

The True Witness



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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

ATTACKING NON-CATHOLICS.—A correspondent of the "Monitor" asks: "What is the use of the Catholic press forever pitching into Protestants?" That organ makes a lengthy reply that is well worth reproduction. From it we take this extract:

"This is not a new query, by any means, though it is always a very mistaken one. The Catholic press does not 'pitch into' Protestants. There would certainly be no use doing so even if Christian charity and good manners did not forbid it. What the Catholic press does 'pitch into' are the errors of Protestantism and Protestant calumination of Catholic teachings and practices. There are enough of these to keep the Catholic press busy twenty-four hours a day every day in the year without going into futile personalities. Our correspondent, like a good many others, confounds criticism of a system with abuse of its adherents. They are two widely different things."

We recall several times having written upon this subject. It has ever been our contention that a distinction must be made between the error and the one in error. You cannot condemn the former too strongly, nor can you be too charitable towards the latter. Many Protestants are in error through no fault of their own. They were born of parents that knew nothing of Catholicity, were brought up in an atmosphere impregnated with anti-Catholic ideas and were surrounded all their lives by influences of a character to prevent them from being able to learn the truth about our Church. You could not honestly condemn, nor even blame them; yet you could not in conscience recognize their errors, nor do aught other than expose and censure them.

Possibly in Canada there never has been any organ that fought more steadily against the errors of Protestantism, or resented more consistently the attacks made upon the Church than the "True Witness," and yet, as far as our memory will allow, we cannot recall a single line that ever appeared in these columns that could be twisted into an attack on Protestants. We have exposed the false reasoning of individuals, but we were always ready to give them the benefit of their good intentions and honesty. Only when men who knew better, and who for sordid reasons abandoned the Church and for equally ignominious reasons abused, belied and slandered her, have we ever spoken personally and in a critical manner about Protestants. And Protestants themselves have agreed with us as to the character of such persons. "In all things charity" is a maxim that is not only taught but faithfully practised in the Catholic Church.

OUR ARCHBISHOP.—Seven years ago last Monday His Grace Archbishop Beuchet was consecrated, and six years ago he received the pallium. On Monday, at nine o'clock, His Grace celebrated High Mass in the Cathedral to commemorate that event, so important in his life and in the life of the Church in Canada. A large number of the clergy of the diocese attended that Pontifical Mass. After the celebration in the Cathedral, all the members of the clergy dined with their Archbishop. We, as the mouthpiece of the English-speaking Catholic element in this diocese, wish to unite our congratulations with all those who have given expression to theirs, and we wish, while paying our obedient homage to the chief pastor of our diocese, to register a fervent prayer that God may

great him health, strength and long years of life to preside over the destinies of this important section of the Church and to carry on to a successful issue the works of his predecessors as well as those initiated by himself.

HONORING MARY.—Last week we referred to the statue in honor of the Immaculate Conception, erected in Vienna in the seventeenth century. To show how deep-rooted and wide-spread is the veneration for the Mother of God, in the great cities of the Old World, we have the account of a celebration recently in Turin, with extraordinary rejoicings, shared by the whole of Piedmont. It was the centenary of the Madonna della Consolata, one of the most revered shrines in Turin. All classes united in the demonstration of popular devotion, and the gathering was on a vast scale. Although a conspiracy of silence suppressed all mention of it in the press. The Pope sent a representative, and nothing was wanted to give éclat to the occasion. The present Church, which is one of the principal buildings of the city, was formed by the union of three other churches, and was erected by Guarenti in 1679. It contains, in one of its chapels, kneeling statues of two Queens,—Maria Theresa, the mother, and Maria Adelaide, the wife of Victor Emmanuel, who both died in 1855. The campanile belonged to the convent of Santa Andrea, dating from the ninth century. The column of the Madonna in the adjoining square, erected in 1835, commemorates the cessation of an epidemic of cholera ascribed to the intercession of the Blessed Mother.

IRELAND'S EMIGRATION.—There has been considerable effort made within the past year or so to check the tide of emigration from Ireland. It has been even rumored that a decrease was noticeable in the number of families leaving the "Old Land" to seek homes in other countries. However, we cannot see that this is correct. We admit that conditions have greatly ameliorated in Ireland, but there is always a great void caused by the constantly postponing of the Home Rule question. During the month of July, 1904, we find that the emigrants numbered 3289 as compared to 2755 during July, 1903. This is an increase of five hundred and thirty-four in one month, and that the principal month of the year for emigration.

THE UPPER CLASSES.—Lord Hugh Cecil has started a mission in London for the benefit of the children of the upper classes. What could be the purpose of such a mission? One would imagine that the children of the wealthy and titled enjoyed all the advantages obtainable, without it being necessary to set up a mission for their benefit. Yet Lord Hugh Cecil stated, at a meeting held in Church House, Westminster, that it was a well known fact that the children of the upper classes had little or no Bible knowledge. He said it was necessary to Christianize them, or rather their system of education. They learned everything except religion. This is a sad result of the much-boasted Reformation. For three hundred years England has been Protestant; for three centuries she has discarded the true Church and accepted and taught religion by means of the Bible alone. And now the wealthy, the titled, the aristocratic class is raising up a generation of sons and daughters who know nothing at all of religion, and who

even ignore the very Bible on which their so-called Reformation is based.

IN FRANCE.—Count Boni de Castellane has written a letter to the Prime Minister regarding the Government's latest conflict with the Vatican. He accuses Combes of neglecting to reveal his intentions prior to the rising of Parliament. He warns the Premier of the crushing responsibility should the relations between the Church and State undergo modification during the absence of the national representatives. He concludes by stating that when the Chamber of Deputies meets again he will interpellate the Government regarding its policy towards the Vatican. To the one unacquainted with Parliamentary practice especially as it obtains in France, this warning may not appear to have much significance; but in that country the Ministry, or rather the Prime Minister, dreads nothing as much as an interpellation of this character. He is not always able to reply openly, or to the satisfaction of the public. And it is more upon these interpellations that he is judged that upon his expressed policy. The latter he can clothe in any ambiguous language he desires; but the former is a direct question, containing the kernel of the issue, and it demands either a clear and direct answer or else a confession of weakness or admission of error. At all events, such a warning, upon such a very important constitutional issue, is just what Combes would wish to avoid, and which he cannot prevent from going to the country. No doubt if France only knew all the unconstitutional elements in the course of the Prime Minister there would be a positive rebellion against his tyranny. The Count's warning may be "the writing on the wall" for Combes.

A REAL MURILLO.—There is a very historical painting, one certainly from the brush of Murillo, in Baltimore at present. This week one of our contributors refers to caricatures of monks, and we would call his attention to the manner in which the old masters, the great ones in the realm of art, treated such subjects. This is a picture of a monk holding a crucifix. In the foreground may be seen a manuscript and a wreath of olive entwining a skull, and these articles are the invariable accompaniments of portrayals of St. Francis. In the lower left hand corner of the canvas may be traced the letters "MURI," which experts who have examined the picture declare were put there by Murillo as part of his signature. The picture has quite a romantic history. It had been stolen from a monastery in the Philippine Islands by some sailors, who presented it to an officer of the United States navy. Considering its great age, the canvas is in good condition. It is said that the owners of the painting have refused an offer of sixty-five thousand dollars for it.

THE TWO MELLARYS.—No monastery has been more prosperous and has done more in its line than the famous Trappist monastery of Mount Mellary in Ireland. Its history is that of the South of Ireland for long generations. It has been the shrine of pilgrimages for hundreds of thousands. Among those whose names are on its books as visitors are Daniel O'Connell, Father Matthew, Thomas Francis Meagher, Rev. Dr. Cahill, Michael Doherty, John O'Mahony and scores of others whose names belong to Irish history. From that same community went forth the monks who founded the monastery of New Mellary, near Dubuque, in the United States. Strange to say, we learn that the New Mellary is threatened with destruction unless the Order there can get recruits from Ireland. To-day the monks number only thirty-five, and their number grows yearly less. In twenty years only one member was added to the Order from the vicinity, the number of monks in the cemetery is greater than that of those in the cloister. They say that only two courses are open to them—either to dispose of a part of their farm, or else to secure additions to their Order from the Old Country. They have fourteen hundred acres under cultivation, but they are not numerous enough to give it proper care. They

have secured the aid of nearly every farmer near New Mellary, but they do not suffice to keep the land in perfect condition. It will be a great pity if New Mellary has to disappear.

A MISSIONARY WANTED.—Many a noble undertaking has been nipped in its very bud on account of lack of unity and good-will in Catholic ranks. In our own city during the past decade we could mention not a few instances to substantiate this statement. One cannot spend a half-hour in conversation with Irish Catholics of this city who are willing and ready to step into the breach and strive to bring about a change of sentiment, without having to listen to an expression of regret in regard to the lamentable lack of concerted enterprise in the temporal affairs of our parishes, or the indifference and apathy in connection with other matters which are so necessary to Irish Catholic success in this commercial metropolis.

Irish Catholics of the present, young and old, are piling up a mass of obligations, which those who are to succeed them will have to liquidate, because they will not sacrifice even the habit of playing the part of cynic much less making the other sacrifice of manly devoting some portions of their earnings to the organization of one or more auxiliaries without which no nationality can possibly hope to rise above mediocrity.

Of course we have our parish churches, many of them heavily burdened with debt; we have several institutions to keep our orphans and the aged poor from begging at the doors of those conducted by other races and creeds; we have a limited number of schools, thanks to devoted priests and bands of the Sisterhood. But what institution have we got in Montreal that bears the marks of sacrifice, enterprise and national patriotism of Irish Catholics of today? With the exception of the S. A. A. A. athletic grounds we cannot mention one. Had the sturdy old Irish pioneers of two generations ago manifested the same lack of charity and national pride our position to-day would indeed be a humiliating one. They may have had their differences of opinion on questions of the day, but when the task of erecting a church, building a parish school or providing a home for the orphan or the aged in distress was before them, they did not consider their personal pleasures or advancement, but gave of their small earnings and by their enthusiasm and kindly words of appreciation enhanced their offering.

There is sad need of missionary work in the ranks of Irish Catholics in this metropolis to inspire them with a spirit that will drive the twin-destroyers, selfishness and jealousy, out of their minds and hearts and replace them by a love of unity, co-operation and pride of race, which will enable our people to take full advantage of the free institutions under which we live in this country. Yes, there is pressing need for a missionary to unite our parishes for the common cause, to unite the different sections of our laity with the same aims and purposes and spirit of good-will, to have those auxiliaries to religion such as intermediate schools, a central home for our youth, an hospital for our sick; to inaugurate those commercial undertakings that encourage enterprise. This is the work which is awaiting a missionary in Irish ranks in Montreal, and we have no hesitation in declaring that the chance of achieving a triumphant realization of these projects is no mere outburst of optimism.

MONOPOLIZING OFFICES.—An abuse which exists in this city and one which should not be tolerated, is the practice of certain citizens holding two or more public representative positions at the same time. We have a number of instances of business men occupying seats in parliament, in the City Council, and in other administrative bodies, besides striving to attend to their private affairs. No man, even though he be a veritable genius, could possibly do justice to all concerned. The consequence is that important interests, those that affect the community at large or a minority thereof, are sacrificed to this insane system of

dual and triple and in some instances quadruple system of office-holding by one citizen.

AN EARTHQUAKE.—Reminders of our final end are necessary in this age of secular ideals and mad race after pleasure. They come in different forms. In the days, not very long ago, a death in a neighborhood was sufficient to inspire all friends of the deceased with a salutary lesson of the necessity of being prepared. Death now, it would seem, is robbed of its terrors to all outside of the home or circle in which it occurs. Men prominent in various walks of life die one day and are forgotten by their friends and acquaintances ere the sun goes down on the next day. These few reflections came to us as we read a despatch published in the daily press on Tuesday giving an account of an earthquake which occurred at Wellington, N.Z., the day previous. It is as follows: The heaviest earthquake which New Zealand has experienced in many years occurred at 10.22 o'clock Monday morning. Several public buildings were seriously damaged and private firms also suffered heavy losses. The shock was general on both islands. No loss of life has been reported.

AFTER LONG YEARS.—The Shamrocks and Montreal lacrosse teams have been rivals since the inception of the national game. They have crossed sticks on various fields many hundreds of times. But never before has either team won such a signal victory in all their contests as the "Boys in Green" won on Saturday last on the S. A. A. grounds. The score of 14 to 4 eloquently testifies to the triumph. The Shamrock team of this year is without doubt the best balanced aggregation ever put in the field by the old organization.

THE WATER RATES.—Many of the candidates for civic honors at the last elections were profuse in their promises to reduce the water rates, but up to the present no practical effort has been made to deal with the question. Now certain officials of the city are again discussing the old idea of imposing the water tax on owners of real estate. This is a mere subterfuge and would bring no relief to the working classes to whom the promises were made. There are many other ways of realizing sufficient revenue in this city to meet a substantial reduction or total abolition of water rates if the matter of taxation and who are paying and not paying taxes were thoroughly investigated.

BOOKS FOR CATHOLICS.—One of the questions which Catholics will be forced to deal with ere long in self-protection and to stem the tide of prejudice, caricature and misrepresentation against our religion, is the publication of Catholic novels at popular prices. Our young people of both sexes and for that matter the older generation are handing their ten and fifteen cents over the counters of our book stores for the product of non-Catholic pens of which an exchange gives the following illustration:

"In a book just published in London entitled 'Father Clancy,' a girl asked by a priest what she wore around her neck is made to answer: 'Oh, it's a scapular I have, yer reverence; there is the Blessed Eucharist in it.'"

Of course in some departments Catholic Truth Societies in various countries are doing something towards abating the evil, but lack of financial resources possibly restricts their undertakings.

WILLS AND LEGACIES.—It is very important that men should transact their business in a systematic manner, with an eye to the least possible confusion. And men, in general, do their utmost and give themselves no end of trouble in order to attain this two-fold end. A good, practical man, who has Christian principles, will certainly direct his efforts to the creation of a sufficient competency to enable him to support his family, to educate his children and to give them a good start in life. He is pretty sure to count with all the difficulties and

obstacles that they may have to contend with, and to so arrange matters as to avoid as much friction in the home life as is possible. This is contributing to the material welfare and the temporal happiness of all who depend on him. It is, therefore, a very wonderful thing that when it comes to the making of his will and the granting of legacies that generally a man seems to overlook all future possible difficulties and trouble. He has his idea of how things should be conducted, and during his own life-time, while he is still the connecting link, the governing power, the one in control of the situation, it is quite possible that his idea is correct and his system is beneficial. But he seems to forget that, when the law comes to execute the provisions of his will, he will no longer be present, he will not be there to control matters, to direct the divisions, or to cement the different elements into which the unit of his possessions must be divided. He loses sight of the fact that another condition of things will arise. The situation of a number of sons and daughters living under the same roof, or bound together by the same bond of interest, differs widely from that of each son and each daughter separately building up a new home, or carving out another career. Consequently the conditions and restrictions that might accompany any deed which the father might execute during his lifetime are absolutely different from those that might suit a will that must be executed after his death. The result is that testators frequently will large amounts to their descendants, and at the same time leave them a legacy of contention. In the best of spirit and with the most admirable intentions the one who leaves, by will, what he deems to be a blessing, frequently frustrates his own good purposes and is instrumental in creating strife.

Wills in the majority of cases reveal characteristics which have been carefully concealed by many persons during their lives. Between the lines of their various provisions one may read the ambitions, the spirit of worldliness, even prejudices against those near and dear to the testators.

Few persons of large means who have conquered in the world of commerce and the professions are equal to the simple task of providing for the distribution of their estates after they have passed away to their reward.

VARIETY OF VIEWS.—A correspondent to one of our Catholic American exchanges in noting the criticism of Mr. Dooley's style of writing by another correspondent, who says he is a caricaturist of the Irish race, only emphasizes the old adage "many men of many minds," when he says:

"If Dooley and Hinney and others use a rule of real, dare for real, never, for never, for several things, perhaps they have a natural right to do so."

FEAST OF ST. LAWRENCE.—Wednesday last, the 10th August, was a double commemoration: for the people of Canada. While it was the feast of the great St. Lawrence, the martyr, the model of Christian fortitude, it was equally the day on which Canada was discovered. After hazarding upon unknown seas, Jacques Cartier, the intrepid sailor, of St. Malo, entered the majestic river that flows by our city, on the 10th day of August. Surprised at the immensity of the giant stream, the marvellous beauty of the surrounding panorama, and the vast horizons of a new land that spread out before, the pious mariner named the giant river after the great Saint on whose festival he first sailed its waters—and it became the river St. Lawrence. No more magnificent tribute could be paid to the Saint by a lay man and an explorer than the naming of such a glorious stream in honor of the day of that Saint's passage to heaven. Millions on millions have since travelled up and down that grand river and hundreds of millions of times has the name of St. Lawrence been pronounced. Not always in a spirit of religious devotion, but certainly always associated with admiration for the wondrous work of God that bears his name.

RANDOM NOTES AND GLEANINGS.

NON-CATHOLICS AND CHURCH.—When reading several of the gem-like poems of Oliver Wendell Holmes, we often felt that he should have been a Catholic.

I feel like a priest to his altar returning. The crowd that was kneeling no longer is there.—

This feeling regarding the poet Holmes makes the following anecdote very interesting. Telling of a visit to the late Archbishop Corrigan by the late Dr. Metcalf, of Boston, His Grace said:

Dr. Oliver Wendell Holmes, on the occasion of a call upon his friend, Dr. Metcalf, was interrupted by the entrance of a young man, who had some words with Metcalf, and hurriedly retired.

Dr. Holmes, astonished, looked at his friend during a long pause, and then leaning forward placed his right hand upon his knee, saying: "And you are right, Metcalf, you are safely on the other side. The old hulk is covered with barnacles, but 'twill take you safe into port—I'm on the high seas."

CAPITAL AND LABOR.—During this present visit to the United States Cardinal Satolli had occasion, at Dayton, O., to address a meeting of near four thousand employees. His subject was "Labor and Capital."

"The question of capital and labor a long time ago was resolved by our Lord. We read in that divinely inspired book, the Bible, that our Lord imposed on man the possession of the field at the same time as labor. The first fundamental rule of human life was labor. From place, from century to century, how this question has always been resolved in conformity with the spirit that God in the first moment infused into our fathers. It is in this spirit of faith, in the intellectual and moral strength of the human race, that the true solution of the differences between labor and capital must be found, and body and soul must both be taken into consideration by the man who would adjust these warrings. This was the new revelation of our Lord. Our Lord reiterated again and again the mutual relation of labor and justice, and the duty and the rights of capital and labor. I beg you to remember that the Christian spirit is the key to the solution of this question of capital and labor. Again, the question of labor and capital is the greatest question pertaining to individual life, and the perpetuation of domestic life and social welfare. Consequently the solution must be for the good of all life, of the individual life, of the life of each family, and of the peaceful and prosperous life of the nations. If you here in the United States would have such a prosperous life, the spirit you must cultivate is the Christian spirit of love and justice, charity and self-sacrifice."

The old motto, "live and let live," stands good. With mutual love, justice and charity the most difficult problem is solved; and the self-sacrifice is demanded of both elements, if not in the same degree.

MOORE'S MELODIES.—Who does not know, or at least know of, Moore's Irish Melodies? Yet few who hear these rich gems of thought and music, and few who sing and play them, know aught of their first appearance. For years and years the

date of the first appearance of the Melodies has been in dispute. It would seem that Mr. Andrew Gibson, F.R.S.G., has put all such controversies to rest. It had been long asserted that the year 1807 was that in which Moore's immortal words were wedded to twelve old Irish airs. But Mr. Gibson, quoting from a file of the Freeman's Journal, shows beyond dispute that though the first number was announced as ready in October, 1807, it was not until April 6th, 1858, that the volume was issued. Moreover, Mr. Gibson points out that this first volume was published by William Power, of No. 4 Westmoreland street, Dublin, the music and the letter press being printed by Messrs. Carrick, of 29 Bachelor's Walk, Dublin. A London edition was also published in 1808, but having only fifty-one pages, whilst the Dublin edition was sixty-eight pages. The second number appeared in the autumn of the same year. Now, it may be most highly interesting to know the exact date of the first appearance of Moore's melodies, but it seems to us that their charm is such that it matters little when or how they appeared. They are immortal for they are the offspring of true genius and they will go ringing down the ages, inspiring unborn generations, as long as the love of harmony and of the beautiful survives in the soul of man.

TASMANIA'S GOVERNORS.—Time was when it was not possible for a Catholic to occupy any post of administrative importance under the British Crown. Those times are lastly changed, and for the betterment of the Empire. In far off Tasmania we have an example of this. Sir Gerald Strickland, the newly appointed Governor of that colony, is the third Catholic to represent the Crown in that colony during recent years. The other two were Lord Gormanston and Sir Frederick Weld. Sir Gerald is a Maltese Count as well as a British Knight. He was educated at Oscott Catholic College, near Birmingham, and subsequently at Cambridge. After being called to the Bar at the Inner Temple, he returned to Malta, served for some years as member of the Council and Chief Secretary, and satisfactorily conducted some delicate negotiations with his late Holiness, Pope Leo XIII., in reference to the Imperial right of veto on nominations to the See of Malta. So able was his conduct of these negotiations that he was created a Knight of Malta by the Pope, and a Knight Commander of the Order of St. Michael and St. George, and made Governor of Tasmania by England.

SUPPRESSING RELIGION.—The venom of the law for the suppression of education by religious is to be found in the first three articles which we append. Bad as they are they had been worse but for the appeal to financial considerations emphasized by the Opposition, through which the period of grace was extended from five to ten years, and for the suggestion of loss to French influence abroad, urged by M. Leygues, in deference to which his amendment was accepted, and the novitiate for missionary teachers spared. It will be highly instructive to read and keep these first three articles; they will enable any person anxious to be able to speak of the situation in France to form a correct idea of the extent to which those enemies of God and religion can go. The articles read thus:

"I. Teaching in every grade and of all kinds is prohibited in France to the congregations. The congregations authorized exclusively for the work of teaching will be suppressed within a maximum delay of ten years. The same will apply to congregations and establishments which, though authorized for several objects, were in fact occupied only in teaching on January 1, 1903. The congregations which have received authorization and those which apply for it for teaching and other objects will only enjoy the benefits of this general or special authorization for educational work abroad as provided for in their statutes.

"II. Dating from the promulgation of the present law the congregations devoted exclusively to teaching will no longer be able to receive new members, and their novitiates will be dissolved with the exception of those which are established to train teachers for the French schools abroad, in the colonies, and in countries of the Protectorate. The num-

ber of novitiates and of the novices will be limited to the needs of the establishments provided for in this paragraph. The novitiates will not be able to receive scholars below 21 years of age. These congregations must within a month of the present promulgation furnish to the prefect, in duplicate and duly certified, the lists required by Article 15 of the Law of July 1, 1901. These lists will be fixed in variatur the personnel belonging to each congregation; they may only include the same members fully received into the congregation before the promulgation of the present Law. Every false or incorrect return, and every refusal to communicate such lists, will be punished by penalties provided in paragraph 2 of Article 8 of the Law of July 1, 1901.

"III. The following will be closed within the delay of ten years provided in Article I: Every house belonging to a congregation suppressed by the application of paragraphs 2 and 3 of Article 10; every school or class attached to one of the congregations provided against in paragraph 4 of article 10 with the exception of educational services intended solely for children under their care for whom it would be impossible to go to a public school either for reasons of health or otherwise. The closing of the houses and the ending of educational services will be carried out on the dates fixed, by a decree sent from the Ministry of the Interior, and published in the Journal Officiel. This decree, after such publication, will be notified by the administrative to the Superior of the Congregation and the head of the house at least a fortnight before the end of the school year. It will also be published by being posted on the doors of the Mairie of the Commune where such houses are situated."

WITH OUR SUBSCRIBERS.—The following communication was received recently: "Enclosed please find \$5, for which you will send the 'True Witness' to — for one year, and to pay my subscription for the next four years."

If Catholics generally displayed the spirit evinced by this subscriber their position in every walk of life would be second to none in this country.

PROPHETIC WORDS.—An exchange says: M. Thiers, at one time a Prime Minister of France, once uttered the following almost prophetic words: "We must make education more religious than it has been up to the present moment. We must put it on its former basis; for if we do not, I tremble for the future of France."

WORLDLY SPIRIT.—Discussing this subject a writer said recently: The modern young man, and young woman as well, have cultivated a generous disposition for spending money for purely worldly concerns. But when sweet charity and Church call for their pittance they plead "hard times, high prices, not able to make ends meet," and so on ad infinitum. Circumspective economy and careful disbursement are commendable virtues in each and every one of us and should be practised on all occasions. To apply this moral when Church and charity appeal to one's generosity and not when things of earth come up for consideration is, to say the least, a misconception of man's duty to God and His poor. The generous and cheerful giver towards Charity and Church lends to the Lord, and He will repay.

OUR YOUNG MEN.—In public affairs a young man should display greater interest in the issues of the day. This is his privilege and it is to his credit. He is induced to make his choice of affiliations with one of the leading political parties. Not to become a dupe in the hand of irresponsible leaders, he must study the history and needs of the country and particularly of his own city and province, with great care and precision. This patriotic study will increase the love for his country, form his judgment on its requirements and enable him to weigh with some accuracy the pros and cons of current questions. Thus his leisure hours are profitably employed. With this knowledge he can make his vote count. Should his party encounter defeat, he will always have the consciousness that he has done his duty intelligently, as behoves a thinking citizen.

SLIPS OF THE TONGUE.—Some correspondents furnish the London Spectator with these blunders made in Parliament, and very funny they are.

"A loan to India is a mere fleabite in the ocean of expense." This remark "I trust that I have saved one of our most beautiful lakes as a brand from the burning." "In every line of this bill they have hatched a chicken which will come home to roost." "Shunt a question by a side wind." "I cannot endorse the phantom that the hon. member has evoked." "This Bill effects such a change that the last leap in the dark was a mere fleabite."

It was a member of Parliament who expressed his sense of the demoralization of the country by remarking that "the floodgates of irreligion and intemperance are stalling arm in arm throughout the land."

All these are called "mixed metaphors"; the remaining four are mere errors of carelessness. Oratorical Oddities.—The House will observe how these accidents depended on the most capricious circumstances, on winds and waves and Providence. "I see several faces around me who I know would oppose the Bill, and who are not here on the present occasion." "There is not a shadow of an atom of truth in that statement." "The ships broke over the sea repeatedly."

HIS CASE NOW.—When a citizen achieves distinction in any walk of life in the eyes of the ordinary mortal, it is his privilege to have his portrait adorn the advertisement of one of the many up-to-date business men who are aware of the value of pictorial advertising; or he may enjoy the notoriety that follows having some brand of cigars bearing his name. From our point of view it is a great abuse to be thus made the subject of such invasions of one's privacy. Some time ago a young woman in the neighboring republic entered a legal action against a business establishment for using her portrait in connection with an advertisement without her consent and in the lower court her action was dismissed. She appealed from the judgment. Her appeal was heard before the Supreme Court, of which Mr. Justice Parker, now the Democratic nominee in the approaching Presidential election, was chief justice. Mr. Justice Parker was one of the presiding justices who denied she was entitled to any protection. Reports in American journals recently are to the effect that his Lordship, members of his family, and even the domestics of his household are now targets for the busy and curious little army behind kodaks. It is said that his Lordship was actually obliged to leave home to avoid the annoyance. In a letter to the press the young woman reminds Mr. Justice Parker of his judgment in her case. She writes:

"You may recollect that the facts in the case were undisputed; that it was admitted that the defendants, without my knowledge or consent, and knowing they had no right or authority to do so, had secured my photograph, and, having caused it to be enlarged and lithographed in life size, had circulated about 25,000 copies thereof as an advertisement of the commodities in which one of the defendants dealt; that the likenesses were posted conspicuously in stores, warehouses, saloons, and other public places, and had been recognized by my friends and others; that my good name had been attacked, and as a consequence I desired an injunction against the defendants, restraining the further use thereof.

"You referred to my cause of action as a 'so-called' right of privacy; and admitted that such publicity 'which some find agreeable,' is to plaintiff distasteful; and that I suffered mental distress, 'when others would have appreciated the compliment to their beauty'; and in an opinion sixteen pages long you arrived at the conclusion that I had no rights that could be protected by your tribunal.

"I know of no reason why you or your family have any rights of the nature suggested which do not equally belong to me. Indeed, as between us, I submit that I was much more entitled to protection than you. I was a poor girl making my living by my daily efforts, and never had courted publicity in any manner. I had never appeared before the public in any capacity nor solicited any favor at its hands. You, non the other hand, are a candidate for the highest civic office, and that fact makes you a legitimate centre of public interest.

"Your candidacy is something more than merely voluntary, and it may fairly be said that you have invited the curiosity which we have both found to be somewhat annoying."

OUR RIVER BOATS.—In Toronto there is regular police supervision to prevent overcrowding on excursion

boats. The desire to earn money is often fraught with serious results. A daily paper of that city says: "Trouble is promised a certain local steamboat line arising out of its undue eagerness for passenger traffic on Civic Holiday. There is a stringent law providing against overcrowding and each steamer's capacity for carrying is clearly defined. Patrol Sergeant Irvine, whose duty it is to count the passengers as they disembark, does not believe in avoiding the responsibility of the office, and on the holiday he found that from one particular boat about 600 more passengers than the law allows came off. He will make a report to that effect, and the steamer offending will come in for a fine.

"The overcrowding of steamers is a serious matter, and gives rise to the query of what would happen in case of a panic. It means courting danger, and although no evil resulted on the holiday the possibilities were there."

This matter should be considered by the authorities in Montreal before it is too late.

A PRINCE OF THE PAST.—In noting the anniversary of the birth of the late Cardinal Wiseman, an exchange says:—He was a true soldier and Prince of the Church. Nothing daunted him. By voice and pen and example; in the pulpit and from the lecture desk; through the medium of books, reviews, magazines and weekly papers, he persisted in expounding and explaining the tenets of the Church. His industry was wonderful. No mental effort seemed too great or too requisite for him. Whether it was a profound analysis of Catholic dogma, an elegant disquisition of science and the arts, or an artistically constructed tale of the days of the early martyrs, he was equally versatile and always excellent. He died January 15, 1865.

CATHOLIC UNITY.—At the banquet held after the ceremony of consecration of Armagh's historic Cathedral, one of the toasts honored was, "The Bishops of Ireland, England and Scotland." Most Rev. Dr. Bourne, Archbishop of Westminster, replied for the prelates of England. Having referred to the esteem in which His Eminence Cardinal Logue was regarded in England, he said there was no thought, no hope, dearer to him, and he might say the same of all his colleagues in the Episcopate in England, than to knit more closely together the ties that ought to unite the Bishops of the three countries. Whatever differences there might be, far and away above them all was the strong and powerful bond of their one Faith. If in any way he was enabled to bring closer together the Catholics of England and Ireland nothing would rejoice him more. They ought to unite, they ought to work together for all those Catholic interests, and if they did who would stand against them? Speaking for himself, and again for his colleagues, because he was sure they would endorse his words, they did watch with the keenest sympathy the realization of the aspirations of the Catholics of Ireland, and they looked with the keenest anxiety to their fullest accomplishment as soon as possible.

ALWAYS TRUE.—Cardinal Logue celebrated his silver jubilee as Bishop on the same day as the historic Cathedral of Armagh was consecrated. In replying to addresses of congratulation, His Eminence touched upon the national question, the temporal concerns of Ireland. Two things are wanted in the opinion of the distinguished and patriotic Prince of the Church. First of all, she demands an Irish University, wherein Catholics can obtain education as free and efficient as that offered to their Protestant fellow-countrymen. Next, Ireland will never be contented because she will never be prosperous, until self-government is granted; until Irish business is done by Irishmen, who understand the people better than strangers can. And His Eminence, in saying this, took care to repudiate in advance any charge against him of being a separatist. He does not wish to dismember the British Empire, but he does wish to see Ireland prosperous and contented.

THE SPIRITUAL POWER.—The "Journal," a French paper, publishes a letter addressed by Cardinal Merry del Val to "a man in the front rank of French Catholics." In this letter the Papal Secretary of State says that whatever may be the human consequences of his acts, the Pope is determined to exercise, both in France and other countries, his full spiritual power.

THE WORKING CLASSES.—The progress of the Catholic faith in

East Northumberland, writes "Elfric" in the Newcastle Daily Chronicle, has been one of the most notable features of the present generation. The enterprise, energy, and devotion represented by the upraising of so many Catholic churches and other institutions is altogether remarkable when one remembers that the funds have practically all been raised by a working class population. There are still people living who can remember the days when Catholics at Blyth were obliged to walk to Morpeth or Longhorsley to hear Mass. Now there are Catholic churches at Blyth, Bedlington, Cowpen and Annesford, and presently there will be another at Ashington, in addition to such buildings as schools and priests' houses.

THE KNIGHTS OF COLUMBUS, of Philadelphia have sent a second contribution of \$3250 to Archbishop Ryan towards the fund for the erection of a mission house for Italians.

AN IRISH CENTENARIAN.—Mr. Michael Mooney, a native of the County Longford, Ireland, died last week in Philadelphia at the age of 112 years.

THE C.S.S.R. ORDER.—Thirty-two candidates for admission to the well known missionary Order of the Redemptorists took their vows on the feast of St. Alphonsus at St. Mary's novitiate, Annapolis, Md. Nearly one half the number bore Irish names.

A FIRE IN A CHURCH.—Shortly after High Mass on a recent Sunday fire was discovered in an Italian chapel, Brooklyn. Damage to the amount of \$2000 was caused before the fire was subdued. It is said that the fire originated by a taper falling on the lace altar covering.

A NEW SEMINARY.—There is now in course of erection in the city of Mexico, a Seminary which it is estimated will cost \$500,000.

CATECHISM IN IRISH.—On the occasion of a recent visit to Spiddal parish, Galway, the school children were catechised in Irish in their knowledge of the Christian Doctrine, by Bishop MacCormack. His Lordship complimented the parish priest and teachers on the proficiency of the pupils, and said it gave hope that the grand old language would soon flourish once again.

AN IRISH ATHLETE.—John Flanagan, holder of the world's hammer throwing record, added a foot and three inches to the former best figures by hurling the sixteen pound missile an even 173 feet at Celtic Park, New York, recently.

FATHER DOYLE'S REPLY.—In the presence of an audience composed largely of New York State teachers, the Rev. Alexander P. Doyle, editor of the Catholic World, made a spirited response to a recent utterance of Dr. Andrew S. Draper, recently the president of the University of Illinois and now Commissioner of Education for the State of New York. Father Doyle quoted Dr. Draper's address to the graduating class at Illinois last month, in which the latter said: "You need not expect that people will stand aside because you have come. They are going to crowd you, and you will have to crowd them. They will leave you behind unless you leave them behind."

Father Doyle continued: "This doctrine, even though from so eminent a champion of the public school, is thoroughly un-American and un-Christian. It sets at naught the idea of brotherhood and mutual helpfulness, the reaching out of a strong hand to the weak and extending the protecting arm to the fallen. This pagan spirit of selfish greed is diametrically opposed to the Christian idea of loving service. This is the doctrine which is working the greatest harm to our political, industrial and family life to-day."

ANOTHER STRIKE.—A strike in the building trades of New York, which commenced on Monday last, involves 40,000 workmen.

A RAILWAY DISASTER.—From Pueblo, Col., we learn that a passenger train comprising an engine and five coaches went through a bridge at Englen. It is reported that nearly 80 lives were lost.

SATURDAY, AUGUST 13, 1904. OUR CURBSTONE OBSERVER

A writer in the Cleveland organ says: "The richest man has a mink picture in his these dealers could see would be an education and ration. The monk is a bot stands in a garden. His b against the background shrub and tree, makes a contrast of color. He holds a scarlet flower which just plucked and upon which taret is concentrated but the wonderful study. It be the simplest affection and a child on beholding a cheri mate after a long absence, than shows interest which ther human, for love of th and His works illuminates tence as he examines care petal and seeks for further ledge of its delicate beauty Who has seen this picture a brief ten minutes never fo and looks with horror on t able and grotesque distort are offered for sale as orna

VILE CARICATURES.—gets to my mind many ex a very different character. down one of our leading fars the other day, I notice window, a picture representi collar, and a monk, seated a his cowl thrown back, and a red wine in front of him, a glass in his hand, and an of the most abominable kin face, as he glared over th he anticipated. I need sca how badly I feel when w with such abominations. I feely willing to acquit so of intending the enormous that they perpetuate. I that much blame is attach tholices who frequent thes encourage those dealers, and ways show themselves eith at the pictures or also ind them.

THE HARM PRODUCED be truly said that such pict the used as advertisement objects of special sales, ca monks no harm; those all are but little affected by s cule and slanderous caricatu more would a caricature of dead father or mother ad departed parent, but I judg be calculated to produce st perhaps violent impressions self-nor would it serve th of the artist to come you is not the injury done the is the worst; it is the inju the people, and especially people of the day. I can

MONASTIC HERO OF IRE Under the caption "Some Heroes," Miss Anna T. Sad tributes to the current num Rosary Magazine an able aple with striking and to cidents of the sufferings of for the faith and particula followers of St. Dominic. W liberty of reproducing the extract:

"It may be fitting to com sketch by an account of th dom at Cashel of Fath Barry, likewise a soldier t illustrious white-robed batta from century to century h so gloriously, forever in th ranks of the army of the by side with the followers of the brown robed disciples o the Francis, the Benedictine Augustinian, Cistercian, ar tian. They are the herdes Great Commander, the pic of the King. It is i that this be borne in mind days when the powers of l lef loose against the Rele ders.

"A luminous page in Ir is offered by the gallant n preceded the surrender of O the martyrdom of Father E town of Cashel, poorly fo besieged by the Earl of with 7000 men. The litl numbered 800. When the the town was useless, the in

and, writes "Edith's... notable features... devotion... remarkable when... raised by a work... There are still... can remember the... at Blyth were... or Morth... near Mass. Now... churches at Blyth... and Annisford... will be another... to such build... priests' houses...

OF COLUMBUS. sent a second... 250 to Archbishop... fund for the erec... house for Italians...

VENARIAN. —Mr. a native of the... Ireland, died last... at the age of...

DER.—Thirty-two... tion to the well... Order of the Re... vows on the... at St. Mary's... Md. Nearly... ber bore Irish...

URCH.—Shortly... a recent Sun... in an Ita... Damage to... was caused... ded. It is said... ated by a taper... altar covering...

Y.—There is now... in the city of... which it is... \$500,000.

IRISH.—On the... visit to Spiddal... school children... in their know... Doctrine, by... His Lordship... Irish priest and... ciency of the... gave hope that... ge would soon...

TE.—John Fla... world's famm... ad a foot and... former best... sixteen pound... feet at Celtic... tly.

S REPLY.—In... audience com... York State... Alexander P... Catholic World... use to a recent... drew S. Draper... of the Univer... Commission... the State of... boyle quoted Dr... the graduating... month, in which... need not ex... stand aside... e. They are... and you will... They will leave... leave them... ed: "This docu... so eminent a... ic school, is... can and un... naught the... and mutual help... out of a strong... extending the... This greed is dis... the Christian... This is the... cting the great... industrial...

—A strike in... New York... Monday last... nmen.

STER.—From... that a pas... an engine... through a... It is reported... ere lost.

OUR CORNSTONE OBSERVER

On Monks' Pictures

A writer in the Cleveland Catholic organ says: "The richest man in the world" has a monk picture in his parlor. If these dealers could see it, the sight would be an education and an inspiration. The monk is a botanist. He stands in a garden. His brown robe against the background of green shrub and tree, makes a pleasing contrast of color. He holds in his hand a scarlet flower which he has just plucked and upon which his interest is concentrated but his face is the wonderful study. It beams with the simplest affection and delight of a child on beholding a cherished playmate after a long absence. It further shows interest which is higher than human, for love of the Creator and His works illuminates his countenance as he examines carefully each petal and seeks for further knowledge of its delicate beauty.

Who has seen this picture once for a brief ten minutes never forgets it, and looks with horror on the miserable and grotesque distortion that are offered for sale as ornaments.

VILE CARICATURES.—This suggests to my mind many examples of a very different character. Coming down one of our leading thoroughfares the other day, I noticed, in a window, a picture representing a wine cellar, and a monk, seated at a table, his cowl thrown back, and a flask of red wine in front of him, a half-filled glass in his hand, and an expression of the most abominable kind on his face, as he gloated over the delights he anticipated. I need scarcely say how badly I feel whenever I meet with such abominations. I am perfectly willing to acquit some people of intending the enormous injustice that they perpetuate. But I feel that such blame is attached to Catholics who frequent those places, encourage those dealers, and in many ways show themselves either amused at the pictures or else indifferent to them.

THE HARM PRODUCED.—It can be truly said that such pictures, whether used as advertisements or as objects of special sales, can do the monks no harm: those alive to-day are but little affected by such ridicule and slanderous caricature. No more would a caricature of a man's dead father or mother affect the departed parent, but I judge it would be calculated to produce strange and perhaps violent impressions on yourself—nor would it serve the purpose of the artist to come your way. It is not the injury done the monk that is the worst; it is the injury done the people, and especially the young people of the day. I can imagine a

Catholic family hanging up such a picture in the parlor or dining room of the house. I know of two Catholic homes in Montreal where such pictures are to be found. There may be more, for aught I know. It would be interesting to analyze the teachings in such a home. In fact, it would not be calculated to produce very edifying impressions. However, I will briefly attempt one case.

A POSSIBLE SCENE.—We can easily suppose a child of five or six, or even nine or ten years of age, suddenly asking the father, or mother, to explain the meaning of that picture. Already has the child been told the meaning of the Notre Dame de Liesse, or the St. John the Baptist, the St. Patrick, or the Holy Face, or any other religious picture on the walls of that home. Naturally the same spirit of curiosity would lead the child to inquire about that caricature of the monk. Having done so, it would be highly instructive and interesting to know how the parent would reply. There are only two ways: either by a lie, or by the truth. If by a lie, sooner or later the child would learn the deception thus practised upon him and would lose that respect which is due to the parent—and lose it with good reason. But how is a Catholic parent going to tell the child the truth? Surely not by making the matter worse and leaving the child under the impression that the picture is a faithful representation of the monk, or of all monks. No more could the parent say that it is false and a slander. The child might then ask why it was kept in the house. Just imagine the effect produced on that child's mind by such a distortion. In after years if that young person should happen to read evil and infidel books regarding monks, nuns and others of their high and virtuous grade, he would feel inclined to say that all the bad said about the monks must be true, for he saw a picture representing the same, when a child, in his father's house. What a responsibility for a parent!

CONCLUSION.—My conclusion must be brief, nor does it demand any extensive comment. The only thing for Catholics to do is to refuse to ever buy such abominations, and to refuse to deal with the people who use such debased and debasing means of advertising. If all Catholics would take this stand, it would not be long till, like the stage Irishman, the pictures of this kind of monks would entirely vanish. It is to be hoped that the Catholics will act wisely and determinedly in the premises.

with their brave defenders, took shelter upon the historic Rock of Cashel, and the hopeless fight was continued. At last Inchiquin sent a proposal to the commander of the soldiery. He would grant him and his companions permission to depart, with arms, ammunition and honors of war on one condition, that he would abandon the clergy and the citizens to his mercy.

"Back to the renegade Inchiquin," cried the noble commander, "you who have come thither to insult me and my garrison. Tell him that we, true Irishmen and soldiers, can never listen to terms so base. That we would sooner consecrate our lives to God on this glorious Rock of St. Patrick than see its holy sanctuary profaned by dogs. The garrison held out till the last but when the rock was taken so great was the slaughter that the aisles of the cathedral were blocked with the corpses of the slain, and the soul of many a martyr ascended to meet its God. Father Boyton, a Jesuit, was slain, with the Sacred Host in his hand, while administering to a dying soldier. Strange scenes were enacted. The great crucifix was beheaded for treason, its hands and feet being burned off; the pictures of holy monks and Kings of Ireland were torn into fragments, sacred vessels and vestments were cast upon the floor or worn by drunken soldiery. Women, clinging to the statue of St. Patrick, were killed, with hundreds of soldiers, citizens and priests. It was a general extermination, and the Puritan leader, undismayed by the catastrophe, in his ignominious folly, arrayed himself in the mitre and crozier of the holy King Cormac and declared that he

was not only Governor of Leinster, but Archbishop of Cashel. "When the Puritans, under their apostate leader, Inchiquin, took possession of the Rock, they found Father Barry, in his Dominican habit, but with a sword in his hand. It is recorded that the Colonel leading the assault was so struck with his brave and noble appearance that he cried out to him: "I see you are a brave man, and I promise you safety if you will cast off that dress which we hate."

"My dress," answered Father Barry, "is the emblem of Christ and His passion and the banner of my warfare. I have borne it from my youth, and will not put it off in death."

"Monk, be more careful of yourself," retorted the Colonel angrily. "If you fear not to die, you shall soon have your way, but if you desire to live cast off that traitor's dress."

"Never," exclaimed the priest, warmly, "shall I cast aside my holy habit. And here to your face I tell you that this habit is not the dress of traitors or cowards, but of true men and good, who know how to die for their country or their creed."

"Hold, sir!" cried the Colonel. "If you foolishly look for martyrdom, we shall soon satisfy your desire."

"Since so excellent an opportunity is offered me," said Father Barry, "of showing my love for Him Who suffered on the cross for me, I must not lose it. To suffer for my devotion to my country is my joy, and to die for my holy religion is my gain. I fear neither you, nor Inchiquin nor your band of Puritan vipers."

"The Colonel furiously handed him over to the soldiery, who spat upon him and struck him. They then tied him to a chair, and for about two hours applied a slow fire from the soles of his feet to his thighs. At length the blood burst from all the pores, and the officer, wearied of the sport and perchance touched by the martyr's invincible courage and patience, caused him to be thrust through with a sword. Father Barry's eyes, until they closed in death, never wandered from the contemplation of those skies beyond which were release from torment, an unending and glorious rest.

QUESTION BOX.

Who was St. Brendan, declared by some writers to have been an early discoverer of America? Saint Brendan was a native of Kerry, where he was born towards the close of the fifth century. His early youth was passed under the care of St Ita, who devoted himself to the special care of the young. When St. Patrick was journeying through Kerry he prophesied the birth, sanctity and greatness of St. Brendan. While the account of his voyage to America cannot be relied upon absolutely, there is nothing at all improbable in it. The incident is usually related as follows: We are informed that St. Brendan, hearing of the previous voyage of his cousin, Barinthus, to the Western Ocean, and obtaining from him an account of the happy isles he had discovered in the far West, determined, under the strong desire of winning souls to God, to undertake a voyage of discovery himself. And aware that all along the western coast of Ireland there were many unchristian respecting the existence of a Western land, he proceeded to the Islands of Arran, where he remained for some

time holding communication with the venerable St. Enda, and obtaining from him much information on what his mind was bent. Having prosecuted his inquiries with all diligence, Brendan returned to his native Kerry; and from a bay sheltered by the lofty mountains now known by his name, he set sail for the Atlantic land, directing his course towards the southwest, in order to meet the summer solstice. After a long and rough voyage, his little bark being well provisioned, he came to summer seas, where he was carried along, without the aid of sails or oars for many a long day. This, it is thought, was the great Gulf Stream. He brought his vessel to shore either near the Virginia Capes, or somewhere along the New England coast. Landing here he, with his companions, marched steadily for fifteen days into the interior of the country, when he came to a large river, thought by some to be the Ohio. This river the apostolic adventurer was about to cross, when he was accosted by a person of noble presence, who told him that he had "gone far enough, that further discoveries were reserved for other men, who would come, in due time, and Christianize all that pleasant land." This voyage took place about the year 540 of the Christian Era.

St. Brendan, after his remarkable voyage, returned to Ireland, where he founded the celebrated Abbey of Clonfert. He died in the year 577, at the venerable age of ninety-four. Donahoe's Magazine.

CAUSE OF TEMPERANCE.

However pessimistic temperance people may become occasionally over the failure, or small success, of their efforts to bring about a complete reformation in the drinking customs of society, there is a well marked trend toward a greater degree of sobriety in this country. The New York Sun which is a close observer of social conditions, had an editorial in one of its issues last week about the tendency toward temperance which is a feature of life in the United States to-day. It says

"It seems that a large English wine importing company report a notable diminution in the sales of wine during the last year, more particularly champagne and claret. This reduction is attributed to various causes. It is said to be due to the shortness of money, especially in the upper middle classes, to the present fashion of drinking whisky and soda at dinners rather than champagne, and to the decline of claret in favor. These causes may have contributed to the result, but the main and most important cause is less drinking in the classes from which especially comes the demand for expensive wines. Dinners of the more elaborate sort, which used to last several hours, with a long list of wines on the bill of fare, have now been cut down to about an hour only, and the quantity of wine consumed is reduced greatly. This change of custom has taken place both in England and this country, and its effect on the wine trade must have been considerable."

A like disposition to keep within the restraints of temperance extends to all self-respecting men throughout society. Clubs can no longer rely on profits from their bars and wine-rooms to pay a large part of their expenses. An immoderate drinker has become a marked man in a club. Drunkenness is disreputable. The strain of modern competition compels sobriety in those who would stand up against it. A reputation for sobriety is necessary capital for every man who has his living to make in any industry. Intemperance is not then ever a bar to getting and keeping employment, and there is less tolerance for it.

This does not mean, of course, that there is no longer need for temperance societies and temperance work. We must not lull ourselves into a sense of fancied security. We know, though the New York Sun does not appear to recognize it, that the Catholic total abstinence movement, and the sound and sane principles on which it bases its work, have had much to do with the present tendency towards temperance. But organized and individual effort must not be allowed to slacken. The work must still be kept up.—Sacred Heart Review.

BISHOP GLENNON ON ADVERTISING.

Catholic educators have not yet learned the art of advertising their wares, and consequently people outside of the Church have no adequate idea of the magnificent educational system which she has built up in our midst.

THE DIVORCE BILL.

BY "CRUX."

It is not probable that I can add anything new to all that has been written upon the Divorce Evil. I am under the impression that, at one time or another, in these columns, have appeared all the arguments from both the religious and social standpoints against that plague. But it is interesting to view it from the lawyer's point of view. I have before me the report of an address on this subject. It is too lengthy, even though most interesting and instructive, to be reproduced in these columns. But I will attempt a synopsis of it. It was at the annual gathering of the Indiana Bar Associations at Fort Wayne, Ind., a week ago last Thursday, that Hon. William P. Breen, president of the Association, delivered this address. It may be proper to remark that Mr. Breen is a leader in a great many important Catholic movements.

THE LAWYER'S QUESTION.—Mr. Breen opens by asking if the lawyer who drafts a petition in a divorce court, and who knows and foresees all the cruel consequences of what he is doing, should not ask himself: "Is there no way of avoiding the disruption of this family?" Every lawyer of experience has seen agonizing cases where a mother, in impenetrable mental distress, has bidden farewell to her child in the shadow of the court room, or where a father, alive to the paternal instinct, with a heart too full for expression, has despairingly imprinted a parting kiss on the lips of his own soul. He tells how in the com of the harrowing scenes that become nightmare memories, when the fires of passion die out and the calmness of the afterthought oppresses the soul. He tells how in the comparatively young man and woman both believe in the failure of marriage, because they think it has failed in their cases. But after, later, better and cooler, reason asserts itself, and expunges the memory of former troubles, trials and divorce, and brings back the two destitute souls to communalistic union which they formerly enjoyed. Then he tells how many a judge on the bench, if the impetuous oath of his office did not prevent it, would come down and have a quiet chat with the two poor victims and teach them to "bear and forbear" and to be again happy and united. But what his sentiment and conscience would dictate, he must forego, because he is there to pronounce the decision according to the law.

FATE OF CHILDREN.—One of the most beautifully touching passages is that which deals with the fate of the children. What becomes of these little ones in the majority of cases? He asks: does the example of a father, and a mother, separated, inspire them with zealous and appreciative emulation of the good in either parent? In the majority of cases children of divorced parents degenerate from the paths of honor, rectitude and morality, because of the absence of the directing hand of a father or the generous influence of a mother, both of which are indispensable conditions, in the absence of death, in the composition of a well-ordered home.

APPALLING GROWTH.—I will now quote a couple of passages in full because they are so constructed and contain such matter, as not to be open to a summarizing process. The first deals with the growth of divorces in America and says: "The growth of divorces in the light of statistics, is appalling. In 1867 the number of divorces granted in the entire United States was 9937. In 1886 the number had

grown to 25,535. And the total number during that period of twenty years aggregated 328,716, of which Indiana's proportion was 25,193. In 1870 the number of divorces granted in Indiana was 1170; in 1880, 1423; in 1890, 1721, and in 1900 4669. In the year 1900 the ratio of divorces to marriages in the State of Indiana was one divorce to every 5.7 marriages in the entire State. The population of the Republic, from the years 1867 to 1886, increased about 60 per cent., while the increase of divorces in the same period was 157 per cent. It is impossible to obtain full statistics since the year 1886, but those at hand indicate that divorces, in percentage, have vastly outrun the percentage of increase in population."

NOBLE EXAMPLES.—"There is something admirable, something exquisitely dignified, something splendidly heroic in the conduct of a wedded pair who, having found themselves mismatched and unable to live with mutual comfort, prompted by a high sense of propriety and the good of their children, keep their troubles from the world and refuse the panacea of divorce which our law at present affords."

THE BEST DIVORCE LAW.—The following I will quote in full, and I will make no apology for the space it occupies, for it is rich and important:

"If anyone asks the question, 'what is the best divorce law?' there is but one answer: 'There is none.' The great profession of the law will not stand in the way of a reform which is demanded by a sense of our higher civilization, even though the change may affect their emoluments. The lawyer has always been found in the march of progress, regardless of the sacrifices entailed.

There may be cases in which it may seem that a husband or wife bears a heavy burden (or the relief of which a divorce seems the only proper remedy, but the greatest good to the greatest number should be the objective point of every law, and individual cases of hardship cannot be considered if their consideration involves the retention of a system engendering demoralization of society and the perpetuity of an evil which will not lessen, but will grow to such a force as to threaten the existence of the body politic.

Many men regard these suggestions as too radical, but the fairest days of the Roman Republic were those in which divorce was unknown. And he who has at heart the future good of his country, and who, looking into the vista of future years, casting the horoscope of the Republic which we all love so well, and placing her upon the plane of leadership in intellect, culture and strength, cannot fail to notice one obstacle all along the way which interferes with his anticipations and his best and highest hopes, and that one obstacle is "divorce."

"The statute for divorce 'a mensa et thoro', can be made applicable to every case of marital infidelity, but experience will demonstrate that there will not be one limited divorce where to-day twenty-five absolute divorces are granted. "With the abolition of absolute divorce, more careful thought will be indulged in; the contracting of marriage; family difficulties will be met with the old-time spirit of forbearance and thoughtful judgment which was in vogue one hundred years ago in this country; the family will be conserved; the home, with its traditions, and memories, will be preserved, and our heaven-kissed country will grow stronger as the ages roll on."

CANADIAN PATENTS GRANTED TO FOREIGNERS.

Below will be found a list of Canadian patents granted to foreigners through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C. Nos. 88,330—Alexandre Ambert, Lyon, France, means for connecting rails. 88,352—George Frs. Jaubert, Paris, France, the preparation of oxidized gun. 88,359—Ernst Simon, Vienna, Austria, Method of producing from amber or ambroid mouthpieces for cigars and cigarettes, pipe stems, etc.

88,430—G. A. W. Alexander, Melbourne, Australia. Machine for washing clothing and wool.

88,431—Frank Staines, Melbourne, Australia. Portable draining tray for domestic purposes. 88,432—Franz Beck, Brussels, Belgium. Heating by hot water. 98,449—Leon Ribour, Le Vesinet, France. Odometer for hydraulic turbines and other motors. 88,465—Stephen Hy. Manners, Newport, Australia. Attachments for bicycles, boats, etc. 88,484—Adolf. A. Guriner, Berne, Switzerland. Process for the production of colored photographs and photo-mechanical prints. 88,525—F. Jottrand and F. Schmidt, Brussels, Belgium. Process for brazing and welding metal.

MONASTIC HEROES OF IRELAND.

Under the caption "Some Monastic Heroes," Miss Anna T. Sadlier contributes to the current number of the Rosary Magazine an able article replete with striking and touching incidents of the sufferings of the Irish for the faith and particularly of the followers of St. Dominic. We take the liberty of reproducing the following extract: "It may be fitting to conclude this sketch by an account of the martyrdom at Cashel of Father Richard Barry, likewise a soldier in that illustrious white-robed battalion which from century to century has fought so gloriously, forever in the front ranks of the army of the Lord, side by side with the followers of Ignatius the brown robed disciples of the gentle Francis, the Benedictine and the Augustinian, Cistercian and Vincentian. They are the heroes of the Great Commander, the picked soldiery of the King. It is important that this be borne in mind, in these days when the powers of hell seem let loose against the Religious orders. "A luminous page in Irish annals is offered by the gallant fight which preceded the surrender of Cashel and the martyrdom of Father Barry. The town of Cashel, poorly fortified, was besieged by the Earl of Inchiquin, with 7000 men. The little garrison numbered 800. When the defence of the town was useless, the inhabitants

Catholic American Federation Convention.

From our Catholic American exchanges, we take the following extracts from the reports of the opening days of the fourth national convention of the Federation of Catholic Societies of the United States, which began last week in Detroit. The convention is pronounced a grand success in point of attendance, nearly all the Catholic societies of the country being represented. The first day High Mass was sung at St. Mary's Church at which Right Rev. Bishop Foley officiated.

THE SERMON.—From the sermon, preached by the Rev. Patrick O'Brien of Toledo, we take the following eloquent passages:

The enemies of our faith have been telling us in this country for years that the Catholic Church could not flourish in a free republic; and that liberty would kill it. The flourishing condition of the Catholic Church in this free Republic disproves that false statement. With a fair field and no favor, the Catholic Church is the most flourishing religious denomination in our country to-day, notwithstanding we are burdened with the extra expense of supporting our parochial schools, and notwithstanding the prejudice that exists against our faith. A hundred and twenty-eight years ago, when this Republic was born, there was one Bishop, thirty priests and about 40,000 Catholics in this country. There are more Catholics in the city of Detroit to-day than there were in the whole country at the nation's birth. We have now one Cardinal, 97 Bishops, 13,300 priests, and the Catholic population is estimated at about 12,000,000, though I believe it is nearer 15,000,000, with churches, parochial schools, universities, colleges, convents, hospitals, orphan asylums and religious institutions of every kind dotting the land. Let our European critics take note of that. That is a sample of true Catholic "Americanism."

The objection that the Catholic Church cannot flourish in a free republic being disposed of, the enemies of our faith will tell us that the Catholic Church is secretly opposed to republics, and that she is particularly a menace to the free institutions of our country. This false charge can as easily be disposed of as the other. There is nothing in Catholic governmental policy or in Catholic theology opposed to Republican governments. Our greatest theologian, St. Thomas Aquinas, who wrote as early as the thirteenth century, in treating of the different forms of government, says: "The choice of rulers in any state or kingdom is best when one is selected for his merit to preside over all." This is the way the Pope is selected as well as the President of the United States. The government of our Republic closely resembles the government of the Catholic Church. As each diocese has home rule and a bishop of its own, so each state has home rule and a governor of its own. Like the dioceses and the Bishops that are subordinate to a central power at Rome, so the states and the governors are subordinate to a central power at Washington. To continue the parallel, the Pope and the President are effective officers, the one by a limited term and the other by a universal suffrage. As all our citizens are equal before the laws of the State, so all Catholics are equal before the laws of the Church.

But there is no comparison between the limits of the Catholic Church and the limits of the United States. The Catholic Church is not bounded by national lines, and hence she has no national capitals. The Catholic Church is universal, with its capital at Rome. It is the kingdom of God on earth. An empire embracing in its spiritual citizenship all the countries and all the races in the world, and empire upon which it may be truly said the sun not only never sets, but it never shall set until it goes down at the end of the world never more to rise. But though the Catholic Church is not national, Catholics should be thoroughly identified with the land in which they live and they should be in harmony with their fellow-citizens of every political and religious belief. Here in this country, where our lot is cast, we should be thoroughly American in our sympathies and in our social and civil lives. The Catholic Church in this country will never be in a position to exercise an influence commensurate with her strength until she becomes thoroughly American in her social, political and patriotic life. With over 12,000,000 Catholics, we exercise less influence on the thought and legislation of the country to-day than some of the weakest

of the Protestant sects, though we number one-third of the active membership of all the churches. Why is this? It is because of our racial antipathies and consequent social disunion. We have been in the past as far apart as though we still lived in European countries, instead of living under one flag in America. It is because of our timidity and cowardice in failing to assert our Catholic opinions in private conversation, on the lecture platform, in the press, secular and religious, and in our Catholic conventions. We are afraid to open our mouths or wield our pens in defence of the Church, fearing we will offend our non-Catholic brethren, the politicians or political parties. We are more careful of their feelings than they are of ours. We will never get our rights without asking for them, and fighting for them with the arms of truth and justice. The American people admire bravery, moral or physical, and they despise the physical and moral coward. Nothing is to be gained through cowardice. In becoming thoroughly American, and going about our work in a thoroughly American manner, we do not compromise any of our religious principles. Fidelity to God and our Church and devotion to the interests of our country are perfectly compatible. They are the two great principles that should guide the lives of American Catholics.

Delegates, we have assembled in this beautiful city of Detroit as loyal Catholic-American citizens to consult together as to the best means of accomplishing the objects for which the American Federation of Catholic Societies has been called into existence. We have come here on a mission of peace, as we employ only peaceable measures to acquire our ends. Since our meeting at Atlantic City a year ago, the Federation has made steady progress in numbers and influence. Within the past year the rations that were withdrawn from the Indian children attending Catholic schools have been restored by an Act of Congress. The "Browning Rule" has been revoked, and the right of Catholic children in the Government schools to receive instruction in their religion has been recognized by the government. While we do not claim all the credit for procuring those concessions, the Federation assisted in the good work. There is nothing secret about our deliberations. We have nothing to conceal from our non-Catholic fellow-citizens or the press of the country. There is no political intrigue in our movement. We are not a political association, and our members have no political axes to grind. If they had they could not grind them in the Federation.

But what are the aims of the American Federation of Catholic Societies? In the language of one of its founders: "The American Federation of Catholic Societies has for its chief aim, the union of all nationalities in the American Church, the promotion and defence of Catholic interests and Catholic citizenship, the creation of Catholic public opinion on all great problems of the day, and the dissemination of their Catholic solution through the religious and secular press, such as the school question, the Indian mission question, divorce, socialism, capital and labor."

As American citizens we are interested in the solution of all these questions, and many more too, but as taxpayers we are particularly interested in the school question. The school question is the burning question of the hour for American Catholics, who are unjustly compelled to support the public and parochial schools at the same time. This double taxation is weighing heavily on our poor Catholic people, who are not blessed, as a class, with an over-abundance of this world's goods. Let the Catholic laymen of America—for this is a laymen's movement—let the laymen who suffer by this double taxation rise up in one united body and demand justice at the hands of their non-Catholic fellow-citizens. You do not make this demand at the dictation of any ecclesiastical authority—no, you make it of your own accord as hard-working, honest, loyal American freemen who love their country and are willing to die for it, and you make it in the name of 12,000,000 Catholics.

Delegates, this convention has a noble mission to fulfil. Let it be worthy of its high object. Discuss the questions that may come before you honestly and fearlessly, as becomes true American citizens. Let religion and patriotism guide your actions, and may God bless your deliberations.

At the conclusion of the Mass the visiting prelates, clergy and delegates were escorted to the public armory, where Mayor Maybury, in an able address, welcomed the delegates. His closing remarks were as follows:

"You are in a truly Catholic territory, a truly Catholic city. Every day kindly intercourse between brethren of different opinions is delightful. I may be pardoned for only one incident which occurred only within the last year when our venerable Bishop, your dear friend and mine, in this diocese, observed his 70th birthday and Jew and Gentile and all communities asked the privilege of shaking hands with him and to bid him God speed. To a city with such a spirit I welcome you, and I hope you will have every possible enjoyment."

His Lordship Bishop Foley followed in an expression of welcome to the distinguished visitors. He said "It is a duty imposed upon me as the Bishop of Detroit to add my faint words of welcome to the eloquent words that have just been spoken by our most honorable mayor. It gives me, as Bishop, pleasure to welcome you, for I know the work you have in hand and the business you have, the well being of the Church and the promotion of our holy Faith. You come here to-day and every heart is open to you, and I think I can say with His Honor that the whole of the Catholics of Detroit welcoming you are the citizens of this beautiful city, for we are all engaged in the one great work of serving God according to our strength and ability in raising up our fellow men that they may prove good citizens of our glorious republic."

Mr. T. B. Monahan, president of the Federation, replied to the kindly words of welcome. He said it was in a spirit of charity and kindness that the delegates had come to Detroit to become better acquainted with its citizens and with those of the whole country.

THE PRESS.

Coleridge said that "a picture is something between a thought and a thing. It is not a thought, because it is visible to the eye. It is not a thing, because, beyond a combination of lines, lights and colors, it has no existence."

So we may say that a newspaper is something between a voice and a book. It is not a voice, because it speaks inaudibly. It is not a book because it is a mere sheet or leaf, which is scattered broadcast every day, or once a week. He that writes a book studies long, and weighs, and writes and re-writes, and lays up his work till the whole is finished. He prints it, and it is a successful author if he sells a thousand copies. Many buy and do not read, many read half and do not finish; many read and do not understand. The sphere of a book is small; and its fate is the shelf, dust and oblivion. But a newspaper is like a knock on the door morning by morning, or Saturday by Saturday. It is so short that even the idle will read it, and so plain that even the simple can understand. It speaks to thousands at once. Mere curiosity will make men read, and mere dullness will make them talk of what they have read in their newspapers. It thinks for them, and they reproduce it in their talks at breakfast and dinner and supper. It becomes a voice, and speaks wide. There is no more prompt, direct, intelligible and certain way of speaking to men in this nineteenth century than by a newspaper. Books move slowly in a narrow circle; voices are heard only in a church or in a lecture-room; but a newspaper speaks everywhere, wherever it floats by sea or flies by post. "The thing becomes a trumpet."—Cardinal Manning.

WHEN DEATH IS NEAR.

Referring to the delicate duty of informing a patient of the necessary fatal termination of an illness, a non-Catholic physician, addressing the American Medical Association, said: "The truth is not always so alarming to the patient, painful as it often is to the physician. In fact, it seems to me this one part of our duties that does not become less trying with increasing experience. To the sick man, whose thoughts have been turned towards the end longer than others suspect, intimation of a fatal end often brings no shock, but rather a relief from the ending of a painful uncertainty. According to the rules of the Roman Catholic Church a timely announcement should always be given, and those who have witnessed the last days of members of this faith can confirm the statement that good often follows, speaking merely from the medical standpoint, and rarely harm."

The Pope's Anniversary

(By a Regular Contributor.)

On August the fourth, Pope Pius X. celebrated the first anniversary of his election to the Pontifical throne. Only twelve short months have elapsed since the successor of the immortal Leo XIII. came from his quiet Venetian home to govern two hundred and fifty millions of the world's inhabitants. And yet in that year great things have been done. Not that His Holiness has astounded the world by any glittering pronouncements, nor that he has dazzled humanity with great and bold schemes of policy, but simply that his election and his course ever since have been the strongest evidences ever furnished of the presence of Christ with His Church and of the perpetual guidance of the Holy Ghost.

In his address on the occasion of the Cardinals presenting him with their congratulations, he said that he "might be a very good pastor of souls, a very fair minister of the interior, but that he was not suited for minister of foreign affairs, on account of lack of experience." There is much humility in this; but it seems to us that facts prove clearly that, even without the experience, he has dealt with the foreign relations of the Vatican under exceptionally trying circumstances, with an unerring and masterly hand.

Let us glance briefly over the twelve months that have just elapsed. In the first place, the election of Pius X. was a most remarkable event. He was not the one upon whom the world would have set eyes as the probable successor of Leo XIII., and yet it pleased God that he should be the one elected. As in every case of like importance, the press and the political and diplomatic critics of the world were busy with guess work regarding that election. It was sent abroad that there were two or three parties among the Cardinals; that different Powers were exercising their influences to secure the election of their respective candidates. At one time all the pros and cons concerning Cardinal Rampolla were discussed, at another it was the influence of France that was considered, and thus on through the long series of prognostications. Meanwhile God was there, in His Omnipotent and mysterious ways, and He took not into account the cabals of politicians, nor the influence of human Powers. When the time came, the Holy Ghost descended on the successors of the Apostles, and they selected one whose name had never been mentioned and whose great lights had been hidden from the gaze of the world. The humble lad, who had arisen from poverty and a lowly station to the patriarchate of Venice, was suddenly summoned to assume the sceptre of universal, and infallible government of the Catholic world. If the finger of God was not visible in that election, it was not visible in the Creation. To our mind it was one of the means used by the All Wise, in times of social and religious chaos, as we now have them, to emphasize His power and authority.

Since the advent of Pius X. we find that, without the slightest compromise of the imperishable rights of the Church, the relations between the Vatican and the Quirinal have become of such a character that much of the sting is taken out of the strained condition, and almost a "modus vivendi" has been reached. Rarely has the Papal See had to meet such a fierce and unreasonable opposition to its just rights and traditional prerogatives than has Pius X. had to face in regard to France. Yet he has kept a firm hand on the helm; the bark of Peter has not deviated one iota from its course; the breakers may have been terrible, but it faces them and rises on the crest of each succeeding one.

Then, if we turn to the enunciations of Pius X., we find them of a most simple and sublime character. Just such pronouncements as are calculated to awaken again the faith that might be falling into a lethargy. Note how he began his Pontificate by declaring his policy to be one purely of religion; to establish the reign of Christ on earth, that all might be in Christ and Christ in all. And how effectively he set about bringing on that grand era that he so much desired. From his Apostolic Letter on the subject of Church music to all to join in the golden jubilee of the Immaculate Conception, he has proven not only his own great holiness and administrative ability, but

also his infallible guidance and his claim to the exalted title of Vicar of Christ.

With the universal Church do we pray that he may be spared to celebrate many another anniversary of his Pontificate.

NOTES FROM QUEBEC

(From our Owa Correspondent.)

ECCLESIASTICAL RETREAT.—The first retreat of the clergy of the Diocese of Quebec took place last week. A very large number of priests attended the exercises. The preacher was Rev. Father LeDore, Superior-General of the Eudistes, who has preached similar retreats in every diocese of France, where his eloquence has gained for him a national reputation.

TOOK SICK AT THE ALTAR.—While celebrating Mass in the parish church of St. Benoit, in the early part of last week, Rev. Father Corbell was taken suddenly ill. Several members of the congregation immediately went to his assistance. After a short rest Father Corbell rallied and insisted on finishing his Mass, which he did with great difficulty. The venerable Cure has been in failing health for some months past, and his sudden illness caused considerable excitement among his parishioners.

NUNS ON RETREAT.—The annual stations at the various missions of the Sisters of Charity have returned to the Mother House in this city, to attend the annual retreat which commenced on Thursday last.

SLOT MACHINE NUISANCE.—Slot machines almost without number have found their way here and are placed in restaurants, cigar stores, etc., and a considerable amount of money, much of it the hard earned money of working men, is said to have been lost on them. These machines are made to suit all, even one cent machines being provided to accommodate children and initiate them into gambling. It is surprising the number of people who literally throw away the money which they should spend on their families, hundreds of dollars being squandered in this way every week. It is high time for the authorities to step in and put an end to this illegal practice.

ANOTHER MIRACLE.—Another miraculous cure is reported from Ste. Anne de Beaupre. A young girl from Montreal named Fikon, who for four years was unable to walk, was taken to the shrine, and returned home almost completely cured.

A LAMENTABLE SCENE.—L'Univers says that at a public auction room at Amiens, France, recently, altars, tabernacles, statues, etc., belonging to a Dominican church were offered for sale. The sum realized by the sale will not swell the public exchequer to any great extent. An altar valued at 1200 francs was sold for 15 francs; two tabernacles brought 18 and 18 francs; while six altar candlesticks, valued at 200 francs, were sold for 21 francs. What a scene to witness in a civilized country!

C.M.B.A.—There is considerable excitement in C.M.B.A. circles over some of the proposed amendments to the constitution to be brought before the convention when it meets at Toronto towards the end of the present month. If present intentions are carried out the delegates from this city will receive instructions of a very pronounced nature as to how they should act when these questions come up for discussion, and final decision. Should some of them be adopted many consider that they would be placed in a rather awkward position. In the interest of the Association, every question should be carefully considered before a decision is arrived at, and nothing likely to place an obstacle in the onward march of the grand old Association should be hastily adopted.

LARGE BEQUESTS.—The will of the late Mrs. Gillow, of Holdbrooke House, Hereford, England, leaves the bulk of an estate valued at \$100,000, for purposes of education and charity, the principal beneficiaries being the Blind Asylum, Boys' Home, Girls' Orphanage and Good Shepherd convents in the Diocese of Liverpool.

Lessons and Examples

LATE MR. McLENNAN, N.P.—The death of Mr. William McLennan, N.P., of this city, in favour of Italy, deprives Montreal of one of its most estimable and most promising of non-Catholic citizens. Although he had only reached the threshold of the prime of life at the time of his demise, he gave many striking evidences of literary talent of a high order. His themes were with few exceptions Canada, its possibilities, the traits and characteristics of its people. The gentleness, courtesy and spirit of toleration so prominently marked in every line of his features found expression in his written works.

Some time ago we published an ode Mr. McLennan composed in memory of a scene he witnessed in one of our parish churches on a First Communion Day in Montreal, and which he dedicated to Mgr. O'Connell, now rector of the Catholic University at Washington, D.C. We now reproduce the touching lines as an evidence of the reverence in which his non-Catholic mind appreciated Catholic practices. They are as follows:

Veiled from the world, absolved from sin,
With angel light in constant eyes,
She stands prepared to enter in
The holiest of all mysteries.
She knows no question, feels no fear,
The Faith of Ages keeps her whole,
To meet the Presence she draws near
Without a shadow on her soul.
She comes to Him, a little maid,
So young, her life is yet to be—
Who shall gain say when He has said,
"Fetid them not to come to Me."
Rome, Feast of S. Agnes, 1903.

ANOTHER TRIBUTE.—Day in and day out we are meeting with striking tributes paid to the Catholic Church by eminent Protestants, especially large-minded and well-informed ministers of the Gospel. The wonder to us is that so many of these men continue to remain outside the Church; yet we find not a few of them coming into the fold. One of the most recent tributes is that of Rev. B. F. Dimmick, a Methodist minister, of Columbus, Ohio. In the Wesley Chapel of that city he delivered an address on "What we Owe to the Catholic Church." He spoke of debt that all Christians owe to the Catholic Church for having preserved the essential doctrines of Christianity through all the centuries of darkness and heathenism; for giving the world such hosts of saintly martyrs and apostolic missionaries; for getting and holding the poor, and for solving the question of how to reach the masses; for the numerous public services in her temples, and her ability to bring the people to them as a sense of duty, and not, as is often the case in Protestant churches, merely on account of music and oratory; for her charities and her religious orders; for her organization, the most perfect in Christendom, and for her steadfast upholding of her authority; for her opposition to divorce and her success in holding her followers to the sanctity of the marriage bond. Here are a few of his remarks:

"Roman Catholicism has never wavered from her steadfast adherence to the divine incarnation of the Son of God, in His vicarious death, His resurrection from the grave, His ascension into heaven and in His divine rulership as the King of Kings and Lord of lords over the world.
"I would not want an exact duplicate of her ecclesiastical machinery in the Protestant churches, still we cannot but admire a church that is able to hold in her grasp with such loyal devotion the many millions which are within the pale of this great Church."

Not long since President Hall of Union Theological Seminary spoke in a like spirit of the gladness with which the multitude of the children of the Catholic Church flock to her altars, in large centres like London and New York, and in small towns and even in far-off places on the prairies or in the forests. He says the people are not mere tools, nor fools; nor are they drawn by the pomp of ceremonial, but by the Blessed Sacrament, the "God with us." These are tributes that are well deserved and that speak volumes for the sincerity and keen appreciation of those who make them.

The fourth session of the ninth Parliament was prorogued on Wednesday afternoon.

The children of Victoria, Australia, are carried to and from school free of charge on the street cars.

THE CATHOLIC

Few who have had the opportunity of comparing the present that originally selected pronounced in favor of the been carried to completion from the main approach of the Cathedral is a combination of grand In Sunday's brilliant twin white spires tapestry of Italian blue and ideal architecture for such a situation and such a situation of statues of the apostles main entrance add to appearance of the west set off the great central advantage. The scene a session of Cardinals, Big clergy was passing into a turesque, the rich vestrastrating well with the stone work above, and side. There are numerous entrances to the building either tower and others septs.

The interior of the Cathedral is peculiarly suited to such as that of Sunday. It is enough for the most monumental. The length of is 208 feet, and its breadth the transepts 120 feet, is 114 feet in length, the feet, and the breadth chancel 75 feet. The square of 38 feet, and to the ceiling is a height. The style of gothic adds to the monument and beauty of the interior sets off the mosaic decor walls. This mosaic tre the walls, originally pro considerations of efficient mate economy, has proven most striking and beautiful of the Cathedral, and subject of special attention vast congregation.

A few who had been during the preceding w aged to secure some of shaped cubes of pottery been lying around after pletion of the work, a treasured carefully as an the occasion. The gilt the mosaic, however, v built up of glass specia prevent tarnishing had easily procurable. The pects of the mosaic work to the light, are wonderful, and the subjects t been selected with a vie appropriateness for th they occupy. Thus ir Chapel the south aisle is devoted to scenes fr St. Brigid, whilst the windows are enriched w on a gold ground with intervals, containing gen of the Sacred Fire, Church, and similar sub blue ground.

In a niche at the gate is a figure of St. Colu rounded with foliated angels in the spandril scription in Irish bet Columville, pray for Joseph's Chapel in the nd treated with similar ap the scenes depicted on t including the "Flight "Dream of St. Joseph tion of the Child Jesu ple," "Espousal of "Presentation of the B Mary in the Temple," of St. Patrick occupi wall, with the inscrip "St. Patrick pray for it is gratifying to find. Ar d'Teanga Fein about though one could wish ment were stronger in Cathedral. The mosaic epts is similar to the Chapel, but the gold h ted, medallions are int work, and the gable w gels with scrolls. The richly ornamented and foliated scrolls in color The spandril over the are filled with medallio tron saints of twenty St. Patrick, St. Finia St. Macartan, St. Eup acly, St. Colman, St. Adamnan, St. Laurence St. Egan, St. Kyran, St. Matthew, St. Bren St. Moredach, St. N Brigid, all of which a beautifully executed on Immediately over these tory, are the arms of shield, arranged in pan ed angels holding the

THE CATHEDRAL OF ARMAGH.

(From the Irish News, Belfast.)

Few who have had the opportunity of comparing the present design with that originally selected will not pronounce in favor of that which has been carried to completion. Viewed from the main approach the appearance of the Cathedral is a most happy combination of grace and dignity. In Sunday's brilliant sunshine the twin white spires tapering into a sky of Italian blue appeared the ideal architecture for such a building and such a situation. The row of statues of the apostles over the main entrance add to the striking appearance of the west front, and set off the great central doorway to advantage. The scene when the procession of Cardinals, Bishops and clergy was passing into the Cathedral on Sunday was wonderfully picturesque, the rich vestments contrasting well with the grey, carved stone work above, and on either side. There are numerous additional entrances to the building, one in either tower and others in the transepts.

The interior of the Cathedral is peculiarly suited to such ceremonies as that of Sunday. Of space there is enough for the most elaborate ceremonial. The length of the interior is 208 feet, and its breadth across the transepts 120 feet. The nave is 114 feet in length, the chancel 60 feet, and the breadth of nave and chancel 75 feet. The transepts are 41 feet by 34 feet, and the choir is a square of 38 feet. From the floor to the ceiling is a height of 81 feet. The style of groining adopted adds to the monumental character and beauty of the interior, and well sets off the mosaic decorations of the walls. This mosaic treatment of the walls, originally prompted by considerations of efficiency and ultimate economy, has proved one of the most striking and beautiful features of the Cathedral, and was the subject of special attention to Sunday's vast congregation.

A few who had been in Armagh during the preceding week had managed to secure some of the dice-shaped cubes of pottery which had been lying around after the completion of the work, and these they treasured carefully as mementoes of the occasion. The gilt portions of the mosaic, however, which were built up of glass specially glazed to prevent tarnishing had not been so easily procurable. The various aspects of the mosaic work, according to the light, are wonderfully beautiful, and the subjects treated have been selected with a view to their appropriateness for the positions they occupy. Thus in the Lady Chapel the south aisle of the chancel is devoted to scenes from the life of St. Brigid, whilst the jambs of the windows are enriched with ornament on a gold ground with medallions at intervals, containing emblems in gold of the Sacred Fire, St. Brigid's Church, and similar subjects on a blue ground.

In a niche at the gable end there is a figure of St. Columbkille, surrounded with foliated mosaic and angels in the spandrels, with the inscription in Irish below it: "St. Columbkille, pray for us." St. Joseph's Chapel in the north aisle is treated with similar appropriateness, the scenes depicted on the north wall including the "Flight into Egypt," "Dream of St. Joseph," "Presentation of the Child Jesus in the Temple," "Espousal of St. Joseph," "Presentation of the Blessed Virgin Mary in the Temple." A fine figure of St. Patrick occupies the gable wall, with the inscription in Irish, "St. Patrick pray for us." Indeed it is gratifying to find inscriptions in Ard Teanga Fein about the building, though one could wish the Irish element were stronger in the National Cathedral. The mosaic in the transepts is similar to that in the Lady Chapel, but the gold has been omitted, medallions are introduced in the work, and the gable walls have angels with scrolls. The nave is very richly ornamented and adorned with foliated scrolls in color and gold. The spandrels over the nave arcade are filled with medallions of the patron saints of twenty dioceses, viz., St. Patrick, St. Finian, St. Mol, St. Macartan, St. Eugene, St. Malachy, St. Colman, St. Fedlimid, St. Adamnan, St. Laurence, St. Conleth, St. Eidan, St. Kyran, St. Jarlath, St. Matthew, St. Brendan, St. Aise, St. Moredach, St. Nicholas, St. Brigid, all of which are in color, beautifully executed on a gold ground. Immediately over these, in the clerestory, are the arms of the diocese of Ireland in the various colors on a shield, arranged in panels, with carved angels holding them.

The great attraction, however, is the crossing where the High Altar stands, the six spandrels of which, over the high arches, are beautifully inlaid with mosaic figured subjects in gold and color representing "The Good Shepherd," "The Resurrection," "Christ and Magdalen," and "The Ascension." The one facing towards the nave contains a splendid picture of St. Patrick converting and baptizing the Irish. This portion is especially interesting, and exquisitely drawn and grouped. It may be mentioned that sketches for the cartoon drawings of these spandrels were prepared by Mr. John Earley, of Dublin. The other spandrels are further enhanced with angels bearing scrolls surrounded with foliated ornaments in various tints and outlined. The mosaic in the aisles is in keeping with the rest of the work, having a cream-color ground with the line ornament up to the springing of the windows, the intervals up the groining being filled in with a scroll design in brown. The spandrel over the entrance door from the tower on the south side contains the Cardinal's Arms, and that on the north aisle the Arms of Pope Leo XIII. The baptistry in tower, also the porches, are lined with mosaic. The baptistry contains two large subjects, "The Baptism of Our Lord," and "St. Patrick and the two Princesses at the Well of Clebach," the latter being also the subject of a beautiful stained glass window in the northern aisle. The prevailing shade adopted for the ground color of the ceiling throughout is of a soft terra cotta shade to harmonize with the color of the wall in mosaic. The panels have foliated ornament in cream color and gold, with leaves, etc., relieved in various shades of subdued colors outlined in black. The ribs are picked out in gold, the hollows being in red. The groining over the clerestory windows in the nave is similarly treated, with groups interwoven in the ornament on a gold ground representing incidents connected with the Irish Saints from the time of St. Patrick to that of St. Laurence O'Toole.

The mosaic work encompassing them, as it were, on every side was naturally first to attract the attention of those entering the Church, but upon proceeding further into the building attention is rivetted by the magnificent Gothic High Altar. This is constructed of the purest statuary marble, with inlays of divers choice marbles in the various panels. The design exhibits the utmost refinement, and is encircled by an exquisite panel group after Leonard di Vinci's fresco "The Last Supper," which has been executed by a renowned Roman sculptor, Signor Cesare Aureli. Over the Altar Table there is a reredos and super-altar, with the Tabernacle in the centre. The reredos is divided into an arcade of five panels at either side, deeply recessed with marble columns having moulded caps and bases. The cornice surmounting the reredos is moulded and carved with ball flowers. The Tabernacle is richly carved and elaborate in design, the door having clustered columns in the jambs with seed ornaments between, while the archmould is deeply moulded and carved and surmounted with a gable having perforated cresting terminating with carved finial. Octagonal turrets flank the Tabernacle at each side, having panels of tracery inlaid with beautiful specimens of Breccia traccagnina. The sides and back are also finished with gables. The throne of the Blessed Sacrament occupies the centre, and is octagonal on plan with columns of alabastro. The Altar is extended at both sides with carved panels and having adoring angels; the altar steps are in white Sicilian marble. The rood screen, erected in 1899, was the first of the new works in marble introduced by Cardinal Logue, and has scarcely been surpassed by any of the subsequent ones. The material is a particularly choice and beautiful statuary marble of finest ivory white, and some of the richest specimens of colored marbles in the Cathedral are to be found in the panelling and shafting. The screen fills the entire breadth, 30 feet, between the two great eastern pillars of the crossing, rises to a height of 38 feet, and forms a glorious back-ground to the High Altar. The most striking feature of the rood screen naturally is the sculptured subject of the crucifixion rising high above the cornice of the screen on the central bay. The figures of the group stand on a pedestal brought up from a double-staged ground work semi-octagonal in shape, and with small flying buttresses. Over and

above all is a splendid octagonal canopy, with crocketed angles and carved sides and pinnacles.

The Lady Altar in the chancel, a beautiful specimen of Gothic architectural design and exquisite material is the magnificent gift of Miss Close, an Armagh lady, now resident in Belfast. The altar is noteworthy on account of the great variety of marbles introduced into the panels and reredos, and the elaborate nature of the design. The altar is a fine specimen of Irish carving, almost the sole remnant of the old decorations that has been deemed worthy to retain its place amid modern renovation. The chief characteristic of St. Brigid's Altar are purity and simplicity allied to perfect beauty. The material is finest statuary marble, and the design is strikingly beautiful. The design of the St. Joseph's Altar is very effectively and elaborately treated, and includes altar front having a carved panel of passion flowers artistically executed, with a centre bearing inscription. There are two panels on each side of the centre canopy containing grouped subjects in large relief. The superb and magnificently proportioned Sacred Heart Altar contains some of the most perfect specimens of precious marbles in the Cathedral. It is a companion gift to the Lady Altar, having been presented by Miss Maria Close (sister of Miss Close, Belfast), who presented the altar in the Lady Chapel, and, with its fittings, cost nearly \$7000. The three beautiful statues in the splendid canopied niches of the reredos win universal admiration. That on the Gospel side is a figure of St. John the Evangelist, the beloved disciple; on the Epistle side is St. Catherine of Stenna, of whose mortified life the Cross and Crown of Thorns were symbols; while in the place of honor in the centre is an exquisite figure of the Sacred Heart, by Signor Aureli, which will certainly compete very closely with his "Last Supper" on the High Altar frontal for the honors of supremacy.

The pulpit is the work of Signor Medici, of Rome. It stands against the main, S.W. pier at the crossing, and the beauty of its workmanship, together with the size and elaborate nature of the design, afford an exquisite example of architectural composition. The work is most beautifully carved and resplendent with inlays of old marbles arranged to harmonize in a most happy manner. The solid panel between the columns supporting the canopy is carved with Passion flowers, and has the Cross and figure of our Lord in relief. The canopy of the pulpit is executed in wood and decorated in white enamel and gold, the groining underneath being in blue with gold stars, rays, etc. The design of the canopy is richly treated with perforated creating, pinnacles, and spires, the latter having open tracery with angle crockets, etc. carved and picked out in gold.

The Cardinal's Throne projects in three divisions, with canopied niches, having crockets, pinnacles, etc., and supported on columns similar to the screen, with carved caps and moulded bases. The various railings are elaborate works of art. Specimens of Connemara marble are to be seen in the columns of the triforium in nave and chancel, and some of the old marbles of Armagh and Down are to be seen in the columns of the reredos arcade behind the Lady Altar. The pavement is designed in squares with quatrefoil panels and crosses, the centre being especially beautiful on account of the grand collection of marbles and the inlaid panel containing the arms of the Cardinal, exceedingly well executed. The Tabernacle doors of the High Altar are in repousse work in solid silver and gold. Each door contains a figure of an adoring angel exquisitely chased in relief surrounded by borders enriched with precious stones. The tympanum over these doors is similarly treated, and has a representation of our Lord, showing His Sacred Heart enclosed in a vesica, studded with jewels. The tabernacle doors of the Lady Altar are similar in treatment and material, and contain full length figures of angels bearing scroll in foliated niches with jewelled borders. The safes are gold-plated internally, and provided with richly embroidered curtains. The stations of the Cross take the form of fourteen plaster statuary groups in alto relievo, resting on semi-circular pedestals, springing from the wall level and ornamented with Gothic foliated tracery and flowers. They form a very interesting portion of the decoration of the nave, being among the few relics of the old order. The high artistic character of the modelling, frequently commended by experts, is especially meritorious considering the smallness of the groups. The collection of stained glass is a really wonderful one, and includes many choice examples of artistic beauty. The fine memorial window

to Most Rev. Dr. Crolly and Most Rev. Dr. Dixon was erected by Dr. M'Gottigan at his own expense, and was erected by an old Dublin firm. The nave and aisle are remarkable for a large number of very pretty three light windows and several masterly conceptions of sacred subjects very finely treated. The north transept and the north chancel aisle are also rich in this respect. In the south tower is the great bell, weighing over 30 cwt., the cost of which was \$920. As the inscription upon one side of the bell testifies, it was founded by Messrs. Sheridan & Co., Dublin, in 1873, to the order of Dr. M'Gottigan. One of the most dearly cherished, but as yet unfulfilled ambitions of the people of Armagh parish is to hear ringing out from the still vacant northern tower a melodious chime of joy-bells worthy of St. Patrick's great high temple. The organ was originally erected by Telford & Telford, the celebrated Dublin firm of organ builders, for His Grace the Most Rev. Dr. M'Gottigan, and was dedicated, with great ceremony in June, 1875. Subsequently, in 1904, it was found desirable to erect a new marble front to the organ gallery at the west end of the nave, and to suit this beautiful structure within the dimensions of the gallery it was found necessary to rebuild the entire organ and to alter its plans. As a work of Irish art the organ now stands pre-eminent. The new carved oak case has been designed by the present architect of the Cathedral, and was made by Mr. P. Beakey, of Dublin. The woodwork is another feature of the building, and will excite general admiration. The double range of beautiful choir stalls resting on massive oak platforms and exquisitely carved, at once attract attention, whilst the pulpit canopy and the organ case are also works of art. The splendid oak porches of the grand entrance are of Irish manufacture. The concrete floor was laid two years before the oak blocks were set in, and the latter method of flooring is carried out under the seated portions of the nave and transept. The passages are laid in mosaic, worked out from a beautiful design embracing Celtic interlaced work from the Book of Kells and other ancient Irish illuminated MSS.

RECENT DEATHS.

MRS. W. J. HINPHY.—Last week Mrs. W. J. Hinphy passed away to her reward. The sudden taking away of this estimable lady in the full vigor and prime of life after having given birth to a child, who survives her, is sad indeed. Deceased was well known in many circles of our various parishes, and particularly in the parish of St. Gabriel, where she resided, and was esteemed for her many fine qualities of mind and heart. She was an ideal Catholic mother and wife. The funeral, which was held to St. Gabriel's Church, where a solemn Requiem Mass was chanted, was attended by a large number of citizens of all classes and by the members of Irish national and athletic organizations, of which the bereaved husband is a prominent member.

A large number of friends escorted the remains to Cote des Neiges cemetery, where they were interred in the family plot.

To Mr. William J. Hinphy, the sorrowing husband, and family, we offer our sincere expression of condolence in their great loss. R.I.P.

MRS. M. J. POLAN.—The announcement of the death of Mrs. Michael J. Polan, one of the best known members of our Irish parishes and enthusiastic workers in Catholic charitable organizations of this city, this week, awakened great regret. Mrs. Polan was a daughter of the late Mr. John McElroy, for a long period superintendent of the gas works. She was well known in St. Ann's parish, where she was born and lived for many years, as well as in the other Irish parishes of Montreal. During recent years she had been a member of St. Anthony's parish, where she manifested the same zeal in temporal concerns that characterized her previous association with the parish of old St. Ann's. The funeral was held this week to St. Anthony's Church, where a Mass of Requiem was sung, and a large concourse of citizens were present. The interment took place at Cote des Neiges cemetery. To the bereaved husband, Mr. M. J. Polan, and members of the family, we tender our sincere sympathy in their bereavement. R.I.P.

TOPICS OF THE DAY.

SUMMER HOLIDAYS.—In the last issue of the "Journal de Francoise" that admirable French literary publication that twice monthly is issued by the distinguished lady whose nom de plume is embodied in the title, there is a very timely hint, or rather exposition of a crying injustice that few people seem to notice or analyze. We will not comment on it, beyond these few words of introduction. We will simply translate the article. It runs thus:

"Is it possible that in Montreal there still exist large establishments wherein, at least, one week of vacation is not given to the employees? 'I was not aware of this until yesterday, when on leaving the young lady at a counter in a commercial house of the widest reputation, I said to her, in pity for the poor little pale one: 'Your holidays will do you great good, I hope they will be most pleasant.' 'I have no holidays,' she replied.

And as I expressed my surprise she continued:

"No more have any of the others. They never give any holidays here. Nine years I have been in the employ of the same masters and have never had twenty-four hours of extra rest. I fear I will have to leave this year, for I am at the end of my strength."

"I need not attempt to describe my indignation.

"What are such employees dreaming about? In neglecting to act with humanity do they not injure their own interests? A few days of relaxation generously accorded, each year, would only impart fresh strength to do better service. What heart can one have for the work, when, from morning till evening, without any other prospect than one hopeless of brighter days, the tired and used up limbs are kept in motion?

"Every good and faithful employee who has served for one year, has a right to a week's vacation. I know that this system is honorably followed in the leading commercial houses of this city, such as Hamilton's, Carsleys, Morgans, and in many offices and other important establishments. To act otherwise is a shame. After the month of June, next year, the 'Journal de Francoise' will hold a little investigation on this subject and will publish a list of the stores wherein holidays are granted to the employes, as well as the names of those who give no holidays.

"This sweating system must cease. If no attention is paid to the dictates of humanity at least some will be paid to public opinion. The end, in this case, will justify the means."

IRELAND'S VOICE.—For many years past a movement having for its aim a reduction of Ireland's representation in the Imperial parliament has been discussed by some British statesmen. At a recent banquet tendered by the Irish Club, London, to Mr. John Redmond, M.P., leader of the Irish Party, he entered upon some phases of the great injustice of such an act. Mr. Redmond said in part:

"The number of Irish members was fixed by the Act of Union at one hundred. Of course, they knew the position of Irish Nationalists with regard to the Act; they never recognized its validity or moral binding. They regarded it as a measure obtained by fraud and treachery. But let them look at it from an English point of view. The English case was that the Act of Union was a treaty freely entered into by two contracting parties, and if they were right he wanted to know by what code of political or national morality should one party to the contract—and that the stronger party—endeavor by pure force to vary the conditions of the contract to the detriment of the other and weaker party.

It was said that the Act of Union did not enter in, because one of the fundamental provisions was altered by the passage of the de-stablishment of the Irish Church. That was an entirely different thing because both parties agreed to that variation. It was common sense that they had the power to do so. In that case it was the stronger party that surrendered some of the conditions. He was sure some of those who had studied the matter were familiar with the great speech of William Pitt when justifying the Act of Union: 'Ireland is going into this question as the weaker and poorer of the two parties. . . . The liberality and justice and honor of the people of England have never been found insufficient.' If that was the funda-

mental profession of the act of Union, as it was abrogated by the stronger power, he asked what had become of the liberality, justice and honor of the people of England?

The fixing of one hundred Irish members was a fundamental portion of the Act of Union. If population was to be taken as the basis of Irish representation, then she would be entitled to not one hundred, but two hundred and twenty-six. When the great Reform Act of 1832 was carried, if the population basis was applied, Ireland would have got, not one hundred, but two hundred members. And so during the past century they would see that Ireland had had fewer members than she was entitled to if the basis of population was to be taken into account. So long as the population would have held in favor of Ireland this idea was scouted, but the very moment when through English misgovernment the population fell away, they heard from English politicians of a certain section and type clamoring for the population basis of representation."

WEDDING BELLS.

A very pretty wedding took place at the Church of St. Louis de France on Wednesday, August 3. Rev. Father Bourassa, P.P., officiated, and the contracting parties were Mr. M. F. Farrell, son of the late James Farrell, well known in business circles of this city, and Miss Mary Boardard, daughter of Mr. F. X. Boardard. After the ceremony the happy couple had breakfast at the home of the bride's parents. Mr. and Mrs. Farrell have gone to the Maritime Provinces for their wedding trip. The presents were numerous and beautiful and bore striking testimony of the high esteem in which the bride and groom are held by a large number of citizens.

Catholics would be more successful in all their undertakings if they used the advertising columns of their own newspapers.

Success is the theme of a professional writer in the "Montreal Star." To read some of the articles it would appear that success is as easy of attainment as "rolling off a log."

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THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

PART SECOND.

CHAPTER VII.—Continued.

Unsettled, Cecelia, how do you know you are, when I dare say you do not even know who the young man of our choice is? Cecelia smiled, for she had been too intent on her own pious thought as a husband for her, but now her curiosity being aroused, she asked her mother to whom she referred. "Maurice Carroll," was the reply. "His father, who has been visiting him recently, tells your father that he is growing immensely rich in the West and has to all appearances settled down to be a confirmed old bachelor. He made several inquiries for you, however, and the elder gentleman hinted strongly that you were seldom absent from his mind." "I am very sorry if he entertains any thought of me, for he will certainly be doomed to disappointment." "I thought you always greatly admired him, Cecelia?" "So I did and do still as a true should wish to marry him." "I admire a man I see no reason why I should wish to marry him." "Certainly not, Cecelia; but I once thought you possessed a feeling stronger than mere friendship for him, and that his prolonged absence was what weakened it." "Never, mother; I repeat I always admired him as a friend, but I have never had any thought of marriage, and firmly believe I never shall." "Foolish girl. I thought that your life on the stage could not help but drive from your mind all thought of entering the convent."

"Far from it, mother. It only strengthened my resolution." Mrs. Daton was not a little displeased with her daughter's firmness and she determined to leave nothing undone by which to conquer her. Both were silent for a time and Cecelia was the first to speak. "Mother," she said, "you would like to have me marry Maurice Carroll." "Nothing could give your father and me any greater happiness, while your grandmother fairly idolizes him." A triumphant smile crept to her face, for a woman who could resist a good marriage prospect was something far beyond her comprehension, and she believed her daughter to be of no stronger mind than others of her sex. "If I were to go to the far West with him, what would you say?" "There is little danger of that, Cecelia. He is expected home soon to remain." "You know not what might happen to recall him or how long he might be detained, and in that case would it not be hard for you to part with me?" "We would certainly miss you greatly, Cecelia; but a woman's place is with her husband, and we should have to make the sacrifice." "You will not be called upon to do that mother, for, as I told you, I am resolved not to marry." But if you can give me up, to go far away, with a man, why not give me up to God?" "Cecelia, this is very distasteful to me and I wish to hear no more of it." "I said her mother, and the girl knew that for the present the matter must not be again referred to. It saddened her heart to know that her mother's words to-day had differed little from what had been spoken a year ago. How earnestly she had prayed during that year that her mother's heart might be changed, but, alas, there seemed to be no hope. No hope! Is there anything more crushing to human nature than this, and could Cecelia be blamed if for the time she was deeply dejected by her disappointment? No hope, she thought, for happiness in this life, for where can happiness be found when we hear a voice within us constantly warning us that we are not in our proper place and God wants us elsewhere? Such a feeling cannot fail to bring with it intense mental agony, for it is too apt to suggest the awful thought of no hope for eternity. Such was the bitter struggle Cecelia underwent after leaving her mother, and she was too saddened to have recourse even to prayer. She thought of her confessor as one who might offer some words of consolation.

"None, Cecelia; I left that wholly to yourself to decide." "And you know what my decision will be?" "To remain at home, I suppose. You may do as you wish, and you may be pleased to know that I do not need your help, as I did last year. The prospects are growing brighter and I believe that ere long my difficulties will all be settled." "I am very glad to hear that, father, and I assure you now that I shall never again appear in public." Allyn St. Clair was greatly disappointed on hearing Cecelia's decision, first because he hoped that traveling with her there might be some chance of winning her, and, secondly, because he knew that she who had won many new laurels for the company last year would help them continue on the road to fame. He informed her that the manager had told him that money was no object and he was to secure her services at any price. But Cecelia remained firm in her determination, notwithstanding that her mother and grandmother, both fully won to the cause, tried to persuade her to accept the offer. Cecelia, who strongly suspected his own personal motive unknown to the others, was very careful not to be alone with him, and felt relieved when her father took him to his own room for an hour's smoke and conversation after dinner. But on taking his departure he found occasion to speak to her. "You say your decision to remain at home is final?" "It is," said Cecelia. "I am very sorry, and I know it will be a great disappointment to Mr. Karsten as well as to me." "I do not live to disappoint any one, but it cannot be helped." He held her hand firmly in his and looked at her with an expression which caused her to drop her eyes and feel like tearing herself away. "Miss Daton," he said, "may I have the pleasure of your correspondence?" "No," she said, in a firm but not unkind tone. "Good-bye, then, and always remember that if you are ever in need of a friend Allyn St. Clair is at your service." His manner was extremely sad and she remembered it for many a day with a feeling of deep sympathy, but she showed no sign as she thanked him and said good-bye. "Cecelia," said Mrs. Daton after he had gone, "I am very much disappointed in you." "Why, mother?" "Because you will persist in casting aside every advantage offered for your own welfare. It is no small honor to be associated with such a company as the Clintons, and when you had the chance to make yourself famous you should not treat it with contempt." "Mother, I have seen enough of public life. You speak of fame as something very essential to happiness. The glitter of it might please us for a time, but how soon it will be all over! And when we are dead what will it avail us that we have been honored for a few years in this world." "Cecelia, I do wish you would give up your foolish ideas and try to act like other young ladies." "Mother, I cannot be other than what I am, and I may tell you that I cannot remain longer outside the convent. I feel too strongly that my place is there and I am going." "No, you are not, if there is any power to prevent it." "I must, mother, I shall, and very soon, too." "Cecelia," said her mother, sadly, "how can you be so cruel when you know how much we love you and how we want you here?" "My first duty I owe to God. I am going." "What order do you contemplate entering, Cecelia?" "The Sisters of Charity." "And spend your life in the hospital doing the hard work of caring for the sick and exposing yourself to every kind of loathsome disease after being so delicately brought up as you have been?" "Caring for the sick, mother, is a noble work, and one which has God's greatest blessings." "It is no fit work for you, my girl, and you could never do it." "I can do it as well as others, and if God calls me to the work He will give me strength."

"If you will persist in your mad course and go to the convent in spite of all we may say, why not enter the order where you were educated? It is far more suited to you." "Why that in preference to the Sisters of Charity?" "Because you meet a better class of people. In the work of refined education you are brought more in contact with those of your own class while the Sisters of Charity have more work among the poor." "They are thus doing God's noblest work and I do not shrink from it." "Leave it for those of their own class and show enough appreciation of the many advantages we have given you to allow your mother to choose for you in this." Cecelia had no intention whatever of departing from the choice she had made, but her mother's entreaties, mingled with her tears, conquered, and in less than a week, much to the displeasure of her heroine, the fact that Cecelia Daton was soon to go to New York to enter a convent of the order by which she had been educated was told and talked of by all her friends and many who were not her true friends. As society continued to gossip about it, poor Cecelia vainly tried to learn who had made public what she held as a sacred secret of her own. She did not know that her own mother had started the report while looking for sympathy among some friends at a meeting of a charitable society. Not content with the publicity already forced upon her daughter at a time when she wished to be alone, and unnoticed in order to give more time and thought to the great act she was about to perform, Mrs. Daton set to work to prepare a grand farewell reception to take place on the very eve of Cecelia's departure. Against this Mrs. Cullen strongly protested, begging her sister to allow Cecelia to go away quietly, as she should, but Agnes and grandmother, who were no less opposed to the girl's choice than Mrs. Daton herself, fully agreed that the reception would be the proper thing. On the day of the reception Cecelia dined with the family as usual, but it was noticed that she was very nervous and ate but little; then she went to her own room for a time, after which she was seen to go out. Nothing was thought of her until late in the afternoon. Then it was Agnes who went to her room and found a note bidding them good-bye and stating that she had taken the 3 o'clock train for New York. Mrs. Daton was very angry and would have followed, but it was too late now to recall the one who was gone, and after all her work she must submit to the humiliation of her daughter's absence this evening. Meeting her husband as she left Cecelia's room, she handed him the letter and gave full vent to her feelings in words that were anything but pleasant. "Poor little Cecelia," he said; "it is too bad she went away as she did, but as her mind was fully made up to go, it seems a day could make little difference, and I can hardly blame her for wishing to go quietly." He never told that his darling had stopped in his office on her way to the depot and spent half an hour before bidding him a loving farewell. The happy smile on her face as she talked of the life she was about to enter greatly softened the sting of parting, and she had half won from him a promise to become a member of her own faith.

CHAPTER XIII. Like a bright, sunny day that knows no cloud passed the six months of Cecelia's postulate. Now her time was almost up and she awaited the feast of Our Lord's Ascension, when she would have the happiness of receiving the habit of the order and entering upon her novitiate. At home it had been prophesied that she would not persevere in the order, that when she found how much hard work was to be done she would gladly return to her father's house, which she would then be able to appreciate as she should. It was surprising to see how much more she was missed at home this year than last. Then each week brought with it some pleasing story of fame and applause being won, but her victories now were of a far different nature; they were recorded only on the book of life, and no echo of them came back in flattering accents. Then they were expecting her home from her travels in the spring, but now they foolishly thought that almost any day might bring her home. As her letters continued to be bright and cheerful, stating how very happy she was, they began to give up hope, but could not be entirely reconciled to her absence, for everywhere might be found reminders of Cecelia, and nothing could take the place of her sweet face. In this it was the same at home as it had been to the man in the lonely prison cell who had watched the members of the community and a few near relatives of the candidates. Cecelia had at first felt a little regret that she had not gone to the Sisters of Charity, but in her present happiness it had soon passed away and she now harbored no doubt whatever as to her vocation being to remain where she was. Another lingering regret which had followed her was founded upon her tender sympathy for Allyn St. Clair, whom she knew loved her with the deepest devotion. That feeling had sprung from a tender heart which does not like to see suffering, not from any thought whatever of returning his love. Only once had any hint been given her that she was not in her proper place. She had gone to attend one of the older Sisters, who was suffering from a severe attack of neuralgia, and being unable to give any relief she tried by kind words to soothe the sufferer. "You have missed your vocation," said the aged nun; "your place is where you can give sympathy." Cecelia laughed at the remark, so lightly made, and entirely forgot it for the time, but it recurred to her long afterwards, conveying much meaning. It was a bright May morning, and Cecelia was awake before the stroke of the first bell, thinking of the happy day so near at hand. The bell sounded, and, waiting not an instant, she hastened to dress. Unloosing her long, shining braids, she let her hair hang loose, just as she had often done for her mother's admiration when at home. "Only eight days more and that hair will be cut off. It will be a sacrifice, but I can do it for the love of God. Dear mother admired my hair so much I shall send it home to her." She did not stop to consider that she was wasting precious moments in foolish vanity until the second bell recalled her. Hastily doing up her hair, which seemed greatly inclined to tangle, she covered it with her postulant's cap and hurried down to the chapel; but the tempter had gained a victory and made her a little late for morning prayers. As she entered the mistress of novices gave her a look of reproach and after Mass sent for her to ask the cause of her tardiness. She was obliged to confess the truth. "My child," said the Sister, reproachfully, "do you consider such a spirit of vanity fitting for one who is about to receive the habit of the religious? I would not have suspected it of you, especially in the morning, when your first thoughts should be of God." Blushing deeply Cecelia implored forgiveness and promised to do better in future. The memory of her fault remained with her during the day, but it did not prevent her committing another far more grievous one. In the afternoon the young lady boarders were going for a long walk and in company with one of the elder Sisters, Cecelia and the other two postulants who were to enter upon their retreat to-morrow were allowed to go with them. Her last act before leaving was to try on two robes which were all ready to be worn at the ceremony of next week. One was her bridal robe, a gown of pearl-white satin, with a long train and deep frills of rich lace which were to be festooned with orange blossoms. It was grandmother's gift and just arrived the day before. It was the last robe she was to wear as a woman of the world. It fitted her perfectly, and a lover of beauty and style would have found it hard to

refrain from telling her how lovely she looked, but her mistress stood before her, a reminder of the one fault of pride, and her face never changed as she looked over the dress, pronounced it all right and bade her take it off. Then she put on the other, the habit with which she was to be invested at her reception, and in her present state of humility she felt that it was far more suited to her than the costly garment of satin and lace. With deep regret she took it off and, donning once more the uniform worn during her probation, hastened to join the girls. They took a long walk, but to Cecelia it seemed short. She was deeply interested in talking to her companion of the happiness of so soon receiving the habit of the order. As she talked she fairly went into ecstasies, and the good Sister could not help feeling that she was showing too much ardor, but she remained silent and allowed the girl to go on. Cecelia realized it not at the time, but she was displaying pride in the intensity of her feelings and the woman of experience had some misgivings lest it might not last. She was strongly tempted to warn the girl that prudence and calmness were very essential for her, but feeling that it would be useless, remained silent. They had reached the Protestant cemetery, which, with its wealth of spring flowers, looked its very prettiest, and were about to pass, when one of the girls came back and asked permission to visit the grave of a young lady who had been a boarder at the convent and had died during the winter. The dead girl, though not of their own faith, had been very dear to all, and the request was readily granted. All started for the spot, which was in a remote part of the cemetery. "Poor little Alice," said Cecelia, "how nice it would be if we could all kneel down and recite the Rosary for her." "Yes," said her companion, "but let us hope that the innocent child is happy where she needs not our prayers." With the tenderest care the girls wooded and watered the plants put on the grave by Alice's own mother, then returned to the Sister and asked to be allowed half an hour to go around and see some of the grand monuments. As it was yet early, they were given the privilege, their mistress promising to wait for them where she was. Cecelia remained with her, but the other two postulants accompanied the girls. With the exception of the singing of the birds in the trees and the faint rippling of a fountain near by, not a sound could be heard, and Cecelia whose ardent spirit had subsided with the end of her conversation, was now silently admiring the beauties of nature among the habitations of the dead, when the sound of a man's bitter, agonizing cry reached her ear. It was such a cry as pierces the heart of the strongest. It was a cry without hope, as coming from the broken heart of one who has lost all, and Cecelia was deeply touched. She firmly clasped the hand of her companion, and looked around to see a man in deep mourning seated at the head of a newly made grave. His back was toward them and his face was buried in his hands, but Cecelia thought there was something familiar in his appearance. "Some poor man has lost a dear friend," said her companion, "and may God comfort him and help him to bear it." "I would like to speak to him," said Cecelia. "I would not," said the other. "Why not? You know not how much one kind word may cheer him." "Very little, I fear. Time, not words of kindness, is needed to assuage such grief as his." "We cannot always tell, a word often goes a long way." "True, Cecelia, with some people, but remember the man is a stranger." "Even if he is, are we not all one family in Christ, and would it be charitable to refuse to do good to strangers?" (To be continued.)

The Sphere of the Laity

The annual outing of the Knights of Columbus at Put-in-Bay came to an end on Sunday, says the Catholic Universe. The final exercise of the holiday was the Holy Sacrifice of the Mass, celebrated in the spacious parlor of the Hotel Victory. About 500 Knights and ladies were in attendance. Rev. J. R. Schoendorf, pastor of the mission at Put-in-Bay and Kelly's Island, celebrated the Mass and delivered a very practical and interesting sermon, Father Schoendorf briefly sketched the progress of the Church all the year round on the island of summer sojourners and gave some wise and suggestive counsel to the Knights in regard to their duties as representative Catholics.

"My friends," he said, "you have probably observed some plain, blunt people coming up the stairs of the hotel this morning. They are mostly Catholic islanders who are here to assist at Mass. It will interest you to learn how the Church fares on the island.

"About a dozen Catholic families worship in the little chapel you noticed below the hill. Our Sunday school counts twenty children. During the winter months services are held here, yet at 10 a.m. on Sunday the little bell sounds its call over the island and these children assemble at church to say their Mass prayers, sing hymns and attend the Sunday School. It is easy for me to bear the heat of the summer when I recollect sick call journeys on the islands in winter months.

"Each year we hold a course of lectures for the benefit of the non-Catholics of the islands. We have a library of Catholic literature. I make mention of these things to show how the Church prospers under unfavorable circumstances.

"Now a few words as to the occasion of the day. About twenty conventions are held at the hotel each season. Yet this is the only one which cannot get along without an act of religious profession. To my mind this fact speaks volumes in favor of the Knights of Columbus. You are closing a social, I might call it a family gathering, with the highest religious service. You set an example worthy of your name and your founder. You might have left yesterday, come and gone like any other convention.

"I would not assert that the knights of Columbus are perfect. They know too well that they are human beings. I am likewise aware of the fact having been here during five outings.

"History relates that some years ago a Scotch Presbyterian with serious religious difficulties and doubts came for advice to a then well known priest.

"In the course of the interview he asked to be informed as to what his position would be, should the result of his inquiries lead him to join the Church.

"Among us," he said, "I know exactly the status and rights of the layman, and I should like to know what is his exact position in 'the Church of Rome.

"Your question," replied the priest "is easily answered. The position of a layman in our Church is two-fold. He kneels before the altar, that is one position; and he sits before the pulpit, and that is the other. There is no possible other position."

"This brief statement cannot, of course, be taken as an illustration of the status of the Catholic laymen of the present day in America. To begin with, he is always invited to assume another, and as things go, in this country, a more important one, namely, that of putting his hands into his pocket for the wherewithal to carry on the work of the Church. Yet even this is not sufficient. He is to give, above all, his heart to the cause.

"There are, still other and grander opportunities before our Catholics today. It has been stated that the Knights of Columbus have been organized to meet them. Therefore the clergy is extending a hearty welcome to them. Archbishop Glennon, of St. Louis, has lately declared that there are two distinct factors within the Church; the static and the dynamic. Now we hope that the K. of C. belongs to the latter. I need not explain dynamics to you. You will know the word means life, energy, extension of force, strength, even fearlessness.

"When you get home and have more leisure to think, let each one of the men, looking into his conscience, ask himself: 'Have I helped any Catholic social enterprise? How have the members of our Council assisted the clergy in the cause of religion? Have the more intelligent members

contributed anything to the press for the cause of religion? How many of our men deliver addresses before our Catholic Reading Circles and Literary Societies? Does each one subscribe for a Catholic journal? How many are circulating Catholic books and pamphlets among their non-Catholic neighbors? Who is on the alert as to what books are put on the shelves of our public libraries? Where are the K. of C.'s who look after our people in the county and state institutions? How many are elected on the Board of Education?"

"The general on the field of battle is helpless and discouraged when his officers show indifference and apathy. Let the whole responsibility of the campaign rest solely on his shoulders with no one to hold up his arms and behold him lacking in enthusiasm. But let the rank and file and its leaders be united and confident in the justice of their cause,—then may we see another grand army of Napoleon at the foot of the Pyramids filled with high ambitions, conscious of the fact that not only their generals but the whole world is looking forward to them and expecting great things from them.

"And indeed it is so. The Church and society is expecting your assistance. Yours cannot be a selfish end. No knightly priest would be the founder of a selfish organization. May the Lord bless you on your journey homeward!"

OUR BOYS AND GIRLS

LESTER'S POCKET.—"Now, Lester, don't forget that you are to take the rhubarb to Mrs. Smith," said mamma, "and then go to the post office with the letters. After that you may go to Bert's, and play until five o'clock.

"All right," answered Lester, and off he went, whistling merrily.

Lester never meant to be disobedient, but he was continually thinking that some other way was just as well, or would make no difference; and now, as he reached the corner of the street, he decided that he would go to the postoffice first, then past Tommie's and get him to walk over to Mrs. Smith's with him, and go to Bert's, where they three would have a game of duck-on-the-rock.

He mailed the letters, but found that Tommie could not go away, and as Tommie teased him to stay there, he concluded it wouldn't make any difference to mamma whether he played at Tommie's or Bert's, and he could leave the rhubarb with Mrs. Smith on his way home.

So he stayed, and he and Tommie had so much fun that the first thing he knew it was half-past five. My! how he did run then! He thought that Mrs. Smith looked rather annoyed when he gave her the rhubarb, but he hurried off again as fast as his legs could go.

Just before supper a neighbor called to see if she could buy some rhubarb.

"I saw Lester have some just now," she said, "and he told me he was going to take it to Mrs. Smith."

That evening Lester brought his coat to mamma.

"I do wish I could have an inside pocket put into it," he said, "to carry the little note-book that papa gave me."

Mamma knew how much Lester prized his nice note-book, and how well he enjoyed making a note of this and that in it, as he had seen papa do in his. So she took his coat, and said, thoughtfully, "Yes, I will put a pocket in it for you."

Lester went off to bed, feeling very happy over his note-book pocket, but wondering that mamma had said nothing to him about coming home so late.

In the morning Lester was busy with the small tasks which he was expected to perform each day before starting for school, and at the last moment he slipped on his coat, threw it open, and discovered the pocket neatly in place, then picked up his cherished note book and ran out of the house. As he ran he tried to slip the note-book into his pocket, but could not get it in. After several unsuccessful attempts he stopped, opened his coat, and, taking both hands, started to put the book in, when he made a queer discovery—the pocket was on upside down, with the opening at the bottom. At first he was vexed. "Dear me!" he said to himself, "now I can't use it after all." Then in another moment he burst out laughing. "I've got a good joke on mamma. Won't I tease her when I get home!" And he ran on to school.

At noon he came to mamma, the first thing with a very quizzical look upon his face. "Mamma," he said, "you sewed my pocket on wrong side up."

Mrs. Johnson did not look at all surprised. She merely said, "Yes, I know, I sewed it that way on purpose."

It was Lester's turn to look surprised. "Isn't it just as well that way?" she asked.

"Just as well!" he exclaimed, too much astonished to be polite. "You don't think I can keep a book in it that way, do you?"

"Well," said his mother, "it's a pocket, and I sewed it on three sides. What difference does it make which three?"

Lester's face was a study. He really seemed to think that his mother had in some way lost her reason.

"I did it, Lester," she went on, "just as you do things for me. I tell you what I want you to do for me, and the way I want it done. You do it, but you do it just the opposite way from what I tell you to; in other words, you turn it upside down."

Lester still looked surprised, but he began to be interested, too. "Yesterday," his mamma went on, "I told you to go to Mrs. Smith's first, then to the post office then to Bert's to play till five o'clock. Instead of that you went to the post office first, then to Tommie's to play, and last of all to Mrs. Smith's. Now you did not see, probably, what difference it would make, but Mrs. Smith was in a special hurry for the rhubarb, as she wanted to get her sauce made in time to take a dish-ful to Mrs. Foster, who is sick, and who wanted some very badly. You got there so late that the sauce could not be made that day at all. Tommie could not leave home because his sister has the measles, but he did not tell you that and now you are likely to have them too."

Lester began to look sober enough as his mamma went on:

"Last Saturday I sent you with two pails of milk, but you didn't think it important to notice what I told you, and you took the sour milk to Mrs. Foster, who wanted milk for her baby, and the sweet milk to Aunt Laura, who wanted to make Johnnie cake and needed the sour milk."

Lester kept his eyes on the floor. He was beginning to feel very much ashamed of what he had before called simply "mistake."

"Now," said mamma, "all these things are just as annoying to me as it was to you to find your pocket was put on upside down; besides which, they are actually wrong, and are causing you to form a very bad habit."

"I'm really sorry, mamma," Lester exclaimed.

"Then, as soon as you are ready to agree to try to do all that I tell you in just the way that I tell you, and not in some other way that you think will do just as well, I will agree to rip off the pocket and put it on right side up."

"I will, mamma, I'll promise now," said Lester, soberly and earnestly.

When he went to school in the afternoon his pocket held the little notebook safely, and underneath the pocket was hidden away a lasting resolve to do things as his mamma told him to, and not to think some other way was just as well, and so turn them upside down.

SUNNY SMILES.—"Well, grandma, cheerily: 'I have read a little elbow on the lady's stuffed chair-arm 'what are you doing here at the window all day by yourself?'"

"All I could," answered dear grandma, cheerily: "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny, brown hair, her brown eyes have the same sunny look in them; and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl with the brown apron on?" he cried. "Why I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and, to grandma's surprise, he raised the window and called:

"Susie, oh, Susie, come up here a minute; grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time?"

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with

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OTTAWA TRAINS To Suit Everyone LEAVE WINDSOR STATION: 10.45 a.m., 11.40 a.m., 12.00 p.m., 12.40 p.m., 1.40 p.m., 2.40 p.m., 3.40 p.m., 4.40 p.m., 5.40 p.m., 6.40 p.m., 7.40 p.m., 8.40 p.m., 9.40 p.m., 10.40 p.m., 11.40 p.m., 12.40 a.m., 1.40 a.m., 2.40 a.m., 3.40 a.m., 4.40 a.m., 5.40 a.m., 6.40 a.m., 7.40 a.m., 8.40 a.m., 9.40 a.m., 10.40 a.m., 11.40 a.m., 12.40 p.m., 1.40 p.m., 2.40 p.m., 3.40 p.m., 4.40 p.m., 5.40 p.m., 6.40 p.m., 7.40 p.m., 8.40 p.m., 9.40 p.m., 10.40 p.m., 11.40 p.m., 12.40 a.m., 1.40 a.m., 2.40 a.m., 3.40 a.m., 4.40 a.m., 5.40 a.m., 6.40 a.m., 7.40 a.m., 8.40 a.m., 9.40 a.m., 10.40 a.m., 11.40 a.m., 12.40 p.m., 1.40 p.m., 2.40 p.m., 3.40 p.m., 4.40 p.m., 5.40 p.m., 6.40 p.m., 7.40 p.m., 8.40 p.m., 9.40 p.m., 10.40 p.m., 11.40 p.m., 12.40 a.m., 1.40 a.m., 2.40 a.m., 3.40 a.m., 4.40 a.m., 5.40 a.m., 6.40 a.m., 7.40 a.m., 8.40 a.m., 9.40 a.m., 10.40 a.m., 11.40 a.m., 12.40 p.m., 1.40 p.m., 2.40 p.m., 3.40 p.m., 4.40 p.m., 5.40 p.m., 6.40 p.m., 7.40 p.m., 8.40 p.m., 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