily through car service direct to the World's Fair City—St. Louis, Mo. Trains leave Montreal morning and evening. Send four cents in stamps to Mr. J. Quinlan, District Passenger Agent, Montreal, Que., for the handsomest publication yet issued on the World's Fair, and consult Grand Trunk Agents for further particulars.

OUR CURBSTONE OBSERVER ON HIDDEN BLESSINGS.

I was reading the other day, in connection with the steamer Slocum disaster at New York, how a certain woman had arrived one minute too late to board the excursion boat. She wept as if to break her heart; she had missed the day's enjoyment, and she had been anticipating it for a long time. That afternoon when she heard of the fearful fatality that had occurred, she thanked God, fervent prayer, for having preserved her from what would have been certain death. She felt that a blessing it was to have arrived too late for that boat. This is merely one example in tens of thousands that might be cited. We rebel and break our hearts on account of some disappointment; yet, in the years that follow, we look back with gratitude to God for having escaped a more terrible fate, just on account of that disappointment. In my long experience as a "Curbstone Observer" I have had occasion to note thousands of such cases, and I have invariably found that there is no use in rebelling against Providence, or repining because of some mishap or miscalculation. Time and patience will right everything—if we only act rightly and keep up our spirits.

A VARYING STANDARD. — The standard whereby we gauge our disappointments and measure their importance is a sliding scale; that which we once deemed the greatest misfortune in life, turns out to be comparatively insignificant in the light of subsequent experience and of still heavier blows. Take the child, for example: the loss of a ball, or the breaking of a doll, would suffice to make that little one miserable beyond all expression; yet in twelve or fifteen years after that loss appears to the same person as a mere shadow that flitted across the sky was unworthy of even a moment's thought, much less a moment's anxiety. Then you take the young boy or girl who is emerging from childhood into youth, the misfortunes and troubles of that being's life are fearful—yet they are all so many blessings. A young lad of sixteen or so is in love; he cannot live without the object of his affections. How they dream dreams of unending bliss; how they build castles in the air; how their hearts are broken if they are separated; how dark becomes all nature, and life itself, for them; how they feel all hope of any future happiness vanish. And yet, as the years roll on, they drift apart; they forget each other; possibly they do not meet until one, or both, may have been married. There is a calm pleasure in meeting a friend of childhood, and in recalling the foolish dreams of the long ago, but beyond that there is no glow of pleasure. The dreams are over. In the realities of life they have formed other associations, other attachments; they

see how unsuited they were for each other; and they are glad to meet in the cold formality of friendship, and to drift on further and further apart, and to bless God that they are freed from each other in life. The misery and disappointments of those young days were blessings, and they knew it not then, but they know it to-day.

AE EXPERIENCE. — Every person has had some experience of this kind, and I have been no exception to the rule. It is now twenty odd years since I lost an opportunity that came my way, and lost it through my own neglect. I might have made, at that time, \$30,000 in a few days by a transaction in connection with a lumber limit. I neglected it, and I was almost distracted over the lost opportunity. The limit could have been bought for one quarter of its value; the money was offered me to purchase it, and on the easiest possible terms for the return of the same. I missed the chance all through going to a picnic. You can readily imagine my disappointment, when the following day I found that it had been sold, and for much more than I would have had to pay for it. It seemed to me that my best chance of ever making a fortune was lost. This was early in June. By July, as this week, \$30,000 would have brought double what was paid for it. I brooded over my great misfortune, and lost all courage and all desire for work. In August the great forest fires began, and before September there was not a tree standing on the entire limit. A few scorched rampikes told where a magnificent pine forest had stood. That autumn the owner of the limit could not have got one hundred dollars for it. Had I not missed my chance I would have been for all time to come a ruined man. I would have bought an asset that became valueless, and I would still be obliged to pay back the money that I had borrowed to make the purchase. When I look back over the twenty-three years that have since elapsed, I am grateful for the preservation from that danger—a danger sufficient to blast the entire career of a young man.

JULY FEASTS.

(By an Occasional Contributor.)

The month of July is one of great importance in the Church. In later issues we will refer to many of the Saints whose feasts are commemorated during this month. But we must remember that the entire month is dedicated to the Precious Blood. This is a devotion of such an acceptable character that even an Order of religious has been established for the perpetual adoration of Christ through His Precious Blood that was shed for the redemption of mankind. It is, therefore, a month of abundant graces. It is one that should be filled with devotions of a special character.

One the first day of July, the Church commemorates two great Saints—Saints Julius and Aaron. These, although unBritish in name, were British martyrs who suffered at Caerleon-on-Usk, during the Diocletian persecutions. They were put to death soon after St. Alban, the proto-martyr of Britain. Up to the thirteenth century the bodies of these martyrs were honored at Caerleon, whilst their memory was recalled by two churches under their patronage.

memorate the Feast of the Visitation of Our Blessed Lady, when the future Mother of our Lord, paid a visit to St. Elizabeth, who was then expectant of a son, the great St. John the Baptist. It was on that occasion that St. Elizabeth greeted the Blessed Virgin with those well-known words in the Angelic Salutation: "Blessed art thou among women, and blessed is the fruit of thy womb." These words are used daily by every Catholic in the world.

On the same-day is the feast of a rarely named Saint, Onocephus, the Bishop of Llandaff. It is recorded of St. Onocephus that Mauric, King of Glamorgan, who had done much to promote the glory of God, was nevertheless excommunicated by the Saint for assassinating a certain prince, Cyneddu; nor was he restored to the Church till he had made full penance. In those days, even as to-day, the Church made no distinction between prince and pauper, as far as the observance of God's law is concerned.

REFLECTIONS. — Without going into further details, or stirring up other reminiscences, I conclude, both from personal experience and from observation that we should be contented always to let God have His way. He knows better than we do what suits us best. He sees the future, we do not. We are always in danger of a mistake, He is infallible. It is thus that the monks and the saintly men of old took life. They blessed God for His blessings, and they blessed Him for the persecutions and misfortunes that He sent them; and, in turn, He blessed them for all eternity.

Already in his early youth accounted a saint. His practices were manifold. He his flesh by continual fasts, gaged in frequent and fervent prayer, and his charity toward poor and persecuted knew no bounds. Such was he during the year up to study, and such did he to be during his married life to the devotion which his father cherished for the Order of St. Our hero was clothed in the Penance, and strove to realize daily life the virtues of his Father.

DO NOT BUY TRASHY GOODS AT ANY PRICE. Cowan's Cocoa and Chocolate. Are the Best. Notice the Name on them.

STORY OF A

About the beginning of the tenth century there lived not far from Limerick, a noble, John, Baron de Burg, wife, Grace. John was the son of a once very powerful which settled in Ireland came in the train of Henry had as its first head William Adelm. Like many other mans, it obtained from the fideableiefs, and later itself to many native princ The chiefs of the clan w turies Counts of Ulster, daughter of the late Count de Burgh, who was assass the early age of twenty-on the third son of Edward I The Burgh family was ous in its benefactions to cian Order. William de ded the Abbey, so our Fri called in Ireland, of Galwa read that towards the clo sixteenth century, Bir Th Burgh was among the pri factors of the Abbey at M At the time at which opens, the head of the fan Richard Roe de Burgh, Ea rieur. He was true to tions of his house, and re celebrated Franciscan bey of Kenalchen, in the Clonfert. One of the me this truly Catholic house Franciscan, was raised to copacy, and died in 1562, Bishop of Emly. Seeing that the de Burgh a Norman stock, and were the English monarchs for possessed, it occasions n when we hear that they champions of the latter, none the less constantly f the religion of their ances as we shall see in the cou narrative, our hero, Sir J on entirely cut himself ad the English and made com with the Irish when fightin and their homes. During the opening years venteenth century, Ireland peace such as she had not many a long day. The leaders of the national part and Tyrconnell, having r were received by the Englis ment honorably. This lat led them to believe that was opening up for them, favors like theirs would be to their compatriots. In were, as we now know, sa taken. Roman Catholics were pr great favors on the access James I. They believed t in his coming the deliver cured persecution. Their high, and, it would seem, reasonably, for the new was born of a good pious who had him baptised in the lie Church, whose faith she ly professed. There would so they thought, an end to tested Penal Laws framed other purpose than the stan of Catholicism in the land on this hope, Holy Mass w more publicly celebrated cities, Limerick being one Nowhere was the joy at the of the Catholic revival more than in the noble house of The persecution under l had fallen with its full we the home of Sir John. Fo however, it had no other c to school him more perfecti tence and heroism. The s perience of those dark days accentuate the nobleness of racter the more. His ard nourished in silence and retr encouraged and sustained hi gionists in their mortal stru heresy. Already in his early you accounted a saint. His practices were manifold. He his flesh by continual fasts, gaged in frequent and fervent prayer, and his charity toward poor and persecuted knew no bounds. Such was he during the year up to study, and such did he to be during his married life to the devotion which his father cherished for the Order of St. Our hero was clothed in the Penance, and strove to realize daily life the virtues of his Father.

STORY OF A GREAT IRISH TERTIARY.

(From the French of Father Servatus Dirks, O. F. M.)

About the beginning of the seventeenth century there lived at Brittas not far from Liszestek, a happy couple, John, Baron de Burgh, and his wife, Grace. John was the younger son of a once very powerful family, which settled in Ireland in 1171. It came in the train of Henry II., and had as its first head William Fitz-Adelm. Like many other noble Normans, it obtained from the King considerable fiefs, and, later on, joined itself to many native princely houses. The chiefs of the clan were for centuries Counts of Ulster. The only daughter of the late Count, William de Burgh, who was assassinated at the early age of twenty-one, married the third son of Edward III.

The Burgh family was ever generous in its benefactions to the Franciscan Order. William de Burgh founded the Abbey, so our Friars were called in Ireland, of Galway, and we read that towards the close of the sixteenth century, Sir Thomas de Burgh was among the principal benefactors of the Abbey at Moyne.

At the time at which our story opens, the head of the family was Richard Roe de Burgh, Earl of Clanricard. He was true to the traditions of his house, and rebuilt the celebrated Franciscan Abbey of Kenalchen, in the diocese of Clonfert. One of the members of this truly Catholic house became a Franciscan, was raised to the Episcopacy, and died in 1662, the last Bishop of Emly.

Seeing that the de Burghs were of a Norman stock, and were indebted to the English monarchs for all they possessed, it occasions no surprise when we hear that they were stout champions of the latter. They were none the less constantly faithful to the religion of their ancestors, and, as we shall see in the course of this narrative, our hero, Sir John, later on entirely cut himself adrift from the English and made common cause with the Irish when fighting for God and their homes.

During the opening years of the seventeenth century, Ireland enjoyed a peace such as she had not known for many a long day. The two great leaders of the national party, Tyrone and Tyrconnell, having submitted, were received by the English Government honorably. This latter fact led them to believe that a new era was opening up for them, and that favors like theirs would be extended to their compatriots. In this they were, as we now know, sadly mistaken.

Roman Catholics were prepared for great favors on the accession of James I. They believed they saw in his coming the deliverance from cursed persecution. Their hopes ran high, and it would seem, not unreasonably, for the new Sovereign was born of a good pious mother, who had him baptised in the Catholic Church, whose faith she steadfastly professed. There would now be, so they thought, an end to those detested Penal Laws framed for no other purpose than the stamping out of Catholicism in the land. Relying on this hope, Holy Mass was once more publicly celebrated in many cities, Limerick being one of them. Nowhere was the joy at the prospect of the Catholic revival more heartfelt than in the noble house of Brittas.

