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wealth of meaning in offering hard twisted diagonal serge, in cool and easy for hot weather, tailoring unequalled in point of Come in and try them

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stripes and checks, the newest styles, best of finish, tailor-made and would advise an

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most Bargain Suits you need; made in the usual perfect

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the fact that our customers earlier exodus to the country, we have decided, as a concession, to afford them, as far as economical purchasing of SUMMER CLEARING SALE, before the end of this week, therefore, a succession of clearing bargains in the various Departments in price-cheapness and high-quality "specials" hitherto real. The undernoted list indicate what a money-saving will really prove. Other from time to time in our

that speak louder than

Goods Offerings.

LOT No. 1.

ALL WOOL DRESS GOODS. Black with white flake, navy white flake, brown with royal blue with white flake. All Wool and worth 50c. To our price, Our Price

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LOT No. 2.

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LOT No. 3.

TING MOREEN, assorted 60c, 55c & 60c. All HALF

.....30c

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.....50c

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PHY COMPANY Ltd

St. Catherine St., Montreal.

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The True Witness



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

NOTES OF THE WEEK.

CAP DE LA MADELINE. — The Holy Father has just given a remarkable evidence of his attachment for the Catholic people of Canada. On Friday last, Rev. Father Joseph Dozais, O.M.I., Superior at Cap de la Madeline, received a cablegram from Rome, announcing that Pius X. has accorded the privilege of crowning, with the usual ceremony, the statue of the Blessed Virgin in the old sanctuary at Cap de la Madeline. Rev. Father Lemius—the representative of the Oblates with the Holy See, has worked long and persistently to secure this favor. He at first applied to the Roman Congregations and finally to the Pope.

The Holy Father, seeing that the Oblates were desirous of commemorating the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception, did not hesitate to issue a brief permitting the crowning of the Madonna of the Holy Rosary at the Cape. The date of the coronation has not yet been fixed, but it is expected to take place in September. The ceremonies will be exceptionally imposing and the Holy Father will be represented by the Apostolic Delegate, Mgr. Sbarretti. A rich crown will be placed on the statue in the Pope's name. In France the only statue of the Blessed Virgin solemnly crowned are those of Lourdes, Loretto, La Sallette and Ste. Anne d'Auray.

In Canada there is a crowned statue of the Sacred Heart at Lanoraie.

ROMAN RUMORS. — We entitle this "Roman Rumors" for we have no other authority for them than a section of the press which is generally well and correctly informed but which, after all, is not infallible. The "Seicle" says that a well known Catholic represented to the Pope that many Catholics could not reconcile the meeting of Cardinal Svampa and King Victor-Emmanuel, at Bologna, on the 30th May last, with the Pope's pontifical protest against President Loubet's visit to the Italian King. The Holy Father made answer: "The note in question was directed against France only. I cannot renounce the unpresscribable rights as long as no arrangement has been reached. I do not trouble myself with politics. I simply do for Italy that which Leo XIII. did for France." He ordered Cardinal Lavigerie to have the "Marseillaise" played in his episcopal palace. I begged of Cardinal Svampa to listen to the Royal March at the City Hall of Bologna. That is all.

American despatches have created a mild sensation at the Vatican. These despatches ask if it be true that Dr. Lapponi had been dismissed as Papal physician because the Pope wanted to have the services of a Venetian doctor. Also they ask if it is true that Dr. Lapponi being a Freemason, had insisted that the Pope should leave the Vatican, contending that the Pontiff was no longer a prisoner. In an interview, Dr. Lapponi authorized the Associated Press to state that he had never been asked to resign, that he never dreamed of and has no intention of resigning, since he enjoys the Pope's entire confidence. He added that the Pope's Venetian doctor does not exist. The Pope had only one medical adviser, when in Venice—Doctor Pagliazzi—and that he is dead. Dr. Lapponi was appointed again physician to the Pope three hours after the election of Pius X. The doctor was never a Freemason and has no

intention of becoming one. His sixteen years of faithful service to Leo XIII. should suffice to show his loyalty to the Pope. He never mixed up in religious or political affairs of the Church; his advice and opinions never went beyond what concerns the Pope's health. He adds that, for health purposes, the exercise in the Vatican gardens suffices, and the climate of Rome, even in summer, is better than even the most favored countries in the world.

CHURCH UNITY. — In almost every section of the country great efforts are being made to bring together the various denominations of non-Catholics. However, the principal factors are the representatives of the Anglican, Methodist and Presbyterian bodies. In some localities the Baptists join in; but they are so radically different from all the others that it does not suit their purposes. In fact we can see in this general craving for unity the fundamental necessity of that great note of the true Church. They feel the need of it, and they equally feel that Protestantism, as a religious system, can never give it to them. Consequently they discard all idea of a doctrinal union and seemingly confine themselves to an economic one. Their great argument is that there are too many churches for the number of the people. But the moment there is a hint of unity of doctrine it is impossible to come to any understanding.

FRANCE'S ATTITUDE. — The French municipal elections have taken place, and it is yet difficult to say how much consolation Mr. Combes can fairly draw from the result. Paris of course, is Socialist by a vast majority of the votes cast. But it must be remembered that the Catholics of Paris refrain from voting. They think it is no use, and the result is that the Ministry claims a great and almost unanimous approval of the persecution policy of the Government. In other places where the Catholic element stirred up and voted, as at Lille and Marseilles, Mr. Combes received a severe check. This only goes to show that if the Government is triumphant, it is, in great part, due to the apathy of the Catholic body. That fearful false doctrine prevails, that when the Pope is sure of victory, it is a loss of time to fight against him. But that is simply playing into his hands. Even though the Catholics were to be in the minority in every department, they would have the satisfaction of registering a solid and powerful protest, and would thereby prevent Mr. Combes from being able to say that he has the actual support of the vast majority and the moral support of all France—since no one has raised any opposition. We admit that it is an uphill fight for the Catholic element, and one that carries with it an immense amount of discouragement. But there is nothing more suicidal under such circumstances than to apparently abandon principles and fall into a state of indifference. Indifference engenders apathy of the worst kind, and a political opponent who falls a victim to apathy is doomed to perpetual defeat. It is to be hoped that the municipal contests will be a lesson for the future for the Catholic element of France.

THE SCAPULAR. — While the rosary—the beads—on account of the prayers said upon them, may be

considered as being pretty generally understood by those who are not of the Catholic Church; but there is such a vague idea amongst them regarding the Scapular that they cannot comprehend its use at all. They believe, that is many of them, that the Catholic attaches some kind of mysterious power to the piece of brown or blue or white cloth that forms that ornament. It is not so in any sense. The cloth is merely the material, the tangible object, that serves to keep us in mind of the devotion that it represents. The soldier who wears the Victoria Cross, or the distinguished Frenchman who wears the insignia of the Legion of Honor, does not attach any very great value to the material that is pinned on his breast; it is the honor that the cross or button represents that he values. And that insignia will gain him admission to places of distinction and into certain select societies from which, without it, he would be debarred. It is, again, not the Cross or Button that opens the door for him, but the works and deeds behind the insignia which won the same for him, that become his passport. So it is with the Scapular. The Scapular is worn in honor of the Mother of God, and may be styled her livery. In 1257 the Blessed Virgin appeared to St. Simon Stock of England, and assured him that those wearing the scapulars with honor and devotion would never be punished with eternal torment. Much, however, depends upon the manner in which the wearer holds the badge in veneration. The Scapular alone will not protect us if we do not correspond by leading lives of virtue. So that, in the end, it is the virtuous life that is rewarded, but the Scapular serves as a means of grace by promoting that virtuous living.

PREJUDICE YET. — A New York editor of a so-called religious paper has been telling the world (that is to say, the small fraction of the world that sees his paper), that the highest thing to which Irishmen could aspire or attain in the United States was the post of policeman, Mr. Jas. Creelman fills up several columns of the "World" with the story of one Irishman who has completed the greatest contract ever handled by one man. He refers to Mr. John B. McDonald, the builder of the New York underground rapid transit road—which is looked upon as the most stupendous engineering feat ever performed. In commenting on this example, out of tens of thousands of successful Irishmen, in various walks, the writer says:

"He is not a university man, or a college man, like the very superior editor who sneers at Irishmen, but simply an Irish farmer's son, brought up at a common school, who had to work for his living, day in and day out, ever since he was able to work. The fact that one man was found willing to undertake a thirty-five million contract of this kind was a thing that astounded everybody."

OUR ARCHBISHOP AT POINTE AUX TREMBLES.

His Grace Archbishop Bruschi visited the Parish of Point aux Trembles on Tuesday last. A representative of the "True Witness" passed through the historic village on that day and was surprised on beholding the wealth of decoration of flags and banners, which were artistically arranged in and around the Church, the convent, and the houses of the parishioners. On making inquiries as to the occasion which urged the people to make such a magnificent display, your representative was informed by one of the Sisters of the Convent: "Our beloved Archbishop is visiting our parish to-day." The spectacle was indeed edifying and inspiring.

Point aux Trembles is situated on a picturesque point extending out into the mighty St. Lawrence. It has institutions of education, notably that under the direction of the followers of the saintly and heroic Mother Bourgeoys. The convent is beautifully situated and well appointed. To spend one's youth and school days amid such scenes as greet the view on every side is indeed a boon which but few can enjoy.

OUR OTTAWA LETTER

(By our Own Correspondent.)

MOTHER ST. CECILIA. — On the occasion of the celebration of her golden jubilee, Mother Cecilia, one of the Provincial Superiors of the Congregation de Notre Dame, was the recipient of a cable from His Eminence Cardinal Merry del Val, conveying to her a special blessing of the Holy Father.

His Eminence, during his long residence in the Capital, while Apostolic Delegate, had celebrated his daily Mass at the Gloucester street Convent, one of the most important establishments of the Order in Canada, and over which Mother Cecilia then presided as Superior with so much success from every point of view.

The thoughtfulness of His Eminence on such an occasion, in the midst of his many important duties, is a striking evidence of his kindness of heart.

THE SESSION. — This week is an important one in the House of Commons. The Budget speech came at last. At the present writing it would not be possible for your correspondent to give any estimate of the probable length of the debate on this, the principal financial exposition of the year, and on the length of that debate will depend the length of the session. While waiting the developments that the last days of the week will afford, we may as well turn to other subjects of interest, and, perhaps, of greater interest to your readers.

McGEE'S MEMORIAL. — Suggestions have been made, now and again, in the press, that it was time the great services rendered to Canada by the late Hon. T. D. McGee, should be recognized in a national manner. The question was placed on the order paper last week by Mr. Clancy, M.P., and the Premier made answer that it was the intention of the government to have a monument to McGee, as has been done for Sir John A. Macdonald, Hon. Alex. MacKenzie, and Sir Geo. E. Cartier. The proposed monument will naturally be in the form of a statue of the great orator, poet and statesman, and it will be erected on Parliament Hill, under the shadow of the great structure within whose walls he had made so many eloquent pleas for Canadian Confederation, and for the union of races on our soil. Later on I will have more to write on this very interesting and inspiring subject. For the present we have the great pleasure of anticipation, and we hope soon to have the greater one of realization.

FINAL VOWS. — A touching ceremony was witnessed on Saturday morning in the chapel of the Precious Blood, Elmbank, when Miss Louisa Palmer, of Buckingham, henceforth to be known in religion as Sister Mary of Jesus Crucified, made profession as a Sister of the Precious Blood, and pronounced her final vows in the sanctuary in presence of the Blessed Sacrament. His Grace Archbishop Duhamel of Ottawa presided, assisted by Rev. Father Charlebois, O.M.I., chaplain of the Community, and Rev. Father Archambault. "What profit is there in My Precious Blood?" was the text of a beautiful and impressive sermon by Rev. Dr. Emery, O.M.I., which will be long remembered by all those who heard it. Present in the Sanctuary were Rev. Canon Michel, godfather of the newly-professed religious Rev. Dr. Emery, Rector of the Ottawa University; Rev. Father Croteau, P.P. of Buckingham. Rev. Fathers Raymond, Perusse and Kunz. The Chapel was crowded with relatives and friends of the Sister, among whom were noticed: Mrs. Palmer, her mother; Mrs. Cochrane, her sister; Masters Jamie and Henry Cochrane, Miss Rose Palmer, Mrs. Fred. Gorman (her cousin), Miss Nellie Cosgrove, Mrs. Harris, Miss M. Keenan, Mrs. James Martin, and daughter, Mrs. A. D. Cameron, Mrs. Lonergan, Mrs. Kealy, Miss Wood, Miss McPike, Miss Maggie Lyons,

Miss Mary Rowe, Miss Lena Windsor, Misses Katie and Mamie McCormick, Miss Freda Murphy, of Buckingham, Mrs. Guertin, Miss Fitzgerald, and a host of other friends from Ottawa. The Grey Nuns of the Cross were represented by many members of the community, among whom was Rev. Sister McMillan, Superioress of the convent in Buckingham. This item of news will interest many of the readers of the "True Witness"—for they number very many in and around Buckingham.

PROCESSION SUNDAY. — While in many parts of Canada the bad weather prevented the carrying out of the elaborate preparations made for the celebration of Corpus Christi, by outdoor processions, in Ottawa, the feast was celebrated with accustomed solemnity in the afternoon of Sunday. It is estimated that four thousand persons—men, women and children—participated in the parade which extended from the Basilica three-quarters of the way to Ste. Anne's Church.

An Irish Exile Gone to Rest.

(From our Own Correspondent.)

Mayo, P.Q., June 2.

Daniel O'Callaghan, the oldest resident of St. Malachy, has passed away to his eternal reward. On Monday morning, May 16th, at an early hour, he breathed his last in his old home here. He had been ailing for the past couple of months, but his vitality was such, notwithstanding his very advanced age, that many entertained high hopes of his recovery and even restoration to comparative health and vigor again.

The weight of well nigh a century of years, however, is almost enough of itself to sever the slender thread of life, and so his little ailment and advanced age brought him to the end.

Mr. O'Callaghan was born on the 10th June, 1809, at Tomgraney, near O'Grady lake, in the County Clare, Ireland. His paternal home was within sight of Slieve Bernagh, or Bernagh mountains, and not far from the historic Lough Derg.

He left his native land in 1839 and was accompanied across the ocean by his two brothers, Patrick and John, and his only sister, Bridget. He landed at Quebec, and located himself in the township of Buckingham, shortly after his arrival. A year later, he was married to Mary McDonnell, who was also an exile from Erin, having come from County Mayo a few years previous. Mr. O'Callaghan's two brothers later in life moved off to the United States. Both have preceded him to the grave. His brother Patrick died a few years ago in Norway, Michigan, and John, a little earlier in the State of Illinois.

Mr. O'Callaghan moved into the place where he spent the remainder of his life, and his last hours, in the year 1858. He had a family of two children, a son and a daughter. The latter died in Ottawa last fall. With his son John he spent his declining years here. He received all the consolations of religion while he was still in full possession of his faculties, and was surrounded in his last moments by his grandchildren and a number of neighbors.

Deceased was a genial conversationalist and an interested listener to all the novel changes of the latter day world in religion, science and politics. He will be missed by all who knew him, and none will have aught but a kind word to say of him. His funeral service took place Wednesday, May 18th, and as was to be expected in the case of such an aged resident in this vicinity, a large number came to assist at the last sad rites. His bereaved son and family have the sympathy of all in the loss they have sustained. May his soul rest in peace.

LOCAL NOTES.

THE SHAMROCKS WON. — After a well contested struggle the "Boys in Green" defeated their old opponents, the Montreal team of the M.A.A.A., by a score of 6 to 2 goals. It was the opening game of the series, for the championship pennant. This result will make all future matches in which the Shamrocks are interested most attractive for all lovers of the National game.

C.M.B.A. — St. Agnes' parish was recently the scene of a public installation of officials for a new branch of the C.M.B.A. of Canada, to be known as number 383. Prominent officers of the Order had the direction of the functions and much enthusiasm was displayed.

FETE DIEU. — Owing to the unsettled state of the weather the public procession was not held by the central parishes on Sunday last.

PERSONAL. — Mr. and Mrs. Chas. F. Smith leave this week for a trip on the continent.

CORPUS CHRISTI. — A most imposing procession was held by the parishioners of the Church of the Blessed Sacrament on Corpus Christi. The electrical display in front of the Church was most elaborate, while the interior of the sacred edifice was decorated with palms, flags, banners and bannarets.

