

CO. LIMITED
6, 1905.
LE

ance sale are
places near
ing like them
the ruthless
r any other

ear.
s our July
new stocks
exemplifying
ready for this
of the great
we told you
and we anti-

ERS,
ked,
...
...
...
med
16c
23c
17c
34c

BRICS.
morrow is
her store in
is were pur-
ry have been
ample quan-
ty you want.

LINS, floral
shades. Re-
at 15c.
6 1-2c
S, in pretty
k and white,
red and
For 9 1-2c
ain grounds,
butter blue,
pretty designs
... 11c
in cardinal,
blue, green,
grounds, with
ects in black
ly sells.
14 1-2c

CO LIMITED
Montreal

SALE
beds
ices

BUILDING
Catherine St.

ARS' CLUB.
WELCOME.

nesday Ev'g.
ited. The finest
on Sunday.
unday evening
m 9 a.m., to 10

p.m. to 10 p.m.
COMMON STRS.

ONIAL
AY.

TRAINS
AT 12 NOON.
ese trains make
at Halifax with

EXPRESS,
solid vestibule
ent, leaving at
aturday, con-
the PICKFORD

DIES, DEMERARA
QUEBEC.

pt Sunday,
aturday,
TRAIN, daily
his train is ex-
which passengers

m Bonaventure
OFFICE
pauvre Ste de

True AND Witness



Vol. LV., No. 1

MONTREAL, THURSDAY, JULY 13, 1905.

PRICE FIVE CENTS

POPE PIUS X ON CATHOLIC ACTION.

The Encyclical to the Italian Bishops.

FULL TRANSLATION.

Venerable Brothers, Health and Apostolic Blessing:

The firm resolution We made at the outset of Our Pontificate to consecrate to the work of restoring all things in Christ whatever strength the Lord in His goodness has pleased to grant us, awakens in Our heart great confidence in the powerful grace of God, without which it is not given to us here below to undertake anything great or fruitful for the salvation of souls. At the same time We feel more than ever the urgent need, in this noble enterprise, of your united and constant aid, Venerable Brothers, who have been called to a share in Our pastoral office as also the need of the aid of each of the clergy and of the faithful entrusted to your care. For all of us in the Church of God have been called to form that one body whose head is Christ—that body which, as the Apostle Paul teaches (Eph. iv. 16) "is compacted and fully joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in Charity." In this edifying of the body of Christ (Eph. iv. 13), Our first duty is to teach and point out the right method to be followed, to propose the means for doing this and to admonish and exhort paternally.

At the same time it is the duty of Our dearly beloved children, scattered throughout the world, to receive Our words and make them efficacious, first in their own persons, and then afterwards to aid in making them efficacious among others, each one doing this according to the grace received from God, and in a manner fitting his station in life and the social duties he has to perform. All this according to the zeal that inflames his heart.

Here We wish to call attention only to those manifold works of zeal for the good of the Church, of society, and of individuals, usually classified under the name of the Catholic Social Movement. These works by the grace of God are flourishing in all places and abound in our own Italy. You, Venerable Brothers, will readily understand how dear they must be to Us and how ardently We desire to see them strengthened and developed. On several occasions We have, in personal conversation, spoken to many of you about these works as well as to their principal promoters in Italy, when they have in person offered Us the testimony of their devotedness and filial affection. In addition to this We have published or caused to be published, by Our authority, various decrees with which you are familiar. It is true that some of these decrees, owing to circumstances causing Us much pain, dealt with the removal of obstacles in the way of the more rapid progress of the Catholic Social Movement, condemning at the same time certain undisciplined tendencies which were creeping in, to the great injury of the common cause. In the meantime, We were eagerly awaiting the opportunity of addressing to all a word of fatherly comfort and exhortation, in order that the good work of building up might be continued and broadened on a foundation as free from impediments as We could make it. It gives Us great pleasure to be able to do this by this letter of Ours, written for the consolation of all, as We are assured that Our words will be received and obeyed by all in a spirit of docility.

The field opened up to the Catholic Social Movement is a vast one. There is absolutely nothing pertaining directly or indirectly to the Church's

divine mission that is excluded from it. One can easily see the necessity for the co-operation of individuals in this great work for the sanctification of our souls as well as for the diffusion and the ever-increasing extension of the kingdom of God in individuals, in the family, and in society, each striving to procure, according to the measure of his capacity, the good of his neighbor by the propagation of revealed truth, by the exercise of Christian virtue, by works of charity and mercy, spiritual as well as corporal. This is that "walking worthy of God" to which St. Paul exhorts us, "in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Coloss. i. 10).

In addition to these benefits there are many others pertaining to the natural order which are not directly bound up with the mission of the Church, but which flow from that mission as a natural consequence.

Such is the light of Catholic revelation that it sheds itself brilliantly on every science; such the force of the maxims of the gospel that the precepts of the natural law are more firmly rooted and grow in strength; such, in fine, is the efficacy of the truth and the moral doctrine taught by Jesus Christ, that the material well being of the individual, of the family, and of human society is providentially supported and promoted.

The Church, even while preaching Jesus Christ crucified, a stumbling block and a folly in the eyes of the world, has become the chief inspiration and support of civilization, and has diffused it wherever her apostles have preached, preserving and perfecting all that was good of the ancient pagan civilizations, rescuing from barbarism and moulding in the forms of civil society the primitive people who flocked for refuge to her maternal bosom, and giving to the whole structure of society, gradually indeed but securely and with ever growing impetus, that marked impress which it possesses even still.

The civilization of the world is Christian civilization. The more distinctly Christian it continues to be, the more real and lasting and fruitful will it be. The farther it removes itself from the Christian ideal the greater will be its decline, to the immense injury of social welfare. Hence, from the very nature of things, the Church became in fact the guardian and defender of Christian civilization. In bygone ages this fact was recognized and admitted, and it still forms the enduring basis of civil legislation.

On this fact were based the relations between the Church and the different States, the public recognition of the authority of the Church in all matters that in any way relate to conscience, the subordination of all the laws of the State to the divine laws of the gospel, the concord of the two powers, Church and State, in procuring the temporal welfare of the people in such a way that their eternal welfare should not be interfered with.

There is no need for Us to tell you, Venerable Brothers, what prosperity and welfare, what peace and concord, what respectful subjection to authority and what excellent government would be obtained and maintained in the world were it possible to realize to the full the perfect ideal of Christian civilization. But, given the continual strife of the flesh against the spirit, of darkness against light, of Satan against God, this perfect ideal is not to be hoped for, at least

in full measure. Hence, continuous assaults are made upon the peaceful conquests of the Church. These are the more lamentable and fatal the more human society tends to base itself on principles opposed to the Christian idea and even tends to apostatize entirely from God.

But this must not make us lose our courage. The Church knows that the gates of hell shall never prevail against her. She knows also that she shall be straitened in this world, that her apostles have been sent as sheep into the midst of wolves, that her followers shall ever be covered with hatred and contempt, even as hatred and contempt were heaped upon her Divine Founder.

The Church, therefore, pursues her way undaunted, and while she extends the Kingdom of God where it has not yet been preached, she strives in every way to repair her losses in the Kingdom already won. To restore all things in Christ has ever been the device of the Church, and it is in a special way our device during the perilous days through which we are passing; to restore all things, not in any and every way, but as the Apostle adds, "to establish all things in Christ that are in heaven and on earth" (Eph. i. 10); to restore in Christ not only what belongs properly to the divine mission of the Church in leading souls to God, but also that which, as we have explained, spontaneously flows from that divine mission, namely, Christian civilization, in all the elements which constitute it.

Confining attention exclusively to this last part of the desired restoration, you will recognize at once, venerable brothers, of what help to the Church are those elect bodies of Catholics who have determined to unite all their active forces in order to combat by all just and legal means anti-Christian civilization; to repair by every means in their power those very serious disorders which flow from this anti-Christian civilization; to bring back Jesus Christ to the family, to the school, to society; to re-establish the principle that legitimate human authority represents the authority of God; to take deeply to heart the interests of the people, and especially of the working and agricultural classes, not only instilling into all hearts the religious principle, which is the only true fount of consolation amid the trials of life, but seeking to dry the tears of the sorrowful, to alleviate suffering, to better economical conditions by well-planned measures; to labor to have public laws grounded on justice, and to correct or suppress those which are opposed to justice—in short, to defend and maintain with a truly Catholic spirit the rights of God in all things and the not less sacred rights of the Church.

All such works, maintained and promoted in a large measure by the Catholic laity, and carried out in various ways according to special needs of the different nations and the circumstances of different countries, constitute what is known under the special and truly noble title of the Catholic Social Movement, or the Social Movement of Catholics. It has at all times aided the Church and the Church has always welcomed and blessed it, however different may have been the forms it assumed to meet the needs of the times in which it has existed.

Let us here note that on account of the radical changes which in the course of time have been introduced into society and public life as also on account of the needs which the changes in conditions are continually begetting, it is impossible to-day to restore completely what in bygone centuries was useful and even absolutely necessary.

But the Church in the course of her long history has always and in every case clearly demonstrated that she possesses a wonderful power of adapting herself to the varying conditions of human society, so that while preserving unimpaired and unchanged the truths of faith and morals, and while defending her own sacred rights, she easily bends and accommodates herself to all that is contingent and incidental to the vicissitudes of the time and the new

requirements of society. Godliness, says St. Paul, is profitable to all things, having promise of the life that now is and of that which is to come: Pietas autem ad omnia utilis est, promissionem habens vite, quae nunc est et futura. (I. Tim. iv. 8), and so Catholic action also, while it changes opportunely in its external forms and in the means it adopts, always remains the same in the principles that guide it and in the noble aim it sets before itself. In order, therefore, that it may be truly efficacious, it will do well to study carefully the conditions imposed upon it, both by its nature and its end.

At the outset this truth must be deeply felt—that an instrument not properly adapted for the work it has to do is defective. From what has been said already it is evident that the Catholic Social Movement, proposing as it does to restore all things in Christ, constitutes a true apostolate for the honor and glory of Christ Himself. To fulfill this apostolate the grace of God is necessary. Now the grace of God is not given to an apostle who is not united with Christ. It is only when we shall have formed Christ in us that we shall be able to restore Him more easily to the family and to society. Hence all who are called to direct or who dedicate themselves to the task of promoting the Catholic movement must be Catholics to the very core of their being, convinced of their faith, soundly instructed in their religion, sincerely obedient to the Church, and especially to this supreme Apostolic Chair and to the Vicar of Christ on earth; they must have true piety, many virtues, good morals and lead a life so pure that they will be an efficacious example to all. If the spirit be not thus tempered not only will it be difficult to promote good in others, but it will be almost impossible to act with a good intention. Strength will be lacking to bear with perseverance the annoyances that every apostolate brings with it, the calumnies of adversaries, the coldness and the want of interest of even the well-intentioned, and at times even those jealousies of friends and companions in arms, which, while they are perhaps excusable on account of the weakness of human nature, are greatly prejudicial, as they are the cause of discord, disagreements and intestine troubles. It is only virtue which is patient and sturdy in well-doing, and at the same time gentle and delicate, that can remove or diminish these difficulties, so that the weak to whom the Catholic forces are dedicated may not be compromised. "For so is the will of God," says St. Peter, "that by doing well you may put to silence the ignorance of foolish men: Sic est voluntas Dei ut bonis facientibus obtutescere faciatis impudentium hominum ignorantiam" (1 Pet. ii. 15).

It is well also to define clearly the works upon which the Catholic strength is to be expended with energy and constancy. Those works ought to be of such evident importance, to correspond so fully to the wants of society to-day, to be so well adapted to the moral and material interests in particular of the people and the disinterested classes that whilst they produce the utmost activity amongst the promoters of Catholic action for the great and sure fruit which they promise of themselves they are at the same time easily understood by all and willingly welcomed. Just because the grave problems of social life to-day require a ready and sure solution there arises in the breasts of all the liveliest desire to learn and to know the various means by which those solutions are realized. Discussions in one sense or another are multiplied more and more and are easily brought before the public by the press. It is supremely necessary then that Catholic action should choose the fitting moment, should move forward courageously, and should offer its own solution of the social difficulties, and make it effective by a strong, active, intelligent, disciplined propaganda, directly opposed to the propaganda of the adversaries. It is impossible that the soundness and justice of the Christian principles, the correct morality which Catholics profess, their entire disinterestedness so far

as their own affairs are concerned, inasmuch as they openly and sincerely desire only the true, solid, and supreme welfare of others; in fine, their evident capacity to promote better than others even the true economical interests of the people should not make an impression on the mind and heart of all who hear them and should not increase their numbers so as to make them a strong and compact body capable of valiantly resisting the contrary current and securing therewith respect of adversaries. This supreme need was fully explained by Our predecessor of blessed memory, Leo XIII, who is pointed out especially in the memorable Encyclical "Rerum Novarum" and in other subsequent documents, the object to which Catholic action should be chiefly devoted, namely, the practical solution of the social question according to Christian principles. We likewise, following such wise standards of policy in our Motu Proprio of the 18th December, 1903, gave to popular Christian action, which comprehends in itself the whole Catholic social movement, a fundamental ordering which was to be, as it were, the practical rule of common effort and the bond of unity and charity.

Catholic works, then, various and multiple in form, but all equally intended to promote effectually the same social well-being, ought to be grouped together and consolidated where necessary for this most holy and most necessary purpose. But, in order that this social action may be sustained and may prosper, with the necessary cohesion between the various works of which it consists, it is extremely necessary that Catholics should act with exemplary harmony, but that harmony will never be ensured if there is not unity of intention amongst all. Of the necessity of this there can be no doubt whatever, so clear and plain are the teachings of this Apostolic chair, so vivid the light shed on the subject by the most distinguished Catholics of every country in their writings, so laudable the example, as We Ourselves have several times mentioned, offered by the Catholics of other nations who exactly because of this harmony and unity of intention have secured abundant and very consoling fruit in a short time. In producing co-operation amongst various works equally worthy of praise an institution of a general character called the Peoples' Association intended to gather the Catholics of all the social classes, but especially the great multitudes of the people around a single common centre of doctrine, of propaganda, and of social organization has shown itself singularly efficacious elsewhere. In fact inasmuch as it corresponds with a need felt in almost every country and as its simple constitution rises out of the nature of things as they are met with equally everywhere it cannot be said to be the property of one nation more than another but to belong to all where the same wants manifest themselves, and the same perils arise. Its great popularity at once wins it esteem and makes it acceptable, and it does not disturb or hinder any other institution, but rather gives strength and compactness to all institutions, since by its strictly personal organization it stimulates individuals to enter particular institutions, trains them for practical and truly profitable work, and unites the minds of all in the same sentiments and desire. A social centre of this kind being thus established, all the other institutions of an economic character intended to solve the social problem—practically and under its various aspects, find themselves, as it were, spontaneously grouped together for the general end that unites them, whilst they also, according to the various needs which they seek to meet, take different forms and means as the particular scope of each requires. And here We are pleased to express Our satisfaction at much that has already been done in this connection in Italy, with the sure hope that, granted the Divine aid, much more will be done in the future to consolidate the good that has been achieved, and to extend it with ever-increasing zeal. In this work the Opera del Congresso Comitati Cattolici has rendered itself worthy of high praise, thanks to the intelligent activity of the eminent men

who have directed it and who were placed in charge of those particular institutions or, at any rate, directed them.