The persecution under Elizabeth had fallen with its full weight on the home of Sir John. For him, however, it had no other effect than to school him more perfectly in patience and heroism. The sad experience of those dark days did but accentuate the nobleness of his character the more. His ardent piety, nourished in silence and retreat, often encouraged and sustained his co-religionists in their mortal struggle with heresy.

Already in his early youth he was accounted a saint. His devotional practices were manifold. He subdued his flesh by continual fasts. He engaged in frequent and fervent prayer. His modesty appeared in his every action, and his charity towards the poor and persecuted knew no bounds. Such was he during the years given up to study, and such did he continue to be during his married life. True to the devotion which his family ever cherished for the Order of St. Francis our hero was clothed in the Habit of Penance, and strove to realize in his daily life the virtues of his Seraphic Father.

The illusions of the Irish people were not long in being dissipated. But first happened an event which lent much color to the general pleasant expectations; a proclamation was issued granting a general amnesty.

One of the immediate results of this was that the people fondly thought the King had taken them under his special protection. Animated by this thought, the leaders of the party made haste to make their submission. As a consequence the country enjoyed for the moment exceptional peace.

But the rude awakening soon came. The Government again brought into play the Act of Supremacy and Uniformity, in all its rigor. By this Act, anyone aspiring to a University degree, to the Magisterial Bench, to the post of Attorney, was first required to subscribe to the oath whereby he acknowledged the Royal Supremacy in causes religious and ecclesiastical.

A Penal Statute, in 1605, banished from the country all Catholic priests. The punishment of death was meted out to those who dared disobey this. Persecution was again rife. Terror reached its height when it was known the two leaders of the National party, O'Neill, Earl of Tyrone, and O'Donnell, Earl of Tyrconnell, had fled the country. The first retired to Rome, where he lived on a pension granted by the Pope. O'Donnell settled in Spain. Both died clothed in the Franciscan livery. The Earl of Tyrone finds a last resting place in the Convent of St. Peter in Montorio.

Sir John continued steadfast, and allied himself to the league formed by the old Irish clans. This, however, could now serve no useful purpose. It could not reasonably hope to cope successfully with the much superior forces sent against it. The crushing penalties with which receivers of priests were visited did not in the least deter him from the course his conscience dictated. He was "most active in promoting the celebration of Mass, in extending hospitality not only to priests but also to other victims of persecution, and in ministering strength and consolation to the wavering. His customary works of piety, meantime, suffered no diminution; in fact he found new scenes for his labors of love. Many of his poor co-religionists, rather than deny the old faith, preferred imprisonment to these he went and offered succor.

As one might well expect, such conduct on the part of the Lord of Brittas did not fail to arouse the suspicions of the civil authorities. Informers, too, were not wanting then, as in all troublous times; these hastened to denounce him to the Lord Lieutenant, Sir Arthur Chichester. The principal crime they laid to his charge was that of hiding in his chapel a priest who, in quality of chaplain, said Mass for the household. Sir Arthur ordered the arrest of both the Baron and his chaplain. The Sheriff of Limerick received the commission to apprehend them.

The Sheriff did not at once proceed to effect the arrest of the suspected parties; he wished to make sure of his ground before he tampered with the liberty of a man of Sir John's standing. To this end he strove to win the assistance of the lodge-keeper. His venture was but too successful; his offer of a large sum of money, on condition of his betraying his master, was accepted by the faithless servant. This unhappy wretch once secured, the Sheriff experienced no difficulty in informing himself of all the doings of the mansion; he learnt the name of the chaplain and the hour at which Mass was usually celebrated.

It never for one moment occurred to Sir John that his roof sheltered a traitor. He used reasonable caution in his every action affecting his religion, but his simple, loyal soul refused to suspect the people of his own house, people, too, whom he loved as his own children; that an Irish man was capable of selling his master he could not conceive.

It was Sunday. The chaplain of Brittas said Mass early. Just as he was on the point of finishing it, the household was alarmed by a cause of the uproar soon became apparent; the lodgekeeper had thrown open the main entrance and admitted the Sheriff at the head of a company of soldiers. So sure were they of obtaining an easy entrance into the house that they neglected to surround it. This omission proved fortunate, as it enabled the chaplain to make good his escape. Having provided for the priest's safety, Sir John, sword in hand, and surrounded by the gentlemen of his household, and his men servants, made his way to the grand staircase, and there encountered the ascending Sheriff with

his attendants. Addressing this representative of the law with much grace and calmness, the Baron said: "Sir, by what right do you thus audaciously venture to intrude upon this private and peaceful abode?"

"I so dare," replied the Sheriff, "on account of your audacity in violating the ordinances of the King."

To this the Baron rejoined: "In observing the commandments of the King of Kings and those of the Church, we do not infringe the laws of the realm."

"That will do," said the Sheriff, "I have not come here to dispute with you. My purpose is something quite different from that. Sir John de Burgh, in the name of the King I arrest you." So saying, he motioned to the soldiers and placed his hand on the Baron's shoulder.

On the instant Arace de Burgh, who until now had stood at one side, with her two children, ran forward to defend her husband; but seeing the armed men surround him, preparatory to leading him away, she uttered a piercing cry, swooned and fell to the ground.

Meanwhile a party of men had been despatched to arrest the priest. They ransacked the house, but all in vain; he had got away. Sir John vained by this slight delay to comfort his sorrowing spouse, now restored to consciousness. He lovingly embraced her and his dear children; to his servants who stood around bathed in tears he addressed a few words, and then mounting his horse he set out for Limerick accompanied by a military escort. Everywhere there were manifestations of pity at his sudden and sad turn of fortune. Even in the city they did not refrain from testifying their profound sympathy for him; they could do no more than this, for any attempt to rescue him would have proved useless to him and disastrous to themselves, and so they suffered him to pass on. They saw their great and worthy citizen conducted within the prison gates, and there left him to be loaded with ignominious chains. — Franciscan Monthly.

also for becoming the great slave market from which the cupidity of the modern world would replenish her traffic so long as a system of human bondage held footing on the civilized earth. Watered by few rivers and hemmed in by a pathless waste of deserts, it was impossible that commerce should penetrate into Central Africa, and the insuperable barriers which impeded its civilization rendered it also a sure and lasting repository of the slave trade, while the excessive heat of its climate so enervates the spirited inhabitants that they have furnished the servile population to the more powerful peoples of the world. At what date African slavery took its rise, cannot now be accurately determined, but it certainly began in a remote period of mediaeval history. For Leo-Africanus mentions that the King of Borneo exchanged slaves for horses with the merchants of Barbary. We now turn to another British authority and not a Catholic for this important fact, that to a Dominican friar and confessor of Charles the Fifth—the illustrious Dominic Soto of Tridentine name— "belongs the signal honor," says Sir James Mackintosh, in his Ethical Philosophy, "of being the first writer who condemned the African slave trade." In a public lecture given at Salamanca, Soto said: "It is affirmed that the unhappy Ethiopians are, by fraud, or force, carried away and sold as slaves. If this be true, neither those who purchased them, nor those who hold them in bondage can ever have a quiet conscience till they emancipate them, even if no compensation should be obtained." I must not withhold the comments of Sir James, for our times are in need of them. He says: "It is hard for any man of this present age to conceive the praise which is due to the excellent monk who courageously asserted the rights of those whom they never saw, against prejudices of their order, the supposed interest of religion, the ambition of their government, the avarice and pride of their countrymen, and the prevalent opinion of the times."

In closing this admirable article, there is a practical conclusion that is of deep interest to the people of our day, and especially to the people of the new world. It runs thus:

"Our age and our land need the spirit of modern concessions to conciliate the aggravated temper of the times in order to preserve the glorious heritage of the fathers of the republic. Happy will it be for our people at this crisis of public affairs, if the voice of the Catholic Church, built on the Rock of Ages, be not drowned in the tumult of angry passions and of local prejudices. The Catholic Church of the past speaks to our age of new-found energy and is girded for the mission before her on this continent. The voice of the past is the voice of the future, and to those who hear it the Church will be, what she has been to the weary and heavy laden—the medium of all spiritual blessings the haven in which all kindreds and peoples may rest till the final day break and the shadows flee away."

THE CHURCH AND POOR

That the Catholic Church is the defender of the people and the protector of the poor, none who are acquainted with history can deny. In an admirable article on this subject, written by A. J. Faust, the writer sees forth in clear and exact language the general principles of the equality of all men before God, as taught and practised by the Church. He refers to Pius X. as the man of the people, and shows the Pontiff at home both in the palace of the prince and the hut of the serf. He shows how in all lands the Catholic Church was the friend of the oppressed. The disarmed feudalism of many of its worst features and gave to civil codes the fundamental idea of all laws, that in conformity to the divine principles of truth, right and justice, lay the only enduring basis of judicial strength and greatness.

This introduction is followed by this splendid historical summary of the Church's work on behalf of the poor and oppressed. It is worthy of careful reading:

"Turn where we may in the history of Christian civilization and the record of the Catholic Church in behalf of the poor and the helpless and the oppressed is unimpeachable. Before the year 668, the slaves of the Saxon forefathers of many in this land labored through the entire week. Sunday brought its rest to all others, but to the slave population there was no remission from toil, till the Catholic Church secured for all classes, by legislative enactment, freedom from work on that day. It was likewise determined that if a master forced his slave to work on the Lord's Day, the latter had the right to claim his liberty. We have no need to go to Catholic authorities, for the historical literature of modern times grows richer and richer, year by year. Kemble says in his 'Saxons in England' that 'the Christian clergy indeed did all they could to mitigate its hardships.'"

"Heywood shows in his 'Anglo-Saxon Government' that after the conquest, the sale of slaves, foreign countries and into heathen lands was entirely prohibited, and the shocking abuses and heart-rending cruelty consequent upon that trade was thus abolished. But I turn to another period in the glorious career of the Catholic Church in behalf of man and man, and to that of a Dominican friar, whose Order in our day and our land is receiving so much abuse in political journalism. The African continent is strangely fitted by its physical condition, not only for an isolated existence, but

At St. Anne de Beaupre

(From the New Freeman, St. John, N.B.)

Mr. John Hayes, of 107 Westmoreland Road, was one of those who went to St. Anne de Beaupre on Tuesday, June 28th, on the pilgrimage organized by Rev. Father J. J. Ryan, of St. Mary's Ferry. Two weeks ago Mr. Hays was a cripple. Some three years since, through an unfortunate accident, he became afflicted with disease of the hip. It became so serious that he was obliged to enter the General Public Hospital in this city. There he remained for ten months, confined to his bed during all that period. He then grew somewhat stronger and was able to walk slowly along with the aid of crutches. He was told that his case was almost hopeless. He then decided to visit the Shrine of St. Anne.

On Saturday, the 25th of June, he met with an accident that rendered him unable to walk at all. He then determined to go to St. Anne de Beaupre on the pilgrimage which would leave here on Tuesday evening. He mustered up all his energy for the rather tiresome journey and started. To-day he cannot find words to express his gratitude for the cure which his prayers to the good St. Anne effected in him. When seen by the New Freeman on the day after his arrival, Mr. Hays said: "Yes, I am thankful to say that I am cured. No human agency could have done for me what the good St. Anne has done. I was told by doctors that my case was almost a hopeless one, and so decided to go to St. Anne de Beaupre, feeling that she through whose intercession so many ailing ones have been cured, would intercede for me. On the first day of my arrival there, I went up the Scala Sancta, but with great difficulty and only by aiding myself with my crutches. On the next day I went up with more ease, and on the next the ascent was little harder for me than for those of strong limb. After going up this time I laid my crutches at the shrine of the great Saint, and moved around unaided. You can perhaps imagine how joyful I was and how grateful I feel for this benefit. Before I went if I walked a very short distance I would become greatly fatigued and almost exhausted. With a slender cane I made my way around Quebec City, and on arriving at Levis on the return trip I walked all through the streets of that place without any signs of fatigue I could not bend my knee at all before going to St. Anne. Now you see (suiting the action to the word), I can bend it easily. In a very short time I shall be as well as ever, thanks to the good St. Anne." Such is the story of one of the cures effected at St. Anne.