The main altar with its artistic and gorgeous display of colored electric lights, and tapers forming various religious mottoes, presented a spectacle seldom witnessed in Montreal.

PERSONAL. — Rev. L. W. Leclair, acting upon the advice of his medical adviser, will continue to occupy his quarters at the Hotel Dieu during the summer. The venerable member of the Order of St. Sulpice had intended spending his vacation at Oka.

PASTOR OF ST. MICHAEL'S. — Rev. Father Kiernan leaves for the diocese of Pembroke for a few weeks during which he will accompany Bishop Lorrain on his pastoral visits to various parishes.

MOUNT ST. LOUIS. — The Literary Union of this well known educational establishment, under the direction of the Brothers of the Christian Schools, held its last public reunion on Sunday evening in the presence of a large number of relatives of the students and friends of the institution. The programme was of a high order of merit, essays on the works of great dramatists as well as clever interpretations of musical compositions both instrumental and vocal, were the features. The members of the Union are to be congratulated on their studies and their professors deserve all praise for guiding the young minds to appreciate the works of scholars whose names are famous in history.

Mount St. Louis is one of the notable Catholic seats of learning of Canada; its progress has been truly wonderful since its foundation. In its class rooms during the term now drawing to a close 580 students were enrolled, 260 of whom were boarders.

MARRIAGES. — Sometimes remarks are heard that marriages are few in our parishes compared with previous decades. Those who indulge in such expressions of opinion have no knowledge of the facts. This week no less than twelve marriages were held in St. Patrick's Church in which the contracting parties were all young members of the old parish.

SOUVENIR FOR BEAUPRE. — Miss Cassidy, President of the Sodality of the Holy Rosary, St. Patrick's parish, is soliciting subscriptions for a memorial banner to be placed in the chapel dedicated to St. Patrick in the Basilica of St. Anne de Beaupre, on the occasion of the pilgrimage of that parish, which takes place on the 18th instant.

All subscribers will have their names inscribed upon the banner, which is intended to be of a most elaborate design. Those intending to subscribe may register their names and contributions at the Presbytery, Dorchester street.

M. C. B.

Random Notes and Gleanings.

A LITERARY FIND.—A literary "find" of some historical interest is reported from Dublin. The copy of Moore's "Life of Lord Edward Fitzgerald," which the author presented to Lady Campbell. Lord Edward's daughter, and the grandmother of It Hon. George Wyndham, the Irish Secretary, has been discovered in a second hand book store, with many marginal notes by Lady Campbell herself.

ART SALES.—There has been a great deal written of late years about the spurious objects of art pawned off upon wealthy strangers in Italy, and about the efforts being made to prevent the sending abroad of that country's priceless art treasures. Connoisseurs in search of real art treasures in Italy have universally recognized the fact that the purchases made from Bishops and priests were always what they were represented to be, in direct contrast to the deceptions carried off by so-called art dealers.

A BEAUTIFUL MISSAL.—One of the most notable contributions to a branch of ecclesiastical art comparatively neglected nowadays—that is the art of book illustration—was furnished by the missal prepared for the Pope's use during the Gregorian celebrations. It was the work of the nuns of St. Cecilia of Solesmes—daughters of St. Benedict. They have been banished from France through the act of M. Combes, and have taken refuge in the Isle of Wight in the South of England. There they decorated the beautiful missal which the Pope used in the Mass which he celebrated on the 11th April, before fifty thousand people from all lands. What a debt of reparation that man Combes must owe to France that he deprives of so many great, noble and useful citizens.

MARY ANDERSON.—Last week we made mention of the former actress, Mary Anderson, having declined to return to the stage, even to give readings for charitable purposes. She said on the occasion of the request being presented to her: "I am compelled by conviction not to deviate from the resolution I made fifteen years ago not to enter again the rush and excitement of public life." It may be of great interest to know why she refuses and it may also serve to demonstrate the extent of her sacrifice and the noble and Catholic spirit that suggested it. She declares that the late Cardinal Manning showed to her that her own conscience told her three things. We will give these three things that her Catholic conscience made clear, and the readers may judge thereby of the grand womanhood of that lady. They are: "1. That she herself could hardly keep in the state of grace or cultivate the supernatural life while leading the nocturnal, nomadic and emotional career of an actress. "2. That other players, not shielded as she was by a company of her own and by decent plays, but cast among all sorts of bohemian associates and compelled to appear in questionable dramas, being far more severely tempted by circumstances, were still less likely than she was to keep themselves free from sin. "3. That she, being known as a pure and pious woman," was being used as a justification for themselves in remaining exposed to the tempta-

tions of a stage life by other players who had neither her force of character nor her opportunities to resist evil or to practice her religion. "To save her own soul, therefore, from its own weakness and from its responsibilities for its neighbors, Mary Anderson accepted marriage and left the stage.

ETIQUETTE IN ROME.—No more exact axiom than "In Rome do as Rome does." That is to say, in Rome, or in any other place, it is common politeness and a mark of ordinary education and good breeding to conform to the customs of the place. No place more than at the Vatican are the slips of this kind noticed. The entire world, with few exceptions, follows the etiquette of the Papal Palace when within its precincts. Kings, Emperors, and potentates of all kinds act as do the pilgrims and peasants, of all lands, once in the presence of the Vicar of Christ. Rarely is a Protestant found to decline following the rule. Some accounts have been published of some unmannerly American tourists, who, after being accorded the honor of a reception by Pius X., refused to conform to the customary etiquette of missing the Pontiff's ring. This recalls a similar incident which occurred in the last year of the reign of Pius IX. The London Monitor tells of it thus: "A young Englishman occupying the position of tutor in the family of one of the Ambassadors accredited to King Victor Emmanuel, was present at a Papal audience, and when the Holy Father approached declined to kneel (as is, of course, customary), but remained standing, looking, it must be confessed, extremely foolish and uncomfortable. The Pope's entourage was naturally indignant at the discourtesy, but the kind Pontiff merely paused for a moment opposite his impolite visitor, and quietly remarked: 'Ecco! this must be a new statue sent for our galleries in the Vatican.' With this the Pope passed on, leaving the youth 'plante-la,' looking more foolish than ever. Needless to say, he found himself outside the audience chamber in double quick time; and the interesting sequel to the incident was that next day the Ambassador to whose household he was attached received a peremptory intimation, not from the Vatican, but from the Quirinal, that the young man must leave Rome within twenty-four hours.

CHURCH ATTENDANCE.—We have remarked many scores of times of late how frequently Protestant clergymen, especially in the United States, are complaining about the meagre church attendance in their various parishes. The Paulists' Calendar gives a series of reasons why these Protestants do not attend church. The entire subject is condensed into a very short passage, and yet what a world of information, what a mass of facts, it contains. It runs thus: "Some Protestants stay away from church because, although earnest and pious and attached to the church and members of it, they are overworked, and Sunday is to them a day of rest, there being no definite, strict obligation for them to go, as there is upon Catholics to hear Mass. Moreover, there is no definite sanctity in the church service; a Protestant can read his Bible and pray at home: it is essentially the same thing. The main thing which brings them to church is the preaching; if that is edifying and ministers to their spiritual welfare, or is even interesting, the church is well attended. But some of the more spiritually minded do not go because they are not benefited. They recognize in the minister nothing authoritative, do not depend upon him because he is a minister. It is only if he has special gifts that he is depended upon. "A great cause of non-attendance is undoubtedly unbelief. Members of Protestant Churches do not, except rarely, believe the Bible, as they once did, to be all of it the Word of God. As a minister once said: 'I prove to my people that such a thing is in the Bible, and they admit that it is, but they will not believe it to be true, for the Bible, in their eyes, is no longer all true.' This is the sum and substance of the whole affair. In another place in this issue we publish a most interesting treatise on this very subject of the Bible, and its disappearing influence among Protestants.

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WITH THE SCIENTISTS, CHURCH AND BIBLE.

TYPHOID PREVENTION.—In a recent address, Dr. Victor C. Vaughn, the well known chemist of the University of Michigan, estimated the annual loss in United States due to typhoid fever at \$50,000,000, says the Messengee Monthly Magazine. He said the total number of cases of this disease in the course of the year was about 500,000, of which 50,000 terminated fatally. Placing a valuation of \$1000 on each life, he arrived at the total given above. Dr. Vaughn said that this terrible death list should have no existence, for by the exercise of proper care and precautions all of these lives might be saved. Of course, "proper care and precautions" will cut down the death rate due to any disease. Our government is not behindhand in hunting up precautions, for only two or three days ago came the news from Washington that the Agricultural Department will soon issue a bulletin of water purification and especially of a newly found "preventive," a solution of copper sulphate, of great efficiency in destroying typhoid bacillus.

The preface to the bulletin says: "The fact that these extremely dilute solutions (1 to 100,000) will also destroy the most virulent typhoid and cholera bacteria at ordinary temperatures in three hours, is of great importance and significance. Solutions of copper much stronger than this are not considered injurious to man or other animals. The value of copper in preventing or treating typhoid and other related diseases should be carefully investigated by competent pathologists." The ease with which the copper sulphate can be eliminated after the destruction of the germs seems to offer a practical method of sterilizing large bodies of water. The employment of the sulphate solution is not designed to supplant efficient preventive measures now in use. And, moreover, it is a precaution to be handled by experts. "Definite knowledge in regard to what organisms are present, the constitution of the water, its temperature, and other important facts, are necessary before it is possible to determine the proper amount of copper sulphate to be added. A microscopical examination thus becomes as important as a bacteriological or chemical analysis. No general rule for determining the amount to be added can be given; every body of water must be treated in the light of its special conditions."

The following passage is worthy of a special note: "We desire it distinctly understood that so far as bacterial contamination of water is concerned, the methods here proposed are not to take the place of, but are simply to supplement, the standard methods of filtration; neither can too much stress be laid upon the importance of the consumer boiling water to be used for drinking purposes when taken from a contaminated source."

A DISASTER AVERTED.—A dangerous fire, which for some time threatened to destroy St. Peter's Church, Ft. Wayne, was discovered by chance shortly after the services, on Sunday. A number of children had been confirmed, and the vestments and candles used in the service were carried to a room in the rear of the Church. Evidently one of the candles still smoldered, as in a few moments the entire room was ablaze. The fire department succeeded in preventing the spread of the flames by great effort. The loss was principally that of the vestments, and can not be readily computed.

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INSECTS AND CROPS.

A dozen insects will cost the United States this year millions of dollars. The estimates, says an American journal, which are conservative, are as follows: Cinchbug\$100,000,000 Grasshopper 90,000,000 Hessian fly 50,000,000 Potato bug 8,000,000 San Jose scale 10,000,000 Grain Weevil 10,000,000 Apple Worm 10,000,000 Army worm 10,000,000 Cabbage worm 5,000,000 Boll weevil (cotton) 20,000,000 Boll worm (cotton) 25,000,000 Cotton worm 25,000,000 Total\$358,000,000

LOVE AND SACRIFICE.

Love is best shown in sacrifice, and blossoms sweetest in the white garments of purity.

Rev. Father William O'B. Pardon, S.J., in a recent sermon in New York on the subject of the Church and the Bible, pointed out in a most telling and conclusive manner how the sects are discarding it page by page and the critics are tearing it to shreds. After telling his hearers that it is not to be wondered at that the serious thinkers of our day should be intensely interested in all modern research tending to throw light on the "Book of books," which we have agreed to call the Holy Bible, he proceeded to show how the rays of scientific investigation have been successively turned, like the mammoth search-lights of a battleship, on every object far and near, great or small, which is in any way connected with the Bible.

Then comes the following passage which well deserve careful perusal and serious meditation.

A COMPARISON.—"A few persons have the time to examine thoroughly what they read, however. This inundation of so-called criticism has had the effect in some minds of weakening their faith. These men resemble the captain of a vessel crossing the ocean under stress of weather. A moment comes when the order is passed down to the sailors to toss the cargo into the sea so as to save the ship and passengers. In like manner men and women who have been taught from childhood to love and reverence every word of the Bible, have recently been compelled, at least so they say, by stress of adverse criticism, to sacrifice now this chapter of the Holy Book, now that, in order to save at least some shreds of the supposed word of God.

"The Sermon on the Mount is enough for me,—let all the rest go overboard," says one. "The fatherhood of God and the brotherhood of man are sufficient for me," says another; "I give up all else." But the Catholic Church is not like the timid captain of the ocean steamer. The words spoken by our Divine Founder 2000 years ago are ever ringing in her ears, "Why are you timid, ye of little faith?" She hears him say to his trembling apostles in the midst of the storm, "The heavens and the earth will pass away, but My words will never pass away." So the Catholic Church tears out no page, no chapter of the Bible—throws overboard not a single verse."

LUTHER'S FAILURE.—"But what a change has come over the non-Catholic world since the days of Luther! Luther's grievance against the Church was that it kept the Bible, the Word of God, from the people. So he said, and his battle-cry, as he rose in rebellion against the Church, was, 'The Bible, the whole Bible, and nothing but the Bible!' But what most ardent admirer of Luther would dare to raise that battle-cry to-day? The only defender of the whole Bible now is the Catholic Church. A few years ago a Protestant minister in one of our New York churches, seeing how the Bible was slipping from the fingers and from the hearts of his congregation, read from the pulpit the encyclical of Pope Leo XIII. in defence of the Scriptures as the word of God. Martin Luther must have turned in his grave! In many who attack the Bible in this age one is pained to note a great want of fair dealing. They seem afraid to fight under their real colors. Thus while tearing out page after page of the great book they insist that they are not attacking the Bible at all, nor criticising it, but only trying to see it as it is. The man who is doing all in his power to reduce the Bible to the level of ordinary literature to remove it from its pedestal apart from all other books and simply to place it on the ordinary shelves of our libraries alongside of Homer, Dante and Shakespeare—that man, whatever his hollow professions may be, is attacking the Bible with all his might and main."

THE CATHOLIC CHURCH.—Here now is the reverse of the medal in all its truthfulness. Father Pardon thus closes: "The explanation of the Bible's power in the civilizing of the human race is precisely that it was ever considered to be the word of God. Thus saith the Lord 'is what always gave the sterling ring to the Scriptures. But if any one reduces the Bible to the rank of mere human literature, as so many are now striving to do, if any one makes its stories and its

MARY, QUEEN OF SCOTS.

A GLEANING BY "CRUX."

It is now three centuries since Mary Queen of Scots, the unfortunate victim of Queen Elizabeth, paid with her life the penalty of her being a Catholic and a target for numerous misfortunes. Since that day a certain class of historians have never ceased to portray her as a scheming woman who sought to undermine the English Queen's power and to ruin the so-called established church. For generations, by dint of being reiterated, these false estimates of Mary's character have been accepted as true. But, in consequence of the painstaking researches of conscientious writers, a light finally began to break on the subject, and to-day the whole fabric of falsehood, constructed around the life of Mary Stuart, has crumbled, and her grand figure stands erect, beautiful and justified, upon the ruins of that falacious structure. But it has taken a long time, and persistent efforts, to wipe out the false impressions so studiously created in the minds of the reading people of successive generations. Having before me a very good summary of the life, triumphs, misfortunes and death of Mary Queen of Scots, I feel it should be given a wider circulation, both as a slight, though much too inadequate, reparation for all the calumnies that have darkened her memory, and as a justification of an upright Queen, a true woman, a loving mother, a fervent Catholic, and a forgiving sovereign, in the eyes of posterity. It is thus the writer (unknown to me) tells the story:

YOUTH AND HAPPINESS.—"History tells us that this unfortunate queen was born at Linlithgow Palace in 1542, a year of deepest gloom in the history of her country. The clouds of bigotry, dissension and revolution were hanging menacingly over the Scottish realm. The country was filled by discontented and ambitious nobles, who openly refused to recognize the rights of their infant queen. Her father died while she was a babe in the cradle, leaving her an orphan at that early age, which marked the beginning of her sorrows. It was thought that this would have a tendency to soften the hearts of her enemies. It is evident that it did not, for they still continued to plot, and the life of Scotland's Queen was in daily peril. "During this turbulent state of affairs Mary was solemnly declared Queen of Scotland and crowned at Stirling. This dignity indeed only brought her forty long years of sufferings, sighs and tears. With the crowning of Mary things took a more alarming aspect; and, it was considered necessary to send the queen to some friendly court. Accordingly she was brought to the Court of France, where she was received in a manner becoming her dignity. At this court, she was brought up and educated. When she reached the age of seventeen she was married to the Dauphin of France. The following year, Henry of France lost his life in tournament; and the Dauphin and Mary ascended the throne. Unfortunately their reign and happiness were doomed to be of short duration. Scarcely had two years elapsed since their marriage when Francis died, leaving her an orphan and a widow."

