

TRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1894. Meets in Trick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Callaghan, P.P. President, Mr. Justice C. J. Doherty, F. E. Devlin, M.D.; Sec., J. Curran, B.C.L.; Treasurer, Frank J. Green; Corresponding Secretary, J. Kahala; Recording Secretary, T. P. Taney.

TRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday every month in St. Patrick's Church, 92 St. Alexander street, at 8 p.m. Committee of Management meets in same hall on the second of every month at 8 p.m. Director, Rev. J. K. McPhail; President, W. P. Doyle; Rec. Sec., J. F. Quinn; Treasurer, M. J. O'Sullivan; Sec., J. F. Quinn; Treasurer, 18 St. Augustin street, on the second Sunday every month in St. Ann's Church, 18 St. Augustin street, at 8.30 p.m.

YOUNG MEN'S SOCIETY.—Organized 1885.—Meets in the 17 Ottawa street, on the 1st of each month, at 8 p.m. Spiritual Adviser, Rev. Flynn, C.S.S.R.; President, McPhail; Treasurer, Thomas McPhail; Rec. Sec., Robt. J. Hart.

OF CANADA, BRANCH.—Organized, 13th November, 1884. Meets at St. Ann's Hall, 92 St. Alexander street, every Monday of each month. The regular meetings for the purpose of business are on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; President, F. J. Sears; President, P. J. McLaughlin; Secretary, J. H. Feeley, Jr.; Medical Officers, Drs. H. J. Harrison, Connoy and G. H. Merrill.

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The True Witness AND CATHOLIC CHRONICLE. Witness



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EPISCOPAL APPROBATION.
"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and general Catholic papers in this country." —**PAUL, Archbishop of Montreal.**

NOTES OF THE WEEK.

THE PONTIFF'S KINDNESS.

All who visit the Eternal City and have the privilege of being admitted to a Papal audience, are most wonderfully affected by the great kindness and sweetness of disposition of the present Holy Father. His simple and unaffected manner, his democratic way of dealing with the world, his love of the poor, his respect for the laboring classes, his dislike of pomp, are all qualities that win hearts and render the humble man truly great, the lowly-spirited religious priest of God a veritable tower of strength to the Pontifical worthy successor to the immortal Pope whose record will ever be one of the most glorious in the story of the Church. It is also a striking evidence that the Holy See is occupied by Christ's Vicar and not by an ordinary human potentate. Pius IX. was grand, Leo XIII. was brilliant, Pius X. is powerful—powerful in his simple and unostentatious majesty. One Pontiff is a descendant of nobility, another a descendant of peasantry; it matters not. All of that august line, from Peter the fisherman to Pius X., have been equally inflexible representatives of Christ.

A CHAIR OF HISTORY.

The Knights of Columbus seem to be doing great and good work. The latest evidence of their activity is the raising of a fifty thousand dollar fund for the establishment of a chair of history in the Catholic University of America. Elsewhere in this issue will be found a detailed report of the proceedings connected with the presentation of the amount, which took place last week. There is certainly a sign of the times, and a very favorable one, in this. Of all chairs of profane learning, we know of none that is more important than that of Catholic History. To the lack of a perfect knowledge on that all-important subject, much of the errors of the day are to be assigned. Next to a knowledge of the principles—dogmatic and moral—of our holy religion, the next most essential subject for the Catholic to fully grasp is that of the history of the Church and all connected therewith.

ST. PATRICK'S DIGNITY.

Our correspondent "Crux," in our second last issue, dwelt upon the subject of St. Patrick's birthplace, parentage and titles. It will be remembered that he called attention to the fact that St. Patrick was a member of the Order of the Patriarch—constituted by Constantine the Great—and that hence the name Patrick is one of the most noble in history. In corroboration of this, a German philologist, Professor Franz Diedmeyer, in a recent discourse, said: "At the time of the birth of our Saviour, the Irish were in Europe surpassed in culture, learning and arts only by the Greeks and the Romans. Their language was not a rude dialect, without a literature or even an alphabet, as was then the German and the Saxon. In Ireland there existed, long before the days of St. Patrick, a regular form of government with a well-balanced system of laws and the congress of the Irish people assembled tri-annually in the halls of Tara—peer of the Roman Senate."

This indicates that not only was St. Patrick a patrician, but even when he came to Ireland he found there an assembly of the members of which were of an order as high, if

not higher than any other in the world. This nobility received the noble at Tara, and there is little wonder that a refined and educated apostle of high degree should have been so well and profitably listened to by a meeting of refined, learned and titled men, whose rank was not inferior to the highest known one in the world—even in the great Roman Empire. The more the Irish people look into antiquity and study their history, the more should they be convinced of the nobility and grandeur of the race whence they spring.

GERMAN LUTHERANISM.

—It is wonderful how the tides ebb and flow, how the moon passes through her various phases, how the seasons succeed each other; but all that is in the order of nature. It is equally as wonderful, and as natural, that human affairs should rise and fall, and that there should be hours of triumph succeeded by hours of reversal. A contemporary referring to the recent changes in the attitude of Germans towards the Catholic Church makes use of a remark that has struck us as very illustrative of the great law of rise and fall in all that is not of absolutely Divine foundation, and therefore stable beyond the chance of mutability. The article says:

"The Protestants of Germany had not quite recovered from the shock they received when the Bundsrath opened the gates of the Fatherland to the terrible Jesuits when their nerves were again upset by the news that the Emperor was treating with the Vatican for the establishment of a permanent nunciature at Berlin. The discomfiture of the staid old Lutherans at this ignominious surrender to the haughty pretensions of Rome can be understood only by those who know how deep-seated is the hostility of the Bible-worshipping German towards Rome and everything Papal. After four hundred years of undisputed sway Lutheranism has gone down in inglorious defeat in the land of its birth and greatest often beheld the immediate relatives of the poor weakling."

As this reversal of feeling and action in regard to Catholicism is experienced in Protestant Germany, so shall a reversal of the extreme persecutions to which the Church is subjected in Catholic France, come soon to pass. As well attempt to check the tides, moon, and seasons, as to control or prevent it—and its day is not distant.

CHINESE LABOR.

—They seem in England to be suffering from the same "yellow" or Chinese menace that has caused so much anxiety in American and Canadian labor circles. Out in British Columbia the Chinese question is one that has agitated the people and provoked local legislation of an important character. We notice a report of a great anti-Chinese labor demonstration held recently at Hyde Park, London. A Catholic English contemporary, speaking of that meeting, makes the following remarkable statement: "The Hyde Park demonstration against Chinese labor was a success from the point of view of the promoters. A very large crowd, estimated as usual at very different numbers by different judges, attended; and also as usual, were enthusiastic over the resolutions put by prominent Radicals such as John Burns, M.P., Dr. Campbell, of the City Temple, and others. For once we agree with

these parties on the reasonableness of the protest against the Chinese policy of the Government, though we fear most of those who assisted in the demonstration went drawn by the natural inducement of a fine day and nothing particular to do. Under those circumstances we suppose there is little else for it but to make a noise."

Here in Canada the tax for each imported or immigrant Chinaman may seem very severe, and has been greatly criticized. But when the circumstances are fully known there is absolutely nothing else to do if our laborers are to be protected against a killing competition.

A Touching Ceremony.

Miss Elizabeth Daly, second daughter of Mr. William Daly, the well known and esteemed manager of the Point St. Charles branch of the City and District Savings Bank, took the white veil on Monday last in the beautiful Chapel of the Hotel Dieu. Very Rev. Canon Vaillant officiated, and Rev. George Daly, C.S.S.R., brother of the one who had taken another step in her noble resolution to devote her life and many talents to God, preached the sermon.

Besides the members of the family of the novice there were a large number of friends and acquaintances present, upon whom the touching ceremony made a profound impression.

The "True Witness" sincerely congratulates Sister Daly on her progress thus far in the attainment of her vocation, and also the good and pious parents who have been so highly honored.

WEDDING BELLS.

A quiet but very pretty wedding took place on Tuesday morning the 12th instant, at St. Patrick's, when John J. Walsh, son of John Walsh, and Margaret, daughter of James Connolly, were united in the holy bonds of matrimony.

The ceremony was performed by the Rev. Martin Callaghan. The altar was prettily decorated with Easter lilies and palms. Prof. Fowler presided at the organ, and Miss Belle Foley rendered two solos, which were very much enjoyed by all. The bride, who was given away by her father, was gowned in pale blue voile, trimmed with lace, a large blue chiffon hat, and carried a white prayer-book. She was attended by her sister, Miss Katie Connolly, who wore champagne color, over blue, and a large blue hat. The groom's brother, Mr. W. F. Walsh, was best man. After the ceremony, breakfast was served at the residence of the bride's parents, and later Mr. and Mrs. Walsh left for New York, the bride travelling in a gown of dark blue cloth, with blue and white hat. They received many handsome presents, including a mahogany centre table from the members of St. Patrick's choir, of which the groom is a member.

Irish University Question

Captain Shawe-Taylor does not seem to be daunted with the opposition he has met with regarding the Irish University question, says the Belfast Irish News. Unionist of Unionists that he is, he still seems to hold an open mind and look upon the question without prejudice. Eyes have been following him with eagle glance in his crusade for the better government of Irish university education, but they have not thwarted his purpose. It appears that no great scheme has appealed to him, not even the agitation for support of the Belfast Queen's College. Captain Shawe-Taylor, on the contrary, flouts the idea which has been entertained by Ulster Unionist members in that respect. We can hold with Captain Shawe-Taylor's dictum that Irish students are forced to seek in Scotland the university education which they are denied in Ireland. We agree with him in saying that university education is practically free in Scotland, and that the possibilities are that a majority of students will look for honors across the Channel that might be better achieved at home. There cannot be any doubt as to the reason of Captain Shawe-Taylor's

postulate. We don't want to go abroad for any educational honors. Our claim is that educational reform is wanted in Ireland, and that, all things being considered, the best results will be shown if reform is conceded. We cannot follow Captain Shawe-Taylor in all his theories, but he must be commended for having stuck to his principles from the start.

The following is the letter referred to in the foregoing remarks:

Sir,—The Irish Unionist members, dissatisfied with the treatment of Belfast Queen's College, have entered their protest against the Government. Their reasons are obvious. The recent Royal Commission unanimously condemned the existing Royal University of Ireland, where Belfast students alone can obtain their degrees. The result has been an increasing stream of students from the North of Ireland to the neighboring universities of Glasgow and Edinburgh in order that a permanent and therefore valuable degree may be obtained. Belfast also sees Scotland provided with a practically free university education, while her own College, both in rank and emoluments, stands according to the Royal Commission, lamentably behind the other great cities of the Empire.

Irish Nationalist members, too, have shown their dissatisfaction and withdrawn their support from the Government. Their reasons are also apparent. They demand educational equality for three-fourths of the Irish people. Their claim has been endorsed by the great majority of the Irish County Councils, and by the public and representative meetings of Unionists and Nationalists, Protestants and Catholics, held recently in Dublin, Cork, Galway, Waterford, Wexford and Dundalk.

All Ireland, therefore, demands educational reform.

Assuming that the settlement duly safeguards the position of the Catholic laity, and is also in conformance with the best American and German educational ideas, the following great benefits, as it seems to me, will be conferred upon Ireland:

1. A large and highly educated body of Irish Catholic lay opinion will be formed.
2. The Catholic clergy, no longer confined to Maynooth, will be able to obtain the highest educational degrees.
3. The "tone" of every Irish public board, council and meeting will be raised, for higher education means greater individual intellectual capacity, and consequently broader and more liberal minded views on all public questions.
4. Industrial enterprise and knowledge will be increased for the "Faculty of Commerce" within the university, conferring its degrees of "Bachelor of Commerce," will afford the highest commercial educational facilities to every student.
5. Irish education will in the future receive far more liberal public and private endowments, thus enabling these in the humblest circumstances to obtain by means of scholarships the highest education. It is well known that in America more money is given in private educational endowments than can be utilized.
6. Trinity College will be placed in an assured financial and academic position, thus enabling her to face with unconcern the present social revolution silently but surely being affected by the Irish Land Act.
7. That national bane, so aptly termed "irreligious strife," which must continue so long as the present educational inequality exists, will disappear.
8. The last barrier dividing Irishmen will have been removed, and that union of all Ireland rendered possible by which alone our country can rise to her true position within the empire and among the nations.

Your obedient servant,
JOHN SHAWE-TAYLOR,
Castle Taylor,
Ardrahan, County Galway.

REV. DR. DE COSTA.

An exchange says that Rev. Dr. De Costa has recovered from his recent illness.

LADIES' AUXILIARY A.O.H.

The Ladies' Auxiliary of Division No. 2, A.O.H., at a recent meeting, passed resolutions to Rev. William O'Meara, conveying the sympathy of the members in his bereavement.

THE A. O. H.

At a recent meeting of the A.O.H. in a large public hall in Cleveland, O., more than 2000 members of the Order were present, at which a class of 150 candidates was initiated.

RECENT DEATHS.

MR. JOHN SHIELDS.—One of the popular members of St. Ann's Young Men's Society and of the Shamrock Amateur Athletic Association, Mr. John Shields, son of Mr. James Shields, was, last week, suddenly stricken with pneumonia and, ere many days had passed, was dead. Mr. Shields had only attained his 21st birthday when the summons came.

He had, after much industry and earnestness, mastered many of the departments in the particular vocation in life which he had decided to follow, that of a machinist.

In athletic circles he was looked upon as a most promising figure, particularly in the lacrosse field. Had his life been spared he would have occupied a place on the Senior Shamrock team during the approaching season.

In the ranks of St. Ann's Young Men's Society he was a favorite with his fellow-members, who appreciated him for his gentle and kindly spirit and his good-will.

The funeral, which took place to St. Ann's Church, where Rev. Father Flynn, C.S.S.R., the esteemed spiritual director of St. Ann's Young Men's Society, officiated at the Requiem Mass, was crowded with all sections, old and young, of the great Irish parish. St. Ann's Young Men's Society, the S.A.A.A., and the Cadets and their band as well as hundreds of citizens of all classes attended, as a testimony of respect for the memory of deceased and of sympathy for the bereaved parents. The choir, under the direction of Prof. P. J. Shea, rendered the musical portions of the impressive service in a manner which touched all hearts and reminded them of the uncertainty of this life here below.

Many memorial cards for Masses were sent by the organizations with which Mr. Shields had been associated, and by friends of the family. May his soul rest in peace.

MRS. ANN BRADY.

—On Wednesday morning, the 13th instant, Mrs. Ann Brady, relict of the late Peter Brady, sr., of Helena, Township of Godmanchester, at the age of 78 years, passed to her eternal reward. Her illness was a brief one, but her whole life had been one of preparation for death. Mrs. Brady was of a kindly disposition and was highly esteemed in the neighborhood in which she had resided for such a long period. The funeral took place to St. Bridget's Church, Trout River, N.Y., where a solemn Requiem Mass was chanted. She is survived by six daughters and three sons: Mrs. Mahoney, of Springfield; Mrs. Dalphin, Malone; Mrs. Callaghan; Mrs. Caffery; Catherine and Margaret at home; William, of Lancaster; John and Charles, R.I.P.

Finding the Truth.

There are few Catholic Churchmen in England more able and more deeply revered than is the Right Rev. Mgr. W. Croke, Robinson. During the past month this eminent prelate has been giving a series of four sermons at the Church of St. John, Duncan Terrace, Islington. One of these is well worthy reproduction; but for lack of space we can only

give a summary of it. The subject is "Some Difficulties in Finding out the True Religion." After speaking of the country as "perfectly riddled with sects," all teaching different ways of getting to heaven," he drew a contrast between the Old and New Testaments—the union of the Jews under the old law, the divisions of the Christians under the new law. He pointed out that if Protestant contentions were right, although it might seem irreverent to say so, Christ must have done harm, for He left a religion that was to be the source and root of unending strife.

He drew a picture of a learned Buddhist who asks the Christian missionaries to agree between themselves, before asking him to accept their Christianity. Then turning to England he said:

"Religion in England was once one; now it is anything but one, it is wheat and tares, and I am convinced an enemy has done it. I must try and find out where is the one true religion. Let every man enjoy his own opinion, and if I choose to become a Catholic let me do it." Yes; the English Protestant said: "Let every man enjoy his own opinion"—except a Catholic.

We take the remaining part of this sermon from a summary found in an English Catholic organ. The preacher said that the inquirer after truth was struck with the Catholic religion, because it was the old religion—by inquirer he means himself—and the summary continues:

He read up Gibbon and the fall of the Roman Empire, and he saw what this infidel said about Catholicity. Yes, the history of Europe was the history of the Catholic Church. The inquirer saw the Catholic religion was the old religion, because a man could not put his finger on five minutes of European history but the Catholic Church was there. He read the history of the arrival of St. Augustine 600 years ago, and he found that till the time of Henry VIII. the religion of this country was Catholicity. The next thing the inquirer said was, "Look at the Catholic Church—it is so big, it is ubiquitous." Yes, they would have to take a ship to get away from it, not take a ship to find it. Go where they would they would find the everlasting, Roman Catholic Church. There was another reason why the inquirer after truth should study it. There was yet another reason—the Catholic Church was one. Let them go where they liked—to France, Spain, Oceania, the western recesses of Canada, and they would find that Catholics were one, and that people did not talk about divisions amongst them. There was still another reason that would make the inquirer after truth examine the Catholic Church, and that was because it was beautiful. Perhaps he had often strolled into a Catholic Church, and what he found there was a calm and peace in the congregation which made him happy. Now there would be certain objections put before the inquirer. Some one would probably say, "It is perfectly true that the Catholic Church is the old Church, and it is true it is ubiquitous—so much the worse for us. I wish we could get rid of it. It may be one—in cursed error! It may be beautiful—the devil takes care of that!" Let him (the right rev. preacher) put before them one or two truths on the other side. The first was: "Are you going to give up your intellect to the guidance of another? are you going to become a scholar, going back to the fourth form, amongst the little boys?" Yes, when a man became a Catholic he had to do that—in other words, he had to submit his conscience for someone else to judge. That was something to make the inquirer after truth halt and think a bit.

Then he put before him another side of the Catholic Church, and that was that it was hated by everyone—high and low, rich and poor—all agreed in hating it. People could join any religion they liked, they could even become Froethinkers, but if they became Catholics—oh dear! He (the right rev. preacher) received a gentleman into the Catholic Church recently, and on account of the step he took he lost £800 a year, and at the present moment he believed that man was starving. "Let every man enjoy his own opinion," said the Englishman, but was not that an act of bigotry of the worst kind? Could they wonder if some Catholics turned

(Continued on Page 8.)

RANDOM NOTES AND GLEANINGS

SCIENTISTS AND EATING. — It will be difficult to make the ordinary man believe in the following:

"Many scientific investigators of the average diet of civilized people long ago arrived at the conclusion that most people eat too heartily. Professor Chittenden, of New Haven, after his extensive experiments in feeding soldiers from the regular army, on schedules carefully thought out and regulated, may be able to throw some further light upon this important everyday subject of discussion in families. Heads of households in great numbers who find it a difficult task to meet their bills at the grocers' shops and the markets, may discover reason for rejoicing, provided it is made indisputably plain that people are eating too much. It is to be hoped that, among the men of leading and of light, in this department of science, something like an agreement of opinion may be obtained."

LABOR IN PORTO RICO. — One of our exchanges says:

"Mr. Samuel Gompers, president of the American Federation of Labor, who has just returned from a tour of Porto Rico, makes a startling report of the condition of the wage earners of that island. He testifies that everywhere he saw woman and children in rags, and that the death-rate from starvation alone is from 450 to 500 a month. He also calls attention to the fact that while Porto Rico, under Spanish rule, had a representation proportionate to her numbers in both chambers of the Madrid Cortes, she has not, in her present dependence, a vote in either house of the American Congress."

POINTS OF LAW.—The London Universe says: "It is fortunate for the bereaved families of some people that the law regards not general health in the case of compensation for fatal accidents. Only recently, it was the London County Council which pleaded, as evidence for a lessening of a claim for damages for the loss of a husband through collision with an electric tram, that the man had cancer, and could not have lived so very much longer. In another case, heard on Monday, the defendants represented that the victim, one Collins, who had been scalded to death in the manhole of one of the defendants' steamers, was through his physical condition particularly susceptible to scalding. The answer came plain from Mr. McCall, who represented the widow: 'Gentlemen of the jury people are not permitted to boil others, even if they are not in perfect health.' The argument was the day to the extent that Mrs. Collins received £500 compensation for herself and £273 besides for her three children."

ABOUT THE KING. — "King Edward VII. of England is the greatest diplomat of Europe," said Michael Davitt, the Irish Nationalist leader, in an interview in Chicago, where he stopped off on his way from California to Ireland.

"For two years the King has been busy repairing the blunders of the present impetuous jingo ministry. He has effected a reconciliation with France, and he is striving at Copenhagen to arrange a peace between Russia and Japan,—a peace broken by the impetuous policies of rash and unwise politicians."

UNCERTAINTY OF LIFE is exemplified in many ways. One instance is illustrated in the following paragraph clipped from the Boston Pilot. It runs thus:

"Five innocent men had a narrow escape from death on the scaffold recently in Chicago. A man had been murdered, and his widow, half-demented, no doubt, wanted vengeance in some fashion. She induced a little girl of fourteen to swear that she had seen the murder, and to accuse five men of the deed. The child came to her story so cleverly even through the cross-examination, that the jurors were convinced, and had determined to vote the death penalty. But the child had some religion, and as she said herself, 'I felt that I would never go to heaven.' So she returned to the stand, and emphatically retracted her false testimony. The judge immediately discharged the jury and

the five prisoners. But alas! for the good names smirched, the fortunes lost, and the innocent done to death by the lies that are never retracted!

EXTRAORDINARY MEMORY.—Dr. Leon Meunier, writing in Cosmos on the different kinds of memory, says the Freeman's Journal, tells of a Jesuit of the seventeenth century, Father Menetrier, who used to show the superiority of his memory in a public test before the Queen of Sweden. Two thousand unusual words were written and pronounced before him. He remembered them all and repeated them exactly in the order as pronounced to him.

INTEMPERANCE. — It is better not to take that which not only does no good, but tends to shorten life if not to kill, remarks the Catholic Universe of Cleveland. Physicians tell us that no strength is increased by intoxicating drinks and their tendency is to weaken. Experience proves that the diagnosis is correct. Men persist in drinking such beverages though they can give no good reason even to themselves for so doing. The vicious habit has been contracted by taking what their boon companions took, thinking that they had to do so "to be men," instead of making them manly men it too frequently makes them real brutes.

ARCHBISHOP FARLEY. — In Donahoe's Magazine, Herbert Young, is a contributor of a sketch of Archbishop Farley of New York. From it we take the following extract:

The great question about him among all classes is: What kind of a leader is he to be? It can be answered only by time. In forecasting what time's answer will be one can depend only on his past history and the measurement of the shadows cast by coming events. Naturally he comes into contrast with the three archbishops who have preceded him, and with whose general characteristics the public is fairly acquainted. John Hughes, the pioneer, was a man of force, who lifted the Church out of a rut and placed it in the broad light of day; John McCloskey was the reaper of the harvest, cultured, tactful, placid, but persistent and firm, who respected every man, and relied largely upon his priests to develop things; Archbishop Corrigan depended upon system rather than men for great results, and occasionally system failed him and men too; John Farley saw the conclusion of Hughes' administration, had his share of responsibility under McCloskey and Corrigan, and will know how to profit by his varied experience; and if his administration takes on a likeness to any of his predecessors it will be to the smooth and efficient course of Cardinal McCloskey. It was under the first American Cardinal that Archbishop Farley began his official career as secretary to His Eminence.

CANCER PREVALENT. — Leading surgeons and physicians of New York recently confirmed the statement of Dr. Roswell Park, Buffalo, in Berlin that cancer is the most prevalent disease in the United States, and that the State of New York is well within the "cancer belt."

They declared that the dreadful malady is rapidly increasing all over the civilized world, and that they are still utterly in the dark as to its cause or its cure. In the last 24 years, as shown by statistics, it has doubled in prevalence in the United States, and is today claiming more victims than consumption. The surgeon's knife is the only remedy accepted by the most skilled members of the profession and that treatment must be applied very early to insure against return of the disease in a more serious form. Several prominent surgeons said yesterday that the disease was a much more serious question than the average person realized, and made doubly so because of the fact that it may attack any person without warning, and once developed, physicians are powerless to cope with it understandingly.

GIFTS TO BISHOP-ELECT. — Arrangements have been completed for the consecration of Auxiliary Bishop-elect Cusack, in St. Patrick's Cathedral, New York, on April 25. Archbishop Farley will be assisted by Bishop McFaul, of Trenton, and Bishop Colton of Buffalo. The new Bishop's title is Bishop of Themiocya, in the Province of the Hellespont, and Auxiliary Bishop of New York.

Bishop Cusack has been the recipient of many costly and useful presents. Perhaps the most prized of these is a small gold casket from Pope Pius X., containing a heavy gold medallion with the likeness of the Pontiff and the Papal coat-of-arms. Archbishop Farley conveyed this gift from the Pope to the Bishop.

Rev. Charles R. Corley, Bishop Cusack's former pastor at Yonkers, has presented him with a handsome gold pectoral cross and chain, and the members of his old parish of St. Theresa have given him a costly crozier.

A wealthy New Yorker, whose name Bishop Cusack does not yet know, has ordered an episcopal ring set with brilliants, which will be ready in time for the consecration. Bishop Cusack's former associates in the Apostolate Missionary Band have given him a complete confirmation set and everything necessary for the administration of the sacrament.