A remarkable case is that of a lady residing in St. John, who with her husband, was one of the pilgrims seeking the intervention of the mother of Mary in her behalf. She had been deaf from childhood, and could distinguish what was said to her only by the motions of the speaker's lips. With deep faith she sought the intercession of St. Anne for the cure of her affliction, and obtained it. On Wednesday evening she heard her child call her from a distance, the first time she had heard her little one utter the name of "mamma." Friends who have conversed with her say that her hearing is splendid, and that she never misses a word addressed to her. This lady's gratitude is boundless, and her children at their mother's knee nightly lip their childish prayers of thanksgiving for the miraculous cure of their fond mother's terrible affliction.

Mass Said Amidst Ruins

One of the most interesting and touching accounts that we have, for a long time, read, is that of a service held recently amidst ruins of the Tolcross Church in Scotland. Fire had destroyed the chapel and school of Tolcross, and the faithful Catholics were forced to attend Mass in the ruins. The story is thus told by a Scottish correspondent, and is well worth reproduction:

"It was our pleasure and pride last Sunday to assist at the open air service held near the ruins of the chapel school and League of the Cross Hall, at Tolcross. There was a good turnout of the congregation at the last Mass. But the larger turnout was at the early morning Mass, and the numbers who received Holy Communion in the open air was extremely large. It is when disaster and persecution comes that the latent Catholicity is aroused, and

and we dare venture to say that many assisted at the Holy Sacrifice last Sunday who might not have assisted had it been held within the walls of the Church. The weather was threatening—now a sprinkle of rain, now a dash of sunshine, with a gusty wind attacking the worshippers from various points. A temporary altar had been erected against a little outhouse—almost the only building left whole amongst the surrounding ruins—and here, partly protected by a brick wall on one side and an improvised screen on the other, Father Hennessey offered up the Holy Sacrifice before a most fervent congregation, which knelt, men, women and children, on the hard gravel, and though the carpet was none of the softest, only a very few attempted to make their kneeling place more pleasant by carpeting it with their handkerchiefs. Indeed there was a pleasant, self-sacrificing spirit over the whole scene, a spirit which only needed the touch of disaster to rouse it into the vigour of militant activity. No doubt there seemed an all-pervading gloom amongst the congregation, but it was a gloom lighted by the rays of hope, just as the altar before which they worshipped, over which a dark cloud had hung at the beginning of the Mass, was lit up by a glorious burst of sunshine at the Elevation, as if Heaven itself had come down to earth to join the stricken congregation in the adoration of their God. At the end of the Mass Father Kirk, the parish priest, mounted a chair, and read the marriage banns and the Epistle and Gospel of the Day, the congregation gathering close around him. Father Kirk then read a letter which he had received from Father Williams, C.M., who had lately given a Mission in the new dismantled Church. The latter, after conferring with Father Kirk and his congregation on their loss, concluded: "Last evening I held up your people hearing Mass and receiving Communion under great difficulties to the people here." Proceeding, Father Kirk said in connection with that letter he thought himself it was a good idea to hold up their own example to themselves. Last Sunday and that day the gathering at Mass under the difficulties they had been placed in had been most exemplary. More than that, the Communions had been such as to edify their own priest, and was a matter for edification to all who heard it. It had always struck him when holding up to them the example of the people at home, walking five miles, sometime barefooted, to hear Mass, that our people were more ready to hear Mass under difficulties than if it was easier. Whilst all this was to them a matter of congratulation and edification, he confessed that he would be much more highly pleased if they had everything going on again regularly, their Masses going on at the usual hours, the people turning out to them and receiving as formerly. But they were to raise-up their hearts in hope. Things were very low with them now, for as yet they were in the midst of disaster, and it was only now that he was realizing hour by hour and day by day the loss which had come upon the congregation—not the financial loss, but the loss in the working of the parish at a time when it was absolutely necessary, if they were to receive the full fruits of the mission, for everything to be kept in order.

One thing he wished to speak on most emphatically, and that was about the League of the Holy Cross. The loss of the League of the Cross Hall had been a serious blow. The membership of that body had been a most enthusiastic one, and those weakest at keeping the pledge had always found a haven of refuge against temptation in the hall. They wanted no weak-kneed League of the Cross members now. Do not let them take advantage of the misfortune of the congregation, but let them be faithful now in adversity, so that when they are asked to come down to the opening of their hall again, they would be found to have kept faithfully their pledges. As to the Sacred Heart Society, it had been found impossible to have a meeting, but please God, by July, when the meeting time came around, they should be able to meet in some sort of a building. The members must remain faithful to the society and come to the meetings, and if not to the meetings at least to the monthly Communion. What was wanted now was faithfulness in adversity. After all, what of it? The Lord Jesus Christ was with them. The God of hope was in their hearts, and they knew that the sufferings of this world were but a preparation for the glories of the next. Their buildings would arise again grander, more worthy of their Christ and God, and again the Mass, Rosary and Benediction would bind them together, one in heart, thought and deed.

With Our Subscribers.

The following communication received from a member of the clergy, Down by the Sea, calls for no words of introduction from our pen. It speaks for itself.

Editor of True Witness, Dear Sir,—Enclosed please find \$2.00, renewal of my subscription to your admirable paper, that will pay up to July, 1906, but you will take note that I want credit only till the 31st of December, 1905, as I like to terminate with the civil year, and I will make you a present of the other six months You deserve more than that for your noble efforts in the cause of Catholic journalism.

The "True Witness" ought to expand and become the leading Catholic organ in the English language in North America, but I suppose it is a question of "ways and means." Where I live is by no means a wealthy section, yet I have procured a dozen subscribers for you and I mean to get more, because I find it does a lot of good among the people; it is as good as another priest in the parish. The young people will read, and if we do not procure wholesome reading matter, they will stray into forbidden pastures. If every priest in Eastern North America got a few subscribers each for you, they would enable you to raise your journal to the highest standard, and at the same time, confer a great blessing on themselves and their flocks. Hoping to see the old journal prosper and spread.

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The Position of Catholics in Ireland.

In the First Divinity Hall, Maynooth, the other day, Very Rev. Dr. Hogan of Maynooth College read a remarkable paper on "The attitude of Irish Protestants Towards Their Catholic Countrymen."

In the absence of the Most Rev. Dr. Healy, Archbishop of Tuam, the chair was occupied by Most Rev. Dr. Clancy, Bishop of Elphin.

The Most Rev. Chairman, in opening the proceedings, expressed regret at the absence of the Archbishop of Tuam, who was obliged to leave the college on important business. The subject to be discussed was one of the highest importance, and one on which he might say the general attention of the country was concentrated of the country was concerning the members of the Maynooth Union he did not know any so capable of dealing with that important subject as Dr. Hogan. (Applause.)

The paper was in part as follows: "In discussing the attitude of Irish Protestants towards their Catholic countrymen, I desire to say from the outset that my object is not to stir up religious rancor or to add anything unnecessary to the elements of strife with which we are already afflicted in this country. With the religious life of the Irish Protestant Church and the interior organization of its worship, I have on the present occasion nothing whatever to do. I only propose to deal with Protestantism such as we know it here, in so far as in religious matters it appears to me to be meddlesome and suggestive, and in civil matters oppressive and unjust. I have no desire whatever to injure, to irritate or to offend our Protestant countrymen. If some of the things I have to say should prove disagreeable to them, the fault is not mine. I am discharging what I believe to be a duty to our own faith and what I conceive to be a sacred duty of the Catholic clergy towards the laity of their Church, who have stood by them through so many trials and struggles in the past and who stand by them to-day as faithfully and as generously as ever.

"Protestant ascendancy has been described by Edmund Burke in a letter to his son as 'nothing more nor less than the resolution of one set of people in Ireland to consider themselves as the sole citizens of the Commonwealth, and to keep a dominion over the rest by reducing them to servitude; and thus fortified in their power to divide the public estate which is the result of general contribution as a military booty solely among themselves.' In another passage of the same letter he says that 'a government which has no interest to please the body of the people, and can neither support them nor with safety call for their support nor is of power to sway the dominating faction, can exist only by corruption; and taught by that immobilizing party which usurps the title and quality of the public to consider the body of the people as out of the Constitution, they will consider those who are in it in the light in which they choose to consider themselves. In this way the whole relation of government and of freedom will be a battle or a traffic.' Now, we have been frequently assured in recent times by Protestant orators and instructors of various kinds that the age of ascendancy has passed away, that government by traffic and corruption, such as it is described by Burke, is a thing of the past, that Catholics are now the dominating class, led by an autocratic and unscrupulous priest hood, and that if they are not happy and contented it is because 'nothing can satisfy them. Before I proceed to deal with this pleasant delusion by which Protestants themselves are the first to be deceived, I should like to quote one more proposition from a letter of the illustrious writer and statesman whose name I have already mentioned. I do not think I could base what I have to say in reply to these instructors on any more firm or solid foundations. In his 'Letter to a Peer of Ireland' he says: 'When a very great portion of the labors of individuals goes to the State and is by the State again refunded to individuals through the medium of offices and in this circuitous progress from the private to the public, and from the public again to the private fund, the families from whom the revenues are taken are indemnified and an equitable balance between the government and the subject is established. But if a great body of people who contribute to this State lottery are

excluded from all the prizes, the stopping of the circulation with regard to them may be a most cruel hardship, amounting in effect to being doubly and trebly taxed. And it will be felt as such to the very quick by all the families, high and low, of those hundreds of thousands who are denied their chance in the returned fruits of their own industry. This is the thing meant by those who look upon the public revenue only as a spoil and will naturally wish to have as few as possible concerned in the division of the booty. If a State should be so unhappy as to think it cannot subsist without such a barbarous proscription, the persons so proscribed ought to be indemnified by the remission of a large part of their taxes and by an immunity from offices of public burden.'

"In the light of these fundamental principles it will be worth while to examine the register of public offices in this country and to see on what lines the public estate is divided and how the balance is struck between the government and Irish Catholic taxpayers. Incidentally we may also get some insight into those professions of toleration, fair play and liberality which abound on Protestant platforms and in the Protestant press.

"Against the fact that the crown is Protestant I do not wish to raise any objection, though on what grounds the King should be deprived of that liberty of conscience which is claimed for the meanest of his subjects is more than I can understand in passing. I may also be allowed to ask why should the King at his accession be compelled to take an oath which is an outrage on the Catholic faith and the Catholic people of the whole British Empire. Lord Salisbury himself described it as brutal and barbarous and as a stain upon the Statute Book. In no other civilized State of modern times is anything of the kind to be found. The opposition to its removal came chiefly from Irish Protestants whose only interest in the matter seems to be the satisfaction it apparently gives them to see a solemn insult addressed to their Catholic countrymen whenever a new king ascends the throne. But whilst the King must be a Protestant, what need is there that his representative in this Catholic country should be a Protestant? Not only, however, must the King's deputy be a Protestant, but when he goes to England for a holiday or for business, the Lords Justices who replace him must be Protestants. Catholic judges, no matter how loyal and how distinguished, are disqualified on account of their faith. Then the Lord Lieutenant is assisted in the government of the country by a Privy Council which consists of 60 members. Of these over 50 are Protestants and only seven Catholics. Besides the £20,000 a year which the Lord Lieutenant receives from Parliament, his household is maintained at the public expense, and he thus gets an opportunity of surrounding himself by thirty or forty gentlemen who draw salaries according to their rank and labors. From this charmed circle Catholics, as a rule, are excluded. Now and again a few are to be found but they are not more than three or four out of thirty or forty. Nearly the same proportion is observed in the Chief Secretary's office. The Chief Secretary himself, of course, is invariably a Protestant, and of the officials who work directly under him the proportion would probably be about five or six Protestants to one Catholic. If you take the trouble to look into the Record Office, the State Paper Department, the office of the Treasurer Remembrancer or Deputy Paymaster you find everything worth having in the hands of the dominant party.