WOES AND VICISSITUDES.—"In the midst of her new sorrow the distress to which Scotland was reduced by so-called 'reformers' weighed heavily on her mind. Never-

miracles mere legends and symbols, the Bible as a Bible for that man and his followers has passed away forever. The Catholic Church invites her children to the deepest study of the Bible, and in so doing is only following up her line of action from the days of St. Jerome and earlier. But she emphatically denies that any error has ever been proved to exist in it.

"The inviolable rule, dating back to the earliest centuries of Christianity, and insisted on by that great student of the Bible, St. Augustine of Hippo, is as true to-day as it was then, 'If in your copy of the Bible,' said this doctor of the Church in the year 397, 'you come across what seems to be an error, you are not to say that the author has not attained the truth, but that either this particular manuscript is faulty or the translator has erred, or else you do not rightly understand the text.'"

CONSCIENCE.—God delights in joy; it is one of the most certain means to secure his favors. But in order to rejoice in the Lord the soul must be purified, for the joy which pleases God must be that of a good conscience. LIFE.—Anybody who enters upon life with the idea that he can attain anything without labor or pain will be sadly deceived. Since the fall of our first parents it has been the lot of man to earn his bread in the sweat of his brow. If there is anything worth having it is worth working for, and if it is not worth our efforts it eventually will not be worthy of our attention.

theless in the year 1561 she set sail for the land of her fathers. The journey was a hazardous one, for the queen of England had sent ships to intercept her voyage. Baffled by a heavy mist she escaped the snares laid for her capture by the "Good Queen Bess." When Mary reached Scotland well might she have felt saddened by the gloomy and hostile attitude of her subjects, for they showed her little welcome. She was hardly seated on the throne of her ancestors when she was made a prisoner of the very nobles whom she had saved from banishment and death. Several times she was imprisoned in castles of her kingdom. Even those in whom she had placed explicit confidence proved false to her. In her hour of need her own relations proved traitors. Loyal and straightforward as she was, the confidence she placed in those in any way related to her, was always cruelly abused. In these trying circumstances a plot was designed and executed in which her own husband, Lord Darnley, was the prime factor; the murder of her private secretary, David Rizzio. This plunged Mary into profound grief, the more so for he was murdered in her very presence and the murderers offered every insult to Mary herself. This was only the precursor of a more heinous crime. Those who had helped Darnley to assassinate Rizzio now turned against him. Not long after the murder of Rizzio, Darnley was assassinated and the rumor connected the name of the queen with the crime. This charge famous historians have proven to be utterly false, stating that "Mary in her very nature shrinks from any act of cruelty however small." However, her ungrateful subjects in their frenzy forced her to abdicate. Mary now became as she herself said, "a queen without a throne."

TRIAL AND DEATH.—"In this her heart-rending trial Mary resolved to throw herself upon the mercy of the Queen of England. This was the most fatal step of her life for could she have foreseen the trials, baffled hopes and weary captivity which lay stretched out before her, she might well have applied to that country Dante's famous line, "Leave every hope, ye who enter here." It is unnecessary to mention what safety one might expect to find in their own kith and kin; but let us see how Mary's simple trust was betrayed. Instead of being received as became her rank and relationship, Mary became, the instant she entered, the presence of Elizabeth, a prisoner. See her who ruled over the countries of Scotland and France sentenced and doomed through the jealousy of her cousin, to a weird dungeon of an English tower. Now commenced a series of political intrigues which ended in the death of Mary. For nineteen years she was deprived of air and sunshine. For nineteen years she was not allowed even the consolation of those who were near and dear to her. The trials and humiliations to which the Queen of Scotland was subjected, whilst in her English dungeon, may never be known; but it is natural to suppose that she suffered untold agonies at the hands of her English enemies. Still these years were only dark days for a much darker hour. After a farce trial in which Mary was charged as being the instigator of a plot against Elizabeth's life, she was condemned to death, and after nineteen long years' imprisonment Mary was executed."

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THE TEMPERANCE

Reverend James M. article in the June Catholic World Magazine the temperance movement at length. We reproduce introductory paragraphs. "At the beginning of the century Justin McCloskey follows in the Independent to learn that the new King is to see a important effort made of some legislation the cause of temperance was, no doubt, following paragraph speech to the first Parliament assembled after his throne: 'Legislation pared, and if the time posal should prove to will be laid before you ventions of drunkenness houses or public places plicit promise of temper has to some extent been as it is but one phase awakening that augurs cause of sobriety, it nterest to consider the of the liquor question and review some of the portant steps that ha to remedy the deplorable English society due to About twenty-five years Farrar declared that sin of England is drunken national curse of England. And those who are in know the true state of England to-day reitera ment. Notwithstanding put forth during these the conditions of the have not as yet be aroused to an apprecia dangers that beset the this evil. The chains forged by the task-mas on the slaves of intern become more galling ye threaten to destroy th nation itself. The vict grading habit are alm ensnared in the meshes woven with consummatl craving that can tu be banished from th and low, rich and poo peasant, have fallen vi imperious sway; and years of persevering, t fort to banish from th people this spectre of f that has gorged itself blood of so many of daughters of once mer The struggle again evil is destined to be fiercely waged one, fo has at its command a ed resources. King A ed wrested without a c perhaps, England has n even in the days when threatened her very ext

THE TEMPERANCE MOVEMENT IN ENGLAND

Reverend James M. Reardon, in an article in the June number of the Catholic World Magazine, discusses the temperance movement in England at length. We reproduce the following introductory paragraphs:

"At the beginning of the present century Justin McCarthy wrote as follows in the Independent: 'I am glad to learn that the reign of the new King is to see a fresh and most important effort made for the promotion of some legislative action in the cause of temperance.' This statement was, no doubt, evoked by the following paragraph in the King's speech to the first Parliament that assembled after his accession to the throne: 'Legislation has been prepared, and if the time at your disposal should prove to be adequate, will be laid before you, for the prevention of drunkenness in licensed houses or public places.' This explicit promise of temperance reform has to some extent been fulfilled, and as it is but one phase of a national awakening that augurs well for the cause of sobriety, it may be of interest to consider the present status of the liquor question in England, and review some of the more important steps that have been taken to remedy the deplorable condition of English society due to drink.

About twenty-five years ago Canon Farrar declared that "the national sin of England is drunkenness; the national curse of England is drink." And those who are in a position to know the true state of affairs in England to-day reiterate this statement. Notwithstanding the efforts put forth during these years to better the conditions of the people, they have not as yet been thoroughly aroused to an appreciation of the dangers that beset them because of this evil. The chains of bondage forged by the task-master, Alcohol, on the slaves of intemperance, have become more galling year by year and threaten to destroy the life of the nation itself. The victims of this degrading habit are almost hopelessly ensnared in the meshes of a web woven with consummate skill—a criminal craving that can with difficulty be banished from the land. High and low, rich and poor, prince and peasant, have fallen victims to its imperious sway; and it will require years of persevering, uplifting effort to banish from the homes of the people this spectre of ruin and death that has gorged itself with the life-blood of so many of the sons and daughters of once merry England.

The struggle against this crying evil is destined to be a long and fiercely waged one, for the enemy has at its command almost unlimited resources. King Alcohol will not be worsted without a contest such as perhaps, England has never witnessed even in the days when mighty armies threatened her very existence.

It is a well known fact that, "next to the agricultural interests, the liquor trade represents the largest and wealthiest interests in England." The tens of thousands of people who are interested either directly or indirectly in this trade have at their command enormous capital; and those who are actively engaged in the manufacture and sale of intoxicating beverages are banded together in determined opposition to every effort that may be made to place restrictions on their business. They have representatives in all parts of the country to watch the trend of public opinion and to devise means for the safeguarding of their interests. Many of the prominent people of England, who would not think of engaging openly in the liquor business, do not hesitate to invest their money in breweries and distilleries. The influence of their position and wealth is, therefore, given to those who are benefited by the spread of intemperance, and must be reckoned with in every attempt to create a public sentiment in favor of sobriety.

The dawn of the new century witnessed a renewal of the agitation in favor of legislative action to restrict the drink evil; and pressure has been brought to bear upon the members of both houses of parliament, urging them to take measures towards this end. In our own days, as in the days of Cobden, thinking men are convinced that "the temperance reform lies at the very basis of all social and political reform." The people of England are very anxious to see the government do whatever is possible to remove temptation from the pathway of the weak, and thus diminish the horrors of the drink

traffic. Some months ago the London Tablet said: "There is a growing impatience all over the country with the present condition of the drink traffic, and an almost unanimous conviction that the people should at least be protected from what may be described as artificial incitements to drink, and this can be done only by absolutely eliminating from the traffic the element of private gain."

The country will no longer be satisfied with promises. The members of parliament must show by their deeds that they are in earnest in their desire to do the will of their constituents. There are few people who believe, as Lord Salisbury did, that "the drink problem lies beyond the power of Parliament," and that it is a matter that should be regulated by the public opinion of the community.

'Tis scarcely possible to make men sober by act of Parliament; but much may be done by legislative enactment to lessen the opportunities for over-indulgence. "It is a mere mockery to ask us to put down drunkenness by moral and religious measures when the legislature facilitates the multiplication of the incitements to intemperance on every side. Let the legislature do its part and we will answer for the rest." So spoke Cardinal Manning a third of a century ago, and his words may, with profit, be brought to the attention of legislators in our own times. Human nature has not changed; and human desires cannot be repressed by repeated gratifications. If England does not soon control the liquor traffic, she will be dominated by it.

A work published at the close of the nineteenth century, and entitled The Temperance Problem and Social Reform, by Rowntree and Sherwell, gives some idea of the strength, numerical and financial, of the liquor element in England. According to this work, which takes its statistics as far as possible from reports furnished by the trade, the total amount expended for drink in the United Kingdom during the year 1899 was \$810,817,370, that is to say, nearly one and a half times the national revenue, or a sum equal to all the rents of all the houses and farms in the Kingdom. This amount was poured into the coffers of the manufacturers and dispensers, and represents the annual receipts of a business in which \$1,150,000,000 were invested and in which 7727 brewers and distillers were licensed to furnish the beer, whiskey, etc., consumed. Out of this trade Great Britain derives an annual revenue from excise and customs of about \$165,000,000.

The capital invested in the liquor industry is not in the hands of a few but widely distributed among the people, the object being to get as many as possible interested in the production and distribution of alcoholic beverages. Thus, for instance, in five large brewing companies there are 16,604 shareholders. Not only are women not averse to owning stock in these concerns, but they are, in one company at least—that controlled by Guinness—more numerous than the men. Next to them in number come peers and titled persons, then doctors and clergymen. None of these, it may be assumed, are in the business for the good it can do to anyone, but themselves. By reason of these associations, and business connections they are personally interested in resisting any interference detrimental to the trade, because it would tend to lower their annual dividends. Brewers and distillers, as well as liquor dealers, are organized for mutual benefit, for the furtherance of their own interests by every possible means, and especially by electing to Parliament men who are at least not opposed to the liquor traffic. This insures immunity from odious legislative restrictions. Justin McCarthy says that many of those who sit in the House of Lords are men who laid the foundations of their fortunes as brewers or distillers and were afterwards raised to the peerage. These men not infrequently wield an influence sufficient to dominate the legislative halls.

In 1896 there were 125,944 public houses in England and Wales, or, on an average, six for every primary school. The holders of these licenses depend, for the most part, on the brewers and distillers, from whom they get their supplies and for whose interests they must vote. This fact was made plain at a trial recently

held at the Gloucester assizes, when it was brought out in evidence that of 219 licensed houses in that city only nine were independent. Moreover it is estimated that twenty per cent of the public-houses in England are not self-sustaining, but are maintained by the brewers. As a consequence of these facilities for obtaining drink and despite the efforts made by temperance advocates, "the per capita consumption of alcohol in the United Kingdom is greater than it was in 1840, when the temperance reformation was in its infancy."

Temperance statistics show that, during the twenty years between 1882 and 1901, deaths from intemperance increased sixty-six per cent. among men and one hundred and twenty-five per cent. among women. The report of the Lunacy Commission for 1902 states that twenty-five per cent. of the men and ten per cent. of the women who became insane were reduced to that pitiable condition as a consequence of drink. The census of church-goers and saloon frequenters, taken by the agents of the London Daily News on Sunday, December 27, 1903, in the borough of Paddington, shows that, out of a population of 142,690, 31,331 went to church, and 122,175 went to public houses! How can these facts be reconciled with the declaration made by Mr. Chamberlain before the temperance party at Birmingham that "the change which has taken place in the national attitude towards temperance amounts to little less than a moral revolution"?

Since the beginning of the present century the British conscience has been aroused more than ever before, to the necessity of some action towards the diminution of this evil, and for the purpose of rescuing those not yet engulfed in the gloomy depths of the whirlpool of intemperance. The laborer in his field the artisan at his bench, the student at his books, the merchant in his counting-house, the peer in his mansion, the King on his throne—all have begun to realize that England's future depends in no small degree upon the destruction of this octopus that is crushing the people in its sly folds.

Less than a year ago King Edward VII. declared that he considered a toast to his health as much honored by those drinking it in water as by those using wine. The King's attitude in this matter will do much to strengthen the hands of temperance advocates in his domain. It will encourage individual abstainers and societies whose members are pledged to abstain, either entirely or in part, to labor more zealously for the enactment and enforcement of laws regulating the traffic. Much has already been accomplished in this direction, and, apart from legal restrictions, various means have been adopted with a view to the diminution or removal of the evil consequent upon indulgence in excessive drinking.

NEW INVENTIONS.

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

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

- No. 87,345—Jno. H. Poole, Westfield, N. B., non-refillable bottle.
- 87,346—Jas. Irvine, Hawke's Bay, N.Z., fastenings of packing cases and the like.
- 87,383—Jno. Berst, Plattsville, Ont., stable fork.
- 87,423—Edmond Lamoureux, Montreal, Que., shuttle.
- 87,452—Robt. J. Hunter, Ayr, Scotland, cabinet washstand.
- 87,482—Pierre Steenlet, Brussels, Belgium, treatment of ores, metal, etc.
- 87,497—Walter Atkins, Henslip, Man., improvements in stoves.
- 87,515—Wm. W. Borden, Campbellton, N.B., clothes drier.
- 87,516—Elkanah Bowman, Elmwood, Ont., snow plow.
- 87,600—Narcisse J. Gregoire, St. John, Que., electric time switch.

SYNINGTON'S
COFFEE ESSENCE

Makes delicious coffee in a moment. No trouble to wash in small and large bottles from all grocers.

GUARANTEED PURE.

KINDLINESS OF THE POPE.

A correspondent of the Springfield Republican, writing from Rome, describes an audience with Pope Pius X in part as follows:

Hundreds of people from every corner of the earth visit the great palace of the Vatican every day to see its art treasures and its wonderful rooms. Out of this great body of people only a very small number are permitted to enter the beautiful private apartments set aside for the use of the Pope, and only a small number of those who enter the inner rooms are fortunate enough to come face to face with Pius X. The way is narrow, and to weather it, one needs a long, strong pull. But it is worth much trouble to see Pope Pius and the long hours of waiting are certainly not spent in vain.

Pope Pius is much freer in granting audiences than Leo XIII. was; it is said because he is a younger man, and in better health, so that he can stand the strain. Each afternoon in the week, when he walks for a short time in the magnificent Vatican gardens, he sees a few people who are sent to him by the powers that be in Rome.

