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ness" P. & P. Co., Limited, P. O. Box 1138.

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

Subscribers are requested to notify
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NOTES OF THE WEEK.

THE LIBRARY QUESTION.—In all the discussions which have taken place regarding the censors or judges who are to select the books for the library, as may be seen by correspondence in another column, not one word has been said about the English-speaking Catholics, who comprise nearly as large a proportion of the population of Montreal as the English-speaking Protestants. Why is it that the Finance Committee should have ignored them altogether in dealing with the question of selecting censors for the books? In placing \$180,000 at the disposal of the city for the purpose of building a library, Mr. Carnegie did not say that its administration was to be confined to French-Canadians and English-speaking Protestants, to the exclusion of English-speaking Catholics, most of which are Irish by birth or descent; and the Finance Committee was wrong in acting as if he had so stipulated. It is the old story of the ostracism of our people. In the presence of such lukewarmness, such lack of spirit, such an utter absence of interest, it is no wonder that the other two sections of our population have come to believe, and to act on the belief, that the only right we possess is that of paying taxes. Once in a while our people grumble at some similar injustice that has been done to them; but it is invariably too late when they wake up to it, and too late to repair the damage which has been inflicted. They have no excuse now. The appointment of the judges of the books to be bought has not yet come before the City Council. The question will probably be brought up for discussion on Monday afternoon; and in the meantime a priest belonging to one of our five parishes should be selected, and Alderman Gallery and Walsh should insist upon his name being placed upon the list of censors. Afterwards these two vigilant Catholic representatives should see to it that in the staff which will have to be appointed, their co-religionists will receive the measure of fair-play to which they are entitled.

TO FIGHT FIRE.—To prevent the terrible loss of life and property by fire is a theme which has occupied the attention of men of scientific attainments for many years. We learn that a school is to be organized in Boston for the purpose of studying the best means of preventing such losses. Special attention will be given to fire proof materials and the most approved methods of constructing fire proof buildings.

DEVOTION TO SAINTS.—At a recent meeting of the Sacred Congregation of Rites the following questions were decided: The cause of canonization of the Blessed Felix of Nicosia, professed Brother of the Capuchin Order was resumed; introduction of the cause of the beatification and the declaration of the martyrdom of the servants of God, Apollinary de Almeida, Bishop of Nicea, Giacinto Franceschi, Francesco Ruiz, Abram de Georgis, Gaspare Paez, Giovanni Pereira, Ludovic Cardeiral, and Brunone Bruni, professed priests of the Society of Jesus, killed in defence of the Catholic faith.

AGAINST ANARCHISM.—That form of anarchism commonly called Socialism is making, unhappily much progress both in the old and in the new worlds. In Europe it does not seem to meet with such determined and organized resistance which is necessary to stem its rising tide. In the United States, a movement has been inaugurated by the Catholic Bishop of Buffalo which will grapple with the evil in a practical way. In alluding to it Bishop Quigley says: "The spread of socialistic principles among the workmen has convinced the clergy and thinking men among the laity that the time has come for an organization under the auspices of the Church for the insistence upon the settlement of social questions according to Christian principles. A portion of the clergy and laity of the diocese of Buffalo is already organized along these lines, and it has been suggested that it will be an easy matter to extend the

existing organization to all the parishes of the diocese." The bishop has appointed a committee of priests, including representatives of all nationalities in Buffalo, to draw up a plan of organization to be submitted to a meeting of the priests of the diocese next month. Other American dioceses will doubtless follow the example of that of Buffalo.

KING EDWARD'S CONDITION.—The latest news from London regarding the King's health is to the effect that he is progressing towards recovery in a very satisfactory manner. There is a rumor that he may be taken on board of his yacht in a few days to complete his convalescence there. It is officially announced that the coronation will take place next month if all goes well.

POLITICS IN FRANCE.—The new Prime Minister of France, M. Combes in outlining the policy of his government, has gone further than any of his predecessors under the Third Republic in expressing his malice towards religion. His government, he declares, will rigidly enforce the law regarding associations—a law passed for the purpose of persecuting religious orders and congregations in France. He has also brought in a bill forcing every ecclesiastical student to spend two years in a military barracks. Catholics can well imagine what the effect of such a law—for the bill is only too likely to pass—will be upon the students. "The spirit of the Revolution must be enforced," M. Combes is reported to have said amidst cheers. His anti-Catholic speech was so much admired by the majority that they ordered it to be printed and placarded throughout the country. His policy was approved by 333 against 206. If French Catholics would follow the advice of the Holy Father, and rally round the banner of the Republic, and register and record their votes, they would soon put an end to the present anti-Christian regime.

PERSONAL.
Mr. B. J. Coghlin, the well known iron and steel merchant of this city, will start for Europe in a few days. He intends to visit England, France, Germany and Belgium in the interest of a new rail tie which he has invented, and which the Canadian railroad engineers declare to be a vast improvement on those now in use.
Rev. Martin Callaghan, P.P., St. Patrick's, left for his usual vacation on Thursday morning.
Mrs. C. Carson and children, 355 St. Antoine street, are spending the summer at Stanbury, Que.

Public Spirit in Catholic Ranks.

In our editorial column we note the policy adopted towards Catholics by their fellow-citizens of other beliefs. The following clipping from the "Western Warblinger" of St. Louis, Mo., 6/23/02, upon the same point:
"We Catholics are past masters at grumbling and growling. We are singing a Jeremiad because the Protestants are getting ahead of us in the schools of the Philippines. This is because we were asleep when the enemy came and sowed preachers among the Catholic Filipinos. But why was this dark conspiracy successful? Because we had not one Catholic on the Philippine Commission. And why was not a Catholic on that body? When President McKinley was looking around for one a Catholic Archbishop came to him and told him the Catholics of this country neither expected nor deserved representation in that body. And now we kick ourselves and howl at the anti-Catholic policy of the administration."

Adopting Irish Names.

The Washington "Star" tells the following story, to which an exchange gives the title "An Amusing Incongruity," but to which a little thoughtful examination would suggest a more serious heading:
"I had an amusing experience the other day, which convinced me that one cannot always depend upon names and appearances," said a bureau chief in one of the Government departments.
"Being in need of a new clerk who spoke German, I requested that one be supplied me stating that I preferred a clerk of German extraction, as the work I had for him to do required a good knowledge of that language. The following day the messenger entered my room and informed me that the new clerk was in the ante-room."
"What is his name?" I asked.
"Patrick Delahanty," was the reply.
"Why, I want a German, not an Irishman," I said.
"Well, sir," the messenger answered, with a peculiar expression, "that was the name he gave me."
"I told the messenger to show the new clerk in. Imagine my amazement when in walked a man whose color and features were emphatically African. He smiled and waited for me to recover my breath and speech.
"Is your true name Patrick Delahanty?" I asked.
"Yes, sir."
"But you are colored."
"There is no doubt about that, sir."
"And you speak German, with an Irish name in the bargain?"
"Perfectly."
"In what part of the South were you born and raised?"
"I was not born and raised in the South at all, sir."
"Whereabouts?"
"In Weehawken, N. J., on the heights, opposite New York."
"You are certainly a mixture of incongruities," I exclaimed; "please explain more fully."
"Well, sir," he said, "my people were servants for several generations for a northern family of wealth of Irish extraction, who lived in Weehawken, where there is a large German population. We took as our own family name, as is also the custom in the South, that of the family to whom we were attached both by service and regard. This explains the incongruity of a colored man having such a decidedly Irish patronymic as my own. I picked up the German language while serving with a family of that nationality, and later made it a feature at night school with my English studies."
"You must have plenty of fun with yourself," I suggested.
"I do; and other people have a lot of fun with me," he answered.
"I found him to be a first-class man for my purpose."

The Passing of Gratitude

What has become of the people who used to be grateful for favors received?
There are few who escape the visitation of the borrower with defective memory. Money, books, clothes, articles of household use, are borrowed—and forgotten, not purposely let us charitably hope. But the discomfort to the owner is the same, and there should be a concerted movement against the offenders. There is a fine large satisfaction in helping any one, in being of service, but there are few natures spiritual enough to keep on helping out ingrates. There ought to be a society for the suppression of borrowers who forget their obligations, or the criminal law should be amended to deal with such transgressors. To bring these people up with a sharp turn is the one way of piercing the crust of self, and making them realize their own shortcomings.

As with every other abuse that threatens the comfort of the community, home-training is largely responsible for the numerous presence of the selfish, ungrateful individual, the cormorant of society. Many parents inculcate selfishness, and an astute weighing of services rendered from outside. Thus their children learn early that their teacher's devoted care is "paid for," the seats they occupy in cars and must not yield to any claim of age or sex are "paid for," the houses they inhabit and wreck "are paid for," favors are rendered for ulterior motives, etc., etc. Thus the course of instruction is continued, until retribution not infrequently overtakes the instructors, they becoming in turn victims of the too commercial training they imparted. The writer has in mind the mother of three sons, who gave to her children the most unceasing care, and who in her old age subsists upon the pittance grudgingly contributed by them, forced from them, by the law. Nor is the case a solitary one.
"What is there in it for me?" is the leading question of the day, and a capacity for "working" people is a passport to success. Instead of gratitude and courtesy many young people cultivate a brand of politeness that expresses itself in "Thanks awfully," "Thanks very much," "Paw-dohn me," and other conventional forms equally indicative of gentility of birth and breeding.
There is grave reason to fear that they are taking an "elective" course in manners, carefully eliminating the essentials.—M. B. O'Sullivan, in Donahoe's Magazine.

Catholics and Art.

Referring to the modern spirit of paganism against which it is the duty of Catholics to struggle the "Catholic Press" of Sydney, says:—
"There is another regrettable feature of our Catholic life. In a few homes do we find the walls adorned with religious pictures. In most cases we see imitations of secular art, with here and there an odd water-color or a portrait in oils. For some inconceivable reason some of our Catholics seemed ashamed to possess a religious picture. This, of course, may arise through ignorance of the fact that the greatest artists of the world has known devoted their genius to religious subjects for the glory of the church and the perpetuation of their own fame. So we see upon the walls copies of "A Ship in a Storm," "The Hunted Stag," "The Lover's Return" and other detestable copies of dabs of fifth-rate artists, while the great painters like Raphael, and in fact the majority of the great masters, excellent copies of which could be had from any picture shop, and the possession of which would denote both culture and Catholic sentiment, are never seen. Perhaps some of them fancy their Protestant friends would not be pleased to see some beautiful religious inspirations by Adrea Del Sarto. The refined Catholic homes, with their little oratories and statues of saints and martyrs, so common in the old world, are rarely to be found here. Yet we would not like to think that Catholics are imitating their Protestant friends by hoarding all their religion up for Sunday.
"Against this subtle spirit of paganism, so insidiously gaining ground, Catholics cannot be too careful. Without the slightest doubt the outward and visible signs of spiritual deterioration are such things as unduly décolleté costumes and the absence of religious emblems in the home. Catholics may attend Mass and partake of the sacraments with praiseworthy regularity; but something more is wanted. They should be Catholic to the core, and this they cannot be if they do not set a worthy example to their sons and their daughters. Too much stress cannot be laid upon the importance of preserving a true Catholic atmosphere in the home, for during childhood the future man and woman store up those influences and memories that are destined to control the adult character. The slightest laxity on the part of the parent is almost sure to be exaggerated in the children, and it therefore behooved them to set an example worthy of themselves and their glorious faith and traditions."

Miss McDonnell's Academy.

The closing exercises of Miss McDonnell's Academy, 675 Lagache-tiere street, took place on Saturday, June 28th. Rev. Martin Callaghan, P.P., St. Patrick's presided.

The following is a list of the prize-winners:—

1st CLASS 1st Division.—Maggie Wickstead, Maud Bracken, Pauline Cante, Aurore Mercure. 2nd Division, Georgian Rowan, Maggie Anderson, May Keiley, Mamie McBrien. 3rd Division, Martha Power, Lily O'Connor, Maggie Grangel, Beazie O'Connor, Maggie Edwards, Florence Davis, Rosie Sharkofski, Goldie Sharkofski, Jennie Lappage.

2nd CLASS, 1st Division.—Muriel McGoogan, Maggie Kelley, Eileen Dadd, Marie Nelligan, Lucy Durcan, Kathleen Halley, Mamie Russell, Mary Hatch, Gertie Gray, Sarah Tierney, Cecelia Hogan. 2nd Division, Gussie O'Connell, Agnes Hammill, Lizzie Ogawa, Nellie McBrien, Katie O'Connor, Mary E. Ward, Lizzie Farrar, Nellie Evans, Ethel Buller, Geneva Nucci.

3rd CLASS, 1st Division.—Aloysia Deryneck, Ethel Guimond, Eva Tierney, Lily Tierney, Nellie Edwards, Katie Carny, Cassie Mooney, Nellie Moran, Annie Kelly. 2nd Division, Mary Durcan, Katie Hammill, Florence Casey, May Whelan, Irene O'Brien, Teresa McGowan, Mary A. O'Connell, Stella Hughes, Katie Russell, Ethel Harrington, Edith Harrington, Mary Davis, Kathleen Dodd, Stacia Burke, Christina Gallagher, Christina O'Brien, Lizzie McCarthy, Agnes Greer, Annie Doyle, Marion Pike, Evelyn Halley.

4th CLASS.—Katie Cooney, Emma Hammill, Liza Barron, Rita Deryneck, Jennie Coleman, Annie Edwards, Ennie Flynn, Gracie Halley, Agnes Kelley, Gertie Joy, Gertie Young, Ruth Ogawa, Ethel Baker, Lena Power, Maud O'Connor, Agnes Blake, Irene Mooney, Mabel Goty, Barbara Graham, Maud Taylor, Annie Callaghan, May Whitten.

PRIZES FOR MUSIC were awarded to Maggie Wickstead, Maud Bracken, Martha Powers, Maggie Grangel, and Aloysia Deryneck.

BOYS' CLASS, 1st Division.—Henry Deryneck, Joseph Griffin, John Griffin, Ernest Griffin, Jack Evans, George Power, Leo Reilly. 2nd Division, Louis McGoogan, Eddie Olson, Albert Ed. Williams, Geo. O'Brien, Frank Rowan, Willie Brown. 3rd Division, Robert Dodd, Ernest Buller, Frank Hill, Eddie Kirsop, Frank Flynn, James Butler, Charlie Whitten, Joseph Blake, Roland Whittaker, Jack Halley, John Farrell, John Hammill, Frank Tamborini, Paul Rowan, Albert Hill, Willie Buller, Johnny Flynn, Freddie Griffin, Antonio Tamborini, Walter Whittaker, Edward O'Connell, Alex. Galardo, Dominique Galardo.

PRIZE FOR MUSIC, Henry Deryneck.

THE CORONATION OATH.

Another effort is to be made during the present session of the British Parliament to have the clauses which are so insulting to Catholics eliminated from the royal accession oath. The English bishops have passed a resolution urging the movement.

True merriment may be distinguished from false by the fact that it bears reflection; we can think of it with pleasure next day and next week.

Glimpses of Men and Affairs in Montreal.

(By a Regular Contributor.)

In Cardinal Newman's famous definition of a gentleman occurs the statement that he is a person who will scrupulously avoid giving offence to another, that he is a man who will never willfully hurt another's feelings.

the building alone, the city to provide the books and the cost of the administration. The money and the condition were accepted. There was one matter to be settled; and this at first seemed to be a trivial one.

A sample of the way in which Catholics are offended through lack of thought is furnished in a short story by a local writer of this city. In his attempts to be funny the author makes one of the persons mentioned in the story throw ridicule on the miracles wrought at the shrine of Ste. Anne de Beaupre.

The Finance Committee's report was on the orders of the day at the City Council's meeting on Monday last, but so much time was wasted in wrangling over the proposed site for the civic hospital for contagious diseases that the alderman adjourned without reaching the library report.

Who is better qualified to judge whether books that are to be read indiscriminately by the public by old and young alike, are good or bad, than a priest, especially in a community where the vast majority of the citizens are Catholics?

Random Notes and Remarks.

CENSUS BUREAU.—The American Government has adopted the idea of a permanent census bureau. This is practical and businesslike.

A CATHOLIC ENTERPRISE.—From various leading centres of the neighboring Republic reports are received to show that Catholic prelates are manifesting a deep interest in the temporal welfare of the young which must bear good fruit.

TOO CONDESCENDING.—We could never appreciate the motives which actuate a certain section of our people who indulge in outbursts of enthusiasm when Catholic worth and

citizenship is justly appreciated by a bestowal of a position of importance in the administration of public affairs. Of course, in some cases the object of the enthusiasm may be political, but in not a few instances it is owing to the existence of a meek spirit on the part of Catholics that they are only tolerated.

WHAT the ultimate result of the generous Protestant multi-millionaires contributions to education will be is a subject of much speculation.

half of the John Hopkin's University, and it reached the magnificent sum of \$1,000,000, and was made up of donations by many citizens.

IMPERIAL TITLES.—An Ottawa correspondent of an American weekly newspaper indulges in the following democratic sentiment regarding imperial titles.

There are very few in Canada today like Alexander Mackenzie, George Brown and Edward Blake, who refused these titles solely on the grounds that it would not be in the best interest of a young and democratic country like Canada to accept them.

NOTES FROM ENGLAND

From Latest Exchanges.

A GOLDEN JUBILEE.—The celebration by Lord and Lady Ripon of the golden jubilee of their marriage was an event which awakened a great deal of enthusiasm.

PILGRIMAGES TO LOURDES.—Numerous bookings have been received for the pilgrimage to Lourdes, to leave London under the leadership of the Right Rev. Dr. Bourne, Bishop of Southwark, on Thursday, September 4th.

PUBLIC PROCESSION.—A Catholic outdoor procession took place through the streets of Westminster district London, last week, in connection with the Church of St. Mary, Horseferry-road, and in honor of St. Aloysius.

A NUN'S JUBILEE.—The Mother Superior of the Convent of the Assumption, Kensington square, London, has just celebrated the golden jubilee of her profession in religious life.

A SHAKESPEARIAN RELIC.—Shakespearean scholars, says the "Douai Magazine," will be glad to learn that Dr. Horace Furness, one of the ablest expositors of the Bard of Avon, has in his possession a pair of gloves once worn by England's greatest poet.

RESCUE WORK.—The annual report for 1901 to their many subscribers and supporters, the committee of the Southwark Rescue Society and Workhouse Association are glad to be able to state that their work continues to make steady progress in every direction.

LORD ACTON DEAD.—This great English scholar died at Tegernsee, Bavaria, on Thursday, June 19. During the previous few days it was known that his condition was critical, and the news that he had received the last Sacraments of the Church made it clear that the end could not be far off.

SCHOOL EXCURSIONS.—A number of Catholic school excursions of an interesting, pleasant and successful character have taken place within the past week throughout the Glasgow archdiocese, and a further number will come off during the next few days.

NAZARETH HOUSE.—The new building, Nazareth House, Kilmarnock, has been opened by the Bishop of Galloway, who said Mass at the Convent and in the afternoon gave Benediction of the Blessed Sacrament and blessed the house, after which he declared the house solemnly opened.

TO ERECT A CHURCH.—Under instructions from Rev. Father McDonnell, who said Mass in Stornoway on Whit Sunday, and who had to leave to serve his other stations, the Catholics there in connection with the herring industry, and who hail from many parts of Ireland, England, and Scotland, met and decided to make their position known through the Catholic press, and appeal for help to assist them to erect an iron church or obtain a suitable place for the Holy Sacrifice to be offered.

MGR. MCKERRELL ILL.—Regret will be caused by the news that Monsignor McKerrill, the aged and venerable Provost of the Chapter of the diocese of St. Andrews and Edinburgh is ill.

of History at Cambridge. Lord Acton married in 1865 Countess Marie Arco, daughter of Count Arco Valley, and leaves a son and two daughters. His son, Richard Maximilian, now Lord Acton, born in 1870, is in the diplomatic service.

Happenings in Scotland

AN AGED PRIEST DEAD.—The death is announced of the Very Rev. Michael Canon Condon, Glasgow's oldest priest, full of years and rich in the ineffaceable records of a magnificent ministry extending over a period of fifty-three years in Scotland, passed peacefully away to his reward, and left, as in the case of the late Archbishop Eyre, of whom he was a contemporary, the whole archdiocese, over which the Canon was so universally known and fondly loved, to deeply and sincerely mourn his loss.

At the East End Abattoir market on Tuesday morning the offerings of live stock were 600 cattle, 600 sheep, 600 lambs, 300 calves and 50 young pigs. In spite of the recent decline in prices for cattle in the western market there was little change in the situation here for good to choice stock, but the tone of the market for common and inferior was weaker, and prices for such ruled lower.

The shipments of live stock from the port of Montreal for the week ending July 5th, were:— Cattle Sheep. To Liverpool.— Lake Ontario ... 438 ... Roman ... 702 690 To London.— Pomeranian ... 51 48 Milwaukee ... 241 1,838 Kildona ... 218 664 To Glasgow.— Kastalia ... 265 Rosarian ... 303 To Bristol.— Lycia ... 300 Total ... 2,518 3,240

able Provost of the Chapter of the diocese of St. Andrews and Edinburgh is ill.

A RECOGNITION.—Last week the Edinburgh Parish Council by 23 votes to 2 decided to give an honorarium of £40 per annum to the Rev. John Forsyth, of St. Cuthbert's, Slatford road, for his services as Catholic chaplain to the Poor House and Hospital Ward of Craiglockhart.

Live Stock Market

Writing on Tuesday a local authority says:— A feature of the export live stock trade since this day week has been the weaker feeling which developed in the western market for export cattle, and prices for tops have declined 35c per 100 lbs., which has been chiefly due to the large receipts of poor grass fed cattle, and these have had a depressing effect upon the market for good to choice stock.

At the East End Abattoir market on Tuesday morning the offerings of live stock were 600 cattle, 600 sheep, 600 lambs, 300 calves and 50 young pigs. In spite of the recent decline in prices for cattle in the western market there was little change in the situation here for good to choice stock, but the tone of the market for common and inferior was weaker, and prices for such ruled lower.

Table with 2 columns: Destination and Quantity. Includes entries for Liverpool, London, Glasgow, Bristol, and a Total of 2,518 Cattle and 3,240 Sheep.



Directory of United Dublin, 28

THE LAND BILL meeting of the National Land League was held at the O'Connell street, Dublin, on July 10th.

On the motion of Mr. J. C. (East Donegal), the resolution was carried by a large majority.

1.—A sham Land Bill was introduced to be never openly abandoned, and the era of the Chief Secretary, position by the land hope of staying the resistible march of the parts of Ireland to chase, has more than hopes that were placed measure which he introduced in every clause bringing back to the power they have for helping the landlords' nearly every line was deprive the tenant of hard-won rights, who by agitation or legislation would have torn up best provisions of the 1881; would have stimulating, Land P have inflicted a heavy able fine upon every wanted to purchase, to touch the very fringes question, which affects in every province in Ireland yet managed to appropriate with the quest spirit of making the nation even a small escape from of landlordism.

2.—This impudent response by Mr. Wyndham for a great Ireland is united, if that were needed, from Mr. Wyndham, other Chief Secretary of Government, can the prospect to get voluntarily ure of compulsory purchase as so often before, the are thrown back upon sources—on their own organization, on their own determination they must their own redemption, the day when Parnell words, it remains true sure of the Land Bill of ment is the measure of tude and determination tion among the people small and fraudulent Land be the fruits of an agitation wanting in either strenuation; to get a great there must be a great 3.—If, then, it is the mination of the Irish port from this or some Ministry a great measure sory land purchase, and for once and for ever of of landlordism, the Irish show a stronger spirit of organization, a closer union, a nation. In every p country a movement as lordism ought to be mactive, and fearless. T must be made to feel th deal with a people whos and patience are exhaust are ready to face dang ing, if need be, to attestation. The evil forces and grabbing which are weapons of landlordism fought until it is clear part of Ireland will the ment or the public opin Irish people tolerate the from greed, selfishness, sting of their neighbors' sist in maintaining the enslavement of their lan 4.—We necessarily inclu appeal for a National against a universally ad economic evil, the labori san classes of our count as its farming populatio solution of the land ques just or possible which c the claims of our agricul

The Week in Ireland.

Directory of United Irish League.
Dublin, 28th June, 1902.

THE LAND BILL. — The seventh meeting of the National Directory was held at the League offices, O'Connell street, Dublin, yesterday. J. E. Redmond, M.P., presiding. There was a full attendance of the Directory.

The Chairman made a lengthened statement, in which he dealt with the character of the Land Bill of the Government, pointing out its objectionable features and proposals. He also made reference to the De Freyne prosecutions.

On the motion of Mr. John E. Redmond, M.P., (Chairman), seconded by the Rev. J. C. Cannon, Adm. (East Donegal), the following address was unanimously agreed to, and ordered to be published and sent to the branches of the United Irish League:—

1.—A sham Land Bill, which was never intended to be passed, has been now openly abandoned by Mr. Wyndham, and the era of false pretences has been brought to an end. The present Chief Secretary, placed in his position by the landlords with the hope of staying the onward and irresistible march of the people in all parts of Ireland to compulsory purchase, has more than justified all the hopes that were placed in him. The measure which he introduced contained in every clause provisions for bringing back to the landlords the power they have forfeited, and for helping the landlords to more money; nearly every line was calculated to deprive the tenant of some one of his hard-won rights, whether obtained by agitation or legislation. The Bill would have torn up some of the best provisions of the Land Act of 1881; would have stayed, instead of stimulating, Land Purchase; would have inflicted a heavy and intolerable fine upon every tenant who wanted to purchase. Attempting but to touch the very fringe of a great question, which affects them equally in every province in Ireland, the Bill yet managed to approach this petty spirit of making the nation pay for even a small escape from the thrall of landlordism.

2.—This impudent and contemptible response by Mr. Wyndham to a demand for a great measure, in which all Ireland is united, is a final proof, if that were needed, that neither from Mr. Wyndham, nor from any other Chief Secretary in a landlord Government, can the Irish people expect to get voluntarily a great measure of compulsory purchase. Now, as so often before, the Irish people are thrown back upon their own resources—on their own unity and organization, on their own courage and determination they must work out their own redemption. Now, as in the day when Parnell uttered the words, it remains true that the measure of the Land Bill of any Government is the measure of the magnitude and determination of the agitation among the people themselves. A small and fraudulent Land Bill will be the fruits of an agitation that is wanting in either strength or determination; to get a great Land Bill there must be a great agitation.

3.—If, then, it is the settled determination of the Irish people to exert from this or some other British Ministry a great measure of compulsory land purchase, and to get rid for once and for ever of the incubus of landlordism, the Irish people must show a stronger spirit of determination, a closer union, a perfected organization. In every part of the country a movement against landlordism ought to be made strong, effective, and fearless. The landlords must be made to feel they have to deal with a people whose toleration and patience are exhausted, and who are ready to face danger and suffering, if need be, to attain their liberation. The evil forces of grazing and grabbing which are allies and weapons of landlordism must be fought until it is clear that in no part of Ireland will the moral sentiment or the public opinion of the Irish people tolerate the men who, from greed, selfishness, and the coveting of their neighbors' goods, assist in maintaining the plunder and enslavement of their land.

4.—We necessarily include in this appeal for a National uprising against a universally admitted social economic evil, the laboring and artisan classes of our country, as well as its farming population. No final solution of the land question can be just or possible which could ignore the claims of our agricultural labor-

ers to a stake in the soil, to better and healthier homes, and to more encouraging opportunities of employment in their native land; and these rights and advantages will in our conviction necessarily follow from the expropriation of those who now so largely monopolize the soil and restrict its cultivation and development. To free the land of the country from landlordism means to deliberate it for great or industrial purposes and for the fuller development of wealth-producing capacities. To multiply the necessities of life and stimulate all other branches of wage-earning occupation, releasing the land from the grip of landlordism, will be to free it for the greater and more economic advantage of all branches of labor, because a healthy and prosperous agricultural industry re-acts beneficially upon all other productive employments. To-day, under the paralysing influence of pastoralism, an acre of rich land, devoted to grazing, yields a yearly value of some £2 in produce, and gives little or no labor, while an acre of land devoted to tillage yields an average of £8, and does so through the agency of labor alone.

To liberate the land from landlordism is therefore a task for the mechanic, artisan, and commercial classes, as well as for the farmer and laborer, and without in any way desiring to interfere with or control the independent organizations of labor and artisan bodies existing for separate aims and objects, the Directory of the United Irish League earnestly appeals to the members of all such organizations to join with us in achieving this great and truly National reform of obtaining the land of Ireland for its people. Every weapon which the great law of combination places in the hands of the Irish tenant, as well as of the English mechanic, must be employed without fear. Every attempt to break down these combinations, whether by the Coercion Courts or at public meetings, must be met with open defiance and resistance.

5.—No man brought before these infamous Coercion Courts, which are employed and paid not to try but to convict, should acknowledge their authority. These courts should be flouted and defied; the impudent pretence that they are courts of law, and not Star Chamber agencies of a despotic executive, should not be helped, except in cases of an exceptional character, by any attempt at defence before them; they should be allowed to do their infamous work in all its nakedness, and without any assistance on the part of the people brought before them on the pretence that they are judicial proceedings.

6.—The attempt to turn public officials into Castle informers, and to use them as allies in the work of landlordism and Coercion should be sternly resisted. The people have not chosen their public officials with a view to their being employed to do the dirty work of anti-National Government, or to help in the plunder or coercion of the people. All public bodies should resist in every possible form any attempt on the part of the Government to degrade their officials in this way, and those boards should resist the payment for extra police, whose presence in the district has been necessitated simply by the determination of the Government to assist landlordism by suppressing public meetings by force, every honor and recognition which it is in the power of the people to bestow should be conferred on the men marked out for punishment and attack by the Government in this movement for the rights of the people. No man should be allowed to suffer in pocket, as he certainly does not suffer in repute, because he has had the honor of being chosen for assault as a formidable enemy of landlordism and Coercion.

7.—To sum up, compulsory and purchase must be brought about by such vigorous and combined action against landlordism as will leave no alternative to the British Government and tottering landlordism but to pass such a measure as the people of Ireland unanimously demand. Compulsory purchase will never be granted as a concession to the mere justice and reasonableness of a measure called for even by the voice of all Ireland. It will come when the Government and the landlords are forced to concede it to an imperative and irresistible National agitation. In other words, it is the determination of an organized people, and not the good-will of either landlords or Ministers, that will settle this great question. Confiding in

the well-proven courage of our race, in their resolve to settle this question once and for ever, and to win back the soil for the people, confiding in the firm hope and determination of the people to leave to their children of the next generation the full ownership of the land, untrammelled by even one remnant of the burden of landlordism; confiding, finally, in the readiness of the people to make all and every sacrifice for such a noble, glorious, and final victory over the felonious system that has robbed, ruined, and expatriated the Irish race for centuries, the Directory makes this call upon the people for such a combined advance as will vanquish the already trembling and divided garrison of landlordism, and lead to its final disappearance from the soil of Ireland.

The additional purchases recently made by the Congested District Board, while giving satisfactory evidence of the healthy influence of stern popular criticism, are rather calculated to increase than to allay discontent, by reminding the people how narrow is the Board's sphere of operations in comparison with the necessities of the case, and how intolerably slow is their present system of purchase, and how unrepresentative and questionable is their mode of administration. It will be the fault of the tens of thousands of tenants of adjoining estates, for whom nothing has been done, if another winter is allowed to pass without pressing their claims upon the Congested Districts Board, upon the landlords and the holders of eleven-months lettings, in a manner that will compel attention.

With a view to concentrating public attention upon the demands of Ireland, and upon the methods by which a Castle and landlord conspiracy is endeavoring to stifle them, we believe there will be a general agreement in the country that there is no work in which the exertions of a large portion, at all events, of Ireland's Parliamentary representatives can be at the present moment so usefully employed as in directing the struggles against landlordism and Coercion in Ireland, upon whose results any ultimate legislation in Westminster must inevitably be founded. With this object we respectfully suggest to the United Irish Party that records of the work of the Party be, for the future, framed in such a manner as to give full credit for work done in connection with the fight in Ireland.

ARCHBISHOP CROKE.—Proposed by Mr. William O'Brien, M.P., seconded by Mr. John Dillon, M.P., and passed unanimously:—

"That the Directory have learned with the deepest sorrow of the grave illness of the Most Rev. Dr. Croke, Archbishop of Cashel, and associate themselves with their fellow-countrymen in their prayers for their eternal gratitude to the most illustrious Churchman and Nationalist of our race."

DELEGATES FOR BOSTON.—The following was read:—

"Redmond, Chairman Irish Party, Dublin.
"First Convention, United Irish League, America, will be held in Faneuil Hall, Boston, first week in October, two days.—Finnerty, Chicago, President League; Redding, Baltimore, vice-president; Fitzpatrick, Boston, treasurer; O'Callaghan, Boston, Martin, Baltimore, hon. secs."

Proposed by Mr. William O'Brien, M.P., seconded by Father Clancy, West Clare:—

Resolved:—"That in response to the message which has been received by the Chairman of the National Directory from the executive of the United Irish League of America, intimating that a convention of the League branches in the United States is to be held in the city of Boston in the month of October next, we hereby nominate Mr. John E. Redmond, M.P.; Mr. John Dillon, M.P.; and Mr. Michael Davitt as delegates to represent the home organization at such convention."
Passed unanimously.

THANKS TO DELEGATES.—A report from Messrs. Redmond and Devlin, M.P's., relating to their mission in America, which had already appeared in the public Press, was read and ordered to be inserted in the minutes.

Whereupon the Rev. J. C. Cannon, Adm., East Donegal, proposed, and Mr. Alfred Webb seconded, the following resolution:—
"That we, the members of the Directory of the United Irish League, acting as the representatives of the Irish people, hereby tender the public thanks of the Irish nation to Messrs. Wm. Redmond and Joseph Devlin, M. P's., for the splendid, self-sacrificing,

and thoroughly successful work they have done for the National Organization and the National Cause in the United States, and congratulate them on having brought to a successful issue the work so well begun by Messrs. J. E. Redmond, P. A. M'Hugh, and Thomas O'Donnell."
Passed unanimously.

OTHER RESOLUTIONS.—The following was proposed by Rev. J. Clancy, C.C., West Clare, seconded by Mr. Thomas Barry, North-East Cork:—

"That this Directory confirm the following resolution adopted by the West Clare Executive of the United Irish League:—

"That being altogether dissatisfied with Major Jameson's discharge of his duties as our Parliamentary representative, and having already called on him to resign without result, we direct our representative on the Directory to obtain the confirmation of the Directory of our vote of want of confidence."
Adopted, Mr. P. White, M.P., dissenting.

The following resolution was proposed by Mr. P. M'Guirk, South Monaghan, seconded by Mr. John Teggart, and supported by Mr. Tom Barry:—

"That we confirm the action of the North Monaghan Executive in calling upon their representative to resign his position of member of Parliament for that constituency."

Lord Rosebery's Fanciful View OF THE IRISH QUESTION

(By an Occasional Contributor.)

At the present moment there are many circumstances which direct special attention to the condition of Ireland. In London there are representatives of all the colonies in the empire, sent there to attend the coronation festivities; and there are also the delegates of foreign powers having diplomatic relations with Britain. These people cannot fail to be struck with surprise at the attitude of the Irish people on so auspicious an occasion. The Irish people, as a nation, directly or indirectly take no part in the proceedings, and will continue to hold aloof when the coronation does take place, in August next, if all goes well with the King. To the question which will naturally arise to the lips of these delegates and representatives as the cause of Ireland's attitude of indifference, not to say hostility, there can be but one reply, and this is furnished in the English daily newspapers. The Irish people are discontented because they are misrepresented; and the spectacle of representatives from Canada, Australia and other self-governing colonies enjoying free institutions, being feted by Englishmen on every possible opportunity during their stay in London, cannot fail to have the effect of intensifying this discontent. Ireland's only representatives in London are her paid servants of Dublin Castle, a company of Constabulary men. At a time when peace and amnesty are proclaimed in South Africa, and when murderers and other criminals are pardoned in the colonies, Ireland is governed by the Coercion Act, and the prison doors are open for the reception of her legally elected members of the House of Commons; an eviction on an unprecedentedly large scale—involving ten thousand unfortunate men, women and children—is pending; and charges of conspiracy and intimidation are hanging over the heads of the leaders, Nationalist members, because they have protested against these unjust acts. The De Freyne trouble would never have arisen—it would not have been possible—if the demand of the vast majority of the Irish members, including Mr. T. W. Russell, M.P., and his Ulster friends, for a compulsory land purchase act, had been acceded to.

Everyone who knows anything about Irish affairs will admit that the land question is at the bottom of all the trouble in Ireland at the present day; and that if a compulsory land purchase bill, drawn up on the lines advised by the Irish National leaders, and by Mr. Russell, who is at one with them on this question, were passed, Home Rule would speedily follow, and an Irish Catholic University will soon follow Home Rule.

In an article on "The Irish Question," which he has written for a New York newspaper, Lord Rosebery, with characteristic inconsistency, has advanced one of the most

telling arguments that could be advanced in favor of Home Rule. "What is the Irish Question?" he asks. And he replies: "It is the eternal incompatibility that exists between a slow, conscientious, Protestant Anglo-Saxon race and a quick-witted, Celtic, Roman Catholic race, with different characteristics, different ideas, different traditions, different aims, different churches, and last, and not least, a different sense of humor."

"It is the misfortune of the two races that they are geographically compelled to live together though they are separated by a belt of stormy ocean. That, as far as I know, is the elementary view of the Irish question, and, naturally, the point of view into which it has recently resolved itself is mainly the question of Irish government."

To any broad statesmanlike mind, this "eternal incompatibility" would be a convincing reason why Englishmen should give up the foolish idea of trying to govern by English methods a people so dissimilar. The difference of religion has nothing whatever to do with the question; and its introduction into the discussion serves only to prove how little Lord Rosebery knows of the Irish people. A misstatement that would be astounding if it came from any other public man follows. Lord Rosebery coolly says that the Home Rule Bill of 1893 is dead and buried. He adds: "I do not think that any one will deny that fact." The leader of the British Liberal party, Sir Henry Campbell-Bannerman, will deny the statement. Mr. John Morley and Sir William Harcourt will deny the statement. Every general election that has since been held in Ireland has denied the statement. The solid and united Parliamentary Irish Nationalist party is a proof that the contrary is the fact.

"If Ireland were loyal, I would gladly give her the privileges of the self-governing colonies," he says. How can Lord Rosebery expect Ireland to be loyal as long as these privileges, or rather rights, are withheld? Such an expression as this explains that peculiar mental condition of Lord Rosebery which has placed him in the position of political isolation which he occupies to-day, discredited by the Liberal party, and distrusted by the so-called Unionist party. Give Ireland the same liberties and free representative institutions as Canada enjoys—Mr. John Redmond and his colleagues stated so in Montreal last year—and Ireland will be loyal. It is stated that Lord Rosebery has just written a novel. Fiction would be a more congenial field for his intellectual energy than practical politics.

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

One decides things hastily—on the spot, very often—but the decision which takes twenty seconds is the result of twenty years of self-danial and self-training.

All the doubts of sceptics are as nothing, or as very little, compared with the great doubt which arises in men's minds from the ways of Christians themselves—saying one thing and doing another.

Tell me what you feel in your solitary room when the full moon is shining in upon you and your lamp is dying out, and I will tell you how old you are, and I shall know if you are happy.—Amiel.

A Woman's Munificent Donation.

Mrs. Anna Eliza Walsh, wife of Jeremiah Walsh, of 107 Bainbridge street, Brooklyn, has joined the ranks of the liberal givers for educational and charitable purposes by the donation of a fund of nearly half a million dollars for the education of candidates for the priesthood of the Catholic Church. The exact amount up to this time given for this object by Mrs. Walsh is \$450,000, which is \$150,000 larger than the Caldwell appropriation for the Roman Catholic University at Washington. Mrs. Walsh's gifts to the Roman Catholic Church all told now amount to nearly \$800,000.

Mrs. Walsh inherited her large fortune from her father, Henry McCaddin, and her brother, Henry McCaddin, Jr. Henry McCaddin, Sr., began making real estate investments in the then village of Williamsburg in 1840. His son followed in his footsteps and the investments were extended to Brooklyn and Manhattan until a very large fortune was accumulated, the bulk of which came to Mrs. Walsh. Jeremiah Walsh, her husband, is himself a retired Williamsburg merchant of considerable wealth.

In 1896 Mrs. Walsh built the McCaddin Memorial in Brooklyn at a cost of \$200,000. This building she gave to the Church of St. Peter and Paul to be used for a lecture hall and for other purposes connected with religious work. Some months ago she communicated to the Rev. Dr. John McQuirk, rector of St. Paul's Church, 117th street, near Park avenue, a plan she had in mind to contribute something for educational work in connection with the Roman Catholic Church.

Dr. McQuirk was an old friend of the McCaddin family and had known Mrs. Walsh from the time she was a girl. She had great faith in his business ability and sought his advice as to how best to devote her proposed gift and to manage the fund. After long deliberation the plan to devote the fund to the education of theological students took form.

In many dioceses in the United States, Mexico and other countries on this side of the Atlantic there was no provision for Roman Catholic young men to carry on the necessary studies in a course of divinity. From the nature of their vocation candidates for priesthood in the Church were unable to seek business employment, as other students do, to help themselves through college. Dr. McQuirk believed, and Mrs. Walsh agreed with him, that there could be no better use for her proposed endowment fund than to apply it to this need.

It was no part of the plan to build new seminaries and create new corps of professors and tutors, but to pay the living and educational expenses of students in the institutions already existing; and along the lines of this idea the plan is being carried out. The proceeds of the fund of \$450,000 will be devoted to the education of such aspirants for the priesthood as the bishops of such dioceses as are unable to bear the burden of educating candidates may name. The fund will be available to such candidates throughout their entire theological course and until their ordination as priests, thus practically forming numerous scholarships in many theological seminaries.

The fund has been incorporated under the laws of New York with the Rev. John McQuirk, D.D., LL.D., as president and treasurer; Matthew Daly, a lawyer, as vice-president, and the Rev. Charles Grannan, D.D., of the Catholic University in Washington, Municipal Justice Joseph P. Fallon and John G. Thebau, civil engineer, as its first directors. The title under which the five incorporators act is "The Henry McCaddin, Jr., Fund for the education of candidates for the Roman Catholic priesthood in the poorer dioceses of the United States and elsewhere." Mrs. Walsh designs the fund to be in the nature of a memorial to her brother for whom she has named it.

Mrs. Walsh herself declines to discuss her gift and was averse to having it published to the world.

"But," said Father McQuirk last evening, "it was considered by the incorporators that it was inadvisable to have such munificent generosity hid entirely under a bushel, so Mr. Daly was authorized in his judgment to make the matter public."

Father McQuirk himself declined to say anything about the gift until he learned that the matter in its general outline was already pretty generally known.—Sunday Democrat.

To accept death with resignation outweighs all other penance.

Stock Market

Tuesday a local author-

the export live stock is day week has been doing which developed market for export cat- for tops have declined. which has been the large receipts of cattle, and these have ng effect upon the mar- choice stock. The in the Toronto mar- exporters last Friday 100 lbs., as against ck previous. The de- pters continues strong a recent decline in two leading foreign an cattle are making though cable advices day, yet the prospects are not very encour- mail advices to hand stocks of dressed beef large, every cold storm being full at it, fact that dealers had supplies in anticipa- tive demand for the ts, which, no doubt, materialized and prices had not been post- it has been the de- has fallen off mate- will likely continue the heavy stocks are here has been no im- in the ocean freight demand for space is have ruled steady at ool, Manchester and at 27s 6d to 30s to

End Abattoir market rning the offerings of 6000 cattle, 600 sheep, calves and 50 young of the recent decline little in the western as little change in the or good to choice tone of the market inferior was weaker, such ruled lower, creased offerings for only a limited canning industries, were scarce, in fact, on the market, and prevails that the n well cleaned up of demand from butch- for the best grass sales of picked lots 4c to 5c; good at non at 3c to 4c, and o 3c per lb. A mors done in sheep and it of the increased re- ruled about steady, c to 3c per lb., and \$2.25 to \$4 each. with a fair scale at from \$1.25 to \$3 s an active demand \$2.50 to \$10 each. steady, under fair 0 to \$7 per 100 lbs.

of live stock from atreal for the week were:—
Cattle Sheep.
..... 438

Many-sided Methods Of Insurance.

Our readers have no doubt heard of the famous English underwriters at Lloyds.

When the fact of King Edward's illness became known the underwriters at Lloyds took insurance on his life for six days at the rate of 30 per cent.

Of course no physician acting for the underwriters had examined the King as he lay in bed in Buckingham Palace.

They had already insured against loss many who were financially interested in the coronation.

On the other hand, the underwriters insured the late Queen's golden jubilee and her diamond jubilee.

Insurance in England is a speculative business with some companies, but the underwriters of Lloyds outdo all the companies in gambling.

Moreover, the risks undertaken by the underwriters of Lloyds are individual risks for which the institution itself is in no degree liable.

Lloyds started its career early in the seventeenth century when one Edward Lloyd opened a coffee house in Tower street.

The coffee house was the scene of many raffles and sales of ships and cargoes.

Those of a speculative habit would subscribe or underwrite their names to documents insuring outgoing or incoming ships against the chances of wreck or capture by the enemy.

If the vessel made her trip safely, the guarantors received a percentage of the profit coming to the owner.

Gradually the underwriting custom began to be applied to risks other than marine risks.

But nearly 100 years after the establishment of the old coffee house they assembled again in rooms over the Royal Exchange.

Lloyds underwriters saw a newspaper story about the old maid's predicament and promptly went to her relief.

Of course, marine risks compose the greater part of the business undertaken at Lloyds.

When the steamship St. Paul ran on the New Jersey beach off Long Beach in a fog six years ago.

That is what it is to-day. Parliament long ago held an inquiry into its methods, the association emerged from it victorious, and it has since

been permitted to do business as seemed to it best.

Now the assets of the corporation, which, as has been said, are in no way pledged by the risks of its members, are valued at \$20,000,000 at least.

It is a curious place, the underwriting room at Lloyds in the Royal Exchange in London.

They keep their hats on as the original underwriters did in the old coffee house days.

Like the old underwriters, they are willing to consider any old risk and to accept almost any, at a price.

In these days that would be a very ordinary risk at Lloyds.

So are policies upon the safety of valuable animals.

Another curious case of insurance in the same line was that in which a great singer, who had been engaged to give a series of song recitals before Queen Victoria.

The Prince of Wales's jubilee stamps were insured at Lloyds, too, a prominent firm of underwriters guaranteeing that the issue would be successful.

An electric light pole was set up opposite the window of a milliner's shop in a provincial town in England.

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An electric light pole was set up opposite the window of a milliner's shop in a provincial town in England.

She appealed to the Mayor and he, heartless official, would not consider a spinner's fears enough to have the pole transferred to a place opposite some other tradesman's window.

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firm of bankers in New York. It was essential to the underwriters that this gold should be taken off the ship at the earliest possible moment.

A special steamer was chartered to get the gold and a special guard was provided for it.

They kept guard till the gold was landed and transferred by truck to a vault in Wall street.

Henry Austin Adams Scores a Critic.

Dr. Morrison, of Trinity Episcopal Church, Portland, Or., weakly attempted to justify the vagaries of Episcopalianism in an alleged reply to Mr. Henry Austin Adams' able lecture on "The Reformation."

Your report of the Rev. Mr. Morrison's "reply" to my lecture on the "Reformation" has been sent to me. It will be noticed that the reverend gentleman contents himself with an invidious attack upon my personal character.

He evidently did not dare to pit his empty pate against the learned Protestant authorities from whom I exclusively quoted.

But, first of all, let me notice the gentleman's cowardly and malicious reference to myself.

A delightfully Anglican touch is that last reference to the Greek church. The queerest thing in Protestantism is the way Protestants seem to love the Greek Church.

RELIGIOUS ELECTIONS. — The Sisters of the Holy Cross and the Seven Dolors have held a general chapter at the mother house.

ST. PATRICK'S T. A. AND B. — Members of this Society will hold their excursion to Lake St. Peter on August 4th.

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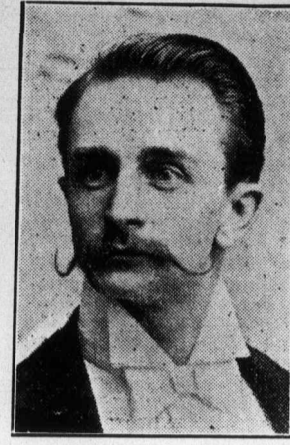
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Catholic Sailors' Club.



PROF. C. H. COREY.

LAST WEEK.—What was doubtless the best concert for some time was given by Prof. Cal. H. Corey and pupils together with the assistance of some of the sailors of the ships in port.

The delicious way in which these little preachers waive aside the stupendous fact of Catholicity shows that it is useless to argue with them.

Also the song by Miss F. O. Jackson, "An Irish Seaman," was beautifully sung, showing a mezzo contralto voice of surprising volume and beauty.

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R. Smith; chorus, To Thee, O Country; song, Miss Gretta Deegan; quartette, Catholic Sailors, Messrs. Shea, Cox and Deegan; song, P. Ward; song, Miss Lizzie O'Byrne; violin solo, Prof. J. J. Shea; trio, Distant Chimes, Misses Deegan and Haddlesy; song, Ethel Wright; song and chorus, He Laid Away a Suit of Gray, Master J. Asselin; waltz clog, Messrs. Carter and Kelly; quartette, Mr. Volunteer, Messrs Shea and Deegan; bass solo, (in French) Prof. Rouselle; song, Jos. Donnelly; quartette, old Folks at Home, Messrs. Shea, Kelly and Deegan; chorus, Come Back to Erin; chorus, Good Night, Sailors; God Save Ireland.

A Large Cotton Mill.

The rapid development of immense commercial enterprises is one of the striking features of this new century.

One of the largest cotton mills in the world is to be built near Kansas City, Mo. Ten million dollars is to be invested, \$8,100,000 of which has already been subscribed by Eastern and Western men.

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LOCAL NOTES.

RELIGIOUS ELECTIONS. — The Sisters of the Holy Cross and the Seven Dolors have held a general chapter at the mother house.

ST. PATRICK'S T. A. AND B. — Members of this Society will hold their excursion to Lake St. Peter on August 4th.

When Martin Luther first saw the light of freedom—then was the destruction of the Roman Catholic Church proclaimed.

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make delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all grocers.

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A sermon preached at St. Paul's Cathedral, New York...

He was followed by John Bois, a man of distinguished...

And the same was the direction and with every the dioceses.

Now, when John Hughes the diocese he had already tion for ability, manliness...

The one concerned in the establishment of the seminary was he who afterward became Archbishop of New York...

CATHOLICITY IN NEW YORK.

A sermon preached in St. Patrick's Cathedral, New York, a few days ago by Bishop McQuaid, contained a sketch of the diocese of New York which is so interesting as to merit reproduction at length. There were, he said, five administrations in the diocese of New York.

Bishop Conolly was the first ruler. In 1815, he came to New York to find only four priests in this State and in the State of New Jersey.

He was followed by Bishop DuBois, a man of distinguished parts. He had been obliged to escape from France during the revolution, and landing in America, at Norfolk, he entered upon the work of the ministry in the diocese of Baltimore. He was a man of eminent learning, of fine accomplishments, and with the zeal of an apostle eating up his soul. Great difficulties arose before him. In his time and from the beginning the government of all parishes was in the hands of laymen, and they dictated to bishops what should be done. In the archives of the diocese of Rochester we have there a letter addressed by the trustees of the church, the only church they had in western New York, a letter characterized by impertinence and insolence and shameful interference with the rights and duties of a bishop. They addressed their bishop a letter covering four pages with a species of humility running through it contradicted by their acts. The children of those men would be very sorry today to have their fathers' or their grandfathers' letter to their bishop published.

And the same was the rule in every direction and with every bishop in the diocese. Still, John Dubois was a true missionary, a true man of God. His ambition was to establish schools for the young, colleges for the more advanced, and a seminary. But how little he comprehended the growth of the country; and none of the five had ever been able to look forward and anticipate what was coming. A seminary was built on the Hudson river, on its west bank, at a place called Nyack, difficult of access except by sloop or perhaps steamer. It was burned down, burnt to the ground, in the miserable excitement that then raged over the country during the Maria Monk troubles. He then chose another place, a hundred miles away, on the banks of the St. Lawrence, in a most inhospitable region, to be reached from New York in from eight to ten days. This seminary was soon found to be impracticable when the third administrator assumed control.

Now, when John Hughes came to the diocese he had already a reputation for ability, manliness of character, great courage and bravery, not disposed to be defiant unnecessarily, but fearing no man when duty called upon him to do his work. He was the third administrator; he came in 1838. The Irish immigration was just beginning to surge across the ocean and leave the people here upon our shores. A bishop then had first of all to find priests for his people. In those days, just before he came, the late Francis Kerman, United States senator, born out in Steuben County, was brought by his parents 400 miles, a journey of two weeks before the canal was built, over the roads and down the Hudson River in a sloop to a place where he might receive baptism. Just at this time immigration began to arrive, and the bishops had before them the care of the young. It was then that Archbishop Hughes began Fordham, which afterward he passed over to others. For a while he had a seminary right where his high altar stands. I was a student in it in 1844. Then they went back to Fordham, and finally a great seminary was thought of that would answer for the whole of the northeastern part of the United States. They found a large building, an abandoned Methodist college, at Troy, with many advantages. It was central to these six States. Professors were imported from Europe, and everyone supposed that now at last we were to have a seminary that would answer every demand of the growing Catholic population of the New England States and New York.

The one concerned in the establishment of the seminary at Troy was he who afterward became Cardinal Archbishop of New York, John McCloskey. He was the fourth administrator, and he came to his task admirably adapted for his work. Times had been stormy under John Hughes. Why not? The Maria Monk troubles had disgraced the country and cut to the hearts the timid Catholics of America. And this was

followed by the native American disturbances and riots, and the old cathedral on Mott street had four or five different mobs at different times gathered around it to destroy it. The last time I witnessed an assault upon it the mayor was there, and the artillery, cavalry and regiments of soldiers, to protect the Church in America. They were, I say, troublous times when John Hughes reigned and more difficult to control the management of because of the timidity of his own people. The Catholics of New York were afraid to hold up their heads. They were few in number, but sufficiently numerous to make themselves felt had they had the courage of men. But he defied all those enemies; he defied the press, that without exception was bitter against him, that reviled him day by day; that misrepresented his actions; that excited the lowest bigots of the country to rise up against the Catholic Church. His heart never failed, his courage never gave way, not even when struck in the back by his own people; not even when a trusted member of his flock took sides against him privately, and caused the politicians of Albany to withdraw from their intention to render some just rights to the Catholics of the country.

Then came the gentle reign of Cardinal McCloskey, a prince among princes, a man of learning and fine parts, devoted to his Church, work, but well adapted to smooth over the asperities of the past and quell opposition by the meekness and gentleness of his manner. He took up the work at the very beginning of his administration which John Hughes had begun, and in this Hughes showed more foresight than any one that has ever had the care of this diocese. Some of you may remember that Sunday afternoon when we met here for the placing of the cornerstone of the church. The location was far out in the fields, one might say; they were only beginning to open other streets than Third avenue and the Bloomingdale road. It was a warm afternoon, very dusty, and everyone thought that John Hughes was visionary. The idea of placing a cathedral here! And they criticized him and they found fault; and when at last he succeeded in raising \$70,000 of the \$100,000 which he proposed to raise we were all filled with amazement that so much money could be found among our Catholic people. He then wisely left the foundation stone covered up, but when Bishop McCloskey came, our people had increased largely in number, churches were spread over the island, the financial resources of our people had also grown, and he was able to go on and complete this cathedral.

At the end of the fourth administration, the fifth ruling power came into play. I say his preparation was a most excellent one; from his childhood a young saint, in college a bright and successful student, in the American college at Rome, where the theological course was full; then for four years after his return to America at Seton Hall college, Professor of Dogmatic Theology and the Holy Scripture. Now I speak of what I know so well. No young student in that seminary was more observant of rules than its director; no one there kept more faithfully the hours of study and of rest than Dr. Corrigan. In those four years the life was beautiful, simple, so truly pious, so devoted to his work and to God; no evidence of any desire ever to distinguish himself or to rise above others, warranted by his superior ability; no evidence was there in those four years other than that he meant to be professor there, there to live and there to die. And when at length, in the providence of God, he was called to take charge of the college and seminary, his bishop, when spoken to, said: "I cannot place him there; he is only a girl," and one who knew him well answered: "He may be a girl in appearance, but he is a man of God in his soul and as firm as a rock." And so he was almost forced into office as president of the college and seminary and vicar-general of the diocese.

In three or four years the bishop was removed to Baltimore and a successor had to be found for Archbishop Bailey. And when the name of Dr. Corrigan was mentioned, there was a smile on everyone's face. How can we think of making him a bishop?" And his own bishop did not desire him for his successor; quite the contrary; he had another choice. But when the matter came before the board of bishops I spoke from my knowledge and assured the bishops that they had little comprehension of the capacity and learning and the

strength of will power of that mere boy, as they regarded him, and, upon the pledge of my word, in 10 minutes he was chosen first on the list. He then went four years to prepare himself in New Jersey for coming to New York. They were four years of most excellent discipline. He learned to do everything except to construct a building. That he never learned. He learned how to organize men, to use them to do his work, systematically, orderly, according to rule, seeking to throw upon them the responsibility of work for which they were well adapted at all. In New Jersey during his years there you might call him almost a missionary bishop, going from place to place with the same sweet simplicity of manner. When at last he was chosen for New York by the Archbishop—Cardinal Archbishop McCloskey—though still very young-looking in appearance and very young in years, too, he came here not unprepared, but he came here to find difficulties that he never dreamed of, that did not show themselves in the lifetime of Cardinal McCloskey, for simply he had gone to Heaven when the difficulties arose.

Catholic Magazines

THE CATHOLIC QUARTERLY. — The current number of this high-class publication is full of scholarly articles on subjects of present day interest. The "Attitude of the Jesuits in the Trials for Witchcraft," by a member of the Order is very interesting, and so also as the papers on "The Ancient Cathedrals of Scotland," by the Rev. Michael Barrett, O.T.B., "Leibnitz and the Nineteenth Century," by the Rev. W. H. Kent, O.S.C., "The Last Mexican Empire," by Mr. Wilfred C. Robinson, "A Study in the Flora of Holy Church," by A. Dowling, and "The Beginning of Christianity," by the Rev. Thomas J. Shahan, D.D. From the last named we take the following extracts:—

"The soil of Rome, long neglected, has given up a multitude of monuments of a primitive Christian society that goes back without question to the years that immediately followed Christ's death. And the interpretation of these wonderful remnants of an early Christian community has again called the attention of scholars and travelers to the first days of that same society when it was spreading, silently but rapidly, through every ward of the Mediterranean Cosmopolis, and even beyond, into lands where the speech and the writ of Rome did not run.

"Then, too, the steady consistent disintegration of the original bases of Protestantism, and the infinite discussion which that process has called up regarding the books of the New Testament and the primitive elements of Christian faith, have not failed to bring into evidence the teachings, the works and the writings of many apostolic men, and to place before the eye of the imagination the fields in which they labored. No doubt, the application to the science of history of the methods of the study of the natural sciences has largely furthered this remarkable movement. But many will believe that the incredible resurrection of the Catholic Church within this century, and especially her growth in North America, are to be counted appreciable motives in the awakening of curiosity as to the first establishment of Christianity in the Old World. Nor must we omit the far-reaching influence of certain sociological teachings that contravene Christianity, plainly deny or eliminate its essential principles, criticize its economic-social history, and thereby lay the axe at the root of our modern society, which still presupposes as basic and organic no few Christian principles, beliefs, institutions and habits of thought.

"Neither the sixteenth nor the eighteenth century fulfilled the brilliant academic promises of 'felicities' that each made to mankind. What they offered as final theology and final philosophy has fallen into the same moral bankruptcy that Mr. Mallock and M. Brunetiere are now predicating of dogmatic Protestantism and the self-sufficiency of the natural sciences. The result is a certain not unnatural reaction in favor of that aged and universal institution which has been the mother and the nurse of all modern societies, and which still goes on its beneficent way, with the same sure power, the same generous bestowal of peace and joy, of rest and consolation, or private and public weal, in every society where it is left free to display its mandate as the representative of Jesus Christ."

The Franciscan Order.

(By an Old Subscriber.)

There are few organizations existing to-day, whose works can be pointed to with greater pride than those of the Orders of St. Francis. Founded by one of the leading minds of his time these institutions—without doubt, the work of the Almighty,—made progress. Extending into all classes of society, they attained such marvellous fruits, as would be impossible for any purely human organizations to arrive at. That St. Francis of Assisi was raised up, at this particular time, the chosen of Heaven, is beyond question. These Orders established during an epoch of anarchy and licentiousness, when the breaking out of an infamous heresy, menaced the very existence of religion and threatened to reduce society almost to ruin; it was at this juncture St. Francis came forward, his heart burning with celestial fire, with a charity and zeal proportionate to the dangers, which had arisen to desolate the Church. In the early part of the XIII. century (A. D. 1209), he founded the First Order of Friars Minor. Originating from the humble chapel of Our Lady of the Angels in Assisi, they went forth, (according to Pope Gregory IX.) "an army of saints" to destroy the Albigensian heresy, to invade the world and edify it by their penitential lives and innumerable good works. How they succeeded is well known. There is not a continent, on the face of this terrestrial globe, but can give evidence of their ministry. At an early time, they rapidly spread throughout Europe, France, Germany, Spain, Belgium, Ireland and England, have contributed their quota to the expansion, development and good works of this illustrious Order. These poor followers of the humble Assisian, after putting down the Albigenses, carried the faith to the heathen in Asia, Africa and America. They taught the Gospel of Christ, the Crucified, pouring out their heart's blood, in so doing, on the shores of the Nile, the Niger, the Mississippi, the Amazon, the Ottawa, the St. Lawrence, the Jordan, the Euphrates, the Yang-tse-Kiang and the Ganges, as well as in Europe. They founded monasteries, universities, schools of all kind wherever they went. Their work, world wide and varied, is approached by all. Not alone in the preaching and practice of God's law are they renowned, but their influence and power as teachers in the sciences and arts are acknowledged. Literature, in prose and poetry; music, instrumental and vocal compositions; painting and sculpture, have been fruitful fields of occupation to many of them, so numerous had they become in the Middle Ages. Even now, they are one of the largest and most numerous of the ecclesiastical bodies in the Church.

In addition to the Friars Minor, established exclusively for men, St. Francis also founded the Second Order, for women desiring to devote their lives to the service of the Divine Master. The Second Order, or Poor Clares, (so-called after their first Abbess, St. Clare), became very numerous. They established convents and schools of learning throughout Christendom, where the virtues of humility, poverty and obedience were and are to-day taught by precept and example. From this Second Order has originated nearly all the kindred societies or congregations of religious women now known in the Catholic Church. The stupendous work performed by them, the blessed fruits attained; the untiring, unflinching devotion given to it is, in a word, "the admiration of the world." It is impossible to enumerate the good done by these holy women, much less to calculate its effect. The sick, the orphan, the wayward, the cripple, no less than the sound of mind and body, are confided to their care. Oh! how kind, how considerate, how loving is the Almighty Father, who provides against "the weaknesses to which the flesh is heir."

To the First and Second Orders, however, are admitted only those who separate themselves from the world. To provide a rule of life to be followed by those whose ties, whose duties hindered them adopting such a course, became the desire of the Seraphic Francis. This holy saint, seeing and appreciating the difficulties ordinary human beings had to contend with; also, desirous of rendering greater glory to God thereby established a Third Order, called the Order of Penance; into which are admitted all good Catholics, irrespec-

ive of sex, who are resolved to honor and glorify the adorable Trinity in the varied duties of their state in life. How could he give a greater, a more convincing proof of the far-reaching, universal charity, for which he was so renowned?—desiring to circumscribe, to limit, to clear away the difficulties, which people, living amidst the trials and tribulations of this world, have to contend against in the endeavor to save their immortal souls. The First and Second Orders being, also, tributary to the same end; the name and virtues of their founder, so well known; his miracles, without number, rehearsed everywhere; his boundless charity—love of God and his neighbor—admitted by all; it is not surprising then, that the Order of Penance took deep root, at once, producing the most desirable and salutary results, increasing continually wherever established, until to-day its membership is many millions throughout the universe. Amongst whom are numbered the great and illustrious "Lion of the Fold," Pope Leo XIII. many Cardinals, Archbishops, (amongst whom our own beloved Archbishop Bruchesi), bishops and numberless secular priests, whose prayers go up daily, from the rising to the setting of the sun, for even the humblest and lowliest of its members.

To be continued in next issue.

A Protestant View Of Catholic Missions

Mr. F. P. Garrison, ex-mayor of Newport, R.I., has published a book—"A Snapshot in the West Indies"—in which he gives a graphic description of his travels and of the islands he visited. Speaking of the town of Castries, on the island of Santa Lucia, he says:—"Castries is not at all interesting, and for a town of five thousand inhabitants it seemed dull and dead. The only decent building was the Roman Catholic cathedral, situated in the centre of the town. Though English in government and name and in everything else, the island is French. Naturally, therefore, the natives are Catholics. On driving up one of the main streets we noted well dressed and gaudily attired natives, all going in one direction, and on inquiring we found that a confirmation service was being held at the cathedral. We alighted and went in. The full ritual of the church, with dusky altar boys and little girls clad in spotless white ready to be confirmed was singularly impressive. Back of these children sat or knelt their sponsors, dressed in dark clothes, and every one turbaned with a white kerchief. Possibly there were two thousand people present and not a single white person excepting priest and bishop. No matter where one goes throughout the world, the Roman Catholic Church seems to wisdom to have intelligent men as priests. In these little churches, wherever a priest was met, we would find him singularly refined and educated, the peer of any. The church does not take any poor, old, broken-down preacher and send him to spread the gospel. No one is too good for such work, and for that reason the Roman missions are so successful."

London's Catholic Cathedral.

The new Catholic Cathedral at Westminster, London, was opened on the feast of St. Peter and Paul.

"In Westminster Abbey," said Cardinal Vaughan, in an address recently, "the Catholic visitor instinctively looks around for the side altars, where the memory of some great servant of God is recalled lovingly, but finds in their place some colossal statue of a statesman or a warrior. These are the men who are raised to where once stood the altars of the Church, and these are they whom the youth of the land are taught to reverence with a devotion which, if displayed by Catholics to the truly great, the elect of God, is denounced as idolatry of a highly condemnatory character."

To the honor of these last mentioned it is intended that the new cathedral shall be devoted. It will be a metropolitan cathedral, not only because it is an archbishop's seat, but because it will be a practical centre of the every-day religious life of the greatest city in the world.

Westminster Cathedral is of brick and stands on historic ground, four churches having previously occupied it, the first being a traditional Christian basilica worshipped in by Celtic natives of pre-Saxon times.

Death of a Centenarian

There has died at Carabane, four miles from Castlerena, a woman named Mrs. Ellen Egan, who had attained the remarkable old age of 113 years.

The deceased, who belonged to an ancient and respected family in the parish of Ballintubber, was of a strong and robust constitution, and was able to perform household work, even milk a cow, up to a few weeks previous to her death. Excepting that her eyesight slightly failed about two years ago she retained all her faculties to the last, and could relate many stirring events of the latter part of the eighteenth and early years of the nineteenth century.

She could repeat with a rather vivid recollection many incidents of that stirring period, and the excitement created in the country by the landing of the French at Killala. She took a pleasurable interest in telling how herself and two other girls stole away about seven miles distant to see the French soldiers passing from Frenchpark to Elphin on their way to the battle of Ballinacorney.

The venerable lady used to converse freely on later events, the Repeal movement and the memorable election of O'Connell for Clare, and would relate many harrowing tales of the sad scenes witnessed during the famine of '46 and '47. All these events she could remember as distinctly as if they only occurred yesterday.

The deceased passed peacefully away in the presence of her children, grandchildren and great grandchildren.—Anglo-Celt, Cavan.

I consider beyond all wealth, honor, or even health, is the attachment due to noble souls, because to become one with the good, generous, and true is to be, in a manner, good, generous, and true yourself.—Dr. Arnold.

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A tablespoonful of it is usually taken diluted in a half-tumbler of water or in a glass of vermouth before or after meals, or at any hour of the day when thirst is felt. Those who suffer from sickness should take a tablespoonful in half a glass of wine, water or coffee. For acute indigestion one should take a tablespoonful pure. Persons dwelling in marshy places and bad air, or who are subject to be feverish, are strongly recommended to always correct the water with FERNET-BRANCA. On all other occasions the usual dose is: one tablespoonful of FERNET in two of water.

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greatest cotton mills in be built near Kansas million dollars is to 00,000 of which has described by Eastern men. The mill will indles and 12,000 employ 4,000 opera- a pay-roll of \$2.- The capacity of a 170,000 bales of with an output of 75,- of finished cloth.

kes Lawful

the Bishop of Cremo- issued some import- to his clergy on the Italy. The docu- itself, has attract- on account of f its venerable au- of the most pro- of the Italian epis- arcular on the labor a the Rome corres- "Tablet" gives a tes mainly about the conditions under awful.

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The Touching Story Of Chinese Martyrs.

HEROIC CHRISTIANS.—We translate, says the New York "Freeman's Journal," from the latest number of the Les Missions Catholiques, the official organ of the Work of the Propagation of the Faith an account of the heroic conduct of Chinese Catholics who, in the summer and autumn, 1900, during the Boxer uprising, chose death rather than abjure the Faith. Between the months of June and October of 1900, about three thousand Chinese Catholics belonging to the Province of Tchely, in the southeastern part of China, were massacred by the Boxers. Many of these died with arms in their hands valiantly fighting the Boxers. Many others, however—women, children, old men—were either hacked to death or burned in churches to which the torch had been applied. These lost their lives because they were Christians and refused to apostatize from the Faith, thereby earning the palm of martyrdom. The "Les Missions Catholiques," referring to these twentieth century martyrs, says of them: "The details that have been garnered concerning the circumstances recall the most touching pages in the history of the primitive church." In proof of this assertion the organ of the work of the Propagation of the Faith publishes the following extracts from the letter of a Jesuit missionary father:

DEATH BEFORE APOSTACY.—"In the village of Nang-lao-Sen, the Mandarin assembled the Christians and promised them their lives and even his own favor and that of the Emperor on condition that they apostatized. Through the administrators of their parish the Catholics made this reply: 'We rather die than deny our faith.' The next day the town fell into the hands of the Boxers. These Catholic heroes lost their lives by the sword or in the flames of their burning churches. Three children escaped death who were handed over to Buddhist priests. Later on the Mandarin himself counted the number of victims and found that there were one hundred and forty-seven of them. Only one saved his life by apostatizing."

At Yang-lai a band of Catholic women and of young maidens faced a most cruel death for their faith and in defence of their chastity. Father Wibaux is authority for the statement that long after the massacre took place their bodies, perfectly preserved and having only the livid pallor of death, were found in the common trench surrounded by putrefying corpses.

It often happened that after every one had fled at the approach of the executioners, old men and women enfeebled by age, as well as the wounded, found means of getting to the church, there to await death at the foot of the altar. A numerous band of Christians fleeing from Chang-loou'nan were surrounded by Boxers. Some were massacred on the spot whilst in the act of reciting the rosary; others were brought back to the village, where they either had their throats cut or were buried alive with other victims. Among these veritable martyrs some were still only catechumens!

WORE THE SCAPULAR.—A Chinese Catholic, named Raymond Li, when commanded to sacrifice to the Spirits, replied: "I am an old Christian; I cannot renounce my faith." Thereupon he was struck dead. At Lang-tzen-Kliao an old man named Lion-Eull-tano, seventy years old, when summoned to apostatize, lifted the five fingers of his hand and made answer: "I am a Christian—a Christian with a Christian ancestry of five generations." Instantly he fell, pierced with wounds.

Many were killed because, when captured, they were wearing the scapular. At Tchao-eull-tohoang (the district where Father Bataille is stationed) Paul Ki, nineteen years old, remained alone in his home after his relations had fled. When the Boxers arrived they asked him if he were a Christian. "Yes," was the answer. "I am a Christian. If I were not I should not be wearing this scapular." They forthwith killed him by shooting him and running him through with their lances.

In the village Ts'ao-tchoang a Christian woman named Tchao-Malia, fell into the hands of the Boxers

while she was seeking safety in flight. She had her beads around her neck. On seeing this the bandits with their swords rained down blows upon her head. Her body, when taken, more than a year after her death, from the ditch where it had lain concealed, was seen to be in a state of perfect preservation. Her relatives reburied it with every mark of honor.

TERRIBLE TORTURES.—Some mothers, imitating the heroism of the Mother of the Macchabees, presented to the executioners their children that they might see them receive the martyr's palm. At Tai-tchao a Christian woman named Martha Chen-Teichen was captured by the Boxers together with her two little children, who were still at the breast. Though wounded, she refused to apostatize for the sake of saving her life and besought her executioners to kill first her two little ones so that they would not fall into the hands of Pagans. After seeing her venerable mother and her two children killed before her, she herself expired under the blows of her executioners.

Some Christians who in life had scandalized their brothers in the faith joyfully availed themselves of the opportunity for martyrdom in reparation of their faults. Many of the victims on confessing their faith were instantly killed, either by a thrust of a lance or by a blow of a sword. Others, however, were reserved for prolonged and barbarous tortures. Ignatius Chen, twenty-five years old, was called upon at Chen-cia-leon to renounce his faith. On his refusing to do so they forced an iron rod through his leg from the knee to the foot. The excruciating pain drew from him a prolonged groan. His tormentors then cut off his two wrists and tore his body into shreds.

In the district where Father Lomuller, who had suffered martyrdom some weeks before, had been stationed, the principal Administrator of the parish of Chan-lai, who by his example and influence had made virtue and piety flourish in that Christian community, was taken prisoner by the Boxers, who cut off the members of his body one after the other until he ceased invoking the name of Our Lord Jesus Christ. In the village of Lipu-Kia-Youar, a Christian named Tien-Koung-Ming underwent similar tortures while constantly repeating the words, "Jesus, save me! Jesus, save me!" Not less heroically did the Christian Paul P'e'i of the village Tong-Tzen-Kie bear himself in the midst of the tortures inflicted upon him.

A CRUEL DEATH.—When brought before the tribunal of the Mandarins our Christians gloriously confessed their faith. Ou-Wenn-Yinn, the administrator of the parish of Tong-eull-t'eu (the district where Father Gaudessart was stationed), used every means at his command to prevent the destruction of the Church in that village. The Mandarin ordered his arrest.

The intrepid Christian, foreseeing the fate that was in store for him, knelt down before his mother before leaving his home, to take a final farewell of her. This heroic woman said to him, "My son, if you deny your faith, never come into my presence again, for I will never more recognize you." "Mother," was the reply, "be not uneasy. With God's grace I am prepared to suffer death rather than abandon my religion."

When he refused to obey the command of the mandarin, ordering him to renounce his faith, he was beaten with rods until he fell down unconscious. On regaining consciousness he was again asked if he was a Christian. On professing his unalterable fidelity to our holy faith he was again beaten with rods. Subsequently the judge condemned him to a slow and cruel death, ordering him to be suspended by the neck in a wooden cage. He said to his executioners:

"When you see my lips moving they will not be pronouncing words of apostacy, but they will be offering prayers to the true God." A few moments after he was suspended in the instrument of torture, they saw

his lips move, and then grow pale. The minions of the law left the cage. Their victim was dead.

A FAMILY OF MARTYRS.—We shall end this account by narrating the story of the martyrdom of the Ki family, who lived in the village of Kitheon. This family consisted of the following members: Marius Ki, the grandfather, aged 66, the wife of his eldest son, with her four children; the second son and his wife, with a grown daughter and two small children; finally Magdalen, the mother-in-law of the eldest son, with her granddaughter. On July 7, 1900, at 9 o'clock in the morning the minions of the law invaded the home of this family, arresting all persons found in it, who numbered thirteen in all. They were forced into a wagon which had been brought to the door. When the eldest among the women refused to get into it she was killed and her head was stuck on the wagon to inspire the rest with terror. When the Christians arrived at the door of the court house the process server of the prefect of the district commanded them to renounce their faith. Ki, acting as spokesman for the others, answered that they were Christians of long standing and that they could not abandon their religion. On the whole family manifesting their approval of

this declaration the court official re-entered the court room and soon afterward re-appeared, carrying in his hand a red document, signed by the mandarin, which condemned the accused to death. He charged a Boxer with the execution of the sentence and ordered the victims to be led to the place of execution, which was at the western gate of the town.

On the way one of the executioners took a scapular from one of the neophytes, who was wearing it openly. "Give it back to him," said a soldier. "When the Christians have that around their necks they die most courageously." When they arrived at the place of execution the venerable grandfather requested them to execute the other members of his family before they put himself to death. They granted him this "favor." He addressed heroic words of encouragement to all and saw them meet death undauntedly for the sake of Jesus Christ. He himself was the last to be a partaker in their triumph.

The astonished Pagans said: "Look at these Christian men and women! How fearless they are in the presence of death! Undoubtedly they have taken some European magical powder which has taken away their senses!" The magical powder they took was faith and the grace of God, joined with the hope and desire for Paradise.

OUR BOYS AND GIRLS.

THE TRUANTS.—There were several children on the farm, and in the morning they had some studies, a little school life which made them enjoy play the better when playtime came.

One bright morning when the sunshine and dew made nature gleam and sparkle as if for very joy, Lulu, a girl of twelve, proposed to Larry, a boy of near the same age, that they stay out of school and enjoy a holiday.

"We won't be let," answered Larry, wistfully, as he gazed over the green shady pasture lot and the placid river just beyond it.

"But can't we hide at school time and have a morning full of fun instead of a morning full of study?" cried Lulu, persuasively.

Larry's face was full of longing and yet troubled. How he did want to spend that lovely morning out of doors, that dewy, sunny morning; but he knew it was wrong. "I would like it," he said, "but it would be bad, wouldn't it?"

"Poor Larry, you are a boy of no pluck," returned Lulu; "it wouldn't be wrong at all, only funny." And the girl's voice was full of vehement expression.

Larry's desires and his companion's persuadings prevailed over the clamoring of his conscience, and at last he hesitatingly said: "Well, I'll do it, if possible."

"It's possible enough; we'll just hide in the hay mow until Uncle Henry and the boy Israel, go down in the lot to work, and then we'll come out and have fun," exclaimed the darling Lulu.

The two managed to secret themselves in the mow, but the plan did not further itself according to their desires. The school bell rang at nine, and just before that Mr. Henry came out of the barn and bade Israel bring out the cartilage and give it a greasing. The truants heard this order with dismay, for the knew that the work would be done in front of the barn, and so they would be kept in hiding until it was finished. Nearly an hour passed by and the children grew weary with waiting; but at length they rejoiced to hear Israel say: "Well, that job is done."

Now they could soon come down, but they were sure.

But alas! before the tools were put away Mr. Henry again appeared and said to the chore boy: "Israel, I intend to go to town after dinner, and as it is warm, I will spend the morning oiling and cleaning the best harness. Bring me the harness, then run down to the kitchen for a chair, and I'll sit right here in the great barn door to work."

"Now, what can we do?" whispered Larry; "this stuffy old haymow—I can scarcely bear it here!"

"I can't bear it either; it's horrid mean to be fixed this way! I'd rather be in the school room!" and by a strong effort Lulu suppressed a cough that might have betrayed them. In a moment she added: "Do be patient, Larry; I hope Uncle Henry will soon be through with the harness!"

Larry, with a reproachful look at his companion, answered: "I didn't want to do this thing, Lulu, and I knew it would be better to go to school."

Mr. Henry knew of our badness," returned the irritated and perplexed boy.

"I planned for us to have a nice time, and see what it has come to! But I am not to blame, for I didn't know it would turn out so badly," and Lulu assumed a martyr-like attitude that was very provoking to Larry.

"I hope you will not plan another such time!" he cried. "Your uncle will not be done with that job till noon, and we might as well as settle, tell stories, or do something to amuse ourselves."

"Do keep cool, Larry!" retorted the mischief-maker.

"Oh, yes! it is easy to 'keep cool'; but how am I to do it. Here I am covered with sweat and with hayseed, and nearly choked; keep cool, eh? h'm!" And Larry's tone was fiery, indeed.

"Just as if you couldn't bear a little discomfort for the sake of a holiday! I'll never plan anything for you again!" And now Lulu was indignant.

But now the two in desperate case drew near together and began a whispered game, just to while away the weary time. They did not enjoy it, but it was better than sitting silent or quarrelling.

A half hour passed, and then to their dismay they heard Mr. Henry say to Israel: "Here, boy, go up to the haymow, and bring me that new bottle of lampblack. You tell me you left it up there in one of the ledges, did you not?"

"Yes, sir!" and Israel commenced the ascent of the ladder.

The truants exchanged frightened glances. Larry whispered: "Here's a fix!" and motioned Lulu to lie down as quickly as possible. The girl was not slow to obey, and she was at once covered with hay; but before Larry could conceal himself, Israel had reached the mow, and was gazing with astonishment at the guilty boy.

"What in wonder!" cried the farm lad. "Why, Larry, what are you doing here? We thought you were in school!"

"It's not very, very late, is it?" stammered the culprit, his face as red as scarlet, both from the heat of the place and from shame.

"Late! I should think it was! What are you hiding here for, eh?"

At this juncture Lulu was obliged to cough, which led to her discovery. "Moses!" cried Israel, as he uncovered her from the hay. "Another one," he added. "Come up here after lampblack, but found something better! Never did see such red faces in my life!" And the great boy was delighted at the discomfiture of the children.

The two uncomfortable, guilty-feeling youngsters begged Israel not to tell of them, but he stoutly said he should tell as soon as he went down, so there was nothing for the pair to do but descend to the floor and be confronted by Mr. Henry.

Down they went—and with shame of face admitted their fault and were taken by Mr. Henry to the school room. The good governess was bidden to have them study some extra lessons, and they were deprived of the usual afternoon ride. Beside this, they were openly disgraced before the family.

Thus, "the way of the transgressors was hard."

Business Cards

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Society Directory.

A.O.H., DIVISION NO. 8, meets on each month, at 1808 Notre Dame street, near McGill. Officers: Alderman D. Gallagher, M.P., President; M. McCarthy, Vice-President; Fred. J. Davlin, Rec.-Secretary. 1528F Ontario street. L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

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

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

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

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

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; J. No. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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SATURDAY, JULY 12, 1902.

ALL COMMUNION FORE 6 O

PARISH SOC

FIRST SUNDAY OF Holy Scapular Society and investment in scapular after Vespers in General Communio Heat League at 8 o

SECOND SUNDAY—Temperance Society, giving of temperance Vespers in Church.

General Communio Name Society at 8 o citation of office of H 7.30 p.m.

THIRD SUNDAY.—Society after Vespers, Church, after which so attended in large

FOURTH SUNDAY.—Mary, general Comm g'clock Mass, meeting Patrick's (girls) school.

Promoters of Sacred hold meeting in larg 2.45 p.m., distributi etc., in library, 92 Ale on 4th Sunday, 3 to 6 ter evening service, and day, after evening serv

FIRST FRIDAY DE The Blessed Sacrament exposed all day in St. every first Friday, sol

THE DEVOTION OF THE SCAPULAR

During this month of July we celebrate the feast of Mount Carmel and honor the institution of the brown scapular. The devotion of the scapular is one that is common to all Catholics and justly so. It is a devotion of brown squares of coarse brown woolen cloth, and it is intended to honor the Mother of God under the title of Mount Carmel. The Lady of Mount Carmel, and marks us as her servants. To it are attributed favors and the spiritual of Our Lady. The devotion of the Brown Scapular is the result of the English Carmelite monk who pleased our Blessed Mother. Since that time popes and kings and princes, have a simple living of Mary and royal ermine, and million of lowly children of the found sweet comfort and in being numbered amongst the servants of Mount Carmel. To gain the indulgence of the brown scapular it is necessary to say a large prayer in its honor, a common and laudable one. It should, however, be worn with the consciousness, to honor the Blessed Mother and not from a habit. A daily prayerful helpful reminder to this effect: the indulgence of the wearing of the scapular must be regularly renewed by the priest and his name ins

OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. - Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church.

General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY. - Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church.

General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

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

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

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

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

tion and Act of Reparation at 7.30 p.m., followed by short instruction.

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

PARISH REGULATIONS.

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

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

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

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

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

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

CONFESSIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

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

FUNERAL SERVICES. - It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted

over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

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

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

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

BOUNDARIES OF PARISH. - St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. It runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a

line about midway between Duluth and Napoleon streets, All St. Louis Ward lies in St. Patrick's parish.

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

HOURS OF SERVICE.

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

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

Notes of the Week.

THE ORPHAN ASYLUM. - This deserving institution, which recently, as readers of the "True Witness" are aware, celebrated its golden jubilee, is about to undergo important and extensive alterations in its material structure. At a meeting of the trustees, held under the chairmanship of the Rev. Director, plans of these alterations, prepared by Mr. W. E. Doran, the well known architect, were submitted. In accordance with these plans, the massive stone wall on Dorchester street, which hides the front of the building from view, will be removed, and will be replaced by a handsome entrance. The alterations in the interior will conduce to the comfort of the Sisters in charge of the institution as well as the orphans themselves. The Irish Catholics of the city cannot fail to be interested in this great work so generously undertaken by the Rev. Directors and trustees of St. Patrick's Asylum.

THE PILGRIMAGE. - The pilgrimage to Ste. Anne de Beaupre was a magnificent success. Hundreds of the parishioners attended. The pilgrims were accompanied by Rev. Martin Callaghan, P.P., Rev. P. McGrath, and Rev. Father McKenna.

ST. BRIDGET'S REFUGE. - At a recent meeting of the trustees of this most deserving institution Rev. Martin Callaghan, who by virtue of his appointment to the pastorate, became Rev. Director of the Corporation, was warmly congratulated by the Trustees.

Y. JULY 12, 1902.

City Directory.

VISION NO. 8, meets on and third Wednesday of th, at 1868 Notre Dame near McGill. Officers: Al-

T. A. & B. SOCIETY. d 1868. - Rev. Director, er Flynn. President, D. I.P.; Sec., J. F. Quinn, Dominique street; M. J. Treasurer. 18 St. Augustin

CK'S SOCIETY. - Estab- arch 6th, 1856, incorpor- revised 1864. Meets in 's Hall, 92 St. Alexan-

OUNG MEN'S SOCIET- ed 1885. - Meets in its Ottawa street, on the y of each month, at Spiritual Adviser, Rev. e, C.S.S.R.; President, Treasurer, Thomas Secretary, W. Whitty.

Y'S COURT, C. O. F., he second and fourth every month in their Seigneurs and Notre- ls. A. T. O'Connell, C. Kane, secretary.

F CANADA BRANCH ized, 18th November, ch 26 meets at St. Fall, 92 St. Alexander y Monday of each regular meetings for ction of business are 2nd and 4th Mondays h, at 8 p.m. Spiritual h, M. Callaghan; Chan- Curran, B.C.L.; Pre- J. Sears; Recording- J. Costigan; Finan- y, J. Robt. Warren; y, H. Feeley, Jr.; Med- Drs. H. J. Harrison, of and G. H. Merrill.

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THE DEVOTION OF THE SCAPULAR.

register kept for that purpose. Once enrolled, it is not necessary to have future scapulars blessed. Should the one we have, become worn out, or broken, or lost, we have but to buy another and put it on. This we should do without fail, and never, day or night, be without it.

NO SACRED CONCERTS IN CHURCHES.

ministers of religion that wear any article of dress indicating their religious profession, are barred out of attendance at commencement exercises of any state school, academy or college receiving state money.

Revs. Charles Poirier, Joseph Alderick Bastien. For the diocese of Chatham, Rev. Joseph Ernest D'Amour.

Domestic Reading. Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points and warn him against failure and trouble.

During this month of July, we celebrate the feast of Mount Carmel and honor the institution of the brown scapular. The devotion of the scapular is one that is very dear to Catholics and justly so. The little squares of coarse brown cloth that we wear serve for a double purpose. It is intended to honor the Blessed Mother of God under the title of Our Lady of Mount Carmel. It is her livery and marks us as her devoted servants. To it are attached many spiritual favors and the special protection of Our Lady. The confraternity of the Brown Scapular takes its origin from St. Simon Stock, an English Carmelite monk, to whom it pleased Our Blessed Lady to reveal this devotion on July 16, 1251. Since that time popes and bishops, kings and princes, have esteemed this simple livery of Mary above that of royal ermine, and millions of the lowly children of the Church have found sweet comfort and consolation in being numbered among the servants of Mount Carmel.

The particular grace we ask for is the grace of a happy death. Some there are who look for temporal favors rather than spiritual ones from the wearing of the scapular and it is a common superstition that one cannot be drowned while wearing it. This is a mistake. The scapular is not a life-preserver but a grace-preserver, if worn with the proper dispositions. That it may some time please our Blessed Lady to reward simple confidence in her all-powerful aid and to save the life of her client is not at all impossible, but we have no promise of hers to that effect. We knew a brave sailor lad, whose skin was black but whose soul was white, a devout son of Mary, who leaped into the sea in a hurricane to save another washed overboard. When rescued, his scapular hung over his sgilor jacket, and one of the crew, taking hold of it, asked what it was. "Never mind," said the other "that's what saved my life." Perhaps it was. But not long after the poor fellow was blown up with the battleship Maine. The scapular did not save his life then. Perhaps it was because Mary, this time, would save his soul instead.

Bishop McQuaid of Rochester, N. Y., has issued the following letter to his priests. It is explanatory of the disciplinary laws of the Church: "Rev. Dear Sir: -Lately it appears that some of the younger priests of the diocese are not aware of its disciplinary laws, and consequently introduce customs that are not commendable. What one does, without the censure of the bishop, opens the way for others to follow: "It is necessary to repeat that our churches cannot be used for any other service than the strictly religious services of religion, according to the rites and ceremonies of the Catholic Church. Especially there can be no form of worship of a composite character. "1. There can be no organ recital services. "2. There can be no sacred concerts or similar performances. "3. There can be no music at funeral services except the recognized chant of the Church. This will prohibit the beautiful solos in English, so common of late years.

"Let the above be for your guidance in the future. Very sincerely, yours in Christ, +B. J. McQUAID."

SUB-DEACON. - For the Company of Jesus, Rev. Francois Desco-teaux, Jean Garaix, Wilfrid Chartrand, Henri Bourlourd, Barthelemi Fond, Joseph Chapdelaine, Anatole Miraud, Bellarmin Lafortune, Stanislas Bouvrette. For the Congregation of the Most Blessed Sacrament, Rev. Ludger Lachance, Alphonse Pelletier. DEACON. - For the diocese of Montreal, Rev. Eugene Marsolais. For the diocese of Ogdensburg, Rev. Alexandre Paul Landry. For the diocese of Cleveland, Rev. Edward Aloysius Kirby. PRIESTS. - For the diocese of Montreal, Rev. Joseph Alphonse Lefebvre. For the Congregation Oblates of the Sacred Heart of Jesus and the Immaculate Heart of Mary, Father Joseph Bidet.

DO YOU WANT A RELIABLE CLERK? DO YOU WANT DOMESTIC HELP? ADVERTISE IN THE TRUE WITNESS. TEN CENTS FOR 15 WORDS.

To gain the indulgence of the brown scapular it is not absolutely necessary to say any particular prayer in its honor, though it is a common and laudable custom to do so. It should, however, be worn with the consciousness of its purpose, to honor the Blessed Mother of God, and not from mere careless habit. A daily prayer will be a helpful reminder to this end. To receive the indulgences attached to the wearing of the scapular, one must be regularly enrolled by a priest and his name inscribed on a

One of the uses of the scapular is to identify our Catholic dead. In any Christian community a body with such a mark of faith upon it will surely have a Christian burial and find a last resting place in consecrated ground. -The Guidon Magazine.

GATHOLIC MAGAZINES O.M.I. RECORD. - The "Missionary Record" of the Oblates of Mary Immaculate, for July, is full of news concerning those for whom it is specially published, and its contents possess interest for all who like to keep themselves informed of what is going on in the various fields of spiritual work throughout the Catholic world.

ORDINATION AT ST. JAMES' CATHEDRAL. The following ordinations took place at St. James' Cathedral on June 29, His Grace Archbishop Bruce presiding: - TONSURE. - For the diocese of Montreal, Rev. James Killoran. MINOR ORDERS. - For the diocese of Montreal, Rev. James Killoran. For the diocese of St. Albert, Revs. Louis Tremblay, Louis Joseph Roy, Joseph Alderic Ouellette. For the diocese of St. Boniface,

With Our Subscribers. Managing Editor True Witness. Dear Sir, - My delay in remitting the subscription was not due to lack of interest, and I now forward two dollars for the years 1902-1903. I would miss the "True Witness" from my home, as I would miss an old and trusted friend, and I think it should be in every Catholic home. Sincerely yours, J. L. D. Colorado, July 2, 1902.

TERRIBLE MINE EXPLOSION.

Johnston, Pa., has again been visited by an appalling disaster. It is less frightful than the awful calamity of May 31, 1889, in cost of life, but it has brought sorrow to hundreds of homes. A mine explosion took place in the Cambria Steel Company rolling mill mine under Westmont Hill at 12.30 o'clock.

How many are dead it may take several days to determine, but that it is a long list is certain. It may reach 200 or more men. It was nearly an hour after the explosion before any general knowledge of what happened got abroad. Men who came from the mines, escaping with their lives, told the news, and soon it spread all over the city. Hundreds rushed to the point and awaited news that did not come from the ill-fated mine.

At the openings across the river from the point, the Cambria Iron Company police, with several assistants, stood guard, permitting no one to enter the mine, from which noxious gases were coming. It was nearly 4 o'clock when all hope of sending rescue parties from the Westmont opening was abandoned. Two men who had escaped from the mine—Richard Bennett and John Myers—went back to see what assistance could be rendered, but the damp drove them back and they fell prostrate, when finally, after a desperate struggle, they reached the outside.

Two doctors gave the men assistance and after working with them half an hour restored them. Their story of the situation in the mine made it clear that the rescue work could not be proceeded with from the Westmont opening and hasty preparations were made to begin at the Mill Creek entrance. Soon after the news of the explosion reached the Cambria officials, Mining Engineer Marshall, G. Moore and one of his assistants, Al. G. Prosser, made an attempt to enter the mine. They were followed by Mine Superintendent George T. Robinson, but the deadly gases stopped their progress and

they were compelled to return to the surface. Mine Foreman Harry Rodgers, his assistant, Wm. Blanch and Fire Bosses John Whitney, John Re-tallick, and John Thomas were overcome by gases and it is feared they perished in an effort to rescue the miners. A son of Harry Rodgers then tried to reach his father, but he was quickly overcome by the deadly gas and was carried out unconscious.

Wm. Stibich spent several hours at the Mill Creek opening. He said he believed that as many as 450 men were still in the mine. In his opinion from all he could glean, not to exceed 150 men had come out. The mining officials of the Cambria Company stated the explosion was one of fire damp. The catastrophe occurred in the section of the mine known among the miners as Klondike. The name of the section on the company's books is the sixth west of the south main heading. It is about a mile and a half from the main entrance of the rolling mills mine.

The four survivors who have escaped from the depth of the mine describe the condition as frightful in its nature. Outside of Klondike the mines are uninjured. Within the fatal limits of the mine solid walls of masonry three feet through were torn down as though barriers of paper. The roofs of the mine were demolished, and not a door remains standing. In the face of these difficulties, even the most heroic efforts towards rescue may well seem hopeless.

Miners who left the mine by way of the mill creek entrance brought horrible stories of crawling over the dead bodies of their comrades. Two young men who were at work in the Klondike when the explosion occurred, escaped by way of the air shaft heading up through Kernville Hill from the mine. A fan now of use stands at the top of this air shaft. This way the young men, sick and dizzy from the nauseous after-damp or black damp, reached safety.

The Cambria Steel officials were notified at once of the explosion.

A Tribute to Our Nuns.

Mr. C. T. Lummis, a non-Catholic, in referring to the work of Nuns among the Indians, says:—

"I have never known a single child from a Catholic school who has forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic school. Not one! But I have known a good many from Carlisle and other government schools. Go with me to that exquisitely neat and motherly school of Sister Margaret, at Bernallillo; go with me to the Albuquerque, or to the Santa Fe school, and then let a man of the world judge which of those he would choose as a place for his children. If there is anything in the world, though not a Catholic, that I revere, it is a Sister of Charity. There is something selfish in that admiration, as well as something of experience, for I have known them for a long time, and in boyhood I thought they were terrible; but I have seen them when the black 'vomito' raged in the tropics, and mothers and fathers fled away from their own children, and people fell in the streets, and those daughters of God picking up the deserted dead and dying. And I have felt their tender mercy myself, and when a man comes to me and says that a child—or a dog—had better be taught by a politician who is rewarded by a place in a Government Indian school, than by a Sister of Charity, he wants to bring his fire-escape with him, that's all. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan spirit of our politicians."

He alone who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage is a man.

GRAND TRUNK THE INTERNATIONAL LIMITED, DAILY.

Mr. C. T. Lummis, a non-Catholic, in referring to the work of Nuns among the Indians, says:—

Mr. C. T. Lummis, a non-Catholic, in referring to the work of Nuns among the Indians, says:—

CANADIAN PACIFIC 'IMPERIAL LIMITED' 7-DAY WEEKLY FAST SERVICE

Between Montreal and Vancouver, leaving Windsor St. at 11:40 a.m. Sundays, Wednesdays and Fridays. Daily Trans-Continental train at 9:40 a.m.

OTTAWA SERVICE. From Windsor St. via Short Line. Lv. Montreal, 8:45 a.m., 9:40 a.m., 11:40 a.m., 4:00 p.m. Ar. Ottawa, 11:45 a.m., 12:40 p.m., 1:25 p.m., 7 p.m.

ST. ANDREWS BY THE SEA. Sleeping Car Service. Tuesdays and Fridays, 11:40 a.m. to 11:40 p.m. Returning leaves St. Andrew, Wednesdays, arriving Montreal 8:20 a.m. next day.

SPRINGFIELD, MASS. Through Coach and Sleeping Car. From Windsor St. Station 8:00 p.m. daily, except Sunday.

'SUMMER TOURS' Write or call on nearest Canadian Pacific Agent for copy of "Summer Tours," giving valuable and interesting information how and where to spend your vacation.

Catholic Sailors' Club. ALL SAILORS WELCOME.

Concert Every Wednesday Evening. All Local Talent Invited; the finest in the City pay us a visit.

PROVINCE OF QUEBEC, District of Montreal, No. 10158.—David Rae and Michael Donnelly, both of the City and District of Montreal, there carrying on business together in co-partnership as auctioneers and commission merchants, under the name and style of "Rae & Donnelly," plaintiffs, vs. George F. Matthews, of the City and District of Montreal, defendant. The defendant is hereby ordered to appear within one month.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 10158.—David Rae and Michael Donnelly, both of the City and District of Montreal, there carrying on business together in co-partnership as auctioneers and commission merchants, under the name and style of "Rae & Donnelly," plaintiffs, vs. George F. Matthews, of the City and District of Montreal, defendant. The defendant is hereby ordered to appear within one month.

THE S. CARSLY CO. LIMITED. Notre Dame Street. Montreal's Greatest Store. St. James Street

JULY CHEAP SALE! THOUSANDS WILL CROWD TO IT. Everything that housekeepers require most will be on sale NEXT WEEK at The Big Store's special reduced prices.

JULY CARPET SELLING.

Special cheap sale of Fine Tapestry Carpets every piece greatly reduced. FOUR LEADING LINES. Line No. 1 Contains 58 pieces of fine quality Tapestry Carpet in newest and latest effects. Regular value 50c. Special sale price 36c.

JULY SALE OF CURTAINS

Montreal housekeepers have had practical proof of the Company's ability to discount the market in curtains. The Big Store buys in tremendous quantities and therefore the finest and values the best.

JAM JARS! 20,000 Dozen.

Now is the time to buy your Preserve Jars, we stock the well known "Crown" and "Columbia" makes which are perfectly air tight.

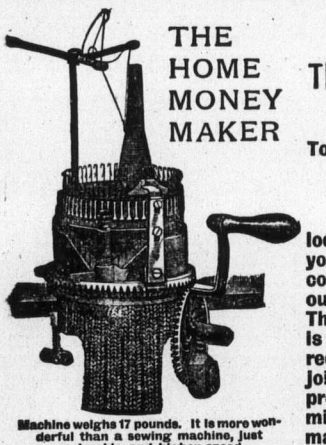
Soft Harness EUREKA Harness Oil

You can make your harness last as long as a glove and as tough as wire by using EUREKA HARNESS OIL. You can lengthen its life—make it last twice as long as it ordinarily would.

The World's Standard J. J. & S. JOHN JAMESON & SON

Celebrated PURE POT STILL DUBLIN WHISKY. J. J. & S. commands the highest price in the markets of the world.

More Home Knitters Wanted



Work at Their Homes Under the Direction of The GLASGOW WOOLLEN CO. 37 MELINDA ST., TORONTO. To Fill Large Contracts—Good Wages Easily Earned. We want a few more workers in this locality, at once, and in order to secure your co-operation without the delay of correspondence, we herewith explain our full plan in this advertisement.

OUR METHOD OF DOING BUSINESS

We wish to secure the services of families to do knitting for us in their homes. Our method is the same as adopted in England. We are the introducers of this plan and the largest knitting concern in Canada. After long experience, we have been able to produce an Automatic Machine by which all kinds of seamless knitting is now done by our Family Machine, thereby enabling anyone of ordinary intelligence to quickly learn to do the work from the instruction Guide. The machine being made expressly for this purpose, and the operation so simple, it cannot possibly make a mistake in its work.

references as to our honesty and integrity, we must ask you to do the same, in order that we may know with whom we are dealing. We have, in as brief a manner as possible, endeavored to show you what our work is, and we simply say to the worker, it is just what we represent it to be, and will positively do everything we claim for it, or refund the money. Each machine, securely packed with an outfit, is set up for knitting before boxing and shipping. Should you decide to engage with us, it will be necessary to send us Cash Contract Order Form, properly signed by you, and at least one good reference, together with the remittance, accordingly, upon receipt of which we will forward machine and outfit ready to commence. Respectfully yours, GLASGOW WOOLLEN CO., 37 Melinda Street, Toronto

NO CONNECTION WITH ANY OTHER COMPANY. MONTREAL TRUE WITNESS.

Father Spirit

"Acquire a calm laborious spirit that in suns storm willity a same placidity a"

From a report published in the Catholic Columbian, O., of an address by O'Boylan, in a response to a recent reunion we take the following: is a true appreciation of our people in terms of their own race. Father O'Boylan should be carefully read, because they are of things which exist in this world, but in every civilized world. When the import of the and the other, equal lesson of pride in race of life, them may the reign peace and p and the name o cred, as it is entitled to be honored in ev ther O'Boylan said:—

To this Church the I address myself to-n been a loyal and faithful to Christ's true every nationality it obedient and true. is not overrated as a city, if I countrymen at that I cannot see among them; at least as would command the great nations.

There is not race that unity to make a forfeit ous and recogniz And were it not bond of the Cath they would be of portance as a fact great enterprise, u used by others as often been used, i and national achi

In the Church, howe the most important el itual strength among speaking peoples of th if the Church in the and the United States ly upon them, it is any strong bond of them that she select them to be her leader sentatives. On the co because of the pre-n she discovers in indivi

The Quest At Missi

A correspondent of the Standard and Times, New Fields, N.H., refers to non-Catholics ducted by Rev. Xavier suonist, at that place. Father Sutton was bly entertained at the staunch old Irish family we often meet in l strong in the Catholic the days of the past w suffer and fight even for and make many sacrific to practice it. This fa as other old people of late with pride how the ed to Portsmouth, a di ten miles, to hear Mas had a priest of their ow Catholics of our cities v even once a year? The family delights in relat ties with Protestants, i has wrested them in an though a hard-working at 4.30 in the morning, of prayers would amaz or a monk. To be sur and long orisons of thi has not been always ap the younger generation. ther Sutton thought the man might be a little s his piety when he call the daughter to get up one in the house was ar The non-Catholics are

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Father O'Boylan's Spirited Plea to the A.O.H.

"Acquire a calm, strong, laborious spirit, a spirit that in sunshine and in storm will preserve the same placidity and force."

From a report published in "The Catholic Columbian" of Columbus, O., of an address by the Rev. B. M. O'Boylan, in a response to a toast at a recent reunion of the A. O. H., we take the following extract which is a true appreciation of the character of our people in all temporal concerns. Father O'Boylan's remarks should be carefully studied by our readers, because they refer to a state of things which exist not only in this country, but in every portion of the civilized world. When Irishmen learn the import of the lesson of unity and the other, equally as important lesson of pride in beholding the success of their own race in every walk of life, then may we hope to see the reign peace and prosperity in Ireland and the name of our race honored, as it is entitled by every right to be honored in every clime. Father O'Boylan said:—

To this Church the society to which I address myself to-night has ever been a loyal and faithful vanguard, and to Christ's true ministers of every nationality it has always been obedient and true. But while this is not overstated as regards your society, if I broaden my view and look at our countrymen at large, I regret that I cannot see any great force among them; at least such a force as would command the deference of great nations.

There is not among our race that unity which goes to make a forceful, harmonious and recognized power. And were it not for the bond of the Catholic faith, they would be of small importance as a factor in any great enterprise, unless to be used by others as they have often been used, in political and national achievements.

In the Church, however, they are the most important element of spiritual strength among the English speaking peoples of the world. But if the Church in the British Empire and the United States depends largely upon them, it is not because of any strong bond of unity among them that she selects so many of them to be her leaders and representatives. On the contrary, it is because of the pre-eminent ability she discovers in individuals among

them; and in looking over the long list of Irish names that adorn the pages of the history of the Church in these countries it is not due, I repeat it, to any unity of purpose among their countrymen, or any influence they might be able to use in Rome, but absolutely and solely because these names represent men of gigantic intellect and will power that towered above their surroundings and forced recognition from the hierarchy.

And as long as the Irish people continue to stay away from the principles O'Connell, their greatest leader and one of the greatest products of humanity, so long will they find themselves, no matter how strong they may be numerically, like glants with mighty resources, but wasting their energies in vain endeavors.

But in a limited way there is at least one Irish society with unity of purpose. The society whose watchword is unity, fraternity and true Christian charity; that society which was born of persecution and baptized in the blood of martyrs; which from its native strength and love of Christian liberty survived through the dark and penal days and has followed its countrymen ever since through the mines, the cities, the harvest fields, the army and the navy of the British Empire, everywhere encouraging their drooping spirits by holding aloft to their view the lamp of their deathless faith and the hope of their country's freedom. It is to that society I address myself to-night through its local branches assembled here in the capital of one of the greatest states of this Union, and I make bold to assert that in the principles of that society I find the nucleus of all that can make our countrymen at home and abroad a people to be loved and respected by all and to be feared by their enemies. Therefore, to the A. O. H. I say:—

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle; face it. 'Tis God's gift,
Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! Tomorrow comes the song."

The Question Box At Mission to Non-Catholics.

A correspondent of the "Catholic Standard and Times," writing from New Fields, N.H., refers to a mission to non-Catholics recently conducted by Rev. Xavier Sutton, Pasquoist, at that place. He says:— Father Sutton was most hospitably entertained at the home of a staunch old Irish family, one of those we often meet in New England, strong in the Catholic faith, who in the days of the past were obliged to suffer and fight even for their religion and make many sacrifices in order to practice it. This family, as well as other old people of the place, relate with pride how they often walked to Portsmouth, a distance of sixteen miles, to hear Mass before they had a priest of their own. How many Catholics of our cities would do this, even once a year? The father of the family delights in relating his battles with Protestants, and how he has worsted them in argument. Although a hard-working man, he is up at 4.30 in the morning, and his list of prayers would amaze even a nun or a monk. To be sure, the early and long orisons of this pater familias are not always appreciated by the younger generation. Even Father Sutton thought the old gentleman might be a little moderate in his piety when he called at 4.30 for the daughter to get up so that every one in the house was aroused also. The non-Catholics are very nice and

friendly, but in religious matters hide-bound in their ignorance and prejudice concerning all that is Catholic. Many of them had never been in a Catholic Church. They turned out in goodly numbers every evening, sometimes outnumbering the Catholics. On the first night it was observed that when Father Sutton asked the people to rise and say, with him the Lord's Prayer not one of them would stand, but sat looking as sober as owls, fearing no doubt that some Papish trick was to be played upon them. However, when the close of the lecture came and Father Sutton again asked the people to stand, the non-Catholics were the first on their feet, and by their hearty and energetic singing showed that their feelings of coldness and repulsion had vanished during the lectures. Several strict Methodists attended every night, neglecting their own church meetings. QUESTION BOX.— The questions were of the usual order: Q. "Why do priests oppose labor unions?" A. They do not. Q. "Will faith alone save us?" A. No; faith without good works will not save any man. Q. "Why are all or most Catholics ignorant of their religion?" A. All Catholic children, before be-

ing permitted to receive their First Communion or be Confirmed, are fully instructed in the catechism which explains all the teachings of the Church in a simple and comprehensive manner. Afterwards there are advanced classes in the Sunday schools for the study of church history, etc. If in after years they forget the exact text, in most cases they remember the essence of the instruction received in childhood, though they may not have the gift of clearly explaining what they believe.

Q. "Has any other Church besides the Catholic Church the power of changing bread and wine into the Body and Blood of Christ, of forgiving sins?" "No," answered Father Sutton; "the Church of Christ instituted by Him is the one true Church and the only Church to whom Christ has given any power whatsoever."

There were also a number of other questions: "Can a person be saved by reading only the Bible?" "Is the Catholic Church and the Roman Catholic Church one and the same Church?" "Why is the priest called father?" etc.

A. God himself laid the solid foundation of human society when He instituted and blessed marriage. Before the days of Christ marriage was a holy state and binding before God. The Blessed Saviour raised it to the dignity of a sacrament and made the union between husband and wife irrevocable and indissoluble. No cause whatever can justify and no human power, civil or ecclesiastical, can authorize the breaking of a valid marriage completed between Christians. Hence the Catholic Church has always and everywhere proclaimed the indissolubility of the sacred marriage tie. She has never granted and she never will grant a divorce strictly so called. She does not claim any such power: she believes the granting of a divorce in the modern sense to be in direct opposition to the laws of God. "What God hath joined together let not man put asunder." Divorces as granted by our civil courts are merely a farce; they have no dissolving force whatever. A divorced man or a divorced woman is not permitted to enter a second marriage during the life of his or her former partner.

About sixty Catholics received Communion, also the children were instructed and went to confession.

Sunday was a beautiful day, bright and cool. On Sunday evening there was the largest crowd of any evening.

No converts are recorded as yet, and, indeed, none could be expected in such a short time, but let us hope the good seed sown will bear its fruit in due season. New Fields is proud of having had Father Sutton, and he has left many kind remembrances after him.

A LIFE IN PERIL.

STORY OF A GIRL SAVED BY A NEWSPAPER ARTICLE.

She Suffered from Headaches, Dizziness and Night Sweats—Her Friends Feared She was Going into Consumption.

From L'Avenir, St. Jerome, Que. Among the thousands of young girls who bless Dr. Williams' Pink Pills for safely carrying them through that most perilous period of their lives when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss Gabrielle Thomas, a young lady known to most of the residents of St. Jerome, Que., and greatly esteemed by all her acquaintances. To a reporter of "L'Avenir du Nord," Miss Thomas said: "From the time I was fourteen until I was eighteen years of age my health was very bad. I was very weak; had no appetite and could do no work. At night I perspired greatly and frequently slept but little. I suffered from headaches, dizziness and could scarcely move about without becoming breathless, and I finally reached

a stage when my friends feared I was going into consumption. I was under the care of doctors, but their treatment did not help me. I then tried several advertised medicines, but with the same poor results and I had come to think I could not get better. One day I read in a newspaper the statement of a young girl whose symptoms were almost identical with my own, who was cured by the use of Dr. Williams' Pink Pills. I then decided to try this medicine and have reason to bless the day I did so. I had only used the pills a few weeks when I began to get better, and in a couple of months every symptom of my trouble had disappeared and I was as strong and healthy as any girl of my age. I have since always enjoyed the best of health and I shall be glad indeed if my experience proves helpful to some other suffering girl."

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anaemia, "decline," consumption, pains in the back, neuralgia depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the full name "Dr. Williams' Pink Pills for Pale People" is on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

Yearning for the Truth In Protestant Ranks.

In a recent issue of the "True Witness" we referred to the growing inclination in Protestant ranks to imitate Catholic practices.

Last week the New York "Sun," a Protestant daily newspaper, in publishing the details of a ceremony in connection with the laying of a cornerstone of a building for a Protestant order of Sisters, says:—

A ceremony significant of the great changes in religious sentiment which have taken place in this country during the last generation was the laying, on Thursday, of the cornerstone of a new convent to be erected at Peekskill for the Sisterhood of St. Mary of the Episcopal Church. Bishop Seymour, of Illinois, officiated at the ceremony, and among those present were "mothers superior" and many other Sisters of the order. The cost of the new structure is to be \$75,000, and it will be one of five convents of the Sisterhood, which is the oldest of the American Episcopal orders.

Here is a list of the Episcopal religious orders in this country, nearly all of which have been founded or established here within the last twenty-five years, and most of them during the last ten years:

- FOR MEN.
- Society of St. John the Evangelist (the "Cowley Fathers").
- Order of the Holy Cross.
- Congregation of the Most Holy Saviour.
- Brothers of Nazareth.
- FOR WOMEN.
- Sisterhood of St. Mary.
- Sisterhood of St. John the Baptist.
- All Saints Sisters of the Poor.
- Sisters of St. Mary and All Saints.
- Sisterhood of St. Margaret.
- Sisterhood of the Holy Nativity.
- Sisterhood of St. John the Evangelist.
- Sisterhood of the Holy Child Jesus.
- Diaconal Community of St. Martha.
- Sisterhood of the Good Shepherd.
- Sisters of Bethany.
- Community of All Angels.
- Sisters of the Order of Visitation of the Blessed Virgin Mary.
- Order of the Holy Resurrection.
- Sisters of the Resurrection.
- Society of the Epiphany.
- Sisterhood of the Good Shepherd.
- Sisters of the Annunciation B. V. M.
- St. Monica Sisters.
- Community of the Transfiguration.
- Sisters of the Church.
- Sisterhood of St. Joseph of Nazareth.
- Order of Deaconesses, Alabama.
- Sisterhood of the Holy Communion.

This is a large number of religious orders to have grown up in the Episcopal Church in so short a time, and more especially when we remember that the movement for such establishments in its beginning encountered earnest resistance as a "Romish innovation." The growing tendency of that church toward extreme ecclesiasticism, ritualism, sacerdotalism and sacramentalism is also indicated by other institutions of comparatively recent establishment in it. Here are some of these fraternities which are most representative of the increasing "Catholic" party:

Confraternity of the Blessed Sacrament of the Body and Blood of Christ; an American branch of an English society, with these declared objects: "1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and Special Intercession at the time of, and in union with, the Eucharist Sacrifice; 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting."

The Guild of All Saints. Objects: "Intercessory prayer for the dying, for the repose of the souls of deceased members and to set forth the two great doctrines of the 'Communion of Saints' and the resurrection of the body."

Society of King Charles the Martyr. Objects: Celebration of "the day of the martyrdom of the Blessed King Charles" (Charles I. of England), and "intercessory prayer for defense of the Anglo-Catholic Church against the attacks of her enemies."

Association for the Promotion of the Unity of Christendom: "to unite members, both clerical and lay, of the Roman, Greek and Anglican communions in a bond of intercessory prayer for the reunion of Christendom."

It will be seen 'now near the Roman Catholic Church the doctrines and practices of these societies are. The only very considerable separation is made by the Papal supremacy, and even upon that some of the most extreme Ritualists are disposed to look not unfavorably. They are very polite to the Pope, but they have a serious grievance against him because he refuses to recognize the validity of the orders of the ministry of the Episcopal Church.

The confessional, as it is well known, is now a regular feature of the advanced Ritualistic churches. The doctrine of the Real Presence is taught by them and the seven sacraments of Rome are accepted. When the wife of a Ritualistic clergyman of New York died recently prayers for the repose of her soul were asked. An Episcopal monk, preaching in the same church last Good Friday, admonished the congregation of the necessity of receiving absolution and the viaticum, when about to die.

In other churches a tendency to Ritualistic practices is also observable, and it is the more remarkable because in their whole past history they have been distinguished by resolute and even bitter opposition to any such suggestions of ecclesiasticism and sacerdotalism. Surplised choirs have been introduced into Baptist and Methodist churches and they are likely to be the entering wedge for splitting away from doctrines originally expressive of the very genius of Protestantism.

It is notable, too, that the successful negotiations of Judge Taft with the Pope concerning the question of the property of the Philippine friars have caused no ripple disturbance. A generation ago such a quasi recognition of the Vatican would have stirred up all American Protestantism to angry protest. All these are very significant facts. Meantime the Rev. Dr. McJunkin, a Presbyterian of Pennsylvania, looks for the speedy coming of a "great awakening" like that of 1857; but other observers of present religious tendencies, Mr. Herbert Spencer and Mr. Goldwin Smith, for example, look with misgivings on an apparent tendency, both here and in Europe, toward mediæval ecclesiasticism and Ritualism. The late Christian Science convention was satisfied that the world is coming all its way; and the cognate "New Thought" people are not less confident that they are the heirs of the ages, so far as religion goes.

The best portions of a good man's life—his little nameless, unremembered acts of kindness and of love.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged in makes a hole you could put your head through.

Seek to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowances for constitutional frailties; never say harsh things; if kind things will do as well.

AN HISTORIC BOOK.

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FRANCISCAN TERTIARIES AND THE JUBILEE OF LEO XIII.

His Holiness Leo XIII. is spared to see the year 1903, that year will be to him one of quite exceptional interest.

Meanwhile, it is evident that the celebrations being organized for the Silver Jubilee of His Holiness as Pope, will be truly international.

I have already in several issues of the Franciscan Annals spoken about the claims Leo XIII. has to the affection, filial devotion, and gratitude of the members of the Third Order of St. Francis, and how the tertiaries should heartily participate in this great celebration of his Pontifical Jubilee.

In the letter of the Most Rev. Father General of the Friars Minor Capuchins we are told that in the special request of the council in Rome, with its president the Cardinal-Vicar, the four Ministers-General of the Franciscan family are appealing to the members of the Third Order of St. Francis throughout the world for the necessary funds to complete the restoration and decoration of the basilica of St. John Lateran, the mother and mistress of all the churches of the Catholic world, to commemorate the Pontifical Jubilee of our Holy Father Pope Leo XIII.

As much depends upon the initiative of directors of Tertiary congregations, I earnestly appeal to them and to the presidents of the various councils, and also to each individual Tertiary, and to those especially in whose neighborhood there is no congregation established, that prompt action is necessary if anything is to be done gracefully and well.

I shall be very pleased to receive and acknowledge whatever offerings may be sent to me in answer to this appeal, and shall forward them in due course, together with the list of subscribers, to our Most Rev. Minister-General in Rome, who will present them to the Holy Father for his beloved cathedral, Father Joseph, O.S.F.C., Com.-Provincial of the Third Order, the Monastery, Pantasaph, Holywell, N. Wales.

WEXFORD AND THE FLOOD OF EMIGRATION.

The number of persons in the County of Wexford, according to the census, was in 1881, 124,149, in 1891, 112,063, and, according to the recent census, 104,104—51,756 males and 52,348 females—or 7.1 per cent. less than in 1891.

per cent., Protestant Episcopalians 7.9 per cent., Presbyterians 0.2 per cent., Methodists 0.3 per cent., and members of all other denominations 0.2 per cent. of the population of the county as then constituted.

THE AIMS OF CATHOLIC FEDERATION.

The Federated Catholic Societies of the United States have, as has been frequently stated in these columns, undertaken a great, good, and very necessary work.

Here in Canada there is need for a federation of our Catholic societies for purposes similar to those of their brethren in the Faith in the United States.

The Late Mrs. Michael Meehan

Last week another aged and much esteemed Irish Catholic resident of Montreal—Mrs. Michael Meehan—passed to her reward at the ripe old age of 76 years.

The chief mourners were the two sons of the deceased, John and Patrick, and William Phelan, son-in-law.

THE NECESSITY OF HOME TRAINING.

URING the past few years serious efforts have been made to impress on parents and guardians the necessity of more careful home training.

The foolish mother innocently surrenders her darling to the guardianship of the state, and calmly awaits results. It never enters her mind that this boy has a right given him by God to a mother's care and love.

A mother who does not love her home more than any other place on earth, except the Church, a mother who neglects her children, is fit for the severe chastisements of God.

What has been said about the mothers is almost equally applicable to fathers. Where does the Christian father spend the most of his time?

The old Christian mothers who gave to the state heroes and legislators remarkable for valor and integrity, and to the Church its most uncompromising champions, gave their lives to their children.

The other day I was coming home in an electric car crowded with passengers, among whom were a mother and a boy aged about four or five years.

Well may we ask with the Jews of old when they gazed on the child St. John the Baptist: "What an ome, think ye, will this child be?"

The saddest spectacle that anyone can witness is a perverted or spoiled child. God has given that child into the custody of his parents to nourish, to develop and prepare for heaven; and the parents are robbing him of his rightful inheritance.

We all are largely the creatures of circumstances. If the child is trained to habits of truthfulness, honesty, and piety, there is nothing that can uproot them.

Although I tried to persuade him that the picture was probably overdrawn, I had to admit that there was more truth than fiction in what he said.

Christianity is not a beautiful picture to look at and admire. It is a system of religion given to man to enable him to save himself from temporal and eternal perdition.

Let parents take warning and not allow their children to be slaves of fashion. Bring them up naturally and then they will be children of God and not future emissaries of Satan.

Herbert Spencer, in what he calls his final message, calls attention to the dangerous influence of bad reading. Parents, as a rule, exercise little or no supervision over the books and papers which their children peruse.

YOUNG MEN AND DRINK.

YOUNG men need temperance even more than other folks do. For they are at the age where the great passion begins to be tempestuous, and they need all their strength of will to control it.

Again, the young man has his career to make, and needs a good reputation in business circles. But the small of whisky on his breath, and the report that he gets drunk occasionally, will injure his good

name, destroy his credit, and damage his chances of getting ahead. Besides, the habit of tipping is expensive. It costs money. And that money would be better in a bank than in a barroom till.

This example explains itself. It shows that this boy was not afraid of God, but was afraid of the law. The theft did not touch his conscience.

I was almost forgetting another point. Go into a school of boys or girls and you will find that many of them are dull and listless.

Let parents take warning and not allow their children to be slaves of fashion. Bring them up naturally and then they will be children of God and not future emissaries of Satan.

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name, destroy his credit, and damage his chances of getting ahead. Besides, the habit of tipping is expensive. It costs money. And that money would be better in a bank than in a barroom till.

Moreover, the practice of temperance is an exercise in self-denial—a training in the mastery of the body by the soul.—Pittsburg Observer.

A SUBSTANTIAL MEMORIAL

NEW bell has been given to the church of the Immaculate Conception, Penacook, N. H., by the Rev. T. P. Linehan of St. Mary's Church, Biddeford, Me., and his brother, the Hon. John C. Linehan of Penacook.

WANTED.

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SUPERIOR COURT.

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

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXX. CON

Provisionally for me, tion was diverted to ment of their boat. B peril now presented itse was ebbing fast, and the water through the arc bridge caused a danger to the piers. Into t drawn, and carried und than three times, my sh also struck violently stonework of the bridge, cost me a hard struggle, regained the surface, and into smoother water, it encounter fresh dangers, front of me was the bar river-guard, lighted up drons of burning pitch, ceived, so there was not done but to dive beneath. I drew a deep breath, inv of the Blessed Virgin a downwards; when I rose face, the barge was a distance behind, and the pursuers a good way off. I was however exhausted, I drift with the stream a helplessness was almost give myself up to the of the hangman and the ge up before me, and I resol one more effort to save m I was in the neighbor Catharine's wharf, and i to me that I might reach house. Summoning all m managed with great di swim across the Thames gave me strength, and gu light in the attic where t lay, I reached the old ter clung to the wooden post it was raised. But even in an evil plight. To ca would have brought the w the spot and led to my c only alternative was to l easy matter in my exhaustion, until such time as tract the notice of the inh the house. Presently my became intolerable; the ti crept by, appeared to m nity; my senses began to head swim; the rushing o deafened and bewildered m when the bell of St. Pau midnight, I felt that bef hour had passed, I shoul appear before the judgment God. Suddenly, howe strange singing in my ear into the regular splash of strong hand laid hold of m lantern flashed full into m "Mr. Windsor! For C can it be you?" a voice and two sturdy arms lift the boat. Who spoke to what I answered, I knew afterwards, for I immedi consciousness. When I ca self, I was lying in a dar chamber, of which I coul walls on each side. My fi was that it was a prison

CHAPTER XXXI.—Whe out the guard of Chartley midnight, and went th face of surrounding the and demanding admission Queen's name in order to Edward Windsor on a cha treason, the individual in had, naturally, long since his escape. I feigned ast and announced my intentic ing horsemen in pursuit o daybreak. They were t Wash, but a countryman t he had seen the doctor ri opposite direction, south the road to London. The struck me at once; the fo low, instead of providin own safety, has made an save his confederates! Thi be permitted, for I con probable that one of them at any rate, would atten thing desperate against t so as not to sacrifice his purpose. So I took hors ately, that I might acqui cle as speedily as possibl had occurred, although I doubt that in the meanin ton and his associates w be apprehended.

All the next night I was saddle, the night whic Windsor's adventurous flig Thames. Towards mid-d London, half dead with smothered with dust. With ng to change my cloth any refreshment, I hasten

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth. The Wonderful Flower of Woxindon, By Rev. Joseph Spillman, S.J.

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

CHAPTER XXX. CONTINUED. — Providentially for me, their attention was diverted to the management of their boat. But another peril now presented itself. The tide was ebbing fast, and the rush of the water through the arches of the bridge caused a dangerous eddy below the piers. Into this I was drawn, and carried under, no less than three times, my shoulder being also struck violently against the stonework of the bridge. To get free cost me a hard struggle, and when I regained the surface, and struck out into smoother water, it was only to encounter fresh dangers. Exactly in front of me was the barge of the river-guard, lighted up with cauldrons of burning pitch. I was perceived, so there was nothing to be done but to dive beneath the vessel. I drew a deep breath, invoked the aid of the Blessed Virgin and plunged downwards; when I rose to the surface, the barge was a considerable distance behind, and the boat of my pursuers a good way off. My strength was however exhausted, I could only drift with the stream and in my helplessness was almost tempted to give myself up to the officers. But the hangman and the galleys rose up before me, and I resolved to make one more effort to save myself.

I was in the neighborhood of St. Catharine's wharf, and it occurred to me that I might reach Bill Bell's house. Summoning all my powers, I managed with great difficulty, to swim across the Thames. Despair gave me strength, and guided by the light in the attic where the sick girl lay, I reached the old tenement, and clung to the wooden posts on which it was raised. But even then I was in an evil plight. To call for help would have brought the watchmen to the spot and led to my capture; the only alternative was to hold on, no easy matter in my exhausted condition, until such time as I could attract the notice of the inhabitants of the house. Presently my situation became intolerable; the time as it crept by, appeared to me an eternity; my senses began to fail, my head swam; the rushing of the water deafened and bewildered me. In fact, when the bell of St. Paul's tolled midnight, I felt that before another hour had passed, I should have to appear before the judgment seat of God. Suddenly, however, the strange singing in my ears changed into the regular splash of oars; a strong hand laid hold of me, and a lantern flashed full into my face.

"Mr. Windsor! For God's sake, can it be you?" a voice exclaimed, and two sturdy arms lifted me into the boat. Who spoke to me, and what I answered, I knew not until afterwards, for I immediately lost consciousness. When I came to myself, I was lying in a dark, narrow, chamber, of which I could touch the walls on each side. My first thought was that it was a prison cell.

CHAPTER XXXI.—When I called out the guard of Chartley Castle at midnight, and went through the face of surrounding the Mayflower, and demanding admission in the Queen's name in order to arrest Mr. Edward Windsor on a charge of high treason, the individual in question had, naturally, long since made good his escape. I feigned astonishment, and announced my intention of sending horsemen in pursuit of him at daybreak. They were to go to the Wash, but a countryman told us that he had seen the doctor riding in an opposite direction, southwards on the road to London. The thought struck me at once; the foolish fellow, instead of providing for his own safety, had made an effort to save his confederates! This must not be permitted, for I considered it probable that one of them, Savage, at any rate, would attempt something desperate against the Queen, so as not to sacrifice his life to no purpose. So I took horse immediately, as I might acquaint my uncle as speedily as possible with what had occurred, although I had no doubt that in the meantime Babington and his associates would have been apprehended.

All the next night I was in the saddle, the night which witnessed Windsor's adventurous flight on the Thames. Towards mid-day I reached London, half dead with fatigue and smothered with dust. Without waiting to change my clothes or take any refreshment, I hastened to my

uncle. His reception of me was by no means encouraging. "So you have escorted Windsor hither yourself," he said. "It would have been better to have remained where you were, and awaited further directions, because we shall have to make a domiciliary visit to Chartley one of these days, before that Stuart woman hears of the failure of the plot."

"You are mistaken, uncle," I replied with some embarrassment, "I have not brought Windsor. He slipped through my fingers, and I am told he took the road to London."

Walsingham changed color, and looked at me as I had never seen him look before. For several minutes he did not utter a word; at last, with forced composure, he said: "How so, Windsor slipped through your fingers! We had better not ask how that happened, or I might have to acknowledge your inefficiency to Burghley and the Queen, not to mention worse consequences. Now I understand how it was that Babington and nearly all his fellow-conspirators escaped arrest yesterday evening. One of my agents told me Windsor came to the Paris Garden and warned his friends, but I swore at him for a fool. He was right, after all! And for this we have to thank your extraordinary sagacity!"

"I will tell you the truth, uncle," I answered. "Windsor had saved my life two or three days before, at the risk of his own, and so—"

Walsingham silenced me with a gesture. "I want to hear nothing more," he said. "You have let Windsor escape; if that were all, I should not take it to heart. But now Babington and almost all the others have got away! I do not know how to tell the Queen of the conspiracy, on which as you know, depended the success of a political intrigue of great importance. If I cannot succeed in capturing the ring-leaders, at least, it will be my ruin with the Queen. Her thirst for vengeance is unquenchable. In that respect she is a true daughter of Henry VIII. Besides, I have drawn considerably upon my own private means to bring this scheme to the hoped for issue. It cuts me to the heart that you, of all people, should be the one who is mainly, if not entirely, to blame for its miscarriage. But that is always the result, if one allows one's feelings to get the better of one's judgment."

He dismissed me very coldly. I went to Pooley, and from him I heard the following details. As soon as the Queen's letter was in Walsingham's hands, he gave Topcliffe instructions to keep a constant watch on the conspirators, but not to apprehend either of them, lest this should alarm the others. The arrest of Captain Fortescue, or rather the mistake on the part of the sheriff's officer. Babington had, in consequence of it, gone to Walsingham, ostensibly to discover whether the arrest had any connection with the conspiracy, or whether it was because Fortescue's real calling had been found out. He hoped in reality, by this bold step to dissipate any suspicion Walsingham might entertain towards him, as he imagined he had done on a former occasion. But the astute Secretary of State again deluded the young man entirely, so that he was completely unconscious of the snare that was closing him in its coils. He and his confederates accepted in all good faith Pooley's invitation to a banquet to be held in the Paris Garden. Guards were posted at the entrances, and on the arrival of the last of the guests, Tichbourne, Pooley was about to give the concerted signal for their arrest to his satellites, when Babington spoke and hastily went out. As he left behind him his sword and cloak, Pooley imagined he was gone to order some particularly choice wine; but finding he did not return, he went after him. Just at that moment Tichbourne made a sign to his associates; the guard attempted to seize him, but he gave them the slip, and got off, as did all the others except Savage who was very violent, and Tilney, who really had little to do with the plot, and certainly was not one of the ring-leaders. Happily Tichbourne was taken somewhat later in a boat on the river; another of the confederates who was seen with him in the boat, apparently had fallen into the river and been drowned. That man was

presumed to be Windsor. If so he had lost his life in a generous attempt to save his friend.

The next day I was told that Topcliffe was about to search the dwelling of a boatman named Bell, in the neighborhood of St. Catharine's wharf. Bell himself was in the Tower, on suspicion of having aided in Mr. Bellamy's escape from the Clink, but Topcliffe held that Windsor was in the habit of going there frequently, and thence he surmised that, if he had swam to shore, he might have taken refuge there. I determined to make one of the party.

"I believe it will be a bootless errand," Topcliffe declared. "For if the man jumped into the river above the bridge, ten chances to one he was sucked under by the current just below. But we must never lose the occasion of a domiciliary search, for if one does not find the prey one is chasing, one may perhaps light on some other bird. In this way I have got hold of many a Romish priest, of whose existence I was not aware."

The house we were approaching was such a rickety, tumble-down concern, leaning over the water to such an extent, that it was not without trepidation that I entered it. After we had knocked repeatedly, the door was opened to us by a young man, who seemed greatly alarmed, when Topcliffe expounded to him the penalties of harboring traitors. He told us his father was in prison, and his sister lay at the point of death. This was no answer to Topcliffe's questions, but it accounted for the young fellow's agitation. I begged my companion not to press him too hard, but to search the house as he proposed. Beginning at the basement, which swarmed with ferocious rats, so that no one dare enter without a light and a stout cudgel, every corner and cranny was duly examined. At length we mounted the ladder which led to the attic, but before we could enter the garret, the young man entreated us to desist from disturbing his sister's last moments. Topcliffe, considering that only as a subterfuge, instantly wrenched open the door of the apartment. I followed him into it, and there in fact on a pallet by the window lay a young girl in her last agony, painfully gasping for breath. When she perceived us, she made a movement, as if to forbid our approach; "Away," she murmured, "leave me in peace. I believe all the teachings of the Catholic Church; I hope for pardon through the merits of Christ and the intercession of Mary; I love God with my whole soul."

Topcliffe changed color; he glanced around and his practised eye detected the possibility of space between the wall at the back of the bed and the sloping roof, which might serve as a lurking place. But, accustomed though he was to scenes of bloodshed and butchery, he could not endure to find himself in presence of the king of terrors in a lonely garret, and therefore relinquished to me the task of examining the chamber. While he waited outside, I spoke a few words to the dying girl. I observed that she pressed to her lips a small silver crucifix which I was certain I had seen in Windsor's possession, when at Chartley. Looking closely at the wall, I saw plainly that it was merely a partition, in fact the traces of a small door were discernible in the woodwork. There was little doubt that Windsor had escaped a watery grave, that he was there within a few feet of me. My pulses throbbled fast; once more I had to decide whether I should deliver him up to justice or place myself in a most dangerous position. I had given him his life once — if he chose to risk it again, it was his own responsibility. While I was thus debating within myself, the sight of the dying girl turned the scale in Windsor's favor. I thought when my last hour came, I should not regret having shown mercy; nay, on this alone my hope of obtaining mercy would depend.

Young Bell, who stood beside me, watched with trembling anxiety my scrutiny of the partition wall behind the bed. It also caused evident uneasiness to the dying girl; she clasped her hands beseechingly, and endeavored to speak. But the effort was too much for her; her head sank back upon the pillow, and with the holy name of Jesus on her

lips, she drew a deep breath and expired. Her brother fell on his knees by the bedside, sobbing aloud; I too knelt and breathed a silent prayer for the departing soul. Then I covered the pallid countenance with a linen cloth, and led the weeping boy from the chamber.

Having satisfied Topcliffe's inquiries, I left the house with him. "Take my word for it, Windsor is at the bottom of the Thames," he remarked as the door closed behind us.

CHAPTER XXXII. — It was not long before tidings were brought to us that Babington, on leaving the Paris Garden, had run to Lambeth, where he crossed the river, and had betaken himself to Westminster, to the lodgings of his friend Gage. There a change of clothes was given him, and thence, with three others who joined him, he made his way under cover of night to St. John's Wood.

"They have gone to Woxindon!" I exclaimed. Topcliffe was of the same opinion. A troop of constables immediately prepared to start; I was to accompany them, at my uncle's wish, as he thought it was an opportunity for me to remove the unfavorable impression made by Windsor's escape. Topcliffe took with him some well-trained blood-hounds. "This time," he said, "I mean to revenge myself on these Bellamys, who have so often made a fool of me." As he uttered these words, he looked almost as fierce as the dogs he held in leash.

Half of the company had orders to guard the approaches to the manor-house; the other half proceeded with us to the ruin, where the search was to begin. As we drew near, we saw in the twilight, the figures of a man and a woman walking along the path which led from the ruin to the house. On the dogs being let loose, they instantly rushed in that direction. The woman screamed with terror. "For God's sake, Remy!" we heard her exclaim, "the devil's hounds, that attacked Frith!"

"These are no supernatural dogs; be still, and they will not hurt you," the man replied.

"In the Queen's name, hold!" cried Topcliffe, advancing out of the shade of the trees. "Surrender, or these beasts shall tear you to pieces!"

"So it is you, Master Topcliffe! Is this a fresh device on your part to frighten women and children, taking a quiet stroll in the evening!" the man answered with the utmost composure.

Topcliffe replied with an oath, any means were right for persons guilty of high treason, like him and his niece, who, it was well known, harbored and supported godless conspirators who plotted against the Queen's sacred majesty.

"It is false!" shrieked the woman, who clung to Mr. Bellamy's arm. "It is false! Babington never did—"

Bellamy bade his niece hold her tongue. But the warning was too late.

Topcliffe exclaimed in triumph: "Aha! Babington! Hear how they betray their own secrets! Quite right, Babington is the one we have come to find, he and some others. Tell me this moment where these fine fellows are, for, as sure as my name is Topcliffe, if you do not deliver them up at once, you shall be cleared out of this Popish nest one and all, from the old witch down to this saucy maiden, with whom I have a long account to settle!"

"Have the goodness to call your dogs off first, they will drive my poor niece mad," Mr. Bellamy replied. I supported this request, and the two brutes, growling and snarling, were again held in leash by their master, a worse brute than they.

"Now," he demanded, "make short work of it, and show me where Babington and his confederates are."

"What reason have you to think I know their hiding place?" Bellamy asked.

"That tall-tale let it out," answered Topcliffe.

"How so?" Bellamy rejoined. "My niece only declared it was untrue that her husband had designs on the Queen's life!"

"What! is Babington her husband?" cried Topcliffe. "I congratulate you on the distinguished connection!" Then, with a coarse jest, he produced the warrant of arrest, and more demanded the instant surrender of the traitors and their leader.

Bellamy shook his head, and declared he would rather die, than deliver to the hangman an unhappy fellow-creature, whom the cruel oppression of the government had driven to some imprudent act. Telling Topcliffe to search for Babington, if he thought he was there, he moved off with his niece.

But the pursuivant would not let them go. "Stop," he cried, "if you stir a step, I will set the dogs on you. You are both my prisoners.

Babington's wife and cousin will tell us many a tale, when they are on the rack in the Tower. Handcuff them both; find a pretty pair of bracelets for Miss Bellamy, or rather Mistress Babington's little wrists, and watch both prisoners well. Now let us go to the old tower yonder; it will go hard with me if I do not unearth the whole batch, for what else would these two want wandering here at nightfall, if the dear husband and friends were not close by? So keep a sharp look-out; lest all have their weapons ready, and our dogs will soon scent out the foxes."

Sentries were accordingly posted all round the old castle; torches were kindled, and a great fire made of brush wood, so that the place was almost as light as day. The red flames lit up the ivy-covered walls and threw into relief the thick stems of the old trees surrounding it.

"Now," said Topcliffe, addressing his party, "not so much as a rat can leave these walls without being seen. Have your pistols ready; shoot every one down who tries to escape, but not otherwise, for it would be a pity to deprive the hangman of a job in disposing of these Popish traitors." He then led the bloodhounds in leash around the principal ruin. They had not gone more than half-way, sniffing the ground, when they began to bay, and dragged violently at the cord, which held them in, leading us to the foot of the tower, where thick undergrowth and broken masonry filled up the moat. They stopped at a slab of stone in the wall, barking loudly and tearing the earth with their paws.

Topcliffe bade two of his men hold the dogs off; the stone was then removed, and an aperture disclosed, through which it was possible to crawl on one's hands and feet. Into this Topcliffe shouted, calling upon Babington and any others who might be within, to come out at once to answer before the Privy Council on a charge of high treason, otherwise the bloodhounds should be let loose, who would rend them to pieces.

For a few moments not a sound was heard in the vault to which the opening gave admittance. Then voices were heard in hasty consultation; and someone said: "Let your dogs loose, Master Topcliffe; I will shoot them down one after another, and if I must fall, I shall hope to send you and some of your satellites, to appear with me before the tribunal of God, to answer for all the bloodshed and cruelty which you have shown to us harmless Catholics!"

Topcliffe gnashed his teeth with rage. "All you cursed Papists together are not worth the life of one of my dogs," he exclaimed. I will show you how we smoke such vermin out of their burrows. Pile up the brushwood before the hole, and set fire to it!"

Quickly a heap of dry sticks was raised before the opening; in another moment it would have been ablaze, had I not begged for a brief respite, while I addressed the fugitives in the vault, exhorting them in God's name to submit to their fate, which after all might not be hopeless. At any rate, if they must die, they could prepare themselves to appear before God in a more Christian manner than was possible now.

My words were not without effect. We heard them consulting together, then a voice responded: "We surrender, but I hope we shall receive the treatment due to us as gentlemen, and that our friends will not be molested."

I would have agreed to this, but Topcliffe interposed, saying he would hear of no conditions; Babington and all his confederates must bear the consequences of their misdeeds. There was nothing to be done, but for the unfortunate conspirators to emerge from their place of concealment. Babington came first; he seemed greatly cast down and distressed on account of having brought this trouble on his friends, yet maintained a dignified demeanor. It was impossible not to feel sorry for the handsome young man, as he stood holding out his hands for the handcuffs to be put on his wrists. His hands were pinioned behind him, and fetters, fastened together with a short chain, were also put on his feet. The same was done in turn to each of the others; Barnewell, Donne, Gage and Charneck. One could not help commiserating these misguided young men, all of whom, with the exception of Charneck, a weather-beaten, gray bearded veteran, who had served with Savage under Parma, were in the first bloom of early manhood. They all met their fate with unflinching courage; not a word of complaint escaped their lips.

Before quitting the spot, a close inspection was made of the vault, to ascertain that no confederates were remaining therein. Nothing was found save a basket, which bore the Bellamy's name and armorial bearings, afforded fatal evidence that the inhabitants of Woxindon had supplied the outlaws with food, thus

rendering themselves amenable to the law as accessories to the crime of high treason. Topcliffe, highly elated at the success of his researches, was in the best of humors; he indulged in a series of low jests at the expense of his unhappy victims, which his men received with roars of laughter.

I left the myrriads of the law to their unseemly mirth, and approached the little group of prisoners, amongst whom Bellamy and his niece were included. The former, a stout, elderly man, called by them Uncle Remy, was endeavoring, together with Babington, to soothe the young gentlewoman, who seemed in a paroxysm of despair. "It is all my fault, all my fault!" she repeated. "My folly, my disobedience, has brought this misery on our house! I persuaded Babington to plan the release of the Queen of Scots, though Father Weston dissuaded him so strongly from the enterprise! Here, at the top of yonder tower, I promised him my hand, if he would carry it out. Here, at this very spot, I met him clandestinely, again and again, though poor grandmother strictly forbade it, as she had every right to do! And now a just Providence has decreed that on this same spot he and I should be arrested. Would that we two were the only ones! Alas! a whole number share our lot, and my dear uncle amongst them—alas, alas, it is all my fault!"

To hear her lament thus pitifully was enough to move a heart of stone. She would not listen to her husband, when he assured her that before he ever saw her, he had pledged himself to deliver Mary Stuart from prison. "If I had entreated you, you would have desisted from this wretched project," she bewailed. "Nothing was irrevocably decided then. Instead of that, I urged you on; it is my fault, my fault!"

Her uncle's attempts to console her were equally ineffectual. "Nonsense, darling," he said, "do not fret in this way. They will do nothing dreadful to me. What have I done? Only fed the hungry and given drink to the thirsty, and surely our friends, the Puritans, who make such a fuss about the Gospel, will not hang me for that. No, depend upon it, instead of putting a halter round my neck for my charity, they will put a ribbon round my knee, and I shall be a Knight of the Garter in my old age!"

Thus the kindly old man sought to divert his niece with a joke; but it was of no avail; she continued to sob convulsively, exclaiming again and again: "It was my fault, my fault!"

Soon Topcliffe and his men, who had been feasting upon the provisions found in the hiding place, called upon us to proceed to the house. Our miserable work there was soon done. Mr. Bellamy's brother, a good-natured, harmless, but weak-minded individual, met us at the gate, to learn the cause of the disturbance. He was immediately arrested. Topcliffe furthermore gave orders to rouse the old lady, who had already retired to rest, being somewhat indisposed, since he meant to take her to London in custody at once. Thereupon I protested against such unwarrantable and needless cruelty, but in vain; the man told me he was master, and Walsingham had warned him not to heed my scruples and sensibilities. He intended to carry off the whole Woxindon brood to the Tower forthwith; he could not journey dawn again from London for the sake of an old hag, who was just as bad as the rest. I offered to stay behind and escort the aged lady to London on the morrow; but Topcliffe only grew more irate, and declared she was not to do as she pleased, and ready to start in a quarter of an hour, he would drag her out of bed with his own hands. So the old serving woman was sent up to dress her mistress and bring her down into the hall.

Meanwhile Topcliffe called for wine for his men, and the hall soon resounded with uproarious songs and shouting. Topcliffe himself lighted a torch, and ordered Babington's wife, who seemed quite spent with grief and terror, to conduct him, manacled as she was, over the house. I followed, in the hope of acting as her protector. First of all he demanded to be shown to a chamber at the top of the house, in which her father had died, she would know which he meant. On reaching it, he commended a close examination of the walls, striking them with a small hammer that he took from his pocket. The young lady meanwhile went and stood beneath a singular plant, which hung down from the principal beam of the ceiling. Wiping away her tears and ceasing her lamentations, she began to smile, and to count the branches of the little plant. On each of these hung a single ripe, red berry.

(To be continued.)

his credit, and damage getting ahead. Habit of tipping is costly money. And could be better in a barroom till. The practice of temperance in self-denial—a mastery of the body Pittsburgh Observer.

STANTIAL

MEMORIAL

has been given to of the Immaculate on, Penacook, N. H., Rev. T. P. Linehan of ry's Church, Bidde- his brother, the Hon. man of Penacook. It une 30, by Bishop chester, and the ser- cession was delivered John J. Ryan of St. Cambridge. The in- : "Catholics of Pena- first bell, in mate- n of God, in form the man. I have been the honor and glory memory of my par- n. John Cornelius Li- Rev. Timothy Patrick named for John and Linehan. His duty, as to call you to entertain the priest. To continue his work ospitality. When you om in kindly remem- their souls may rest

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Household Notes.

PLAIN SEWING.—Just plain sewing—plain, old fashioned hand sewing—has come to be the fashion again, says a correspondent of an American journal. Women who once worked mysterious raised wool dogs and parrots on dark canvases, and later crazy patchwork, then Kensington embroidery, and, only last year, Renaissance lace, now do fine white sewing, felling, hemming, gathering, finishing off hand embroidery which they do themselves, or with dainty lace whipped on with almost invisible stitches.

Sewing like this our grandmothers did for themselves and their daughters, and in many homes bits of it may be found now, carefully put away in old chests and drawers, the odor of lavender and dead rose leaves still clinging to them.

Machine sewing never has filled the place of such exquisite work as used to be done in those olden days. It is something well worth reviving. Like the arts of the Middle Ages, which survived through the fostering care of the monasteries, this art has all the while been kept up by patient nuns, who have wrought in their solitude all that these recent years could be purchased of hand-made underwear, all that could be bought in the shops, for now and then there has been an old fashioned mother who saw that her daughters had at least one hand made piece in their trousseau, and it was always a nightdress of softest stuff, trimmed with real lace and seamed, tucked and finished by her loving hands.

In the days of the grandmothers sewing was a part of every girl's home training. Now it is taught in the public schools here and there, as school boards recognize that they did know a little in those times about the real education of girls.

A dear white haired old lady tells how, when she was a child, she came so interested in gathering her first ruffle that she went over the "stoking" so many times that she wore the piece to threads before it was ready for the band.

Soon the little maid was allowed to put together a garment for herself. In an old Southern town there lived until recently a maiden lady representing the past, who was held up as an example to a younger and more perverse female generation, because, as her aged mother would tell with pride:—"When Georgiana was six years old she made a shift out and out for herself." "Shift," there, is still among old fashioned people the term for the essentially feminine garment known as a chemise.

It is significant to note that with the revival of hand sewing the chemise has come to be the fashion again. Once it was put aside with many arguments as to its being a clumsy and unnecessary piece of underwear.

Most of the high class shops, to supply the increased demand, are now showing a large supply of beautiful sets of hand made underwear. All of it, however, is not done with the fine, small stitches to be expected, but the best of it is exquisite in every particular and as beautiful to look upon as watercolor painting executed by a master.

The truest sign of the revival of hand sewing is not the things seen

in the shops, but the fact that women of leisure are making not only finer sheer linen trifles for the neck, but whole garments with no stitch of machine work upon them. These are for themselves, their children or as a gift to a friend.

One wealthy woman made recently an entire petticoat, the ruffles all tucked and many lace insertions let in by hand. It was designed as a birthday present for a friend, herself a woman of means.

Corset covers which they have made with their own delicate fingers are now an especially popular gift from one girl friend to another. These are finished with wash ribbons, which have an old fashioned air, run all around through the border of lace insertion and tied in bows at the neck, waist and shoulders. Popular, too, as a gift and significant, like the return of the chemise, is the hand made fancy apron, another feminine bit of wear long relegated to maids and the kitchen.

It has been said that a woman never has such power over a man as when he watches her as she sits plying her needle in and out of a fold of soft, white sewing. So, as there always are women who prefer having influence over men to other aims in life, it is not strange that needle and thread in the long summer days should rival golf sticks and ping-pong racquet and balls as weapons in the hands of the summer girl with an eye to the real objects of her campaign.

GOOD SENSE.—Discussing the question of women taking the place of men in the business offices and workshops, a woman of experience says:—"There seems to be a very much mistaken idea that the sex is forcing itself unbidden into places where women do not belong.

"Now men can always keep women at home if they provide properly for them. Even the most mannish type of woman and the most self-reliant was, you will always find upon investigation, forced into the fray. She was unprovided for. Often she cared for others who were left dependent upon her.

"Women are not fond of working in the world, although they may pretend that they are when they have found a place there. Many of them remain until the very end strangely reticent about their occupations and are foolishly sensitive about having the fact that they work for a living alluded to.

"Let fathers, husbands and brothers care properly for their woman-kind as nature ordained that they should do and let them exert the right sort of kind authority over them and they will find women, as a sex, quite content to grace and beautify the home circle."

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Baby's Own Tablets are guaranteed to be absolutely free from opiates and harmful drugs. Children take them readily, and crushed to a powder they can be given to the youngest infant with perfect safety. They are sold at all drug stores or will be sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

Lessons and Examples

BEQUESTS.—Every Catholic of means should remember the Church and its institutions, and among the latter our orphan asylums. Signs are not wanting to show that in recent years, particularly in the United States, the practise is becoming a little more general. What an immense amount of good could be done by our Orphan Asylums if they had the means to give a complete education to boys or girls and keep them under training until they had reached an age which would make it safe for them to go out into the world and take up the battle of life. Recent reports of donations and bequests are:

Mr. William Galt of Washington, D.C., who died June 19, left by will \$1,000 each to the Little Sisters of the Poor, St. Vincent's Orphan Asylum, St. Joseph's Male Orphan Asylum, St. Ann's Infant Asylum, and the House of the Good Shepherd, while the same amount is left to the pastor of St. Mary's Church, Alexandria, for the poor of that city. Mr. Galt was in his seventy-seventh year, and was unmarried. He was a parishioner of St. Patrick's Church, and a trustee of St. Vincent's Orphan Asylum.

By the will of the late Rev. Peter Andre of Detroit, Mich., the sum of \$1,000 is left to his executor for Masses; \$1,000 to the bishop of Detroit for the new church of St. Anthony's parish; \$500 each to St. Vincent's Female Orphan Asylum, Detroit, and St. Francis' Home for Orphans at Monroe; and the remainder, after a sum destined for the testator's monument, is to be used to promote Catholic missions in Africa. Father Andre's library goes to the guardian of the Capuchin convent in Detroit.

TO BUILD A CHURCH.—Through the generosity of Miss Annie Leary, and Mrs. Henry B. Plant, widow of the wealthy railroad and steamboat owner, the Fathers of the Blessed Sacrament of New York, are soon to have a church of their own—the first in the United States, according to reports in secular newspapers of New York.

Miss Leary, whose charitable deeds seldom become known to the public, has done much for the Fathers of the Blessed Sacrament. They had long desired to come to this city, which they regarded as a promising field for their labors, but as the ceremonial of the perpetual adoration of the Blessed Sacrament calls for unusual splendor their application for admission to the diocese found little encouragement, many of the clergy

deeming it was not time for the fathers to make their home here.

Miss Leary enlisted many of her society friends in the cause, but for some reason the money did not appear as rapidly and as generously as had been hoped. Then it was she determined she would erect a church with her own funds, and that it should be a memorial to her dead brother Arthur. Only a few of her friends know of the determination, and that for some months she had been looking for a desirable site for the edifice, which is to be erected in one of the select parts of the city, but as yet the location has not been decided on.

One of those who learned recently of the determination of Miss Leary was Mrs. Plant.

When she was visiting Miss Leary not long ago their conversation turned on church work, and then it was that Mrs. Plant heard of her friend's desire, that the Fathers of the Blessed Sacrament should have a church of their own. Mrs. Plant became interested at once and said she would do anything in her power to bring about this result.

Soon afterward Mrs. Plant told Miss Leary she would consider it a privilege if she might be allowed to share in the expense of erecting the church. Miss Leary gave her consent readily, but, that she might not be outdone by her friend, it was with the understanding that the church should be a memorial, jointly, to Arthur Leary and to Henry B. Plant.

Both decided, however, that while they were ready to bear the burden of the outlay, any one who desired to aid might do so. So an auxiliary association has been formed, with Miss Leary as general treasurer, and several of her friends have become members. As a result of their efforts, in a short time, it is believed, New York will have a Catholic church devoted to the perpetual adoration of the Blessed Sacrament.

Notes for Farmers.

LIVE STOCK.—For quick returns, the hog is far ahead of the steer or sheep. He is easily fitted for slaughter at six months old, and at that time, if he has been well fattened, 80 per cent. of his live weight is in dressed meat.

It will not pay to keep poor cows for milk. And while it is possible to waste feed by giving excessive quantities to good cows, we are in much more danger of cutting down profits by feeding too sparingly. My study of the subject leads me to believe that the majority of owners would make their dairy stock more profitable if they would come considerably nearer to what is called high feeding.

Many farmers salt their cows on the ground. That is not the best way. Boxes, or if the cows come up under the shed at night, a strip of board nailed along the edge of a long sill to make a wide trough will hold the salt far better, and the cows can get it as they need it. The old way is wasteful, and waste means harder work to get along on the farm, as it does everywhere.

The real practical difficulty is to know just what each cow will do beforehand. It is unfortunate that they do not come into the world tagged with their capacity in some indelible manner, so that purchasers can know what to expect. Careful records and studies of animal exterior have given us much material from which to estimate capacity, and by using good judgment and giving our judgment the benefit of any doubt, we shall certainly win in the long run by selecting the best attainable in dairy cows. In my own practice I have made it a rule to dis-

card all cows from the herd that have shown incapacity to produce the equivalent of 250 pounds of butter fat per annum.

Could you do your best if you were kept busy fighting flies from morning to night? No more can the cow. Help her a little by the use of the sprayer. She will reciprocate every such kindness, and do it in a most pleasing way, too.

Feed determines the quantity of milk, while the blood of the animal determines the milk's richness. For that reason it does not pay to bother with calves of blue milk stock (unless for selling milk, and hardly then). Nor does it pay to fuss with a calf that for any reason is lacking in individual vigor.

There are a great many articles on the farm that can be consumed by the poultry with advantage. Turkeys will clean tobacco of the large worms, and there are no better destroyers of grasshoppers and moths than turkeys and guineas, as they forage early and late. Ducks eat anything that a leg will consume, and they are excellent scavengers. Geese prefer the pasture, and also young and tender weeds. During the season from May to October all classes of fowls, if given their liberty, can secure an abundance of food without aid from the farmer, and eggs in summer are really more profitable than eggs in winter, because they need cost the farmer nothing except the waste foods.

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NOTES

CHILDREN'S READING which he delivered at the meeting of the Library Association, touched upon a subject of importance to Catholics, to those to whom his address—namely, "Children." The conviction, that the best way to really serviceable work is to be done in the public of the future through the children of to-day, has taken hold on libraries. It brought home to all who were interested in what are known as "reading circles." If a reading circle is to be of any use, it must be a library, and a library fostered by providing with attractive reading material for the next generation. This is interesting to be established a system of "home libraries" are placed in the homes of use in each neighborhood. "Home libraries" are charge of charitable societies are no fewer than several in Boston; and their popularity. These facts are suggestive.

They show the great need of non-Catholics to be brought into the library of the young. The great thing is to keep them within the sphere of Catholic influence. It is the same with common schools. The totally secular instruction to religious education. Catholics should be made aware of libraries where the standard Catholic writing should be safeguarded apt to weaken their faith. We have a library at present in our own reason why non-Catholics are opposed to priests trying to do with the books to be bought be evident to our readers foregoing remarks.

CATHOLIC SAILORS dispute arose at the week between the owners of a steamer in crew had joined the ship. Their wages when they and the other half would be over. The crew of the half of their wages, refused to pay them not consider that the money titled to the money. the ship, but very with the assistance of the Club, which they since their arrival in the president, Mr. F. who immediately proceeded after hearing what to say, advised them to bring about a settlement of the Club in captain, who in turn owners; and the difference adjusted without further with the legal. Thus a dispute that might have costly litigation was arranged through the of the Catholic Sailors' Club but one out of many could be given of the usefulness of such in the Catholic Sailors' Club further emphasizes the Catholic Sailors' Club only the confidence of