"In a return made to Parliament on the 4th of February last, at the request of the late Mr. McGovern, the list of the officials connected with the Department of Agriculture is given, with the salaries which they receive. Some slight changes may have taken place since then, but they cannot be of much importance. Now, looking over this interesting return I find that at the head of the department there are five officials with salaries ranging from £850 a year to £1350, together with other allowances which considerably enhance the value of the position. Out of these five officials there is only one Catholic, and the appointment of that single Catholic has provoked a

storm of bigotry and intolerance like of which we have not witnessed in this country for many a day.

"Passing on, however, from the general staff to the various branches of the department. I find at the head of the agricultural branch three Protestants gentlemen, with high salaries of £954 7s 6d, £620 and £365 respectively, all provided with first-class railway and other expenses. At the head of the technical instruction branch I find six gentlemen having salaries of £315 to £700 a year, with the usual railway and hotel allowances. They are, I understand, all Protestants. At the head of the fisheries branch I find a Protestant clergyman, with a salary of £900 a year, with railway fare and other expenses. This whole branch, with eight or nine officials, all well paid, seems to be an almost exclusive Protestant monopoly. In the veterinary branch the chief inspector with £700 a year and the two travelling inspectors at the head of the list, with £440 and £260 a year, wear the favorite colors, I am told, whilst a few clerks and messengers are Catholics. At the head of the Science and Art Museum, with a salary of £742 10s, is Lieutenant-Colonel Plunkett, whose sympathies are well known and in whose office, you may be sure, the interests of the brethren are not forgotten. In the National Library of Ireland, the librarian, with £550 a year, and the three assistants librarians, with £237, £220 and £200 a year, all belong to the dominant creed. Among the attendants, paid at the rate of 7s 4d an hour, there are, I believe, some Catholics, but three and a half millions of Irish Catholics could not furnish even an assistant librarian to the National Library of Ireland. The keeper of the Royal Botanic Gardens, with £400 a year, and other allowances, is a Protestant, and nearly all the officials of the Metropolitan School of Art, with salaries from £500 a year to £145, are of the same denomination. Another institution that is now under the department of Agriculture is the College of Science. In this institution there are eleven professors, three of whom are in the enjoyment of £750 a year each, with railway and other allowances; four have £600 a year each, two have £400 a year each and two have £350. Out of the whole eleven there is not, I believe, a single Catholic. Amongst three-fourths of the Irish people you cannot get as much as a professor of chemistry or a professor of mathematics.

"Turning away now from these government boards and departments, which are far from being exhausted, let us direct our attention for a moment to the great professions of law and medicine. In the legal profession you had not long ago an Irish Catholic judge in the Court of Appeal of the House of Lords. He has now been replaced by an Englishman and a Protestant. In 1890 the Lord Chancellor, the Lord Chief Justice, the Lord Chief Baron and about half the judges of the higher courts were Catholics. Now out of sixteen, three remain Catholics. Out of four Recorders, only one is a Catholic. Out of twenty-two County Court Judges, only seven are Catholics. Catholic Louth, Catholic Donegal, Catholic Tipperary, Catholic Kerry and practically the whole province of Connaught, the most Catholic province, I suppose, in the whole world, must of necessity have the law laid down to them by Protestant judges whose moral worth and legal acquirements Catholic barristers could not be expected to approach. Out of forty-four Benchers of the King's Inn, only nine are Catholics. In the Land Commission out of three Estate Commissioners, only one is a Catholic. Out of the six legal commissioners, only two are Catholics. According to a return made to Parliament in 1902, at the request of Mr. MacVeigh, M.P., out of sixty-eight resident Magistrates there are forty-nine Protestants and only nineteen Catholics. Of the four Dublin city police Magistrates, only one is a Catholic. Out of six police inspectors, promoted to be resident Magistrates, only one is a Catholic. Out of 1272 Justices of the Peace, there are 1014 Protestants and 251 Catholics. I should not forget to mention that in the Court of Appeal, where cases of the greatest delicacy and of the utmost practical importance to Catholics are decided, there is not a single Catholic judge. How the heavens would resound if the conditions were reversed or rather if the small minority of Protestants in Ireland had no re-

presentative in the highest Court of Appeal in the land! Then all the law officers of the Crown, as far back as the eye can reach, are of the dominant creed. At the head you have an Attorney General and a Solicitor General, both of them remarkable for their hostility to Catholics, and both of them ready to step on to the bench to administer justice to the people whose interests they have hitherto been trampling under foot. After them come the sergeants at law the Crown prosecutors and Crown counsel, and nowhere do you see any grounds to hope that things will not go from bad to worse as the years go by. The most distinguished lawyer of his day (The McDermot) was allowed to go down to his grave without the reward which was his due, and the people responsible for his exclusion come forward to lecture us on toleration and fair play.

"In the medical profession the two great institutions which have been empowered by statute to examine and grant diplomas—the Royal College of Physicians and the Royal College of Surgeons—are both absolutely dominated by Protestants. In the case of the College of Physicians the charter has been rather cleverly grafted on to an old foundation of Sir Patrick Dun, and the spirit of the pious founder can be judged from the fact that when Henry Grattan in the old Irish Parliament asked that at least the chairs of anatomy, chemistry and botany in Trinity College should be thrown open to Catholics, he was met with the objection that these chairs had been privately founded by Sir Patrick Dun on the express condition that they should never be occupied by Catholics. Such was the spirit of the real founder of the Royal College of Physicians, and you can judge as to whether that spirit has been observed, notwithstanding the charter which this institution has received from the State and the vast amount of money it has received from Catholics for diplomas and otherwise. It would be almost a waste of time to inquire what footing Catholics have got in it. They have no footing proportionate either to their numbers, their education or their abilities. Some of the most distinguished Catholic doctors in Dublin have been blackballed for its fellowship. Out of 65 of its fellowships only 11 are Catholics. Out of 44 appointments made to them this year, 38 went to Protestants and 6 to Catholics. The various boards and committees are so manned that Catholics can be kept in perpetual subjection, if they can no longer be excluded according to the wish of the pious founder. The time is coming, however, I believe, when these gentlemen will either have to do justice to Catholics or to see their charter torn away from Sir Patrick Dun and his pious foundation. The College of Surgeons, which got large grants of public money even as far back as the days of the Napoleonic wars, is, apparently, as complete a monopoly as the College of Physicians. It is governed by a council consisting of twenty-one members, of whom four are Catholics. Out of fifteen professors of the College, only one is a Catholic, and out of twenty-four examiners, four are Catholics. In addition to the money contributed by Parliament, this institution draws large sums from Catholics in fees for lectures and for diplomas, and in return it makes to keep Catholics almost at the door.

But all the monopolies of which I have been speaking sink into insignificance in comparison with the monopoly of higher education. Here you have the seat of all the injustice done to Irish Catholics in every walk of life. First of all, they have Trinity College, with upwards of £60,000 a year and the privilege of sending two members of Parliament to protect their interests and defend them when in danger. Then they have the Queen's Colleges, with £30,000 and various grants of public money made to them from time to time. Even in Cork and Galway the two institutions which were intended to meet the needs of a Catholic population are dominated by Protestants. They have the College of Science, of which I spoke a short time ago. They have the two medical colleges. They rule all the higher technical schools, the museums and libraries. They have their share of the Royal University and its endowments, such as they are, and they think that the mass of the Irish people ought to be satisfied with what remains of it.

I have no time here to deal with the monopolies of railways, banks and other public concerns, though these have also got privileges from the State which entitles Catholics to representation in them independently altogether of the money they have invested and the advantages derived from their custom.

Before I conclude this investigation, however, I should like to say a word or two about the Protestant church itself. Here we find that, as a result of the arrangement made at the time of Disestablishment, the Representative Church Body was left with public money to the extent of £4,056,166 8s 1d in its treasury. They got, moreover, their churches and school houses rent free. They got their glebes and all ecclesiastical residences at ten years' purchase. They have since added to their fund £4,000,000, contributed directly, no doubt, by members of their own Church, but indirectly, to a very great extent, by the toiling Catholics who have produced it. Then the Presbyterians got £750,000; and whilst the Episcopalian clergy have their divinity school specially provided for them in Trinity College, the Presbyterians have also got a university to accommodate itself to their theological school. As a set-off against all this, which easily amounts to £10,000,000 or £12,000,000, you have about a third of a million granted to this disestablished college, the only subsidy that has ever been given to the Church of the vast majority of the people.

"But whilst Irish Protestants and their clergy have got all these monopolies, all these privileges, all these unjust and overwhelming prerogatives of ascendancy, still they are not satisfied. Catholics sit down tamely and submit to it all without the courage or the backbone to do anything to disturb them in the enjoyment of the plunder; and still, in anonymous letters both at home and in England, in pamphlets, in speeches in their synods and in their pulpits, they add insult to injury and maliciously endeavor to stir up against us the hatred and the passions of the English. At one time they charge us with instigating a war of extermination against Protestants and of organizing a universal boycott of those who differ from us in creed. At another they endeavor to excite our own people against their clergy by calumnies and libels which are chiefly intended for consumption abroad. They plague us with their street preachers and medical missions in the hope of irritating Catholics and provoking some street brawl that will give the man occasion to replenish their coffers and to hold us up to odium before the world. These people who are allowed to come and go to their places of worship in the remotest parts of Ireland without let or hindrance of any kind cannot in common decency let our people alone and give them the same immunity from interference that they have themselves. Their latest performance is an effort to bring about a quarrel between us and the Jews.

"They know perfectly well that we are the last people in the world who wish to persecute either Jew or Gentile. For centuries the Jews shared with ourselves the persecutions and disabilities of these islands. We are well aware that in England where for some time past they have been fairly treated, the Jews show no hostility to any Christian Church. Some of them are Liberals, some Conservatives; some are Unionists, and some Home Rulers. The rich Jews of London are amongst the most generous and munificent supporters of Catholic charities. Not long ago a wealthy Jew left £20,000 to a Home for Aged and Invalid Catholics. The poorer Jews are said to be kind and charitable to their Catholic neighbors. Knowing these things as we do, why should we of all people in the world, wish to provoke the enmity of a whole race. We have not the slightest desire to introduce into Ireland the quarrels with the Jews that prevail in other lands. There may be amongst the Jews individuals who are objectionable, and I suppose it is not wrong to say so because they are Jews.

"Well, now, gentlemen, I think I am entitled to ask, How long is all this going to last? How long are Irish Catholics going to put up with all these inequalities, all these disabilities, all these misrepresentations? In my opinion the young men of Catholic Ireland have been taking their fill of treatment very quietly indeed, and

young and old have hitherto shown but little sign that they realize the injustice from which they suffer. Catholics, indeed, have held meetings now and again and have passed resolutions and forwarded them to the rulers of the country. Your County Councils and your Boards of Guardians have also recorded their sense of the oppression that weighs upon them. The Bishops and clergy are weary making respectful and dutiful representations as to the state of affairs. Your representatives in Parliament have in season and out of season pressed for redress, but it has been all in vain. I think, therefore, that the time has come when something more energetic, something more determined, should be attempted. For in the words of Sydney Smith, 'As long as the patient will suffer, the cruel will kick.' If Catholics of Ireland, he says elsewhere, 'go on withholding and forbearing and hesitating whether this is the time for discussion and that is the time for action, they will be laughed at for another century as fools and kicked for another century as slaves.'