FINANCIAL ASPECT. —The Belfast Irish Weekly remarks:—From the report of the representative body of the Protestant Episcopal Church in Ireland, we find that last year the total receipts were £498,728. This was somewhat lower than the aver-

age, which is about half a million a year. As there were 3,368,000 Catholics at the last census to 581,000 Protestant Episcopalians, the Catholic expenditure at the same rate should be £3,000,000 a year, or an average of £3000 a year for the 1084 Catholic parishes. The total paid to the bishops and clergy of the 581,000 Protestant Episcopalians was £397,061 last year. On that scale the payment to the Irish priests some £3000, should be about £2,300,000, an average income of £700 a year. What they do receive may be gathered from the report of the recent libel action at Cork against the Irish Times. Father MacInerney was asked:

How many years are you a priest? Thirty-five.

Would you tell the jury what your income as Vicar-General and Parish Priest of Killaloe is? My gross receipts from all sources are about £250.

What is your available net income that you have as a man for supporting your house? Something about £200.

If there was any sense of fairness in Sir Horace Plunkett and others who pay nothing to the cost of the Catholic Church in Ireland, and yet complain of its "extravagance," they would ponder these figures and make amends. But it is impossible to argue with these gentlemen, as the Dublin Telegraph notes, for in one breath they complain that the clergy are overpaid, and in another that they do educational work for less than laymen would, or could, accept.

ARCHBISHOP FARLEY. — In Donahoe's Magazine, Herbert Young, is a contributor of a sketch of Archbishop Farley of New York. From it we take the following extract:

The great question about him among all classes is: What kind of a leader is he to be? It can be answered only by time. In forecasting what time's answer will be one can depend only on his past history and the measurement of the shadows cast by coming events. Naturally he comes into contrast with the three archbishops who have preceded him, and with whose general characteristics the public is fairly acquainted. John Hughes, the pioneer, was a man of force, who lifted the Church out of a rut and placed it in the broad light of day; John McCloskey was the reaper of the harvest, cultured, tactful, placid, but persistent and firm, who respected every man, and relied largely upon his priests to develop things; Archbishop Corrigan depended upon system rather than men for great results, and occasionally system failed him and men too; John Farley saw the conclusion of Hughes' administration, had his share of responsibility under McCloskey and Corrigan, and will know how to profit by his varied experience; and if his administration takes on a likeness to any of his predecessors it will be to the smooth and efficient course of Cardinal McCloskey. It was under the first American Cardinal that Archbishop Farley began his official career as secretary to His Eminence.

More than \$3000 has been spent in the purchase of films for these moving pictures and the exhibition of them will be one of the most interesting of its kind. The theatre is splendidly equipped with scenery and the latest appliances for the proper presentation of plays. It has a seating capacity of 1800 and there are eight exits on a side, each of which is eight feet wide, so that in case of necessity the entire place could be emptied in a few seconds.

Irish Department at St. Louis Fair.

There is considerable excitement in Ireland at the present time over the work done there by the promoters of the Irish Industrial Exhibition at St. Louis. The wide awake methods of the American end of the project, represented there by Mr. James B. Reardon, have aroused the manufacturing interests and the energy displayed would convince any observer that the old land has at last awakened to a sense of her possibilities and found the opportunity to develop them.

A partial list sent over by Mr. Reardon this past week shows the names of more than one hundred and sixty exhibitors. Not only are the makers of linen, woollens and lace represented, as in the former displays in this country, but the manufacturers of art metal goods, patent roofing, shoes, leather, ropes, hosiery, gloves, preserves, quilts, wagons, musical instruments, paper, jewellery, machinery, chemicals, paints, photography and many kindred wares. There are twenty-one makers of woollens among the exhibitors and eleven of linen.

Celtic illumination is to be shown in a collection of reproductions of ancient manuscript and in new designs. Some of the museums will contribute rare antiquities and replica of ancient art metal work.

The Department of Agriculture in

Ireland will show working models of the latest methods in use among the dairyman and others in Ireland. Twenty handsome jaunting cars, with the harness, will be brought from different parts of the country and will be placed in use to bring visitors to and from the leading hotels, making the Irish section their principal stand.

Last, but not least, 50,000 sods of turf of the best quality will be imported and placed in ricks in a corner of the exhibit hall. Any visitor wishing to sit by his own turf fire and regale his nostrils with the smoke as he did in boyhood days at home in the "Ould Dart," can please his fancy at a small cost, as the turf will be retailed here.

The Irish exhibition is one of those that will be finished on time and have some days to spare. Most of the buildings are in the last stages of completion now. The Irish houses of Parliament which form the front of the exhibition, are finished with the exception of the electric wiring and the kitchen, and these features will be completed in a few days. This structure will be occupied by the restaurant department, and will be run as a high grade place. All of the delicacies of the season may be had here at a reasonable price, and there will be a fine orchestra to entertain the guests while eating. It has a capacity of 2000 people. From the windows may be seen the Court of Honor and the Grand Cascade, and on nights when parades or illuminations take place the diners of the Parliament House restaurant may witness the spectacles without leaving their tables.

A representation of St. Lawrence Gate, Drogheda, forms the entrance to the grounds from the Pike, as the Midway is called. It is an immense structure, fully the size of the original, and made of stuff to imitate stone. The entrance from the Lindell boulevard is through Ross Castle, a most picturesque structure, alongside of which is an ancient round tower. Blarney Castle, "without a genuine Blarney stone" tower up in the centre of the grounds to a height of seventy-six feet. From its top a magnificent view of the fair may be had, and the journey to the parapet is made through winding passages along which are hung handsome pictures of Irish scenery.

Through the gate of Blarney Castle the visitors enter the Irish National Theatre, where a splendid stock company will present plays by William Butler Yeats, Douglas Hyde, George Russell, Edward Martyn and some of the best plays of the old authors. Irish harpists, pipers, singers, dancers and other entertainers will be brought over from Dublin for this department. There will also be an exhibition of moving pictures of modern Irish life, showing the receiving of milk at a model creamery, digging the turf, riding the ponies through the Gap of Dunloe, shooting the rapids at Killarney, and also a number of scenes at the Cork exhibition.

More than \$3000 has been spent in the purchase of films for these moving pictures and the exhibition of them will be one of the most interesting of its kind. The theatre is splendidly equipped with scenery and the latest appliances for the proper presentation of plays. It has a seating capacity of 1800 and there are eight exits on a side, each of which is eight feet wide, so that in case of necessity the entire place could be emptied in a few seconds.

There is to be a reproduction of the original McKinley cottage, where the ancestors of President McKinley were born. Mr. Reardon has succeeded in purchasing the original furniture of the place and it will arrive among the first of the exhibits. The famous Kate Kearney cottage will also be reproduced. Here the visitor may refresh himself with an excellent cup of tea and bread and butter, with real Irish jam, just as he would in the old country. There will be a handsome pavilion in which souvenirs of the exhibition and small articles of lace and jewelry may be had.

One thing must be said about the Irish exhibition of the St. Louis World's Fair. It is dignified in character and will tend to place the cause of Industrial Ireland before the people of the country as it has never been done before. It will exploit and open up a market for Irish manufacture on this side of the Atlantic. It will serve to develop industries that will keep the young Irish people at home and give them a living at least as good as they can get elsewhere, in an atmosphere where they best thrive and all that is best within them is brought to highest development. — Myles J. Murphy.

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

It has snowed here to such an extent that we do not wonder the members of Parliament imagine themselves in mid-winter and are keeping up the debate on the now famous Grand Trunk Pacific Bill. It is true they are only going over and over the same old story, but each of them has constituents to be satisfied and to whom he must show that he has spoken in the House. It matters not if his speech costs the taxpayers of Canada a few extra hundred dollars, as long as he has been heard it is all that is needed. Before this letter reaches the readers the vote will have been taken, and then the wrangle will commence in committee. It had been hoped that the bill would have not caused more than three or four days' debate; but now we are drawing to the end of the third week and it still goes on. But like all earthly things it must come to an end some day, and until that day there is nothing interesting to tell.

AT THE PALACE. —Last week the city of Ottawa had four Archbishops within its gates. There was Mgr. Sbarretti, the Apostolic delegate; Mgr. Duhamel, the local Archbishop; Mgr. Bruchesi, Archbishop of Montreal, who was on a flying visit to his brother, who resides here; and Mgr. Langevin, Archbishop of St. Boniface. The last mentioned prelate was on his way the Rome. He is to be accompanied by the venerable missionary, Pere Lacombe, who was to join him at Montreal. His Grace goes to Europe to secure priests for the Ruthenian Catholics, who are in large numbers in Manitoba, Assiniboia, Saskatchewan, Alberta and especially in the dioceses of St. Boniface and St. Albert. It is said that there are not less than fifty thousand Galicians of this rite in that region, while there are only seven priests to minister to their wants. After visiting Rome, His Grace will appeal to the Austrian Government to assist these Catholics of the North-West. Then he will attend the general chapter of the Oblat Order in Paris.

TWO LECTURES. —Last week two very interesting lectures were given in St. Patrick's Hall—quite different in subjects and in every other sense, they were alike in the instruction imparted. Mr. Errol Bouchette, of the Parliamentary Library staff, lectured in French, under the auspices of the Institute Canadien—as that Association's hall was recently destroyed by fire they use the St. Patrick's Hall. The subject of the lecture was "The artistic sense displayed by the French Canadian citizen." It is wonderful how much the lecturer found of new to say upon this subject, and astonishing how little one observes all the facts that he unfolded. We never would think there was half so much art displayed in the ordinary work of the carpenter, mason, blacksmith and other artisans in Canada.

CONDOLENCE.

At a regular meeting of the County Board of the Ancient Order of Hibernians, held on the 15th inst., resolutions were adopted conveying the sincere sympathy of the members of the Board to the Rev. Father O'Meara, Pastor of St. Gabriel's Church, on the great loss sustained by him, by the death of his beloved sister, and praying that Almighty God would assuage his grief, leaving only the cherished memory of the loved one.

At a meeting of St. Gabriel's Total Abstinence and Benefit Society, held on April 10th, reference was made to the death of Mrs. William J. McGarvey, sister of Rev. William O'Meara, and resolutions of condolence were adopted, expressing profound sympathy with the esteemed pastor of St. Gabriel's in his bereavement.

If you be poor do not seem poor, if you would avoid insult as well as suffering.

It isn't always safe to trust a man who has no small vices. He may go to the other extreme.

The second lecture was in English, by Rev. J. H. Sherry, O.M.I., and was on "Ancient Rome." The audience was taken through all the scenes of historic interest whence the destiny of the world was shaped, visiting the temples, arches, tombs and other monuments of that great age when Rome was mistress of the world. He spoke of the means taken by the inhabitants to overcome the difficulties of their location in the heart of a pestilential region, of the city's drainage, its aqueducts carrying pure water from enormous distances, its hospitals, roads, schools and gymnasia, and the master-pieces of Roman art. During his residence in Rome, the lecturer made himself familiar with all these, and he succeeded admirably in transferring to the minds of his readers the impressions he had received from the original objects of study.

WEDDING BELLS.—In St. Joseph's Church on Sunday last, the pastor, Rev. Father Murphy, published the banns of marriage between Miss Fitzpatrick, daughter of the Minister of Justice, and Mr. Cannon, of Quebec. The ceremony will take place this week. Miss Alice Fitzpatrick has been elected "May Queen" at the annual meeting of the "May Court Club."

GLEANINGS. —Chevalier John Heney, one of the pioneer citizens of Ottawa, celebrated his eighty-third birthday last week. Mr. Heney is a native of Cavan, Ireland, and in 1843 he came out to Quebec. In 1844 he came to Ottawa, then Bytown, and settled for life. He was a most successful wood merchant and did considerable contracting for the Government. He has been one of Ottawa's leading Catholics, a lifelong temperance man, and one who has been an honor to his race and creed. He still continues to do business in partnership with his sons. He is a Knight of the Holy Sepulchre, and has long been Alderman and magistrate in this city.

Rev. Father Kerwin, O.M.I., of the Ottawa University, is dangerously ill at the Water street Hospital.

Searching is going on among the ruins of the University for the remains of Miss Rose Danis, the elderly servant, who was burned on the occasion of the destruction of the institution.

A most imposing funeral was that of the late Mr. Isidore Cote, paymaster of the Public Works Department. Mr. Cote, who was in his sixty-ninth year, died very suddenly on Friday of last week. He was well known all over Canada wherever branches of the Public Works Department are to be found.

Death of the Most Reverend Dr. MacRedmond.

Irish exchange, received this week: The Most Rev. Dr. MacRedmond, Bishop of Killaloe, died last week at St. Ann's Hill, Cork. His Lordship was a native of Birr, in King's County, was about 68 years of age. He received his ecclesiastical training first in the Irish College in Paris, and later on in Maynooth, where he read a most distinguished course. Ordained priest in 1860, his first mission was as curate at Bourne, near Roscrea. Subsequently he was for a short time in Toomevara. Then he was translated to Nenagh, being appointed secretary to the Most Rev. Dr. Flannery, then Bishop of Killaloe. In 1856 he was appointed President of the Diocesan College, Ennis, and ten years later he was promoted to the parish of Killaloe and appointed Vicar-General of the diocese. In October, 1889, Dr. MacRedmond was appointed Coadjutor Bishop of Killaloe, and on the death of the Most Rev. Dr. Flannery, in 1891, he succeeded to the Episcopate. His Lordship had been in ailing health since Christmas, and had been staying at St. Ann's for about two months. Some days ago he was attacked with influenza, which later on developed symptoms of pneumonia, to which His Lordship succumbed, as already stated.

SCIENCE

The following letter to the York Sun by Rev. Francis X. Sullivan, an able exposition of the religion to science, and religion, it is as follows:

"I know that in editors are loth to publishing a dissent with but in the case of the Sun confidence for the opportunity of expressing frankly my strong agreement with certain opinions of Sunday last. You sum up the Catholic which has been carried columns.

"Concerning that content have nothing to say. I and were it open, I from desirous of taking. But you yourself have of tion of far greater import by raising the in the attempt to effect a between ancient faith a scientific thought is not to bring together two es- trictory views and the world—the religious and so, the supernatural and faith and practical de- mocracy.

"Now however various views held by Catholics the teachings, positive or advanced by modern in- vention, (and, indeed, Catholics if they do not there can be no contra- diction between the truths attained man reason and those God and interpreted by thority.

"The supernatural and are not contradictory, but complementary systems. It is not opposed to the s of the world. Their s large measure independent of science, we are t over again by their vote, stricted to the domain of an absurdity to say that is found by his science miraculous. For the sc, every happening is taken on its own evidence unusual has as much rig- sideration as the common

"The position that ex- the natural law are im- a scientific but a philo- sopher. The whole matter of ul- terpretation belongs not ical sciences but to philo- sophy—the Cath- has always made a conf- It is true that systems c vary and that some ex- ist the foundations of he would be a very bold ignorant man who would ency or reasonableness to dominant philosophic sys- finds in its interpretative world room for God, Pur- Soul, Freedom, Duty, In- "So if it be said that sciences do not discover the only answer is I can say, resignedly, 'Well, v And if it be said that emce discredits these thiv- er that the spiritual is by physics, but by a p- beggarly metaphysics, now attempts to manag- garb.

"The giants of physical never considered that the of the material univers- them to deny the existe- world of spirits. The g- in science are ranged on religious philosophy—Ba- Galileo, Newton, Boyle, teur, Stewart, Stokes, T- Wallace, Newcomb, G- and hundreds of others all branches of scienc even a man like Tyndal- nally rated as a mate- done a very real service- istic philosophy by atte- explain everything on the physics. He failed, and agnosticism. This is h- attitude for any man to face of questions of such It is on the very point- dall says 'I don't know say 'I know' or 'I belie- and Virchow and others much to destroy what, near reminds us, Cicero already noticed as the- ance of the material whose adherents rose to they had freshly arrived councils of the gods.' tative of the school with us, deserted by supporters, but gifted in

BETTER.

SCIENCE AND RELIGION.

The following letter to the New York Sun by Rev. Francis P. Duffy is an able exposition of the relation of religion to science, and of science to religion. It is as follows:

"I know that in many instances editors are loth to publish letters expressing a dissent with their opinions but in the case of the Sun I ask with confidence for the opportunity of expressing frankly my strong disagreement with certain opinions in your editorial of Sunday last, in which you sum up the Catholic controversy which has been carried on in your columns.

"Concerning that controversy I have nothing to say. It is closed; and were it open, I would be far from desirous of taking part in it. But you yourself have opened a question of far greater philosophic import by raising the inquiry whether the attempt to effect a conciliation between ancient faith and modern scientific thought is not an attempt to bring together two essentially contradictory views and theories of the world—the religious and the scientific, the supernatural and the natural, faith and practical demonstration."

"Now however various may be the views held by Catholics concerning the teachings, positive or speculative, advanced by modern investigators, all Catholics hold, (and, indeed, are not Catholics if they do not hold) that there can be no contradiction between the truths attained by the human reason and those revealed by God and interpreted by infallible authority.

"The supernatural and the natural are not contradictory, but are complementary systems. The religious is not opposed to the scientific view of the world. Their spheres are in large measure independent. The empirical sciences, we are told over and over again by their votaries, are restricted to the domain of facts. It is an absurdity to say that a scientist is bound by his science to reject the miraculous. For the scientist, as such, every happening is a fact to be taken on its own evidence, and the unusual has as much right to consideration as the commonplace.

"The position that exceptions to the natural law are impossible is not a scientific but a philosophic one. The whole matter of ultimate interpretation belongs not to the physical sciences but to philosophy, and to philosophy the Catholic Church has always made a confident appeal. It is true that systems of philosophy vary and that some exist which attack the foundations of religion, but he would be a very bold or a very ignorant man who would deny coherency or reasonableness to that ever dominant philosophic system which finds in its interpretation of the world room for God, Purpose, the Soul, Freedom, Duty, Immortality.

"So if it be said that the physical sciences do not discover these things, the only answer St. Thomas can make is to say, resignedly, 'Well, what of it?' And if it be said that physical science discredits these things, I answer that the spiritual is not rejected by physics, but by a purblind and beggarly metaphysics, which just now attempts to masquerade in its garb.

"The giants of physical science have never considered that their knowledge of the material universe called on them to deny the existence of the world of spirits. The greatest names in science are ranged on the side of a religious philosophy—Bacon, Kepler, Galileo, Newton, Boyle, Pascal, Pasteur, Stewart, Stokes, Tait, Herschel, Wallace, Newcomb, Gray, Dawson, and hundreds of others eminent in all branches of science. In fact, even a man like Tyndall, who is generally rated as a materialist, has done a very real service to spiritualistic philosophy by attempting to explain everything on the basis of physics. He failed, and fell back on agnosticism. This is but a sorry attitude for any man to take in the face of questions of such importance. It is on the very points where Tyndall says 'I don't know' that we say 'I know' or 'I believe.' But he and Virchow and others have done much to destroy what, as Dr. Martineau reminds us, Cicero in his time already noticed as the plump assurance of the materialistic school, whose adherents rose to speak 'as if they had freshly arrived from the councils of the gods.' One representative of the school still remains with us, deserted by all his former supporters, but gifted in more than

ordinary measure with the assurance of his school and making up in cocksureness and ferocity for the strength which his case lacked in authority or argument. It is Prof. Haeckel, that infallible guide of half-baked intelligence. But I need scarcely insist with your readers who have an opportunity to follow up the progress of thought in our day that one who follows Haeckel is, for the philosopher no less than for the theologian, a poor creature in the outer darkness.

"The great truths, therefore, of natural theology have an absolutely reasonable basis in philosophy and are not a whit disturbed by the advances of natural science. But Christianity is not simply a natural religion; it is in addition a revealed religion. It must defend not only the spiritual but the miraculous. You are perfectly right in asserting, as you so often do in your editorials, that no man can be a Christian who rejects the supernatural or the miraculous. But here we must distinguish; it is one thing to deny the possibility of a miraculous event and another to question whether it really happened. There is a principle of economy in these matters; and Catholic exegetists and scientists are supposed not to fall back on a supernatural cause when a natural cause will explain the event. I believe that miracles not only have happened, but actually do happen in testimony of divine truth; but if any alleged miracle were brought to my notice, whatever faith I might have in it personally, I would feel bound to investigate the facts carefully before I would speak of it as a miracle.

"Thus in the canonization of saints a learned and zealous priest is appointed for the purpose of attacking the evidence of extraordinary power and sanctity in the candidate. Popular speech has dubbed him the devil's advocate, but the Church reveals her attitude on these questions by calling him the counsel for the faith.

"As a Catholic, then, I am bound to believe that supernatural interventions in the course of the world are possible, and in many definite instances have actually occurred. Now, if anyone takes a high a priori tone with me and says they could not have occurred, I reply that his conclusions are based on a false philosophy—if, indeed, they have any basis except unreasoned prejudice. But if he attacks the evidence for what I allege to be a supernatural fact, then, indeed, I must listen to him. And it is precisely here, where positive Christianity states the occurrence of supernatural facts, that the fields of religion and science overlap.

"When the discoveries made by investigators in sciences such as history, astronomy or geology seem to run counter to the narrative given by the books of Revelation, what attitude am I, as a Catholic, to assume? I may deny the accuracy of the statements made by the scientists or wait until they refute one another, as not infrequently happens; or I may examine the sacred records and see whether they may be interpreted in accordance with the new teachings; or I may inquire whether the account they give was written for a historical or for a moral purpose; or, keeping within the limits set down by authorized teachings, I may reconsider my opinions concerning the nature, extent and purpose of inspiration.

"To one who knows anything of the history of theology within the Church there is nothing unusual or alarming in all this—no sacrifice of principle, no timorous change of front, no loss of self-respect, no relinquishing of essential truth. It has happened before—it will happen in future generations, when the problems of this are happily settled.

"The progress of human knowledge always tends to modify theological opinions concerning religious truth, but the definitions of the Church stand unchanged and secure. We should not regret the destruction of personal convictions, however cherished they may have been; nor should we be alarmed when we see an apparently indigestible mass of facts and theories confronting the Church. That mighty living organism has had such dishes set before her more than once, and timid souls have lacked confidence in her, but slowly and calmly she has assimilated whatever

of truth was to be found in them, and rejected the errors, leaving them behind on the rubbish heap of defunct theories.

"I may not in my own day see this reconciliation completed. I may have my difficulties as to just how it will be effected in some points, owing to the limitations of the human mind, every theory has its residual difficulties. They have their function as trials of faith, to make our confidence in God more meritorious, and as stimuli to mental activity to keep us from degenerating into a mere passive receptivity concerning questions which should absorb our deepest thought. But I know that what were difficulties to our ancestors in the faith are cleared up for us now, and that the controversies of the past have led us into a fuller understanding of the truths of God, natural and revealed. And both this knowledge of the past and my confidence in the Word of God as interpreted by the Church—which I set higher than the flickering light of my own mind—give me assurance that all that is true and good in the present mighty movement of human inquiry will in another generation find its place in the majestic and coherent body of truth, which the Church Catholic presents in the name of God to wandering and wavering mankind.

"We need, therefore, have no fear of the future and no worry in the present, except as to the attitude we should take in the present period of transition to do our little share toward insuring the ultimate triumph of the whole truth. But I look on the extraordinary activity of the human mind in the present time not only with equanimity but with rejoicing.

"I regret, indeed, that so many noble minds in our generation should devote themselves so eagerly to a single branch of knowledge as to suffer atrophy of their higher religious natures;—I have a sort of half contemptuous pity for those second rate souls who are so affected by the 'psychological climate' in which they live as to give up Christian beliefs because they think it an indication of independent thought to do so, when in most instances it indicates merely lack of thought; and I sympathize deeply with the gentle, timid souls who are disturbed by every difficulty, as if the history of the Church were not a continuous record of difficulties overcome by the indwelling Providence in her.

"The movement must go on; and it will, in God's time, produce its harvest of good. When the results are all in, I expect that many theological opinions, unauthorized interpretations of the Scriptures, lines of argument and favorite analogies will be modified. But much will be gained. The natural sciences will no longer be kept in the false position of seeming adversaries of religion; the teaching of the Church on the inspiration of Scripture will have received a fuller elucidation, and we may have attained more magnificent views of God's mode of creation. The practical victories of modern science will have bound the whole world closer together; the inevitable failure of the attempts to construct a philosophy without a soul or a system of morality without a God will incline the human mind once more toward the infallible Church, and she will have a better opportunity than ever before in her existence to carry out the commission of her divine founder, and preach the Gospel to every creature.

"I have been insisting in the course of this letter on the distinction between matters of faith and theological opinions, on the latitude of independence given to Catholic investigators. But I have no wish to minimize the unchangeableness of revelation and the need of faith. Opinions and dogmatic definitions develop, but revelation remains unchanged. No new revelation is given and the Church cannot add one jot or tittle to that committed to her. But she can grow in understanding of it, with new developments of human knowledge, and new stirrings of human needs, she states more and more definitely, as far as the inadequacy of human language permits, the content of revelation.

"Catholic theology advances not at random, determined solely by environment, but in accordance with the living and guiding principle which resists essential changes and advances to a stage of perfection marked out by God Himself. It takes from the environment what is suited to its nature and rejects the unfit. As Cardinal Newman says of the Church:

"Wherever she went, in trouble or in triumph, still she was a living spirit, the mind and voice of the Most High: 'sitting in the midst of the doctors, both hearing them and asking them questions,' claiming to herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises, and thus gradually by means of them enlarging the range and refining the senses of her own teaching."