And this centre and union of economic works, as expressly preserved by us on the cessation of the Opera del Congresso, in continuing its labors ought to remain thus under the energetic direction of those who are at its head. In order that Catholic action should be efficacious in every respect it is not sufficient that it should be proportionate to the social needs of the present day; it must likewise strengthen itself by all those practical means provided by the progress of social and economic studies, the experience already gained elsewhere, the conditions of civil society, and the public life of States. Otherwise there is the risk of groping a long time in search of insecure novelties whilst what is good and certain is in hand and has been well tested, or of proposing institutions and methods suitable perhaps to other times, but not understood by the people of to-day or finally of halting midway, not availing even to the extent granted, of those rights as citizens which modern civil constitutions offer to all, Catholics as well as others. And—to conclude with this last point—it is certain that the modern constitutions of States give indistinctly to all the power of influencing public affairs, and Catholics the obligations imposed by the law of God and the precepts of the Church being safe, can use that power with a safe conscience to prove that they are fit, like others, and even better than others, to co-operate in furthering the material and civil welfare of the people, and thus to acquire that authority and respect which make it possible also for them to defend and promote higher interests—those of the soul. These civil rites are various and different in kind, extending to direct participation in the political life of the country and the representation of the people in the legislative chambers. Most grave reasons dissuade Us, venerable brethren, from departing from the rule laid down by Our predecessor of sacred memory, Pius IX, and followed by another predecessor of sacred memory, Leo XIII, during his long Pontificate, according to which rule it is forbidden to Catholics generally in Italy to participate in legislative power. But other reasons equally grave, affecting in the highest degree the welfare of society, which must be safeguarded at any cost, may require that in particular cases a dispensation from the rule be granted, especially when you, venerable brethren, hold it to be strictly necessary for the good of souls and in the best interests of your churches, and when you ask for it. Now the possibility of this favorable concession from Us begets, on the part of all Catholics, the duty of preparing seriously and prudently for political life at the time when they shall be called to it. It is, then, of importance that the activity laudably displayed by Catholics in preparing by means of a good electoral organization for the administrative life of the communes and the Provincial Councils should be extended to suitable preparation and organization for political life, as was seasonably recommended in the Circular of the 3rd December, 1904, by the General Presidency of the Opera Economica in Italy. At the same time the elevated principles which regulate the conscience of every true Catholic should be inculcated, and followed in practice. Every member of the Church should strive in every circumstance to be and to appear truly Catholic, accepting public duties and performing them with the firm and constant resolve to promote with all his power the social and economic welfare of his country, and especially of the people in accordance with the maxims of a distinctly Christian civilization and to defend at the same time the supreme interests of the Church, which are those of religion and justice. Such are, venerable brethren, the character, the object and the conditions of Catholic action in its most important feature—the solution of the social question which deserves to have all the Catholic forces applied to it with the greatest energy and constancy.

(Continued on Page 4.)

OUR BOYS AND GIRLS.

BY AUNT BECKY.

Dear Girls and Boys:

I was so pleased last week to see the nice lot of letters. You have made a good beginning for vacation time. Surely there must be accounts of school closings. Why not send them along. Write as many letters as you like. There will always be room in the corner.

Your loving
AUNT BECKY.

THE BEST HOUR.

"Get down on the floor here, staddy. Get down on the floor and play." And that is the song that my baby sings to me at close of day.

Then overboard goes the paper, and down on the floor goes dad; And onto him clammers baby, And baby is more than glad; And daddy's a horse and wagon Or daddy's a ship at sea, And rolls with a little baby As happy as she can be.

Yea, rolls with the babe and tumbles, And grumbles and haws, and goes. And always a dimpled baby With rounded and dimpled knees Sits perched aloft unfeared, And laughing with childish glee As the daddy ship goes tossing And tumbling across the sea.

And, oh, but that ship is careful; The waves may foam and curl, But never the ship goes plunging Too much for the baby girl, And never the horse gets fractious, Or plunges or jumps aside So much as to mar the pleasure Of the wee little girl astride.

Oh, good is the hour in the gloaming, When labor is put aside And daddy becomes a horsey A wee little girl may ride; Or daddy becomes a plunging Big ship on the stormy seas, And is guided and captained onward By the baby with dimpled knees.

OUR DOG.

From Lippincott's Magazine we take the following story of "Our Dog in Church."

"He was a little flustered on first entering the chapel—so many people there, and all sitting so quiet. In this there was something awesome for our dog, and when out of this unnatural quiet they rose suddenly to sing, our dog was frightened and would have run out of doors, only the doors were closed. He soon recovered himself. They were only folks after all—such as he saw every day in street and house."

"He began to recognize one after another. He tried to get up a little sociability with them, but they took little or no notice of him. Every body seemed strangely constrained and altered. Our dog is a pet, and this cut him. But his is a self-reliant, recuperative nature, so he threw himself on his own resources for amusement. He was dreadfully ignorant of the proprieties of church or church service. The choir is separated from the congregation only by a raised platform. On this walked our dog. Again there was singing. He smelt first at the organ; he then smelt of the organist and wagged his tail at him. The organist looked with an amused and kindly eye but he could not stop. Our dog then smelt of the basso-profundo; he smelt of the tenor; he smelt them on one side and then on the other. Then he went back and smelt them all over again; also the organ. That was a little curious. There might be a chorus of dogs inside and that man at the keys tormenting them. To him, at any rate, it was not melody. He walked around it, and smelt at every crack and corner to get at the mystery. He tried to coax a little familiarity out of that choir. They seemed to be having a good time; of course he wanted a hand or a paw in it himself. It was of no use. He stood and looked and wagged his bushy tail at them as hard as he could. But selfishly, they kept all their pleasure to themselves. So he let the choir and came down again among the congregation. There, sure enough, were two little girls on the back seat. He knew them; he had enjoyed many a romp with them. Just the thing! Up he jumped with his paws on that back seat, yet even

they were in no humor for play. They pushed him away, and looked at each other as if to say, 'Did you ever see such conduct in church?'

"It was rebuff everywhere. Our Dog would look closer into this matter. The congregation were all standing up. So he walked to the open end of a pew, jumped on it, and behind the people's backs, and walked to get in front of the little girls, that he might have an explanation with them. Just then the hymn ceased. Everybody sat down with the subdued crash of silk and broadcloth. Everybody on that bench came near sitting on our dog. It was a terrible scramble to get out.

"Still he kept me employed. There was a line of chairs in the aisle. In one of these deliberately sat our Dog. If everybody would do nothing but sit still and look at that man in the pulpit, so would he. But somehow he moved one hind leg inadvertently. It slipped over with it and came as near tumbling as any being with four legs can. All this made noise and attracted attention. Little boys and girls and big boys and girls snickered and snorted and strained as only people can snicker, snort and strain when they ought not to. Even some of the elders made queer faces. The sexton then tried to put our dog out. But he had no idea of going. He had come with our folks and he was not going until they went. The strange man grabbed for him and he dodged him time and again with all his native grace and agility. This was something like it was indeed fun. The sexton gave up the chase; it was ruining the sermon. Our dog was sorry to see him go and sit down; he stood at a distance and looked at him, as if to say, 'Well, ain't you going to try it again?'

"Them, in an innocent and touching ignorance that he was violating all the proprieties of time and place, our dog went boldly up on the pulpit stairs while our minister was preaching, and stood and surveyed the congregation. Indeed, he appropriated much of that congregation's attention to himself. He stood there and surveyed that audience with a confidence and assurance which, to a nervous and inexperienced speaker, would be better than gold or diamonds. He didn't care. He smelt of the minister. He thought he'd try and see if the latter were in a mood for any sociability. No; he was busier than the rest. The stupidity and silence of all this crowd of people who sat there and looked at him puzzled our dog.

"He could see no sense in it. Some little girls and boys did smile as he stood there; seemingly those smiles were for him. But as soon as he reciprocated the apparent attention, so soon as he made for them, the smiles would vanish, and the faces become solemn. And so at last, with a yawn, our dog flung himself on the aisle floor, laid his head on his fore paws and counted over the beef bones he had buried during the last week. Not a word of the sermon touched him; it went clear over his head."

BOYS ARE WATCHED.

When you see the boys on the streets and public places we often wonder if they know that business men are watching them. In every bank, store and office there will soon be a place for a boy to fill. Those who have the management of the affairs of business will select one of the boys. They will not select him for his ability to swear or smoke cigarettes. Business men may have a few loose habits themselves, but they are looking for boys who are as near gentlemen in every sense of the word as they can find, and they are able to give the character of everybody in the city. They are not looking for rowdies. When a boy applies for one of these places and is refused they may not tell him the reason why they do not want him, but the boy can depend on it that he's been rated according to his behaviour. Boys cannot afford to adopt the habits and conversations of the loafers and rowdies if they ever want to be called to responsible positions.

JUST A SHOE BUTTONER.

Willie was an honest boy, and all good people who knew him loved him. One day his mother gave him two dollars and sent him to the store to buy a pair of shoes. When the merchant tied up the bundle he

put in two buttoners instead of one. As soon as Willie reached home and opened the box he found the extra buttoner, and asked his mother if she thought he ought to carry one of them back. She said she supposed the merchant intended for him to keep both of them, but to go and see.

On his way back to town he met some of his boy acquaintances, who asked where he was going. He told them how the merchant had made a mistake and that he was going to return one of the buttoners. One of the boys said:

"What's an old shoe buttoner? They don't cost a cent. The store-keeper will laugh at you."

Willie went on his way and returned the buttoner to the merchant who told him it was put in by mistake but that he need not have troubled to return it.

Next morning at school several of the boys when they met Willie said:

"Hello, old Shoe Buttoner!" At first he thought he would cry, but he said to himself:

"I did right, and there is no use in crying about doing right."

The vacation came; the same merchant from whom Willie had purchased the shoes some months before advertised for a boy. Willie was anxious to make some money of his own, and his mother allowed him to apply for the place. When he walked into the store one of the boys, who was waiting his turn to see the proprietor, said to another boy:

"Well, here comes 'Shoe Buttoner.'"

The merchant looked across and recognized the honest face of his former customer, and employed him immediately. He was so faithful and honest that he has been in that store from that day till this, and is now one of the proprietors.

One of Willie's old friends, who recalled the circumstances which I have just related, said the other day:

"Will, didn't it make you feel good when you got your position because you had returned a shoe buttoner?"

Mr. Will replied, "Of course, I was glad to get the position, but most of my feeling good over it was because I knew I had done right."

DOG AS A MAIL CARRIER.

Mr. Jonathan Radcliffe, of Vale Summit, Allegany County, Md., has a very intelligent dog that acts as a mail carrier for him. The dog regularly meets the early morning passenger train on the George's Creek and Cumberland railroad, and as the train speeds past Mr. Radcliffe's place, on its way to the station, the little black terrier, known as Carlo III., waits patiently about forty feet from the track for the brakeman to throw the bundle of papers off the train. Carlo usually catches the bundle in his mouth. He knows the engine whistle, and when it is sounded, about half a mile below the station, Carlo may be seen racing for his place along the track, sometimes from the house, and sometimes from the mountain side, where he has been chasing small wild animals. Several days ago while the regular passenger engine was in for repairs, Carlo failed to appear for his bundle, and it is thought the strange engine whistle fooled him. He makes no attempt to go to any other train, and on its down trip to Cumberland, the whistle of the regular engine does not disturb him. At times the brakeman will hold the package a little longer than usual and Carlo will impatiently run after the train, barking furiously. He never fails to meet the regular morning train when the regular engine pulls it up to Vale Summit.

HARRY AND THE DOCTOR.

"Papa," said Harry, "what does a man mean when he says to another man, 'I'll fix you?'"

Now, Mr. Bonsall was reading the evening paper and didn't want to be disturbed, so he answered rather impatiently.

"Don't bother me, Harry. Don't you see that I am reading?"

"But, papa," said the boy, "I wish you would tell me for I want to know, and I won't bother you any more."

"Oh, it means 'I'll do you up!'"

"I'll do you up," repeated Harry, and then, after thinking a moment—"but, papa, what does 'I'll do you up' mean?"

"Now, I'll tell you," said his father, "and then you must not ask me another question this evening. It means that some man is going to kill another man."

And Harry, who was only five, opened his eyes wide, looked stupefied and presently walked away.

About a week later the little man was taken ill, and as Dr. Analdi, the



Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties. Externally, heals Sores, Ulcers, Abscesses, and all Eruptions. Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.

family physician, was not within easy reach, a strange doctor was called in. This doctor had a solemn face and a solemn manner, and Harry did not feel altogether sure of him.

Presently Mrs. Bonsall left the room to get something that was needed, and Harry thought he would make friends with the doctor by opening a conversation with him.

"Going to give me some medicine, doctor?"

"Oh, yes," answered the doctor, "I'm going to give you some medicine. Don't worry, my little man; I'll fix you."

Suddenly there came to Harry the explanation that his father had recently given him of those fearful words, and, throwing off the covers, he leaped out of bed, rushed for the door, and before the doctor could recover from his amazement at the boy's astonishing behavior, the little fellow was clinging to his mother out in the hall and begging to send away the man who was going to "do him up."

It took half an hour to get Harry quieted down and another half hour to persuade him to take the strange doctor's medicine.

THE IDEALS OF YOUTH.

It is easy to promise ourselves, when starting out in life, that we will never lower our ideals, that we will always go onward and upward, and that we will ever be found abreast of the times, in sympathy and co-operation with the leaders of progressive thought. We do not dream of the constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within against which we must struggle if we would remain true to the high and beautiful aspirations of youth.

ANXIOUS MOTHERS.

The summer months are a bad time for little ones and an anxious time for mothers. Stomach and bowel troubles come quickly during the hot weather, and almost before the mother realizes that there is danger the little one may be beyond aid. In every home at this season there should be kept a box of Baby's Own Tablets, and at the first symptom of illness they should be given. They promptly cure cholera infantum, diarrhoea and stomach troubles, and are just the thing the mother needs at this time to keep her children well. Mrs. Frank Moore, Brookfield, N.S., says: "I always keep Baby's Own Tablets on hand in case of emergency. I do not know any other medicine that can equal them in cases of stomach or bowel troubles. And this medicine is absolutely safe—it is sold under a guarantee to contain no opiate or harmful drug. You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont."

It is well, and most cheering to us indeed, if we find the marks of saintly footsteps on the same road by which we have ourselves been led. They have been left there merely to give that assurance the traveler feels, as he goes into an unknown region, when he finds the footprints of one who has explored the way before him. He does not follow their leading out of a foolish desire to imitate the fatigue and sufferings that the painful and difficult journey must have cost to him who went before. He simply takes the road with the same end in view that the other had, and blessed and praises him for having blazed the way.—Lex Amsand, The Dolphin.

AT THE STATION.

He stood before the sergeant's desk in the Harrison street police station, his ragged old cap in hand. He had no overcoat and his clothes looked the worse for wear. When the sergeant looked up from his work the old fellow shifted his cap from one hand to the other and said in a broken voice:

"Could you give me a night's lodging?"