"The question is, then: What is to be done? There are but two courses open to us, as far as I can see. One is in the language of Burke 'to merge our special grievances in the general discontent,' and endeavor as best we can to work out our salvation through the political organizations within our reach. The other is to establish and promote a special organization of our own in favor of the former alternative there is, undoubtedly, a good deal to be said. In the first place, the battles of the Church at the present day have to be fought out to a great extent in the political arena, and no matter how much you may dislike the turmoil of politics, if you abandon the field, or even withdraw from it indirectly those influences that serve to make it fruitful, you may only succeed in injuring your friends without securing any substantial benefit for ourselves. The setting up of two organizations, one for political and the other for religious purposes, simple though it may appear to some people, may lead to results which they by no means desire. It may lead to friction and misunderstanding between the two bodies which would be disastrous to both. Our common enemies both here and elsewhere would not fail to take advantage of such difference and to foment division and strife by every means in their power. The resources of the country may also be considered inadequate for the maintenance of two organizations on a large scale. A political body is better able, in the present condition of things, to bear the brunt of misrepresentation and calumny and to fight its way through the rough incidents of a campaign than one that would have chiefly a religious complexion. The political party in possession may also claim that they have won for us substantial concessions under the Local Government Act and by their successful efforts to root the Catholic people of Ireland to the soil of Ireland. They may also claim that the only remedy for the monopolies and inequalities that exist is the remedy which they have made the chief object of their efforts, and that whilst steadily pursuing that object, they do all that can be done, in their position, to rectify the intolerable injustice inflicted on their Catholic countrymen. Finally we are reminded that in foreign countries Catholics have had recourse to special organizations on anything like a national scale only when the Church was subjected to violent and dangerous persecution, as when Bismarck proceeded to close the Churches and schools and put Frere Orban began to tear down the crucifix and to banish religion some twenty-five years ago in Belgium. Otherwise, like the American Catholics of the present time, they preferred to look for justice through their influence with the ordinary political parties in the State.

"On the other hand, we know that our Protestant countrymen, notwithstanding the vast majority of friends and sympathizers they have in the Legislature and in the various political organizations of the United Kingdom, have in Ireland many special associations for the advancement of their social and religious interests. 'Now, against all these what have we? Practically nothing. We are living from hand to mouth, without making any organized effort to help ourselves or to help one another. These people plot, intrigue, shout, beat the drum and terrorize govern-

ments and statesmen who are inclined to do us justice. In every town and city in the sound with their clamor. would give no peace until just grievances were met. would create disturbances a public function and inconvenience every turn of official life. the other hand, look on our arms and trust in the some golden age, when the spring up of its own accord will fall from the trees with much as an effort being stand and pluck it. I think, however, that there signs amongst us of an spirit, signs which show the apirit know how to combine lie at last that we have been long deceived, flouted and tried that the thing is not to give. Great though the date an association may be, and the prospects before it, I think the country should have recourse to it, seeing other available machinery in the hopeless plight I have.

"I would gladly see spared the turmoil, the bitterness that is sure from the establishment of a nation of this kind, and any rift in the cloud, any promise of a better spirit, be the last to advocate that would disturb the calm of life amongst us. But I hope or promise of anything kind; for whilst the door has been honestly slammed in it is evidently thought that it is put off with false and promises for another generation indefinitely. We are unhealed of an oligarchy, and shall be kept unless we are to fight for our liberty. I should like to say that I am still amongst us men testaments who have some rest of the spirit of Burke and of Morgan and Steele, and of currys and the Dukes of I and the thousands of Protestenmen who confronted the Wellington and called upon do justice to the too long Catholics of Ireland. It is to hope that even now at moment they may come forward earnest and help to save ttry from the conflicts of war? They surely have enough under the sway of who are in reality the vices both of England and But whether they move or least should take the field, we do take it, nothing but cession of our fullest right induce us to leave it.

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A. O. H. CONVENTION

The national convention A.O.H. will be held in 8 Mo., next week. Montreal will be represented by Keane, County President; McMorrough, Provincial Pres; J. Gallagher, Provincial; and Captain Doyle, of the Knights.

Messrs. P. Scullion, T. and P. Whelan, of local will accompany the delegation. The convention will open Tuesday next. Grand Mass celebrated in the Cathedral. Archbishop Glendon will be several important questions brought before the convention addition to the usual business which will be that of cotermin with the different sections in Ireland, England, Wales, and Scotland.

The membership of the A increased in a marked manner the last convention. It is 900.

TEMPERANCE AND O

At a recent meeting of T. A. & B. Society, presided Ald. Walsh, Rev. Father C.S.S.R., the spiritual director on the necessity of forming branch of the society in order get the boys enlisted in the cause as soon as the school. He felt sure those ruined by becoming addicts could be saved in their members of the temperance tion at that stage in their

Idleness is the bane of mind, the nurse of mischief, the seven deadly sins, cushion, his pillow and chi

nd.

ments and statesmen who show any inclination to do us justice. In our place they would make the streets of every town and city in the land resound with their clamor. They would give no peace until their just grievances were met. They would create disturbances at every public function and inconvenience at every turn of official life. We, on the other hand, look on and fold our arms and trust in the advent of our golden age, when the corn will spring up of its own accord and fruit will fall from the trees without as much as an effort being required to stand and pluck it. I am glad to think, however, that there are many signs amongst us of an awakening spirit, signs which show that we, too, shall know how to combine. We realize at last that we have been too long deceived, flouted and tricked, and that the thing is now to go on for ever. Great though the dangers of an association may be, and stormy the prospects before it, I do not think the country should hesitate to have recourse to it, seeing that all other available machinery has left us in the hopeless plight I have described.

"I would gladly see the country spared the turmoil, the misery, the bitterness that is sure to follow from the establishment of an organization of this kind, and if I saw any rift in the cloud, any hope or promise of a better spirit, I would be the last to advocate anything that would disturb the calm progress of life amongst us. But I see no hope or promise of anything of the kind; for whilst the door has not been honestly slammed in our face, it is evidently thought that we can be put off with false and deceptive promises for another generation, if not indefinitely. We are under the heels of an oligarchy, and there we shall be kept unless we are prepared to fight for our liberty. In conclusion, I should like to say that there are still amongst us many Protestants who have some remnant left of the spirit of Burke and Grant, of Morgan and Steele, of the Cloncurrys and the Dukes of Leinster, and the thousands of Protestant gentlemen who confronted the Duke of Wellington and called upon him to do justice to the too long-suffering Catholics of Ireland. It is too much to hope that even now at the last moment they may come forward in earnest and help to save their country from the conflicts of a religious war? They surely have been long enough under the sway of a section who are in reality the worst enemies both of England and Ireland. But whether they move or not we at least should take the field, and when we do take it, nothing but the concession of our fullest rights should induce us to leave it.

A. O. H. CONVENTION.

The national convention of the A.O.H. will be held in St. Louis, Mo., next week. Montreal and Quebec will be represented by Mr. P. Keane, County President; Mr. Hugh McMorow, Provincial President; Mr. J. Gallagher, Provincial Secretary, and Captain Doyle, of the Hibernian Knights. Messrs. P. Scullion, T. Donahue and P. Whelan, of local divisions, will accompany the delegates. The convention will open on Wednesday next. Grand Mass will be celebrated in the Cathedral and Archbishop Glennon will be celebrant. Several important questions will be brought before the convention in addition to the usual business, one of which will be that of closer relations with the different sections of the Order in Ireland, England and Australia. The membership of the A.O.H. has increased in a marked manner since the last convention. It is now 150,000.

TEMPERANCE AND OUR BOYS

At a recent meeting of St. Ann's T. A. & B. Society, presided over by Aid. Walsh, Rev. Father McPhail, C.S.S.R., the spiritual director, spoke on the necessity of forming a juvenile branch of the society in order to get the boys enlisted in the temperance cause as soon as they left school. He felt sure those who were ruined by becoming addicted to drink could be saved in they were made members of the temperance organization at that stage in their careers.

Idleness is the bane of body and mind, the nurse of naughtiness, the chief mother of all mischief, one of the seven deadly sins, the devil's cushion, his pillow and chief repose.

Random Notes and Cleanings.

TEETH IDENTIFICATION. — In last month's issue of the Popular Science Monthly, Dr. Thompson, of Kansas City Dental College, writing on the value of teeth as a means of identification, says: "No system of identification that I am aware of has ever mentioned these valuable organs for this purpose, notwithstanding the facts that they are so varied in features and so durable. They are the most indestructible of all animal tissues, and their value in this respect ought to be appreciated, for after death, when all other tissues have disappeared, the teeth remain and maintain the features and peculiarities that they presented in life. It is a source of wonder to the dental profession that the signs furnished by the teeth have been so persistently overlooked in systems of identification, especially by life insurance companies."

The author suggests a classified list of dental and oral peculiarities, some perishable, but most of them permanent, a list that might be improved by practice and experience. Since every dentist keeps a record of all the operations he performs on every patient, individual charts might be drawn up which in time might have a special value. "By means of these charts dentists have, in several instances, assisted materially in the identification of the bodies of persons, for whom they have operated, after catastrophes, notably the Charity Bazaar fire in Paris."

EDUCATION PROBLEM. — Mayor George B. McClellan, of New York, ruler of a city of 4,000,000 people, asked by a representative of the Central News and Press Exchange: "What is the chief problem confronting the Mayor of a great municipality?" answered:

"The hardest task that has confronted me since the 1st of January, has been to provide sitting for all of the public school children of the city. At the present time there are 90,000 children of school age who are in half-time classes. Already we have more than 600,000 children in our schools, and the natural increase annually is between 35,000 and 40,000. Since the 1st of January last, \$12,000,000 has been made available for the purchase of school sites and the erection of school houses. All our energies are now being directed toward making temporary arrangements to accommodate on full time all the school children by the time the schools open in the fall. With the provisions now being made for the future, we hope in about two years to catch up with the tide so that full accommodations may be provided for all children."

Commenting on this statement, the Boston Pilot says:

Doubtless Mayor McClellan is glad that his problem is somewhat simplified by the elimination therefrom of the 43,574 children provided for by the Catholic Church schools of the city, and by the money saved to the public treasury by the Catholic convictions on the educational question. But it is rather hard on the Catholics to have to care for this multitude, and additionally bear their share as tax-payers of the enormous outlay above proposed for the new public schools.

SLAVE TO BUSINESS. — Among the many references made to the late Mr. John Long of Collingwood, published in Toronto journals, was the following by Mr. Charles Cameron:

"Mr. Long was working all the time. He would be the first down to the office in the morning, and he would be at his desk until midnight or later. I was about the only one who could coax him to take a holiday now and again. He simply slaved himself. He was built that way. He was too fond of detail and would not trust to others anything he thought he could manage to do himself. In his general business he could sit down and give the market figures to a fraction on any line of stock. He was of a public spirit and did a great deal for the town, but he was very unassuming in his ways."

"It's true what was said here one time, that John Long was content,

and even desired, to stay in the background to allow his brother, also a sterling good business man, to get all the credit for such that John was responsible for. His death is the greatest loss that the town has ever had."