"The Church, therefore, does not see an enemy in the philosopher or scientist who investigates the great questions of the universe. She does not condemn intellectual speculation in her own body. She welcomes it as a sign of life and progress. The boldest of her thinkers are among the greatest of her saints. She sees, indeed, especially in times of transition, adopt a policy of repression toward her eager sons, who would hurry the process of assimilation. Considering it broadly, one can scarcely doubt the wisdom of this policy. It is founded on knowledge of the mutability of human opinions, and keen psychological insight into the mental capacities of the great mass of mankind, whose spiritual welfare she exists to serve.

"How far, in any given case, as in the present juncture, such a policy is necessary or wise cannot be discussed here, as it would bring up the controversy which you have closed.

"But such a policy must not be interpreted as implying any fear on the part of Catholics that the truths of revelation and of science will be found to be contradictory. The Church of faith and of mystery gives us knowledge of truths beyond the scope of human reason, and outside the realms of natural law, but she never requires us to do violence to our reason or to deny a clearly ascertained fact. When all the evidence is in and the questions are thoroughly threshed out, God's Church will be found to emerge triumphant from the struggle, and will be giving a clearer outline of her doctrines in the very language of those who fondly imagined they were working her destruction.

"The generation which sees this accomplished will have its own trials to faith. Trials to faith there will always be, until faith is rewarded with the full light of truth which radiates from the beatific presence of God."

A GREAT ARTIST LOST

The blowing up of the Russian battleship Patropovlovsk, which entailed the death of the great Admiral Makaroff, has been considered one of the most signal marine, or navy disasters of modern times. For Russia it meant more than the loss of a naval engagement. But as much as Russia suffers in the death of Admiral Makaroff, the world suffers still more in the death of the great artist Verestchagin. The venerable painter, who always painted his scenes from life, was on board the flagship at the moment of the fatal explosion, and he went down with the seven hundred and their great leader.

Verestchagin was one of the greatest, if not the greatest of the world's living military artists. His works are well known in America, both through Black and White reproductions and the exhibition of his pictures at the Chicago World's fair. Though a military artist, Verestchagin devoted his life to portraying not the glories but the horrors of war. His pictures have done more than the orations of orators and the verses of poets and the essays of the ablest writers in bringing home to the world the ruthlessness and barbarism of war. He "was not an impressionistic faddist," who sat in his studio and painted imaginary scenes to point the moral of the blessings of peace and the awfulness of war. He went everywhere with the Russian troops on their campaigns, and the powerful realism of his works made it far superior to any imaginary scenes that could be depicted.

One of his greatest and most widely known pictures is called The Apotheosis of War. It represents a pyramid of skulls on the Turcoman desert with a solitary raven standing sentinel on the apex—the only living thing amidst the silence and desolation of death. The skulls are so wonderfully painted that one would imagine life still lingered inside them and their sightless eyes looked up to heaven in a fearful appeal against the calamity of which they were the victims. Verestchagin's brush has done far more than all that Tolstoi has ever written to bring home to the civilized world the real horror of war. He stripped it of the glamor of romance and revealed the stark hideousness which the "pomp and panoply" of armies so thinly veils. The death of such an artist, as the direct consequence of war itself, may go a long way, when this struggle is over, to bring about peace or at least a strong movement in that direction amongst the powers of the civilized world. Russia could ill afford the loss of Makaroff, but humanity can less afford that of Verestchagin.

EVOLUTION.

SOME COMMENTS BY "CRUX."

It has been more than once my intention to take up the question of evolution, and to show, to the best of my ability, and in brief a manner as possible, the utter failure of the most able men of the materialistic school to scientifically prove the pet theories of evolutionists that the origin of all existing matter, life and being consists of atoms and forces, the former acting upon the latter. Just as I was about to put my intention into execution, I came upon a splendid piece of reasoning, in an article written years ago, and signed "C. J. Armistead," and which conveys far more clearly and far more exactly my own arguments than any words of mine could ever do. In the course of these few comments I will borrow some of that writer's language, placing it between quotation marks.

Huxley believes that besides matter and force there is a third thing in the universe, to wit, consciousness, which is neither matter nor force, nor any conceivable modification of either. This is an admission, in itself, that if followed to its logical conclusions, must inevitably end in the incomprehensible, in the existence of a something that science cannot demonstrate and that demands some species of Revelation to explain. The evolutionist takes us back by degrees, unwinding the tangle of existence, until he brings us to a point in some uncalculated period of remoteness, at which no organized structure existed and no life was to be found. The curtain then drops on all that can possibly be known; behind that curtain everything is unknown "and all speculation about it is unscientific and unprofitable." Here I quote from the author above-mentioned: "We may," he writes, "if we choose, cherish the belief that God created out of nothing the primordial mist out of which all things have been evolved. About that matter science has nothing to say, because it implies a mystery, and mysteries are things that she does not deal in."

So far as science is concerned we have thus reached the limit of all possible knowledge of the past. Science does not pretend to go beyond that point, and yet she admits that there must be something in rear of that limit.

If the non-luminous nebulous matter that filled the universe, leaving no space for conscious life, or spirit, or will, "had been created by God, it had shut Him out so completely from the space it occupied that science has never been able to detect the slightest trace of His connection with it in any way whatever. There was nothing anywhere but lifeless atoms of matter ready when the time for it came to be acted upon by force."

Here then our evolutionist, with the torch of science in hand, leads us back into the dim and misty period that yawns, like an abyss, between the "knowable," and the "unknowable." At that line he pauses, and if he attempts an excursion into the region beyond, his torch is extinguished and he becomes lost in vagueness, mysteries and contradictions; if he brings aught back with him, it is the bare handle of the extinguished torch, with which he blackens and renders more and more incomprehensible that which might have been dimly discernable when the feeble light yet flickered in his hand. He returned certainly with the statement that beyond the line where science has no power of demonstration there are two factors—atoms and force. But how does he know that there existed these two factors? Only visible phenomena, or rather phenomena perceptible to the senses, are the subject matter of science; with the invisible and intangible science has nothing to do. "That is the very reason," writes our author, "why it is asserted that God, and all such impalpable things as the mind and soul, as entities distinct from matter, should not be allowed to enter as factors into any problem to be solved by science."

If the infidel, or agnostic, or evolutionist, or whatever he desires to be styled, cannot admit of God, the soul, the mind, the will, merely because they cannot be seen, nor tasted, nor felt, nor heard nor smelt, because, in a word, they are not perceptible to any of our human senses, for the same reason he cannot assume the existence of atoms or force. They are as great a mystery as the soul, because they defy all scientific demonstration, even as does the spirit.

Huxley admits that he does not understand how an atom can exist. You cannot see, nor weigh, nor measure, nor taste, nor feel an atom. Let me

now follow the exact words of the writer from whose article I have already quoted. He says that: "it is not even certain that they (atoms) have ever had any existence at all, except in a theory devised to account for the phenomena of matter. Thus evolutionists banish from the domain of science all immaterial substances, because they are invisible, intangible, impalpable, while at the same time they demand that their theory shall be allowed to commence with a whole universe of atoms that can no more be seen, or touched, or accounted for than a soul can be. This is an inauspicious beginning for a theory which is designed to show us how to reason consistently."

Now let us turn from atoms to force. Even supposing that the infinitesimal atoms that floated irregularly through space actually did exist, and that they constituted what is called chaos, we may fairly ask whence came these atoms? And how came they to unite in the formation of the first material object out of which all nature has evolved? The evolutionist settles the former question by saying that it is beyond the power of science to demonstrate their origin, and he replies to the second one by saying that force brought them together and shaped them according to nature. Yet their great authority, Huxley, admits that he cannot conceive how force acts any more than how atoms exist.

"We know nothing whatever of its origin," says our author, "or of its nature, nor can we say positively that it has any existence at all apart from the presence and action of a living intelligence and will to put it and keep it in operation. It belongs, if anything does, to the domain of the 'unknowable' things. It is just as impossible to see, touch, or weigh it as it is to perform these operations on the soul. It is true that we speak of feeling or of measuring a force. But what we really feel is that which the force puts in motion. The force is something that is assumed to account for the motion, just as in the spiritualistic philosophy spiritual phenomena are accounted for by predicating the existence of the soul. Here again evolution goes beyond what is seen and known in search of an invisible cause for it, and it thus does the very thing that its advocates condemn in those who find in the will of God the cause of all things. They assert that the idea of His present personal connection with the universe is a mere figment of 'the scientific imagination,' and it may be just as true that bodies move because God wills that they should as it is that our limbs move at the bidding of our wills. The choice of an invisible mysterious impersonal force, to take the place of a personal God in the control of the universe, seems to be wholly arbitrary. It certainly cannot be justified by the plea that it enables us to deal only with that which is visible and tangible, and therefore really understood. It cannot be claimed for it that it has the advantage over the Christian genesis of involving nothing that goes too far beyond the limit of human vision to be fully comprehended and clearly explained."

Now that we have gone back as far as atoms and the force that brought them together, there remains one more question. Even were we able through science to demonstrate by measurement or otherwise, that impersonal force, I ask the evolutionists, whence comes that thing you call force? It is a power that you cannot see, nor explain, but the effect of which you perceive; so is God a power that we cannot see, nor hear nor weigh, nor measure, and the results of whose action ar will we perceive. Since, then, it is but a question of one mystery against another, both beyond the domain of human science, which is the more rational? Is it more reasonable to accept the theory of a Supreme Being with a Divine will, as the first cause of everything and as made manifest in the universe and through revelation, or to believe in an impersonal something that cannot be explained, that is evidently an effect and not a first cause; and that defies science and has not even revelation to establish its existence? The evolutionist removes God and leaves a blank in His stead; at least, before he can expect us to accept his theories, he should be ready to give us something as good, if not better than that of which he robs us. Let him prove the non-existence of an Ens Creativum before he asks us to play the "dog and the shadow" with our Faith.

Kerwin, O.M.I., of the stry, is dangerously ill street Hospital.

going on among the University for the re-Rose Danis, the elder-who was burned on the destruction of the

osing funeral was that of Isidore Cote, paymaster of the Department, was in his sixty-ninth year suddenly on Friday. He was well known all over where branches of the Department are to be

Most Reverend Dr. MacRedmond.

ge, received this week: Dr. MacRedmond, also, died last week at Cork. His Lordship, of Birr, in King's about 68 years of age, was ecclesiastical training sh College in Paris, and a synoath, where he read 1860, his first mission at Bourmes, near Ros-ly he was for a Toomevara. Then he to Nenagh, being ap-then Bishop of Killishe was appointed Pre-diocesan College, Ennis, later he was promoted of Killaloe and appoin-of the diocese. In Dr. MacRedmond was djuditor Bishop of Kill- the death of the Most- nery, in 1891, he suc- Episcopate. His Lord- in illing health since d had been staying at or about two months. he was attacked with ch later on developed pneumonia, to which succumbed, as already

APOSTOLIC UNION OF CATHOLIC PRIESTS.

In 1862, in France, a pious association, known as the Apostolic Union of secular priests, was established and now it is spreading over many dioceses of the Christian world. Recently a letter of great importance, touching upon this subject, has been issued by Pope Pius X. and signed by Cardinal Macchi, under date St. Peter's, Rome, 28th December, 1903. After pointing out that the association has spread over France, Belgium, England, Scotland, Ireland, Germany, Switzerland, Italy, the United States, Canada, South America, Australia, and parts of Asia, the letter thus gives an idea of the scope and purposes of the organization:

"By proposing a uniform method of life to all its members, by its monthly meetings, by its spiritual conversations, by sending reports of its doings to the Bishops, and by its other suitable offices of charity, it serves to maintain and consolidate the union of the clergy and binds the scattered Levites together in ties of spiritual brotherly love. Hence a wonderful harmony and mutual edification among the members, who observe more perfectly the spirit of their vocation. They no longer are exposed to the dangers associated with solitude; their forces are united, and each priest is led to take a personal interest in the efficiency and spiritual perfection of his brother priests. The result is that a priest, though he may be prevented by the various cares of his ministry from sharing in the ordinary life of other priests, does not feel like one who is deserted by his spiritual family, or like one deprived of the help and advice of his brethren. For these reasons our predecessor, Pope Leo XIII., of venerable memory, influenced by the approbation and recommendations of the Bishops, published an Apostolic Letter on May 31, 1880, in which he approved this association, which has been productive of so much good, and bestowed on it the highest praise. Later on, in the year 1887, he assigned to it as its Protector Lucido Maria Parocchi, Cardinal Bishop of the Holy Roman Church, of illustrious memory."

The Holy Father, by this letter, assumes and reserves to himself the Protectorate of that institution, and accords most exceptional spiritual favors to all those becoming members of the Apostolic Union. The following are the great indulgences and special favors so accorded:

"We grant mercifully in the Lord in perpetuity, in virtue of these presents, plenary indulgence and remission of their sins in priests, all and several living in any part of the world, who at present belong to the Apostolic Union, and have duly subscribed to the formula of profession, and to all who shall in future join it and make such profession, who while retaining their membership in it shall on each and any of the Feasts of Christmas, the Circumcision, the Epiphany, Eastern the Ascension, Corpus Christi, as well as on the feasts of the Conception, Nativity, Annunciation, Purification and Assumption of the Blessed Virgin Mary Immaculate, and on any feast of the twelve Holy Apostles, after having expiated their sins by confession and said Mass or approached the Holy Table, visit any Church or

public chapel, and there pray on each and every feast for the concord of Christian princes, the extirpation of heresy, the conversion of sinners and the exaltation of Holy Mother Church. Moreover, we do grant in the customary form of the Church an indulgence of one hundred days to all present and future members of the said Union, every time they send, as prescribed by the Constitution of the Apostolic Union, the monthly record of their life to their respective diocesan superiors, and with a contrite heart recite once according to the intention of the Roman Pontiff the Lord's Prayer, the Angelical Salutation, and the Doxology, or with a contrite heart take part in the monthly retreat made in common. We likewise grant that this partial indulgence may be gained also by priests, who, though not enrolled in the Apostolic Union, yet make the monthly retreat with their brother priests. Finally, we permit these indulgences, both partial and plenary, to be applied in expiation of the sins and penalties of those who have passed from this life. We also grant faculties to all present and future members to celebrate Mass one hour before dawn when there is grave reason for so doing; and we do moreover allow them the Apostolic privilege that whenever any of said members duly celebrate Mass at any altar in any Church for the soul of anyone of the faithful of Christ who has departed this life united in charity with God, such Mass shall benefit the soul for which it is offered up the same way as if it had been celebrated at a privileged altar, this privilege being available three times in any one week. Again we do by these presents grant to all present and future members of the Apostolic Union in all parts of the world, faculties after they have obtained the consent of the Ordinary of the place in which the faculty is exercised, to bless, publicly during missions and retreats and privately at other times crosses, crucifixes, medals, beads, small statues in metal of Our Lord Jesus Christ, of the Blessed and Immaculate Virgin Mary, and of all the saints, with the application of the indulgences, all and several, contained in the list published by the press of the Sacred Congregation of the Propaganda, on the 28th day of August, in the year 1903. In the case of beads the indulgences known as those of St. Birgitta are not excepted. Moreover, we grant faculties servatis servandis, to all said members, provided they be approved for preaching, for blessing on the last day of their course of sermons during Lent, Advent, Missions and spiritual exercises, the people with a single sign of the Cross, made with the Crucifix, and for granting a plenary indulgence. The faithful of both sexes who have heard at least half the sermons preached during at least half the course, and who, after confessing their sins with true penitence, and who, after receiving Holy Communion, shall on the same day devoutly visit the church or chapel in which the sermons have been preached, praying there for the exaltation of Holy Mother Church, the union of Christian Princes, the conversion of sinners and the extirpation of heresy, may gain a plenary indulgence and remission of all their sins."

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Illustrious in the acts of his immortal Pontificate, Pius IX. the great was regarded by his contemporaries as a saint. Though unconquerable in proclaiming the truth and in claiming the rights of the Holy See, he seemed to be ever surrounded with a halo of kindness, gentleness, charity, love of the little ones and the poor. Humble, pious, supernatural, mortified, crucified—who was all this more than he? "We have only to say," writes our illustrious predecessor, Cardinal Regnier, "concerning the apostolic virtues so eminently practised by Pius IX., and concerning the great deeds done with such courage by him that they made him for thirty-one years the glory and edification of the Church." We ourselves in many and various circumstances have witnessed with great edification the testimonies of veneration which hang round the memory of the Pontiff, and the accounts of favors, graces and miracles obtained through his intercession. And hence in our own name and in that of all our clergy and people we are bold to express the hope that the day will come when the Holy See will decree the honors of the altar to Pius IX.—a hope that was publicly expressed in the Sistine Chapel in 1878 by Mgr. Nocella, now Cardinal of Holy Roman Church: "One day, without doubt, his memory will receive the honors which are paid to the blessed."

Tom Moore's Religion

The movement now on foot, in England and Ireland to erect a monument over the long neglected grave of Tom Moore, Ireland's great and unique bard, in the little cemetery of Bromham, England, has again given rise to the question of Moore's religion. The Protestant clergy of that parish said, contrary to all rumors, that Moore had never renounced the Catholic Faith in which he was baptized. It is pleasant to learn that the undertaking regarding the monument is destined to be a great success. No more worthy monument than his "Irish Melodies," and his immortal "Lalla Rookh" could poet or patriot want. But it is to be remembered that the lone and almost forgotten grave, in an alien cemetery, deserves to be marked in a fitting manner.

In regard to Moore's religion, we would like to quote a few passages. Mr. J. P. Gunning, writing on this subject in the Irish Packet, of the 6th April, says:

"Mr. S. C. Hall, who apparently knew the poet, states in the most cool and explicit way that Moore had become a Protestant and died one. This is no doubt a very strong assertion, and Hall appears to have arrived at this conclusion from hearsay statements."

Then the essayist says:

"First, Moore's love marriage with Miss Bessy Dyke, a young, accomplished and beautiful Protestant lady, was a strong link in Hall's chain of circumstantial evidence. Again, Moore's family, probably under the influence of the mother, were all educated and brought up in the Protestant faith; and, lastly, the fact of Moore being buried in a Protestant burial place and a beautiful stained glass window erected to his memory in the Protestant Church of Bromham."

"Where Moore lies sleeping from his land afar."

through the combined subscriptions of two hundred persons, completed in a most plausible way the circumstantial chain of evidence.

Now for the real facts all that has been said so far is mere circumstantial evidence pointing to no positive conclusion. What follows is too important to be curtailed:

"Dr. Daniel Ambrose, formerly M. P. for the County Louth, traverses all these statements of Mr. Hall's with the most happy results. In 1887, Dr. Ambrose, a great admirer of the bard, made a pilgrimage to Sloperton, where Moore lived, and died, for the purpose of investigating the truth or falsehood of the statement of Moore's change of faith, as circulated by Hall and other critics. "The only man who knew the poet intimately—in fact the only man who knew him long and well—was then, as he is to-day, living at Sloperton, and he was the Rev. Mr. Edgell, the rector of the parish, the clergyman who had, according to reports, attended the poet in his last illness. The following dialogue between Dr. Ambrose and the rector in connection with the religion of Moore will go in no small way to settle once for all

the vexed question of the religious faith in which Moore died, and the religion he professed while living:

"Did he attend your church?"

"Never. He would sometimes accompany his wife, who was a member of my congregation, to the door, but he never entered or took part in the services."

"Did you attend him as a clergyman during his last illness?"

"No, certainly not. I did not even see him for the last two years of his life. I frequently called, however, at his house to see Mrs. Moore, who, as I have told you, was a member of my congregation."

And, further, Mr. Edgell said that Moore was a man of deep religious convictions, and lived and died a Roman Catholic.

The following is a letter written by the Rev. Mr. Edgell to Dr. Ambrose on the same subject:

"Bromham Rectory, Chippenham, Nov. 21st, 1887.

"Dear Sir,—I am sorry that a former letter of mine in reference to Mr. Moore should have been lost or overlooked. Having known Mr. Moore well, I can confidently say that he never changed his religious belief; that he died, as he lived—a Roman Catholic. It is true that during the two last years of his life no priest was allowed to see him; but during that time, in consequence of his mental state, none—not even a servant—was admitted into his room. 'Bessy' Moore nursed and tended him entirely. He recognized her at the last; and his last words were: 'Bessy, have faith in God.'"

"Mr. S. C. Hall must have strangely misunderstood or misheard what I said to him."

"With King regards, Believe me, yours faithfully,

"EDWARD B. EDGELL, Dr. D. Ambrose."

An exchange, commenting on the foregoing, says:

All honor to the Rev. Mr. Edgell for his straightforwardness and his fidelity to the truth. In the face of this historical utterance and written evidence of his, let the tongue of slander again revile the name and fame of Moore by charging him with religious apostasy.

Further, it is authoritatively stated by Canon O'Hanlon of Dublin, who had it from the late Vicer-General of the Diocese of Limerick, that Moore while taking a little recreation near his house during one of his lucid intervals, met the priest of the mission, who asked the poet in a kindly way about the performance of his Easter duty.

"As the time is now drawing to a close, and if you have not yet complied with the observance of the Church in this respect," said the priest, "I shall be pleased to give you any help within my power."

"Indeed," replied Moore, "I am anxious to do what you require of me and I will now think seriously of it, but come over and dine with me tomorrow and you will find me in the right frame of mind."

The priest accepted the invitation and called at Sloperton Cottage the next day at the hour appointed. Mrs. Moore met him in great trepidation at the door, threw up her hands and exclaimed: "My poor husband is in a constant state of delirium, and is now in bed too ill to see anybody."

Nevertheless the priest was admitted to the poet's bedroom, and, to his great sorrow, found Moore in an unconscious state.

He maintained to his very last conscious breath those Catholic sentiments in which his "Travels in search of Religion" had confirmed him."

Death of a Christian Brother

The death, on April 2, of the Rev. Brother Leontine, who, for a quarter of a century, was the director of the Catholic Protectors at West Chester, New York, leaves more than an ordinary void in the ranks of the Christian Brothers. Though ailing for some weeks past his death came as a shock, not only to his conferees in the Order, and his host of friends among the clergy and laity of the city, but even to the 1800 inmates of the institution over which he presided so worthily and efficiently. He was confined to his bed only a few days.

On the Wednesday preceding his death, and while still in possession of all his faculties, he asked for and received all the rites of the Church, which were administered to him by his life-long and devoted friend, the Right Rev. Monsignor E. McKenna,

NOTES FROM QUEBEC.

(By our Own Correspondent.)

CIVIC FINANCES.—The satisfactory condition of the civic finances has made it possible for the City Council to increase the salaries of its employees. This was decided on Friday night at a largely attended meeting of the Council. The increase granted most the officials is \$100 per annum, while others receive only half that amount. The police and firemen were given an increase of 10 cents per day, but even with the increase their salary is still far below what it should be, and it is to be hoped that the Council will soon see its way clear to give them another increase. The Mayor and City Council are to be congratulated on their timely action, which might be imitated by other employers of labor, many of whom appear to think that their employes can live on cold water and fresh air.

QUARTERLY COMMUNION.—The quarterly general Communion of the five Conferences of St. Vincent de Paul Society connected with St. Patrick's Church took place on Sunday at the 7 o'clock Mass. In the evening at 7 o'clock the quarterly general meeting of the Society was held in St. Patrick's Hall, when a report of the work done by the Society was read. It was shown that a large amount was spent in relieving the poor, every case brought to the notice of the Society receiving prompt attention. The work of this excellent organization has closed for the season with a substantial sum in the hands of the treasurer.

THE CARPENTERS' DEMAND.—The Carpenters' Union has notified all master carpenters that from May 1st the Union scale will be 20 cents per hour and 9 hours labor. At present the men work ten hours, some receiving 20 cents and some 15 cents per hour. If the demand is not complied with the men threaten to strike. The Carpenters' Union is a very strong one, and is affiliated with the Federated Trades and Labor Council. With the painters still out and no prospects of a settlement in sight, and the threatened strike of carpenters on hand, building operations in Quebec, which are very active at present, will be considerably hampered.

WORKING WELL.—The probationary system for the cure of drunkenness inaugurated by the Recorder appears to be working satisfactorily. A number of cases which were considered almost hopeless have been

treated with the cure and have been visited at their homes daily with good results. It is quite probable that the same system will be adopted by the city of Halifax, as Mayor Parent has received a letter from the Mayor of Halifax requesting to be supplied with all information regarding the system. It is already in several cities, and as its merits become known is likely to spread to other cities and towns of Canada. The fame of this cure is spreading rapidly, and it is to be hoped it will be productive of good results wherever tried.

HIBERNIANISM.—The ranks of the A.O.H. is steadily growing in this city. At its next meeting Division No. 1 will initiate five members, while nine will be admitted by the Ladies' Auxiliary at its next meeting, with several application papers still out. Both organizations are blessed with what is essential to any society—an efficient and hustling set of officers. May 5 will be the anniversary of the organization of the Auxiliary, and will be celebrated in a becoming manner, the details of which are not yet completed, but it may be said in advance that it is certain to be a huge success, as is everything undertaken by the ladies who compose that truly patriotic body.

OBITUARY.—Another member of St. Patrick's congregation has passed away in the person of Mr. Andrew Anderson. Deceased was a native of Norway and settled in Quebec some 50 years ago. For many years he occupied the position of interpreter at the Grosse Isle Quarantine station, being master of several languages, and a few years ago was superannuated by the Government. On Sunday afternoon the members of St. Louis Conference of St. Vincent de Paul Society assembled at his late residence and recited the Rosary for the repose of his soul. Mr. Anderson was for a long period an active member of St. Louis Conference.