To get into the Vatican after 3 o'clock one has to give a little yellow ticket, signed by the major domo of the Pope's household, and these tickets are much coveted, as they are the open sesame to the great bronze doors which are then closed to the public. One's troubles are over when that ticket is safely tucked away in his pocket. After we had been given the necessary ticket we were asked if we were willing to conform with the required ceremonial if we saw the Pope. This meant that we must kneel down and kiss the great ring of St. Peter which the Pope wears on the fourth finger of his right hand. It also meant that men must wear frock coats or dress suits, and that the women must be gowned in black and their hair covered by a long black veil instead of a hat. These things, of course, are readily agreed to by Roman Catholics and Protestants alike, for no one could object to kissing the hand of such a man as the present Pope.

At 3.15 we were at the bronze doors and showing our "permesso" to the Swiss guard who stood there with an old-time musket in his hand, and his gorgeous clothes sloping gently away from the angles of his big Swiss frame. Just ahead of us there was a Bishop. This Bishop seemed to know everyone in the Vatican, and to be familiar with the stairways, and so we attached ourselves to his train and turned to the right, and up the first broad staircase we came to. It was a long climb, and when we came to the top of the fourth flight we were surprised to find ourselves in a great courtyard, with horses and carriages standing about, and Swiss guards pacing back and forth in front of several doorways. Now the horses ever got up there is not for the casual observer to know. There may be an elevator for them, or they may climb stairs. It was only one of the many surprises which we were treated to in that great treasure-house.

The Bishop crossed the court to the right and entered a much-carved doorway, where a man in a new and more startling uniform saluted us. Later we found that he was one of the Papal guards. There were more stairs ahead of us, four long series of them, all of marble and very beautiful and tiring. At last we got to the top, and a man in another kind of costume greeted us and examined our credentials. With a wave of the hand which was one of the most imposing gestures imaginable, he gave us to understand that the great hall in front of us was ours. It was a magnificent apartment, with wonderful frescoes, such as people get cricks in their neck to see in other parts of the Vatican. The floor was of marbles of many colors, but blended into a wonderful mosaic by a master hand. The walls were of marble, and between the marble columns were more masterpieces of painting. At the head of the hall a great carved oak mantlepiece served as a rest for the halberds of the twenty odd Swiss guards who lounged on the low wooden benches on either side. And in the room the most interesting group of people imaginable—Italian women fairly bubbling over with excitement at the prospects of the coming view of the Pope. Frenchmen, talking with their hands and their shoulders as well as their

tongues; a stolid Russian, with the great order of the Red Eagle in the place where his dress tie should have been; a small group of swarthy South American students in their collegiate robes, and a generous sprinkling of priests from all the nations, in black gowns.

Soon a door opened at one side of the hall, and an Archbishop came in. The Italians made a rush for him with outstretched hands, and he appeared to give them something. This started every one in the hall for him, and he was soon laughing helplessly in the centre of a whirlpool of eager hands. Before we went to the Vatican we were told to use a little "American push" when we got there if we wanted to see things. It was just at this point that we used the push on about six Germans who were ahead of us. The result was a nice little silver medal with the head of Pope Pius raised on one side of it, and an inscription on the other. These little medals are much prized as souvenirs, for they were blessed by the Pope and are pretty little things as well. The Archbishop finally fled the room empty handed, but with a crowd of happy people bowing him out. Then came a long wait and much speculation as to its cause. At last a gorgeous officer of the guard, with his blue cloak over his uniform, came in, the Swiss sprang to attention, marched to the various doorways, and stood there, one on either side, with their queer old spears at present. The people knew what it meant without being told. The Pope was coming. A circle was formed and every one began to arrange his rosaries and other things, and the women took a final pull at their veils.

Before anyone realized it an old man clad in spotless white, had entered the room through a side door. The people dropped on their knees. Pius X. was in the room. For an instant he stood in the doorway looking down at the people kneeling about him, then he turned and began to talk with the group on his left. As he stood there hesitating we were given the opportunity of taking a good look at the new head of the Roman Catholic Church. His pictures, which have been sent all over the world, do not do him justice. Small of stature, he gives one the impression of being younger than he is. His snow-white hair was partly hidden by the white cap, and his well-built figure concealed by the long robes. But his face is wonderful. The features are regular and the mouth firm, but it is the eyes that make the face one long to be remembered. They are soft with a wealth of benevolence and humor, and most expressive of the man's thoughts.

The man in white talked with the first group for a few minutes, and while he was with them the rest of us got up from our knees and watched him. A woman evidently asked for something, for we saw him smile and nod his head, while the two secretaries who accompanied him laughed and spoke with her also. Then he passed on to the next people, and the woman rose and her face was a study, it was so full of joy and excitement. The Pope passed slowly around the room, giving his hand to people so that they might kiss the great green stone in St. Peter's ring, and talking in Italian to those who could speak the tongue. Every one seemed to have favors to ask, and he appeared to grant them all, at least he granted everything which the people near us asked. Those who could not talk Italian or French, spoke to one of the secretaries, and they translated to the Pope, and then again from the Pope to the people. One woman near us gave him a little white satin bag full of money for Peter's Pence, and another gave him a white cap like the one he wore. But he did not accept the latter, and handed it back after he had examined and praised it. In our group was a little child of 4, who had no more idea of who or what the Pope was than a doll. But the child thought him a lovable old man and toddled towards him. Then Pius showed that he loved children, for he pinched its cheeks while its proud mother nearly died with joy.

The Pope had a smile and a word for all, and when he had passed around the room he stopped again

at the entrance, looked about and raised his hands. Everyone went down on his knees again and with bowed heads listened to the clearly enunciated words of the Papal benediction. Then, as silently and as unostentatiously as he had come, the Pope went out of the room. The audience was at an end, and there was nothing to do but to retrace one's steps to the great piazza of St. Peter's. But each person took away from the Vatican the remembrance of that kindly face and the feeling that he had made a friend instead of having seen one of the most prominent men in the world.

IRELAND.

God bless the men of Ireland,
God bless the women, too;
God keep them as He made them,
Warm-hearted, brave and true
May trouble, pain and sorrow
No more to them be known.

And may His right hand help them,
To win and hold their own;
God send the light of freedom
On mansion, hut and hall,
For there's no land like Ireland,
Anywhere at all!

—T. D. Sullivan.

President Loubet's Visit to Rome.

The following is a translation of the note addressed by the Vatican to the Catholic powers in protest against President Loubet's visit to Rome.

28th April, 1904.

The coming to Rome of M. Loubet, President of the French Republic, to pay an official visit to Victor Emmanuel III, was an event of such exceptional gravity that the Holy See cannot allow it to pass without calling to it the most serious attention of the Government your Excellency represents. It is scarcely necessary to point out that it is incumbent on the chiefs of Catholic States, bound as such by special bonds to the Supreme Pastor of the Church, to show him greater regard than the sovereigns of non-Catholic States, in so far as his dignity, independence and inalienable rights are concerned. That duty, hitherto recognized and observed by all, in spite of the gravest political reasons, alliances, or relationships, was all the more incumbent on the Chief Magistrate of the French Republic, who, without having any of those special motives, presides over a nation united by the closest traditional relations with the Roman Pontificate, and enjoys, in virtue of a bi-lateral compact with the Holy See, signal privileges, a large representation in the Sacred College of Cardinals, and, consequently, in the government of the Universal Church, and also exercises by signal favor protection over Roman Catholic interests in the East. Therefore, if, by coming to do honor in Rome—that is to say, the very seat of the Pontificate, and in the Apostolic Palace itself—to him who, in defiance of all right, usurps the civil sovereignty and restricts the necessary liberty and independence of the Holy See, the chief of any Catholic nation commits a grave offense against the Sovereign Pontiff, the offense committed by M. Loubet was graver still. The fact that, nevertheless, the Papal Nuncio has remained in Paris is due solely to very urgent motives of a special order and nature.

The declaration made by M. Delcasse to the French Parliament to the effect that this visit implied no hostile intention towards the Holy See cannot alter either its character or its meaning, for the offence is in the act itself, and the more so because the Holy See had not neglected to warn the French Government against it. Public opinion, both in France and in Italy, did not fail to perceive the offensive character of that visit, intentionally sought by the Italian Government with the object of weakening the rights of the Holy See, the dignity of which was insulted. The Holy See regards it as its chief duty to protect and defend its rights and dignity in the interest of the Catholics of the whole world. In order that a painful fact should not constitute a precedent, the Holy See has found itself obliged to protest against it in the strongest and most explicit manner, and the undersigned Cardinal Secretary of State, by order of His Holiness, informs your Excellency of it, requesting you to bring the contents of the present note to the knowledge of the Government of

CARDINAL MERRY DEL VAL.

SCOTS.

ear 1561 she set of her fathers, The hazardous one, for England had sent ships voyage. Befriended she escaped the her capture by the seas. When Mary well might she have the gloomy and hos- subjects, for they welcome. She was the throne of her she was made a pri- nobles whom she banishment and times she was im- of her kingdom, whom she had placed proved false to or of need her own traitors. Loyal and as she was, the con- in those in any ther, was always cru- at these trying cir- was designed and h her own husband, as the prime factor; er private secretary. This plunged Mary rief, the more so for in her very presence rs offered every in- self. This was only a more heinous crime helped Darnley to as- now turned against after the murder of was assassinated and the name of the crime. This charge s have proven to be atting that "Mary in shrank from any iewer small." How- ful subjects in their r to abdicate. Mary she herself said, "a throne."

DEATH.—"In this trial Mary resumed upon the mercy of England. This was the of her life for could the trials, baffled y captivity which out before her, she applied to that famous line, "Leave who enter here." It mention what safe- spect to find in their n; but let us see how trust was betrayed. g received as became relationship, Mary be- at see eared, the Jezebel, a prisoner. See over the countries of France sentenced and the jealousy of her rd dungeon of an Now commenced a al intrigues which ath of Mary. For he was deprived of ine. For nineteen not allowed even the those who were near . The trials and hu- which the Queen is objected, whilst in her n, may never be s natural to suppose untold agonies at her English enemies. were only dark days er hour. After a hich Mary was charg- instigator of a plot th's life, she was eath, and after nine- imprisonment Mary

SCIENCE.

in joy; it is one of means to secure his order to rejoice in ul must be purified, ch pleases God must od-conscience.

LIFE.

enters upon life with can attain anything or pain will be easily the fall of our first in the sweat of his is anything worth rth working for, and th our efforts it even be worthy of our at-

BRIEF NOTES AND REFLECTIONS

CHRISTIANITY. — The true spirit of Christianity is one of charity, tolerance and of aid.

SEEKING THE STAGE. — Not a few Catholics there are who hold the opinion that amateur theatrical performances given in our Catholic schools during the course of the school year and at its close, are calculated to inspire our boys and girls with false notions of entering upon a career on the public stage.

DELINQUENT SUBSCRIBERS. — There are many Catholics who are not slow in condemning others for not meeting their obligations who never think of paying their annual subscription for their Catholic paper.

INTEMPERANCE. — How many homes are made unhappy through one member being addicted to this vice.

OUR COMMUNITY. — Many years ago a correspondent of the True Witness, in estimating the needs and the duties of English-speaking Catholics of the Province of Quebec, in an interview said: "Everybody knows that our community here in Montreal, and throughout the Province, is divided into three great sections or elements, viz., French Canadians, Protestants and English-speaking Catholics."

Old Publications.

BRITISH ESSAYISTS — DEDICATIONS.

(By a Regular Contributor.)

It will be remembered by all who followed those papers that Steele, in publishing the "Tatler," assumed the nom de plume of Isaac Bickerstaff. He has four original dedications, and a preface to the octavo edition of 1710.

"The causes which determine these three sections, or elements, or classes in our midst are not fanciful or the outgrowth of mutual antipathy. They arise from the very nature of things and are therefore quite beyond our control or responsibility.

"Difference of religion makes a necessary distinction between us and our Protestant fellow-citizens. We speak indeed a common language, but religion is so essential an element in the life of a Christian, that there are numberless matters in which we cannot consistently and on principle join them."

We reproduce the foregoing paragraphs of the lengthy interview, with the hope they may come under the observation of those who are in authority and upon whom the responsibility rests of guiding our people in fostering a spirit of self-help in temporal concerns.

LIGHT LITERATURE. — When one enters the average book store to-day and looks upon the hundreds of magazines illustrated and ornamented to catch the eye, the thousands of low-priced novels that are piled upon tables, he cannot, if he be a man of thoughtful habits, but experience a sense of sorrow at the growing desire of the masses for sensational and unreal mental food.

PATENT MEDICINES. — An American exchange publishes a list of patent medicines, which are well known and says:

"The State Board Analyst, of Massachusetts, in an official document, reports that there is in patent medicines a percentage of alcohol.

"And there are temperance people who will not drink a glass of beer that contains only from 2 to 5 per cent. of alcohol, who will take bottle after bottle of these quack drugs that contain far more intoxicating liquor.

"The habit that some folks have of taking patent medicines, of the ingredients of which they knew nothing, is most imprudent.

of Steele and of the men of his time. For that reason, as we cannot give the readers the whole "Tatler" to read, we will take an extract from each of the four dedications.

MAYNWARING DEDICATION. — Sir,—The state of conversation and business in this town having been long perplexed with Pretenders in both kinds, in order to open men's eyes against such abuses, it appeared no unprofitable undertaking to publish a paper, which should observe upon the manners of the pleasurable, as well as the busy part of mankind. To make this generally read it seemed the most proper method to form it by way of a Letter of Intelligence, consisting of such parts as might gratify the curiosity of persons of all conditions and of each sex.

however executed, has met with so great success, that there is hardly a name now eminent among us for power, wit, beauty, valor, or wisdom, which is not subscribed for the encouragement of these volumes. This is, indeed, an honor, for which it is impossible to express a suitable gratitude; and there is nothing could be an addition to the pleasure I take in it but the reflection that it gives me the most conspicuous occasion I can ever have of subscribing myself, Sir.

Your most obliged, most obedient, and most humble servant.

ISAAC BICKERSTAFF.

MONTAGUE DEDICATION. — Sir, When I send you this volume, I am rather to make you a request than a Dedication. I must desire, that if you think fit to throw away any moment on it, you would not do it after reading these excellent pieces with which you are usually conversant. The images which you will meet with here, will be very faint, after the perusal of the Greeks and Romans, who are your ordinary companions. I must confess I am obliged to you for the taste of many of these excellencies which I have not observed until you pointed them out to me. I am very proud that there are some things in these papers which I know you pardon; and it is no small pleasure to have one's labors suffered by the judgment of a man, who so well understands the true charm of eloquence and poetry.

But I direct this address to you: not that I think I can entertain you with my writings, but to thank you for the new delight I have, from your conversation, in those of other men. May you enjoy a long continuance of the true relish of the happiness Heaven has bestowed upon you. I know not how to say a more affectionate thing to you, than to wish that you may be always what you are; and that you may ever think, as I know you now do, that you have a much larger fortune than you want.

I am, Sir, your most obedient and most humble servant.

ISAAC BICKERSTAFF.

COWPER DEDICATION. — My Lord. It gives a pleasing prospect to your friends, that is to say, to the friends of your country, that you have passed through the highest offices, at an age when others usually do but form to themselves the hopes of them. They may expect to see you in the House of Lords as many years as you were ascending to it. It is our common good, that your admirable eloquence can now no longer be employed, but in the expression of your sentiments and judgment. The skillful pleader is now for ever changed into the just judge.

When we attend to your Lordship engaged in a discourse, we cannot but reflect upon the many requisites which the vain-glorious speakers of antiquity have demanded in a man who is to excel in oratory; I say, my Lord, when we reflect upon the precepts by viewing the example, though there is no excellence proposed by those rhetoricians wanting, the whole art seems to be resolved into that one motive of speaking, sincerity in the intention. The graceful manner, the apt gesture, and the assumed concern, are impotent helps to persuasion, in comparison of the honest countenance of him who utters what he really means. From when it is, that all the beauties which others attain with labor, are in your Lordship but the natural effects of the heart that dictates.

It is this noble simplicity which makes you surpass mankind in the faculties wherein mankind are distinguished from other creatures, reason and speech.

If these gifts were communicated to all men in proportion to the truth and ardor of their hearts, I should speak of you with the same force as you express yourself on any other subject. But I resist my present impulse, as agreeable as it is to me; though, indeed, had I any pretensions to a fame of this kind, I should, above all other themes, attempt a panegyric upon my Lord Cowper: for the only sure way to a reputation for eloquence, in an age wherein that perfect orator lives, is to choose an argument, upon which he himself must of necessity be silent. I am, my Lord, Your Lordship's most devoted, most obedient and most humble servant,

RICHARD STEELE.