IMMIGRATION. — Returns of the immigration into Canada in the fiscal year up to the first of this month have now been made by the Interior Department, and show that the total arrivals were 130,329, to which there will be one or two thousand more to be added before the statement is complete and final. The total for the previous twelve months was 128,364. The newcomers are made up as follows: 50,915 from the British Isles, an increase of 9,123 over the previous year; 36,241 from European countries, a decrease of 858; 43,173 from the United States, a decrease of 6,300. The decrease in the inflow of population from the United States is due to the late spring, which prevented hundreds and thousands from moving this season. The showing though, on the whole, is the best in the history of the Canadian Immigration Department.

FREE FROM DEBT. — Under this heading, magical words in these days in the temporal sphere, a Catholic American exchange says:

In a statement of the present status of the debt of the Columbus diocese issued by Bishop Hartley, the amount due on April was shown to be \$24,187.89, which includes every financial obligation standing against the diocese. There is still due from parishes, priests, and religious communities, \$12,413.82. Of this amount \$4525 is due from the clergy of the diocese, \$550 from religious communities, \$3115 from city congregations and \$4223.82 from parishes outside the city. Since March 9, 1903, the total amount of \$25,636.81 has been paid on the diocesan debt. The coming year bids fair to see the Columbus diocese completely free from debt.

AGAIN ANTICIPATION. — Some people are not happy unless they find the means of indulging in forecasts of what is likely to happen. An instance of this is in the following paragraph taken from one of our exchanges.

A recent correspondence in The Tablet announced that it had been stated on good authority that the Holy Father intended to publish some time in the autumn an important document connected with the politico-religious situation in Italy. Some newspapers have argued that this document will abolish the Non expedit, and permit Italian Catholics to take part in the Parliamentary elections of the country. Your correspondent is able to say that nothing of the kind is in the least likely — perhaps it would be better to say that nothing of the kind is possible at present. A great deal of confusion on the subject is generated by the utterances of a few Catholic papers in Italy.

THE LAITY. — The Northwest Review says:

"We fear there are too many sleepy Catholics in our midst — too many who are like the husbandmen in the Gospel who was asleep while the enemy sowed cockles in his fields. Wherever Catholics are intelligent, wide-awake and organized no harm can befall the church. So, too, wherever you find the Catholic press encouraged and assisted you find intelligent and wide-awake Catholics."

A BRAVE IRISH GIRL. — The coroner's jury in the Slocum disaster, New York, is raising a fund to purchase a gold medal for Mary McCann, the young Irish girl who distinguished herself at North Brother Island on the day of the tragedy by saving the lives of six children. Miss McCann came to this country last May. Shortly after her arrival she was taken with scarlet fever and sent to the hospital on North Brother Island. When the Slocum was beached at the Island Miss McCann plunged into the water and swam out to the wreck. The first person she reached was a little boy, Miss McCann, swam back to the shore with him, and after leaving the child in good hands she struck out for the burning steambot again. Five times she repeated her perilous trip, saving six children in all.

At last she sank down exhausted. She has not fully recovered from her experience yet.

SEMINARIANS DROWNED. William J. Barry and William Orr, students of St. Bernard's College, Rochester, N.Y., were drowned last week while swimming in a creek near Parkenta, Cal., where they were spending their vacation. Both bodies were recovered. The young men had been studying for the priesthood.

ROYAL VISITS. — Their Majesties the King and Queen will visit a large number of the Catholic institutions in Liverpool next week.

CARDINAL GIBBONS celebrated the 18th anniversary of his elevation to the Cardinalate on July 7th. His Eminence is now travelling along the way to the 70th milestone.

THE CORONATION BILL. — It has been stated that the coronation of King Edward cost \$1,800,000.

SPAIN AND THE HOLY SEE. — The Liverpool Catholic Times says: The agreement between Spain and the Holy See as to the religious orders shows a rigid spirit on the part of the Government. The articles state that the religious Congregations who on the ratification of the agreement have fulfilled the formalities of the Royal Ordinances are to be legally recognized, but will have no right to assistance from the budget. Canonically they will be subject to the surveillance of their own Prelates. Their relations with the civil power will depend on the general laws of the kingdom. No new convent can be opened except by Royal Decree, which is to be published, and convents containing less than a dozen persons will either be closed or the inmates will be transferred to other Congregations, except where they are devoted to works of charity or education or have charge of a sanatorium. No religious Order can for the future be established in Spain without a previous agreement between the Government and the Pope, sanctioned by a Royal Decree. Strangers cannot establish religious Orders in Spain without being naturalized, and foreign religious who preserve their nationality will be subject to all the laws affecting the strangers.

IRISH LEADER. — Mr. John E. Roimoid, M.P., chairman of the Iris Parliamentary Party, addressed a large meeting in Glasgow on the 10th instant, and was accorded a magnificent reception.

PLAIN CHANT. — Bishop O'Connor, of Newark, N.J., has notified the priests of his diocese that, in accordance with the wishes of the Pope, he desires to do away with the solos and operatic musical features in the church. He requests that Gregorian chants be used more extensively. Palestrina's music and that recommended by the Cecilian Society will also be permissible. The Bishop says that women will not be allowed to sing in the Church choirs any more. He will not prohibit women from taking part in congregational singing unless an official decree to that effect is received from Pius X.

IMMACULATE CONCEPTION. — All the Bishops of the world have been officially notified to come to Rome on the occasion of the celebration next December of the fiftieth anniversary of the proclamation of the Immaculate Conception, or, at least, to send delegations. All Bishops within a hundred miles of Rome are obliged to attend.

A NEW CHURCH. — Windsor, Ont., was the scene of a grand Catholic demonstration recently, the occasion being the laying of the corner-stone of the Church of the Immaculate Conception at which Bishop McEvay officiated.

Between 1500 and 2000 of the various Catholic societies in Windsor and Essex county were on parade. In addition to about 250, First Regiment Michigan, Knights of St. John, and about 400 members of the Catholic Order of Foresters, Detroit, were 345 members of branch No. 1, Catholic Mutual Benefit Association, Windsor; 100 members of Sandwich C.M.B.A., 90 members from Madstone, 80 C.M.B.A., from Amherstburg, 75 members of the C.O.F., from River Canard, and 110 members of the C.O.F. from Walkerville.

CONFIDENCE IN GOD. — Rev. D.

S. Phehan, LL.D., in a recent sermon, said:

"Now let me say, that if God were not disposed to come to our relief when we called upon Him, the mere fact that we have confidence in such relief would dispose Him to grant it. For there is nothing that so honors God as confidence in Him. We will never betray the man who has confidence in us. Men may, having heard of us, appeal to us because of our public reputations. Men may make parade of their necessities and appeal to us on the score of charity. Our public reputation has no claim upon us. The necessity of our neighbor does not necessarily appeal to us. But let the man come forward and make a personal appeal; if in that appeal there is something to satisfy us that he is prompted by personal confidence in us, then he binds his prayer to us with hooks of steel, and we will make every sacrifice before sacrificing the confidence that that man reposes in us."

JAILS IN SYDNEY. — The custom of grand juries visiting public institutions such as jails has brought to light the sad condition of things in the Sydney jail. The report states that they found twenty-six cells in the building, two of which were without means of being heated. For the twenty-four habitable cells there were forty-three prisoners, two and three being compelled to sleep in each cell.

IMPLET'S AUDACITY. — It was thought that the French Government, under Combes, had pushed its attacks, rather its persecution against the Catholic Church, to a point of audacity that could not be reached. Yet the end has not been reached. The last news from Paris is of a character to surprise us. We are not surprised at all that Combes would make the attempt with which he is credited, but we are surprised that the Catholics of France could withstand, in silence and inactivity, such an outrage. The despatch before us reads thus:

"A fresh anti-Catholic measure, presented to the Chamber of Deputies, menaced with destruction the famous Basilica of the Sacred Heart, which has been erected on the heights of Montmartre by the Catholic faithful of the world. This Basilica was raised by subscriptions of Catholics who contributed to it as an act of expiation for all the crimes and sins of the Commune, after the Franco-Prussian War."

"It is proposed to repeal the law passed in 1873, by which the erection of that temple was declared to be a work of public utility. The effect of that repeal would be that the former owners of the ground, formerly condemned, would again enter into possession thereof, or else claim its value. The sum expended by the Government for that property amounted to nearly eight million dollars. Over three million dollars were spent on the foundations alone; and eight millions and over for the construction of the edifice. Several millions more are needed to complete the Church, and also for the erection of the towers and the belfry."

"It is feared that, if the law of 1873 is repealed, the Basilica will never be finished, and that it may fall into the hands of the Government and be used for some profane purposes. The Catholics will do their utmost to prevent the repeal of the law."

There the matter stands. But if it is the intention of the Government, with its present majority, to have that law repealed, we do not see how the Catholics are going to prevent it. The only recourse the Catholics have is at the polls when comes the next general election. Now, the question remains whether the Catholic element is able to rise up in a body and sweep those tyrants from power? There can be no doubt that if the Catholics of France were properly organized and ready to do battle in a firm and determined manner that they could carry the situation.

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About Self-Control.

Of all the virtues the one that we seem least inclined to practice is that of self-control. Without wishing to preach on a subject that comes home to every person, we cannot but glean a few passages out of a heap of exchanges on our table, and to string them together for the benefit of those who are afflicted with hasty tempers or who do not practise that forbearance of the shortcomings of others which is so necessary in life. The first item we meet with is an illustration aptly taken from a story which runs thus:

A famous gardener once heard a rich man complainingly say: "I cannot have a rose garden though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses, if pains are taken to prepare it."

It was a wise saying, and it is true for other places than rose gardens. Some young people say: "I can't be cheerful," or, "I can't be forgiving," as if they were not responsible for the growths in their soul garden, because the soil is poor. But "any ground can be made fit for roses," and any heart can be made fit for the loveliest blossoms of character, if we try, with God's help, to prepare it for their growth.

Here we are taught that we can cultivate the garden of our soul so as to make any virtue bloom in it, if we only take the proper means. The next little item that we glean carries us a step farther: It touches upon the particular virtue of charity for the shortcomings of others. It says: "To bear with others' faults without complaining, if it is the beginning of solid virtue, yet is only justice since others have to bear with ours. To bear with others' faults without expecting them to put up with ours — even to find an excuse for them when they do not bear with us; this is another step on the road to virtue. Let us think that if everybody bore with us we should never know our faults and never correct them."

And to carry the foregoing advice into practice we need but take the following, that a correspondent in one of the leading publications gives us. After pointing out that people seem to grade vices and to boast of some to which they seem to give a tinge of virtue, as, for example, the person who says: "I have a hasty temper, but it is soon over," the author thus comments:

"There are few more dangerous enemies to the peace and comfort of everyday life than the people who speak hastily in squalls of passing ill temper, and then, when they are restored to good humor, expect everything to be just as it was before. There is no such position possible as "just as it was before" in this up and down hill human nature of ours. Every act or word is a step lower in the unhindered journeyings onward of all the conditions of life, and the people who give utterance to the incriminations of passionate tempers unfailingly drop down in the estimation of others, from which it is a stiff climb up again. Moreover, words once uttered, whether true or false, are usually undying and live on in the hearts and memories long after the careless bow that shot such poisoned arrows forth is unstrung. And though the utterer may plead that to feed his passion he said not what he really believed, but what he thought at the time would hurt most, it is almost impossible for the hearer to understand that the expression was not that of a living though latent opinion and to feel it accordingly. The code of fashion in the moral realms has decreed how much better a passionate temper is than a sulky one, but there is something to be said in favor of the latter in that it only hurts itself. Like the little girl who, when annoyed, always ate her apple tart without sugar, the guilty person may suffer most individually but that is surely better than the suffering to the innocent caused by the random shots of the fierce though short onslaughts of a hasty temper. And silence is much less generally disturbing than violence though perhaps quite as unbecoming."