A CROWDED HOUSE.—The dramatic entertainment given in Tara Hall on Friday evening by St. Patrick's Amateur Dramatic Club was well attended, the hall being packed to the doors, and a tidy sum was realized for the purpose for which the entertainment was gotten up—to aid a widow with a large family. The performers acquitted themselves admirably and the audience manifested their appreciation by frequent and enthusiastic outbursts of applause.

rector of St. Raymond's Church, West Chester.

Brother Leontine was born in County Sligo, Ireland, January 13, 1839, and entered the Institute of the Brothers on July 29, 1867. Blessed with a sound mind in a sound body, and trained in the spirit and methods of St. John Baptist de la Salle, he early became a teacher of great depth and power. He presented the subjects of study with such clearness and vividness that his pupils made rapid progress under his practical guidance. He was not only an instructor but an educator who recognized the vital responsibilities of his honorable charge, and who labored with a singleness of purpose and a definiteness of aim to influence his pupils towards becoming steadfast, sterling Christians. Full of good nature, great buoyancy of spirit, and possessing an extraordinary zeal for the Catholic training of the young, he left the impress of his personality wherever the voice of obedience called him. New York City, Hartford Albany, Chicago and the Protectors, all were fields that he in turn carefully cultivated. It was in the Catholic Protectors that the greater part of his religious life was passed, and in which his work received such wide and noteworthy recognition. Under his skillful management and aided by a zealous Board of Management, the Protectors became what it is to-day, the best known and most successful institution of its kind in the world. Hither came people of all shades of opinion and of every religious belief, and all were eloquent in praise of the grand work done under the supervision of Brother Leontine.

His funeral, which took place from the spacious chapel of St. Aloysius, attached to the institution, was a wonderful tribute to his worth, and a striking testimonial of the esteem

in which he was held. Ecclesiastics, religious, judges, lawyers, physicians, college professors, principals of schools, business men, representatives of the city government, rich and poor old and young, gathered around the bier of one whose kindly nature and sympathetic disposition had won for him a friend in every man he ever met, in every child that ever came under his influence. The Gregorian Mass of Requiem was rendered with fine effect by a choir of 250 voices, assisted by an orchestra composed of boys of the institution. The Rt. Rev. Monsignor E. McKenna was celebrant and the deacon and sub-deacon of the Mass were the Rev. Patrick J. and the Rev. James J. Gilmartin. The Right Rev. Joseph F. Mooney gave the last absolution. Upwards of one hundred priests of the archdiocese and representative clergy from the various religious orders occupied seats in the sanctuary. The eulogy was pronounced by the Rev. Joseph H. McMahon.—Exchange.

Things went easier now, and tails naturally shifted into Irish. "Are you for or against the monetary party?" I asked. "I am not an enemy," he said. "They are doing good works in their own way, but I go farther." "You hear some criticisms asked, when I mentioned his work. "O, now and then," I replied, "I get a note from an over-sensitive of the 'race and sod,' telling that you are caricaturing your people to catch the public." I try to soften things. I see the man could take his medicinal sugar. "I am glad you told me," "All there is for me to say I know my own people. I have my life with them and I love them. I would be less likely to do an injustice than those good-meaning critics. I never will not and will not deal with factory, however. I am writing things as they are and of the as they are, being careful to my love and sympathy to the faults, while not hiding and insist on showing forth great virtues that easily overtake them."

LABOR IN AUSTRALIA.

Some time ago I told you how the Gippsland coal miners have been fighting against injustice. The mine owners would not accede to their request to refer the matters in dispute to a mixed conference or arbitration. These coal miners, who have right on their side, have remained on strike for twelve months, under circumstances of uncommon self-sacrifice and privation. Now, I am glad to say, they have acquired a considerable acreage of mining land adjacent to the mines they previously worked in, and are about to start a mine of their own on the co-operative principle. More power to them, I say. They deserve success.—Correspondence Irish World.

CANONIZATION OF PIUS IX.

"Vox Urbis," Roman correspondent of the New York Freeman's Journal, has touched upon a very important subject, and it is in answer to the sudden but pertinent question: "Is Pius IX to be canonized?" This question has before been mooted, especially at the time of the great Pontiff's death. Since then so many great and important events have crowded upon each other that the world has lost sight of the subject; but not so the Church. It seems that the movement has been revived at the suggestion of a Catholic newspaper—J'a Verite, of Paris—While distinguished laymen, ecclesiastics and Bishops show great sympathy for the movement, we find Mgr. Rutter, Bishop of Liege, writing:

"Whenever I have been at Rome, I have made it my duty to pray at the tomb of the great Pontiff who has so glorified the Blessed Virgin, and who, as Leo XIII. said with unparalleled authority, has adorned the Apostolic See by the splendor of his

virtues, who filled the whole Catholic universe with admiration and love for his person, who fought with invincible courage for truth and justice."

His Holiness Pius X. who has inherited the name and seems to have received at the same time the gift of attraction which Pius IX. exercised over all who approached him, and even over many who never saw him will, I have every confidence, hear the prayers of his children asking him to glorify the Pope of the Immaculate Conception.

Mgr. Sonnois, Archbishop of Cambrai, also applauds the movement in the following letter:

"On February 7, 1878, Pius IX. appeared before God, lamented by all Christendom after a glorious reign of more than thirty-one years. On May 24 of the same year the Bishops of the Province of Venice, and later many other Italian prelates, with whom were joined the Bishops of Spain, in eloquent petitions gave testimony of the life and virtues and reputation of sanctity of the deceased Pontiff, and did not hesitate to ask Leo XIII. to open the canonical process of beatification. A martyr in patience, a confessor in firmness, an apostle in charity, an angel in his life—such was their idea of Pius IX.

AN HOUR WITH

My acquaintance with Manus had been only through quasi-business letters at I had long admired his work though I knew the man. I stared him as small in stature, a family reason for my is a family reason for my that smart people are usually with dark eyes, black hair, a tache, quick in movement, v snappy and witty of speech. should an Irishman of tall especially one of such talent us "Through the Turf Smol" "A Lad of the O'Frieis" scarcely prepared, then, to six-footer, with light hair and most Saxon moustache, v thing but the eye I wanted—the look he gave me—ex-hand positively cold in its and accosting me with a so that suggested "The Meeting Waters," but with an accent "The Rish" of the Me knew what it all meant in a —I was to do the talking. First of all that talk must ness. There were matters of arrange—financial, figures, tr the rest. It all ended just timated in the beginning it y "I am leaving that to you a Bureau. Arrange as you th It will satisfy me."

Since he plainly disliked I turned to the sc told him of the many ingul had come in concerning him a the invitations that fairly lit desk on his account—invitat receptions, banquets and w of lionizing. Most men would liked it all, but not he. "If I to be lionized, in your good and kindly America way," I "I should not like it at all don't deserve it, so let me quietly. I'll need the rest." went on quietly, save now a when he was cornered and e escape, and when this happen say he rose magnificently to cation. "I never knew a man who could talk," said a friend of mine who didn't c of Donegal himself. If that's t of Donegal men, Seun Manus is not at all disloyal. But silent Donegal is some the kingdom of strenuous Irel Seun Manus MacManus can't get from that.

Before his arrival I had re thing of a certain meeting in called to consider a reception, the lack of a reception, King of England. Redmor rington, Maude Gonne, MacM others were present. The d was most interesting, as ind most discussions which hav along by the judicious use o and tables as emphazisers. O ary giant, however, I had un used only a stick. I gently l the subject now—to see how he would drop it. But he m attempt at dropping or eva He told me the whole sto round it up with a eulogy Lord Mayor, one of his op who, he said, "was a fine tel when he had broken the cha thought to the end with noth the leg of it."

Things went easier now, and tails naturally shifted into Irish. "Are you for or against the monetary party?" I asked. "I am not an enemy," he said. "They are doing good works in their own way, but I go farther." "You hear some criticisms asked, when I mentioned his work. "O, now and then," I replied, "I get a note from an over-sensitive of the 'race and sod,' telling that you are caricaturing your people to catch the public." I try to soften things. I see the man could take his medicinal sugar. "I am glad you told me," "All there is for me to say I know my own people. I have my life with them and I love them. I would be less likely to do an injustice than those good-meaning critics. I never will not and will not deal with factory, however. I am writing things as they are and of the as they are, being careful to my love and sympathy to the faults, while not hiding and insist on showing forth great virtues that easily overtake them."

An Eastern editor had dealt severely with one of Mr. Manus lectures on the ground that Manus was nothing but the home side takes and had nothing o

QUEBEC.

AN HOUR WITH AN IRISH HUMORIST.

the cure and have been his homes daily with...

ISM. — The ranks of steadily growing in its next meeting...

Another member of congregation has passed person of Mr. Andrew...

HOUSE. — The draught given in Tara evening by St. Patrick's Dramatic Club...

as held. Ecclesiastics, lawyers, physicians, principals of...

IN AUSTRALIA.

I told you how the miners have been fighting...

My acquaintance with Mr. MacManus had been only through letters...

First of all that talk must be business. There were matters of detail to arrange—financial, figures, travel, and the rest...

But silent Donegal is somewhere in the kingdom of strenuous Ireland, and Seumas MacManus can't get away from that.

Before his arrival I had read something of a certain meeting in Dublin, called to consider a reception, or rather, the lack of a reception, to the King of England...

Things went easier now, and the talk naturally shifted into Irish politics. "Are you for or against the Parliamentary Party?" I asked.

"I am not an enemy," he answered, "they are doing good work in their own way, but I go farther."

only as the darkness of night changes the cereus. His joy was bright while it lived, and under its sun he grew and waxed stronger...

THE FIRE IN TORONTO

Some idea of the magnitude of the recent fire in Toronto may be had by a glance at the following estimate of the losses of various companies:

Table listing fire insurance companies and their estimated losses in Toronto, including Royal, London and Lancashire, North British, etc.

CHINESE MISSIONS.

Bishop Favre, Vicar Apostolic of Peking, reports that during the year 1903, 19 churches, 34 chapels and 90 oratories with presbyteries and schools, have been rebuilt in his vicariate...

I met Mr. MacManus several times after his visit to me in the course of our travels, and each time I found something new in the man to admire. His kindly humor enlivened many an hour...

The Irish National Exhibition.

The following is a syllabus of the proposed Irish National Exhibition:

- 1. An exhibit of all the industries and manufactures existent in Ireland. 2. A department illustrating the industries and manufactures formerly but not now existent in Ireland...

The outdoor amusements will include Irish and classical pastoral plays, aeridhechtanna, band concerts, sports, athletic contests...

The Daily Chronicle contains the following leading article: "We entirely sympathize with those who are doing all in their power to oppose the scheme for holding an International Exhibition in Ireland..."

The Daily Chronicle contains the following leading article: "We entirely sympathize with those who are doing all in their power to oppose the scheme for holding an International Exhibition in Ireland..."

who has done more than any living man for Irish agriculture and industry, is entirely at one with the Gaelic League, which aims at developing Irish National art and character on every side...

Tribute to Nuns.

Who have not seen the Little Sisters of the Poor? But how many have visited their home and know aught of their happy family of old people?

One of the most touching incidents was witnessed not long ago in which two of these Sisters were principals. At a certain factory here in town where stockings are made, the Sisters have been granted permission to come and select odd or defective pairs of hose that could not be used for the regular trade...

"Well," explained one of the Sisters with sweet solicitude, "you know many of our people are but children grown old, and they have their likes and dislikes of childhood. Last time we brought home stockings one old lady got a red pair, and one a black pair, and they haven't yet decided which received the best pair. In fact, even yet I think each one thinks the other has the nicer pair, and you know we do not want to cause them any unnecessary unhappiness."

DENTIST. Walter G. Kennedy, Dentist. 833 Dorchester Street, CORNER MAPSFIELD.

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KNIGHTS OF COLUMBUS AND CHAIR OF HISTORY

(From The New Century.)

On Wednesday last, on the campus of the Catholic University of America about 5000 Knights of Columbus assembled to witness the presentation of the fund to endow a chair of Secular History at that great institution.

It was indeed a memorable occasion and the Knights may well congratulate themselves that they are to be instrumental in purging American history of the errors that have defaced it, and in assuring a proper measure of credit to the Catholic Church and to Catholics for the part they have borne in the foundation and the up-building of these United States.

The skies were bright and the day was all that could be desired. The concert by the Marine Band that preceded the ceremonies was exceedingly enjoyable.

The distinguished churchmen who were to participate in the event met in Caldwell Hall, and at 4.30 o'clock escorted by the Grand Council of the Knights of Columbus, under Supreme Knight Edward L. Hearn, the procession to McMahon Hall was made to the music of "Maryland, My Maryland."

His Eminence James Cardinal Gibbons occupied the place of honor on the platform, and about him were grouped the Catholic hierarchy of America. At the right of the Cardinal, facing the audience, were the venerable Archbishop Elder, of Cincinnati; the Rt. Rev. P. J. Garrigan, Bishop of Sioux City; Mgr. O'Connell, Rector of the Catholic University; and on the Cardinal's left, Archbishop Ryan of Philadelphia; Archbishop Farley of New York; Archbishop Ireland of St. Paul, and Archbishop Keane, of Dubuque.

Others on the platform were: Archbishop Glennon, of St. Louis; Bishop Spalding of Peoria; Bishop Hortsmann of Cleveland; Bishop Maes of Covington; Bishop Foley of Detroit; Archbishop Chapelle of New Orleans; Archbishop Riordan of San Francisco; Rt. Rev. Matthew Harkins, Bishop of Providence, and Rev. D. J. Stafford, of this city.

Representing the faculty of the university were:

Dr. Granman, Dr. Griffin, Dr. Robinson, Dr. Shea, Prof. Pace, Prof. Shanahan, Prof. Egan, Prof. Hyvernat, Prof. E. L. Greene, Prof. McGuire, Prof. Bolling, Prof. Meloy, Prof. Neil, Prof. Zahn, Prof. Shields, Prof. Aiken, and Prof. Creagh.

The following national officers of the Knights of Columbus were on the stand:

Edward L. Hearn, Supreme Knight; P. L. McArdle, Deputy Supreme Knight; Daniel Colwell, National Secretary; P. J. Brady, National Treasurer; James E. McConnell, National Advocate; Rev. P. B. McGivney, National Chaplain; James A. Flaherty, Philadelphia, Pa.; William J. McCullough, Davenport, Iowa; George F. Monaghan, Detroit, Mich.; William A. Prendergast, Brooklyn, N.Y.; Joseph C. Pelletier, Boston, Mass.; Daniel J. Callahan, Norfolk, Va.; William S. McNary, Boston, Mass.; Charles A. Welber, Brooklyn, N.Y.; Hugh V. O'Donnell, Providence, R.I.; James A. Burns, Orange, N.J., and Joseph E. Smith, M.D., Brooklyn, N.Y.

The appearance of His Eminence the Cardinal on the beautifully decorated stand was the signal for an outburst of applause, which lasted for several minutes, and continued while the band played a number of patriotic airs.

"The Star Spangled Banner" was played while the great multitude stood with uncovered heads, after which amid impressive silence the invocation was pronounced by Archbishop Ryan.

"We have come to-day to offer Thee," he said, "this gift for education. May it be accepted by the Most High, and may He send down upon us to help us in our undertaking His choicest blessing."

Mgr. O'Connell, rector of the University, who presided, made the opening address.

"We recognize here," said he, "a distinguished body of citizens from all parts of the great Republic. We regard you, Knights of Columbus, as one of the most noble and energetic outcomes of the Catholic Church in modern times. You have always been our friends, but to-day you are more. You come here to-day to enlarge the sphere of this institution, and for ages to come knowledge of

this country's history will be drawn from an uncontaminated source.

"You have founded here a chair for the teaching of American history, and, starting from this day, the first fact to be recorded in history is the giving of this generous sum of money to present which you have assembled here, for you are making history.

"As long as this granite shall endure your noble work, started to-day, shall go on. This university receives this endowment with gratitude and will hold it in sacred trust, a gift from the Knights of Columbus, to teach the history of this land, which was discovered by Columbus."

The formal presentation of the check was then made by Supreme Knight Hearn. The check, handsomely engrossed on white satin, four by ten feet in dimensions, was brought forward, and placed where all could see it. At the top were two crossed flags, beneath which was the inscription, "Knights of Columbus." It was drawn on the Union Trust Company of Providence, R.I., dated New Haven, Conn., April 11, 1904, and was made payable to the order of the Catholic University of America for \$50,000. Taken by voluntary subscription, as was stated, the check bore a thousand names of the contributing councils.

Taking his place beside the check, Supreme Knight Hearn tendered the sum of money represented to the University, through His Eminence the Cardinal, Chancellor of the University, saying in part:

"This occasion is memorable indeed not because of the particular transaction about to be completed, but rather because of the great potentiality of the unshaken faith we have in the realization of the expected benefits therefrom.

"This has been long looked forward to with pleasurable anticipation by more than 100,000 devoted sons of the Holy Church, more than 100,000 advocates of justice, right and truth, and we sincerely believe it will be regarded with sentiments of justifiable pride by all Catholics for all time.

"We are here to present to the Catholic University of America, in the name of the Knights of Columbus, the sum of \$50,000 with which to establish in the university a chair of American history. The reasons why such an institution should exist are direct, imperious, and valid; and they are, I believe, well set forth in the trenchant words of His Lordship the Right Reverend Bishop of Sioux City, Bishop Garrigan, in his first address to the Knights of Columbus in March, 1899. In that eloquent address, which will never pass from the memory of those fortunate enough to hear it, His Lordship said:

"We ask you to join hands with us in correcting the many errors which have been spread abroad for the last hundred years, here and elsewhere, about our Church, about our faith, and about our people; to clear away the clouds that have been hanging over us for the last century, and bring the truth to the light of day, so that all men may place us where we belong.

"For the action of the Catholic Church, per se, we can prove continuity and independence. For the action of the Catholic Church in and toward the western hemisphere we can advance a similar claim, and it is our chief desire and aim to prove conclusively the validity of our contention. In order to do this we must have a correct insight into the conditions and results of the actions of the Catholic Church and of Catholic individuals. The cardinal principles, therefore, of our action in founding this chair of American history is to dig down through the years through the centuries to the bedrock, and there, locating truth, to stand firmly and fast upon it.

"We have been encumbered with the ultraconservative element, who, rather than provoke censure or criticism, accepted conditions as they found them, without investigating the disposing causes; but we have grown alive to the necessity for action along positive lines. We want to know the truth and the whole truth. We want to rear a new class of historians, whose motto will be to find out and tell the truth.

"Truth-telling, in the natural order of things, is not difficult, but were we to premise our deductions on the experience we have thus far had with non-Catholic writers of American history, we must perforce conclude that the telling of the whole truth is an impossibility.

"In view of all obtainable facts, it cannot be a matter of wonder that we Catholics deem it advisable to institute a most thorough search for the ground truths of American history through the agency of the chair founded here to-day. We American Catholics boast unswerving allegiance to Church and State. We love our faith as we love our country, and we follow our flag as we follow our Church—even unto death. We are proud of the Stars and Stripes! We glory in the Banner of the Cross! Both are intrinsically inspiring, and there is nothing in either that incites controversy, nor should the one be set up against the other. The work accomplished in the field of humanity is grand, ennobling and sublime, and it is our love for both that prompts us to instigate this search for the whole truth.

"We believe this presentation of \$50,000 to the Catholic University of America for the endowment of a chair of American history is but the beginning of the great struggle for truth; that we, the Knights of Columbus, faithful to Church and State, representing the highest and best Catholic element of the land, feel highly complimented and deeply obligated to the reverend trustees of the Catholic University for the privilege of taking the initiative in so worthy a cause.

"But we are like one in the darkness seeking for light, who, uncertain how best to find it, calls upon others more capable than himself for assistance. We are seeking the truth about our country's history, about the connection of the Catholic Church in the making thereof; and, not certain how best to attain that end, we call upon Your Eminence and you, the most reverend trustees of the Catholic University. We give you the limited means at our command, and bid you, in God's name, go, seek out the truth, and teach it to us, to our children, and to the whole world."

Cardinal Gibbons formally accepted the gift on behalf of the University.

"You may rest assured," said His Eminence, "that this munificent amount will be well invested in the work which you have chosen to have it do. An able professor will be called to teach American history at the University, and he will show to all of us the leading part which the Catholic Church has taken in the discovery of America, and in the up-building of our country. It will be a work of love to vindicate the claims of the ancient Church before the discerning American people.

"This is one of the most conspicuous years that has dawned upon the Catholic University. We are walking hand in hand with you Knights of Columbus, and we congratulate ourselves that this is so. From Maine to the Rio Grande you have responded nobly to the demands made upon you, not only to the extent of this \$50,000, but in the raising of other funds. We are cheered by the generosity of the laity, so fittingly represented some years ago by the Ancient Order of Hibernians and to-day so ably by the Knights of Columbus.

"You have not only given us \$50,000, but you have signified your interest by your presence here to-day in such vast numbers. And we are cheered by that interest as is Pope Pius, who is walking in the footsteps of his illustrious predecessor, Leo XIII.

"Gentlemen of the Knights of Columbus, you do not bear royal titles nor have you royal purses, but you have shown by your gift that you have royal Catholic hearts. (Applause.) When the Pope, bishop and laity are united there is no such word as fail and so this University must succeed, and in God's will it shall succeed. May you always deserve in the future, as you have merited in the past, the confidence of the Church."

As Cardinal Gibbons concluded and took his seat, smiling and bowing, Supreme Knight Hearn stepped forward. "Three cheers for Cardinal Gibbons," he called.

Hats were thrown into the air and cheers were given with a will, and the throng seemed to lose themselves in a burst of applause, which echoed among the surrounding hills. Cardinal Gibbons was much affected by the demonstration, and his eyes were moist as he bowed his acknowledgments.

Right Rev. P. J. Garrigan, Bishop

of Sioux City, made the next address. It was he who originated the idea which had its culmination yesterday. "This is one of those notable events," said he, "which show the unity and strength of the Catholic Church. I congratulate this University on this testimonial of its high merits, and I congratulate the Knights of Columbus on its generous gift to-day. I doubt if any act will ever surpass this act in national value. This act shall live. We hope that this shall contradict the old saying that history is directed against truth.

"For the fourth time in the history of this University it has received a notable expression of the favor in which it is held. I sincerely hope the procession will keep passing on.

"I understand that in addition to the gift of \$50,000 which you have made to-day, there are other thousands coming for the establishment of a library and other educational factors. This is a proof of the fact that the University is a university of the people, as the Catholic Church is the Church of the people.

"I remember," continued Bishop Garrigan, turning toward Cardinal Gibbons, "how the idea of this gift made to-day took definite shape at the convention held in New Haven in March, 1899. I remember that I went to you and received your encouragement and support, and to this the success of the undertaking is due."

"And to your eloquence," interjected Cardinal Gibbons, amid laughter.

"Not one, but several professors of American history should be here to carry on the work. There should be here in the centre of Catholic learning at Washington original manuscripts in French and Latin from Europe, for reference, that our university may become a fountain of knowledge."

Sir Knight John J. Delaney, of New York, known and respected by every Knight of Columbus, delivered an eloquent address in which he declared that if the Knights of Columbus had had their way the gift would have been presented without display. "But it was deemed," he said "that we might serve as an example to others to accomplish what we have done, and so the presentation has taken this form. The sum we have given to-day is small, but it signifies one thing, that we are loyal to the Church of our fathers, and that we are determined that it shall be our Church and the Church of our children. It is also a testimony of our loyalty to our Supreme Pontiff and the hierarchy of the Church in America. We are here to-day to stimulate the Catholic people in order that some good may be done."

Cardinal Gibbons pronounced the benediction, after which the entire assemblage of thousands sang the Te Deum. This brought the presentation to a close.

The board of trustees of the Catholic University at the College entertained at dinner on Wednesday evening the members of the Supreme Council of the Knights of Columbus. The visiting ladies with the Knights were tendered a reception the same evening by Keane Council at the Knights of Columbus Temple.

At the White House, on Thursday, at 2.30 o'clock, President Roosevelt greeted more than 5000 of the Knights, their wives, sisters and sweethearts, in the Blue Room. The President grasped each cordially by the hand, and so great were the numbers that it was feared that all could not be received on account of pressing business matters.

Few, if any, of the visitors were denied the pleasure of seeing the President.

In the evening, at Rauscher's, Keane Council tendered the visitors a reception and smoker. Mr. Wm. H. Callahan, Past State Deputy for the District, presided and introduced the speakers.

After an enjoyable repast had been served, the Knights turned their attention to the Rev. Father McGivney of Connecticut, Grand Chaplain of the Knights of Columbus, who was first called upon to speak.

Hon. John J. Delaney, corporation counsel of New York, was next called upon, and he stirred his hearers to cheers and applause by his reference to the growth and work of the order.

Others who spoke were Representative Wade of Iowa; Representative Rider, of New York; and Representative Ransdell, of Louisiana; Representative Goulden of New York, and Daniel Colwell of New Haven.

While the smoker was in progress at Rauscher's, a reception was held at the Knights of Columbus Temple, where visiting Knights and their friends were given a welcome on the eve of their departure for their homes

SOME IRISH SAINTS.

By a Regular Correspondent.)