The weather was bitter cold that evening, and the sergeant's heart was warmer than usual.

"Well, my good man, what is your name?" asked the sergeant.

"My name is Patrick McHugh. I've lived in Chicago for fifty years and to-night is the first time I ever had to apply to a police station for lodgings."

"Well," said the sergeant, "how does it happen that you have to apply for lodgings this evening? Have you no money?"

"Devil a cent," answered Patrick, with a good-natured laugh.

"I gave my last twenty cents to a young lad who had befriended me once when I was looking for work. He was a clerk in the office of an employment agency where I applied for a job; he spoke a good word for me. He told me afterward that I reminded him of a friend of his father. I guess that is why he took such a liking to me. Poor fellow, he lost his job somehow and couldn't find anything to do. All his money was spent; his clothes became old and worn, he was ashamed to look for office work, so he hustled coal and odd jobs around a restaurant. I haven't seen him for a long time until to-night. He was standing in a warm hallway, but the officer on the post chased him out. He had no money and no place to go. The poor fellow had a bad cold, and I guess he ain't long for this world. I bought him a hot drink, and paid for a night's lodging, so I came down here to take pot luck with you. Sure you won't turn me out a night like this, will you, sergeant?"

"No," answered the sergeant, "Go downstairs and see what the lockup keeper can do for you."

The old man started down stairs, but suddenly he stopped, and, returning to the desk, drew a small purse from his pocket and said, "Sure I almost forgot! I found this on the street to-day and maybe you can find an owner for it."

"Is there any money in it?" asked the sergeant as he proceeded to open the purse.

"I don't know, sir. I did not open it."

The sergeant turned it upside down and out dropped a little wad of bills and some silver.

"Eight dollars and seventy cents," he said as he finished counting the money, "and you looking for a night's lodging!"

"But, sergeant, you see it wasn't mine, and I had no right to it."

The sergeant took an envelope from one of the drawers in the desk, and wrote "\$8.70, found by Patrick McHugh" upon it. He put the purse into the envelope and locked it in the safe. Taking a quarter from his pocket he handed it to the old man.

"Go and get a bed somewhere. You're too honest to sleep in a police station," he said. "I'll advertise the purse, if no one calls for it in a week it belongs to you."

Patrick went off with a happy smile and a "God bless you, sergeant."

As the door closed behind him the sergeant felt the cold blast of the night.

"Poor, but honest," he muttered. "I wonder how many of us could stand that test?"—W. P. Riordan, in New World.

THE RETURN.

Among the few passengers who alighted when the train drew up at the small station was an old man. There was no one to meet him. He stood for a moment and watched some friends greet each other; then his kind face became lit with a hungry longing and he moved with a steady step from the platform, breathing gently to himself, "Forty years! Forty years!"

Though a stranger, he evidently knew the little town. He moved up the main thoroughfare for a block, then turned down a side street along whose broad sidewalk many shade trees were growing. No one had spoken to him, for no one knew him, and he had seen no one he knew.

There was a pleasant row of cottages facing the street. Most of them were old and vine-grown, with funny little gables and quaint stoops. He knew who lived here, there, everywhere—at least, he knew who lived there forty years ago, and to-day it seemed that time had turned back



for him. As he neared the end of the street, an expression of joy, alloyed with pain, crept to his face, and the emotion which swelled in his breast suffocated him, so that he stopped for a moment and leaned on the stick he carried. Words, spoken by a woman two-score years ago, whom first he had loved, and then doubted, came to his mind: "Some day you will realize your mistake. When you do, come to me; I shall wait." Those were her parting words.

The last house was hers. He could see it through the leaves of the trees in the adjoining yard. Would she know him? Would she receive him? With a low sound in his throat he went on, and presently was fumbling at the latch on the gate. He raised his eyes to the window where she used to sit and wait for his coming. The window was shuttered, barred! The front door was closed. The yard had run wild with orchard grass and weeds, and the neatly kept gravel walk, which he knew of old, was overrun with creepers. Only the row of hollyhocks by the fence bloomed bravely, as they used to do. He moved up the walk in a dazed way till he came to the stoop. Then he saw a pine board tacked to one of the posts, and on it the words, "FOR RENT."

Sitting wearily upon the steps, he placed his hat at his side and looked around. Everything was the same, except that everything was untended and wild. His eyes rested vacantly upon the mischievous face of an urchin who, through the palings of the front fence, was covetously regarding some apples on a tree in the yard. Presently the old man lifted his hand and beckoned to the boy. He came willingly, casting side glances at the apples as his bare feet rustled the gravel. The old man put his finger and thumb in his waistcoat pocket, and deposited a piece of silver in the grimy hand of the boy.

"What was the lady's name who lived here?" he asked, in a strangely gentle voice.

"Miss Upton," the lad responded with alacrity.

"Where—is—she—now?" was the next query, spoken so softly that the boy turned his head to catch it.

"Oh, she's dead! Died in the Spring, early. Took col' frum settin' by a window—that un, there. She opened it fore the weather's warm enough, 'n' she kep' it open too late of evenin's, folks said. I've heard older people say she's waitin' for somebody, or somethin'. She died, 'n' they took her away somewhere where she had some kin. We all miss her." The boy dug at the rough gravel with a calloused toe.

The old man placed another coin in the boy's hand.

"Thank you," he said, more gently than ever. "Can you tell me when your next train comes through?"

"Goin' which way?" asked the lad, alertly.

"Any way."

"Two o'clock; you've got nearly an hour."

"Thank you; that's all—good-bye." Thirty minutes later a stooped figure crept slowly back up the board sidewalk toward the little station,—Edwin Carlile Litzey, in New World.

AGAIN THE CONFESSIONAL.

Le Figaro, of Paris, says that a priest who had been a member of one of the disbanded religious congregations recently had an interview with the chief of police, in the course of which he handed over to the police official a magnificent gold bracelet, enriched with emerald and diamonds, and with embossed figures representing winged horses and hunting dogs. The bracelet, which was stolen two years ago, was given the priest by one of his penitents, in order that it might be restored to its owner. The priest refused to give the name of the penitent, pleading the secrecy of the confessional. Le Figaro adds that the bracelet has been placed in the bureau of lost articles to await reclamation by the owner. L'Univers, a Catholic organ, commenting on the incident, says: "This is a splendid opportunity for the radical sheets to revive their eloquent tirades against the greediness of the members of the religious congregations and the pernicious influences of the confessional."

There are three kinds of people in the world—the wills, the won'ts and the can'ts. The first accomplish everything the second oppose everything the third fail in everything. To which class do you belong?

The True Witness

And Catholic Chronicle... The True Witness Printing & Publishing Co., 25 St. Antoine Street, Montreal, Canada.

SUBSCRIPTION PRICE. Canada (city excepted), United States and Newfoundland, \$1.00 City and Foreign, \$1.50

CHANGE OF ADDRESS.—When ordering change of address it is necessary to send old as well as new address.

TERMS: PAYABLE IN ADVANCE



THURSDAY, JULY 13, 1905.

MONSIGNOR NUGENT.

The late Monsignor Nugent, whose death we chronicled last week, was 83 years of age, nearly sixty of which were consecrated to the service of God and produced rare fruits of souls saved and dwarfed and wretched lives cared for.

DIOCESE OF ST. HYACINTHE BEREAVED.

The diocese of St. Hyacinthe is doubly bereaved in the death of its venerated head, His Lordship Bishop Decelles, and in the almost simultaneous death of Rev. Mother Catherine, Superior of its Community of the Precious Blood, and Superior General of the Order throughout the American continent.

ENGLISH BISHOPS AND EDUCATION.

Once again the Archbishop and Bishops of England have issued a joint pastoral to the faithful under their charge enjoining them to remember that they are the sentinels and guardians of the cause of Catholic education.

that they are the sentinels and guardians of the cause of Catholic education. Necessarily these letters of the English hierarchy are filled with the technicalities and details of parochial interests; but care is taken to define what a Catholic school is under any law that pretends to meet the Catholic claim.

"All our efforts will have been in vain, all our sacrifices will have been thrown away, should a day ever come in which we no longer have Catholic teachers in our Catholic schools."

There is the vital and practical point. The Catholic Church must ever have at her command an adequate force of trained and qualified teachers in whose hands every interest and good aim of the children secular and religious can be safely reposed.

STRAIGHT TALK TO ORANGEMEN.

A Protestant clergyman in Peterborough, Ontario, has been preaching a new sort of a sermon to the Orangemen of his town assembled to celebrate the Battle of the Boyne. Rev. J. C. Davidson said to the brethren: "When we look around us we could not but see that the Roman Catholics were gradually creeping over the Dominion and increasing in aggregate ratio than the Protestants."

ST. PATRICK'S BIRTHPLACE.

Prof. J. B. Bury is the latest contributor to the life story of St. Patrick, a task to which he brings some strong qualifications. It is interesting to mark that he casts his vote for West Britain as the birthplace of the Irish Apostle.

We beg to call the notice of subscribers residing outside of our city to the column devoted to Montreal wholesale prices. Several of our readers have requested us to do this, and as the duty of a paper is to serve its patrons, we take pleasure in giving space in this issue to the market prices, and will continue to do so weekly.

It seems a pity to see our lovely mountain disfigured with rubbish which the public is pleased to leave lying about. Picnic parties and others throw refuse and papers around promiscuously, making the place most unsightly.

An Ottawa correspondent reads into our remarks upon the appointment of Mr. Colin Maloney some lack of appreciation of that gentleman's position as a Catholic and a politician of excellent record.

CATHOLIC SAILORS' CLUB.

Seldom, if ever, in the history of the Catholic Sailors' Club has a larger and more appreciative audience been drawn together than that which greeted the casual spectator yesterday evening.

POPE PIUS X ON CATHOLIC ACTION.

This does not exclude the support and development of other works of various kinds, and of different organizations, all equally destined to deal with one or other phase of the welfare of society and of the people and to bring Christian civilization once more to a flourishing condition under various determinate aspects.

CANON MICHEL'S PRESENT.

Rev. Canon Michel, of Ottawa, presented recently to the Grey Nuns \$7000 in cash and a handsome site for an hospital in Buckingham, where for so many years he was parish priest.

POPE PIUS X ON CATHOLIC ACTION.

The Encyclical to the Italian Bishops.

(Continued from Page 1.)

This does not exclude the support and development of other works of various kinds, and of different organizations, all equally destined to deal with one or other phase of the welfare of society and of the people and to bring Christian civilization once more to a flourishing condition under various determinate aspects.

CANON MICHEL'S PRESENT.

Rev. Canon Michel, of Ottawa, presented recently to the Grey Nuns \$7000 in cash and a handsome site for an hospital in Buckingham, where for so many years he was parish priest.

make their disobedience appear legitimate. They also professed to raise the standard in the name of Christ, but such a standard cannot be Christ's because it did not bear along its folds the doctrine of the Divine Redeemer, which here also has its application.

With extreme grief in our heart we have had to condemn such a tendency and to stop authoritatively the pernicious movement which was in process of formation.

LIFE WORK OF LATE FATHER DENIFLE

Rome, July 15.—On Sunday morning, 11th inst., Rome learned of the death of Rev. Father Denifle, of the Order of Preachers, which occurred at Munich, in Bavaria, the previous day.

PILGRIMAGES.

The 25th annual pilgrimage of St. Ann's Parish, which took place on Saturday, was a great success.

IN THE LACROSSE WORLD.

Last Saturday afternoon the Shamrocks defeated the Nationals by a score of eight goals to one.

beginning of every one of your undertakings: "Whatever you do in word or in work, all things do ye in the name of the Lord Jesus Christ." (Coloss. iii, 17).

STATIONS OF THE CROSS.

On Sunday next the Stations of the Cross will be preached by Christopher, O.F.M., in the chapel of the Holy Trinity.

THE GREY NUNS AT THE MOTHER HOUSE.

The Grey Nuns are at present at the Mother House at Guy Street.

LOYOLA COURT, C. O. F. V.

A grand picnic and game Shamrock lacrosse ground on Saturday, July 16, will be held at the Shamrock grounds.

RETIRED ST. GABRIEL MEN'S SOCIETY.

This evening St. Gabriel Men's Society will hold a drive around the mountain at Cartierville.

THE ANNUAL RETREAT OF CROSS FATHERS AND BROTHERS.

The annual retreat of Cross Fathers and Brothers on Sunday evening and next Sunday, about 100 of the different houses of the Province of Quebec attended.

ST. JEAN BAPTISTE PARISH.

St. Jean Baptiste Parish largely attended pilgrimage Shrine on last Wednesday, on Friday morning.

ON JULY 29TH THE MEN OF THE FRANCISCANS.

About 600 will participate in religious exercises.

LAST SATURDAY AFTERNOON.

Last Saturday afternoon the Shamrocks defeated the Nationals by a score of eight goals to one.

ITEMS OF INTEREST.

The Grey Nuns are at present at the Mother House at Guy Street.

Loyola Court, C. O. F. V., a grand picnic and game Shamrock lacrosse ground on Saturday, July 16, will be held at the Shamrock grounds.

This evening St. Gabriel Men's Society will hold a drive around the mountain at Cartierville.

The annual retreat of Cross Fathers and Brothers on Sunday evening and next Sunday, about 100 of the different houses of the Province of Quebec attended.

The closing of the Forty Hours' devotion took place at St. Paul's Church on Sunday, July 10.

Rev. Louis McGinn, of the Holy Trinity, preached at 8 o'clock Mass at St. Patrick's last Sunday, his subject being the visibility of the Church.

The closing of the Christ the King's retreat at Mount St. Charles took place this morning.

St. Ann's Parish, which took place on Saturday, was a great success.

St. Jean Baptiste Parish largely attended pilgrimage Shrine on last Wednesday, on Friday morning.

On July 29th the men of the Franciscans will hold religious exercises.

Last Saturday afternoon the Shamrocks defeated the Nationals by a score of eight goals to one.

ITEMS OF INTEREST.

The Grey Nuns are at present in retreat at the Mother House of the Order at Guy street. Loyola Court, C. O. F., will hold a grand picnic and games at the Shamrock lacrosse grounds, Mile End, on Saturday, July 22nd. The affair promises to be very successful. Programme—10 o'clock a.m., games including foot races for young and old, tug-of-war, baseball. In the afternoon a lacrosse match and hose reel competition between C.P.R., Canadian Rubber Company employees, and others. Refreshments will be sold on the grounds at city prices. This evening St. Gabriel's Young Men's Society will hold a trolley drive around the mountain and to Cartierville. Quite a large number of tickets have been sold for the affair.

The annual retreat of the Holy Cross Fathers and Brothers opened on Sunday evening and will close next Sunday. About 100 members of the different houses of the order in the Province of Quebec are in attendance.

The closing of the Forty Hours' devotion took place at St. Mary's Church on Sunday. Solemn high Mass was sung by Rev. Father Lafond, C.S.C., of Cote des Neiges College. The choir rendered a special programme of music.

Rev. Louis McGinn, of the Diocese of Brooklyn, preached at the nine o'clock Mass at St. Patrick's Church last Sunday, his subject being the visibility of the Church. The Rev. gentleman is on his way to Australia to act as Secretary to Bishop Murray there.

The closing of the Christian Brothers' retreat at Mount St. Louis College took place this morning. Yesterday a solemn scene was enacted when over fifty members of the order made their vows. The Blessed Sacrament was exposed all day. The Brothers leave for their respective places this evening. The retreat at Varennes and St. Jerome are still in progress and will continue for some days yet.

STATIONS OF THE CROSS. On Sunday next the Stations of the Cross will be preached by Father Christopher, O.F.M., in the grounds attached to the Chapel of Reparation at Pointe aux Trembles. A few words will also be delivered before the statue of St. Francis, which represents the saint embracing the figure of his crucified Master. The devotions will begin at 3 p.m. All who desire to assist at these exercises will be welcome. The Montreal Terminal cars running from City Hall avenue and from La Salle avenue will carry passengers straight to the chapel at Pointe aux Trembles.

PILGRIMAGES. The 25th annual pilgrimage of St. Ann's Parish, which took place on Saturday, was a great success, over 400 participating. The exercises were conducted by Rev. Father Flynn, assisted by several of the Fathers.

St. Joan Baptiste Parish held a largely attended pilgrimage to the Shrine on last Wednesday, returning on Friday morning. Next Saturday St. Patrick's parish will have theirs, and a large crowd is expected.

On July 29th the men's branch of the Franciscans will hold theirs. About 600 will participate in the religious exercises.

IN THE LACROSSE WORLD. Last Saturday afternoon the intermediate Shamrocks defeated the Westmounts by a score of eight goals to one. The match in the beginning was inclined to be rough, but matters took another turn and some fine stick handling was shown by players on both teams. For want of encouragement from the executive of the different associations, the practices of juniors and intermediates are poorly attended, the result being that many a promising player gives up the game.

Next Saturday afternoon another great match will take place at the National lacrosse grounds between the champion Shamrocks and the Nationals. The Nationals are without doubt the swiftest team in the senior league, and are also good stick-handlers. It is to be hoped that the game will start on time and not keep the people waiting for over an hour after advertised time. Punctuality in starting the game and efficient refereeing, together with good lacrosse, would greatly add to the attendance and popularity of our lacrosse matches. Montreal defeated the Cornwall team on Saturday by the score of 5 goals to 1. The heat was intense and was very hard on the players. The attendance was small.

CAUSE OF TEMPERANCE FLOURISHING. The temperance cause is evidently gaining ground in our midst. Last Sunday afternoon witnessed the inspiring spectacle of sixteen juniors from St. Ann's School taking the pledge of total abstinence at St. Ann's Total Abstinence and Benefit Society meeting. The pledge was administered by Rev. Father D. Holland. The youngsters were congratulated on their entrance into the Society by many of the members present. Rev. Father Holland gave a short address congratulating the members on seeing the society increase, and spoke of the great benefits to be derived from being total abstainers. The resignation of Ald. M. J. Walsh, M.P.P., as vice-president was accepted, and Mr. J. F. Quinn was chosen to succeed him. Masters Harry Hyland, Charles O'Brien and Edward Shanahan were appointed pro tem to offices. The first two on the executive committee and the last as recording secretary.

The annual picnic will be held on Thursday, July 13th, to Lake St. Peter. The treasurer's quarterly report showed a balance of \$4,627.96 to the credit of the society in the bank.

Ald. Gallery, president of the Association, informed the members that he would be absent two months, as he was leaving on a trip to Ireland.

St. Patrick's T. A. & B. Society held their monthly meeting on Sunday and made all arrangements for their annual excursion to Lake St. Peter on August 3rd.

Next Sunday afternoon the regular monthly meeting of St. Gabriel's Juvenile Total Abstinence and Benefit Society will be held at St. Gabriel's Hall.

ALD. GALLERY HONORED. Last evening a large gathering of the members of St. Ann's Total Abstinence and Benefit Society waited on Ald. D. Gallery at his residence, Notre Dame street, for the purpose of wishing him and his family a pleasant holiday, and also to give both Ald. Gallery and his wife a souvenir of the occasion. Mr. M. F. Murphy read the following address:

Ald. D. Gallery, M.P.P., President of Ann's T. A. & B. Society. Dear Sir and Brother:— Permit us on this occasion, the eve of your departure for the land of your birth, to express our gratitude for the noble work you have done in connection with our Society, and to bid you a safe and pleasant voyage.

By your tireless energy, your devotedness, and your zeal in the temperance cause, you have advanced St. Ann's Total Abstinence and Benefit Society both numerically and financially.

The years you have spent with us have made known to us your warm affection and generous nature. Please accept this little gift as a souvenir of the occasion.

That you, your wife and family may enjoy a happy and a glorious holiday, and that you may return with renewed vigor and zeal to still continue to spread the cause of temperance in the Metropolis of Canada, is the wish of the members of St. Ann's Total Abstinence and Benefit Society.

(Signed) The Members of St. Ann's T. A. & B. Society.

After the reading of the address, Mr. Murphy presented Ald. Gallery with a valuable diamond ring, while Mr. Bernard Pooney presented a beautiful bouquet to Mrs. Gallery.

Ald. Gallery, in reply, said that he was completely taken by surprise. He did not expect such a manifestation of goodness by the members of St. Ann's Total Abstinence and Benefit Society, as he had done nothing more than his duty in the work in connection with the society. He was glad to see that the cause of temperance was about to extend, and referred to the fact of so many juniors joining St. Ann's Society at the last meeting. He said that he was not a man of words, but a man of action, and that he tried at all times and in all places to help the people of St. Ann's ward. He thanked the members on behalf of Mrs. Gallery for presenting her with such a beautiful

bouquet. He hoped to return with renewed vigor and zeal as the address expressed, and would continue to labor even more strenuously than in the past. He again thanked the members for their kindness and thoughtfulness on this occasion. This evening, immediately after the excursion returns from Lake St. Peter, the uniformed Knights of the Hibernians, headed by St. Ann's brass band, will accompany Ald. Gallery and family to the steamer.

PERSONAL.

Rev. Father McLennan, of the Diocese of Charlottetown, P.E.I., was a guest at St. Patrick's Presbytery during the week.

Rev. Father J. P. Kiernan, P.P., St. Michael's, is enjoying a holiday at Quebec.

Rev. Father Frank Singleton, curate at St. Agnes, is spending his holidays at Old Orchard Beach.

OBSEQUIES OF BISHOP DECELES.

The funeral of the late Bishop Deceles, of St. Hyacinthe, took place on Tuesday. The remains had lain in state at the Palace since Saturday and were removed to the Cathedral on Monday. His Grace Archbishop Bruchesi sang the solemn requiem Mass, assisted by deacon and sub-deacon. In the sanctuary were: Archbishop Duhamel, of Ottawa; Bishops Emard, of Valleyfield; Archambault, of Joliet; Racicot, of Montreal, the Mitred Abbot of Oka; Bru-neault, of Nicolet, and nearly 500 priests from different dioceses in Canada and the United States, including representatives of the Dominicans, Redemptorists, Franciscans, Jesuits, Oblates and Capuchins. The funeral oration was pronounced by Bishop Bruneault, of Nicolet. All business was suspended to do honor to the memory of the good Bishop while the body was being removed from the Palace to the Cathedral.

The funeral procession went through the principal streets, which were heavily draped in mourning. After the Libera was sung and absolution pronounced the remains were placed in the vault under the Cathedral, where rests the remains of his venerable predecessors. R.I.P.

OBITUARY.

The funeral of the late Daniel Kiely, a well known Customs' broker, took place on Saturday morning from the family residence, Clandeboye avenue, Westmount, to St. Leo's Church, where a solemn requiem service was sung. The chief mourners were Martin, John, Thomas and James Kiely, brothers; William Brennan, Joseph Brennan, M. Brennan, T. Brennan, J. Wickham, and James Wickham, cousins; William P. Kearney, D. J. Kearney, and E. Boyne, brothers-in-law; Harold Kearney and Victor Kearney, nephews.

The Customs were represented by Messrs. H. E. McLaughlin, A. Giroux, M. Roache, P. Martin, W. Murphy, J. Mullally, E. Lavoie, W. Dickson, M. Marcuse and Wm. Finn.

The business section of the community was represented by Jas. McShane, Jr., P. J. Cullen, R. Hendegs, K. P. McCaskill, Frank McKenna, E. Finn, P. J. Shea, R. Byrne, E. Cavanagh, M. Derrick, D. Callaghan, T. Lynch, H. Seate, F. Candish, C. Lacour, E. Duval, W. Holland and C. Neville.

Interment took place at Cote des Neiges, R.I.P. MRS. M. CREGAN. On Monday, July 10th, there passed away Margaret Honnessy, widow of the late Matthew Cregan. For the past few years the deceased had been a constant sufferer. Three days before her death she was seized with paralysis. She was a member of the Third Order of St. Francis, and on Sunday, July 9th, Rev. Father Christopher, of the Franciscan Monastery, attended her and gave her general absolution according to the rules of the Order. The deceased was the mother of Mr. Michael Cregan, the well-known old Shamrock lacrosse player. The funeral, which was largely attended, took place this morning to St. Anthony's Church, where a solemn requiem Mass was sung. Interment took place at Cote des Neiges cemetery. To the sorrowing relatives the True Witness tenders its sympathy. R.I.P.

We are all servants of a Supreme Master. He has set for us tasks of many kinds. Some seem more pleasant than others, but none exempt effort or trial. And those which demand the greatest physical labor, as a rule, carry with them the least responsibility. This is the working of the divine law of compensation, which is the parent of universal justice.

THE EPISCOPAL VISITATION AT ST. MALACHI.

(Special Correspondence to the True Witness.)

The time so long looked for has at last come and gone. The first Pastor of the Diocese has paid us his visit, and all that we looked forward to in that all-important event and hoped for, has been fully realized. From the little child to the most advanced in age in our midst, this event was looked forward to with longing and expectation. Preparation was made on all sides. The children being prepared for Confirmation were urged to redouble their efforts, and that they did, as was well demonstrated in the good account they gave of themselves in their examination before the Archbishop on Wednesday last. Flags and bunting and every outward mark of joy and gladness were carefully arranged for the occasion. Two round towers of evergreen stood out in majestic form in front of the church. Their pointed summits were adorned with Erin's standard of "Emerald glory." Gaelic mottoes expressed the heartfelt sentiments of welcome to the eminent dignitary whom it was our pleasure to receive. A guard of honor of mounted men went forth with flags flying to prepare the way.

On the arrival of the Archbishop, accompanied by our pastor, the great concourse of people who had assembled around the church knelt to receive his benediction. The Archbishop and his attendants proceeded to the presbytery to prepare for the usual ceremonies of the episcopal visitation. In the meantime the members of the choir sang the hymn of welcome to our bishop, followed afterwards by the sturdy strains of O'Donnell Aho.

On arriving in the church immediately after the first ceremonies, the examination of the sacred vessels and baptismal font, Mayor McDonnell, who is at the same time senior church warden, read the following address of welcome to the Archbishop in the Irish language, and repeated a translation for the benefit of those who might not understand the Gaelic: To the Archbishop of Ottawa, Most Rev. J. T. Duhamel, D.D. May it please Your Grace:

With the greatest pleasure we welcome you in our midst to-day, and we feel that our sentiments can be more properly expressed to you in the ancient language of our fathers than otherwise.

We welcome you first of all as our Archbishop, and in doing this we realize the privilege we enjoy to-day in having this opportunity to express our reverential respect and devotion to one of the successors of Christ's own Apostles, clothed with power and authority of the Savior's chosen twelve.

No interest could be dearer to us than that of our faith, for which our fathers so long and so unselfishly suffered, and consequently, Your Grace, because of the sanctity and dignity of your position and your holy mission to teach and to preach this holy faith and confirm us in the holy beliefs and practices, you are most worthy of our esteem and reverence.

The dignity of your sacred calling is not, however, the only reason of our devotedness to you. We owe you lifelong debts of gratitude for your many arduous labors among us in the early days of your zealous care as a worthy priest of the one true faith. Our hearts love to ponder in fond recollection of those days when you spoke to us the words of the great truths and broke for us our Bread of Eternal Life.

We wish to emphasize here to-day every outward mark of respect worthy of a bishop of the one holy Catholic Church. We know that the Church's triumphs here are your triumphs, and the Church's trials are your trials. The threatening storms which have arisen during the present year and seemed for a time to forecast direct trials for holy religion in this land, have happily passed over. Nevertheless events have made us mindful of the necessity of constant co-operation and of close union with all the different elements that belong to our holy faith in this land, and particularly amongst our two great Catholic races, yours and ours. Discord would be our misfortune and concord our assured triumph.

Your Grace, before we shall again have the pleasure of extending to you a welcome, you shall have crossed the seas and knelt at the foot of the throne of Peter to offer your homage and obedience to the Holy Father Pius X., now gloriously reigning.

We feel that we have special claims on your fond remembrance when you shall be making your pilgrimage among those shrines of the holy city, and when you shall request the Sovereign Pontiff for his benediction on yourself and on your people we are selfish enough to ask special remembrance on your part. May God grant you a safe journey and a bountiful harvest of blessings thereby. May He in His goodness spare you to us for many long years to come is the heartfelt wish of your faithful children of St. Malachy. In conclusion, beloved first Pastor of our diocese, permit us to humbly kneel and request your paternal benediction.

(Signed) RANDALL McDONNAILL, SEAMUS NA MURCADA, SEAMUS NA COSGRAIDE.

The archbishop caused not a little surprise by opening his reply with a few Gaelic words and proceeded to express his pleasure and gratitude on this occasion in English. He was glad to hear the sentiments of respect and devotion that were given utterance to in the address, and he recalled with pleasure the days long gone past when he labored as a young priest among the people here. He told them of the admiration that he had for that deeply imbued faith which he said was characteristic of the Irish race. He was glad to see the children of so many who are now in their grave give evidence of like fidelity to that same holy faith and its pastors. He also praised the sentiments of charity and good will expressed in the address and hoped to be able always to encourage and advance the same holy aims and purposes. With a truly paternal heart he concluded his remarks by bestowing the episcopal benediction. This was followed by the Benediction of the Blessed Sacrament, which concluded the ceremonies connected with the visitation for the first day, as is usually the custom. The balance of Tuesday was devoted to hearing confessions. On Wednesday morning the grand Mass was sung by the pastor, the Archbishop assisting at the throne; he also preached on the duties of the people towards their pastor. His able and eloquent words were convincing and highly edifying. The afternoon was devoted to the examination of the children and service for the dead, at which the Prelate again spoke, setting forth the duties in charity we owe to our departed relatives. He referred to the cold forgetfulness of the world, and the ever thoughtfulness of the true Christian directed and guided by holy Church.

The Sacrament of Confirmation was conferred by His Grace on Thursday morning. The Archbishop addressed a few words of explanation to the children. He spoke to them of the duties that now devolve upon them, and of the gifts of the Holy Spirit they were about to receive to enable them to fulfill these duties. Then took place the imposition of the hands, the sign of the cross with holy chrism, the prayer to the Most High and the paternal stroke to remind the newly-confirmed that they were now soldiers of Christ.

Rev. Father Routhier, of Masson, chanted high Mass; the Archbishop assisting at the throne, attended by Rev. Father Archambeault and the pastor, Rev. Father Cavanagh. In the afternoon at two o'clock the Archbishop took his departure from Buckingham. He was conveyed thence by Rev. Father Cavanagh and a long line of parishioners of St. Malachy with a mounted escort in the fore.

The Archbishop before leaving again addressed the people, expressing his deep appreciation of the reception given to him on this occasion. The people of St. Malachy and their pastor as well have felt this an occasion of great joy for them and they will long remember the visit of the noble prelate who ministered to their spiritual wants as a priest some forty years ago. May he live long and visit us many times in the future blest with health and the vigor that he enjoys to-day.

Mayo, July 5, 1905.

There is this to remember: The things you want and can not have are imaginatively yours forever. They are part of your ideal life, part of your hope, and part of your ambition. They will never become common; they will never be superfluous.

I heard a robin yesterday, And in the dusty lumber rooms Where summer hopes were flung aside I opened all the windows wide. Warm rain and honest winds deride My hoard of doubting; busy brooms Have swept the winter's dust away—I heard a robin yesterday!

—Margaret Lee Ashley.

ROME RECOGNIZED IRELAND'S SEPARATE NATIONALITY.

Rome, June 15—The Rector of the Irish College, Monsignor Murphy, on Sunday morning, 11th inst., presented to His Holiness Pope Pius X. Mr. T. P. Gill, representative of Ireland at the International Agricultural Conference just held at Rome. The Rector and Mr. Gill were received immediately after Monsignor Radini Tedeschi, Bishop of Bergamo, who had returned to Rome to assist at the late Eucharistic Congress, and was now preparing for his journey back to Bergamo. The Pope received Mr. Gill with marked kindness, and was deeply interested in learning the nature of the business which brought him to Rome, and the details of his work. He bestowed his Apostolic Benediction on Mr. Gill, and graciously wrote his name and his blessing on a portrait of himself which was brought to him by Mr. Gill for this purpose.

The special interest that the Irish dwellers in Rome felt in the visit of Mr. Gill and the object of that visit was derived from the fact that for the first time, here at least, the distinct and separate nationality of Ireland was recognized in a gathering of the representatives of the nations of the world. At the Vatican, of course, Ireland has always had her distinct and individual nationality recognized. That has been, so far as I know, the constant and immutable rule. This International Agricultural Conference, whose members consisted of the Ambassadors of nations accredited to the kingdom of Italy, and of special representatives from other nations, as far apart as Japan from Brazil, has had amongst its members a representative from a land which, it may be said with all sadness, has not, for some centuries at least, been represented in the company of nations. It is not to be wondered at that there was opposition in anti-Irish circles that such individual and separate representation should be made. It was made, however, and a very important and far-reaching precedent is established by it.

Apart from this important result, the outcome of the International Conference may broaden down in one or two years to come to the appreciation of the farmer and the laborer. In the meantime the work is all to be done, and what its nature is has been formulated in a series of resolutions agreed to by the international representatives recently assembled in Rome. Amongst these resolutions, some have proximate effects of considerable interest. Among them is that which announces the creation of an International Institute of Agriculture having its seat at Rome, which should be a State institution, in which each adhering power will be represented by delegates of its own choice, and which will be composed of a general assembly and a permanent committee, the composition and attributes of which are defined in a series of rules. The Institute thus formed with an international character will concentrate, study, and publish, in the briefest possible delay, the statistical conditions, technical or economic, concerning agriculture; products, animal as well as vegetable; trade in agricultural products, and prices in different markets. It will communicate to those interested in these matters, in the most rapid manner, all the information concerning the matters already mentioned; it will indicate the rate of wages for agricultural labor; it will make known the disease and failure of crops in one country, so that other nations may grow and supply the deficiencies, or, again, may provide against the spread of such diseases, and so on, in a series of questions concerning the agricultural productions of various lands. Whether all the good results predicted and hoped for by the members assembled in such a conference may be realized to the extent that they look forward to is questionable, as it depends on a variety of circumstances, and conditions that cannot be foreseen. But it appears, however, to those who are accustomed to give special attention to such questions that future benefits may be derived from this conference. To the International Institute of Agriculture to be established at Rome King Victor Emmanuel III. has promised to contribute a sum of £12,000 a year. This is an evidence of his confidence in the advantages to be derived from the work. A note of special interest in the resolutions is that which declares that all the questions which touch the economic interests, the legislation and the administration of a particular state are excluded from the competence of the Institute.

RUNNING A CATHOLIC PAPER.

Observations by a Gifted Editor Showing That the Task is Not Quite so Easy as it is Generally Supposed to be.

The following observations by the gifted Jesuit who edits the *Bombay Catholic Examiner* are calculated to cause a thinning of the ranks of that great army of persons who are firmly convinced that they are peculiarly qualified for the successful management of a Catholic paper:

We have no intention of attempting the task of answering the query suggested as to the best way of running a Catholic paper. That is just as vague as asking, "What is the best way of conducting a military campaign?" or "What is the best way of succeeding in business?" It is easy to reply in generalities. Let your paper be well written, interesting, varied, up to date, and the like—and there you must stop till certain other preliminary matters have been settled. For instance, what are your aims in conducting the paper at all? What lines do you intend to specialize in, and what lines do you intend to exclude? To what class or classes of readers do you wish to appeal? The various answers to these leading questions will provide about twenty different types of Catholic paper—the strictly local paper, the county paper, the general paper, politics included or excluded; news the chief object or the secondary object, appealing to the educated few or the uneducated many, and so on. The more the paper specializes, the easier it is to say how it should be run. The wider the circle of interests it tries to include, the more difficult to say how it should be run. When the general aim has been determined upon, the contents can be fixed—so much of local news, so much of general news, so much religious matter, so much secular matter. Stories and comic cuttings, yes or no. Sermons, yes or no. Articles on current topics, or on standard topics of instruction. Controversial articles, many or few, systematically or incidentally inserted; correspondence columns a prominent feature or not. Reviews of books on a large or on a small scale. General politics only or party politics only, etc., etc.

The general impression seems to be that the religious press is a failure. And if it be asked why, the answer seems to be—not from any special deficiency in the way it is conducted, but from the nature of the case. Now, our conviction is that out of a thousand men who want and must have their paper, nearly all want a purely secular paper, and very few want a specifically religious paper.

We must not quarrel with the facts of human nature taken as it is; and these are the facts. People, however good, usually take their religion in doses, like medicine, and are easily satisfied with a small quantity. They are not specially interested in parochial affairs; they are not particularly keen on knowing the state of Catholic affairs elsewhere. They are not deeply interested in ecclesiastical questions, just as they are not deeply interested in science or literature or history or other subjects appealing to the cultured mind. They like anything which comes fresh in the way of passing events—news or war, or railway accidents, or earthquakes, or conflagrations, or dynamite outrages, or murders or scandals, or anything that bespeaks sensationalism in this work-a-day world. They like the conflict of political opinions, and the clash of party, or the prospects of a reduction of taxes, or a debate on conscription, or whatever else people talk about and exchange views about without much study or exertion. In other words, the public generally patronizes the press as an amusement and not as a study; they read for entertainment, not for self-improvement, still less for spirituality.

Now, it cannot be denied that the specifically religious press, if true to its professions, must aim at something higher and at the same time less popular than this. It must be lacking in sensationalism, in novelty, in piquancy—unless it disguises its specifically religious character and tries to combine the attractiveness of the secular paper with the solidity of the religious paper.

And then, on turning to the few who are disposed to patronize a religious paper at all, we find that a paper which will suit one section will not suit another. There are two main types of persons to be found, who are variously called the "simple faithful" and the "educated Catholic," or the "pious" and "intellectual"—types which indefinitely shade off into each other, but still do ex-

ist apart. Of these two types, the pious will think the Catholic paper too intellectual, while the intellectual will consider it too pious; and whatever adjustments are made to satisfy the one will produce dissatisfaction in the other.

Taking a more philosophical view of the matter, the success of a paper is reducible to the three scientific principles known as the struggle for existence, the survival of the fittest and adaptation to environment. The immediate object of the paper is to be read and paid for, by so many of the public as will make it worth while to continue the work. The ideal thing is that the paper should pay its expenses. But this is not essential so long as there is some one willing to subsidize the enterprise. We have often noticed signs of obtuseness on this point. Here we are spending hundreds of thousands of pounds on various forms of missionary and ministerial work—supporting churches, and schools, and priests to teach catechism and to preach, and everybody thinks the money well spent. Yet when it comes to spending money in the printing and circulating of Catholic literature, the idea seems to be that it is money thrown away. A little reflection will show that religion is promoted no less by written than by spoken words, and that for one outsider you can get to hear a Catholic sermon there are a thousand whom you could get to read a Catholic tract. Hence we consider that any money spent in judicious printing and circulating of Catholic literature, gratis or under cost price, is just as apostolically spent as money devoted to preaching or other forms of ministry.

It is not, therefore, so much a question of making a paper pay as getting it read by enough people to make the enterprise worth while. But what is to determine the number of readers the paper will obtain. The only appeal is to the interest, spontaneously felt, in what the paper contains. If this interest is widespread, then the paper will survive because it is fit to survive. And the reason why it is fit to survive is not merely because of its intrinsic excellence, but because being intrinsically excellent, it is also suited to its environment. It touches a chord of interest in the minds of many, and wins its way because it is felt by experience to be a boon—felt by each individual to be worth reading and worth paying for. This is only another way of saying over again that a paper must have a definite aim, and the aim must be such as will draw with it the sympathy and interest of a sufficient section of the public. When the aim is fixed, the only thing is for the staff to throw themselves thoroughly into its realization. The public requirements may have been well or badly gauged, and the result will be failure or success accordingly. But the aim being determined, the only thing is for an editor to row and steer his boat by his own knowledge of the channel. It will do him no good to listen to half a score of divergent advisers shouting from the bank.

And so it is perfectly useless to invite people to give their opinions as to the best way of running a Catholic paper. If a paper is edited by a man with an object and an aim in his work, such advice is superfluous. If it is run by an editor who has no aims except a vague desire for popularity, it will be pernicious. It will only recall the story of the old man and the donkey—the poor editor tossing hither and thither in his desperate endeavors to please each and all, and ending in taking the backbone out of his work and bringing his paper down to the condition of a boiled rag for a paper which is the victim of every suggestion irresponsible people feel moved to make can end in nothing else. The ordinary reader of newspapers can, of course, easily say what his personal tastes would prefer, but he is utterly incompetent to form an opinion worth listening to on the general question as to how a paper should be run.

As a practical instance of the impossibility of following the opinions of newspaper readers taken singly, we may make a few remarks on the subject of local news. It seems pretty obvious that each locality will be interested in long and detailed accounts of the doings of its own district, and that this interest waxes in proportion as the event recorded is more remote.

This being the case, an editor has to contemplate each piece of news communicated to him with a vision as wide as his circulation. He must cut down long contributions of merely local interest to a suitable proportion, or even omit them altogether in favor of matters which will appeal to a larger circle. And yet each local contributor feels aggrieved because he is not accorded as much space as he sees fit to fill. He only

MILBURN'S
HEART AND NERVE
PILLS

Have Restored Thousands of Canadian Women to Health and Strength.

There is no need for so many women to suffer from nervousness, sleeplessness, anxiety, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.

Young girls budding into womanhood, who suffer from pains and headaches, and whose face is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.

Women at the change of life, who are nervous, subject to hot flashes, feeling of pins and needles, palpitation of the heart, etc., are aided over the trying time of their life by the use of this wonderful remedy.

It has a wonderful effect on a woman's system, makes pain and ache vanish, brings color to the pale cheek and sparkle to the eye.

They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-ambition feeling.

See per box, or 7 for 21.00

The T. Milburn Co., Limited, Toronto, Ont.

sees the thing from the local standpoint, and fails to see it from the general standpoint. Because the matter is interesting to him, he thinks it ought to be published in a general paper at the same length as it should appear in a local paper.

This is why we would wish that every newspaper reader should be compelled to edit the paper himself for a month or two. It would teach him how the editor's point of view must differ from his own.

The same remark applies to articles and the rest. Whatever article has been written, there is sure to be some subscriber or other who thinks it ought not to have been written. But if something else had been written instead, some other subscriber would think just the same of that—and so "ad infinitum." No subject can give universal pleasure; and yet every article may please and benefit some or many. The individual reader goes by his own personal taste, or by the opinion of two or three of his acquaintances. The editor, on the other hand, hears opinions from all sides. The same post which brings a letter saying that a certain article is horrid or objectionable brings another letter saying the same article was splendid. The critic who thinks that such and such a view is dangerous or offensive is counterbalanced by another who thinks that the same view meets one of the most urgent needs of our times. The description which one correspondent calls a libel and a slander draws from another the remark, "I admire the justice and accuracy of your observations." So the editor, if he has his eyes open, and is in touch with his readers, is the only man to decide the momentous question—how the paper ought to be run. He may be right or he may be wrong, and he will succeed or fail accordingly. Still he is the man on the mountain, while all his readers are in the plain. His is the wider horizon, and all he needs is to use his eyes.

INVENTOR'S WORK.

The following Canadian patents have been recently secured through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

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

Nos.
92,708—Joseph Charles Roy, Pt. St. Charles, Que. Spoke extractor.
93,892—Emile Guillaume, Paris, France. Process and apparatus for distilling and rectifying alcoholic liquids.
93,916—Louis Cote, St. Hyacinthe, Que. Proportional divider.
93,965—Patrick J. O'Brien, Mobile, Nfld. Non-refillable bottle.
93,976—Theophile Taillefer, Montreal, Que. Butter cutting and measuring device.
93,984—Napoleon Louis N. Beauchemin, Montreal, Que. Nailless horseshoe.
94,028—James P. McEwing, Drayton, Ont. Traction wheel.
94,057—Joseph S. N. Guindon, Montreal, Que. Fire alarm apparatus.

We are not always on the bright side of life, but we really need the darkness sometimes—for resting purposes.

AN ORANGEMAN FOR BOMB RULE.

Mr. R. Lindsay Crawford, a very prominent leader of the Independent Orange Order, addressed a large meeting on the evening of June 15, at Larne Town Hall, near Belfast, Ire., on "Irish Grievances and Their Remedy."

Mr. Crawford said it might seem a strange thing to some in Larne to hear a Protestant and an Orangeman inveigh against the grievances which afflicted this country, and to some it would sound like political heresy, but he stood there as the representative of his unfortunate country to arraign at the bar of public opinion her rulers and leaders; and to claim an honest and decisive verdict on the issues placed before them (applause). Political war cries and terms had been hackneyed into misrepresentations and misnomers, and Irish Protestants had timorously renounced their birthright of citizenship and permitted themselves to be jockeyed out of their National heritage (applause). He wished to lead Irish Protestants back to the National highway from which they had strayed, and to make them recognize that their true destiny was to mould and influence public thought on Irish questions and lead in the van of their country's emancipation. Irish Protestants could not forever remain indifferent spectators of Ireland's Calvary, where a nation was being sacrificed to placate the insatiable lust of the high priests and elders of a spurious agitation. Ireland was moving with ever increasing velocity along the broad road of destruction, and nothing but the combined Christian and moral effort of all her sons could avert the irremediable ruin and disaster that lay immediately ahead (applause). As intelligent men, whose interests centered in Ireland, they could not afford to treat with indifference the warnings of thinking men, who found that Ireland's troubles arose from two main causes—(1) the inability of English parties to understand the complex Irish problem; and (2) a false conception of the National life amongst Irishmen of all creeds and classes (applause). The Act of Union was carried with bribery and corruption unparalleled in the records of any other nation, and it was no exaggeration to say that by the same despicable methods had the Act of Union been maintained for more than a century. One of the causes of Ireland's decay and the failure of English statesmen to diagnose her disease and apply the remedy was the return to the British Parliament by the votes of Irish Protestants of Government placemen and title-bunters, who subordinated their country and her legitimate needs to their own selfish ends (applause). He appealed to Protestants to do their duty to their country, and if they did so their Catholic fellow-countrymen would rise up and call them blessed.

The only policy which the combined intelligence of the Ulster party had evolved was coercion. Government by Coercion Acts in the 20th century was the most damning evidence of the failure of the Act of Union as administered by successive English parties.

THE POPE AND ITALY.

An Encyclical Letter addressed by the Pope to the Italian Bishops, and dealing with the action of Catholics who are Christian Democrats and of the clergy, has been published. His Holiness encourages the institution of popular associations, around which all other associations of an economic character should rally. Catholics are called upon to take a share in public and political life so as to benefit thereby Christian civilization and promote the material well being of the people. The Pope goes on to say that the Church has always demonstrated its virtue of adaptiveness according to time and to the needs of civil society, while upholding the integrity of moral faith. Catholics belonging to economic associations and public administrations must always be subject to ecclesiastical authority, at the same time, however, enjoying the fullest freedom regarding temporal interests. The Pope, therefore, reproves those who do not follow that doctrine. After urging the clergy to hold aloof from party strife, His Holiness concludes by bestowing his benediction upon the Italian Bishops, clergy and people.

The Encyclical (adds Renter's Agency) is regarded as another step towards conciliation between Church and state. Up to the present Catholics have been forbidden to take part in elections.

Half the sorrows of women would be averted if they could regress the speech they know to be useless.

THE "KELSEY" FOR CHURCHES.



Kelsey Corrugated Warm Air Generators Patented Heat Makers Fuel Savers

FOR—
HOME, CHURCH, SCHOOL.

The Kelsey System furnishes large volumes of properly warmed hot air, thus assuring the most efficient, Economical and Sanitary Warming and Ventilating that is possible.

"KELSEY" Made in Six Sizes

26,000 Pleased KELSEY USERS.

3 Times as much warm air circulation as that in the ordinary hot air furnace, with a similar grate surface and same fire-pot capacity.

DIRECT CONTRACTS TAKEN PROPER RESULTS GUARANTEED

Plans and Estimates promptly furnished by Competent and Experienced "Kelsey" Specialists.

If Interested Write for "Kelsey Booklet."

The JAMES SMART MFG. CO., Ltd

WINNIPEG, MAN. BROCKVILLE, ONT.

EXCLUSIVE CANADIAN MAKERS.

BUSINESS CARDS.

Morrison & Johnson,
Advocates, Barristers and Solicitors,
ROOM 507 - - TEMPLE BUILDING.
M. J. Morrison, LL.B. A. R. Johnson, B.C.L.

T. J. O'NEILL,
REAL ESTATE AGENT,
180 ST. JAMES STREET.

Loans, Insurance, Renting and Collecting of Rents. Moderate charges, and prompt returns.

Bell Tel. Main 3362 Night & day service
GONROY BROS.,
228 Centre Street.
Practical Plumbers, Gas and Steamfitters
ESTIMATES GIVEN.
Jobbing Promptly Attended To.

Established 1864.
G. O'BRIEN,
House, Sign and Decorative Painter
PLAIN AND DECORATIVE PAPER-HANGER.

Whitewashing and Tinting. Orders promptly attended to. Terms moderate.
Residence, 75 ALEXANDER STREET, Montreal.
Bell Telephone, Up 205.

LAWRENCE RILEY,
PLASTERER.
Successor to John Riley. Established in 1868.
Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to.
15 PARIS STREET, Point St. Charles.

GEORGE BELLS.

McSHANE'S BELLS
For ringing occasions of varying size.
Over 50 000 ringing Bells of every size.
McSHANE'S BELL FOUNDRY, Baltimore, Md., U. S. A.

MENEELY BELL COMPANY
TROY, N.Y., and
177 BROADWAY, NEW YORK CITY.
Manufacture Superior CHURCH BELLS

ROOFERS, Etc.

ARE YOUR STOVE BRICKS IN BAD ORDER? DON'T WORRY!

"Presbrey" Stove Lining WILL FIX IT.

5 lb. will repair.....26c
10 lb. will renew.....40c
This is the best Stove Cement in the market to-day, and is fully guaranteed.

GEORGE W. REED & CO.,
ROOFERS, &c.
875 Craig Street

875 CRAIG STREET

BRODIE'S CELEBRATED SELF-RAISING FLOUR

Is the Original and the Best.

A PREMIUM given for the supply here returned to our Office.
10 SLURRY ST., Montreal.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY—Est. 1863.
Incorporated 1863; revised 1840. 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, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansley.

ST. PATRICK'S T. A. AND B. 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. Killoran; President, J. H. Kelly; Rec. Sec., J. D'Arcy Kelly, 13 Vallee street.

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. Monique street; treasurer, M. J. Ryan, 18 St. Auguste street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

C.M.B.A. OF CANADA, Branch 26
—Organized 13th November, 1883. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, 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 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. F. Wall; President, J. H. Madden; 2nd Vice-President, J. M. Kennedy; 1st Vice-President, R. P. Dooley; Recording Secretary, R. M. J. Dolan, 16 Overdale Ave.; Assistant Rec. Sec., W. J. Macdonald; Financial Secretary, J. J. Costigan, 325 St. Urban street; Treasurer, J. H. Kelly; Marshal, J. Walsh; Guard, M. J. O'Regan; Trustees, T. J. Finn, W. A. Hodgson, P. J. D'Arcy, R. Gahan, T. J. Stevens; Medical Advisers, Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. G. H. Merrill.

OFFICIAL CIRCULAR CATHOLIC MUTUAL Benefit Association GRAND COUNCIL OF QUEBEC.

Organized at Niagara Falls, N.Y., July 5, 1876. Incorporated by Special Act of the New York State Legislature, June 9, 1879. Membership 65,000 and increasing rapidly. More than \$14,500,000 paid in Benefits in twenty-eight years. Reserve Fund, November 25th, 1904, \$1,077,999.

The C. M. B. A. is Sanctioned by Pope Pius X, and Approved by Cardinals, Bishops and Priests, several of whom are Officers.

FOR INFORMATION ADDRESS:
P. E. EWILE BELANGER,
Supreme Deputy,
Secretary, Quebec Grand Council,
55 D'AIGUILLOIS STREET, QUEBEC, Qc.

A. R. ARCHAMBAULT,
Supreme Deputy,
Organizer for the Province of Quebec,
OFFICE: 1068 NOTRE DAME STREET,
Montreal, C. P. DEPT. DE JUSTICE,
Quebec, Que. Tel. 221, 222, 223, 224.
Phone 2411 Montreal.

The TRUE WITNESS is printed and published at 25 St. Andrew street, Montreal. Telephone 224, 222, 223, 224. Patrick J. O'Connell, Toronto, proprietor.

The room was illuminated the glow of the open door stove. She sat on a low chair in the cone of ruddy light, eyes interlocked across her face grave and meditative, nose intensified by contrast, dress of black. At her side, a little further back, he was forward in his arms, hands planted on its arms, hands within the line of radiance, precision, like hers, set in the of silent reverie. Both were on the debatable borderland youth and maturity. Sound outside night crept into the ness of the room—the interwash of gust driven rain against window panes, the continuous hum of trolley cars a block away, the vague murmur great city borne from the h of traffic into the seclusion of street.

"I can picture the whole said at last, summing up thoughts that had given part their conversation.

"Yes," she responded, her dired on the embers, "You know three uncles of mine well enough to understand my shame and tion. And Aunt Mary, too, kept talking about her store, about bad debts and the rise in coal oil, while her day dead in the next room.

"Uncle Henry"—the only gentle refined nature among them—only one whose life had no given to sordid grubbing for dollars.

"I used to enjoy a chat w when I went along for a booc invariably ended by buying a print as well. What a queel interesting shop, too, with th of volumes climbing up the Booklovers' Corner!—it was named."

"He was devotedly attached place—the books among which ed, the people who came to mage through his treasury the daily intercourse with s men and women who sought vice. It was a pathetic li story, Uncle Henry's. Do you it?"

"Only so much as his surre suggested. I often wonderd contrast between him and hi thers."

"My mother told me a goe things last year, before she d was younger than her brothe—the youngest of all, I allow, first to go." The girl pause breathed a little sigh. "Hen struggling by teaching and ways, to enter college life lo this three elder brothers had comfortably established in l dory goods, hardware, hute that was the best of their and Aunt Mary, too, had the most prosperous grocery the district. Only Henry a mother inclined to other thin, mother taught school before married, just as I am doing.

Her voice had dropped, till words came but as an echo and low, of saddened musin "Not for long now, sweet to interposed, with a gentle touch of sympathy upon her der.

She started, roused in the from her lapse into dreaminess "Oh, I was not thinking of me replied, brightly and res "I was thinking of my dear and of my father, whom I ca remember and nothing more. were speaking of Uncle Henry a't we?"

"Yes; he wanted to get legs."

"Well, not one of his brothe tired a helping hand, and at h's health broke down. At t was acutely ill—in a hospital veal months. Then he wa charged, in better state, crawl around, but with the of 'incurable' hanging over h. His was a chronic case now those insidious internal troubl kill a man slowly but surely a year or two of increasing and suffering. One doctor, h declared that there was still will the reasonable chance of ery. But the invalid would leave New York at once—to g hot, dry climates, like that of na or Egypt, and live there f a spell. To have advice was thing: to act on it was golt other. Henry had no money father and mother were dead, alone in the struggles of the "But his brothers?"

BURCHES.
 Irrigated
 Farm Air

ORS Patented
 el Savers

H. SCHOOL.
 tem furnishes
 ily warmed hot
 most efficient,
 nitary warming
 possible.

LEY USERS.
 h warm air circs
 he ordinary hot air
 similar grade surface
 capacity.

**KEEN
 EED**
 stent and Expe-
 oklet."

CO., Ltd
 E, ONT,

RECTORS.

OCIETY—ESta.
 1856; Incorpora-
 1840. Meeings in
 92 St. Alexan-
 Monday of the
 e meets last Wed-
 Rev. Director,
 P.P.; President,
 1st Vice-Presi-
 2nd Vice, E.
 W. Durack;
 Secretary, W. J.
 Secretary, T. P.

A. AND B. SO-
 the second Sun-
 in St. Patrick's
 nder street, at
 ttee of Manage-
 e hall on
 ery month, at 8
 Rev. Jas. Kil-
 H. Kelly; Rec-
 Kelly, 13 Valle

B. SOCIETY,
 Rev. Director,
 J. J. Quinn,
 street; treas-
 18 St. Augusta
 the second Sun-
 in St. Ann's
 g and Ottawa
 D.M.

DA, Branch 26
 November, 1883.
 at St. Patrick's
 nder street, on
 ch month. The
 the transaction
 on the 2nd and
 ch month at 8
 cers: Spiritual
 Killoran; Chan-
 President, J.
 ce-President, J.
 ice-President, J.
 ng Secretary, R.
 rdale Ave.; As-
 W. J. Macdon-
 J. J. Cost-
 ain street; Treas-
 y; Marshal, J.
 I. J. O'Regan;
 N. W. A. Hodge-
 R. Gahan. T.
 l Advisers, Dr.
 E. J. O'Con-

REGULAR

alls, N.Y., July 5,
 pecial Act of the
 ure, June 9, 1879,
 increasing rapidly
 0,000 paid in
 cats.
 umber 25th, 1904,
 ctioned by Pope
 ad by Cardinal,
 eral of whom are

BLANCER,
 1874,
 rard Connell,
 SEY, QUEBEC

EMBAULT,
 1874,
 ne of Quebec,
 ANE STREET,
 DRIST, ILL

ated and published
 street, Montreal
 1883 P. & C. Co.
 lo, proprietors.

HER LEGACY.

The room was illuminated only by the glow of the open door of the stove. She sat on a low stool full of the cons of ruddy light, her fingers interlocked across her knees, her face grave and meditative, its pale-ness intensified by contrast with her dress of black. At her side, but a little further back, he was leaning forward in the rocking chair, elbows planted on its arms, hands clasped at the level of his chin, his face just within the line of radiance, its ex-pression like hers, set in the fixity of silent reverie. Both were young—on the debatable borderland between youth and maturity. Sounds of the outside night crept into the still-ness of the room—the intermittent swish of gust driven rain against the window panes, the continuous drow-ning hum of trolley cars a block or two away, the vague murmurs of a great city borne from the highways of traffic into the seclusion of a by-stander.

"I can picture the whole scene," he said at last, summing up the thoughts that had given pause to their conversation.

"Yes," she responded, her eyes still fixed on the embers, "You know those three uncles of mine well enough to understand my shame and indigna-tion. And Aunt Mary, too. She kept talking about her husband's store, about bad debts and the latest rise in coal oil, while her brother lay dead in the next room. Poor Uncle Henry—the only gentle and refined nature among them all—the only one whose life had not been given to sordid grubbing for cents and dollars."

"I used to enjoy a chat with him when I went along for a book, and invariably ended by buying some old print as well. What a quaint and interesting shop, too, with the stacks of volumes climbing up the stairs! Booklovers' Corner!—it was happily named."

"He was devotedly attached to the place—the books among which he liv-ed, the people who came to rum-mage through his treasure heaps, the daily intercourse with scholarly men and women who sought his advice. It was a pathetic little life story, Uncle Henry's. Do you know it?"

"Only so much as his surroundings suggested. I often wondered at the contrast between him and his brothers."

"My mother told me a good many things last year, before she died. She was younger than her brother Henry—the youngest of all, although the first to go." The girl paused, and breathed a little sigh. "Henry was struggling, by teaching and in other ways, to enter college life long after his three elder brothers had become comfortably established in business. By goods, hardwars, hutchering—that was the bent of their minds. And Aunt Mary, too, had married the most prosperous groceryman of the district. Only Henry and my mother inclined to other things. My mother taught school before she married, just as I am doing now."

Her voice had dropped, till the last words came but as an echo, soft and low, of saddened sweetening.

"Not for long now, sweetheart," he interposed, with a gentle hand touch of sympathy upon her shoulder.

She started, roused in the instant from her lapse into dreaminess.

"Oh, I wasn't thinking of myself," she replied, brightly and resolutely. "I was thinking of my dear mother, and of my father, whom I can just remember and nothing more. But we were speaking of Uncle Henry, weren't we?"

"Yes; he wanted to get to col-lege."

"Well, not one of his brothers offered a helping hand, and at last his health broke down. At first he was acutely ill—in a hospital for several months. Then he was dis-charged, in better state, able to crawl around, but with the verdict of 'incurable' hanging over his head. His was a chronic case now—one of those insidious internal troubles that kill a man slowly but surely during a year or two of increasing misery and suffering. One doctor, however, declared that there was still hope—still the reasonable chance of recovery. But the invalid would have to leave New York at once—to go to a hot, dry climate, like that of Arizona or Egypt, and live there for quite a spell. To have advice was one thing; to act on it was quite another. Henry had no money. His father and mother were dead. He was alone in the struggles of the world."

"But his brothers?"

"I think it hardly probable," she answered.

"Well, there is no use quarrelling with the terms of a legacy," he commented, with a shrug of his shoulders. "A thousand dollars isn't much—but it is a thousand dollars all the same."

The girl watched his face, in her own eyes an expression of mingled wonder and disappointment. But the young man was not looking at her. He got up from his chair, flung a shovelful of coal into the stove, then stood erect, his form outlined against the leaping, gleaming flames that instantly filled the iron cavity.

"It will mean a lot to us, Nettie, dear," he went on. "You needn't go back to the schoolhouse. Why can't we marry now, right away?"

She, too, rose to her feet, her lips compressed, her face paler than ever, her look of concern growing to one of real pain. But still her emotion passed unscathed by him; she had turned aside and was resting an elbow on the piano.

"This is no time to talk of such a thing," she said, coldly. "Only a few hours ago I gazed on my dear uncle's face, when the others had gone. For many a long day there will be sadness in my heart. Now leave me, Norman. This evening I wish to be alone."

Her eyes sought his now, and at last their reproachfulness smote him.

"Oh, of course, there will be the usual period of mourning," he murmured, abashed and confused. "I didn't mean anything else, Nettie. You know that, don't you?"

"Go, please, go." She held out her hand; there was a sob in her voice, the shine of tears in her eyes.

She suffered him to kiss her good-night. Then he went on his way into the rainstorm and the darkness, and she was alone with the fire glow, her chastened grief for the dead, the dull awakening consciousness that something in her golden dream of love had been changed to dross.

II.

On the following evening he found himself again in her rooms. She had been out all day, but it could not be long now before she would be home. So the landlady, who knew the relation in which the young people stood, had meantime made him comfortable, turning on the electric light and replenishing the stove. Heavy rain, unremitting during several days, was still splashing dismally outside.

He was a handsome fellow, square, built and strong, comely of feature, with ability, self-reliance and correct living written on every line of his face—such a man, by outward seeming, as any maiden might have deemed herself happy to have won. He paced the room, disturbed and nervous, pausing every now and then to examine some trifle, aimlessly, half unconsciously—a photograph on the mantel, a book on the table, the broad-leaved potplant in the window recess.

At last he heard the outer door open, and he came to a half. A minute later she entered the room. As he closed the door behind her he caught a glimpse of the dripping cloak, umbrella and rubbers that had been surrendered to the landlady in the hall. But, disencumbered from her panoply of waterproofing, she was dry and warm, rosy with the cold and exercise. She gave him her hand, but evaded his effort to take her into his arms, and seated herself by the table.

"Where have you been?" he asked.

"Where would you think?" she answered.

He gazed at her black gown, her black hat—watched her drawing the black kid gloves from her fingers.

"You don't mean to tell me that you went to the funeral?" His voice vibrated with the restraint he was imposing upon himself.

"Yes, I have been to poor Uncle Henry's funeral." With grave self-possession she unpinned her hat, and laid it by her side on the table.

He took a step forward and looked down at her.

"What foolishness! What utter foolishness!" he exclaimed bitterly. "When I didn't find you at home I began to fear it. So you have sacrificed common sense to sentiment. You have deliberately thrown away that legacy."

Her face paled. She beckoned him to a chair at a little distance.

"Yes, I threw away that legacy. Sit down, Norman. When you left me last night I weighed every question involved. Was I to allow the uncle who had always been kind to me and my mother to go to his grave unwept and unhonored—no one of kin to him giving sign of regret for his loss or of respect for his memory? Would you have asked me to do that, Norman, for the sake of a thousand dollars or ten times a thousand?"

"His own deliberate act imposed

Fruit-a-tives
 OR "FRUIT LIVER TABLETS"
 Fruit with tonics. Try them for constipation, headaches, biliousness, skin and kidney diseases.
 "I am taking Fruit-a-tives, and find them all right. The easiest to take and the most effective laxative I have ever used."
 At druggists—50c. a box. Mrs. L. DAVY, Prescott, Ont.
 Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

The fire had burned low, the room was almost in darkness. But at last she stirred, and, rising to her knees, reached forth a hand for the engage-ment ring lying on the table. As she stooped toward the dull red of the ashes to gaze upon the discarded trinket, there was the shimmer of brilliants—and the gleam of love-light in her eyes as well.

Had the manliness with which he had taken his lesson redeemed him? Had her woman's heart been touched with new tenderness by his very need for her forgiveness? Had reflection brought realization that love may claim perfection, but can only hope to help toward it?

She did not restore the hoop of gold to its accustomed finger. But she looped it on a bit of ribbon at her breast, and, after a long lingering kiss, slipped it within the folds of her dress.—Edmund Mitchell, in New York Tribune and Farmer.

AIDS TO LITERARY WORK.
 Shorthand, Typewriting and Phonograph Cylinders.

Literary men and newspaper reporters are coming to discard the pen, as business men do, in the interest of speed. The Medical Times remarked the other day that the pen belonged to the era "of the stage-coach and weekly mail." Perhaps that statement exaggerates the truth, but not excessively. It is not every writer, of course, who can afford to avail himself of the most modern facilities for rapid work. Whether he operates a typewriting machine himself or employs some one else to do so for him, the adoption of the practice involves some expenditure of money. The acquisition of the art of stenography is useful, especially to court reporters. A writer may find it helpful in making his own notes, or in recording a communication that is received over a telephone, where accuracy is of great importance.

Generally, though, the literary man, like the business man, makes use of the services of an assistant who can take memoranda in shorthand, and subsequently produce the matter in full with a typewriter. Some persons operate the machine so skillfully that they can take a letter or story directly from dictation, and the author is thus enabled to get his copy sooner than otherwise.

Another resource, the phonograph, once promised to be a great convenience to writers. That instrument seemed to be admirably adapted to record speech with accuracy and speed. It has been something of a disappointment, though, because it is harder work to learn just how to use it than is commonly supposed. The Medical Times recently pointed out some of the embarrassments encountered by the man or woman who uses it.

After the recording cylinder is put in place in the machine and started on its revolutions, ready for dictation, there appears at once in the operator a sense of hurry, similar to that experienced in dictating to a stenographer, but much more intense.

UNIFORM LATIN PRONUNCIATION

A resolution was recently passed by the Irish Hierarchy at a general meeting of the Archbishops and Bishops in Maynooth to the effect that the time has come when it is desirable that the Roman pronunciation should, as far as possible, be generally adopted in the ecclesiastical seminaries and colleges of Ireland. It certainly will be an advantage to the clergy to pronounce Latin according to a uniform standard. Hitherto college has differed from college, but in none of the Catholic colleges, we believe, has the method of pronunciation that obtains in the English public schools, the Universities and the Law Courts prevailed. Latin ought to be a universal language, yet this method would be almost as unintelligible on the Continent as the jargon of a Mohawk Indian. A native of the Continent acquainted with Latin would never understand a Latin word in which the letter "a" was pronounced as it is in make and take, or in which the letter "i" received its ordinary English sound. As the Bishop of Connaught observes in the "Irish Ecclesiastical Record," the adoption of the Roman pronunciation of Latin now ordered by the Archbishops and Bishops of Ireland, besides bringing clerical students and priests into line with the style of pronunciation in most Catholic countries, will enable them when visiting Rome to enter into familiar oral intercourse with people there, and will save them from being condemned to silence by a pronunciation differing too much from that of the Italians.

THAT'S THE SPOT!
 Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

DOAN'S KIDNEY PILLS
 cures Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.
 Price 50c. a box or 5 for \$1.25, all dealers.
DOAN KIDNEY PILL CO.
 Toronto, Ont.

The other day a visitor was examining a class in a Boston school, when he came to the word imagination, and then asked the meaning. No one could tell him.

"Now," said the visitor, "I'm going to shut my eyes and tell you what I can see. I can see my house. A baker's cart is at the gate. The baker goes up the steps and rings the bell. The servant opens the door and takes a loaf from him and pays him." He opened his eyes and inquired: "Now, then, what would you call that?"

Up went a little hand at the back of the class.

"Well, Willie, speak up," said the visitor, "what do you call it?"

"A lot of lies, sir!"



"Ireland's Financial B... the title of an article by... Duraven has contributed... number of the "Nineteen... and After," in which he... pression to some interest... ments, not only upon th... relations question itself... Irish government in gener... earlier portion of the art... Duraven deals with the... put forward by the Chanc... Exchequer in the recent d... House of Commons, and s... utterly dishonest is th... made to deny the reality o... grievance. Proceeding, L... raven paints a vivid pictu... condition to which Ireland... reduced by this system of... tion and by the dreadful... emigration. He then goe... ask "Is Ireland overtax... she is poor, or poor beca... overtaxed?" "Both these... he says, "are true. Unqu... the crushing weight of... mothers individual effort... energy, unquestionably als... sense of industrial employ... the general poverty in Ire... count for the fact that th... taxation of the same artic... upon her an unequal burd... ential taxation is imp... Changes in our methods o... revenue beneficial to th... classes in Great Britain, a... quently beneficial to Irelan... whole, are not impractic... cannot be relied upon as... for a disease requiring i... treatment. There remains... eiple underlying the Unit... all treatment under excep... circumstances. If Great Brit... act with common justice, if... honestly carry out the ter... treaty entered into by the... pendent Legislatures in the... gaming them, she must fo... of two courses. Either sh... carry out the promise of I... though that taxation sho... regard to the measure of th... abilities of the two countri... and must adopt different... ment and the remission of... a policy which appears to... possible—she must endeav... increase the taxable capaci... land by the wise applicati... sic money to the developm... the more fruitful utilization... natural resources of the cou... obvious source of supply... most necessary purpose is i...

RETRENCHMENT IN TH... PENSES

of administration, and in th... of Ireland purposes of th... thus effected. That a grea... of expenditure can be effect... law. The government in Ir... carried on through a numb... periments which do not r... and are not in the remotest... under the control of those w... governed. Year by year the... diture proceeds at an extr... rate, despite the protests of... people, and in such circumst... is surely unfair to taunt th... fact that the balance of... available for Imperial purpo... very small. To insist on I... Ireland with a system of gov... the most expensive in the w... most irresponsible and the l... fective of the wishes of th... country; to refuse to all... lie opinion to be brought t... upon departmental adminis... to deny the people the right... economics, and to devote... needs to the needs of the peo... the development of the coun... pears to me a policy favou... national, and incompatible w... democratic spirit of the form... erment under which we live... land should be governed acc... Irish ideas," said Lord Dudd... Lord Lieutenant and head... Executive, and speaking as... ber of the Government. Lon... hendery, a member of the m... ment and of the Cabinet, s... what capacity I do not k... know, but, according to M... as the plenipotentiary for...

THE S. CARSLY Co. LIMITED
THURSDAY, JULY 13, 1905.

JULY CHEAP SALE BARGAINS.
Every bargain in these columns is reinforced by scores of others of extraordinary interest to saving shoppers. We've never held such a successful July Sale before. Last year's splendour success will be easily surpassed. No sooner is a lot of bargains placed on sale than it melts away as if by magic. But the supply is inexhaustible. Be sure and participate in this great annual event.

COOL WHITE SUMMER WAISTS.
IMMENSE REDUCTIONS at the HEIGHT of the SHIRT WAIST SEASON. We're doing the biggest Shirt Waist Business in Montreal, and there's a reason. Nowhere else can you obtain such splendour makers' hands—at prices that would little more than cover the cost of the material. A spacious, airy store to select in, exquisite and courteous attendants to make choosing pleasurable. Read these style hints:

\$2.25 Waists for \$1.50
BLOUSES, of Fine White Lawn. The front is made with a wide insertion of handsome openwork embroidery and trimmed with rows of broad tucks. Sleeves and cuffs trimmed with clusters of fine tucks. Stylishly cut and perfect fitting. Regular \$2.25. Waists, July Sale Price **\$1.50**

\$2.00 Waists for \$1.35
Really worth \$2.00. You couldn't get them for less than that anywhere else. Made of sheer White Lawn, front beautifully embroidered and trimmed with Val lace insertion. Back made with clusters of fine tucks. Tucked cuffs. The latest full top sleeves. Sale Price **\$1.35**

DAINTY WHITE SUMMER DRESSES FOR CHILDREN.
A Maker's Surplus Stock Selling at 50 p. c. OFF.
Exquisitely dainty little garments for children's summer wear. They come in two different styles, and it would be hard to say which is the more attractive. As they represent a manufacturer's sample stock, bought by us at a startling discount, mothers will have a splendid opportunity to add to the little one's summer wardrobe at a very trifling cost.

All are made in the latest style, profusely trimmed with lace, fine embroidery and hemstitched tucking. Some are interlaced with colored satin ribbon, with exquisite openwork yokes, beautifully made and finished with hemstitched and tucked skirting.

The material is extra fine Organdie Muslin. To fit little ones from 1 to 4 years.

\$1.50 CHILDREN'S DRESSES, 90c. \$2.00 CHILDREN'S DRESSES, \$1.25

MORE ABOUT THE GREAT WASH FABRICS SALE!
You could not duplicate the values at any other store, even at regular prices. This is positively the Wash Fabric Sale of the year—not a common everyday occurrence, but so immense with such a multitude of stupendous bargains that it is unlikely that even this store will be able to repeat them.

FANCY DRESS MUSLINS, in a satisfying variety of patterns and designs. Regularly sold at 12c. July Sale Price **5c**

ELEGANT NEW SHIRT WAIST MUSLINS, white grounds with black, blue and brown spots and stripe effects. Regular value, 15c. Sale Price **7c**

DAINTY WASH MUSLINS, floral designs, in pretty shades. Regularly selling at 15c. July Sale Price **7c**

SCOTCH GINGHAMS, in pretty stripe effects in pink and white, fawn and white, red and white. Regular 15c. Sale Price **9 1/2c**

GLASGOW DUCK, plain grounds, in white, fawn and butcher blue, 33 in. wide. Regularly sold at 19c. Sale Price **11c**

THE S. CARSLY Co. LIMITED
1765 to 1783 Notre Dame St. - 184 to 194 St. James St., Montreal

THOMAS LIGGET'S JULY SALE

Has already attracted hundreds of purchasers who are anxious to take advantage of our low prices and most liberal discounts. Everything in Carpets and Floor Coverings, also Furniture and Brass Beds of every description. We have just placed in stock an exceptionally fine line of Mission Furniture, Every piece a distinct Novelty.

THOMAS LIGGET EMPIRE BUILDING 2474 & 2476 St. Catherine St.

COWAN'S Chocolate
for Eating, Drinking or Cooking is the purest and best.

PATENT SOLICITORS.

PATENTS PROMPTLY SECURED.

We solicit the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by experts. Preliminary advice free. Charges moderate. Our inventors' Help, 125 pages, sent upon request. Marlow & Marlow, New York Life Bldg., Montreal and Washington, D.C., U.S.A.

The heart that does not possess the love of God is like the sheaf without the grain: it is tossed about by tempests as the straw is swept away by the wind.

Education is the leading human soul to what is best, and making what is best out of them.—Ruskin.

CANADIAN PACIFIC
LEWIS & CLARK, CENTENNIAL EXPOSITION, Portland, Oregon.
June 1st to October 15th, 1905.
\$75.50.

Vancouver, Victoria, Seattle, Wash., Tacoma, Wash., Portland, Ore. And return from Montreal.

Tickets now on sale, and good to return within 90 days from date issued, but not after than November 30th, 1905.

PORTLAND, OLD ORCHARD, Seabrook Beach, etc. Through Parlor and Sleeping Car Service.
Trains leave Windsor Street 9 a.m. week days, 7.45 p.m. daily.

ST. ANDREWS-BY-THE-SEA.
SLEEPING CAR SERVICE—Through Sleepers leave Windsor Street, 7.25 p.m., Tuesdays, Wednesdays, Thursdays and Fridays, for St. Andrews. Returning leave St. Andrews Mondays, Wednesdays, Thursdays and Fridays, arriving Montreal 8.05 a.m. next day.

After July 14th through sleeper will leave Montreal for St. Andrews on Tuesdays and Fridays only. Returning from St. Andrews Mondays and Wednesdays.

129 St. James St., Windsor St. Station, Place-Vie Stn.

GRAND TRUNK RAILWAY SYSTEM
LEWIS & CLARK Centennial Exposition
PORTLAND, Oregon.
Until October 15th, 1905.
ROUND TRIP FARE FROM MONTREAL **\$75.50**

Tickets on sale daily, and valid to return within 90 days from date of sale, but not later than November 30th, 1905.

PORTLAND, OLD ORCHARD.
The Portland Sleeping and Parlor Car Service is now extended to Old Orchard.

Elegant Cafe Car Service on day trains between Montreal and Portland.

Montreal-Ottawa and Valleyfield
In effect June 18, 1905.

Lve Montreal 8.40 a.m., 4.10 p.m., 7.00 p.m.
Arr Ottawa 11.40 a.m., 17.10 p.m., 10.00 p.m.
Lve Ottawa 8.30 a.m., 3.30 p.m., 10.35 p.m.
Arr Montreal 11.20 a.m., 6.30 p.m., 10.35 p.m.
Parlor Cars on all trains between Montreal and Ottawa.

Lve Montreal 8.40, 9.30 a.m., 4.10 p.m., 15.15 p.m.
Arr Valleyfield 9.45, 11.10 a.m., 5.17 p.m., 16.45 p.m.
Lve Valleyfield 8 a.m., 10 a.m., 4.40, 5.25 p.m.
Arr Montreal 10.33 a.m., 11.20 a.m., 6.00, 6.30 p.m.
1 Week days, All other trains daily.

MONTREAL and NEW YORK.
Shortest line, quickest service. Two night trains daily each way. One day train each way, week days.

Lve Montreal 7.21 a.m., 10 15 a.m., 8.10 p.m., 11.30 p.m.
Arr Montreal 7.50 p.m., 10.20 p.m., 7.45 a.m., 9.45 p.m.
Daily 1 Week days.

CITY TICKET OFFICES:
137 St. James Street, Telephone Main 460 & 461, or Bonaventure Station.

INTERCOLONIAL RAILWAY.

ENGLISH MAIL TRAINS
LEAVE SUNDAYS AT 12 NOON.
Passengers taking these trains make close connections at Halifax with steamers for Liverpool.

THE MARITIME EXPRESS,
One of the finest solid vestibule trains on this continent, leaving at noon daily, except Saturday, connects at Halifax with the PICKFORD BLACK steamers for
BRUNDA, THE WEST INDIES, DEMERARA

SHORT LINE TO QUEBEC.
7.40 a.m. daily, except Sunday.
12 noon daily, except Saturday.
11.45 p.m., NIGHT TRAIN, daily except Sunday. To this train is attached a sleeper, which passengers can occupy at 9 p.m.
All trains depart from Bonaventure Station.

CITY TICKET OFFICE:
143 St. James Street, Bonaventure Station

Something Entirely New!

In spite of the advanced season, and of the clearing sales, we continue to open out new importations. We insist on keeping stocks up to the top notch of perfection.

We have just received from Switzerland a dress fabric that is entirely new to Montreal. It is called "Craponette," and is a very light and airy piece of goods, after the order of a fine mousseline. A new process of spinning the mercerized yarn gives a sparkle to its surface that is positively fascinating—and the shades of solid colors—and adds just that touch to the shades (solid colors only) that means perfection.

Altogether we consider it to be the most effective, and most appropriate fabric made for certain kinds of garden party dresses and evening wear, and as to the economy of it—well, there's a width or 47 inches for 30c a yard.

(At Muslin Counter—1st Floor.)

This Store closes daily at 5.30 P.M.

CATHOLIC SAILORS' CLUB.
ALL SAILORS WELCOME.
Concert Every Wednesday Ev'g

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.

ST. PETER and COMMON STS.

the appeal of the Prince and Princess by the sentence: "Non constat de pulchritate," that is to say, "The multiplicity of the Y. marriage has not been proven."

The Prince and Princess did not object to the verdict. They sought out fresh evidence and presented their case once more to the judgment of the Cardinals. The case came up at the last meeting of Propaganda, with the same result as before. This time, however, the decision as well as the entire controversy was laid before the Holy Father, who not only ratified the judgment of Propaganda, but gave orders that the matter should not be reopened. The decision is likely to cause a great sensation both in Rome and in America.

WM. REDMOND IN AUSTRALIA.

The Melbourne Advocate of April 22, which has just come to hand, in an editorial of Mr. Wm. Redmond's visit to Australia, dwells with special emphasis on the proposal made at the great Irish demonstration on St. Patrick's Day in Sydney by Cardinal Moran that the friends of Home Rule in Australia should make arrangements to subscribe a substantial sum to the cause annually until the measure is carried. "Mr. Redmond," says the writer, "is at present on a visit to Western Australia, and, as may be supposed, was warmly welcomed by the Irishmen and sympathizers with the Irish cause in that State. At Perth, Kalgoorlie, and other centres Mr. Redmond has been persuaded to address large gatherings of Home Rule sympathizers, and, although he made no appeal for contributions to the National fund, the handsome sum of £2000 has been subscribed as a result of his visit."

"This manifestation of patriotic feeling," the Advocate goes on to say, "is most opportune, and shows that the recent suggestion of Cardinal Moran for the formation of an organization to raise £2000 annually in Australia to aid the National cause is capable of achievement with the utmost ease. If we may be guided by the experience of the past year, a very much larger sum than that suggested by His Eminence could be realized without any special effort."

In another portion of the paper we

MARRIAGE WITH THE UN-BAPTIZED.
(From the Tablet.)

The American papers have recently been very full of a famous marriage case which has been before the ecclesiastical tribunals of Rome for a considerable time. Last week they announced that it had been settled at last by a decision in favor of the validity of the second marriage of the Princess X. They were quite wrong, however, for the decision had been given the other way only a few days ago.

The facts are these: Some years ago a Catholic girl of the diocese of Baltimore became engaged to a Mr. Y. He was supposed to be a baptized Protestant, and a dispensation from the impediment "mixtae religionis" was, of course, necessary. Mr. Y. willingly agreed that the children of the marriage should be brought up Catholics, a dispensation was applied for and obtained, and the wedding took place with great splendor in Washington.

Some years later the domestic life of Mr. and Mrs. Y. was shattered. An appeal was made to the civil courts for a divorce, and a decree was issued, dissolving the marriage and giving both parties liberty to contract a new marriage. Mrs. Y., being a Catholic, very properly considered herself as still bound in the bond of wedlock until she learned one day that Mr. Y. had never been really baptized. She hunted up evidence of this, and the evidence was conclusive. She then proceeded to argue that, as she had been married to Mr. Y. on the supposition that he was a baptized Protestant, and as the dispensation from the impediment "mixtae religionis," supposed to have been granted on this hypothesis did not and could not cover her marriage with an unbaptized person, the marriage must have been null from the beginning. Apparently she took counsel on the subject and was assured that she was free to marry again.

Shortly after she made the acquaintance of Prince X. and an attachment sprang up between them. The Prince was duly informed of the tangled situation, but, to make a long story short, Prince X. and Mrs. Y. were married. Everything seems to have gone smoothly until the birth of an heir to the Prince, and then his next of kin declared that they would dispute the legitimacy of the offspring on the ground that the Prince's marriage with a divorcee during the lifetime of her husband was invalid in Italy in the eyes of the State as well as of the Church.

The Prince and the Princess determined to put their case before the Propaganda with full assurance that the Sacred Congregation would recognize the nullity of the first marriage. But the investigations of Propaganda led to an important discovery, to wit, that the dispensation granted for the first marriage was not in the eyes of the State as well as of the Church.

Both before and after the marriage of Mr. and Mrs. Y. it was the custom in the Baltimore archdiocese to apply for the dispensation from the impediment "disparitas cultus" when one of the parties was not a Catholic. Propaganda therefore answered

conds. \$4.70 to \$4.75; first pearls, \$7.50 per 100 lbs.

HAY—No. 1, \$9 to \$9.25 per ton on track; No. 2, \$7.75 to \$8.25; clover, \$6.50.

LIVE STOCK MARKET—July 10.
About 1800 head of butchers' cattle, 30 milch cows and springers, 200 calves, 700 sheep and lambs and 500 fat hogs were offered for sale at the East End Abattoir today. The unusually large supplies in such muggy weather had a depressing effect on trade and the prices declined from one-quarter to half a cent per lb. on all kinds of cattle, while the prices of lambs were nearly half a dollar lower than on last week's market. Mr. G. Martel paid 5 1/2c per lb. for nine choice cattle; prime heaves sold at 5c to 5 1/2c per lb.; pretty good cattle, 3 1/2c to 4 1/2c; and the common stock, 2c to 3 1/2c per lb. Farmers from the country brought several lots of cattle to take out to pasture. Half of the cattle on the market will not be sold today. Calves brought from \$2 to \$10 each. Milch cows sold at \$25 to \$55 each. Sheep sold at 3 1/2c to 3 3/4c per lb.; lambs at \$2.50 to \$4.50 each. Good lots of fat hogs sold at 6 1/2c to near 7c per lb.

Montreal Wholesale Prices.
HIGH PRICES RULE IN BUTTER MARKET.

Some unusual prices were paid on Saturday for butter on some of the boards in this district around Montreal. The expectation that the market would ease off and prices weaken was not realized, and it is evident that the competition for the British trade among Canadian exporters is keeping the prices up.

Prices paid were from 21 1/2c to 21c for unsalted, and 20 1/2c to 21c for salted. Local prices have been revised to meet the change, and 21c is being asked by dealers who supply the Montreal consumer.

CHEESE MARKET QUIET BUT FIRM.

At Brockville on Saturday, while less cheese than usual changed hands, the recent high price of 9 1/2c was well held. It is said that even at this price sellers were not anxious to do business.

The Belleville market was also steady at 9 1/2c; although a few small lots were turned over at 9 1/2c.

Many of the districts report showery weather, with pastures in excellent condition.

The local market is firm at about the same prices that have ruled for the last two or three days.

Jobbers report that very little cheese has been carried over from last week.

A cable advice from England states that there is a heavy consumptive demand for Canadian cheese coming principally from London. Owing to large shipments, it is said there is no danger of a shortage, and that is probably the reason for the unsatisfactory demand from importers, as reported by a local shipper.

Montreal prices are from 9 1/2c to 10c for Ontario, with an inclination towards the higher price, and 9 1/2c to 9 3/4c for Quebec.

DULL CONDITION IN EGG MARKET—OLD EGG FILLERS RESPONSIBLE FOR SHRINKAGE.

Dull conditions rule on the local egg market. The demand from buyers for the city trade is small, and the majority of requirements are for the "selected eggs" as packed by local jobbers. The shrinkage on straight stock is so great at present that local dealers are willing to pay 2 1/2c to 3c difference in the price rather than sell as boiling eggs some of the straight receipts that are coming in from the country.

We quote 15 1/2c to 16c for straight gathered stock; 18c to 19c for selected, and No. 1, 15c to 16c candled, and No. 2, 14c.

Shippers are making further complaints about the state of the fillers used in packing eggs. In many cases they are so damp and in such poor condition that it is not surprising that there is the great depreciation reported by the trade. The trouble is that the fillers are not renewed often enough. Owing to the carelessness with which the cases are left exposed to the weather, eggs are often brought to the city in a very bad condition, one dealer reporting a shrinkage of quite three dozen to the case, but while this is an extreme instance, there is no doubt that damp and old fillers are responsible in a great measure for the heavy loss suffered by dealers this season.

FLOUR—Manitoba strong wheat patents, \$5.30 to \$5.60; strong bakers, \$5.00 to \$5.30; winter wheat patents, \$5.50 and straight rollers, \$5 to \$5.15 in wood; in bags, \$2.40. ROLLED OATS—\$2.42 1/2 per bag. PEARL HOMINY—\$1.90 to \$2 in bags of 95 lbs.

MILL FEED—Ontario bran in bulk at \$15 to \$16; shorts, \$19 to \$20; Manitoba bran in bags, \$16 to \$17; shorts, \$20 to \$21.

BEANS—Choice primes, \$1.60 to \$1.65 per bushel, \$1.55 in car lots.

PEAS—Boiling, \$1.07 1/2 to \$1.10 per bush. (60 lb. bags included); No. 2 in car load lots, 80c to 85c.

HONEY—White clover in comb, 12 1/2c per section, in one pound sections; extract in 10 lb. tins, 7c to 7 1/2c; in 60 lb. tins, 6c to 6 1/2c; buckwheat, 6c to 6 1/2c, as to quality.

PROVISIONS—Heavy Canadian short cut pork, \$20 to \$21.00; light short cut, \$18 to \$19; American cut clear fat back, \$18 to \$18.50; compound lard, 5 1/2c to 6 1/2c; Canadian lard, 9 1/2c to 10 1/2c; kettle rendered, 10 1/2c to 11c, according to quality; hams, 12c, 13c and 14 1/2c; bacon, 12c to 14c; fresh killed abattoir hogs, \$9.25 to \$9.50; alive, \$6.50 to \$6.75 for mixed lots; select 87, according to size.

EGGS—Straight stock, 16c to 16 1/2c; No. 2, 14c.

BUTTER—Choice creamery, 21c; undergrades, 20c to 20 1/2c; dairy 16c to 16 1/2c.

CHEESE—Ontario, 9 1/2c to 10c; and Quebec, 9 1/2c to 9 3/4c.

ASHES—First, \$5 to \$5.25; se-