Many women find happiness when attending to the affairs of others.

ONE CALLED OF GOD.

Bright and fresh as the morning, Margaret O'Hara emerged from her cottage home, pausing a moment on the porch, as though to breathe in the beauties of the sunshine and the clear, pure atmosphere.

a brisk pace down Farnam street. Her thoughts were occupied with the business duties before her, and she did not notice the little newsboy running across the street, a bundle of papers under his arm, nor heed the rapid patter of feet on the pavement behind her, until Bobby cried, almost at her elbow:

non-Catholic friends, who had gone to church with me on my invitation, had been converted, and I wanted so much to bring someone into the Church. The Friday evening before I invited Bobby, I had no intention of inviting him then—I was in St. John's Church for more than an hour, praying for Luella. I loved her, and wanted her to be a Catholic."

him. For seven years he was stationed at the Holy Cross Mission, on the Yukon. He was transferred to Spokane for the benefit of his health. Now, with renewed vitality, he gets orders to plunge, again into the north.

Business Cards, THE Smith Bros.' Granite Co. The following was clipped from the "Granite," Boston, Mass.:

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Society Directory, ST. PATRICK'S SOCIETY. Established March 6th, 1856, incorporated 1868, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month.

ST. ANN'S T. A. & B. SOCIETY, established 1868. Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominic street; M. J. Ryan, treasurer, 18 St. Augustin street.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885. Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m.

C.M.B.A. OF CANADA, BRANCH 26. Organized 13th November, 1878. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month.

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Surprise Soap. It is stamped on every cake of Surprise Soap. It's there so you can't be deceived. There is only one Surprise. See to it that your soap bears that word— Surprise. A pure hard soap.

Drink the Real Enemy. Rev. Father Hays is lecturing on temperance in various districts of England at present, and arousing great enthusiasm for the cause.

Missionary Obedience. It is only the other day that we read of the head of one of our Catholic Universities leaving his high post as an educator and going back to missionary work.

Leaving his present career as president of Gonzaga College, Spokane Wash. Rev. Raphael Crimont left last Sunday night for Alaska, to bury himself in the mysterious north in mission work among the Eskimaux and Indians.

He is one called of God," said the Sister.—Maude Lawry in Donahoe's Magazine. The message he would send out that night was a very short one: "The Enemy of England, the foe to British progress, the barrier to industrial and commercial prosperity is the blighting, withering curse of drink."

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PART SECOND. CHAPTER II.—Continued. "Ah," he said, "a memory of good days?" She did not answer. She felt perhaps she was permitting to freedom from a stranger, for she had been for some time with company, they were still like her, and she fully intended continuing with them as she was. Making an excuse to herself, she bowed and left the room.

THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

PART SECOND.

CHAPTER II.—Continued.

"Ah," he said, "a memory of childhood days?"

She did not answer. She felt that perhaps she was permitting too much freedom from a stranger, for though she had been for some time with the company, they were still like strangers to her, and she fully intended continuing with them as she had begun. Making an excuse to absent herself, she bowed and left the room.

"A strange character indeed," said Allyn St. Clair to himself, as, still standing by the piano, he noted the queenly bearing with which she disappeared. "Her heart has ever seemed as cold as stone, but the very expression on her face and in her voice as she sang tells me that there is a world of true love in her nature. Would that I might call it forth!"

He turned toward the window, and seeing the book she had forgotten, he picked it up and read the title, "Following of Christ." Had he found it elsewhere or had it been the property of another the three gilt words on the cover would have caused him to cast the book from him in disgust. What cared he to know of Christ, who to him was on a par with the gods and goddesses of the pagans.

These sad and worshipped in the dark ages of the past, but to civilized nations they were now known only in poetry; but the Christ he knew to be worshipped by the vast majority of enlightened people throughout the entire world. He deeply deplored the fact; to him this was the one great weakness of the nations. He had never once stopped to think whether or not Cecilia belonged to any of the popular Christian churches. It was a matter of indifference until he held in his hand the book in which he had found her so deeply absorbed. He leisurely turned over the pages, reading a few words here and there, but they were full of mystery. For half an hour or more he sat, turning the pages, until aroused by a loud rapping at his own door.

Out of mere forgetfulness, or because of a hidden notion of grace, he slipped the book into his pocket as he hastened to answer the summons. He had fully intended leaving it where he found it, and had he realized what he was doing he would never have taken it away, for to his honest heart it would have been too much like an act of petty larceny.

The visitor proved to be one of the troupe and his time until evening was entirely taken up, so he thought no more of the book until he unexpectedly found it in his pocket next day. His first impulse was to return it at once with apologies, to the owner, but his curiosity having been aroused by the little he had read, he wished to see more. Accordingly he sat down and read several chapters with deep interest, trying in vain to understand the meaning of the strange words, but for the first time since his early youth he who had been a deep student of the sciences and other things that would have been hard for many to understand found himself deeply puzzled.

"Following of Christ!" he repeated, as he closed the book. "What a fool I am to be wasting my time on such childish superstition. What would my father say if he were alive and could see me? Certainly he would be right in calling me a fool."

The image of Cecilia in all her fresh beauty arose before him, and try as he might he could not banish her.

"It would be wrong to call her a fool," he thought; "but perhaps she does not believe all this book contains. I hope not. She has undoubtedly missed it, however, and I must return it at once."

He went to her room and knocked twice, but no response came, Cecilia and her aunt had gone out. He returned and sat down to continue his reading. The result was that he determined to study the book until he understood at least part of it; he spent all his leisure time with the volume that day, only to remain in darkness. At length, just before the time to go to the theatre in the evening, he heard Cecilia's step in the hall, and following her to the room, offered her the book, with apologies for having taken it.

"Thank you, Mr. St. Clair," she said, "I feared I had lost it, and I prized it very highly as a gift from

a dear teacher who is now dead."

After a little hesitation he remarked: "Will you be offended, Miss Daton, if I take the liberty of asking you a question?"

"Certainly not."

"Do you believe what that book contains?"

She did not answer at once, but looked straight into his eyes, and that look he never forgot. It was a look of sad astonishment, mingled with deep pity.

"Are you not a Christian?" she asked, reproachfully.

"You mean do I believe in Christ?"

"Yes, that is what I mean."

"I must admit that I do not. I have been brought up to believe neither in God nor in any existence after death. I am, in other words, an infidel."

It was an assertion which he had never before made, but with her clear eyes upon him he felt himself a coward for the first time in his life.

"I would never have believed it," she said, in tones of mingled astonishment and sorrow, which proved that she had esteemed him highly. Then she bowed and turned away.

CHAPTER III.

"Are you a Christian?" These words resounded again and again in the heart of the youth of the youth who had openly and proudly denied his God, and they troubled him far more than he would ever have cared to admit. Had the question been asked by another, by a man of learning or even by one of the heads of any church, he would have been proud to assert his disbelief, but from her it was far different, and strongly as he adhered to the false teachings of his father, he would willingly, on the impulse of the moment, have given up all for the happiness of being able to stand before the girl he loved and say with truth, "I am a Christian." Nothing in this life, had been as bitter as the reproach she had given him.

"There must be something good," he thought, "even in a religious superstition which is practised by one of her high morals." He had seen in a faint manner in the little book he had read marks of the life she practised, and on the impulse of the hour he stole away to a book store, where he was unknown, and bought a copy of "The Following of Christ." Returning, he did not try to read, but turned over the leaves in an abstracted mood for a time, then threw aside the book, calling himself a fool for thus wasting his time and money on such a thing.

"Perhaps, after all," he finally concluded, "religion may be good enough for a woman or a weak-minded person, for I must admit that it is possessed of a strange influence which keeps them from doing many a wrong, but to a man of intelligence and strong will power such a thing is all humbug. I firmly believe that many of our church members do not themselves believe in half of what they profess, and if forced to speak the truth they must certainly admit that they are allowing themselves to be made fools of by men who are no better, and in many cases not as good, as themselves."

He laughed a bitter mocking laugh the echo of which came back with a strange sound. He felt a trifle nervous, a weakness of which he was ashamed, and declaring emphatically to himself that it was only the effect of overwork, he took up his hat and went out. Whether he went he cared little, only to get away from himself and his thoughts that were tormenting him. But it was useless. Even in the busy street distraction could not be found. Some distance from the hotel he met Mrs. Cullen and Cecilia, both of whom gave a slight bow of recognition and passed on. The sight of her only disturbed him the more, and he half wished for an opportunity to speak with her and learn from her lips what it really meant to be a Christian.

"Others," he thought, "many others may allow themselves to be led astray by what they know or fear to be a false delusion, but not she, for there is the truest sincerity in her clear, honest eyes and she would never profess what she did not truly believe."

During the weeks which followed Allyn watched his ideal woman, as he called her, more closely than ever

daily finding more in her noble character to admire; but the barrier she built around her was never removed and he found some consolation in the knowledge that not only he but all others were barred from her close friendship. Twice he had ventured to send her flowers, hoping that she might wear some of them on the stage, but a short kind note of thanks had been the only proof that she had received them, and directly afterwards she had greeted him as coldly as ever. His second gift he had found a few hours later on the table of one of the lady singers who had been confined to her room for a few days by illness. She had with glowing features called his attention to Miss Daton's beautiful gift, and told him that the haughty lady who had scarcely deigned to notice her in health now spent an hour or two with her every day and was one of the most pleasant companions as well as a good nurse.

"If that be true I cannot help almost envying you your illness," he said, with a smile that betrayed him.

"Physical suffering is scarcely an enviable thing," said the lady, "but it is certainly a real pleasure to have so pleasant a companion to help pass the lonely hours when you are forced to remain in your room."

Expressing his hope that it might not be long ere Miss — should again be able to take her part in the opera, Allyn took his departure thinking of the new phase he had discovered in Cecilia's character. An hour ago he had rejoiced that he had accepted his flowers and now he had found them in the possession of another, and he had learned that the companionship coldly refused in hours of pleasure and mirth had been freely given to the sufferer. Before he was aware of it he found himself wishing that he might be ill, in order to see if she would grant him the same favor. Sickness, he felt, with her for a nurse, would be little short of real pleasure, but his robust constitution refused to comply with his more than foolish desire.

The events in the life of Allyn St. Clair went on in much the same manner until near the 1st of April, and it is needless to say that Cecilia had not in the least ceased to be the object of his interest. He believed her to be a strict church member, but had taken no trouble to ascertain the particular denomination that claimed her allegiance. In his mind he had associated her at once with some fashionable Protestant church, and there he let the matter drop. It was now the last week of Lent, and, according to an old custom of the company, no entertainment was to be given during the entire week. Had they been anywhere near New York he would have spent the vacation with his mother, but they were in a distant city in the far West and sightseeing being but little novelty to one of his wandering profession, time hung heavily.

Not so with Cecilia and her aunt. A whole week's rest was a great treat to them. Rest! But did they rest? They attended Mass each morning and the greater part of the day was spent in prayer and closer seclusion than at other times. On Wednesday morning Cecilia was the recipient of a large bunch of white Easter lilies from Mr. St. Clair, and as they were her favorite flowers, she was overjoyed at the sight of them, but when she stopped to consider how expensive they must have been, she was half inclined to return them. Had they been from another she would have done so without hesitation.

"Is it right for me to accept them, Aunt Nellie?" she asked.