As these brief records of Irish Saints seem to please many, we will continue them this week, taking the holy men at random from the Irish calendar. The first we will recall is

ST. RUMOLD.— This great Saint renounced the world, where a mere youth and embraced the state of voluntary poverty. He had faithfully served God for many years in his own country when an ardent zeal for the Divine honor and the salvation of souls induced him to travel into Lower Germany, to preach the faith to the idolaters there. He made a journey first to Rome to receive his mission from the Head of the Church and with the Apostolic blessing went into Brabant, a great part of which country he converted to the Faith. He was ordained a missionary Bishop, but without a fixed See. He was slain in 775, by two Pagans, one of whom he had reproached for his evil life. His body was thrown into a river, but being miraculously discovered, was honorably interred by his virtuous friend and protector, Count Anso. A great and sumptuous Church was built at Mechlin to receive his relics, where they are still preserved with great veneration. The city of Mechlin keeps his feast as a solemn holiday, and honors him as its patron and Apostle. The feast of St. Rumold was celebrated as a double feast with an office of nine lessons throughout the province of Flanders before the days of the so-called reformation.

ST. MALACHY.— This great saint was born in Armagh, and gave early signs of that virtue and holiness for which he has been counted worthy of canonization. He was ordained priest at the age of twenty-five. At that time the discipline of the Irish Church was in many places much relaxed, owing to the disturbance caused by the continual and desolating invasions of the Danes. St. Malachy immediately set himself to work to reform these abuses and to revive the former strictness. In the thirteenth year of his age he was chosen Bishop of Connor, and though he at first strenuously refused the dignity, was constrained, through obedience, to accept it. In order to obtain the confirmation by the Holy See of many things which he had done, he visited Rome in 1139. On his way through France he visited Clairvaux, where he met the great Saint Bernard, with whom he contracted a holy friendship. Among other great works, he restored the renowned monastery of Bangor, in Down, which had been founded by St. Comgall, and which the Danes had destroyed, killing nine hundred monks. On his way to Rome a second time, he again visited Clairvaux, where he died, on the 2nd November, 1148, in the fifty-fourth year of his age.

St. Bernard, who was assured of the glory of St. Malachy by a special revelation, advised his monks to recommend themselves to his intercession.

It will be seen that in those early centuries hundreds of Irish Saints went over the continent, converting the peoples of Europe, and many of them dying in the countries where they labored. Thus they carried back to the continent and spread all over it the light of Faith which St. Patrick had brought from there to Ireland.

THE SITUATION IN FRANCE.

(By an Occasional Contributor.)

We predicted a week ago that the hour was at hand when Mr. Combes would feel the counter-shock resulting from his abominable and petty persecutions. Already is his order for the removal of the crucifixes from the court houses causing disturbances in Paris, and throughout the Provinces. At Havre the workmen declined to take down the sacred images, and at Lyons the refusal of the workmen to do so obliged the authorities to have resort to the Bureau of Public Architecture. In order to prevent demonstrations on the removal of crucifixes from the Palace of Justice and other tribunals of Paris, the work is being done behind closed doors. This is but the rumbling of the storm that is gathering

along the horizon. The calm that generally precedes a fierce outburst is already being felt, and the air is heavy with warnings. It is not a revolutionary movement that we anticipate, not one of those upheavals that create a deluge of blood; it is rather a constitutional movement, but on such a gigantic plan that it will create a veritable reactor in France. All who live to witness it will behold the triumphal return of the religious orders, the re-establishment of Christian education, and the Church stronger than ever in that land. There can be no mistake about the situation. Fanaticism and blind prejudice have gone as far as human, and even religious, forbearance can fairly allow them, and they will have but themselves to thank if they find their castle of cards tumbling down about their ears. They had gone to, extremes, and encouraged by the apparent impunity with which they were allowed to prosecute their evil purposes, they finally came to the fatal conclusion that they were omnipotent and invincible. Buoyed up with this vain illusion, they finally leaped the barriers of all restraint and goaded their seemingly resistless victims to holy indignation. We may yet have a period of continued outrages, but it can be of but short duration. The instrument now in the hands of the people is the ballot, and there are general elections to come in the near future.

We have learned from a Canadian gentleman, who has just returned from a four months visit to Paris and the surrounding provinces, that the condition of affairs in France is entirely different from what we imagine it to be, or from what the press represents it. He says that the infidelity and anti-Christian trouble are only on the surface and that underneath is the broad, deep and powerful stream of a great faith. There is unlimited evidence of the devotion of the faithful, and unbounded testimony of the Christian charity in the land. They await only the proper moment to stir into life, and when that moment comes, France will go back, by leaps and bounds, to the epochs of her grandest faith. We believe this to be true, because we have unshakable trust in the ultimate triumph of the Church in every great struggle; she came out victorious in the past, and Christ has promised it should be so in the future.

LATE MRS. JOHN LYNCH.

By the death of Mrs. John Lynch, which occurred on the 10th instant, at her residence, 172 Richmond street, Point St. Charles, St. Gabriel's parish loses one of its oldest, best known and most esteemed residents.

Mrs. Lynch was born in Wicklow, Ireland, 65 years ago, and came to this country when a child, residing for more than a quarter of a century in Point St. Charles. Ever industrious and kind, she endeavored herself to all who knew her.

The deceased was associated with all the good and charitable works of her parish. Her last illness was borne with remarkable Christian fortitude. Her funeral service, which took place on the 13th instant, at St. Gabriel's Church, was very largely attended. R.I.P.

Love is a fire that is dreaded by those who have been burned.

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MISS

Little thought any of the Mission House last institution which, unproved to be the nursery of life to our non-Catholic country—that that grooved thoughts and carried backward which history's votaries revert, in which they re-terminations for the inspirations and hopes. In those ages, so his assures us, multitudes of men and women usually courageous met of men and women daunted, faced the con- their convictions; of men who unflinchingly selves to the uncontrol of unbecoming and blood- ings; of men and women hesitated not to sacrific a cause inculcatingly fu- interests of their Divine muse also unfolds to successive periods simi- ized by an absorbing a part of noble souls to things" for the love. In fact, history's pag- names synonymous for its highest degree.

But there is a histor- ten, of a courage of a verence under most inte- circumstances, of a gr- abandonment of life and lities to the sacred cau- unparalleled save in a countings,—the knowled- patent to but those wh- legated with attendance- sence of missionaries to held in the Apostolic M- during the week April- The few favored hear- sad narrations which fe- of the week's preceding can never—have obliterate hearts the deep impress- those study sons of G- themselves in so arduou- caged a work as that wh- engaged. The scene is never fade from my view- saintly man following give, modestly but imp- factory accounts of his- their attending success- in the various sections- try. The nonchalance they narrated their uni- ism was in great contra- pervid sentiments d- evolved from the deeply- tearful audiences. Bu- men of God, inured per- ships certainly out of- merely smiled their ap- the intense attention gi- quietly retired.

Whose heart will n- sympathy to the devote- priest who, after wa- through trackless woods most impassable moun- "billion" the reached t- iage with notices indic- purpose of his visit an- hall at no comparative- pense, should find him- ture hour, facing an as- but two small boys. S- couraging a reception- the stoutest hearted. Father O'Grady, the- pion of truth in Alaba- rance won the day, a- met with immeasurable- Another element in missionary's life is th- ness of inuring him- rigors and inconveni- able climate without- shelter of a "home" an- ant warmth and domest- to make himself "all t- himself at times peck- ed. One missionary, to- stance, completely fati- day's hard work, compl- long and tedious journe- "the bed of the house", straw and corn shecks- of one of the two room- the cabin. On awaken- morning he was not a- to find himself in the m- nily, who were sound- same liter of straw ar- thoroughly exhausted on retiring that his stu- not disturbed by his ho- getting into the same b- bed of this description- these holy men to be in- a luxury. Whatever r- their naturally fagging- succeed in obtaining- comparatively intermin-

MISSIONS TO NON-CATHOLICS.

Little thought any one when crossing the threshold of the new Apostolic Mission House last Wednesday—an institution which, undoubtedly, will prove to be the nursery of Faith, giving life to our non-Catholic brethren in this country—that their modern grooved thoughts would be checked and carried backwards to ages to which history's votaries delight to revert, in which they rejoice to revel and from which they evoke their inspirations and hopes for the future. In those ages, so history's muse assures us, multitudes of bright spirits animated the fair forms of untried courageous men and women, usually men and women who, nothing daunted, faced the consequences of their convictions; of men and women who unflinchingly exposed themselves to the uncontrollable savagery of uncivilized and blood-thirsty beings; of men and women, in fine, who hesitated not to sacrifice their all in a cause inculcated by their Divine Master. Our interests of their Divine Master. Our muse also unfolds to view vistas of successive periods similarly characterized by an absorbing anxiety on the part of noble souls to "endure all things" for the love of the Master. In fact, history's pages teem with names synonymous for heroism in its highest degree.

But there is a history, yet unwritten, of a courage of a dogged perseverance under most intensely adverse circumstances, of a grandly magnificent abandonment of life and life's capabilities to the sacred cause of truth—unparalleled save in apostolic re-countings,—the knowledge of which is patent to but those who were privileged with attendance at the conference of missionaries to non-Catholics held in the Apostolic Mission House during the week April 6-14.

The few favored hearers of those sad narrations which featured a part of the week's proceedings will never can never have obliterated from their hearts the deep impressions made by those sturdy sons of God sacrificing themselves in so arduous and so sacred a work as that wherein they are engaged. The scene is one that will never fade from my view—that of one saintly man following another to give, modestly but impressively, per-factory accounts of his labors with their attending successes and failures in the various sections of the country. The nonchalance with which they narrated their unbounded heroism was in great contrast with the fervid sentiments of admiration evoked from the deeply touched and tearful audiences. But the valiant men of God, inured perhaps to hardships certainly out of the ordinary, merely smiled their appreciation of the intense attention given them and quietly retired.

Whose heart will not go out in sympathy to the devoted and zealous priest who, after walking all day through trackless woods and over almost impassable mountains, after "bbling" the reached town or village with notices indicative of the purpose of his visit and engaging a hall at no comparatively small expense, should find himself, at the lecture hour, facing an assemblage of but two small boys. Surely so discouraging a reception would daunt the stoutest hearted. But not so Father O'Grady, the staunch champion of truth in Alabama. Perseverance won the day, and his efforts met with immeasurable success.

Another element in the itinerant missionary's life is the imperative-ness of inuring himself to all the rigors and inconveniences of a variable climate without the occasional shelter of a "home" and its attendant warmth and domesticity. Forced to make himself "all to all," he finds himself at times peculiarly positioned. One missionary, to cite an instance, completely fatigued after a day's hard work, complemented by a long and tedious journey, was shown "the bed of the house"—a mass of straw and corn shucks in a corner of one of the two rooms constituting the cabin. On awaking in the morning he was not a little startled to find himself in the midst of the family, who were sound asleep on the same litter of straw and corn. So thoroughly exhausted had he been on retiring that his slumbers were not disturbed by his hosts' actions in getting into the same bunk. Still a bed of this description is regarded by these holy men to be in the nature of a luxury. Whatever recuperating they naturally fagging powers they succeed in obtaining during their comparatively interminable journeys

is secured on the benches of railway waiting rooms, which in sparse settlements are not altogether remarkably conducive to the health and comfort of foot-sore and bone-ached itinerants.

However, these to us somewhat disturbing if not discouraging features were to these apostolic men but incentives to greater efforts which always culminated in brilliant success. Everywhere they went, save rare occasions, as was evidenced by their papers and discussions, crowds eager for truth flocked to the halls or school houses or meeting camps or court houses, or, as one of the Kentucky missionaries laboring in Covington Diocese told us, to the sides of mountains to see the Catholic priest and to hear often for the first time in their lives, an exposition of Catholic doctrine from one authorized to make such an exposition. With what results? Invariably deep-seated prejudice, engendered and nurtured by the blatant and ignorance of misguided zealots in the propaganda of error, was immediately dispelled; an awakening of the soul to do its duty in the way directed by God himself always ensued, and the seed for a rich Catholic harvest was implanted in an abundant soil heroically and admirably prepared.

The papers read during the conference were of an absorbing interest to every Catholic heart, treating of a variety of subjects, all of which, however, bearing a co-ordinate relation to the main object of the convention the furthering of the holy work of dispelling the gloom of the dark and chaotic night obtaining amongst the non-Catholic centres by spreading the thoroughly illuminating and joy-giving light of the old faith.

Right Rev. Camillus P. Maes, Bishop of Covington, presided throughout the sessions, which were held twice daily, from 9 to 12 a.m., and from 3 to 6 p.m. Right Rev. D. O'Connell, the rector of the Catholic University, made a brilliant address of welcome to the delegates, expressing it as his firm conviction that the presence of those sainted men would bring a perennial blessing upon the University.

Rev. H. E. O'Grady, attached to the Alabama missions, spoke of "The South as a Mission Field," and in the discussion which followed he warmed up his hearers to a great pitch of admiration at his successful surmounting of apparently insuperable obstacles.

Rev. E. F. Callahan read a paper entitled "The Mountaineers of the South," assuring us of the non-prevalence of illiteracy in Eastern Tennessee and expressing the conviction that were he given the smallest fraction of what is donated to Protestant missionaries, Eastern Tennessee could be placed in possession, pacific and permanent, of the Catholic light and practices.

This seemed to be the keynote of most if not all the papers read at the convention. The dearth of funds to carry on the noble labors; the paucity of men to devote their lives in fields so promissory of unparalleled harvest; the general apathy of clergy and people to the perfrigid appeals for assistance, the apparent ignoring of the existence of the Missionary Union, of the Apostolic Mission House, of the aims of such institutions. This lack of energy on the part of the Catholic people at large serves to accentuate all the more the ineffable brilliancy of the missionaries success.

Rev. T. F. Price, the editor of "Truth," a periodical now well known as a powerful vehicle for the dissemination of God's truth, spoke on the necessity of localizing the missions to keep the converts frequently "fed with the bread of heaven."

Very Rev. Charles Carroll, of the Josephite Society, established for work exclusively amongst the negroes gave an exhaustive account of his Society's good results in bettering so unfavored a race.

integral upheaval of the present political system and adherence to its tenets places one outside the pale of God's fellowship.

Rev. Dr. Kerby, professor of sociology at the University, also treated of this much mooted question, drawing distinctions between various phases of socialism and of the conflicting and indeterminate views held as fundamental by its adherents.

Mr. George D. MacKay, a convert, and formerly associated with Mr. Moody, the noted evangelist, read a very instructive paper on the methods employed by Catholic priests and Protestant ministers in their respective spheres of awakening the dormant spirit of religion in their charges.

Rev. William Sullivan, C.S.P., made an appeal supplementary of his paper on "How to Meet the Rationalist," to counteract the baneful influence upon the minds of Catholic students in the great university towns.

Appropos of this topic Judge Robinson, dean of the law faculty at the University, gave a very interesting sketch of life at Yale University during his regime as professor in that institution, and emphasized the necessity of grounding the prospective Catholic student at non-Catholic universities in the faith and practices of the faith were he to return home untainted. The university interferences with no student's creed; it is the associations that make or unmake a man. He also deprecated the resultant mixed marriages that arise from gatherings of Catholic young students and non-Catholic women in such towns.

Rev. Xavier Sutton, Passionist Father, whose fame as an eloquent preacher and scholarly gentleman is co-extensive with the United States, read an extremely interesting paper replete with startling statements apropos mission work in this country. His topic, "The Relations Between the Missions and the Regular Clergy," proved instructive to all and provoked a goodly amount of discussion among all the delegates, in which discussion it was conclusively shown that almost infinitely more good would be effected were a little more spirit indicative of co-operation manifested. His paper, which will be printed with the report of the proceedings, will be well worth reading.

Other papers of equal interest and provocative of healthy discussion and decision were read by Fathers Griffin and McMullen, of the Pittsburg Apostolate, on "Work among the Italians and Slavs," and "The Religious Life of Missionaries," respectively; "Diocesan Bands," and "Missions and the Diocesan Clergy" were treated by Right Rev. William Stang and Rev. Dr. Blessing respectively, of the Providence Apostolate; "What Can be Done in Seminaries" was the theme of Very Rev. Dr. Dyer, of St. Mary's Seminary, Baltimore. Dr. Freri lectured on "Propagation of the faith" Father Martin, of Cleveland Apostolate, on "The Breaking Up or Dogmatic Religion," Father Walsh, of Boston, on "Foreign Mission Field."

Father Punch gave a glowing account of the readiness of his Kentuckians to submit to religious truth, and of their strong adherence to religion when once embraced. An amusing incident narrated by him was that of a preacher, unable to read or write, who impressively held the Bible before him, quoting texts from memory purporting to be denunciations of the Catholic religion. His pretences were at last exposed and his ministerial career ended.

Rev. Father Doyle, C.S.P., secretary of the Union, related the difficulties encountered in establishing the Missionary Union, in securing funds for the maintenance of a work of such magnitude and of creating any enthusiasm among Catholics at large in favor of the now strongly-seated project. It means a considerable outlay of money even for the present year, but he confidently looks to a generous Catholic public, from whom he feels certain of a magnanimous outpouring of generosity will ensue from placing before their consideration the immense good being effected by the few missionaries now in the field, and who are badly handicapped in their labors owing to the dearth of the wherewith absolutely necessary to continue and to perpetuate their work.

The people themselves realize this and their number is growing every year. The vast majority of the people to whom the work has been presented keenly realized its advantages, and consequently gave of their

portion for its furtherance and practical accomplishment. And, because of the far less difficulty in interesting a Catholic to-day than a year ago, in the object and purposes of the Mission House, he entertains the greatest hopes for the future. "The missionary spirit in the Church of this country, both with priests and people, is an ever-increasing quantity, and while to-day it may be with many only a feeble sentiment, in ten years from now, with the whole mass of the Church, it will be a profound and everlasting conviction."

Father Elliott, C.S.P., outlined the studies comprising the course to be pursued by the young priests harboring the zeal to help make of this country the fairest flower in the kingdom of our Blessed Lord.

A retrospect of the work since its inauguration, ten years ago, by Father Elliott, the enthusiastic and energetic promoter of the Apostolate, and Father Doyle, the untiring engineer, ever keeping the enterprise in action, on whose shoulders as Bishop Maes stated, the immense burden of the movement weighed, and whom he encouraged still to carry it, though it crush him in the holy cause, is one well calculated to give cause for loud acclamations of eternal approval.

If the tone of optimism pervading the conference throughout the sessions be in any way indicative of the spirit that shall animate these saintly men in their subsequent efforts to bring the light of truth to those sitting in the gloom and darkness of error, then an unparalleled success, God willing, will ever be the dominant note of the future annals of the Missionary Union.

The following delegates were in attendance at the conference: Revs. Father Elliott, Father Doyle, C.S.P., Father Xavier Sutton, Cincinnati; Father William J. O'Callaghan, Harrisburg, Pa.; Father Punch, Covington, Ky.; Father Griffin and Father McMullen, Pittsburg; Father Drury, Louisville; Father Arcander, St. Paul; Fathers Bresnahan, Florida; Roach, Peoria; Asmund, Alabama; Delabaar, Florida; Drumm, Dubuque, Iowa; Callahan, Tennessee; Cahill, Burlington, Vt.; Blessing, Providence, R.I.; Dr. Temple, Wilmington, Del.; Fathers Walsh, Boston, Mass.; Dyer, Baltimore; Kress and Martin, Cleveland, Ohio; Dr. Guinan, Courtney, Reilly and Kane, New York; McCarthy, S.J., Currier, Sullivan, C.S.P., Harvey, C.S.P., Washington, D.C.; McHale, C. M., Brooklyn, N.Y.; T. F. Price, Irwin, N.C.; H. E. O'Grady, Alabama; B. L. Conway, C.S.P., Chicago; J. Van Ingelgem, Virginia; P. Brannan, Texas; P. McClean, Connecticut.

All these reverend gentlemen will carry with them the strong conviction that with the establishment of so blessed an institution as the Apostolic Mission House, that, if given the support it so richly deserves, the Catholic Church will soon possess the grandest gem, in the form of America, that ever graced her brow.—Visitor, in Catholic Standard and Times.

ADORATION.

(By a Regular Contributor.)

No subject has ever been better threshed out, both by Catholics and Protestants, than this one of adoration. Since the days of the Reformation all the sects of Protestantism have been united upon one point, namely their opposition to the Catholic Church. And of the multitude of issues that have arisen between Error and Truth, none has been better or more often explained, and yet more misconstrued and distorted than that of adoration. In vain does the Catholic prove that his "veneration" for the Mother of God is not "adoration": in vain does he show that the "invocation" of the saints is not the paying of a tribute which is due to God alone. The more clearly the matter is explained the more determined are the opponents of the Church to repeat the false accusation that we "adore" the angels, the saints and the Blessed Virgin. It would be useless to now enter upon the old lines of argument, or to revive the irrefutable proof that the defenders of the Church have, times out of mind, adduced. A general statement will have to suffice. As these blessed ones are the special friends of God, we merely invoke their aid and ask their assistance in securing the graces that we need so much and which God, most naturally, will grant at their request—much more abundantly and certainly than at ours. But what we do wish to point out is the great misconception on the part of Protestants, of the meaning of "Adoration."

The members of a Protestant sect meet, at some given hour, on Sun-

day, inside four walls and under a roof; this place they call a church. There they read the Scriptures, sing hymns, listen to a sermon and say prayers. They call this service adoration. We see no adoration in all these acts; no more than in the act of a Catholic singing a canticle of praise to the Blessed Virgin, invoking by prayer the aid of the saints, or listening to a pulpit instruction on the "Glories of Mary." These are acts of prayer and homage, respect and veneration, but there is no adoration in them. They misconceive the immense meaning of that word adoration, and then judge the Catholic's what is due to God Almighty, the Creator of the universe. That which the Protestant fails to comprehend, and which he can never, or will never, understand, while remaining outside the true Faith, is the presence of a Sacrifice. In that great and all important act do we find real adoration. The sacrifice of the altar, which is offered up daily and hourly, in all parts of the world, by the priests of the Church, is the sublimest and most acceptable form of adoration. It is THE ADORATION of the world; the immolation in the presence of the Creator; the offering up to Him of a Victim of expiation; the humbling of ourselves before His might; the acknowledging of our own inability to satisfy the infinite requirements of God, to expiate the measureless insult of sin. It is the fulfillment of the law in its fullest sense. It is the perpetuation of the sacrifice of Calvary—the true, real, only adoration. It is that tremendous idea of a sacrifice that Protestants cannot grasp, and consequently they fail to appreciate the acts performed by those of our Faith; they fail to distinguish between the supreme act of adoration to God and the minor acts of veneration for His elect; of love for those who were the special objects of His predilection. From the rising to the going down of the sun the incense curls above our altars and the Host is constantly offered up for the salvation of man. Once the heart is touched to belief and the mind illumined with faith, the mystery of transubstantiation becomes the corner-stone of all religion, and upon that stone is the oblation placed that unceasingly interposes between God's justice and erring humanity. In that is the Catholic's adoration perfected—an adoration such as no pen could describe, no imagination paint, no finite mind comprehend. It is the carrying out of the written and spoken desires of the Father, the last will of the Son, the inspiration of the Holy Ghost.

We render that sublime act of adoration to God; we alone offer Him a sacrifice; we alone obey the law; we alone carry out the will of the Savior; we alone give God what God has demanded since the beginning of time as a tribute from man—namely, sacrifice.

Here is where we can challenge the honesty of the Protestant critics; we render that terrible and sublime act of adoration to the Infinite God and to Him alone. Whether you believe, or disbelieve, in the Real Presence, we simply ask you to grant us that we are sincere in our faith upon that dogma. If we are sincere—even though we should err—we perform constantly what we believe to be the greatest act of adoration that can possibly exist; therefore we pay to God that tribute which none other of the human race offers. If our belief be sincere every Christian must recognize the value and significance of that act of adoration. But where idolatry would come upon the scene, where adoration of saints and other beings—apart from God—could come into play, would be the moment that we offered sacrifice to them. There is the broad line of demarcation between the tribute paid by the Catholic to God and the homage rendered to the saints; the one is a sacrifice, an oblation, "adoration"; the other is respect, invocation, devotion. Did we dare to offer to any creature that adoration, that act of sacrifice, which God alone can demand, we would be guilty of the worst idolatry. Not even do we ask a saint, or any other created being, to grant us a grace; we ask them to be our advocates before the Most High, and to secure, through their power, that which we could not demand upon our own merits. To God, and to God only, does sacrifice belong; to Him, and Him only, does the sacrifice of our altars—the perpetual adoration of the Almighty—ascend. Viewed thus, while we adore God and merely honor His creatures, the Protestant performs no act of adoration; he prays, he preaches, he chants—but he has no sacrifice, he does not adore. The clergyman may be educated, but he is not "sent by God"; he is "called by man." With the priest it is otherwise. Even though not one in the congregation understood his language, he is still there as the representative of Christ, and is the one who offers to God the

supreme act of adoration. Until the Protestant can learn to appreciate the importance of a sacrifice as an act of adoration, it is useless arguing with him concerning the Catholic's attitude towards the saints.

A Mining Disaster.

A despatch from Turin, Italy, says: About one hundred miners have been buried by an immense avalanche near the village of Pragalato. A violent storm is sweeping over that locality, and it is feared that other avalanches may fall, but the whole population of the village and a detachment of forty soldiers have gone to the scene of the disaster, hoping to save some of the buried miners.

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SOME NOTES ABOUT ITALY.

Under the caption "Modern Italy to a Visitor," Bryan J. Clinch, in an article in the current number of the American Catholic Quarterly Review, says:

"The religious conditions of modern Italy and the attitude of its Government towards the Church seem hardly well understood among either Catholics or non-Catholics in the United States. I will only try to give such facts as I found during my residence, and the deductions that seem to flow from them. In the country districts of Piedmont where I travelled there seemed little difference between the attitude of the bulk of the people towards the Church and that of the Catholic counties of Ireland. Nearly every one attended Mass on Sundays and holy days as a matter of course, and the attendance at the daily Masses, which began very early (much before 6 a.m.) was much larger than in Ireland. The attitude of the congregations was everywhere serious and devotional, and the numbers approaching the Sacraments very large. I was much impressed by the way in which the Piedmontese congregations took an active part in the public services. The prayers after Mass were repeated by nearly every one aloud in correct Latin in musical harmony. The chant is mostly Gregorian. I was present at the even service on the festival of the patron saint of Masserano, which was observed strictly as a public holiday. The psalms chanted were distinct from the ordinary Vespers, yet fully half the congregation chanted all the responses in good Latin. This implies an amount of true mental culture really remarkable among a remote country population.

There were daily services for the dead all through November in every country Church. In the evening they generally closed with the Litany for Souls departed and Benediction. All sang the responses to both with deep fervor. It was most impressive in dim light of a November evening to hear two or three hundred voices re-echo the petitions formulated by the priest, "Sancte Stephane ora pro eis" and "Omnes sancti martyres orate pro eis." The churches generally had no lights except around the altar. The deep chant rolled back from the gloom of the nave, where hundreds knelt motionless.

Pilgrimages to shrines consecrated to special devotions are a common form of devotion in Northern Italy. They call in a way the old "Patrons" of the Irish Catholics and the famous St. Patrick's Purgatory in Ulster. I was asked by my host to visit the sanctuary of Our Lady of Oropa, about forty miles from the town of Turin, and we walked there from Biel la up a steep but well made road. The sanctuary contains a small wooden statue of the Blessed Virgin brought from Palestine in the fourth century by St. Eusebius, the martyr Bishop of Vercelli under the Arian successors of Constantine. On special feasts twenty thousand pilgrims climb the steep road to offer public prayers at this shrine, and many spend some days there on retreats of more or less duration. For their lodging a palace-like collection of buildings has been gradually built, and free lodgings in good rooms, with bed, bedding, etc., is given free on demand to all. The hospice is in a gorge of the lower Alps, about four thousand feet above the sea level. The buildings are of granite, solidly built and seven stories high in front. They run back nearly seven hundred feet in two lines about a hundred and fifty feet apart, crossed by transverse buildings into courts. I was told they can accommodate ten thousand pilgrims at once. Additions to the buildings are being constantly made by private offerings. A glorious domed Church three hundred and twenty feet high to the top of the cross, and a hundred and twenty feet in diameter is now being slowly raised up here among the mountains at nearly the altitude of Mount Washington. The faith which accomplishes such works must be a living fact

Varallo Sesia, about forty miles from Oropa, has a sanctuary of another kind which is as remarkable in its way. On the top of a mountain six or seven hundred feet above the town and reached by a narrow and rocky road a space of about thirty or forty acres has been devoted to a kind of panoramas of the scenes of Our Lord's life on earth. There are

forty-three chapels devoted each to a particular fact of Our Lord's earthly career, His birth at Bethlehem, calling of the Apostles, the Passion and Crucifixion. The chapels are of various forms and sizes, but each is filled with groups of statuary backed by wall and ceiling paintings so as to form perfect tableaux like the grouping of actors on a stage. Most of the figures are in wood or gesso, artificial stone, and colored. Some of the greatest Italian artists including Gaudenzio Ferrari, the friend of Raffaele, have worked on these chapels, and the effects in some are almost marvellous. The Transfiguration especially is wonderful. As at Oropa new additions are being made to the buildings at Varallo. The central church has been finished within the last few years in mosaic and marble, at the cost of an Italian gentleman. The doors are of bronze and very fine.

The devotion of all classes to these shrines is very marked. I found records at Oropa of visits by several members of the Sardinian royal family in the past. The late King Umberto was among them, as well as his brother, the ex-King of Spain. The King also I found credited with devotional visits to the Church of the Blessed Sacrament at Orvieto a few years ago, and with a contribution towards the completion of its noble facade.

In the Italian cities the churches were also well filled and large numbers approached the sacraments. At Milan on Sunday evening a sermon was preached at which I saw about five thousand in attendance, nearly half of them men. The early Masses on week days before day were also quite largely attended. It was nearly the same at Florence and Venice, possibly even more so at the latter. In the Venetian and Florentine in the intense interest felt by the Mi- their respective cathedrals seems a genuine patriotism much deeper than political enthusiasm. The cult of the patron saints of St. Ambrose at Milan, San Marco at Venice, San Antonino at Florence and San Gennaro at Naples is of a similar kind. Padua is full of memories of Saint Anthony, and his basilica is the central feature of the city. St. Catherine holds like sway at cultured Siena to-day.

Donations for religious purposes are more common by far in modern Italy than most strangers are aware of. The shrines of Oropa and Xarallo have been mentioned. The facade of the Basilica of Orvieto, the most beautiful architectural exterior I have yet seen, is quite modern in much of its details. Magnificent bronze doors, costing half a million francs, were placed in the Duomo at Florence a little before my arrival. Of more private donations for distinctly religious objects I was told that the Bishop of a single diocese in Piedmont holds four million francs in trust for perpetual Masses for the dead founded since the time of Cavour.

The way in which the religious orders have largely returned to their old abodes since the general laws for their suppression in Italy is very instructive. The famous Convent of San Marco, at Florence, was confiscated and made a national monument more than thirty years ago, yet I found the white-robed Children of St. Dominic officiating there quite undisturbed. Franciscans, Dominicans, Passionists, Sisters of Charity, and members of other religious orders are to be met everywhere through Italy. It would seem that the hostility towards them on the part of the government had little other motive than the vulgar one of getting hold of their temporal property. In many cases the convents have been bought back like that of the Camaldoli at Naples, and the authorities seem quite satisfied to leave the members to follow their rules in peace. Even the majority of the politicians have none of that bitter hostility to the Christian religion which is found among the infidel element in France or Germany, or the half-Protestant, half-agnostic public of England or the United States. Sella, the Finance Minister of Victor Emmanuel, was buried at his own desire under the sanctuary of Oropa. Mass is daily said in a private chapel of the Pantheon for the souls of Victor Emmanuel and Umberto.

All these things indicate a strong vitality in the Church in Italy to-day. Its moral power is not denied by any Italian, though political interests are supposed to be involved in

keeping it in check instead of aiding its moral influence over the people. It is not easy to map out the future, but it certainly looks as though the somewhat shaky equilibrium of the modern Italian State needed imperatively a greater moral force for its permanence than can be obtained from political action or so-called scientific statesmanship. It is just thirty-three years since Victor Emmanuel entered Rome as King of Italy. It is nearly sixteen hundred since Galla Placidia raised the basilica where St. Paul's body still rests. Time is with the Pope and the Church in Italy to-day.

Ireland's Influence on Christian Civilization.

Addressing a conference of Hibernians at the Town Hall, Sydney, New South Wales, on December 23rd last, His Eminence Cardinal Moran said:—The student of history who looked back into the golden age could not fail to note the singular influence exercised by Ireland in spreading the fame of Christian civilization in many lands. He did not need to dwell on that portion of the history of the Island of Saints and scholars with which they were familiar, but it might be new to many of them that Ireland had retained many monuments of her ancient civilization. Looking at these monuments, it was evident that in the refinement of fine art no country in the world equaled the scholars of Ireland, and yet this was only one branch of enlightenment to which they had set their hands.

He referred to those monuments known as the Round Towers, of which England had but one, Scotland three, while Ireland had still seventy-two remaining, besides the ruins of fifty others. His Eminence went on to describe the metal work known as filigree work of ancient Ireland, which was without doubt the finest in the museums. No work of today could be compared to that to be seen in the Dublin Museum. The British Museum was rich in pure gold work from all parts of England and Scotland. It amounted to forty-eight ounces of such work, but in the National Museum, Dublin, there were 570 ounces of such gold work of the old Irish times. In the same way some of the monuments known as the storied crosses were still to be seen. There are seven of these in Scotland, but no fewer than 32 came from Iona, the great Irish centre of enlightenment, while no fewer than 244 of them belonged to Ireland. And speaking of them, he was happy to say that during his visit to Europe he endeavored to obtain a fac-simile of one of those crosses, which he hoped to have set up for a centre of the Cathedral Fair, Sydney. Even if it did not arrive in time, it would be an enduring monument of the civilizing influence on Europe and the exercises of the ancient art of Erin upon the continent of Europe.

To bring the matter home to them, he might, perhaps, be permitted to refer to the crowning of Charlemagne in the year 800, when might be taken as the turning point between barbarism and the beginning of medieval Christian civilization. The Saxons were the last of the barbarians to come under the sway of the Christian conqueror. In his triumphs over the Saxons he chose Irish officers to lead his own soldiers to victory, for he was remarkable for his Catholic spirit. From Italy he obtained sculptors to aid him in regenerating France and Germany. He handed over all his schools to Irish scholars. The result was that Ireland swarmed with men hastening to France and Germany to carry out the great mission of teaching the Christian faith. As one of the French writers put it, it appeared like the emigration of the whole of Ireland to the shores of the continent. Hence they found that an Irish monk had laid down his life in Switzerland in the year 630. From him the canon surrounding that beautiful centre on the shores of Lake Constance retains the name of St. Gall. And Irish monks and Irish teachers continued to hasten to it for nearly 300 years. A German writer bore testimony to the industry of the monks of St. Gall when he wrote of the goldsmiths' work of all kinds carried out by them. In those works testimony was borne to the industry of the monks.

If they came to later times, there were, perhaps, centuries of unparallel-

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NOTICE. I, the undersigned, will call a meeting on TUESDAY, 16th May, 1904, at 10 A.M., No. 503 Laurier Avenue, Town of St. Louis, of the members of the EQUITABLE MUTUAL FIRE INSURANCE COMPANY, for their approbation to change regularly the Head Office of the Company to the City of Montreal, County of Hochelaga, instead of the Town of St. Louis. S. T. WILLETT, President.

ed oppression of their people, and yet, looking around the world to-day he did not hesitate to say the Irish had brought the blessing of Christian civilization to many lands. He quoted a noble eulogy of the Irish race by an American writer, who spoke of them as the bravest people that ever lived, who had nursed liberty despite dungeon and scaffold, and had bathed every battlefield with the blood of the most sturdy and courageous soldiers. His Eminence went on to point out what Ireland had achieved by her great moral force. Catholic Emancipation was thus achieved not only for Ireland but for the whole British Empire, though some statesmen called heaven to witness they would never sign the Emancipation Act, among them the Iron Duke, the fiercest enemy of all of his own native land. It was a matter of the integrity of the Empire demanded, as civil war was being preached that decided the signature. They might rest assured that it was the marshalling of a whole people in one solid phalanx, determined by moral force, which continued to bring the greatest blessings on Ireland herself. She was a model to those using the same weapons of moral force. A few of the results of that force were the abolition of the tithe system, the rotten boroughs, the uprise of the Established Church in Ireland, which had been cut down and hurled with all force into the bottomless pit.

The local governing was passing into the hands of the County and urban Councils. Never before had the funds of these bodies been so wisely administered. As to the land question, they had the landlords taking their farewell to other shore and going with the prayer that they may never come back. Might he not add that even at the present hour Ireland, as an example in promoting Christian civilization, perhaps, stood unequalled in the world. Looking to other lands, they found in France the name of Marshal McMahon, in Spain, that of O'Donnell, and in the dual monarchy of Austria-Hungary those of Count Taaffe and Nugent high in the Councils of the Empire. These names were only specimens of the names of families driven from the shores of Ireland, and who chose to be exiles in distant lands. And, referring to this influence in matters of religion, how singular it was that in our day, Ireland is reviving religion in England and Scotland with immigrants from old Ireland. Again, looking to Canada. They found that

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WHITE KID CLOVES FOR FIRST COMMUNION CHILDREN'S, BOYS' or GIRLS' White Kid Gloves, 2 dome fasteners, embroidered backs, sizes 1 to 6. Special price, 75c SILK GLOVES, white, for First Communion, with fancy silk points on back, all lace, pair, \$2.75, \$3.00, \$3.50 COTTON GLOVES, white, for First Communion, 2 stud fastener. Special price, \$1.00 TAFFETA GLOVES, white, for First Communion, all sizes. Extra good quality. Special price, pair, \$1.38

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the influx of Irish had brought vigor to the Canadian people until Canada was now universally considered one of the most energetic and enlightened of nations. Might he not also refer to the United States and to Australia as a singular proof that Ireland was pursuing her sacred Apostolate. Remove the Irish element of 20,000,000 from the United States, and what would you find but triumphant paganism. Take away the Irish in Australia and you would find here nothing but triumphant secularism. He asked them to be true to their fathers and follow in the footsteps of those gone before. He trusted the Hibernians would ever be found among the most enlightened, most energetic, and most virtuous of people. In the days of Australia's triumph he trusted it would be the boast of their children that they had done their part in achieving the glorious destiny of Australia.

The Cardinal's address was followed with deep interest throughout and frequently applauded. Finding the Truth (Continued from Page 1.) round, for they knew that even a worm would turn sometime or other. Let them suppose that the inquirer after truth went to a priest and said to him: "Is it true that you enslave the intellect and interfere with the conscience?" "Yes," said the priest, "we don't call it enslaving, we call it submitting." He (the right rev. preacher) was making the case as bad as he possibly could against the Catholic Church, and he would therefore ask them in fairness to come on the following Sunday, when he would show them that the Catholic Church was the divine remedy for the liberation of the human intellect.

Continuing, Mgr. Robinson asked how it was the Catholic Church was hated by the world? It was because it was not a system of human opinion, not merely a system of human teaching. It must be hated, because it was not a school but a kingdom. The teacher of a school—such as Huxley, Darwin and Herbert Spencer—had followers drawn to them, but such teachers were very modest. Such a man would say, "Now, my students if you take that line of thought it is one I recommend, for it is my deduction upon it." In other words, their attitude was summed up in "You may." But the teacher of the kingdom (as he had told that congregation before) was summed up in the words "You must. I command you." No man more than an Englishman agreed with "You may." But the Catholic Church, being a kingdom said, "I come from God, and I command you to put away your private judgment and submit to me." Therefore could they wonder that the world resented it? and if those outside the Church had not faith he (the right rev. speaker) did not blame them for doing so. Mr. Thomas McGovern, M.P. for West Cavan, is dead. He had been ill for some time.

SATURDAY... OUR CURBST OBSERV... Ever since the man family, and save those in the ed, we find floods at different countries proscribed, even tude that spoke but some of the importance, esp their fatal result tion to give nor to dwell up consequences. I experience with limited, and my few. The first quence that I ca occurred in the here in Montrea ders will also r Ann's ward look Young street Canal of Venice front of St. An unlike the Squ when it was ove ous inundations dolars in this cit no means fashio Venice, nor wer in the same pic those of the "Q Years have since perience taught cautions have against floods t ed, generally, th and could never that source. H Our Lord, 1904 more stirring ch of floods. Espec district of Verdu at Point St. Chp at Maisonneuve scenes of 1887 variations. As not on the "curb ing planks sidew boats, I heard a of comment and But that was n the great amoun many cases.

BLAME AND moved from one another, I heard nious. Some bla the Harbor Boar Government, and the river and t was each one to other person and one that might b I could not help case of "Bullum That "cause celeb the attention of most as long as eye and Jarency and its applicati serve me right, t case was somewh

Late Rev. (By an Occasion "Sacerdos Magna great priest." R pression is in the a priest, a priest day of his ordina voice pronounced line words: "Th all eternity, accor Melchisedech." in the Church Mil Church Suffering, Church Triumphan the lamented Fat of the parish of S we feel confidenc day he is a prie ranks of the Chr life-work was mo beautifully rounde ary he celebrat day, the twenty-h his priesthood, ah his pastorate at S He took the par organized and perfe of the most splen ada, a magnificent number of schools, societies. Last plated all arrang magnificent chime the grand tower, crown his enter was to have let t grown too heav strength, and to b alling for some time.

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McGovern, M.P. for dead. He had been time.

OUR CURBSTONE OBSERVER. ON FLOODS.

Ever since the Deluge, when the human family, and all living creatures—save those in the Ark—were destroyed, we find records of wonderful floods at different times, and in different countries. Of course none approached, even remotely, in magnitude that spoken of in Holy Writ, but some of them have been of great importance, especially on account of their fatal results. It is not my intention to give a list of the floods, nor to dwell upon their causes or consequences. In fact, my personal experience with them has been very limited, and my observations very few. The first flood of any consequence that I can recall was one that occurred in the month of April, 1887, here in Montreal. Many of the readers will also remember what St. Ann's ward looked like at that time. Young street was like the Grand Canal of Venice, and the space in front of St. Ann's Church was not unlike the Square of St. Mark's, when it was over-flooded in the famous inundations of 1769. The gondolas in this city, however, are by no means fashioned after those of Venice, nor were the gondoliers clad in the same picturesque garments as those of the "Queen of the Adriatic." Years have since gone past, and experience taught wisdom. Such precautions have since been taken against floods that it was considered, generally, that Montreal would and could never again suffer from that source. However, this year of Our Lord, 1904, contributed one more stirring chapter to the history of floods. Especially in the outlying district of Verdun, and nearer still at Point St. Charles, and away East at Maisonneuve and Veauville, the scenes of 1887 were repeated, with variations. As I went my rounds, not on the "curbstone," but on floating planks sidewalks and in row-boats, I heard a considerable amount of comment and of severe criticism. But that was not surprising, seeing the great amount of provocation in many cases.

BLAME AND CENSURE. —As I moved from one group of people to another, I heard a variety of opinions. Some blamed the city, others the Harbor Board, again others the Government, and not a few blamed the river and the ice. So anxious was each one to cast blame on some other person and to censure some one that might be able to pay, that I could not help recalling the famous case of "Bullum versus Boatum." That "cause celebre," which occupied the attention of British courts almost as long as the case of "Jarenyce and Jarenyce," had its humor and its application. If my memory serve me right, the statement of the case was somewhat like this:

Late Rev. C. Laroque.

"Sacerdos Magnus est"; He is a great priest." Remark that this expression is in the present tense. Once a priest, a priest forever. On the day of his ordination, the Episcopal voice pronounced over him the sublime words: "Thou art a priest unto all eternity, according to the order of Melchisedech." Yesterday a priest in the Church Militant, to-day in the Church Suffering, to-morrow in the Church Triumphant. In the case of the lamented Father Laroque, Pastor of the parish of St. Louis de France, we feel confidence in saying that to-day he is a priest of God in the ranks of the Church triumphant. His life-work was most complete; it was beautifully rounded off. Last February he celebrated his fiftieth birthday, the twenty-fifth anniversary of his priesthood, and the fifteenth of his pastorate at St. Louis de France. He took the parish in its infancy, organized and perfected it, gave it one of the most splendid churches in Canada, a magnificent presbytery and a number of schools, sodalities and associations. Last month he had completed all arrangements to have a magnificent chime of bells placed in the grand tower, and this was to crown his entire work. In May he was to have left the pastoral charge, grown too heavy for his failing strength, and to have commenced the

held the commencement of his life work, when appointed parish priest of the new parish. He had a mighty task ahead of him; but his work all tended to the realization of a grand dream—the construction of a splendid Church, and the foundation of a perfect parish.

Any person who had known all that section of the city lying between St. Lawrence street and St. Hubert street, north of Sherbrooke and south of Duluth Avenue, as it was fifteen years ago, would scarcely recognize it to-day so wonderful have been the changes. And the person who then recalled Roy street and Laval avenue would be thunderstruck to turn that corner now and look up at that grand temple of St. Louis de France, with its inspiring architecture, its granite copings, stairways, and porticoes, its beautiful presbytery in rear, and its schools to fight, and to left of it. With a generous parish behind an active and generous priest, all that transformation took place as if by magic.

For some years Father Laroque had been on the Board of Catholic School Commissioners, and the knowledge he there displayed in matters educational secured for him the appointment to the office of Visitor General of the Catholic schools, under the control of that Board—a position that he was to occupy after the 1st May next. He had purchased a residence on Sanguinet street, within sight, so to speak, of his beloved Church, and there he had expected to take a kind of repose, while performing the duties of his new office, and still keeping a paternal eye upon the parish he so loved.

But God had ordained otherwise. On Sunday, the 10th April, the writer attended early Mass in St. Louis de France, and Cure Laroque ascended the pulpit, as usual, made the regular weekly announcements, and then informed the congregation that on the following Sunday the Church would celebrate the solemnization of the Annunciation. He added that he had some remarks to make touching upon the matter of his coming separation from them, as parish priest, but that he preferred to postpone them until the following Sunday. Long before that following Sunday dawned he had consummated his separation in a manner little dreamed of by either himself or the congregation. R.I.P.

Patent Report.

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

- Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm. Nos. 86,376—Hubert M. Taylor, Hamilton, Ont., incandescent electric lamp. 861083—Joseph Moreau, St. Germain de Grantham, Que., Rossing machine. 86,408—John McIntosh, Alexandria, Ont., carriage pole. 86,442—Norbert Allard, Montreal, Safety device for elevators. 86,457—James Munro, New Glasgow, N.S., spring bed. 86,491—Ernest Abee, Bad-Nauheim, Germany, Cardiac trusses. 86,503—Gustave La. Mouchel, London Eng., structures in or adjacent to waterways.

Alcoholic and Other Beverages.

An interesting array of facts and figures bearing upon the quantity of alcoholic and other stimulating beverages consumed in the United States during the year ending June 30 last, is presented in a recent issue of the American Grocer. For this period the total retail cost of the nation's "cheer" was \$1,451,638,379. Weighing this sum against the population, 80,372,000, it is shown that there was an expenditure of \$18.15 for each of the inhabitants of \$90.75 per family of five persons. It is estimated that one-fourth of the people of this country use alcoholic beverages, wherefore it will be seen that each consumer of strong drink spent \$62.16 during the year to gratify his appetite. In the quantity of stimulating beverages used, especially of alcoholic liquors, there has been a steady increase in the last twenty years. At present the quantity per capita is 19.98 gallons, the quantity twenty-three years ago being 10.50 gallons. Since 1896 the use of spirits has increased without a break. The per capita consumption of coffee has in-

OLD PUBLICATIONS.

(By a Regular Contributor.)

The next volume amongst my old publications that comes under my hand, and I take them at hap-hazard, for I have hundreds of them, is entitled "Essays, Moral, Economical and Political, By Francis Bacon, Baron of Verulam, Viscount of St. Albans, and Lord High Chancellor of England." It was printed in London in 1804—exactly one hundred years ago—by Mr. Jones, No. 1 Paternoster Row. I do not intend giving any extracts from the work, as Bacon's essays are to be found in editions published almost every decade since then. But I will reproduce that first and characteristic preface to his works, written in 1597, and then give a short sketch of the life of this wonderful man and most contradictory character. The information may prove of interest and even instruction to many who have still a liking for the classic literature that has formed the basis of so much modern learning.

PREFACE

To Mr. Anthony Bacon, the Author's dear Brother.

"Loving and beloved brother, I do now like some that have an orchard ill neighbored, that gather their fruit before it is ripe, to prevent stealing. These fragments of my conceits were going to print: to labour the stay of them had been troublesome, and subject to misinterpretation; to let them pass had been to adventure the wrong they might receive by untrue copies, or by some garnishment, which it might please any that should set them forth to bestow on them; therefore I held it best discretion to publish them myself, as they passed long ago from my pen, without any further disgrace than the weakness of the author; and as I did ever hold, there might be as great a vanity in retiring and withdrawing men's conceits (except they be of some nature), from the world, as in obtruding them: so in these particulars I have played myself the inquisitor, and find nothing to my understanding in them contrary or infectious to the state of religion or manners, but rather, as I suppose, medicinal: only I disliked now to put them out, because they will be like the late new halfpence, which though the silver were good, yet the pieces were so small; but since they would not stay with their master, but would needs travel abroad, I have preferred them to you that are next to myself; dedicating them, such as they are, to our love, in the depth whereof, I assure you, I wish your infirmities translated upon myself, that Her Majesty might have the service of so able and active a mind, and I might be with excuse confined to these contemplations and studies for which I am fittest; so commend I you to the preservation of the Divine Majesty.

Your entire loving brother,

FRAN. BACON.

"From my Chamber at Grey's Inn this 30th of January, 1537."

A brief sketch of Bacon's life may not now be inappropriate. Francis Bacon, Baron of Verulam, Viscount of St. Albans, and in the reign of James I., Lord High Chancellor of England, one of the most illustrious ornaments of his age, was born in London on the 22nd January, 1561. He was the son of Sir Nicholas Bacon Lord Keeper of the Great Seal, and of Anne, daughter of Sir Anthony Cook, eminent for her skill in the Latin and Greek languages. His childhood afforded strong indications of a vigor of intellect above the common. When Queen Elizabeth asked him how old he was, he readily and smartly replied: "Just two years younger than Your Majesty's happy reign." This so pleased the Queen that she made a favorite of the boy and loved to converse with him. At the age of 13 he was entered as a student at Trinity College, Cam-

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Some Calumnies Aply Refuted.

Lucien L. Kinsolving, the Protestant Episcopal Bishop of Southern Brazil, has been in Rochester, N.Y., traducing the Catholic Church. He has dealt out a lot of worn-out slanders to a confiding public. But he has not been allowed to retail his calumnies without being taken to task, for the Rev. Thomas F. Hickey, rector of St. Patrick's Cathedral, Rochester, has written the following letter, which has been printed in a Rochester paper:

"In Friday's edition of the Democrat and Chronicle, there appears an account of an address given before the Church Club of Rochester in St. Luke's parish house by the Right Rev. Lucien L. Kinsolving, D.D., Bishop of Southern Brazil. If one may judge from the press reports the burden of the address consisted in a tirade against the Roman Catholic Church with little attempt to show what actual work the Right Rev. gentleman's own church was doing amongst that apparently benighted people.

"It is about time that a protest be entered against this sort of thing, which is being continually repeated in our city. No year passes but several so-called missionaries are advertised to speak in non-Catholic churches of our city on the subject of their foreign labors, which ordinarily means, with a few honorable exceptions, an unmerciful flaying of the Catholic Church. This, of course, is well understood by the patrons of such addresses, though not announced in so many words. Moreover, the subject of such talks is invariably 'funds' or 'cash,' or whatever else you may wish to call it, and it is a well known fact that among these 'missionaries' that there is no more powerful means of opening the purse-strings of their listeners than by narrating the outrages practiced by the Catholic Church on the 'poor, ignorant and superstitious' Latin races.

"Judging from the report of Bishop Kinsolving's address, even a Bishop of the Episcopal Church is no exception to the rule; for he too would castigate the Catholic Church—let the public judge the motive.

"But, Mr. Editor, it is not so much with his motives as with his statement that we are concerned. In the first place, his 'I have heard it was said,' repeated often, is nauseating to one of this century who knows the value of facts, not fables. His sweeping assertion, damning with one stroke the spiritual condition of Cuba, Porto Rico, the Philippines as well as Brazil, is too much for enlightened and fair-minded people to stomach. On the contrary, we have at hand the testimony of one of his fellow Bishops of the Episcopal Church, Mr. Peyton, delivered before a meeting of the bishops of that church held in St. Louis last year. It reads as follows:

"I found in all the towns a magnificent church. I attended Mass several times, and the churches were always full of natives, even under unfavorable circumstances, on account of the military occupation. There are almost no seats in these churches the services lasting from an hour to an hour and a half. Never in my life have I observed more evident signs of deep devotion than I have witnessed there—the men kneeling or prostrated before the altar and the women on their knees or seated on the floor. Nobody left the church during the services, nor spoke to any one. There is no sectarian spirit there. All have been instructed in the creed, in prayer, in the ten commandments, in the catechism. All have been baptized in infancy, I do world a people as pure, as moral and not know that there exists in the as devout as the Filipino people."

"How does this square with the Right Rev. Bishop Kinsolving's address, especially where he touches on the Filipinos? May not this story of Brazil be of like calibre?

"Again, the old calumny of 'image-worship' is too stale to receive attention. Does he not know that in this city of Rochester there are nineteen Catholic Churches where similar images may be found and where the same doctrine exactly in regard to them is taught year by year? Would

the bishop dare accuse the Catholics of Rochester of being idolaters?

"Because, forsooth, the Latin races, in keeping with their highly emotional nature, are a little more effusive in their outward expression of reverence than an American, and, at the same time, perhaps, more lacking in human respect, would he dub them 'image worshippers'? Will the 5000 or more Italians of this city stand for that? 'These people know nothing but image-worship,' he is reported to have said.

"His 'story' of the carpenter and the image is simply disgusting and we hasten to pass it by. If the good Bishop knows so well what the Catholic Church is not doing in Brazil, how does he know what she is doing among that people? Has he been accustomed to frequent her services? Has he ever been at one of them? Would he judge the work of any Protestant or Catholic Church in this city or any other city in this land by the conduct and lives of those who are outside of these churches or at least nominal members? Would he be willing to take his opinion of the thing from the first twenty-five men he work any church in this city is done to meet on the street, regardless of whether they were church members or not?

"I haven't time to describe to you the superstitions we find there," is another master stroke of the reverend gentleman. He places himself as final arbiter of the conscience of a people with whom he has nothing in common either in nationality temperament or religion. But he knows the value of such insinuations, only too well, to neglect them. They imply more than could be related in hours, the truth of which, to be sure, should never be questioned.

"Finally the good bishop, albeit unconsciously, gives us the true reason for the terrible condition of things which (according to his story) exists in Southern Brazil. The Brazilians, he says, are out and out sensualists: 'The mind of the Brazilian is saturated with sensuality.' May not that be the true reason why, although the Catholic Church has been working among this people for so long that they are not what the zealous missionary would like? Then too, would the Brazilians stand for this statement? Would the 'right reverend bishop dare make it in his own diocese? Only last fall a Presbyterian missionary from Mexico spoke before a conference in California on the condition of things in Mexico. He, too, flayed the Catholic Church there unmercifully, rotting the Mexican people of all intelligence, morality and decency. When the reports of his speech reached the Mexican people of his city there was trouble. The editors of papers spread it broadcast, feeling ran high, and that missionary has sought other fields of labor.

"For the information of the right reverend gentleman I would state that the reports of his address are being forwarded to his dioceses in Brazil for approval or correction.

"No intelligent Catholic claims his Church perfect in its human element. No one defends all things in Brazil or South America. But we deny that the Church has lost its power, that it is 'quiescent,' that there are no shepherds except 'here and there.' We deny, too, that the people have no use for the Mass, the Sacraments or a celibate priesthood, and if that were true, would it not in itself be the very reason why the people are not better, because they do not use the means the Church offers to make them better? Are they evil because they are Catholic or in spite of it?

"In conclusion I would respectfully submit to the Chamber of Commerce, a body made up of representative men of various creeds, that the gentleman who will stand before that assemblage to-night has for purposes best known to himself offered insult to a religious body numbering 60,000 of Rochester's people. I would also submit that there is no spirit of controversy intended by this communication, but that its sole object is a protest against unfair, untruthful and uncalled-for utterances on the part of a stranger in our city."

of a terrible malady. Forgetting that he had been one of the principal persecutors of religion in Toulon, he sent for two nuns during his long illness, and was nursed by them until the hour of his death, when he was heard imploring pardon from God for his misdeeds. Of course, Bremond's repentance will be smiled at by the strong men of the Free Thought school, who are above all apprehen-

sion about the next world, and only believe in this present one, with its emoluments, its prizes, its praises and its pleasures. Neither will Bremond's case have any effect on the present War Minister, who is now turning out the Sisters of Charity from the infirmary of the Hotel Des Invalides—the French Kilmainham Hospital—and from the military hospitals of Val de Grace, St. Martin's, in Paris, and those of the large garrisons of Versailles and Vincennes. The nuns will have to go in May. One of the Sisters of the Invalides is eighty-two years old. She was at the establishment when it had as governor Jerome Bonaparte, ex-King of Westphalia, brother of the first Napoleon, and father of the late Princess Mathilde. This venerable nun and her companions were completely unmolested by the Communists when these insurgents held the Hotel des Invalides and were thinking of burning the chapel and the tomb of Napoleon. The Communists told the nuns to remain in their quarters, and they utilized the services of the Sisters as nurses for their sick and wounded.

Educational Report Of Quebec.

We have before us the annual report of the Superintendent of Education, dated March, 1904. It is a most interesting array of figures for all who have special reasons to follow educational matters in this Province. The first item of interest in it tells of the modifications of the census figures and the ascertaining of the exact population of the parts of parochial territory, which for school purposes had been annexed to one or more parishes. On account of the difficulty of this work, Hon. Mr. de la Bruere suggests an alteration in the existing law, as the task will become more difficult each year. Instead of the work being done once every ten years, it might be gone through at shorter intervals.

Another very important item of the report concerns the educational grant which decreases in inverse ratio of the increase of the population. The Superintendent thus explains that question:

"As the population of the Province is augmenting yearly, while the grant for the public schools remains stationary, the proportion is necessarily lowering at each decade. Thus, this grant, per hundred souls, was according to the census of 1881 equal to \$11.77, according to that of 1891 to \$10.74, and according to the last in 1901, to \$9.70.

It is therefore desirable that the Legislature should, as soon as possible, consider the means to be taken to increase the annual grant to the municipalities in order to further strengthen the authority of my department with the school boards, which, either from parsimony or a false notion of their attributes, do not hesitate to evade the provisions of the law."

There is an encouraging report regarding the erection of more modern schools in the various municipalities and the improvement in the furniture of these establishments. The pedagogical conferences held by the school inspectors continue to produce very good results; but he regrets the general absence of school commissioners from these conferences. There is a good report regarding the work of the school inspectors, although some of them have too many schools to visit. As to the increase in the number of schools, it is remarkably satisfactory. Last year there were 6261 schools attended by 341,722 pupils; the grand total of teachers, male and female, is 11,922, and the general school contributions amount to \$3,718,086.

A very important portion of the report is that in which the Superintendent points out the errors in the "Year Book" for 1902. While that volume is the best in Canada for general information on all subjects, there are, at times, mistakes that glide in and that need to be watched. For example it speaks of a Catholic University in Quebec, that of Laval, in the city of Quebec, but ignores that of Montreal, which is distinct from the other. It fails to give the names of the nineteen Catholic classical colleges in the Province, which are equal in every sense to like institutions in other Provinces. It also ignores entirely the Catholic houses of higher education for girls, such as the Ursulines, Villa Maria, Hochelaga and others, which can well be compared to the ladies' colleges of other Provinces. It states that the public schools of Quebec number 6062 and the other schools number 4376; yet it places the aggregate at 6078—thus making an error of 4348 in the total number of schools. Several glaring errors are indicated under

the heading of educational statistics. There is a lengthy report regarding the museum, and some sage comments upon the necessity of such institutions. In all countries museums have been considered as amongst the most efficacious instruments of intellectual development.

On the whole, the report is one that shows very satisfactory progress in the educational sphere. It has long been a cry that in Quebec we have not an educational system nor educational advancement equal to the other Provinces. But with the erroneous statements of the "Year Book" and the latent prejudices of outsiders it is not surprising that such should be the case. It would be well if the Superintendent's report were widely circulated outside this Province.

HOME RULE.

Taking it for granted that the Irish party is going to have a determining influence in Parliament during the next few years, one is safe in saying that some sort of home rule measure is certain to be passed. During the Parliamentary discussion of the land bill, the Irish members stated explicitly to the Conservatives that an alliance with the Government covering that matter was by no means to be understood as affecting the Irish attitude towards Home Rule. That the land act requires further amendments to provide for compulsory sale, and that the educational system of Ireland needs to be balanced by provision of collegiate opportunities such as Catholics can accept, may lead to a temporary continuance of this allowance, but can not for long put aside the dominant Irish issue. Even the present vexed problem of protection will not be allowed to scatter the Irish vote. Many of the Irish members believe that a system of protection would materially conduce to the progress of agriculture and manufacturing in Ireland, but they prefer to bend all their efforts toward securing a form of administration which will enable Ireland more fully to work out her own economic salvation.

When Home Rule once comes to the front, it will have behind it not only the Irish sentiment of nationality, but many practical administrations of which everybody nowadays sees the force. It is for instance obviously unreasonable that an Irish railway desiring to open a branch line twenty or thirty miles long should be compelled to take the matter before the Parliament of the British Empire, to send special agents to London, and to employ English solicitors at enormous fees.

Now, for a scientific development of Irish administration for Irish affairs, Sir Thomas Esmonde, in the most concrete fashion, is leading the way. Besides being chairman of the Wexford County Council, he is chairman of a representative federation of all the Irish county councils. This body has as yet no official sanction, but is doing excellent service in the way of securing to all the county councils the advantages of successful experience in the most progressive counties. It is favorably regarded by the government, and may fairly be considered the vital germ of the future of the Irish national deliberative body.

The strength of the Home Rule movement as it stands to-day is in its reality. The possibility of the complete severance of Ireland from the British Empire is entertained on the one hand, only by certain unselfish dreamers, and on the other by a group of politicians who find remunerative business in fanning discontent without regard to present facts. The considerate Home Ruler, who is now happily the dominant one, insists indeed that the Irish national genius is so distinct from the English that it should have thorough going autonomy, in some such degree, for instance, as that enjoyed by Canada, yet he sees quite as distinctly that in its large outlines the inevitable tendency of the world is toward disintegration but unity. —Robert A. Woods in Boston Transcript.

CATHOLIC PRESS AND NON-CATHOLICS.

Here is a bit of knowledge that it would be well for all to ponder. The writer is unknown:

"I certainly think that every Catholic ought to have a standing order with his news agent to supply weekly and monthly at least one Catholic newspaper or magazine, and when read post or send it to some Protestant friend for perusal. On a recent occasion I astonished a Protestant friend by sending him a paper containing the Pope's letter on the Sacred Heart, for he admitted after reading it that he had no idea the Pope had such liberal views, and he added: 'After that I shall always put a good word in for the Pope.'"

Justin McCarthy on Edward VII.

Justin McCarthy, writing in the Independent recently, on "King Edward VII and His Parliament," says:

The general effect of all that one can hear from anything like authoritative and trustworthy sources is that the King has entered upon a career of genuine and high-minded statesmanship, and is doing his best to make his reign memorable by enlightened and upright measures. Every evidence on which we can place any reliance shows that he is determined that full justice shall be done to the rightful claims of Ireland, and, indeed, this was to be seen from the very moment when he appointed Sir Anthony MacDonnell Chief Secretary to the Lord Lieutenant of Ireland, a position which is practically the chief working place in the Irish Government. As Mr. McCarthy is a good Home Ruler, and was for many years vice-chairman of the Irish Party, his words must have weight on this subject.

He believes that if there had been at the opening of the session a strong and energetic Liberal Party in opposition, the Government would probably ere this have been forced to dissolve Parliament and take the verdict of the country by means of a general election. As things are, however, continues Mr. McCarthy, "the work of genuine and vigorous opposition has been left altogether in the hands of Mr. John Redmond and his gallant and united band of Irish Nationalist members. One fact at least may be taken as certain that, however the movements of Parliament since King Edward came to the throne may have affected the Conservative Government or the Liberal Opposition, they have enabled the Irish National Party to raise itself to a more commanding position in the House of Commons than it ever held since Parnell reached the zenith of his power. While writing this article I have actually received the news that Mr. Redmond has in the debate on the estimates for Irish Education inflicted a positive defeat on the Government. He carried a motion for a reduction in one of the estimates by a majority of 11. The Government may affect to think lightly of this defeat as a mere casual incident, but every cool observer must know that it carries with it something like a death warning.

The news just now is that Chamberlain is returning from Egypt in an improved condition of health, and if he does really come back to the House of Commons at once, it is certain that he will add new life and new interest to the struggles of the wrecked and wrecking parties. From the point of view of the unconcerned observer, I, at least, should be very glad of Chamberlain's return, because we should then begin to have some clearer understanding as to what the rival Conservative parties were expected to do. It has to be said for Joseph Chamberlain that when he speaks he never fails to give you the clearest understanding of what he means to do at the time. I am far from suggesting that any policy which Mr. Chamberlain may describe as his policy this day may safely be regarded as his probable policy for this day twelve months, but what he intends to do at the moment he can always set forth in language which the duller cannot fail to understand. Our present difficulty is that many of the leading men on both sides of the House do not seem to have made up their minds as to what course they intend to pursue, or, if they have thus made up their minds, are not able to put their resolves into words which the ordinary mortal can understand. When Joseph Chamberlain speaks we shall at all events fully know what he means us to understand.

The public life of Great Britain will be much poorer by the withdrawal from it of Sir William Vernon Harcourt. Sir William is the last of that group of really great politicians to whom belonged Gladstone and Disraeli, Bright and Cobden, and the

eloquent Lord Derby, the "Rupert of debate." I can well remember all these men, and it is not too much to say that Sir William Harcourt fairly deserves to be ranked among them. If he was not one of the greatest among the group, his career as a statesman and a parliamentary debater must always be associated with its fame. Harcourt won distinction, as did Gladstone and Disraeli, in other fields besides that of political warfare. He was eminent as a legal advocate and as a writer before he entered the House of Commons. He won high reputation by an important series of essays which appeared in the Times under the signature of "Historicus," essays which, afterwards published in a volume, went through many editions, and found readers all over the world, and he was one of the most brilliant writers in the Saturday Review during that periodical's earliest and most brilliant days. I followed with interest the greater part of his career in the House of Commons, and was well acquainted with him during the many years when I was entitled to occupy a seat there. He was in every sense a great Parliamentary debater. He could hardly claim to be regarded as an orator in the highest sense of the word—an orator, for example, of the order of Gladstone or Bright, for he wanted something of that gift of imagination which is needed for the noblest style of eloquence, and in this quality he resembled perhaps Disraeli rather than Gladstone or Bright. But as a debater he has not had for many years a superior and has hardly, indeed, had an equal in the House of Commons. His appearance, his manner and his voice were impressive; he was ever quick with reply and retort; he always made himself thoroughly a master of his subject, and he had a ready and happy gift of sarcasm which he sometimes used as unsparring as Disraeli himself could have done. Then, he was unquestionably a statesman with an especial gift for finance, and his celebrated "Death Duties" Budget brought in a few years ago, when he was Chancellor of the Exchequer, was an event in the history of English financial administration. I have heard many men complain that his manner was overbearing and that he was difficult to approach. I can only say that I had ample opportunities of becoming acquainted with his ways and his deportment in the House, and I never found him anything but fair-minded, genial and ready to give his fullest attention to every reasonable suggestion. The Irish National Party, of which I was a member, was often at one time brought into keen antagonism with the Liberal administration to which Sir William Harcourt belonged, and we always found that even when our political attitude was most antagonistic he was ever ready to give a full and fair hearing to any representations which we had to make where the especial interests of our country were concerned.

For myself I can only say that I knew him privately as well as publicly, and that I never received anything at his hands but courtesy, kindness and friendship. He always seemed so full of vital power and energy, so unlike a man conscious that he is bending under the weight of years, that it greatly surprised me to hear of his positive resolve to withdraw altogether from public life. "Happy the man," says Thackeray, "who quits the field in time and yields his broken sword to Fate, the conqueror, with a resigned and cheerful heart." But then, Harcourt's sword was not broken, and, so far as one could judge, he is just as capable of wielding it now with strength and skill as he was in any of his brilliant fighting days. My American readers will remember that Sir William Harcourt married as his second wife the daughter of your famous historian, Morley. His son, Lewis Vernon Harcourt, a man of high capacity and culture, who has just been elected to a seat in the House of Commons, is also married to an American wife. It seems to me that the House of Commons could never look like the same place after Sir William Harcourt's retirement that it used to be when his stately presence was conspicuous there.—Boston Pilot.

A CATHOLIC HEIRESS.

The greatest Catholic heiress in England is Lady Margaret Crichton Stuart, the only sister of the Marquis of Bute. The father of the Marquis of Bute was so very wealthy that he was able to leave his daughter an enormous fortune without di-

minishing the large revenues of the marquessate. Lady Margaret cares little for society, and is very fond of yachting. Each year she visits the Holy Land. Her father invested a great deal of money in Jerusalem, and a part of Lady Margaret's legacy consists in ground rents in that historical holy city.

PROSECUTING NUNS.

The wretched man Bremond, one of the directors of the Toulon Naval, Military and Civic Hospitals, and who was the foremost in promoting the complete secularization of these establishments, where nuns acted as nurses, died recently from the effects

CHAPTER III. — C

The O'Kane's, as I have once seen better days, were small, and Nellie, years the elder, well their pleasant home in a tiny village. They had nothing then, and a husband could not be found that consisted of six members, another, who was a native, although not a child of parents, was a true sense of the word and ted. Their father, too, to a good family, but his fondness for strong drink the first years of his life and his affection for children kept him in the only on rare occasions any signs of his indulgent habit, but when he died, his wife always led him to true repentance.

Everything went pleasant, the youngest, Cecelia, the oldest son, a bright, had met with which after weeks of suffering his death. It was a trial to the father, and instead of himself more faithful, mending ones and trying his wife, who felt the loss keenly than himself, he sought company, and this signing of his downfall, years, during which Mrs. her children had suffered found herself a widow home, and her health before her education was the left her for support. St. Wintergarten, also organized a class for other pupils, and did quite well; but unforgotten was persuaded to go where she was promised a French teacher. Her husband awaited her; a strange place, she failed the pupils she had expected was with great difficulty to support herself. The girls she kept in school, Charlie, her son, two than Cecelia, gave up his thirteen and declared that to support himself, the mother and sisters had always been a widow only themselves knew how long hours he had caused.

Charlie secured a position as a grocery boy in a store of the firm. But like his was destined to fall into a large sum of money was the store, and suspicion boy. Instead of waiting innocence, he was prepared, when his mother denied all knowledge of the theft. To her refusal to answer any question to him by the head of the sullen silence he left her when his mother went to him he could not be found never since been heard from real thief was heard never so suspicion still rested.

This was another blow ready broken-hearted with health failed rapidly notwithstanding, she continued valuable lessons in French at the end of her life. The whose school her daughter had assisted her much in pupils, Nellie, having position as correspondent firm, who allowed her to her work at home, left to the regret of her mother heart was set upon seeking well educated. It was between them that Cecelia, under any circumstances, would give up until she had less than a year after Cecelia, Mrs. O'Kane was left world alone. The disgraced had brought on the over them. Eager to be those who knew them, their residence, taking rooms in a secluded suburb. Here Cecelia entertained school as good as the left, while Nellie continued. By constant labor which far into the night Nellie earn a comfortable living herself and her sister.

Cecelia knew in part her sister was making that she was resolved to pay

...by, the "Rupert of well remember all is not too much r William Harcourt be ranked among not one of the he group, his career and a parliamentary says be associated Harcourt won Dis- ladstone and Dis- ds besides that of He was eminent ate and as a writer the House of Com- igh reputation by ies of essays which mes under the sig- us," essays which, hed in a volume, ny editions and over the world, and e most brilliant turday Review dur- 's earliest and most I followed with in- part of his career ommons, and was with him during the I was entitled to e. He was in every ammentary debater. claim to be regarded the highest sense of or, for example, of tions or Bright, for ing of that gift of is needed for the equence, and in this ed perhaps Dis- Gladstone or Bright he has not had for erior and has hard- equal in the House s appearance, his ice were impressive, with reply and made himself tho- of his subject, and and happy gift of sometimes used as Israeli himself could he was unquestion- with an especial gift celebrated "Death ough in a few e was Chancellor of as an event in the a financial adminis- heard many men manner was over- he was difficult to n only say that I unities of becoming his ways and his e House, and I anything but fair- ready to give n to every reason- The Irish National was a member, was brought into keen the Liberal admin- a Sir William Har- we always found r political attitude istic he was ever ll and fair hearing ons which we had e special interests e concerned. n only say that I as well as public- r received anything courtesy, kindness e always seemed so and energy, so un- us that he is bend- of years, that d me to hear of to withdraw al- ble life. "Happy Thackeray, "who time and yields his late, the conqueror, and cheerful heart." 's sword was not far as one could e capable of wild- strength and skill as his brilliant fight- erican readers will William Harcourt and wife the daugh- r historian, Morley- rson Harcourt, a city and culture, e elected to a seat ommons, is also American wife. It the House of Com- look like the same am Harcourt's re- use to be when e was conspicuous t.

THROUGH THORNY PATHS.

BY MARY ROWENA COTTER.

CHAPTER III.—Continued.

The O'Kane's, as I have said, had once seen better days, when the girls were small, and Nellie, who was three years the elder, well remembered their pleasant home in a little country village. They had wanted for nothing then, and a happier family could not be found than theirs, which consisted of six members. Their mother, who was a native of France, although not a child of very wealthy parents, was a true lady in every sense of the word and highly educated. Their father, too, had belonged to a good family, but had one fault, fondness for strong drink. During the first years of his married life the gentle influence of a loving wife and his affection for his beautiful children kept him in the right path; only on rare occasions did he show any signs of his indulging in the bad habit, but when he did the gentle chiding of his wife always brought him to true repentance.

Everything went pleasantly until Cecelia, the youngest, was five years old; the oldest son, a bright lad of thirteen, had met with an accident which after weeks of suffering caused his death. It was a terrible blow to the father, and instead of devoting himself more faithfully to the remaining ones and trying to console his wife, who felt the loss no less keenly than himself, he soon fell into bad company, and this was the beginning of his downfall. After five years, during which Mrs. O'Kane and her children had suffered much, she found herself a widow without a home, and her health being delicate, her education was the only means left her for support. She opened a kindergarten, also organized a French class for older pupils, and in this she did quite well; but unfortunately she was persuaded to go to the city, where she was promised great success as a French teacher. Disappointment awaited her; a stranger in a strange place, she failed to attract the pupils she had expected, and it was with great difficulty she managed to support herself and children. The girls she kept in school, but Charlie, her son, two years older than Cecelia, gave up his studies at thirteen and declared that he was going to support himself. In vain did the mother and sisters protest, for he had always been a wilful boy, and only themselves knew how many anxious hours he had caused them.

Charlie secured a position as delivery boy in a grocery and worked hard, so that he soon won the esteem of the firm. But like his father, he was destined to fall into bad company. In less than three years a large sum of money was taken from the store, and suspicion fell upon the boy. Instead of waiting to prove his innocence, he was prepared to run away, when his mother was informed of the theft. To her he strongly denied all knowledge of it, but refused to answer any questions put to him by the head of the firm. In sullen silence he left the room, and when his mother went to look for him he could not be found, and had never since been heard from. Who the real thief was could never be proved, so suspicion still rested upon him.

This was another blow to the already broken-hearted widow, and her health failed rapidly now. Notwithstanding, she continued to give private lessons in French almost to the end of her life. The kind Sisters, whose school her daughters attended, had assisted her much in getting pupils. Nellie, having secured a position as correspondent for a large firm, who allowed her to do much of her work at home, left school, much to the regret of her mother, whose heart was set upon seeing her children well educated. It was agreed between them that Cecelia was not, under any circumstances whatever, to give up until she had graduated. In less than a year after Charlie's departure, Mrs. O'Kane was dead and the two orphans were left to face the world alone. The disgrace their mother had brought on them still hung over them. Eager to be away from those who knew them, they changed their residence, taking two small rooms in a secluded suburb of the city. Here Cecelia entered another school as good as the one she had left, while Nellie continued her work. By constant labor which often lasted far into the night Nellie managed to earn a comfortable livelihood for herself and her sister.

Cecelia knew in part the sacrifice her sister was making for her, and she was resolved to pay her back in

full when she was able to earn something herself. For this reason she applied herself most attentively to her studies in school and expected to finish a year earlier than those who had entered with her.

Between the two sisters the greatest love and confidence had always existed, especially since they had been left alone, and now deep in her heart Nellie felt a little hurt that her Cecelia should think of trying, without her knowledge, to secure a position which would separate them.

CHAPTER IV.

For nearly twenty years Agnes Daton had slept in the family vault, and for twelve years her husband had rested at her side, but little Edward, the babe she had hoped to take with her, still lived; a brilliant young man now, and none who had known her could deny that he was her son. He had grown up to be like her in everything, and not a trace of the Daton blood could be found either in his looks or his noble character, excepting that, like his father in youth, he cared little for the vain flatteries of the gay ones of his own sphere. There was only one person whom it could be said he truly loved and that was his stepmother, never having had a child of her own, had from the very first lavished upon the son of her predecessor all the affection of which her proud, worldly heart was capable. When after six years of happy wedded life, during which she had reigned as a queen of society, entertaining a great deal and on a grand scale, she had suddenly found herself a widow, she had closed the house for a period of two years, seeking consolation for her loss only in the company of him whom she called her own little son. The only fault she could find with the boy was his lack of what she called proper pride, but she hoped that when he went away to college he might learn to overcome it.

Little Edward was the only companion Mrs. Daton wanted in the years of her widowhood, but when he had left her for school she began to look about for some young lady of refinement and culture who could fill his place. But this was not so easy as she anticipated. There were plenty ready for the position, which would pay the right one well, but Mrs. Daton had poor luck, and she had been without a companion for several months when she thought of trying an advertisement in the daily trying an advertisement in the daily answered.

The young girl's beauty and bright, winning ways had attracted the woman at once and from the very beginning she was fully resolved to engage her; but she would try her a little first, so as to hide her admiration. Long after she had dismissed her she sat thinking of the pretty face and the sweet young voice which had read French as well as if it had been her native tongue. Two more applicants for the position came that afternoon, only to be hastily dismissed. When on the following day Cecelia was announced again, Mrs. Daton met her with a smiling face, which fully won the girl's heart.

"I suppose," said the woman, after kindly greeting her, "that you are ready to come and live with me any time now?"

"I am very sorry, Mrs. Daton, but I have decided to remain in school."

"And not accept the good position I have offered you? Certainly you cannot be so foolish."

"I appreciate your kindness, Mrs. Daton, but both my sister and myself promised mother that I would not leave school until I had finished, and sister insists upon keeping the promise."

"It would be a wise thing for you to do so if your support depended upon your education, dear, and your mother probably had that in mind when she told you to remain in school, but since you have so good an offer, it would be foolish of you not to accept it."

"Perhaps you are right, but it is hard under any circumstances to break a promise to my dear mother, especially as sister wishes me to keep it."

After much persuasion Cecelia was at last fully conquered, and it was decided that she was to come to Innisfallen as soon as school closed, which would be in two weeks. Mrs. Daton was elated over her good luck

and hastened to write to her son to tell him about the bright young companion she had at last secured. When she was writing she did not realize that Edward was no longer a boy, though still in school, and it was well for her peace of mind that she could not see his face as he read her letter. Perhaps if she had she would not have been so anxious to bring Cecelia to her home. The young man had no thoughts whatever of falling in love with the girl, but when he remembered some of the middle-aged and far from handsome maidens his mother had kept for companions, he was eager to see the dark-eyed beauty whom she had so glowingly described. He hoped that he, too, would find in her more congenial companionship than he had in the others.

When Nellie learned her sister's decision, she used every means in her power to keep her with her, but Cecelia was determined now to go, and she did, in spite of all that was said to the contrary. So the day after school closed Nellie found herself alone, Cecelia having entered upon her new work.

Nellie could not keep back the tears at parting, but Cecelia, all smiles, tried to cheer her by assuring her she would not be far from her, and that she would call very often to see her. She said also that she expected to have her calls returned. In this Cecelia had been deceived, for as a paid companion she seldom found an opportunity to leave her mistress long enough to go home, and soon learned that Mrs. Daton did not wish her to be troubled with calls from her sister. In her heart the girl rebelled a little at first, but when she compared Innisfallen with her poor little rooms and also thought of the long pleasant rides in the Daton carriage, as well as many other pleasant excursions such as she had never before dreamed of, she could not think of giving up her position. At first, in a real fit of home-sickness, she promised Nellie that she would return to school in the fall, but before that time a European trip was planned, and Nellie truly felt now that her sister was lost to her forever.

The sojourn abroad lasted over a year. At first Cecelia's letters were long and frequent and contained many interesting descriptions of places visited, especially the churches, in which Nellie was always interested, but after a time letter writing, especially as she had much to do for her mistress, became tiresome, and Nellie keenly felt the loss of the one connecting link with the dear absent one. When the travellers returned, Cecelia profited by the first opportunity to visit her sister, and was allowed to spend a whole Sunday with her. The girls had much to talk about, and both would have been very happy but for the plainly visible change in the younger. She did not realize it herself, but her naturally proud spirit had developed until she was already putting on a haughty, affected air which Nellie did not like. From the neat but simple style of apparel she had worn, she was now dressed as a young lady of wealth and fashion. This latter had been the work of Mrs. Daton, who left nothing undone to show off the beauty of the girl, who among strangers often passed as a daughter rather than a hired companion of the woman.

In one regard Mrs. Daton had failed to affect any perceptible change in the young girl. Despite of the many petty remarks thrown out by a mistress who had no fixed belief of her own, Cecelia had remained steadfast to her faith. Many times on Sunday when freedom would not have been allowed her later in the day she had arisen and gone to carry Mass, so as to be back in time for breakfast with the family. Her faith had been strengthened by her visits to the churches of the Old World, to which her mistress, led by motives of pure curiosity, had accompanied her. Her devotion on these occasions had given the woman the belief that Cecelia was really sincere, and to the girl's own satisfaction she often found her mistress more amiable after these visits. The animated interest with which Cecelia called Mrs. Daton's attention to the paintings and statuary, bringing out many marks of beauty which she herself had failed to notice, always pleased her, but further she had no love for the Catholic religion, and often regretted that one so beautiful and talented should adhere to it.

Three months before their return they were joined by Edward, who had graduated, and life for the two ladies had become much pleasanter in his congenial companionship; but, strange to say, the elder lady for a long while was wholly blind to the fact that she was not the chief object of her stepson's interest. Cecelia herself, innocent child that she was, thought the many little kind attentions shown to her were only marks of respect he owed his mother's companion. The youth secretly rejoiced that his love for the fair girl was as yet known only to himself, and he often smiled when he tried to imagine what the proud lady-mistress of Innisfallen would say when he informed her that her servant was to be her equal. For from the beginning of his acquaintance with Cecelia he had felt that she was the only one who could make his home happy. He did not like to see her kept in her present capacity, neither did he wish to have her leave the house, for fear of losing her, and for that reason he intended to marry her soon. His only regret was that she was not two or three years older, for she still seemed much like a child.

Mrs. Daton was stunned, almost horrified, when about eight months after their arrival home, Edward, having won from Cecelia a promise to become his wife, announced his intentions to his mother. As soon as she recovered from the shock she laughed at him, and asked him if he were really going crazy, to which he replied:

"Not in the least, mother; I think I have made a wise choice."

She talked with him, and tried to reason with him, but it was of no avail. Then she spoke to Cecelia, but the little maiden, who had been warned by her lover to keep silent, listened with due respect, but would have nothing to say. She would have been discharged, but her mistress dared not incur the pleasure of him who had inherited not only his father's iron will, but the grand home she had called her own for nineteen years.

"I never thought he would do such a thing," was her sad mental comment; "but how could I expect different when his father did as badly in his youth, and if he is the son of a millionaire, he is also the son of a poor Irish girl."

Mrs. Daton, when she saw that opposition on her part could do nothing to prevent such an unequal match wisely made the best of the affair, hoping that time would change the mind of the wilful youth. But she was soon informed that the marriage was not to be delayed. All went not long before she was called upon well again for a while and it was to help make preparations for the affair, which, on account of the bride's position, Edward desired should be very quiet. It would be soon enough after their return from their honeymoon to present his wife in the circles in which she was to move. Then one serious objection arose. Edward expressed his intention of having a priest marry him at home, but Mrs. Daton emphatically declared that no Romish priest should come into her house.

"Have you forgotten mother, that I am of age, and that this is my home, where I intend to do as I please?" he said.

He would have conquered had not Cecelia overheard the objection and insisted upon being married at the priest's house.

On her eighteenth birthday, in the presence of only Nellie and one of Edward's intimate friends, they were married. Nellie was prevailed upon to spend the evening at the mansion, where a few intimate friends of the family were assembled, and she accompanied the bride and groom to a late train, on which they embarked for a short Western trip.

"Poor little Cecelia," she sighed, after bidding her a tearful good-bye, "she is lost to me forever now, and I have no one left. Poor dear mother, what would she say if she were here to see her now?"

Only the memory of Cecelia's bright happy smile cheered her, and she thought after weeping for an hour in her own lonely room: "She never was like the rest of us, for she seemed to be born to be a grand lady and could never have been happy in poverty, but it would have been easier to have given her up to one of her own faith."

Had Nellie known that her sister

had indeed married a Catholic who had received the cleansing waters of holy baptism in infancy, she, with the co-operation of the bride, would have left nothing undone to bring the groom to the practice of his own religion; but the fact that his mother had been a Catholic, as well as the scene in which the young priest had played a part in her death chamber, was a secret that had been hidden in the family vault. Mr. Daton had never revealed the first, which he considered no small disgrace, even to his second wife, and as for the second, Father Conlin had carried his secret away with him and had never been heard from since.

Cecelia in the meantime thought only of two things: that she had won a most loving husband and that her dream had come true and she was the mistress of Innisfallen. Had she tried before her marriage to have won him to her faith it might not have been a very difficult task, or even during the happy days of their honeymoon she might have converted him, but she did not believe in such things. Her own faith was strong enough, but she felt that if he became a Catholic now it might only be to please her, while perhaps he did not fully believe in the religion. She thought it would be time enough after they were married and settled in life, then she would try upon him the effects of good example.

Alas for such vain hopes; the golden opportunity of the first few days of true love passed too soon. Although their married life continued to be a happy one each found individual cares after they were settled in their own homes, so that Cecelia, while she still clung to her church, never mentioned her religion to her husband until she spoke to him of having their first child baptized, to which he readily consented, simply because he had too high a sense of honor to break the promises made at their marriage.

CHAPTER V.

The first eight years of Cecelia's married life were years of comparative happiness, that is, as far as there usually is happiness where there are two mistresses, each of whom feels it her exclusive right to rule things in general. It had been no easy task for the elder lady, who had held the reins so long, to give them up, especially to one whom she considered her inferior. She might have left, but she did not wish to give up her pleasant home, especially as she had no other to go to, and it had been provided in the will that, while the home was to go to the son, the mother was to remain as long as she wished, so she wisely tried to make the best of the present state of affairs. To all outward appearance she treated Cecelia as an equal and pretended to be very proud of her, but in her home life poor Cecelia felt keenly the barrier that existed between them. Instead of humiliating her, it only increased the natural bent of her own proud disposition, for she would have it understood from the first that she was as good as her mother-in-law, and as Mrs. Edward Daton she demanded all the respect due to her.

Had her pride ceased here it would not have been so bad, but a true, noble heart had been made to suffer by it. Cecelia, like her own husband's mother, had intended to help her own, but her good intentions had met with nearly the same fate. Nellie had been right when she felt that her sister was lost to her forever, for in the multiplied cares of her new life as a society lady she found less time now than ever before to give her sister. Her visits were short and far between, her excuse being that she did not wish to disturb her sister during working hours, while her evenings belonged to her husband. She did not remember now the many sacrifices the same sister had made for her, denying herself even necessities in order to educate her.

Nellie felt this treatment keenly. On one occasion, shortly after Cecelia's marriage, she waited at the front door of Cecelia's parish church to speak to her, but instead of the usual pleasant greeting she found her hand merely touched by the tips of the daintily-gloved fingers, a few hurried words, a cold invitation to call soon and then the rustling of Cecelia's silk dress grated harshly upon her ears as she hurried away to her carriage.

Nellie stood staring after the departing vehicle, her breast torn by deep emotions of amazement and sorrow. Forcing back the tears that welled up in her eyes, she hurried to her own little home, which seemed more lonely than ever now.

"Poor little sister," she thought, "how changed she is; but perhaps it is not her fault. I have often wished that I might see her in high position, and why should I complain now, even though the accomplishment of my wish has caused me to lose her forever?"

It was many weeks ere Nellie found courage to go to that church again, but the powerful magnet of sisterly love drew her once more. However, she remained in a secluded part of the edifice, prayed more fervently than before, and never imposed herself upon the lady's presence again.

Never had Edward Daton thought of interfering with his wife's religion, and in spite of his stepmother's objections he had himself accompanied Cecelia to the church where each of the three bright children God had given them were baptized. He would have been better pleased had she been a Protestant, but from the beginning he gave his mother to plainly understand that his wife's religion was never to be interfered with. When she saw the little ones who were being brought up in the "errors of Popery," her only consolation was that they were really not of her flesh and blood. She openly rebelled for the first time when in a pretty little nook near the lake in the garden Cecelia had a little grotto prepared, in which she placed a statue of Our Lady of Lourdes, keeping the flowers fresh before it and teaching the children to bring their little offerings to the shrine as soon as they were able. To the elder lady it seemed much like the worship of idols, and she told both Edward and his wife so, insisting if "that thing" were not taken away she would break it; but her objections were met the same as the others had been and Our Lady was allowed to remain.

Now, on a bright June evening we find the family assembled on the broad veranda in front of the house, a perfect picture of true happiness. On a low stool at the father's feet sits seven-year-old Agnes, a beautiful child, whom he had named for his own mother. Her head thrown majestically back, a mass of bright golden curls hang over her white muslin dress, while a pair of deep blue eyes, wonderfully like those in a picture which is all he has to tell of her whom he does not remember, gazes into his own. Edward, Jr., the pride of his heart and the object of his brightest ambitions, is leaning upon his shoulder, while three-year-old Grace, a little dark-eyed beauty whom he calls her mother's own girl, sits on his knee. All are listening attentively, for he is telling a wonderful fairy story. The young mother is deeply interested, too, not in the story, but in the happy little group, of which she may well be proud.

The hour is still early, not too near the children's bedtime, but the story finished the father notices that the head of his youngest child is resting heavily on his arm, the bright eyes have in them a strange lustre, while the head burns with fever. He looks at his wife with an expression which unconsciously conveys fear.

"What is it, Edward?" she asks.

"Nothing, I hope, but Grace does not appear well."

"Edward, you are always troubling yourself with unnecessary fears about the children," said Cecelia, advancing and looking at her child. "She has been playing too much today and tired herself out. A good night's rest will restore her."

Mrs. Daton summoned the nurse, who took the little one away. Had she observed how the usually active child went slowly up stairs and offered no resistance as the nurse undressed her and put her in bed, she might have shared her husband's anxiety, but her children were given so much to the care of the servants that she did little more than pet and admire them when they were brought to her dressed in the prettiest style possible. An hour later Agnes was put in bed with the little one, who had fallen into a heavy slumber, and regardless of the children the entire household retired to rest.

(To be continued.)



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work.

NOTE

MAY—This is our

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OUR BOYS AND GIRLS.

THE HAND OF GOD.—In the city of New York, one bright morning in May, about seventy years ago, a young girl was seen driving a chubby baby through the avenues of one of the principle parks. Presently a carriage drove up, and taking the baby out of its own cozy carriage, she sprang up into the other one, in which a man was seated, and drove away. The baby was May Commons, a little girl of three, and the only child of Ronald Commons, a wealthy banker of New York city.

The nurse had left under the pretense of taking the little one to spend the day at an aunt's, who lived in another part of the city, and who had long been asking Mrs. Commons to let the little one spend a day with her.

When evening came and they did not return, Mrs. Commons, becoming a little uneasy, wondered what could be the matter, but as it was dinner hour and the servants were busy, put the worry from her mind saying they would probably be along presently.

After dinner Mr. Commons hurried off to catch the train; he had business in a neighboring town and would not return until next morning. In the meantime, becoming more and more uneasy and fearing the child might be sick, Mrs. Commons ordered her carriage and drove to her aunt's residence. Her astonishment was great to find that neither child nor nurse had been there at all that day. Her aunt was greatly distressed. What could have happened? Could they have been run over? She called her servant and sent him to the police station and any other place where information could be had to see if any accident had been heard of.

All the while Mrs. Commons sat there scarcely able to move, a paralyzing fear gnawing at her heart, her mind distracted by terrible forebodings. Why! oh why! she asked herself, had she let the child out?

The servant returned after some time with a baby carriage that he had found at the police station, and recognized as belonging to Mrs. Commons, for having seen it driven so often by the nurse. It had been found empty in one of the parks and taken to the police station; this was the only information he could get.

Mrs. Commons desired to return home, clinging to the last hope that perhaps they had returned during her absence. She was lifted into her carriage scarcely conscious, and accompanied by her aunt returned to find the missing ones still absent. She was taken to her bed—a telegram sent to her husband—a doctor sent for in haste. A spell of sickness ensued; a devouring fear caused by anxiety, which, as the days went on and no tidings came of the child, developed into brain fever.

Roland Commons, on receiving the telegram, returned home as soon as possible, and did all that lay in his power to find his child. Detectives were employed, rewards offered, but all to no purpose; the missing ones were not found.

Poor Mr. Commons, the hand of God weighed heavily on him just then: his only child gone, to what horrible fate he knew not, perhaps far worse than death; and his wife a raving maniac with little hope of recovery. But with the courage of a brave man and Christian, though broken with grief, he bowed to the will of God. Whatever the designs of the Almighty might be, he felt sure they were for his greatest good.

Although his youth had been surrounded with every care to lead him in the path of virtue, by loving parents, of late years his contact with the world and the men with whom he had associated in his calling had rendered him negligent of his religious duties; he was over fond of amusement, and every moment he could spare from business was spent at his club, or other resort of amusement. He seldom found time for prayer except in Church on Sundays, and often found the services and sermon long and tedious. But the germs of virtue sown in his heart in youth were fanned into vigorous growth by the winds of affliction; recognizing the Providence of God in all that had happened, his heart was torn with remorse. His accustomed haunts of pleasure saw him no more, and humbled and repentant, he sought consolation in religion, where alone true consolation can be found: his one prayer being that God might visit his sins on his own head, and spare those he loved.

But what had become of May and

A Yard of flannel is still a yard after washed with Surprise Soap
Its pure hard Soap—that's why.
Don't forget the name—**Surprise**

the nurse that there were no more seen or heard of? On leaving the park they drove to the man's rooms (who, by the way, was her brother), on a back street, where a disguise was in readiness for them. He was a gambler and a villain, living by his wits; he had been abroad for many years, travelling with gypsies, whether he had gone to escape the penalty of the law for some offense committed in youth. Having returned and recognized his sister in the nurse of a wealthy man's child, formed the satanic plan of stealing the child, intending to return her for the reward he knew would be offered for her recovery.

Having donned the disguise of gypsies, and taking provisions with them they re-entered the carriage and drove to the country, where a gypsy's caravan was in readiness. Changing the horses from the carriage to the caravan, they started on their route for Canada, avoiding the cities and towns and even the villages as much as possible; procuring food from the farmers along the route, and camping in the fields or along the roadsides, they easily passed for harmless gypsies. The country folks, in those days, hearing very little of what was going on in the cities, had never heard of May Commons's disappearance. Thus they arrived at Laprairie in July, tired and worn out.

It was in the year 1834, when the cholera made such ravages in Canada. They were but a few days at Laprairie when it broke out in that neighborhood with its utmost virulence; people were dying by hundreds every day: when it entered a house, usually within a few hours all its inmates were dead. Sometimes one or two would remain—sometimes it would be an old person on the verge of the grave that was spared; sometimes a little child that was left to face the world alone. Everybody was panic-stricken, people scarcely left their houses except to bury the dead. The doctors and religious did all they could to alleviate the sufferings of the people, and check the ravages of the epidemic, but in vain.

At the inn where the nurse and her brother had taken quarters only an old woman and little May remained of all the household; over twenty people had died in that house within the space of two days. After the scourge had passed on the panic subsided and the people began to breathe freely once more. But many places were vacant, many houses were closed, many hearts never power with sorrow. The old woman at the inn was a servant, and now that her masters were dead she could not remain there, and she could not take charge of the child, so the authorities sent her to an orphanage of Montreal under the charge of the Sisters of Providence.

Time continued her onward march; indifferent alike to joy or sorrow, the sun must rise and set; the years must come and go. Five years had already elapsed since the events just narrated transpired. Despite all the medical care possible, Mrs. Commons' sickness had developed into a species of mild insanity. At times she would be hysterical with grief; then would succeed spells of apathy. At other times she would be comparatively rational, declaring that she knew where her child was, that she saw her frequently in a large building with other children; in a strange city where nuns had care of them. She would beseech her husband piteously to go for her, saying he would easily recognize her, as her features had not changed much since she left them, but she was much taller and larger.

Mr. Commons visited almost every orphan institution of the United States in the wild hope of finding his child, but so far it had been useless. till one day, arriving in Montreal on business, he resolved to visit the orphan asylums here also. Something in his wife's manner of speaking about their child, in her rational

moments, almost convinced him that she did possess some clairvoyant power of seeing her; she was so positive in all that she said, and so minute in the description she gave of the child and everything around her that he really thought he might recognize her. He visited a couple of asylums but there was nothing in or around them to coincide with the description of the place where his wife said their little girl was; till visiting the Providence Nuns, he thought it looked very like the place described, and on visiting the children and examining them critically, as was his way on such occasions, one little girl attracted his attention. She was just about the age and size his own little girl might be, and he thought to trace in her features some resemblance to his own family; moreover, he seemed particularly drawn to her. He questioned the Sisters regarding her, but all they could tell him was that she had been brought to them the year of the cholera, and that all her people had died; they were strangers in the place, gypsies, they had been told; her name was May Rainville. But, stay! said the Sister, there was a valise brought with her that belonged to her parents, and contained some jewellery and other things. They brought the valise, and on opening it the first thing that caught his eye was a chain and locket set with opals that he had given his little girl on her first birthday. She had worn it ever afterwards, and had it on the day she was stolen. He opened the locket, and inside was his own portrait. He wanted to see no more; scarcely able to repress a shout, so delirious did he feel for joy. He told the Sisters that she was his own child, showing them as a proof the picture in the locket, which they easily recognized as his own. He related to them the history of her abduction, and how he had sought for her ever since.

May Rainville, now May Commons, was sent for, and I fear words are feeble to describe the scene that followed, or the emotions of the father's heart as he folded once more to his breast his dearly beloved child. May was overjoyed to find that her parents were still living. She had believed them long since dead, and had often prayed in her sweet childish way for the repose of their souls. Yet with her joy was mingled a sadness at the thought of leaving forever the dear good Sisters, whom she loved so much. Her father promised she would come to see them often, so bidding them all good bye, as well as all her companions, she returned to her former home.

On arriving home, Mrs. Commons happened to be in the hall as they entered. With a cry of joy she recognized her little girl, and clasping her in her arms embraced her with many effusions of love, saying she had known all day that her beloved child was coming to her.

The joy of finding her child restored her mind to its balance, and in a comparatively short time her health was perfectly recovered. Thus was joy restored to those who had suffered, let us hope, forever, and join in their thanksgiving to God.—Clara Beatrice Semcal, St. John's, P.Q.

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Report for week ending Sunday, 15th April, 1904: Irish, 172; French 118; English, 33; Scotch and other nationalities, 21. Total, 339.

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TUESDAY, 3rd May next, at 12 o'clock noon.
for the reception of the Annual Reports and Statements, and the Election of Directors.
By order of the Board,
A. P. LESPERANCE,
Manager.
Montreal, March 31st, 1904.

STILL DEAD.
A good story, told, we fear, of many others, is related of the late Mr. Justice Byrne, who died on Monday night after a few days' illness. Mr. Byrne was at one time a member for the Walthamstow Division of Essex, and in his canvass came across a certain voter, after whose father he enquired. "He is dead, sir," replied the young man, pleased at the notice taken of him. Probably there were many other enquiries made of a similar nature, but it is certain that one more was made, and of the young man alluded to, who replied, "Well, sir, he is still dead," an answer which, we fancy, must have made Mr. Byrne a little more careful of his memory, which was ordinarily excellent.—London Universe.

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