As the next and last Dedication is especially well written and instructive, we reproduce it in full.

THE HALIFAX DEDICATION. —

From the Hovel at Hamptonwick, April 7, 1711.

My Lord, When I was resolved upon doing myself this honor, I could not but indulge a certain vanity in dating from this little covert, where I have frequently had the honor of Your Lordship's company, and received from you many obligations. The elegant solitude of this place, and the greatest pleasure of it, I owe to its being so near those beautiful manors manors wherein you sometimes reside. It is not retiring from the world, but enjoying its most valuable blessings, when a man is permitted to share your Lordship's conversations in the country. All the bright images which the Wits of past ages have left behind them in their writings, the noble plans which the greatest statesmen have laid down for administration of affairs, are equally familiar objects to your knowledge. But what is peculiar to your Lordship above all the illustrious personages that have appeared in any age, is that wit and learning have from your example fallen into a new era. Your patronage has produced those arts which before shunned the commerce of the world, into the service of life; and it is to you we owe that the man of wit has turned himself to be a man of business. The false delicacy of men of genius, and the objections which others were apt to insinuate against their abilities for entering into affairs, have equally vanished. And experience has shown that men of letters are not only qualified, with a greater capacity, but also a greater integrity in the dispatch of business. Your own studies have been diverted from being the highest ornament, to the highest use to mankind; and the capacities which would have rendered you the greatest poet of your age, have to the advantage of Great Britain been employed in pursuits which have made you the most able and unbiased patriot. A vigorous imagination, an extensive apprehension, and a ready judgment, have distinguished you in all the illustrious parts of administration, in a reign attended with such difficulties that the same talents, without the same quickness in the possession of them, would have been incapable of conquering. The natural success of such abilities has advanced you to a seat in that illustrious house, where you were received by a crowd of your relations. Great as you are in your honors, and personal qualities, I know you will forgive an humble neighbor the vanity of pretending to a place in your friendship and subscribing himself, my Lord.

Your Lordship's most obedient and devoted servant,

RICHARD STEELE.

Received Into the Church.

(By a Subscriber.)

St. Canute, P.Q., June 1. Much enthusiasm was displayed by the parishioners here, on Sunday last, in the reception into the Church of a young Englishman named C. A. Gilbert, who for some time has been under instruction. Rev. A. Dufort, assisted by several priests of adjoining districts, were present, and the parish church was crowded to the doors. Rev. Father Ladurantaye preached an eloquent sermon.

OBITUARY

MRS. MICHAEL STEWART.—After an illness of a long period Mrs. Michael Stewart, (Hanorah McVey), wife of the well known retired lumber merchant of this city, Mr. Michael Stewart, passed to her reward this week. Mrs. Stewart was a woman of rare devotion to her family. Ever since the organization of St. Anthony's she had been a member of the parish and with her husband displayed much interest in its progress.

The funeral, which was held on Thursday to St. Anthony's Church, where a Requiem Mass was chanted, and to Cote des Neiges cemetery, where the interment took place, was attended by citizens of all classes. To the bereaved husband and other members of the family we tender our sincere sympathy in their sad loss. R. I. P.

DO NOT BUY TRASHY GOODS AT ANY PRICE.

Cowan's Cocoa and Chocolate Are the Best. Notice the Name on them

COLONIAL HOUSE, — Phillips Square

Great Mid-Summer Cash Sale.

Liberal discounts in every department, and 10 PER CENT FOR CASH in addition to all other discounts or reductions. For those not familiar with the discounts the following examples will show the advantages to be gained by purchasing at the present time:

Table with 2 columns: Regular Price and Sale price for cash. Items include Black China Waists, White China Waists, Coloured Flannel Waists, Striped Flannel Waists, Ready-to-wear Hats, Dress Hats, Ostrich Feather Boas.

READY-MADE CLOTHING DEPARTMENT

1 Lot English Tweed Single-Breasted Sack Suits, in the latest colorings, grays, browns, fawns and drabs, \$14.00, less 50 per cent.

1 Lot English Tweed Single-Breasted Sack Suits, in the proper summer shades, \$15.00 at 50 per cent.

1 Lot English Tweed Double-Breasted Sack Suits, in medium and light grays, \$15.00 at 50 per cent.

THE SAME IN SCOTCH TWEEDS.

1 Lot English Tweed Single-Breasted Sack Suits, in Fancy Mixtures, Stripes and Plaids, \$18.00, at 50 per cent.

THE SAME IN SCOTCH TWEEDS.

1 Lot West of England Worsted Single-Breasted Sack Suits, in the latest colorings, \$18.00 at 50 per cent.

Also 1 lot of Boys' S.B. Suits and Boys' Norfolk Suits, to be sold at 50 per cent.

CURTAIN DEPARTMENT.

Entire stock of Lace Curtains at discounts ranging from 20 to 40 per cent.

Portieres, from 10 to 30 per cent. discount.

Furniture Coverings and Drapery Materials, from 10 to 50 per cent. discount.

Table Covers 20 per cent. discount. Extension Awnings, 50 per cent. discount.

WALL PAPER AND DECORATING DEPT.

Wall Papers, from 10 to 50 per cent. discount.

Mouldings, 10 per cent. discount. Burlaps, 10 per cent. discount.

TENNIS GOODS.

(Except Balls), 10 per cent. off; on Balls, 10 per cent. for cash only.

GOLF GOODS.

(Except Balls), 10 per cent. off; on Balls, 10 per cent. for cash only.

FISHING TACKLE

Of all kinds, 15 per cent. off.

BOATS AND CANOES;

Are sold on a small margin, and we are able to give 10 per cent. for cash only, but this in itself is well worth the buyers' consideration.

BASKETS.

In the Rough Willow, 10 per cent. In the Fancy Straw, 20 per cent.

TOY DEPARTMENT.

Boys' Velocipedes and Girls' Tricycles, with steel or rubber-tired wheels, 10 per cent. off.

Lawn Swings, Hammock Stands and awnings, 10 per cent. off.

Hammocks, in a great variety of patterns and colorings, 10 per cent. off.

Express waggons, steel or wooden bodies; Toy Wheelbarrows, steel or wooden bodies; Toy Garden Sets.

Rubber Balls, in coloured, gray or red. Dolls, Blocks, Games, Iron Toys, Tea Sets, Boys' Air Guns, etc., 20 per cent. off.

SEASIDE GOODS.

Sand Sets, Sand Shovels, Sand Moulds, Toy Pails, Toy Watering Cans, Toy Wooden Sail Boats, 20 per cent. off.

Wooden and Felt-Covered Rocking Horses, 25 per cent. Boys' Buckboards and Fire Ladders, 50 per cent.

KITCHENWEAR DEPARTMENT, 2nd Floor.

A lot of 1904 Wickless Blue Flame Oil Stoves, consumes less oil, and gives more heat than old style stoves; safe, no smoke, every one guaranteed, 2 Burners, \$6.00, less 10 per cent.

300 Special Brooms, regular 35c., for 25c, best ever offered.

500 Whisks, regular 15c and 20c., for 10c.

1000 boxes Best Quality Stove Polish, regular 10c., for 5c.

100 pairs Housemaids' Twill Gloves 20c., less 10 per cent.

500 Half Pints and Pints, Best Quality Silver Polish, at 25c and 50c., less 20 per cent. in order to introduce.

Lot of Enamelled Wash Basins, selling cheaper than Tinware.

Best Refrigerators and Ice Chests made, 10 and 15 per cent.

Just received 900 Never-Burn Dripping Pans, Bread Pans, single and double, Double Roasters and Bakers, in Polished Steel, better than Smooth Steel, 35c and up., less 10 per cent. in order to introduce a new line.

200 Clothes Pin Bags, regular 35c., for 25c.

Patent Sleeve Boards, less 10 per cent.

CHINA DEPARTMENT, 2nd Floor Gallery.

Dinner Sets, special tables, less 33 1-3 off.

Regular stock, 20 per cent. Dinner Sets, stock patterns, 10 per cent.

2 SPECIAL TABLES OF ODDS AND ENDS, HALF PRICE.

Special Table, 10c, 15c, 25c, 35c., with useful articles.

China White and Gold Edge Cups and Saucers, regular \$1.50 per dozen for 10c.

SPECIAL TABLE PLASTIC BUSTS, VARIOUS STYLES, HALF PRICE.

Doulton Blue and Decorated Punch Bowls, regular \$3 to \$4, for \$1.50

Doulton Plaques, with blue decorations, regular \$6, for \$2.50.

3 SPECIAL TABLES OF VASES, ORNAMENTS, BUSTS, ETC., HALF PRICE.

SILVER DEPARTMENT.

Art Mounted Vases, very artistic designs, Parisian novelties, half price.

Wrought Iron Candlesticks, including candles, price 20c.

Special table of Bronze Clocks, with figures, less 33 1-3 off.

SILVER-PLATED GOODS.

Entire stock of Fancy Goods, such as Fruit Bowls, Cream and Sugars, Pudding Dishes, Entree Dishes, Candelabras, Jewel Cases, Syrup Jugs, Cake Baskets, Toast Crumb and Scrapers, Marmalade Bon-Bon Dishes, Cruets, Soup Tureens, Bread Trays, Celery Trays, Crumb and Scrapet, Marmalade Jars, Biscuit Jars, Butter Dishes, Coffee Sets, etc., etc., less 20 per cent. off.

Special Table of Candlesticks, Bowls, Nappies, Mounted Biscuit Jars, Mounted Salad Bowls, Mounted Bon Bons, etc., half price.

STERLING SILVER.

Flat Ware, such as Table Knives and Forks, Dessert Knives and Forks, Table, Dessert and Tea Spoons, less 10 per cent.

Fancy Articles, such as Ladies' Forks, Dishes, Salts and Peppers, etc., 10 per cent., and 20 per cent.

Special Attention Given to Mail Orders.

HENRY MORGAN & CO., — Montreal

ECCLES

IN CHICAGO. — Italian in Chicago are reported ing great progress in parishes and erecting churches the advent of Archbishop that city. Within the per corner-stone of one church plans for another comp ground for a third, and purchased.

A STONE FROM IRELAND. — A corner-stone of St. Church at Dubuque, Iowa, laid June 19. The stone from the cave of St. Col Ireland and is a present bishop O'Donnell, of Ra Archbishop Keane. The will be one of the finest

CATHOLIC SCHOOLS.

our Catholic American ex- tained the following item cent number: Bishop Shanahan of Ha tests against the di which is the result of e tion for the education children. Those who car to pay are humiliated by tion and is calculated to ous castes in a parish the children of the poor separate strata or section The parochial school sh- class in every respect, b the best academy, and The teacher should not b collect money for tuition ren should not be asked in school; the cost of the school should come rents, monthly collection or from other sources of

A LONG CAREER CL death occurred recentl Mary Evangelist Walsh a vent of Mercy, Ennsco She was 84 years of ag of which she spent as She was the daughter of John Walsh, Rowe stre and sister of Rev. Fr S.J.

A MORTUARY CHAP bishop Farley has just a architect's plans for a m pel to be built in Calva New York. It will be c granite and will be in a Latin cross, measuring feet, and with a tower rising to a height of 80 be in the Romanesque s massive, and simple though there will be so ornamentation of the doorway, the pediments walls of nave and tran wherever a gargoyles c advantageously. The d surmounted by a figure heroic size, and on the there will be a large sculpture of the resurrection, with tion, "I am the resurrec life."

The interior will be fini ble and mosaic. From one will pass directly h naded apex of dark, var bles. Between the ma will be decorative panel saics of the Apostles, also will be decorated with Scriptural scenes, t feature of which will be the Christ head. A w marble steps will descen crypt, through a vaulted the head of the latter w er sanctuary, with its al The crypt is designed f of the priests of the di whom memorial tablets ed on its brick-lined wa extended under the whole ultimately could be enl tensive catacombs.

As now planned the c cost about \$150,000. Is to make it as fine as the kind in Europe.

PARISH ENDEAVOR. ing word-picture of the parishioners of St. St. Michael, Commercia the Archdiocese of West given by the Bishop of S the occasion of a recent Lordship said: He could not speak a upon the great work t work—which he loved s work of outdoor preach courts and alleys c bringing back poor lost practice of their religio

Phillips Square

mer Sale.

PER CENT FOR... Sale price for cash...

DEPARTMENT...

Wickless Blue Flame... regular 35c...

rooms, regular 35c... regular 15c and 20c...

Quality Stove... Best Polish, at 25c...

Wash Basins... and Ice Chests...

Never-Burn Drip... Roasters and Bakers...

Boards, less 10 per...

DEPARTMENT...

special tables, less...

20 per cent... stock patterns, 10...

TABLES OF ODDS... HALF PRICE.

10c, 15c, 25c, 35c... Gold Edge Cups...

PLASTIC BUSTS... STYLES, HALF PRICE.

Decorated Punch... \$3 to \$4, for \$1.50...

TABLES OF VASES... BUSTS, ETC., HALF PRICE.

interior will be finished in marble and mosaic...

DEPARTMENT... Vases, very artistic...

Candlesticks, including... 20c...

of Bronze Clocks... \$3 1-3 off.

PLATED GOODS... of Fancy Goods, such...

of Candy Baskets, such... Marmalade...

of Candy Baskets, such... Marmalade...

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ECCLESIASTICAL NOTES.

IN CHICAGO. —Italian Catholics in Chicago are reported to be making great progress in forming parishes and erecting churches since the advent of Archbishop Quigley in that city.

A STONE FROM IRELAND. —The corner-stone of St. Columbkille's Church at Dubuque, Iowa, will be laid June 19. The stone was taken from the cave of St. Columbkille in Ireland and is a present from Archbishop O'Donnell, of Raphoe, to Archbishop Keane. The new Church will be one of the finest in Iowa.

CATHOLIC SCHOOLS. —One of our Catholic American exchanges contained the following item in a recent number:

Bishop Shanahan of Harrisburg protests against the discrimination which is the result of exacting tuition for the education of Catholic children. Those who cannot afford to pay are humiliated by the exemption and is calculated to beget odious castes in a parish and to keep the children of the poor always in a separate strata or section of society.

The parochial school should be first class in every respect, better than the best academy, and free to all. The teacher should not be obliged to collect money for tuition; the children should not be asked for money in school; the cost of maintaining the school should come from pew rents, monthly collections in church, or from other sources of revenues.

A LONG CAREER CLOSED. —The death occurred recently of Mother Mary Evangelist Walsh at the Convent of Mercy, Emmetscorthy, Ireland. She was 84 years of age, fifty-seven of which she spent as a religious. She was the daughter of the late Mr. John Walsh, Rowe street, Wexford, and sister of Rev. Father Walsh, S.J.

A MORTUARY CHAPEL. —Archbishop Farley has just approved the architect's plans for a mortuary chapel to be built in Calvary Cemetery, New York. It will be constructed of granite and will be in the form of a Latin cross, measuring 60 by 120 feet, and with a tower and dome rising to a height of 80 feet.

It will be in the Romanesque style, strong, massive, and simple externally, though there will be some sculptural ornamentation of the windows, and doorways, the pediments of the end walls of nave and transept, and wherever a gargyle can be placed advantageously. The dome will be surmounted by a figure of Christ in heroic size, and on the front wall there will be a large sculptured panel of the resurrection, with the inscription, "I am the resurrection and the life."

The interior will be finished in marble and mosaic. From the entrance one will pass directly into a colonnaded apse of dark, variegated marbles. Between the marble columns will be decorative panels with mosaics of the Apostles. The dome also will be decorated in mosaic, with Scriptural scenes, the dominant feature of which will be the Byzantine Christ head. A wide flight of marble steps will descend to the crypt, through a vaulted passage. At the head of the latter will be a lower sanctuary, with its altar.

The crypt is designed for the burial of the priests of the diocese, for whom memorial tablets will be placed on its brick-lined walls. It will extend under the whole chapel, and ultimately could be enlarged to extensive catacombs.

As now planned the chapel will cost about \$150,000. The intention is to make it as fine as anything of the kind in Europe.

PARISH ENDEAVOR. —An inspiring word-picture of the efforts of the parishioners of St. Mary and St. Michael, Commercial Road, in the Archdiocese of Westminster, was given by the Bishop of Southwark on the occasion of a recent visit. His Lordship said:

He could not speak at any length upon the great work being done there—which he loved so much—the work of outdoor preaching in the courts and alleys of the parish, bringing back poor lost souls to the practice of their religion; nor was

it necessary he should do more than mention to them the great blessings they derived—blessings increasing day by day in that parish—from the labors of the ladies there who were helping them to realize their duty to the great God. He knew their confraternities were being successfully carried on, that the Confraternity of the Holy Family was progressing greatly, and that fathers and mothers of families in the parish were doing all they could to form their homes upon the model of that of Jesus Christ and Mary and Joseph. He wished to congratulate them upon the work being done by his great friend, their good rector, in building Catholic schools accommodating a great number of children. He also congratulated them on the work of the League of the Cross. If there were less drinking in the parish there would be more happy homes in it, for drink was a curse to many of them, robbing homes of comfort and causing many souls to be damned. His Lordship also spoke of the zeal of the Children of Mary, and the enthusiasm of their splendid Boys' Brigade, expressing pleasure at seeing some of the boys of the Brigade coming in their uniform to be confirmed.

A LARGE SCHOOL. —The Polish parish of St. Stanislaus Koska in Chicago, under the care of the Fathers of the Resurrection, has a school with 3800 children in daily attendance. Contracts have now been let to remodel the parish hall, which has a seating capacity for 4000 persons, into twenty-two class rooms and twelve living rooms for the school Sisters of Notre Dame, who have charge of the pupils.

REMEMBERING A PASTOR. —During decades the memories of devoted and zealous pastors, in so far as any public expression of appreciation is concerned, have passed out of the mind of the people. But the day dawned when some good souls are inspired with a sense of their duty. Those thoughts were awakened in connection with our local parishes in reading of the recent unveiling of a stained glass window to the memory of a pastor in a parish in England on the fifteenth anniversary of his death. The window was the gift of a member of the parish.

TWO ROBBERIES. —One of our Catholic American exchanges contains the following report of robberies recently committed in religious institutions: The first is recorded as follows: "A daring robbery of \$2200 was perpetrated on May 21 at the convent of the Poor Handmaids of Jesus Christ, who conduct St. Elizabeth's Hospital at Claremont and LeMoynie streets, Chicago. The money was in the safe in the mother superior's room. The safe itself was closed but unlocked, and the door of the room fastened by a double lock. Yet the thief contrived to force open the door while the community was at the noon-day meal. The Sisters were gone but half an hour, yet in that space the evil doer had secured his spoils. One thousand dollars in cash and the balance in certified checks were taken. The latter were returned Sunday morning in an envelope received at McCoy's Hotel.

The second report says: "Perhaps the meanest theft that has ever come to the knowledge of the local police was reported on June 1. The Home for the aged conducted by the Little Sisters of the Poor at Rebecca and Penn avenues, Pittsburg, was robbed of \$3000 by a man who gained access to the establishment by representing that a contract for plumbing had been sublet to him. The Sisters are building an addition and the sum stolen was collected for this object. It was in a tin box in the Mother Superior's cabinet.

"When the stranger came this morning and told his story, he was allowed to loiter about, apparently for the purpose of inspecting the premises. At noon when the Sisters were called to prayer the stranger climbed the fire escape to the third floor and then came down to the second, where the Mother Superior has her room. He jimmied open the door of the room, broke into the cabinet and got away with the contents of the tin box."

AN INSPIRING SCENE. —On Whit Sunday the annual presentation of offerings by the children of the archdiocese of Westminster, in aid of rescue work, were made. The Liverpool Catholic Times, in reporting the proceedings, says:

"Fully two hours before the appointed time, children from the various schools—convents, secondary and elementary—accompanied by their respective teachers commenced to gather in Ashley place and Ambrosden avenue in order to occupy the places reserved for their accommodation within the great building." Nearly every parish sent representatives, there being over one thousand little ones, all suitably attired for the occasion, who brought with them offerings to lay at the feet of the Archbishop. The Cathedral was crowded in every part, and the spectacle presented was strikingly interesting. His Grace received the little ones separately, and had a kind word of encouragement as he or she made the offering and kissed his episcopal ring.

In addressing the large assemblage, the Archbishop said in part: "Forty years ago his great predecessor, Cardinal Manning, had set himself about to erect a Cathedral for Westminster. He got possession of the ground, and then there came before his vision the hundreds of thousands of poor children who were being brought up in ignorance of the Holy Catholic Faith, and he felt that the time had not come for a Cathedral for Westminster, and during his long episcopate he set himself steadfastly and courageously to gather together those little children, and in spite of hostility, by appealing to the justice of some and the shame of others, he succeeded in saving large numbers and studded the diocese with institutions to receive them. But for his great work numbers would have been lost to the Catholic Church so far as we could tell. In this the Cardinal received valuable assistance from some who had gone to their reward, and from others who were still with them. An organized effort has been made, and certain philanthropists made the offer that they were willing to take Catholic children and to bring them up in the Catholic Faith and not allow them to be cast back on the streets again. Trusting in Providence—trusting in the goodness of the Good Shepherd—the Cardinal gave his word that the work should go on. That work now devolved upon them—the work that the great Cardinal commenced so many years ago and which was carried on by his successor—and amid all the difficulties that surrounded them, crushing though they were, their poor children would be ever in their minds.

GOLDEN JUBILEE. —Former pupils of the Ladies of the Sacred Heart to the number of upwards of five hundred assembled at the famous convent in Manhattanville, New York, on Tuesday, May 24, to assist at the celebration of the golden jubilee of the Rev. Mother Jones and the Rev. Mother Tomassini, two venerable and distinguished members of the order, to take part in the annual reunion of the Association of Former Pupils of Manhattanville. Archbishop Farley was present. A casket of gold was presented from the old pupils as a jubilee offering to the religious, and it will be forwarded to the mother general to be used as she may think fit, probably in the furnishing of a shrine in one of the new houses which the order will found in Belgium, since they are obliged to break up their establishment in France on account of the unjust enactments of the government against religious communities.

CHRISTIAN SENTIMENT. —A Catholic exchange of England, says, in opening a bazaar at Hoxton, London, the other day, the Hon. Claude Hay, M.P., for the borough and a non-Catholic, said that Catholics had had greater difficulties to contend with in the matter of their Faith than any other subjects of the British Crown, but their difficulties were happily being removed. In his opinion Catholics had the right to have the Catholic atmosphere of their schools preserved. While the children received a good secular education, that education should not be divorced from the religion they believed to be necessary for their life hereafter.

VACANT SEES IN IRELAND. —In Killarney Cathedral recently, the Month's Mind of the late Most Rev. Dr. Coffey, Bishop of Kerry, was celebrated with much solemnity. The Most Rev. Dr. O'Callaghan, Bishop of Cork, presided, and the other prelates present were Most Rev. Dr. Lyster, who preached the panegyric, Most Rev. Dr. Browne, Most Rev. Dr. O'Dwyer and Most Rev. Dr. Kelly. The sacred edifice was filled to overflowing. Many who were un-

able to be present, including the Earl of Kenmare, sent letters of regret to Father Hayes, Adm. On the following day the parish priests of the diocese met in the Cathedral to select three names for submission to the Propaganda, with the view to the appointment of a successor to the late Bishop. The Most Rev. Dr. Fennelly, Archbishop of Cashel, presided. The selection resulted as follows: Dignissimus, Very Rev. Canon O'Sullivan, P.P., Millstreet, 19 votes; Dignior, Very Rev. Archdeacon Mangan, P.P., Kenmare, 16 votes; Dignus, Very Rev. Canon O'Leary, P.P., Dingle, 5 votes.

At the celebration of the Month's Mind of the late Most Rev. Dr. M'Redmond, Bishop of Killaloe, in Ennis Cathedral, the Archbishop of Cashel presided; the Bishops of Cork, Limerick, Cloyne, Achonry, Clonfert and Ross were also present, and a large number of priests and laymen from all parts of the diocese. The Most Rev. Dr. Kelly, Bishop of Ross, preached an eloquent panegyric of the deceased. After the ceremonies the selection of three names for submission to the Holy See took place, and resulted as follows: Dignissimus, Very Rev. M. Fogarty, Vice-President of Maynooth College, 25 votes; Dignior, the Most Rev. Dr. Kelly, Bishop of Ross, 17 votes; and Dignus, the Very Rev. Dean White, P.P., Nenagh, 6 votes.

ARMAGH'S CATHEDRAL. —His Eminence Cardinal Logue has received a letter from the Papal Secretary of State intimating that the Holy Father has learned with much pleasure that the Cathedral Church of St. Patrick, Armagh, is to be consecrated on the 24th of next July. His Eminence states, moreover, that in order to add to the dignity of the celebration the Holy Father considers it fitting that one of the Cardinals of the Holy Roman Church should be invited to preside on the occasion. The Sovereign Pontiff graciously declared that he saw no difficulty in consenting to the wish expressed by Cardinal Logue that Cardinal Vincent Vannutelli, Cardinal Bishop of Palestrina, and Archbishop of the Patriarchal Liberian Basilica, should be selected for the purpose, and in conformity with the consent of the Pontiff should go to Armagh.

A PROSPEROUS SOCIETY. —A Catholic Benefit Society, at a recent meeting held in the Cathedral Library, Newcastle, through its secretary, reported a membership of 4695, and accumulated capital of \$65,000.

A GENEROUS PARISHIONER. —A member of St. Patrick's parish, Toledo, O., who wishes to remain unknown, offered to pay into the Church treasury two dollars for every dollar collected Easter Sunday. The collection taken up at the three masses on that day amounted to \$1600, and the generous parishioner has turned over to the pastor \$3200.

A VENERABLE PRELATE. —Rev. Archbishop Murphy of Hobart, Tasmania, who is 89 years old, will visit America the coming July. The venerable prelate is now in Rome visiting Pius X., having made the long journey from Australasia despite the protests of friends and physicians, and suffering no inconvenience.

MONTH OF SACRED HEART. —Devotion to the Sacred Heart being the special devotion of the Jesuits, there will be service in the Church of that Order every evening during the entire month. At each of the services the pretty little Church is literally packed with devout clients of the Sacred Heart. The feast itself will be celebrated with extraordinary pomp and solemnity in all churches and convents of the city, in all of which the League is established.

DEATH OF A NUN.—On the 5th instant, at the Ursuline Convent, these passed away another of those holy souls whose life was consecrated to the Master, in the person of Rev. Mother St. Georges (nee Blanche LeMoine). Deceased was a member of one of Quebec's oldest and most respectable families.

IMMIGRANTS DEPORTED. —Of the immigrants brought out by the French steamer Malou on her last trip, 27 were sent back by the same vessel on Sunday, as they were found to be suffering from trachoma and other contagious diseases, and while awaiting deportation were placed in the new detention house at Savard Paris. They were principally Greeks and Syrians, and strongly objected to being sent back. It was with great difficulty they were put on board the steamer.

OBITUARY. —The many friends of Mr. W. J. Thompson, of the Quebec and Lewis Ferry Co., will deeply sympathize with him in the loss he has sustained by the death of his companion of life. Mrs. Thompson had been ailing for about a year, and her death was not unexpected. The sad event occurred on the tenth anniversary of her wedding day. Deceased was a descendant of an old Scotch family, and during her residence here made hosts of friends, who will sincerely regret her premature death, she having only reached her 32nd year. Besides the bereaved husband, three children are left to mourn her loss. A loving wife and mother, a kind friend, an amiable and charitable lady has gone to her reward.

position will attract many, advices received here recently show that as many tourists as usual will visit the Ancient Capital this summer.

TOO MANY PILOTS. —The Corporation of Pilots, or at least a great many of them, are agitating to have their number reduced to 75, as there are too many pilots for the amount of work to be done, and which is annually growing less. They want no more apprentices taken on until their number is reduced to 75, claiming that at present they can scarcely earn a livelihood. The Board of Trade, it is said, will be asked to call a meeting to consider the question, and should the Board of Trade decide to increase the number of pilots, there is some talk of increasing the pilotage rates.

AID REFUSED. —Contrary to expectations, the Civic Finance Committee, at its last meeting, refused to grant the sum of \$2500 to the St. Vincent de Paul Society to aid them in carrying out their night refuge, claiming that there was no need for such an institution in Quebec, some of the aldermen contending that it would have the effect of bringing tramps to the city.

EXCURSION. —It is the intention of the Papal Zouaves in this city to have an excursion to Montreal on the 23rd instant.

A DAY'S OUTING. —Through the generosity of a number of friends who donated between 80 and 100 prizes, the pupils of St. Patrick's school had a field day last week, on the Q.A.A.A. grounds. About 300 boys met on the grounds at 9 a.m., and all kinds of athletic sports were indulged in until noon. An adjournment was then taken for lunch. In the afternoon the sports were resumed and were very keenly contested, an excellent and varied programme having been carefully prepared. Brother William and his assistants remained with the boys all day. Accompanied by Rev. Father Delargy, Rev. Father Henning visited the grounds during the day, and was much interested in the enthusiasm manifested by the youth of the parish. The weather was all that could be desired, and it is needless to say a most enjoyable time was spent by all. Father Henning presided at the distribution of prizes, and urged the boys to apply themselves to study in the future as they had in the past, and gave them some other wholesome advice. They were then informed that the field day would become an annual affair, which announcement was received with deafening applause.

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NOTES FROM QUEBEC

(By Our Own Correspondent.)

PROCESSION SUNDAY. —The cloudy sky and threatening rain on Saturday did not prevent citizens from decorating the streets through which the Fete Dieu procession was to pass. Until late at night the sound of the hammer and saw could be heard on the costly and handsome arches being erected in different parts of the city. Flags were to be seen in great numbers flying to the breeze, while palm trees lined both sides of the street. Not for many years did the city present a more gay appearance. Early in the morning, however, rain began to fall, and came down in torrents until noon. In the afternoon, however, processions were held in the parishes of St. Roch and St. Sauveur, in which several thousand took part.

SUMMER TRAVEL. —While numbers of Quebecers, despite the cold weather which still prevails, are leaving for the country, the hotel registers show that the number of visitors in the city is by no means small. Although the St. Louis Ex-

Catholic Sailors' Club

ALL SAILORS WELCOME. Concert Every Wednesday Evening

All Local Talent Invited: the finest in the City, pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday Evening. Open week days from 9 a.m. to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. Tel. Main 2161.

ST. PETER and COMMON STS.

The John Murphy Co., LIMITED

GREAT MIDSUMMER CLEARING SALE.

The Goods You Want to Buy at Money-Saving Prices.

Amazing reductions abound in all the departments. Come and have a look round while the harvest of bargains is still at its biggest. Here is a "snap" you don't want to miss:

400 Ladies' Walking and Dress Skirts, all in beautiful light weight Tweeds, splendidly tailored, seven gored cut, latest summer style, actual worth \$5.00 to \$7.50, choice of the assortment, \$3.75!

The above is part of a large manufacturer's stock cleared for cash, and no more genuine bargains are offered in Montreal to-day.

SOME CLEARING LINES ON FIRST FLOOR

Great Remnant Sale!

All Remnants of Gingham, All Remnants of Prints, All Remnants of Fancy Muslins, All Remnants of Dimity Muslins, ALL HALF PRICE.

All Fancy Satton Foulards, All Fancy Gingham, All Fancy Matting, all colors, stripes and checks, All Fancy Dress Muslins, All Fancy Twine Cloths, All Fancy Colored Piques, 20 per cent off all above Lines.

All Self Colored Dimities, all color to choose from, All Fancy Grass Linen and Pine Apple Cloth, 25 per cent off the above Lines.

300 yards All Wool Flake Dress Goods, assorted colors, worth 50c. This line Half Price, 25c per yard.

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THE OGILVY STORE

BIG REDUCTIONS IN EVERY DEPARTMENT.

Ladies' Department At June Sale Prices.

LADIES' Embroidered Linen stocks, usually 45 cts now 25 cts, each. LADIES' Fancy Turn Over Collars, Special at 25 cts, each. LADIES' Fancy Washing Stocks, with colored border. Special 25 cts, each. LADIES' Lace Stocks, June Sale price, 25 cts each. LADIES' Stocks, made of Pique with a fancy muslin bow, June Sale price, 25 cts, each.

Hosiery. Marked Down to June Sale Price

LADIES' Fancy Striped Lisle Thread Hose. Regular prices, 45 cts, and 50 cts, a pair; now 35 cts, a pair. Equal to a discount of 25 per cent. LADIES' Fancy Silk Plated Vests, Crochet fronts. Usually \$2.20 each, now 90c each. Equal to over 30 per cent. discount. GENTLEMEN'S RAMIE UNDERWEAR (Shirts and Drawers), the \$2.50 to \$3 values, for 75 cts, each, or \$3.50 the suit. Equal to over 30 per cent. discount.

A Small Linen Sale

White Turkish Towels, 27 by 54 in. Usually 35 cts, now 25 cts, each. Crochet Quilts, hemmed ready for use. Regular prices, \$1.25 and \$1.50, now specially reduced to 95c and \$1.10 each. Bleached Sheetings, best qualities, 2 or 2 yards wide, 25 cts, and 30c, a yard; 9-4 or 2 1/2 yards wide, 30 cts, and 35 cts, a yard. Pink and White Satin Marseilles Quilts—11-4, or full double bed size. Usually \$3.50, now for \$2.25 each. Sating Crash, 28 inches wide. Heavy and good. Regularly 25 cts, a yard, now for 12 1/2 cts, a yard.

JAS. A. OGILVY & SONS. St. Catherine and Mountain Sts.

Household Notes

ABOUT BAKING. — A contributor to an exchange devoted to domestic affairs writes on this topic:

Divide the time required for baking the cake into four portions. During the first quarter, no change will be noted except that the batter has risen considerably; at the end of the second quarter it will have risen still more and have begun to brown; in the third quarter it will brown all over, and in the last quarter settle slightly and shrink from the pan. To make sure it is done, a broom straw may be run in; it should be clean when withdrawn. Also, if the ear is held close to it, little or no "singing" noise can be heard. Layer cakes will be done in from ten to twelve minutes, cakes one and a half to two inches in thickness in from twenty-five to thirty minutes and loaf cakes require from fifty minutes to an hour. Cakes containing fruit require a slower oven and the pans should be well lined with paper to prevent burning. After taking it from the oven, let the cake rest a few minutes in the pan, as handling often causes it to fall. In mixing, use a wooden spoon. Less baking powder is needed in dough with eggs than in biscuits; in short-cake use one even teaspoonful of baking-powder for each cupful of flour; in cakes use two teaspoonfuls of baking powder for three or three and a half cupful of flour. When milk is colder than the creamed butter and sugar, it "curdles"; avoid this by adding a little flour first, then a little milk and more flour, beating each time.

PACKING TRUNKS. — This is a subject upon which there is a variety of opinions among our matrons. In a recent discussion the following views were expressed by one who claims to have had some experience in the matter:

After you are persuaded that everything has been crowded into your trunk has been crowded into your trunk add something more, even if you have to sit on the lid, and you will find far less confusion at your journey's end, than if no attention had been given to filling every crack and crevice so that things will not have a chance to rattle round and get acquainted with each other, before you are ready to have them.

If you wish to put in boxes, or a hand-mirror, or pictures, put them in the middle of the trunk between the skirts of woollen dresses. Books can be tucked into chinks and corners, but boxes and things breakable require a place where there will be the least friction, and this is always in the middle, provided that the trunk is closely packed.

It is a mistake to think that articles put in the top of a trunk will be less liable to get mussed up than those at the bottom. Men who handle trunks are no respecters of position, and are just as liable to land one on the top or end as on the bottom. Long experience therefore, has taught that the only safe and reliable way is to pack slowly, to crowd, in fact; and if this can be done in no other way, to finish by filling every possible space corner with crumpled newspapers, to keep things from shaking about.

RUSH AT MEALS. — Much has been written in regard to the time to be devoted to meals. The men and women who rush their tired brains and bodies to the "quick lunch," and hastily cram an ill assorted mass of food into the mysterious organ whose needs they so little heed, under the mistaken impression that they are providing nourishment to repair the waste of their strenuous lives, are wooing bilious attacks and general breakdown every time they thus outrage nature.

Fifteen minutes of rest before eating—preferably spent in a leisurely walk, during which deep breathing is practiced, as that will give the quickest and most thorough aid in recuperating the tired body, and half the amount of food commonly indulged in, chosen with regard to its ease of digestion, would increase enormously the average health of the great body of office and shop workers.

Hard work, either physical or mental, immediately after a full meal is a dietic outrage. The heavy stupor which often follows hearty eating, indicating an intense desire for rest, is nature's safeguard or warning, inhibiting the individual from interrupting her recuperative task of perfect digestion, for the first stages of which she requires the best remaining energies of the physique.



SAINT ANTHONY.

Saint of the wide world; friend of those Placing in thee their trust; He, Who with thee found sweet repose, List to thy pleadings must! Ask for thy children strength to bear Crosses that lead above; Ask from the Saviour wisdom rare Teaching "to know;—to love!" See how He gives His hands to thee! See how He waits thy clasp! Ready to leap, with joy, to be Held in thy loving grasp! Yields He Himself to thy embrace; Answereth He thy call; What is the secret of this grace? Love is the key to all! —John Romaine in St. Anthony's Messenger.

THE CHURCH IN JAPAN.

The Church in Japan consists of one archdiocese with three suffragan dioceses. The archdiocese is that of Tokio, erected in 1891, which is presided over by the Most Rev. Pierre-Marie Osoff, D.D. In this archdiocese there are not more than nine or ten thousand Catholics. The diocese of Nagasaki, in charge of the Rt. Rev. Jules Alphonse Cousin, D.D., has about thirty-six thousand Catholics; the diocese of Osaka, under the care of the Rt. Rev. Jules-Auguste Chatron, cares for about five thousand Catholics, and that of Hakodate, entrusted to the Rt. Rev. Alexander Berlioz, D.D., has about four thousand Catholic subjects. There are, consequently, not sixty thousand Catholics in the whole Empire.

It will be remembered that St. Francis Xavier first in 1549 bore the light of the Gospel to this wonderful people. For twenty-seven months this illustrious man preached in the principal cities, and converted many to the faith. In 1546, when Taico-Sama began the era of persecution, there were more than two hundred thousand devout Catholics in Japan. Persecution after persecution laid waste this fair field until this once flourishing church was almost utterly ruined. The sufferings inflicted upon the martyrs were barbarous beyond description, but the Catholics in every walk of life displayed intrepid courage. The brave bands of Christians were stimulated to these heroic deeds by zealous missionaries belonging to the religious orders of St. Dominic, St. Francis, St. Augustine and to the Society of Jesus. Many of these devoted men were put to death by hitherto unheard of kinds of torment. Their persecutors tore with pliers the skin, limbs and nerves of their victims; they cut off the flesh morsel by morsel with dull knives; they dipped some naked in icy waters, and burned others by slow fires, while they plunged not a few into boiling sulphur springs, which made the flesh a vast ulcerous mass of fetid sores.

The last known entrance of a missionary was the Rev. Padre Sidotti, a Sicilian priest, who was led in October, 1709. He was soon arrested and sent to prison, where he was wall ed up in a close cell, four or five feet deep. He was occasionally fed through a small aperture; but the rigors of his imprisonment killed him. In 1846 Gregory XVI erected Japan into a vicariate-apostolic and several attempts were made by courageous missionaries to carry out the plans of the Holy Father. But it was not until 1858 that the field was opened and the Rev. Fr. Mermet was granted entrance under the protection of Baron Gros, the minister-Plenipotentiary of France. The opening of the country to foreigners in-

spired several zealous priests to devote themselves to the task of winning the Japanese over to Christianity. Among those noble men was the energetic Father Petitjean, who built a beautiful church at Nagasaki. It was not long before they were visited by several bands of Christians, descendants of those who had been converted by St. Francis Xavier and his successors. So successful were the efforts of the missionaries, that the first plan of ecclesiastical organization was adopted in 1877. This was carried out in detail in 1891, when the country was divided into four sees and measures were adopted for the future spiritual welfare of the intelligent and energetic inhabitants of these islands.

Two great systems of religious belief flourish in Japan, Buddhism and Shintoism. Buddhism for many centuries had the ascendancy and was the formal state religion, but it was virtually disestablished in 1874. Shintoism can scarcely be called a religion, for it teaches no definite moral code, and it does not strive to explain the riddles of life and death. The lessons it does inculcate lead practically to a blind following of natural impulses; while its worship is largely a form of ancestral and hero-worship. It is intensely patriotic, its chief deity is Amaterasu, goddess of the sun, from whom the Mikado is reported to trace his descent. —Donahoe's Magazine: Question Box Department.

The Church And Marriage.

Week in and week out we have been dwelling upon the clear fact that the Catholic Church is the mother and protector of morals, that her stable stand on the great question of matrimony as a sacrament has ever been the safeguard of all who listen to the honest dictates of conscience and accept her advice and teachings on this subject. We have shown that she is the bulwark of the State—be that State Catholic or Protestant—and that in order to save the entire social fabric from being honeycombed by vice and tottering to its downfall, her principles have to be admitted and accepted. Protestants generally admit all this in their hearts, but few ever openly express the same. The Chicago Tribune, a non-Catholic organ, dealing with this same subject, from the two-fold standpoint of religion and national needs, has paid a splendid tribute to the Catholic Church in this regard; and so truthful are its remarks, and so timely the tribute that we will reproduce it. Mark it well, and you will find that it is merely the voicing by an honest writer of the belief and sentiments of thousands:

"While we are searching the recesses of our chaste souls for words to express our shuddering horror of simultaneous polygamy as practiced by the Mormons, we might to our consternation find that we had been providing our enemies with words most uncomfortably applicable to consecutive polygamy as practiced by ourselves. Father Sherman said the other day that in the United States during the last twenty years there had been 300,000 divorces. Father Sherman stands against a background which might well lend him an aspect of authority. Fifteen hundred years ago when turbulent barbarians settled within the confines of the Roman Empire, it was the Catholic Church that coerced the vagrant lust of the barbarian heart and bound one woman to one man till death did them part. To-day, when the sacrament of marriage is threatened not so much by savage boisterous-

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ness of passion as by the frivolity and insincerity of men and women to whom unshaken belief has become impossible, it is the Catholic Church that still refuses to make a single concession to legalized promiscuity, and that still keeps unblemished the ideal of an indissoluble spiritual union between man and wife. If we cannot subscribe to the theology of the Catholic Church, in this matter, neither can we fail to subscribe to its practical morality. The Smoot case ought to give a tremendous impetus to the demand for a uniform federal divorce law. The easy route to consecutive polygamy ought to be beset with more obstacles. The voice of the whole Christian community ought to become as clear and emphatic as the voice of the Catholic Church."

A CHRISTIAN IDEAL. The life that has been spent in industry and striving, and which is yet a failure, is the nearest approach to that of Christ, for what was His life viewed only with external eyes, but a great failure?

Business Cards, THE Smith Bros.' Granite Co. The following was clipped from the "Granite," Boston, Mass.: "Illustrated in the advertisement of K. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

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Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Taney.

ST. PATRICK'S T. A. AND H. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Rec.-Secy., Jno. P. Gunning, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, P. Kenehan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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CHAPTER XIII—Con

The next morning grand alone in her room when in for a little chat, as custom. The old lady's with a welcoming smile. "You are tired, no doubt after being out so late but you look quite fresh, too." "Why shouldn't I be happy, when I have all the love of my own can? You are right, Cecilia, for the love of your own we must relinquish a share another." "What do you mean, queried the innocent girl. "I am fully aware that is no longer a child." "And if I am not, who does that make? We can't be children, and I can't be a child." "You are right, Cecilia, mind was so matured, even were very young, that I seemed like other children. "I cannot understand you as fond of dolls and child as any one of my age." "Yes, I know you were very different from other. "Perhaps so, grandma; I suppose, are always judges; but you speak love." "Yes, Cecilia; you remember I laughingly told you the evening of your reception meet with one who was companion for life, and phesied that you might be life long before your cousin." "Yes, I remember your saying some such thing but I had scarcely left when they had passed mind." "Another striking peculiarity of my Cecilia." "I cannot see it; life is for us to be wasting time on trifling jokes." "But if I were to tell was not a trifling joke, really in earnest, what would you say?" "It would be very unbecom- ing to tell my dear grand- father not believe her, and peccful as well, but I feel strongly tempted to tell any rate." "Well, Cecilia, that is rather plainly, but things from jest to earnest." "Perhaps so, sometimes in this case." "I hope that my grand- whom I always put unlin- fidence, is not beginning dawn of womanhood to deceive me." "No, grandma, how could I think such a thing of me? Large dark eyes looked into her own that she knew was speaking the truth." "Forgive me, Cecilia, wounded you. I ought to expect you above all others, thing as an untruth, but mature mind I did not could be wholly blind that you have won the noble man." Cecilia stared blankly at mother, who was smiling and she felt herself gri- then the blood seemed to burning torrents to her a sound was to be heard heavy throbbing of her which she almost felt re- near of her grandmother, had down suddenly back when, kneeling in the con- she had made a promise felt had been registered of the conditions had not a filled, but she had not g- and she fully intended v- grace to keep the compa- with her grandmother's dawned upon her that, p- all, she had done wrong, permitting herself to ap- lic as a woman of fashio she managed to say: "Grandma, I never s- a thing. Please explain mean?" "I mean, Cecilia, that roll is in love with you." "It cannot be, grandm- be." "Why not, Cecilia? I s- why you should object t- as far as family connec- position are concerned.

THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

CHAPTER XIII—Continued.

The next morning grandma was alone in her room when Cecelia went in for a little chat, as was her daily custom.

"You are tired, no doubt, Cecelia, after being out so late last night, but you look quite fresh, and happy too."

"Why shouldn't I be happy, grandma, when I have all that wealth and love of my own can give me?"

"You are right, Cecelia, and as for the love of your own, I suppose we must relinquish a share of it to another."

"What do you mean, grandma?" queried the innocent girl.

"I am fully aware that our Cecelia is no longer a child."

"And if I am not, what difference does that make? We cannot always be children, and I would not if I could."

"You are right, Cecelia, and your mind was so matured, even when you were very young, that you never seemed like other children."

"I cannot understand why. I was as fond of dolls and childish sports as any one of my age."

"Yes, I know you were, but you were different from others."

"Perhaps so, grandma; our elders I suppose, are always the best judges; but you speak of another love."

"Yes, Cecelia; you remember how I laughingly told you that on the evening of your reception you might meet with one who was to be your companion for life, and that I prophesied that you might be settled in life long before your cousin?"

"Yes, I remember grandma, of your saying some such thing in fun, but I had scarcely left the room when they had passed from my mind."

"Another striking proof of the peculiarity of my Cecelia."

"I cannot see it; life is too serious for us to be wasting time in dwelling over trifling jokes."

"But if I were to tell you that it was not a trifling joke, that I was really in earnest, what would you say?"

"It would be very unbecoming of me to tell my dear grandma that I did not believe her, and very disrespectful as well, but I fear I should be strongly tempted to think so, at any rate."

"Well, Cecelia, that is putting it rather plainly, but things often turn from jest to earnest."

"Perhaps so, sometimes, but not in this case."

"I hope that my granddaughter, in whom I always put unlimited confidence, is not beginning with the dawn of womanhood to try to deceive me."

"No, grandma, how could you think such a thing of me?" and her large dark eyes looked so earnestly into her own that she knew Cecelia was speaking the truth.

"Forgive me, Cecelia, if I have wounded you. I ought not to suspect you above all others of such a thing as an untruth, but with your mature mind I did not think you could be wholly blind to the fact that you have won the heart of a noble man."

Cecelia stared blankly at her grandmother, who was smiling upon her, and she felt herself growing cold; then the blood seemed to rise in burning torrents to her head. Not a sound was to be heard except the heavy throbbing of her own heart, which she almost felt reached the ear of her grandmother. Her mind had flown suddenly back to the hour when, kneeling in the convent chapel, she had made a promise which she felt had been registered on high. True the conditions had not all been fulfilled, but she had not given up hope and she fully intended with God's grace to keep the compact. Suddenly with her grandmother's words it dawned upon her that, perhaps, after all, she had done wrong in ever permitting herself to appear in public as a woman of fashion. At length she managed to say:

"Grandma, I never suspected such a thing. Please explain what you mean?"

"I mean, Cecelia, that Maurice Carroll is in love with you."

"It cannot be, grandma; it cannot be."

"Why not, Cecelia? I see no reason why you should object to him. And as far as family connections and position are concerned we know

him to be fully your equal. In point of virtue, too, which I am glad to know is an important factor with you, he is considered without a fault, and, lastly, he is of your own religion."

"I know all that, grandma, and there is no young man whom I could respect more, but—," and her head dropped in silence.

"But what, Cecelia? Can you not trust your grandmother, who loves you and thinks only of your happiness, with your reason?"

"I do not wish to marry, grandma, and I do not like to hear such things talked of in my presence. I never suspected that he thought of it; if I thought he did I should almost feel that I never wished to meet him again, so please do not talk of it to me."

Cecelia's eyes were filled with tears and her grandmother looked half smilingly, half pityingly, at her. "Such," she thought, "is the result of bringing our girls up in a convent. It would have been far better for her had she been kept at home, where she could have seen more of the world, but she is young, very young, and she may soon outgrow this. Perhaps, after all, I did wrong in mentioning such a thing to her, who in many ways is more like an innocent child."

"Cecelia, I understand," she said to her, "and I hope you will forgive me if I have done wrong in speaking thus to you. You are, indeed, far too young to think of tying yourself down to the duties of a married woman, and there will be time enough five or ten years hence, and now I want you to enjoy your freedom while you can. When you are older and have seen more of the world you will feel differently."

Mrs. Daton meant kindly in speaking thus, and Cecelia did not undervalue her, though her words had given a keener sting to the arrow plunged into her tender heart and she was glad of an excuse to leave the room in a short time.

Young as she was, and surrounded by luxuries, Cecelia was already learning well the lesson of suffering in silence. A crown of roses had been placed on her fair brow, but deeply hidden beneath the delicate petals were many cruel thorns.

The air in the house was stifling to her and her head throbbled with a burning pain, so taking from the kitchen a shawl belonging to one of the servants she stepped outside. There was but little snow on the ground, and the sun was shining, but the air was cold and frosty. Her mind turned toward the cottage of Lourdes, which she had not visited for several weeks, and she hastened to it now. Icicles of different lengths hung in a pretty fringe at the entrance, and the sun shining upon them imparted to them all the hues of the rainbow.

"How beautiful are the things of nature," thought Cecelia, "far more beautiful than anything art can invent."

"How beautiful are the things of the frozen ground and prayed earnestly to her Mother in Heaven, asking her to intercede for her, as she had done on the evening of her first reception. The cold marble features seemed to smile back on her, bidding her keep up her courage, but the figure had no power to speak, and she wanted words of consolation now from one who could understand and sympathize. Her prayer finished, she made the sign of the cross, bent over and kissed the feet of the statue, then returned to the house, fully unconscious that she had been watched by two persons. Grandmother had seen it all, and had this happened some time before she would have been strongly tempted to accuse her favorite of idolatry, but Cecelia had given her such full explanations that she knew better and she could not help admiring her simple faith in the Queen of Heaven, but still she was firmly convinced that the shyness of youth alone was what caused the girl to be so opposed to speaking of marriage. Aunt Nellie, too, saw her from her window and though she knew nothing of the recent conversation, she felt that some cruel blow had been struck the tender heart of her niece.

Cecelia hastened to her room, and donned her outdoor garments, and was descending the stairs when she was met by a servant, who handed her a card, with the explanation that there was a gentleman in the parlor who wished to see her, and also Miss

Agnes. Taking the card, her face grew pale as she read the name of Maurice Carroll.

"Please tell him," she said, "that I beg to be excused, as I am ready to go out and cannot possibly wait, but Agnes will see him."

It was well for Cecelia's peace of mind that she did not see the look of disappointment on his face when he received the message; but he made the best of it, treating Agnes with the greatest cordiality and conversing so pleasantly that she never suspected that he had a thought of any other than herself.

"I am sorry," she said, as he was leaving, "that cousin Cecelia was called away just as you arrived. I hope you will call again soon, when she shall be at home to meet you."

"Thank you, Miss Cullen. Please give my regards to Miss Daton and tell her I regretted not having met her."

Where was Cecelia in the meantime? She had gone directly to the Church, and after praying some time before the Blessed Sacrament, had entered the rectory and called for her confessor, to whom she had made her fortnightly confessions since her return from school. Never before had she mentioned to him the promise she had made in offering herself to God as a sacrifice for her father's conversion; neither had she told him of her dread of entering upon the life of a society woman; but in perfect confidence she opened her heart to him, now, telling him all, and asking his advice; ready at his command to leave all and return to the convent.

As a tender father he listened, understanding her even better than she suspected, for he had long known the family and scented the bitter trials that probably awaited her. But he was fully convinced of her strength to bear them until the hour of her reward came. This decision, carefully given, came in a few words—Not to be too hasty about leaving the world, but in obedience to her parents' wishes to continue upon the life which she had entered, heeding not the opinions of others, and not to ignore the friendship of him whom she would avoid. Above all, she was to continue faithfully in her religious duties, and if God wanted her in the convent He would lead her safely back in His own good time.

Years ago Agnes Daton had looked around the grand mansion she had named after the castle of Innisfallen, and which to many a young woman like herself would have been a perfect paradise of earthly bliss. But to her its beauty had all faded, for she pined to go back to another home, which had once been her peaceful abode. The boon had been denied her, and she had died of a broken heart. God had given her wealth and gay, fashionable friends in abundance, but, instead of satisfying the hunger of her lonely heart, they had served to prove to her the emptiness of all earthly things to the soul that has once known and has not forgotten the meaning of the true love of God. Such a one can easily understand the meaning of the sublime words of Solomon, "Vanity of vanities; all is vanity."

Such were the feelings of her only grandchild at the close of the first year out of school. Each had spent one season as a woman of the world, giving and attending many a grand social function. Strangers had thought each very happy in turn but were deceived; the young hearts were often very far away. One had longed to go back to home and mother, and the dear little church where she had so often prayed in dear old Ireland. For one happy day with her old friends in the fields and by the river, where she had played as a child, she would have given all the honors heaped upon her, but in an hour of blindness she had made her choice, and must take the consequence. The young woman of to-day truly and sincerely wished to throw off her velvets and silks, which were a burden to her, and don the humble habit of the religious with whom she had been educated. She felt that she had seen enough of the world, and longed to be away where, free from the allurements which now surrounded her, she could serve God in perfect peace. In company with Agnes she attended many a gay social event during the past winter and spring, and to all outward appearance had enjoyed them no less than her cousin. The friendship between herself and Maurice Carroll had increased, Cecelia receiving his at-

tentions as she would those of a brother. To two facts she had been wholly blind: First, that her name had been frequently linked with his, until an engagement was suspected by some; and, secondly, located deep in the heart of Agnes was a feeling of tender affection for the young man. Had the rival been any other than her own beloved cousin, this feeling might have ripened into jealousy; but one of the noblest acts of Agnes' life was to keep her secret. She bravely tried to look upon him as one who would never be more than a cousin to her, and she prayed earnestly for strength to meet the hour of bitter trial when she believed that she would see Cecelia claimed by him for his own.

"It will be a hard sacrifice," she thought; "but I owe her something for all that she has done for me, and my secret must never be revealed."

There was one thing she found hard to do, and that was to talk of him in Cecelia's presence, so after the first few weeks of their acquaintance Agnes seldom mentioned his name, and never met him, except in compliance with the wishes of her cousin who always made an excuse to bring her to the parlor when he was there, especially if no other member of the family chanced to be present. Cecelia's excuse for this was that Agnes, being one of the family, was in duty bound to help entertain the guests.

Maurice was gone now. He had left in June for a city near the Pacific Coast, where he was to take charge for an indefinite length of time of a large business house connected with his father's estate, and for some reason which even she herself could not understand, Cecelia had felt relieved when she knew that many miles of land separated them. He had bade her good bye as an ordinary friend, and since his departure she had received two letters from him, but they had been mere friendly letters, full of notes of his travels, and she had answered both in the last he had stated that he hoped to be home in a few weeks, but in the present state of business affairs the time of his return was very uncertain.

For nearly an hour Cecelia had sat alone in her quiet, shady bower, reading a book at first, but it had fallen from her hands and she was now gazing vacantly into space, thinking deeply of the past and the future. Not the immediate past, with its gay hours, but those days to which her young heart often turned in secret. And the future—what was it? A life of sacrifice for Christ's sake. It mattered not to her now that the conditions of her promise made in behalf of her father, had not been fulfilled. Her father had recovered and was still living in perfect health; that was half; and for the rest—his conversion, it might yet be brought about, and perhaps in the convent she could pray for him better than here where she was surrounded by so many temptations. She was now firmly resolved to delay no longer.

CHAPTER XIV.

That evening Cecelia sought her mother and tried to tell her of her desire, but the woman of the world laughed at her for her "foolishness," then, when she saw that her daughter was firmly set on going, she strongly protested against such a step, putting forth all sorts of objections.

"Mother," said the girl, "it is of no use; I have seen all that I wish to of the world of fashion and I long to be away from it."

"Child, you speak more like an experienced woman than a girl just a year out of school. What can you know of the world?"

"Enough, mother, for me to be free of it."

"Cecelia, so you mean to say that you would voluntarily shut yourself up in a convent, away from your pleasant home and many friends?"

"No one ever more fully appreciated a home than I. And my friends, too, I love them all, but they will pass away with time, and to me it seems as well to be separated from all now as to wait until death shall force me to part with those who are dear to me."

"Cecelia, you talk very strangely for one of your age, and I do not like to hear it. It is time enough to think of death when we are old. Even grandmother at her age would not speak thus."

"Grandmother, remember, was educated differently. You know, mother, that, unfortunately, she has no very deep religious principles; but you cannot deny that I have spoken the truth."

"I often wish that my daughter had less of what she calls deep religious principles. She would be far better off."

"You do not mean that, mother; you cannot and you a Catholic."

"Yes I do, Cecelia; it is all right to be a Catholic and live up to the rules of the Church, but there is such a thing as carrying religion too far, and you have been doing that since you were a child."

"No, mother, I have not; the love of God cannot be carried too far."

"You can love God just as much and be a good Catholic without making such a public show of your religion."

"I do not make a public show of my religion; on the contrary, I have always tried to practice it as quietly as possible, and never wish to disturb anyone with my devotions."

"Cecelia, I have often wished you were more like Agnes, who shows proper appreciation of what is done to make her life happy."

"I appreciate what is done for me no less than my cousin, but it is no fault of either of us if we have a different way of showing it. It is simply because Agnes was intended for a woman of the world, while I—"

She hesitated, fearing to lay claim to the great honor to which she felt that she had been called.

Her mother finished: "While you, Cecelia, my only child, and the only heir to Innisfallen, imagine that it is your duty to shut yourself up in a convent, when your place is really here."

"I do not believe it to be any imagination, for I have felt the desire too long and too strongly for that. I must go, so please do not try to detain me in a gay but sinful world, where I feel there is no place for me."

"There is a place for you Cecelia, a place right here in your own home, which without you would be empty, and here you shall remain until—"

"Until when, mother?"

"Until a man who is worthy of my daughter comes to claim her as his bride; then, and not until then shall I consent to let you go."

"You say our home would be empty without me, and then you tell me that you would be willing to give me up to a man who is worthy of me. Do you not consider God worthy of me?"

"Certainly, Cecelia, why do you ask so strange a question?"

"Because you are unwilling to give me up to Him."

"He does not call you to Himself in the way you think now. The years you have spent in the convent as a pupil are the cause of this, and when you are older and know the ways of the world better you will understand your own heart better than now. You will then be thankful for not having returned to hastily to the convent."

"But mother, a year spent as I have spent the last year, surrounded by every pleasure the world can offer, surely ought to be enough."

"A year, Cecelia, is a very short time, and I tell you that you are far too young and inexperienced to make a decision affecting your whole life."

"How long would you have me wait, mother, before you consider me old enough to choose?"

"A year more, at least; no, that is too short a time; make it two, or, better still, five years, and then you will be young enough."

"Oh, mother, I cannot; I know I cannot wait that long. Make it only one year," pleaded Cecelia.

"Can it be possible, child, that you are so eager to leave us all that one year is all you feel you can give us?"

"Believe me, mother dear, I do love you all and it grieves me to think of parting with you, but I feel that God calls me to give my life entirely to His service." Tears came to her eyes as she spoke.

"Cecelia, what would your father say, what would your grandmother say to hear you talk thus?"

"I do not like to think of that, mother, for they cannot understand; but grandma is really beginning to know us better, and I hope that it will not be long ere she will be one of us in the Holy Catholic Church."

"Do not deceive yourself, child,

for your grandmother will never become a member of our Church. Her love for you undoubtedly causes her to agree with you in many things, but in her heart I know, alas! too well that she has anything but a kindly feeling toward our religion."

"I fear, mother, that you misjudge poor grandma in this, for she always uses the greatest frankness with me. I know she was very bitter against us—I mean our religion—but it was only because she did not understand."

"She will never understand, and it is useless waste of time for you or anyone else to try to instill Catholic doctrine into her mind."

"I cannot believe that, mother, for grandma has a noble intellect and only waits to be taught. It requires time and patience, but I believe that a complete victory over her prejudices will be the reward."

"Teach her, then, and I wish you every success in your undertaking, but I frankly believe you are attempting something impossible."

"Nothing is impossible to God, mother, and prayer can work wonders."

"Probably so, in some cases, but there are times when I almost lose faith even in prayer."

"Dear mother, how can you speak so? Perhaps it is because you have not prayed enough and God wants to try your faith a little."

"If it were I who had prayed so long and earnestly I might say so, but there is another whose prayers should have been heard and answered long ago if there were any real merit in prayer."

"You know that there is much good in prayer, for you yourself have taught me so from infancy, and did not Jesus Christ Himself say, 'Ask and you shall receive?' and now you claim to have doubts. I know you have not; you cannot mean it." Cecelia was looking straight into her mother's eyes and she noticed that a tear trembled on the lid.

"I am ashamed to think that my daughter has faith so much stronger than my own, but perhaps you, too, will feel differently when you are as old as I and have seen, as much of the world."

"I hope not, mother dear, oh, I do hope not, for faith is a precious gift which I do not wish to lose. But tell me who has been praying so long without being answered?"

"Your Aunt Nellie, and surely her prayers ought to be good enough to be heard; she always had such great devotion."

"They ought, and I believe in time they will. But would it be too much to ask for what she is praying?"

"I would tell you, Cecelia, but I cannot. Perhaps some time you may know all, but not now."

"Does Agnes know?"

"No, she does not."

"And you say Aunt Nellie has prayed for years. Well, I have prayed for grandmother since I was seven years old—a long time, but I am not discouraged, so auntie should not be. Your aunt has prayed much longer than that, yes, more than twice as long."

"I shall ask no more questions, but I shall join my prayers with hers and I hope they may soon be heard."

"For Nellie's sake, I hope so."

"And now tell me when you will be willing to set me free that I may go and give up my life to God in the convent?"

"Never, Cecelia, never will I be willing to part with you in that way."

"Do not, please do not say that, mother, for my temporal as well as eternal happiness I feel depends upon it."

"Then the sooner you drive that feeling from your mind the better it will be for yourself and your family." Cecelia looked beseechingly at her mother, but the latter remained firm and the girl saw that there was no hope for the present. Prayer would be her only recourse, and she determined to renew her supplications before the throne of God in hopes of soon bringing her mother to give the desired consent. Not wishing to say any more on the subject, Mrs. Daton walked away and went directly to her own room and tried to think of some new plan by which to draw her daughter's mind more to the things of the world.

To be Continued.

SKETCHES OF RELIGIOUS LIFE.

SISTER AGNES. — "She was in truth an angel with us," said the Mother Superior. "Indeed she was an angel before she came to St. Hyacinthe as a student. Her story is a beautiful one and proves to me the divinity which guides our actions where we are wise enough to follow the hand of God pointing the way."

out there to America you will have good wages and will be able to help your family far more than if you stay here, and maybe some day we will send them all to join you.

his mother and sister, and they had called on her and invited her to come to see them, but her modesty and sensitiveness kept her aloof. Many of her companions at the mill, misunderstood the kind attentions of Doctor Deschenes, and spoke harsh things amongst themselves.

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