"Use your own judgment in the matter, Cecilia," was the reply. "I can see no positive harm in it."

Mrs. Cullen did not say that, in spite of his having declared himself an infidel, she had ever looked upon the young man as being of superior intellect and a true gentleman at heart, whom she could trust far more than many who called themselves Christians. Besides, she entertained a secret hope that her niece might possibly be instrumental in his conversion. Cecilia sat gazing at the flowers, admiring their delicate loveliness and purity and breathing their sweet perfume, undecided whether to keep them or not. Suddenly a bright light came into her face, and hastily penning a note of sincere thanks she gave it to the messenger.

It was well for her that she was not present when, on receiving her short missive, Allyn questioned the boy and learned how her face had brightened at the sight of his flowers. He at first believed it to be a compliment to himself, and that perhaps she was not entirely indifferent to his devotion; than as an afterthought came the memory of what she had done with his previous gift, and he determined to watch her.

Cecilia in the meantime, instead of filling one of the large vases that adorned her room, carefully replaced the flowers in the box and set them away in a cool place, then returned and took up her Holy Week book to finish reading the Passion from St. Luke. So intent was she upon the sufferings of Our Lord that she heeded nothing until her aunt addressed her.

"Cecilia," she said, "do you wish me to put your flowers in water? They will soon fade if left in the box."

"No, auntie, but you may moisten the stems a little, if you please."

"Why not put them in a vase and put them on the table?"

"Because I have other use for them, and removing them from the box to this heated room for even a short time might cause them to lose some of their beautiful freshness which must be kept until to-morrow."

"For what, Cecilia?"

"Aunt Nellie, can you not guess?"

"No, unless you intend taking them to church."

"That is just it. For myself, Aunt Nellie, I would not think of keeping such beautiful flowers during this sad week. I intend putting them on the altar of the repository to-morrow, and I shall pray that our dear Lord in the Blessed Sacrament may send a ray of grace to him who gave them to me."

"A bright thought, Cecilia, and truly a noble one, for I have always felt that there is some hidden good in Mr. St. Clair's nature. We are not to be blamed for the accidents of our education; and had he been brought up differently he might have made a noble Christian."

"Perhaps so, Aunt Nellie; but after we are old enough to know and understand for ourselves, we are not obliged to adhere to any error in which it may have been our misfortune to be brought up."

"True, Cecilia; but it is hard to convince a man of his age and apparent strength will that he is living in error. It is a case much like that of your dear grandma, and the grace of God alone can do it."

Cecilia did not reply, but bowed her head in deep thought. The mention of her grandmother had renewed in her a sad longing for home, which try as she might, she had not been able to overcome. The sacrifice she had made in embracing her present state of life leaned no less heavily upon her to-day than on the day when, trying to hide her tears, she had bade the dear ones good-by; but she would not break her resolution never to utter a word of complaint. Aunt Nellie understood, but would not mention the subject so near her niece's heart because she knew well that Cecilia did not wish her to, so she only breathed a silent prayer for her who was as dear to her as her own child. The separation from those she loved and the great change from her quiet home-life was felt little less keenly by Mrs. Cullen herself, but for the sake of her dear Cecilia she was willing to submit to almost any cross. Now as she gazed on the sweet, sad face of the young girl she prayed as our Redeemer Himself had prayed on that night whose anniversary they had now reached.

"If it be possible let this chalice pass from us, but not our will, dear Lord, but Thine be done."

"Aunt Nellie," said Cecilia, by way of diversion, "how thankful we should be that we are allowed the whole of this blessed week to ourselves."

"Yes, Cecilia, and it is still better to be near a cathedral, where we can see the ceremonies of Holy Thursday carried out in the fullness of their grandeur."

After a frugal lunch in their own room, where no idly critic could take note of their fasting or abstinence, the two ladies started for the Church. Allyn St. Clair, from his window, saw them in the twilight, and did not fail to notice that Cecilia carried the box in which he had

sent his gift of flowers. It was no more than he expected, and he would have been better pleased had she left them in her own room. But he would have the satisfaction of knowing where they went, so hastily taking up his hat he followed at a safe distance until to his great surprise he saw the ladies enter a grand but dimly lighted church. At the door he hesitated, undecided whether to go in or not. A boy of about fourteen, who had just come out, looked sharply at him, and he asked,

"Can you tell me, please, what church this is? I am a stranger here."

"It is the Cathedral," was the reply.

"Catholic," was the reply. "If you are a stranger you might like to see the inside, or perhaps it might be better to wait until the daytime; the priests are in the confessionals this evening and the church is not well lighted. To-morrow morning at nine o'clock they have the blessing of the holy oils and procession of the Blessed Sacrament, which might be interesting to you."

Allyn thanked the boy and asked if there were any objections to strangers going in this evening; that remark about the confessional, which he had been taught to look upon with horror, had aroused his curiosity, especially as Cecilia Daton had gone in.

"You may go in if you wish," said the boy, who knew from his remark that he was not a Catholic. "The doors of our churches are always open," and he went his way with a smile on his face, wondering what interest this fashionably dressed stranger could take in surveying the interior of the church in the semi-darkness.

As the great swinging doors opened before him, it almost seemed to Allyn that he had no right there. In spite of the fact that there were many people in the church, there was a holy stillness which was not without its effect upon him. At one glance he took in everything, but his eyes remained fixed longest on the high altar, before which burned a lamp suspended by a brass chain from the ceiling. The decorations had been removed from this altar, but off to one side some young ladies were decorating a smaller altar with flowers and candelabra. Allyn was profoundly impressed by the silent devotion of the people, most of whom were kneeling, many of them in front of the altars, whilst others were standing or kneeling in long lines near little alcoves arranged at regular intervals along the walls.

Near one of the side altars Mrs. Cullen knelt alone; he looked in vain for Cecilia, until he saw her coming through a doorway leading to the sacristy. He drew back into the shadow, as if fearful that she might see him, but the precaution was not needed; she was apparently oblivious of everything as she knelt in deep adoration before the high altar. At the sound of the grand organ she arose and hastened to the choir gallery, passing so near to him that he might have touched her; but she did not see him, and her voice was soon distinguished among those of the other singers engaged in practice. The rehearsal lasted nearly an hour, and in the meantime Allyn had ample opportunity to look around. Some of the priests had already taken their places in the confessionals and others soon came out. Cecilia had scarcely closed the sacristy door behind her when it reopened to admit a venerable gray-haired father. He knelt in silent prayer before the altar, then arose and walked with tottering steps to one of the alcoves. His example was soon followed by another, a bright-faced young priest, in whose eyes shone the happy innocence of boyhood, mingled with deep thought and sincerity. The lesson contained in the striking dissimilarity from a physical standpoint, and similarity from a spiritual standpoint to be found in these two men was not lost to the observant watcher.

Once more the door swung open and this time what Allyn recognized as his own flowers were brought out by a young lady. They were in two large vases, which she placed in a most conspicuous place near the centre of the altar, and he was proud to see how pretty they looked among the profusion of bloom. But

his attention was soon again attracted to the confessionals, where there was an opportunity for his favorite occupation of studying faces. They were surrounded by men and women of all ages and classes. In one place a girl of about sixteen, whose refined look and fashionable dress proved her to be of the wealthier class, knelt close to a woman who wore an old-fashioned and threadbare wrap. So absorbed however, were they in their devotions that neither seemed to take any note of the appearance of the other. It was hard for him to understand the look of eager anxiety on the faces of some of the penitents. It seemed to him that they must be about to perform some unpleasant duty; timid human nature was indeed most plainly depicted on the faces of a few who lingered in their seats hesitating to take their places in the line. Then, there was that look of perfect peace when they came out.

The choir had finished their practice, a few inaudible words followed, then the organ was heard again in its saddest tones, accompanied by a voice he knew so well. The selection was the "Stabat Mater." He had never heard this grand hymn before, and though he could not catch the words, it brought tears to his eyes; notwithstanding, he could not help feeling a little disappointed for never at her very best had Cecilia done so well on the stage, and he wished that the manager could have heard her. But the fair singer was not to be blamed, for now her whole heart was in her words; she was singing now for God and the bright spirits in heaven, regardless of what men might say. On the stage she had sung from a sense of duty, by which she had been obliged to perform an unpleasant task in order to help her father. He did not know until long afterwards from what a saddened heart her songs in public had proceeded, neither did he realize that it could be possible for one so young and talented as herself not to be overjoyed at the words of praise she received wherever the company went.

The organ was closed and now silence reigned, broken at brief intervals by the sound of the drawing of the slides in the confessionals or a faint whispering proceeding from a box nearby. Cecilia had come down from the loft with the others, and after pausing to say a short prayer, at the altar, had taken her place among the penitents, where he could watch her closely. This was more than he had expected, for, despite the apparent happiness of those who had been to confession, he dreaded to think of one so fair and beautiful as she entering an enclosure behind which he had been taught was hidden many a dark secret. He was almost tempted to follow her and protest against her occupying so humiliating a position. Besides, of what sin could the possibly be guilty? Never once did he remove his eyes from the purple curtain which served to screen the penitent, and he was surprised that she remained inside much longer than many others. At last she came out, and peace and joy shone in every line of her face. After another few minutes of prayer at the altar Cecilia joined her aunt, and the two passed reverently out of the Church. St. Clair followed as soon as he deemed it safe to do so. At the door he met a man, whom he accosted, asking for what occasion the choir had been practicing.

"They are to sing at Mass to-morrow and also on Easter," was the reply.

"And the solo last sung; can you tell me when that is to be rendered?"

The "Stabat Mater" is to be sung Friday evening at the Stations of the Cross by a young lady who is a member of the Clinton Opera troupe. She has also consented to assist us all through the week, for which favor we are most grateful, as she has one of the most beautiful voices ever heard in this city."

"The Church is indeed most fortunate to secure her services, but no doubt they had to be well paid for."

"We will understand our good fortune," said the gentleman, who happened to be one of the leaders of the choir; "but her services, which she kindly offered us through our pastor, are given free. She appears to consider it no less an honor to be permitted to sing than we to have her."

(To be Continued.)

GREAT SCIENTISTS AND RELIGION

Dr. James J. Walsh, in the Catholic World for July, tells us some very interesting and comforting things about the great men to whom we owe our familiar use of electricity in so many ways.

This characteristic incident of Ampere's devotion to what he considered his religious duty is related also by Ozanam. The latter was, of course, a much younger man and considered that he was under the obligation of fasting.

skilled hands which first, on the experiment table, demonstrated the existence of the latent forces of electricity have often been folded in prayer, and men like Volta and Ampere have also been proud to say their rosaries.

THE POWER OF MONEY

Can money buy a mother's love? Or win an infant's smile; Or make our prayers heard above, As others wait the while?

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NEW INVENTIONS.

Below will be found a list of patents recently granted by the Canadian Government through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.



Vol. LIV. No. 3 THE TRUE WITNESS IS PRINTED AND PUBLISHED

EPISCOPAL If the English-speaking Catholic but interests, they would soon make powerful Catholic papers in the country.

PERPETUAL ADORATION There is much written, in Catholic publications, on the subject of "Perpetual adoration" and much is preached from the world over, on the same topic.

THE BLESSED SACRAMENT in the most practical of all things. Up on Mount Royal Avenue, the northern confines of the city, where the Amherst street crosses at every five minutes, and thousands go by on their way to Mount, either to visit the shrine, or to seek fresh air, the magnificent church, that belongs to the Fathers of the Blessed Sacrament.

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THE GAELIC LANGUAGE has received a very patriotic and zealous Irish priest of the city of Limerick. In his letter to the reverend correspondent asking that his name be not published, he writes: