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PROGRESS AND NEEDS OF A GREAT ARCHDIOCESE IN ENGLAND.

Some idea of the progress made in the great archdiocese of Westminster may be gleaned from a perusal of the following interesting letter from His Eminence Cardinal Vaughan, which was read in all the churches of the archdiocese recently. It is as follows:

CAPITAL DEBT.—Seven years ago we laid before you a statement of the financial indebtedness of the diocese, in order that you might the better realize the burden by which the progress of the Church is hampered. We explained that it is often absolutely necessary to have recourse to borrowing, in order to avoid disaster—such as grave loss to the salvation of souls; and that to raise money in this way for an important object is thoroughly justified from the business point of view, when proper provision is made for repayment. We have frequently pointed out that the missions are bound in prudence and in justice to make serious and sustained efforts to diminish and finally extinguish their old liabilities. With in the last two years we have, happily, been able to carry out an important scheme for the consolidation of the principal mission debts, by making exceptionally advantageous arrangements with one of the largest insurance companies in England, whereby the whole debt may be automatically wiped out, within a period of about forty years, without adding a penny to the amount of interest hitherto due from the missions. But it is obviously desirable that the missions should be relieved of their burden of annual interest by a much earlier date than that. And we trust that they will be so relieved by the adoption of a scheme, now under consideration, which will stimulate local co-operation by holding out the prospect of a special dividend advantage to those who make the greatest exertion. What local and personal effort is capable of accomplishing may be seen by the fact that, within the last ten years, over \$150,000 have been collected in reduction of capital debt. And in this connection it is right that we should name the late lamented rector of St. James's, Spanish Place (R.I.P.), the administrator of the Pro-Cathedral, and the rectors of St. Joseph's, Poplar, and of St. Joseph's, Kingsland. Their efforts, and the gradual liquidation of old liabilities, is concerned the matter is now thoroughly in hand, and clergy and laity may take heart and look forward with confidence to relief within a few years, if moderate effort and zeal be not wanting on their part.

CHURCHES ERECTED.—Meanwhile, it will be encouraging to take a brief retrospect of the missionary work accomplished within the last decade. First, either new missions have been opened, or old ones have been re-opened. In the following places: Ashford, Boxmoor (together with Rickmansworth, Tring, and Berkhamsted), Bishop's Cleeve, Bow Common, Brentree, Cheyne Walk (Chelsea), Clacton-on-Sea, Crickley, Eastleigh, Epsfield, East Finchley, Ilford, Harefield, Harrow, St. Vincent's (Harrow Road), Hampton Wick and Teddington, Hatton (near Feltham), Hitchin, Hoddeston, Leyton, Maldon, Mill Hill, Polish Mission (Bethnal Green), Silvertown, Essex, Thurston, Dock, Hill, Stroud Green, Thurston, Dock, Tottenham, Uxbridge, Victoria Docks, Watford, Wembley, Woodford Green.

Fifteen good and substantial churches have been built; five have been solemnly consecrated. Churches are also in course of erection at Walthamstow and Ealing. One mission is to be begun at Stamford Hill, at the cost of the Jesuit Fathers, who, in addition to their flourishing public elementary schools for that growing district, in which the Catholic children had no other than Board schools to frequent. The contract has been signed for another church, undertaken most generously at the sole expense of Lady Mary Howard to replace the Chapel of the Guardian Angel, Mile End. It will be a large and handsome church, with a tower and spire, facing the main thoroughfare, and will be the most striking ecclesiastical edifice in the Mile End Road. The new and commodious public elementary schools in the same mission were built during her life-time by that noble soul of holy and happy memory, the late Lady Margaret Howard, the influence of whose life and spirit lives so nobly amongst us. It is also proper to mention in this place that a small endowment, and schools with mon were all provided by the charity of the late Mr. W. H. Egall, who fully alive desired to be unknown as the author of these great and good works. R.I.P. In reference to the list of missions and churches given above, we desire to say that in several cases we have been enabled to secure more solid and durable than those which were erected in haste and hurriedly, and to furnish more generously of an endowment.

OTHER UNDERTAKINGS.—As to public elementary education over \$900,000 have been spent during the last ten years, either in erecting or in renovating and enlarging our schools. The number of our children has increased by 9,000 or 10,000. As to secondary and higher education a great deal more is required. The most noticeable fact in this matter has been the way in which St. Edmund's College has sprung to the front by a large increase in accommodation, in numbers, in teaching staff, and educational efficiency. A further encouraging and hopeful sign of the progress of religion among the people is to be found in the spread of religious houses of women, which during the last ten years have increased by 38. Of these two are devoted to the contemplative life, while the others are all engaged in teaching or active works of charity. Of religious men, Benedictines, Franciscans, Canons Regular, Vincentians, Redemptorists, and Fathers of the Sacred Heart, Issoudun, have established houses in the diocese within the last few years. We have again and again insisted, in season and out of season, on the necessity of lay co-operation. We need, at least, many zealous persons to look after the young people, who have left school during the most critical years of their life, as there are persons employed in their education while they are of school age. These must be found among our laity. The work of the Catholic Social Union—the formation of regular settlements by ladies at Mile End, Tower Hill, Commercial Road, Millwall, and Wapping—the canonical erection of the Ladies of Charity at St. Vincent de Paul, the organization of Children of Mary, of Franciscan Tertiaries, and others, together with the institution of night schools, recreative classes, clubs, and brigades for boys, and of an apostolic spirit is pricking up our zealous hearts especially of our zealous Catholic women. We wish that we could speak with equal satisfaction of the work done by our Catholic men. But we entertain a strong hope that the Brothers of St. Vincent de Paul will soon take their proper place in the van of the great movement for the improvement of our working classes.

The rescue society is achieving most consoling and important results in saving poor orphans and other abandoned children. Even the little Catholic houses in our day have taken up the work, and in the last two days, on Good Shepherd Sunday, they have come in deputations, offering to us on each occasion £500, in small sums, collected by themselves during Lent. They are now formed into an industrial confraternity called the Catholic Children's Crusade of Rescue. These children will grow up apostolic in desire and zealous activity. May God bless them, and may He bless those who train them from childhood are perishing. We have often in the past, and we shall have often again in the future, if we live, to speak of the leakage. But it is not good to be always lamenting. We must sometimes encourage ourselves to new exertion by the thought of how richly God has blessed our feeble endeavors. To the above record we may therefore add the following: That this last Easter a larger number, 88,619, approached the sacraments than recorded in any previous year, and that the conversions to the faith in this diocese range annually from 1,200 to 1,500.

THE OLD CATHEDRAL.—Before dismissing the subject of progress we may say a word about the sale of St. Mary's, Moorfields, which has naturally attracted considerable attention. The church, which was opened in 1820, was originally built by money which came from different parts of England, and was intended not only to serve the district in which it was placed but to be the Bishop's Church, in which the liturgy might be carried out with great solemnity. It was to correspond to what would be the cathedral in the district, an established hierarchy. Indeed, for a time it actually served as a pro-cathedral to the first two Archbishops of Westminster. It was found, however, to be unsuitable for this purpose, and its diminishing congregation and increasing financial burden became for many years a problem, clearly pointing to one inevitable solution. The church had served for purposes for about eighty years. It had not been built to last. For on its demolition it was found that a wall of heavy brick arches on either side and the wide space roof rested for their support not upon stone or brick columns, but upon nothing more solid and durable than plaster, and painted to resemble marble. The first consideration was the

sale of the property was to make ample and perpetual provision for the mission. This has been done by the purchase of a site for a suitable church and presbytery for four priests in Eidon street, within a stone's throw of the old church. The actual cost of the site and of the contract for the new church and house is about \$180,000. The new St. Mary's will contain the costly marble columns and other valuable furniture which were in the old. The property in Bunhill Row has been bought, and schools for the Moorfields mission, with a chapel-of-ease, have been built at a cost of nearly \$50,000. Furthermore, a capital sum has been funded to meet the future repairs of the church, and to provide an endowment of \$2,000 a year for the maintenance of the clergy. The accumulated liabilities of the old mission have been wiped out, and the remaining of the property has been buried to the number of several thousands at Moorfields, have been removed either to St. Edmund's College, or to land bought and consecrated for their re-interment near the new church which has been recently opened at Wembley. The mission, therefore, of St. Mary's, Moorfields, has been placed on a permanently sound and secure footing. The residue of the proceeds of the sale has been devoted to carrying out the other purpose which St. Mary's was intended to serve, namely, that of a cathedral. The Westminster land has thus been freed of a heavy mortgage (\$100,000) with which it had been burdened from the beginning; a certain sum has been given to the cathedral, while the larger amount has been funded as an endowment under the direction of the Charity Commissioners.

THE NEW CATHEDRAL.—On the general subject of the Cathedral no more need be said in this place than that it has not been allowed to engross attention to the injury of other sources that could have been devoted to other uses. No general collection has yet been made for it in the churches of this diocese, though one has been taken up for this object in the churches of all the other dioceses of England. A considerable sum is still required before it can be made ready for opening. It is proposed, please God, that it shall be consecrated and therefore be free of all debt, and opened within the octave of the Feast of St. Peter and Paul next year. We shall move with our staff, into the new Cathedral with a fortnight. Attached to it are the Chapter House and Lecture Hall, with a large library and other premises for the use of the clergy of the diocese. No money given to the cathedral or for other purposes has been sunk in these buildings. Their cost, however, has far exceeded the estimate. We shall, therefore, occupy them in an unfinished condition, trusting to the generosity of the laity to complete them. No money given to the cathedral or for other purposes has been sunk in these buildings. Their cost, however, has far exceeded the estimate. We shall, therefore, occupy them in an unfinished condition, trusting to the generosity of the laity to complete them.

PRESENT AND FUTURE.—After this retrospect, for which the most cordial and grateful thanks are due to the present Lord, we must look to the present requirements of religion, and to those in the immediate future. First, money is needed to replace iron or other temporary buildings that are either insufficient or insecure, by permanent churches in the following missions: Acton, Bishop's Cleeve, Clacton-on-Sea, Halstead, Llanthony, Littlebury, St. Alban's, Shepherd's Bush, Stamford Hill, Stoke Newington, Tilbury, Uxbridge, Willesden, Wood Green. Two square miles are being covered with new dwellings, especially on the Northwest, the North, and the East of the metropolis. Immense populations spring up in a locality, almost without notice, within three or four years. It is extremely important to purchase sites in such districts before prices reach a fabulous figure. For instance, at Willesden, there has been nothing for years but a miserable iron chapel, land ought to be purchased without delay, and a church built thereon. And in a half-dozen other districts to the Northwest of London provision ought to be made for new missions. Catholics are to be found scattered everywhere, but not in sufficient numbers to undertake the initial expense of a mission. But it is principally from the east of London that comes the urgent cry for mission schools and churches. In the populous district of Manor Park, through the generosity of our anonymous benefactor, we have been able to secure an excellent site for church, schools, and presbytery. But now from £2,000 to £4,000 are required to build thereon. We have nothing in hand, and the Catholics in the district, being of the working class, are powerless to meet the demand. In the parish of East Ham a working population of over 100,000 has sprung up within the last few years. Nearly the whole district is covered by splendid publichouses and main-line Board schools stand forth conspicuously amidst miles of cottages. At present, there is no Catholic church, no site for a mission school in the whole of this district. Hundreds of Catholic children are said to attend Board schools because they have no school of their

own, and many of them and of their parents, it is to be feared, frequent regularly no Catholic place of worship, on the excuse of inconvenience and distance. We justly commend the generous benefactors to enable us to purchase a site and to build without further delay what may be absolutely necessary. Another district in the far East, sending forth a shrill cry for help, is that known as the Tilbury Docks. Here there are few Catholics dependent upon the dock trade. Fortunately, a large piece of land was purchased a few years ago, giving ample space for a church, schools, and presbytery. Schools exist, and are admirably taught by the Sisters of Gray's Tilbury. There is a great future for religion in this district. Many lines of steamships are now running into the docks. But until a priest can take up his abode Lord Hinton in their midst, there will be no sufficiently powerful influence at work to weld them into a congregation of practical Catholics. The people themselves are extremely anxious to have a resident priest. All that they can give at present amounts to only fifty shillings a month, and there is no lodging or a priest. Under these circumstances a small sum has been guaranteed by a devout lady for a year or two towards the maintenance of a priest; and the Rector of Gray's is about to give up that he will establish himself in Tilbury. He will begin with a camp bed in the schoolroom, until we may be able to build a presbytery or otherwise provide a healthy habitation for the winter. It is desirable in this place, where the laity is so well disposed to put up a spacious iron church, in order to save the cost of deep foundations. Five or six hundred pounds spent at once upon such a building would secure the speedy development and consolidation of the mission. It is interesting to know that venerable Bede speaks of Tilbury as one of the two places at which St. Cedd, Bishop of the East Saxons, with priests and deacons to assist him, settled down and "collected from the pagans a large flock of converts and taught them according to the capacity of each one to serve Christ in that perfection which is to be required by observing the rules of regular discipline."

To conclude, if the facts set forth in this letter appeal to you, dear children in Christ, you will respond generously both in public and in private. It is for you to spread the faith by placing within our hands the means that are needed, the diocesan collection for ecclesiastical education, not more than \$1,000,000, we have overdrawn the funds for ecclesiastical education by \$7,000,000 in order to keep up the supply of priests. In some missions, and these by no means rich missions, good collections have been made, but the priest looks over the cause with a heavy heart, and the people, who as a rule are willing to respond when the claim of a charity is brought clearly before them, are thirty years we have noticed that the people, who as a rule generously the cause of general charities are those who obtain the case the most generous response to their own parochial appeals. A large-hearted and generous people, the collection for the Trinity fund for new churches and missions, was made at all the services on Trinity Sunday. The amount is to be sent within ten days to the Very Rev. Mr. Dunn, who will publish the details of the collection in the usual way, within a month, to be affixed to the church door. Improving upon the all blessing of Almighty God, we remain, rev. dear fathers and dear children in Jesus Christ, your faithful and devoted servant.

HERBERT CARDINAL VAUGHAN, Archbishop of Westminster.
THOMAS DUNN, Secretary.
Archbishop's House, Westminster, May 25th, 1901.

THE PAROCHIAL SCHOOL DEFINED.

At the laying of the cornerstone of St. Cecilia's new parochial school at Englewood, New Jersey, on June 2, Rev. Dr. Henry A. Brann, rector of St. Agnes Church, New York city, who delivered the first parochial school in Englewood twenty years ago, delivered the address of the day. Dr. Brann said in part:—

"What is a parochial school? Let me briefly answer this question and some of the objections made against the parochial school system of the Catholic Church. The parochial school is the school of the parish. The parish is a limited district in a diocese, and is governed by a parish priest. His subjects are the Christian families of the district. The parish has the same relation to the State as the township has to the State. The one is an ecclesiastical, the other a civil division. The parochial school is a Christian school because its purpose is Christian; because it is founded by Christians, controlled by Christians, and because its pupils are Christian children under the control of Christian teachers. No infidel or agnostic is allowed to teach in a Christian school. The children learn in this school all that they could learn in any other. The course of secular instruction is the same in the parochial as in the State school; and although the State school is supported by all the power of the State and by all its wealth drawn from general taxation, the parochial school, although built and supported chiefly by the contributions of the poor, holds its own and compares favorably with the State school in general results. In a long experience I have yet failed to see any superiority of the children of the State schools over the children of the parochial schools. The influence of religion on the teacher and on the child in the parochial school makes both conscientious in the discharge of duty; the one has a higher motive in teaching, the other is more industrious in study. A common Christian faith and a common Christian charity unite teachers and pupils in a union of hearts as well as of intellects. The spiritual and the ideal as well as the material find a place in the parochial school. Besides the secular education, a specific religious education is given in the parochial school. Religion is not merely for study. It is good for the soul, it is good for the body, it is good for the voice."

The Rev. John Santoro, pastor of St. Anthony's Italian Church, Troy, N.Y., has forwarded \$300 to the Connecticut Fire Insurance Company, Hartford, Conn. This sum was stolen from the company some years since, and the guilty person, being repentant, made confession and desired the priest to return the money in restitution to those from whom it was taken. Such are the fruits of the terrible confessional—Bryant's Bay.

PIGRIMS AT LOURDES.

With the exception of France, Belgium is of Catholic countries the one that sends the greatest number of pilgrims to the banks of the Gave. Lourdes is full of Belgian pilgrims just now. They are here from all parts of Belgium and Flanders, and this is the third pilgrimage of the kind this year. During the last two or three days a continual murmur of prayer has been going on in front of the Grotto and the piscine in Flemish, French and Latin. These pilgrims from the land of Rembrandt and Teniers have brought with them their sick in their "wagon-hospital," which is a model of ingenuity and initiative. It is a moving hospital in which the beds are placed one above another, like berths in a cabin, and in which the patients feel nothing whatever of the train's movement. The French national pilgrimage, with its thousand sick, can point to nothing like it. It has a steeple, with rooks ready to prepare

aliments at any hour for the sufferers, and it has its chapel, with a priest for the celebration of the Holy Sacrifice. With such arrangements it is no wonder that sick pilgrims from Belgium arrive here after more than forty-eight hours of continuous travelling no worse than when they started. Some remarkable cures have already taken place among them since their arrival here on Wednesday. One, a person of about thirty-five years of age, completely paralyzed for the previous ten years, suddenly regained the use of her limbs. Disabling her crutches, she rose and walked. The crowd that had gathered round and witnessed the transformation wept. This took place on Friday, in front of the Church of the Rosary. In this person's case there has been no falling back since. Her cure is looked upon as complete. On the same day and in the same place another cure took place, that of a child who spoke and heard for the first time after having been deaf and dumb for four years. The English pilgrimage to Lourdes this summer is already being talked of. The weather is hot here, but not overpoweringly so. These lines are being penned to the readers of the "Catholic Times" from a window looking out on the snow-clad peaks of the Pyrenees, and within sound of the bells of the Lourdes Basilica. With the rays of the southern sun striking down on the peaks, one asks how the snow can linger on them, as it does all the summer.

One of the English-speaking visitors to Lourdes during the past week has been the Right Rev. Dr. Dunn, Bishop of Wilcannia, New South Wales. Pilgrims from Anjou in good numbers were here a few days ago, having at their head their Bishop, Mgr. Rumeau. On Sunday morning a Prelate in violet cassock was to be seen standing amid a crowd of pilgrims outside the Grotto while the Holy Sacrifice was being celebrated within. It was the Bishop of Tarbes, who after the manner of his predecessors, is Lourdes' Bishop, and who has already had time to become exceedingly popular here. People did not seem to notice him as he stood in front of the Grotto like the humblest pilgrim; but as he moved to go away he was literally borne on by the throng. His hand was seized and kissed by hundreds. Here and there a pilgrim went on his or her knees for the episcopal blessing, but the crowd in general was too enthusiastic and too much in a hurry to think of kneeling down. All the Bishop could do was to submit, to smile, and to bless. He is a handsome man of a singularly pleasing appearance. As chaplain at the Church of Notre Dame des Victoires in Paris, Mgr. Schoeffer was in a school for becoming what he is, an excellent Bishop of Tarbes. Correspondence Liverpool Catholic Times.

Every child in the parochial school is instructed in the principles of Christian faith and taught to obey the precepts of Christian morality. The child is taught to pray to God, to reverence holy persons and holy things, to reverence the Bible as the inspired word of God, to know and keep the Ten Commandments, and thus become sober, chaste, honest, truthful and obedient; to be a good Christian, and consequently a good citizen. In a word, the parochial school specifically tends to preserve and promote Christian faith and morals. Now how can any Christian fail to appreciate this training? How can a man call himself a believer in the divinity of Christ and oppose a training which is founded on that dogma? An enemy of Christianity, an agnostic, an infidel, might, or there be a man who hates the name of Christian, he might find fault; but every Christian must logically approve the action of the Catholic Church in insisting on the religious education of the young, and cannot weary you by a complete development of this subject but I shall put my argument in a short syllogism and challenge the world to gainsay it. "Whoever believes in Christian faith and morals should help whatever specifically tends to preserve and promote them; but the parochial school specifically tends to preserve and promote Christian faith and morals; therefore, whoever believes in Christian faith and morals should help the parochial school."

"I ask those gentlemen who call themselves ministers of Christ and yet attack our Christian schools, to reflect on this argument and answer it if they can. Let them be just to the parochial school. Is this a Christian country? Is the majority Christian? If it is, why is it that no child is allowed to learn the Christian religion in a State school, and that teachers are forbidden by law to teach any form of Christianity in a State school? Yet the majority of the parents, the majority of the children, and the majority of the lawmakers are supposed to be Christian. What an anomaly! "But, it will be said: 'We want no union of Church and State.' Why? Is it a crime to attend the Church? Does not the Church unasked aid the State? Remove the Church and what becomes of the State? Why then should not the State reciprocate? The three great nations of Europe to-day are those in which there is the closest union between the Church and the State. The State in Russia, England and Germany helps the Church, and the State is not weakened by the alliance. Politics by which States are governed are neither pure nor sound when they are not moral. They can not be moral without religion, and the Church is organized religion. "Now, Catholics who stand no such union of Church and State as exists in Russia, England or Germany; but are not frightened by 'bugaboo' so-called Christians; the stage thunders of the Bible; or by the rant of the priests who talk about the flag, while they are pocketing the appropriations. To exempt people who build and support their own schools from the burden of double taxation which they are now paying for education, or to give them back in subsidies a part of their own money, is not a union of Church and State. The doing of this would simply be an act of justice to 15,000,000 of Americans, a very large and efficient portion of the population. In many cities and towns, Catholics are the majority of the inhabitants. Surely they deserve some consideration for all that they are doing to prevent the spread of anarchy and socialism. No power in the country is so strong as the parochial school, in enforcing the Commandments. 'Thou shalt not kill.' 'Thou shalt not commit adultery.' 'Thou shalt not steal.' "But there are people who say: 'It cannot be done. We cannot solve the problem. It is not fair, we know, but we cannot help it.' Such talk is an insult to American statesmanship. Germany has solved the problem and recognized the parochial school. England has solved it. Canada has solved it. Is it not an insult to American politicians to say that they cannot solve a simple problem which has been solved by the politicians of a neighboring province? The solution is easy if you follow the natural law of justice. "But whether it is solved or not, my friends, we shall go on building and supporting Christian schools to preserve Christian faith and morals which are our best inheritance. We believe them necessary for the good of the country, and we believe them necessary for the salvation of our immortal souls, for 'what doth it profit a man if he gain the whole world and suffer the loss of his own soul? or what shall a man give in exchange for his soul?'"

UNDECEPTE

mark of the exis his frequent re- ments. Unfailing ending Holy Mass sivals of obliga- habitual presence tion, and other vices, may suffice reputation of a quished from the or lax Catholic; ertained for the man whose s save by his be- s, are seen ap- of penance t matters not ightfully may oc- slyantly dis- of "setting ights," or that a sarcastic, and old woy pay the tributa a habit whose gnize, although or the courage to

CHURCH MUSIC

The Roman correspondent of the New York "Fresman's Journal" writes:—I am very glad to be able to fulfil the promise I made some months ago about giving an important item of news concerning the subject of church music. Previous letters on the subject will have served to explain the position of the church with regard to the two systems of Plain Chant at present in vogue. The Ratisbon for a long time enjoyed special privileges from the Holy See, while the Solesmes had not until recently become very widely known. With the expiration of the thirty years' privilege granted to the Ratisbon publishers, both methods stand on equal terms, and each must depend on its intrinsic merits for a wider diffusion until such time as the Congregation of Rites or the Holy Father himself pronounces authoritatively on the matter. All discussion is now happily ended forever by the publication of the following very important brief, which the Holy Father has just sent to Abbot Delatte of Solesmes: To Our Beloved Son, Paul Delatte, O.S.B., Abbot of Solesmes—Leo XIII. Pope:

Beloved Son, health and the Apostolic Blessing. We have been cognizant of, and already praised, the intelligent labor performed by you for the knowledge of those sacred chants which tradition says are to be ascribed to Gregory the Great. For the same reason we cannot but praise your industrious and persevering efforts in collecting and publishing the ancient documents which bear on the question. The fruits of your labors are before us in the many volumes which you have sent us from time to time, and which we have very greatly welcomed. These, as we learn, have now a wide diffusion and are admitted to daily use in many ways. The highest praise is to be given to all efforts to throw light and importance on this hitherto and help- lessly neglected branch of the history of the most holy rites—not only on account of the ability and industry expended, but more on account of the impulse they give to divine worship. For the Gregorian melodies have been most wisely and sagaciously devised to illustrate the words to which they are set; and they are imbued, when skillfully used, with a great power to kindle a wonderful solemnity and sweetness, which are well calculated to excite devout feelings and salutary thoughts in the breasts of all hearers. Let all, therefore, and especially both branches of the clergy, who feel that they care for nothing but the study or practice of Plain Chant, work vigorously and freely according to their respective powers. When mutual charity is observed and due regard paid to the obedience and show to the extent of the studies of many different persons, over the same matter are destined to effect much as your studies up to date have done. In pledge of our paternal benevolence, Beloved Son, we grant the most loving-ly in the Lord the Apostolic Blessing to your companions. Given at Rome at St. Peter's, on the twenty-seventh day of May in the year MDCCCCII, the twenty-fourth of Our Pontificate.

In my previous letter on this subject I did my best to emphasize the fact that to-day no particular method of Plain Chant enjoys special privileges. The above brief is a most eloquent confirmation of this. Another great step toward the popularization of the true Plain Chant, which is that of Solesmes, will be taken next November, when the illustrious Father Hartmann—who has already made a worldwide reputation by his two oratorios, "San Pietro" and "Francesco"—inaugurates his School of Sacred Music in the Eternal City. Next year we shall, in all probability, learn that the Holy Father has appointed an international commission to examine the question thoroughly.

Catholic News Notes.

AN IMPOSING SPECTACLE.—A more edifying sight could scarcely be conceived than the Corpus Christi celebration and solemn procession of the men's branch of the Peoples' Educational League at St. Patrick's Cathedral, New York, on Sunday evening. The vast Cathedral was jammed from chancel to doors with men representatives of the devotion to the Blessed Sacrament in all the principal parishes of the city. The congregational singing of the hymns, "Jesus, My Lord, My God, My All," in the beginning, and "Holy God, We Praise Thy Name," at the end, was inspiring and a clear proof that the time is not far distant when the great body of the people, both men and women, will be able to sing by themselves all the principal offices of the Church. Seven hundred men took part in the procession of the Blessed Sacrament. It filled all the aisles of the Cathedral. The Most Rev. Archbishop carried the Blessed Sacrament first to the Holy Family altar, then to the altar of the Sacred Heart, and finally to the main altar, giving Benediction at each one.

A MONSTER PROCESSION.—The Manchester White-Friday procession of 1901 has come and gone, and once again it has been proclaimed by all classes an unequalled success. And so it was, notwithstanding the absence of the Holy Name parish, already explained in these columns.

The morning broke in with every indication of rain, and many anxious faces betokened uneasiness on this point, but a high wind prevailed, and before the time of starting the heavy clouds which had been threatening all the morning moved away, and the sun shone out in great brilliancy, lending a charm and magnificence to the scene in Albert square which, it is safe to say, was never equalled before. Here were assembled something approaching 18,000 men, women, and children, representing 23 missions of Catholic parishes, and Salford, accompanied by their respective clergy. Amongst this moving mass of humanity were numerous banners, and banners pointing heavenwards, and carrying the motto in the wind. Added to this was the beauty of dress—men, bracing all colors—and the little children especially gave great effect to the picture by many of them being attired as "May Queens," and they and their attendants carrying baskets or bouquets of flowers. Taken altogether, the scene was one of great splendor, and certainly more than the eye could contain. Speaking for the occasion, the "Manchester Guardian" said: "The procession of Roman Catholic schools in Manchester yesterday (Friday) morning was like a beautiful flower festival. In Albert square the air was fragrant as in a conservatory. Few of the children were without some bud or bloom."

A BEAUTIFUL STORY.—Rev. J. Hogan, S.J., in his "Reminiscences" tells of an incident connected with the recent terrible storm that swept Galveston, Texas, which he thus records:—"At the Ursuline convent here there is a statue and a shrine of the Blessed Virgin, venerated under the title of Our Lady of Storms. It is on the second floor of the convent. Now, the first or ground floor had become a wreck, and the top or third floor was already torn to pieces by the mad hurricane. So that to this shrine on the second floor, though much exposed, the community, with a great crowd of negro refugees, betook themselves. Up out of the heart of that kneeling crowd to Mary Star of the Sea went ardent prayers and fervent vows and generous promises. And with what result? The monastery wall was shaken and shattered, the chapel was a ruin, the neighborhood a wreck, but wind and wave paused at this shrine of their Queen, and Mary's clients were saved."

About Manual Training.

The most complete exhibition of manual training work which has ever been held in New York was opened to the public a few days ago, in the assembly hall at the Board of Health building. "This is the first exhibition," said Dr. James Patton Haney, supervisor of manual training in the city schools, "of the work in the schools taken as a whole. No one school is more in view than another. It is the system itself which is on exhibition. It is an attempt to illustrate the entire course of study and the whole principle which those who have this work in charge are trying to put into practice. It shows the nature of the work done in the different grades of the various schools and the extent to which the pupils have applied the principles they have learned in a constructive design. This course is not for the boy who is going to the high school any more than for the boy who is going to work in the workshop or the market. The whole exhibition demonstrates a chance to form and develop his own ideas. The technical skill and the ideas gained are both of them for use. The knowledge of design which the boy acquires is an inspiration which touches all arts and crafts."

The exhibition begins with specimens of folding and pasting of the first year's work in the simplest forms, such as kites, shawls, sleds, and baskets, the work increasing in difficulty as one passes on to the second year's showing of envelopes, double boats, hats, and houses. In the third year's work the objects are a trifle more complicated in their construction and require a simple design to be drawn on the paper before the folding process begins. The work for these first three years is done according to exact plans given out by the teacher, and from it the children learn neatness, exactness, and dexterity with their fingers. About fifty minutes a week is devoted to this work in these grades. The work is related as closely as possible to the child's interests, to his home life, his daily experience, his games, and school-room studies. The clever way in which the children carry out this folding, executing complicated constructions without rumpling or dirtying the paper, is truly remarkable.

With the fourth year work begins in which the children are allowed to show more originality. Having been taught to make an envelope, for instance, they are urged to make other envelopes differing from the model in details, though of the same main design. The prescribed model for the thread-winder is followed by an original design for a winder for a kite-cord, or, as this exhibition shows, by an infinite number of original designs for all kinds of winders, bewildering in their differences; the prescribed picture frame by an original frame. This work is followed for a year and a half, the models, which are mostly cut out of thin card-board, increasing steadily in complexity. In the work exhibited but one class set of each of the prescribed forms is shown, and then several class sets of original models planned on similar lines. In the last part of this fifth year the work is confined in large measure to schools

with workshops, and after this the girls drop variety and take up sewing and cooking instead of paper work. The boys go on the next year with the simpler forms of carpentering work. They make corners and mortise joints, and other work giving practice in the easier problems of carpentering, at first exactly according to the model set for them by the teacher. Then in the next grade they have a chance to apply these principles and to show their own individuality. The work in these grades is accomplished by instruction in mechanical drawing. Some type form, as a bracket, is designed and drawn by each pupil under the joint direction of the class and the shop teacher. The form is then made in the shop. It is hard to believe, before seeing the exhibition, that such simple forms can exist in the simplest form of construction, and so many differences of character can be expressed through the medium of square wooden boxes or small portable bookshelves.

Many of these very simple articles, which the boys have worked out on their own ideas, are of graceful shape and in excellent taste and design. None of the objects which are on view were made especially for this occasion. They are simply examples taken from the regular everyday work of the schools, and their average of neatness and excellence of execution is remarkable. The little collection of articles from the ungraded class is one of the most interesting and encouraging of the exhibits. These, diminutive boxes and trays, compare very favorably with the work of the regular classes. An excellent showing, too, was made by one school where no workshop was available, and the boys carried out their designs entirely by whittling.

Stories About Inventors

ONE OF SUCCESS.—Over half a million Britons owe their entire living, and the trade they work at, to John Warren, who, single-handed, the whole great business of tramways, and all connected with them. A few years ago this half-million would have had to find some other way of getting its bread. John Warren—he was a Manchester man—conceived the idea, built the first tram, partly with his own hands, invented the flush-rail system, and nursed the whole great trade from a weakly baby into a millionaire giant, before anybody began to copy him.

At present about 500,000 people thrive in the tram business, 300,000 horses are employed in it last year, and revenue of \$17,500,000 was brought in. There are 1,500 miles of tramways in Britain, and they carried 400,000 passengers last year. Moreover, the business has added \$5,000,000 a year to the corn and farming trades, and \$30,000 a year in horseshoes alone.

WONDERFUL SECRET LOST.—The wonderful metal called "tallium" would have been worth many millions sterling to John Adams, who had the secret of it not been lost. Grantley Adams discovered it just eight years ago, and during its short life it was one of the greatest treasures of the "science and commerce" of the world. It was an alloy of metals, electrically treated, nearly 55 per cent. lighter than steel, both stronger, tougher and costing 30 per cent. less to produce. It was the fruit of four years' hard work and study, and eventually Adams completed and publicly exposed it to every kind of test. Trains, or any other vehicles, as it was proved, would be able to travel at nearly double their present speed if constructed of "tallium," and there was no kind of edged tool that would not be as keen, as well as much lighter, if made of the new metal. The commotion caused by this discovery was extraordinary, and still more so was the upshot of it, for the magnitude of his success overcame Adams' reason, and he became insane before ever the secret of the wonderful metal was known. It was given out, a year later, as a hopeless lunatic, and there were no papers explaining his method, the great secret was lost. All the tools and engines of "tallium" which he had made remain, but no analysis has revealed the method by which the metal was blended. "Tallium" is lost to the world.

With offers of huge sums for his invention; but, for no apparent reason, except, perhaps, the alleged madness of genius, he absolutely refused to sell the secret. He announced himself satisfied with the triumph of the invention, and before his death, a year later, he destroyed all the papers and plans explaining the system, and removed the essential parts of the two engines. These engines are still possessed by his heirs, but nobody has been able to make anything of them.—Answers.

DONATIONS BY AMERICAN CATHOLICS FOR EDUCATION.

In his recent address, on the occasion of the closing of the scholastic term, at the Catholic University, Washington, the rector, Right Rev. Dr. Conaty, made some very pleasing and satisfactory statements regarding the financial condition of the institution, as well as the noble gifts that had been made by several benefactors and friends of Catholic education. One passage of the address, while touching, specially upon matters of interest to that institution, deserves notice on account of the moral it teaches. "Questions are sometimes asked," he said, "concerning the financial standing of the university, and the answer is frequently given with great accuracy. This is an occasion in which I may be permitted to answer them officially as to whether the university is getting money for its work, or as to its financial success. Every one who knows the university is aware of the fact that its trust funds, approximating nearly \$900,000, are safely invested and produce the ordinary revenues. This amount is not sufficient to meet the actual demands of the different departments, and hence it will be necessary to know that during the present year the general revenue of the university has received generous additions. Among others, we have to acknowledge the noble gift of \$50,000 from Mr. Michael Cuddahy, of Chicago, a trustee of the university, who placed this sum for general university purposes, and particularly to help meet the ordinary indebtedness. This all the more noteworthy and deserving of very special gratitude, inasmuch as the desire of the giver was not to build up the endowment fund so much as to help the university meet its expenses."

This last passage is the most significant to our mind. People of generous character will establish chairs in universities, create endowment funds for educational institutions, and make large donations which must be applied in some special manner; but few ever think of the immense aid it would be, were there no conditions, no restrictions, accompanying such gifts. Possibly the institution requires another chair, or is in need of scholarships; but certainly it must meet its special expenses. A gift for the purpose of meeting the ordinary obligations incurred during the year, and left to the discretion of the faculty to employ the means in the manner that will effect the greatest amount of benefit, must be worth ten times the figure given. We would simply suggest this hint for the benefit of those who may feel inclined to grant material assistance to some of our own institutions of education.

In closing his address, Rector Conaty said:—"I take pleasure in announcing also that the fathers of St. Sulpice, who, from the beginning of the university, have been its most earnest and most loyal friends, have petitioned to be allowed to establish a house of studies to be known as St. Augustine's College, in the immediate neighborhood of the university."

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This will make the fifth college foundation beside the university and in affiliation with it. Other religious orders are also considering foundations in the near future."

We reproduce this paragraph in order to state that, apart from the friendship of the Sulpicians for the Catholic university, there has long existed a bond of personal, or individual attachment between Dr. Conaty and the Fathers of St. Sulpice. At the Grand Seminary of Montreal he kept ever fresh the recollection of Dr. Conaty's student days inside its walls; and, from time to time, does he come over to our city, and quietly rest for a few days amidst the scenes familiar to his earlier days. It is like the man of the busy world going home to his father's house, to repose from the immediate worries of life and to drink in fresh vigor from the contemplation of scenes associated with his earlier years.

A REAL NON-SECTARIAN.—Some people pretend to have no special predilection for any special church from the otherwise universal list; but a Lancaster despatch tells how the will of Levi Ricksecker, of Mount Joy, bequeaths \$1,000 each to the Moravian Church at Litzitz and St. Mary's Roman Catholic and Trinity Lutheran Churches at Mount Joy.

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NINETEENTH Annual Irish Catholic PILGRIMAGE To Ste. Anne de Beaupre and Cap de la Madeleine, FOR LADIES AND CHILDREN ONLY, SATURDAY, June 22nd, 1901. Under direction of Redemptorist Fathers of St. Ann's Church, Montreal. Tickets and Staterooms can be secured at St. Ann's Presbytery, 32 Basile Street. N.B.—Pilgrimage to Ste. Anne de Beaupre, for Men, by Ste. "Three Rivers," Saturday, July 27th, at 6.30 P.M.

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One special line of Fine White Lawn Blouses, with lace insertion front and back, and clusters of fine tucks, only \$1.25 each. Special line in pink and white stripe Silk Waists, sizes 32, 34, 36. Price \$4.50, reduced to \$3.00 each.

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Montreal City and District Savings Bank. Notice is hereby given that a Dividend of Eight Dollars per Share on the Capital Stock of this institution has been declared, and the same will be payable at its banking house in this city on and after TUESDAY, the 2nd Day of July next. The transfer books will be closed from the 15th to the 30th of June next, both days inclusive. By order of the Board, H. Y. BARBEAU, Manager. Montreal, 29th May, 1901.

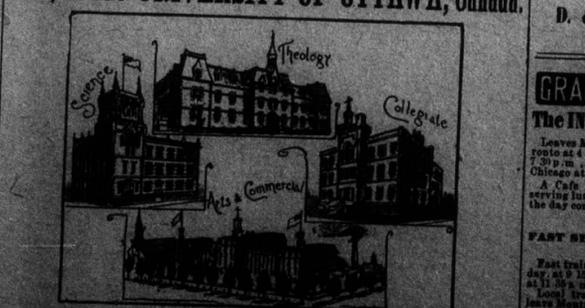
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EPISCOPAL APPROBATION

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

SAURDAY JUNE 22, 1901.

Notes of the Week.

THE ST. JEAN BAPTISTE.—On Monday next our French-Canadian fellow-citizens will celebrate with exceptional pomp and circumstance their great national festival of St. Jean Baptiste. It has always been our custom to extend the hand of friendship and good wishes to them on such occasions, and this year, being their first celebration in the twentieth century, we do so with redoubled enthusiasm. There are bonds of sympathy and gratitude which unite us in a particular manner to our French-Canadian friends, and it is on such festivals as that of Monday that the heart seeks to give expression to the pulsings with which it throbs.

Moreover, the feast of St. John the Baptist is one of great importance in the Church, and as Catholics, we cannot but unite with all our co-religionists in doing honor to the one who poured the waters of Jordan on the Sacred Head of Christ.

AN IMPORTANT VACANCY.—By the recent death of the late Mr. P. S. Murphy, a vacancy is left in the Council of Public Instruction for this province. It goes without saying that the place must be filled by an Irish Catholic. This nomination lies in the hands of Hon. Dr. Guerin, and we have sufficient confidence in his appreciation of the importance of that office to be assured that no political or secondary considerations would enter into his mind in connection with this duty. In fact, it is obvious that the very best equipped man that our province can afford should be selected to occupy a seat in a council composed of our most learned educationalists and most experienced persons in matters of public instruction. Not only should he be a man of complete education, but he should be one capable of studying and deciding upon the various questions and problems that arise for solution in that assembly.

A man may be a very excellent and practical teacher, or director of an institution, and yet not possess the qualifications required in one who is called upon to consult with the highest ecclesiastical and lay authorities upon matters affecting a whole system—including universities, colleges, convents, academies, and common schools. Apart from the general knowledge required in regard to details, there is a higher level, a broader field of thought which he must be able to occupy. In a word, he should be acquainted with not only the history of education, but even with what might style the philosophy of education. There should be no issue raised upon which he would not be able to form a sound and intelligent opinion, and equally competent to give expression to that judgment in a manner corresponding with the high intellectual order of those with whom he is associated.

Upon this question we do not deem it necessary to dwell in any more extended degree; we have said briefly and as clearly as we are able to do all that is requisite to impress those concerned with the importance of the position and of the choice to be made. We will simply take the liberty of again calling the special attention of Hon. Dr. Guerin to the matter, and we trust, when the appointment is made, the selection will reflect credit upon our people and upon those who make that selection.

HISTORIC BOUCHERVILLE.—Almost within sight of our city, just across the river, lies the historic hamlet of Boucherville. No other spot in all the surroundings of Montreal presents such a number of historical associations as does this quaint primitive and beautiful little town. Great preparations are now being made for a grand and two-fold celebration there. This is the hundredth anniversary of the reconstruction of the Church, as it stands to-day; and the two hundredth anniversary of the establishment by the Venerable Mors Bourgeois, of the

first mission, outside of Montreal, under the Congregation de Notre Dame. We may expect something exceptionally fine on the occasion of this "double commemoration. It would fill a small volume were we to tell of all the important historical reminiscences that belong to Boucherville. Its many monuments, both inside and outside the Church, tell of days that belong to the far away past—as when Marquette, on his way to the Mississippi, stopped there and baptized the first white child of the district. When comes the celebration and when the much-anticipated "fete de nuit" takes place we will consecrate sufficient space to the events to give our readers an idea of the old town and its memorable past.

ST. ANN'S PILGRIMAGE.—For nineteen years past it has been the annual custom in St. Ann's parish to hold a pilgrimage to the famed shrine of Ste. Anne de Beaupre. This year the pilgrimage for the women and children, under the able direction of Rev. Father Strubbe, takes place to-day. At half-past two o'clock, by the splendid steamer "Three Rivers," one of the largest pilgrimages ever starting from Montreal will leave for Beaupre. That of the men will take place at a later period during the season.

It seems to us that there are many reasons why these pilgrimages should be marked by special fervor and devotion. In the first place, the pilgrims go from a parish that is under the special patronage of St. Ann, and they proceed to a shrine that is the same great and good saint has honored and blessed in most signal and particular manner. In the second place, the parish of St. Ann's, in Montreal, the shrine of St. Ann at Beaupre, and the pilgrimage from the one to the other are all under the spiritual guidance, administration, or direction of the Redemptorist Fathers. And, in the third place, the Irish-Catholic people have always been renowned for their deep devotion to the Mother of God and to good St. Ann. Something of the natural chivalry of the race seems to have imparted to them a special predilection for Mary and her Holy Mother. No other race has been more remarkable for the number of its daughters enjoying the distinction of bearing these two beloved and sacred names. As a consequence, these pilgrimages have invariably proved successful, and we can confidently say that this year's one will surpass all those of other years in its importance and proportions.

THE REACTION IN CHINA.—Any reader who has followed our paper closely during the past two years must have noticed that whenever we referred to the situation in China we spoke of it as a puzzle. In truth it has always been a puzzle to us to find out what good could eventually come of the interference of the Powers in China. If the Boxers created a revolution, after all, it was China's own affair, and unless the Western nations hoped to make use of that uprising as an excuse to step in and divide up the country between themselves, we cannot see what object they could have had in making the exhibition of diplomatic bungling that has characterized the whole affair. To fight amongst themselves for the lion's share of the spoils, or to finally withdraw and leave matters worse than they found them, are about the only two alternative results. And apparently the latter is to be the final outcome of the so-called war. It is thus the Liverpool "Catholic Times" speaks of the peace in China.

"Every day brings its evidence that Europe is sick of the Chinese affair. The Powers are withdrawing their armies and fleets; the Chinese troops are moving towards Peking, which is to be handed over to them; the Imperial Court is preparing to leave Sin-gan-fu; arrangements for the indemnity, however, are not quite settled. Whether those arrangements will ever be carried out, time will show. And what is the net result of Europe's intervention? It is that of sticking your finger into a lake when you take it out the water closes up, and the lake is as it was

THE TRUE WITNESS AND CATHOLIC CHRONICLE

before. With perhaps this difference, that our intrusion into China has angered the people and their rulers, increased their hatred of Christian missions and Christian missionaries, filled them with memories of European plunders, murderers, and ravishers, and given the 'Boxers' a popular cry with which to carry on their propaganda. Sir Robert Hart, who knows as much of the Chinese as any ten men living, predicts the speedy advance of the people along the lines of progress and reform, and looks forward to the realization of their hopes and aspirations, summed up in the expression, 'China for the Chinese.' Whatever the Powers may have gained from their late enterprise, the churches have been burdened with a heritage of hatred and contempt which will put back their efforts of evangelization for a hundred years."

To this view of the situation we heartily say, "That is right."

PAY THE PROBATION.—One of the great drawbacks in our day is the fact that men are not prepared to pay the price of success—which is probation. They want to become rich at a stroke, they wish to have their every enterprise crowned with immediate success. So is it with institutions that are founded; their promoters would have them reach the acme of perfection without ever passing through the necessary stages of probation. In life it is a universal law that this price must be paid beforehand. The religious has his novitiate, the professional man his clerkship, the merchant his years of officialdom. None are exempt. As an example of how one of the greatest universities on the continent—that of McGill—crept up the slope of success, we are told that—

"When the faculty first came into existence in 1829, it had in attendance at its first session 90 students. When it was twenty-one years old, in 1850-51, the number of students was only 53. When it was sixty years old, in 1888-89, the number had increased to 227; and now, twelve years later, when it has completed its seventy-second year, the number has reached 490."

It was perseverance and accepted probation that placed McGill in its now enviable position.

"THE OIREACHTAS."

Strange as this word may sound to the general reader, the day is rapidly approaching when the "Oireachtas" will be as familiar in all the civilized world, as the "Fourth of July," "Dominion Day," or any other recognized national festival—we were going to say that it will be as well known as the 17th of March. It means the National Festival of the Irish Language Movement. In one of the daily papers of last week we found this short paragraph—

"There was a large influx of Irish-speaking people in Dublin last week in connection with the Oireachtas, or annual festival of the Gaelic League, which was held in the Rotunda, Irish was almost exclusively spoken at the opening proceedings in the Mansion House, and on the following two days various competitions took place, for which prizes were sent from all parts of the world. At the evening entertainments old Irish songs, dances and selections on the harp and Irish pipes figured on the programme; while the speeches delivered by prominent supporters of the movement, were also in the Irish tongue."

In connection with this we may recall that a couple of weeks ago we made reference to the fact reported in the New York "Herald" to the effect that while the publication of new books, in London, this season is very meagre, the output of works in the Irish language is enormous. It is evident that surely, if slowly, the movement for the revival of the Irish language is forging ahead. A couple of years ago the one who would predict a successful and universal issue such as is now evident, would have been laughed at and held up to the public as an example of the eccentric. However, there is nothing to be wondered at in this; for the same may be said of almost every great movement, every wonderful or unexpected invention. Fifty years ago an Atlantic cable service would have been ridiculed as the dream of some visionary; twenty-five years ago the telephone and the electric car would have been considered the results of some madman's ravings; the automobile would have ranked with the 'headless coach' of fairy lore. Yet all these are so familiar to-day that we wonder how the world ever got along without them.

Now, the revival of the Celtic tongue is less extraordinary than any one of the facts just mentioned. There is no invention, no innovation, no creation of anything new; it is simply the reestablishing in usage of a language that dates back beyond the first days of the Latin, that had for long centuries been the vehicle of thought for the wisest men and the greatest educators of those ages, that is richer than any

modern language in elasticity of expression, and that is still spoken by hundreds of thousands, while it is the only language that is spoken by at least ten thousand people. Provided such a movement be commenced in earnest and that at its head are men of learning, station, and determination, there is no reason why one decade should not suffice to rendered a recognized National language—equally as much so as the Flemish in Belgium, where the French is universally spoken.

When such eminent Celtic scholars as Dr. Douglas Hyde, Cardinal Logue, and Dr. O'Donnell, the Bishop of Raphoe, have placed themselves at the head of the movement, and when such success, as that indicated by the recent assembly in the Dublin Rotunda, has already been attained, there remains nothing but a steady perseverance in the work to insure a complete restoration of the Irish language, and re-establishing of it amongst the living, spoken and written languages of the world to-day. The accomplishment of this work will be the greatest factor in future revival of the Irish nationhood; and we hope to live to see that grand triumph.

CLOSING OF THE SCHOOLS.

Once more have we reached that period of the year known as the long vacation. Within the next few days all the schools will have closed the scholastic term, or year, that now elapses. It is a time of great rejoicing for the pupils and of happy anticipations. Visions of freedom from daily class-routine and the constant grind of lessons dance before the eyes of the young lads and girls. It is equally a period of anxiety and happiness for the parents. Anxiety to learn the results of the last ten months of study, and pleasure in the knowledge that their children will again be at home with them for a considerable period of time. And for the professors, the hard-working teachers, it is a period of well-earned rest from the long and almost unbroken ordeal of instruction and supervision. The absence of a responsibility which during ten months weighed upon each of them, in itself, be a relief of no small consideration.

For the teacher it is merely a brief—often too brief—breathing-space when he halts to rest after a long and continued strain, just sufficiently to enable him to recommence in September the same ordeal and labor, and to undergo the same strain for another ten months. His life is truly one of sacrifice. For the pupil a day comes when the school sees him no more, when the end of his studies is reached; but for the teacher there is no such anticipated emancipation. He takes a set of pupils at the foot of the ladder, guides them year after year until they reach the top, and then he descends to recommence with another set the same tasks; and so it goes on, until the day when he descends to leave aside his burden and to ascend no more.

For many of the pupils this will be the last closing. They will leave the school to enter the great university of practical life. Be it in the commercial, industrial, professional or other sphere, their vacations as well as their school days are over. For them it is a most important period, a real turning point in life. They will feel for a time that they are free from the discipline of the school, but they will very soon learn that they have now to undergo the more severe discipline of the world. As in their school days they struggled to carry off honors and prizes, so in their future lives they will have to work, to study, and to struggle in order, that when the day of the long and eternal vacation comes, they will be able to say with England's great Cardinal, as he felt little gradually slipping from him: "I feel like a school-boy going home for his holidays."

We cannot attempt an appreciation of all the work that has been done in our various schools this last year, but we are happy to be enabled to state, that, without exception, the results have been satisfactory in every case. And we write from the heart when we wish to praise and to thank—and all—a happy, a pleasant, a profitable and a merry vacation.

CONVENT EDUCATION.

We have had some experience as a teacher and we do not hesitate to say that the training received in convent schools is far superior to that given in other schools. The influence of a school dominated by the spirit of sanctity and gentleness inseparable from the religious state, is necessarily and essentially elevating and refining. The chief ends of education are to develop the faculties of the soul, to broaden and es-

tablish the character, train the mind to harmony with a carefully nurtured heart. In this view of the subject, as applied to the education of girls, the conspicuous requirements, it will be perceived, inherently belong to the system controlled by orders of religious teachers. The convent-bred girl invariably possesses a "manner" that distinguishes her from the less favored of her sex in all surroundings, and a "manner" means a great deal to a woman, no matter what her sphere, especially that product of the high and sympathetic element of Christian culture, engendered in the genial irradiance of the religious academy. The future of the Catholic world depends largely upon the preservation of the faith and cultivation of the character of the women. The greatness of the work of convents in training and elevating those who, as the Catholic wives and mothers of the future, are to contribute such a large share in the shaping of destiny cannot be over-estimated. Intelligent Catholics of to-day must appreciate the fact, and should act accordingly.—New York Sunday Democrat.

A CATHOLIC DAILY PAPER.

Writing from Baltimore Mr. William I. Cork, a special correspondent of the New York "Freeman's Journal," thus refers to the question of establishing a Catholic daily newspaper. He writes—

In a number of ecclesiastical quarters, and in some of the Catholic weekly papers, has been proposed the necessity of having a Catholic daily paper in one of the principal cities of the country. This project is not a new one. It was born long ago, and never has advanced to maturity.

Why? That a Catholic daily paper would prove a most effective factor in the interests of the Church in America can hardly be doubted. The field is not only inviting but fascinating, and the rewards seem ready to be plucked. But let us see if these newspaper enthusiasts and zealous know what they are talking about. The writer of this, in the course of his over fifty years' experience with the secular press and his desire to promote the interests of the Church in every possible way, at various periods believed that the establishment of a Catholic daily paper would be a very thing. A few years ago a number of journalists gathered around him imbued with the same belief. The plans submitted, after careful consideration, were these:

Baltimore, as the Metropolitan See, the seat of the Cardinalate, the Archdiocese in which was located the capital of the nation, the great Catholic university, St. Mary's Theological Seminary, etc., etc., was the very place from which to issue such a paper—not a paper local in its intents and purposes, but in the broadest sense national, and discussing every important question from a Catholic standpoint. Intellectually, the paper editorially and in its correspondence, and indeed in all of its departments, was to have the very best class of administration and training. In fact, it was to be a revelation of journalistic enterprise and genius, unrivaled in this field of industry and enlightenment. With this enticing picture came another, presenting the cost of the actual realization of the first one. It showed the necessity of a capital of at least \$300,000 for the purchase of plant, the employment of competent and trained talent in the writing positions, the cost of cablegrams and telegrams, for rent, gas, and hundreds of other things that enter into the cost of a great daily paper.

The highest ecclesiastical authority gave grave consideration to this matter, which was duly submitted to him; and in substance he said: "I sincerely appreciate, gentlemen, your enterprise and zeal. But the time has not yet come for a Catholic daily paper in this country. As to dogmas and doctrines, there is the amplest facilities for knowing them. A Protestant need not be in the dark as to the truth of religion, unless he chooses to be. As to our position on current affairs, we discuss them as they seem proper to our views, in whatever direction they may call for, demand or defense. The secular daily press, throughout the country, is kind to us. It opens its columns to us to present every religious question we may desire, and there is hardly the slightest Catholic news but that it seeks to place in print, sometimes not, perhaps accurately, but as fairly and correctly as could be expected. Besides, a direct competition with the secular dailies, in a business point, and such competition would inevitably lead to the injury of church interests. Another thing, a Catholic daily could not expect to subsist upon the fact that it is a great representative sheet. It is first, and all the time, a commercial enterprise, from whence its stockholders would expect profits, as they would from any other investment. Failing to realize this, the enterprise would go to pieces, and the church might not escape censure in such a calamity. It does not strike me that such a project is politic or feasible at this time, and I would prefer to see a more widespread support of our weekly papers and magazines, than is now extended them."

This counsel of the Cardinal, on the subject of a new Catholic daily, is not in his exact words, but I am quite sure as to his views, and he is right. It is a fact that cannot be gainsaid, that even politically, there is now no rigidly party organ, among the great dailies of the country. Of general welfare, and is untrammeled by party interests, has but a restricted influence and small favor with the people.

It may be in the possession of a number of people who read this

THE TRUE WITNESS AND CATHOLIC CHRONICLE

that the New York "World" was created as a semi-religious paper. It was goodly goodly in a general, not a sectarian sense, and its discussions were of a highly elevated intellectual and religious tone. From year to year it sank money, an aggregate, I have been told of two millions of dollars. Then Pulitzer got it, and what he has since made of it, pretty much all the world knows. Up to this time, we want no Catholic daily. When that time arrives, I am quite of the opinion that the New York "Freeman's Journal" will be best to decide it, and will have the amplest qualification to run it from the most influential metropolitan see.

Local Notes.

FEAST OF THE SACRED HEART.—The parochial processions in honor of the Feast of the Sacred Heart, held in St. Patrick's, St. Ann's and St. Gabriel's, on Sunday last, were most impressive. The decorations in the vicinity of the churches in all the parishes were most elaborate.

THE LAWN PARTY held during this week by St. Patrick's parish, in the recreation grounds on the west side of the stately old edifice, was a grand success, financially and socially. The parishioners, men, women and children, assisted at the delightful function, afternoon and evening, in large numbers. There was amusement for all, and the committees in charge of the arrangements have every reason to be proud of their efforts.

MR. JAMES O'ROURKE.—The sad death of this genial and warm-hearted Irishman, which occurred on Sunday evening while he was enjoying his accustomed drive, awakened a profound feeling sympathy in many homes. Deceased succumbed to an attack of apoplexy. Mr. O'Rourke was widely known and highly esteemed in Irish Catholic circles.—R.I.P.

OUR BOYS IN GREEN are doing well this year. Last Saturday they whipped the Torontos in a finished style. A few days ago they visited the leading city of the neighboring Republic and administered a defeat to a very capable aggregation of Canadians and Americans, and this afternoon they will likely add the scraps of the National contingent to their wigwag.

CONGREGATION DE NOTRE DAME.

It is a well known fact that the musical training imparted by the Nuns of the Congregation de Notre Dame is of the highest order of merit. The recent success of five pupils of the convent of Pointe Claire, one of the establishments of this most excellent teaching order, who passed brilliant examinations before two professors of the Dominion College, only serves to prove that the Order is abreast of the times. The names of the young ladies who acquitted themselves so admirably and secured certificates of high proficiency in pianoforte playing are: Misses Anna Soguin, Mathilde Dyer, Liliosa Mayer, Annie Slattery and Bessie Slattery.

C.M.B.A. OF CANADA.

The regular meeting of St. Anthony's Branch No. 50, C.M.B.A., was held on Wednesday evening, June 19th, in the hall of the Branch, 95 Finford street, and was largely attended. President W. P. Doyle presided. A large amount of important business was transacted. After the regular order of business had been gone through and as the meeting was about to close, Chancellor T. P. Tansey rose, and in a well-worded address, presented President Doyle, on behalf of the officers and members of the Branch, with a beautiful and complete dinner service, also a writing desk. During the course of his remarks Chancellor Tansey stated that in view of other presentations being made to the President previous to his recent marriage, the members of Branch 50 decided to offer their tribute at this the first meeting of the Branch after the happy event. He also alluded to the services rendered the Branch by Mr. Doyle, who he stated, was the youngest President of the association in Canada. President Doyle, who was completely taken by surprise on rising was tendered an ovation. He replied in a most feeling manner. Short addresses were also made by Bros. H. H. Sait, M. Neher, J. Fallon, P. Doyle, T. Tansey, W. Frances, W. H. Thompson, C. J. Devlin, Secretary J. F. Gunning, Bro. F. Hackett, and other members present, after which the meeting was brought to a close. President Doyle has also been elected to represent Branch 50 at the C.M.B.A. Convention to be held at Niagara, Ont., in August.

COURTESIES THAT PAY.

The small courtesies of business are worth their weight in gold. A polite acknowledgment of a favor shows appreciation and cements friendship. A word of commendation for conscientious work brings more of it. Taking time to be cordial, even when there is an immediate prospect in sight, is an investment never lost. I remember a manufacturer upon whom I called in New York. I told him there was nothing he could sell to me then, and perhaps there never would be, and he invited me to his private office, where he had a magnificent tea-table set out. He had increased me as being it through business gentleman, and he had shown me a pleasure to me, and as he was in his and to place some of his goods with him, my

SECRET

So much has for and against societies that there were not (the subject); ten not as presented in a my intention so ject in a detail pretend to be al importance to al and penned by a possibly reach th are not acquaint found its way I to the subject. T why I refer to a especially to the lished sect of Fr of late the qu considerable pro York press, pas "Sun." It is a singular fact the branches of Pres posed to secret s reasons differ b cause the Cathol and condemn the opposition. I say because Presbyter by a Scottish cre soury claims Sco

In recently held "ods, or general tion of opposition in general, and the Masons in partic debated, some of vancing very po against these orga suit was not what cal as I understand its action was tak future attitude of denominations tow ry. But the fact having taken place to publish, in a lengthy letter "against the accusa olic Church and th "the Presbyterian cl un-Christian and C the words of an ed dition to that let editorial, which a mason's" letter, if the principle of cret societies, ar Free Masonic Soc opted by the "Pro generally, "they w pieces, so large an spectability is t sentation in them, hospitality to su constitutes one of of the distinctions lcy and the religio Catholic Church, a must naturally b Church."

In the first place, a difficult thing to creeds that are alre as it is possible to aside from the pres "Sun" concludes th naturally be a Jos o dic Church, an celess hostility" o wards the sect. T false; since the Cath isted centuries befo —as it is now know reason that the rev position would be namely that the C cannot be otherwa Masonry, on accoun less and deadly hos ganization to the entering into the correspondence t ion has originated priest has stated in the true causes of the posit, follow the socie attention to two poi

In the first place, with Free Masonry, ful to distinguish which is continental, which may be classed and that which obtai nes, the United States. Why they are b posed to Catholicity, mentioned section o body disclaiming a thes first-named one profes God. In this alone we place them upon differ examining in detail th from this they come f source, follow the san propagate the same g eral way I will now cause of the Church's of the society of Free for my present purpos no distinction betwee and Continental Maso ants, both eminent ar in different countries, times, have condemn dangerous to society a As far as the Cathol her opposition to th been expressed in six namely: "In eminent, XII, (1738), "Prove XIV, (1761), "Ecc Christi," Pius VII, "Quarta Cura," Pius and last and above al Genus," by Leo XIII, Pontif.

Why this reiteratio demnation? Naturally, reiterated attempts to destroy Catholicism, far as it retains any Christianity is opposi city it consists in an ry, but Masonry analism as a will be

SECRET SOCIETIES.

A REVIEW BY "ORUX"

So much has been written, both for and against, regarding secret societies that it would seem as if there were nothing new to be said on the subject, yet if what may be written is not absolutely new, it may be presented in a new form. It is not my intention so to enter into the subject in a detailed manner, nor do I pretend to be able to add aught of importance to all that has been said and penned by others; still, I may possibly reach the ear of a few who are not acquainted with all that has found its way into print in regard to the subject. The immediate reason why I refer to secret societies, and especially to the extensively established sect of Freemasons, is because of late the question has obtained considerable prominence in the New York press, particularly in the "Sun."

What is Freemasonry? Take all its signs, its pass-words, its expressions, its forms of ritual and initiation, and what do you find? You discover that you have to do with a society of builders. "Masonry" alone suggests building. They style "perfect" or "being" they profess to hold supreme, the "Great Architect" of the Universe; they make use of trowels, squares, compasses, and other builder's implements that have for its basis expressions drawn from the vocabulary of the Masonic craft. In a word, the grand object of Freemasonry is to build, to erect, to construct something. This no "good mason" will deny. Very well! What is it they seek to build? Evidently the "Temple of Masonry" in the world and in the hearts of men. In order to erect an edifice you must first have the ground whereon to lay the foundations. That ground has been occupied by the Catholic Church. Ages ago Christ built His Church upon that "rock," upon that "solid" foundation. Therefore, the removal of that solid foundation became the first object of Masonry. Before constructing the "Temple of Masonry" it was absolutely necessary to tear down the building that stood upon that ground. Hence the unremitting, but ever vain efforts of Freemasonry to destroy the Catholic Church. So far the work of construction has not, according to Masonic principles, been commenced, because the preliminary work of destruction has not yet succeeded in accomplishing its part. Succeed it never can, because Christ has laid a permanent life to His Church; but this does not alter the fact that its attempts continue with unceasing vigor.

In recently held Presbyterian Synods, of general assemblies the question of opposition to secret societies in general, and the Society of Freemasons in particular, was forcibly debated, some of the clergymen advancing very powerful arguments against these organizations. The result was not what I might call practical, as I understand that no definite action was taken in regard to the future attitude of these Presbyterian denominations towards Free Masonry. But the fact of the discussion having taken place led a Freemason to publish in the New York "Sun" a lengthy letter "defending his order against the accusation of the Catholic Church and the two branches of the Presbyterian church, that it is un-Christian and Christless." I quote the words of an editorial drawing attention to that letter: "In the same editorial, which agrees with 'Freemasonry's' letter, we are told that if the principle of opposition to secret societies, and above all the Free Masonic Society, should be adopted by the Protestant churches generally, 'they would be torn to pieces, large and so high in respectability as the Masonic representation in them. This Protestant hospitality to such secret orders constitutes one of the most marked of the distinctions between its policy and the relentless hostility of the Catholic Church, so that Masonry must naturally be a foe of that Church.'"

This consideration brings me to the letter above mentioned. Leaving aside all the surmises concerning the origin of Freemasonry, such as the building of the Temple of Solomon, the Gnostics, Manichaeans and Albigenses of the Middle Ages, the supposed order of the Knights of the Temple, I will quote a few lines from the letter already mentioned on the subject of Freemasonry. The writer says: "During the middle ages the various trades were formed with the approbation of the church, into guilds or close protective societies. In general, no one was permitted to follow a trade for wages or profit, until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolic way in the ceremonies of initiation and promotion, that is to say, in entering an apprentice and at the end of his time declaring him a worthy fellow journeyman or craftsman. The guild, in fact, was singular in this, that its members, migratory, its members travelling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used is said to have been suggested by the ritual for the reception of Benedictine novices."

Passing over the recognition of the guild in Germany, by Emperor Maximilian in 1498, and the Cologne charter, drawn up in 1588, at a reunion of Free Masons gathered at Cologne to celebrate the opening of the great cathedral, and signed by Melancthon, Coligny and others, as well as the establishment, in 1646, of the Rosicrucians, or Hermetic Free Masons, by Elias Ashmole, we come to Freemasonry, such as we now know it, when Lord Derwentwater, in 1725, introduced the order into authority from the Kilwinning Lodge in Scotland, which formed the basis of a variety of Freemasonry called the Scotch Rite. I will now allow the Catholic priest correspondent of the "Sun" to tell the rest of its history.

In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French Lodges the new degree of 'Cohens,' or priests, which was afterwards developed into a system by St. Martin, and is usually referred to as 'French Illuminism.' But it remained for Adam Weishaupt, professor of canon law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Free Masonry, as Catholics regard them. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils and friends, and organized the order of the Illuminati, which he established on the already existing degree of Free Masonry. The sacred object of the Illuminati was to bring back mankind to its primitive liberty, by destroying religion, by substituting for religion its own philosophical invention, and by reshaping ideas of property, society, marriage, etc. One of the

Illuminati, a Sicilian, Joseph Balsani, otherwise Cagliostro, organized what he called Cabalistic Free Masonry. He it was who in 1788 predicted the overthrow of the French Republic. Indeed, Free Masonry was very active in the French revolution.

In 1781 a great assembly of all the Masonic rites, held at Wilhemshafen, in Hanover under the presidency of the Duke of Brunswick, refused to recognize Weishaupt's system, but at the same time permitted the most un-Catholic tenets of Illuminism to be engrained on the higher degrees of Free Masonry, especially of the so-called Scotch rite. About this time the Scotch-rite was established at Charleston, in South Carolina, by some officers of the French auxiliary army. The York rite had been introduced into the United States by English colonists.

In France the sect was officially recognized by the Government of Napoleon III., but advanced Free Masons bore it unwillingly, as it involved restraint, an avowed belief in God was required for initiation, but this requirement, through the efforts of M. Race of the university, was finally abolished in the convention of Free Masons held at Paris Sept. 14, 1877.

Such is a brief summary of the history of Free Masonry.

A CHAPTER OF ACCIDENTS.

Accidents and sudden deaths seem to become occasionally epidemic; at least it is surprising how many people pass away not only unexpectedly, but even with terrible suddenness at certain periods of the year. To what is this sad but undeniable fact due? Possibly to the rapid changes in the weather affecting those of weak organism; possibly to some extra strain upon the human system by the heat, or moisture of the atmosphere; or possibly there may be a combination of circumstances that constitute the general cause. As far as accidents are concerned, especially those that occur upon rivers, the door of the season of navigation, of summer outings, of fishing, of bathing, and of pleasure excursions would bring about such unlooked-for and unfortunate results.

Take for example, Monday's record of sudden deaths in this city—that is to say, deaths which occurred on Saturday and Sunday. We have an elderly woman dropping dead in the Jesuit Church, on Bleury street, while waiting to go to confession on Saturday afternoon. About the same hour, a young man, from Sherrington, pressed to death by the door of the Grey Nunnery on Guy street, her husband had just gone into the convent for a moment and she was waiting for him. A young woman on Violet street was burned to death through carelessness in attempting to light her kitchen fire by pouring coal oil on a fire.

The INGALLS ACCIDENT.—In New York city, on June 14, while the United States transport Ingalls was in the balance dry-dock, owned by the Erie basin, South Brooklyn, at 3:30 o'clock this afternoon, where she was about to undergo extensive repairs, she suddenly slipped from the blocks and capsized. One man is known to have been killed and many others injured. There were about 240 carpenters, machinists, and other laborers at work on the vessel and dock at the time. Besides the machinists and other workmen which crowded the vessel and dock, preparing her for a voyage to Manila, there was supposed to have been about 30 Italian laborers in the hold of the ship employed in shifting the pig-iron ballast forward and astern. While the terrorized and screaming workmen were trying to escape the dock itself, overbalanced by the weight of the ship, turned on its side and sank in 50 feet of water. A number of the men were borne down into the water and jammed under and between the wreckage, which rose to the surface.

A FERRY BOAT COLLISION.—On the same day, June 14, in the city of New York, another terrible affair took place. The ferry boat Northfield was sunk by another ferry boat, the Match Chuk. The Northfield, with a load of passengers, variously estimated to be between 300 and 1,200, at 6:01 p.m. started out of the west slip at Whitehall street, for St. George, Staten Island, and at 6:58 p.m. the Match Chuk left the railroad slip at Communipaw for the east slip at Whitehall street. The latter craft was abreast of the Barge Office at the Battery when the Northfield came out of the slip. An exchange of whistles between the boats was followed by the crash.

Over 100 of the passengers on the Northfield were dragged out of the water by people along shore, and the crews of the fleet of river tugboats promptly responded to the ferry boats' call for help. A few of the Northfield passengers were hurt in the accident, and the police believe that some lives were lost. Capt. Daniel Gully, of the tugboat Mutual, who saw the ferry boats crash together, says that fifteen to 25 and 30 of the passengers leaped into the water and many of these perished. Capt. Gully declares that he is sure over 100 of the Northfield's passengers were drowned.

DESTRUCTIVE ENGINE SPARKS.

Sparks from an engine at Chaudiere Junction caused a fire which entirely consumed the large intercolonial freight shed at that place, together with some thirty or forty freight cars, most of which were loaded, some with merchandise and others with coal.

OTTAWA'S SHARE.

On the same day, the 14th of June, comes from Ottawa the news that Eddie Blais, aged 14 years, son of Mr. Fred Blais, an employee at Bromson's Carbon Works, and of Paul Cousineau, aged 33 years, son of Ottawa, electric railway, were drowned about 2 o'clock at Gatineau Point. They were playing on the shore, and are thought to have been washed into the deep water by the swell of a passing steamer.

POISON'S WORK.

Could we blame the easily impressed, if they were led to look upon the 14th June as a day ill-luck? Here are two brief despatches, coming from different parts of the world, and telling of two exceptional instances of poisoning—one by ice-cream, the other by corned-beef.

to account. By-and bye the mission of St. John's, Glasgow, was formed, and the little procession then went there, and thus saved perhaps a quarter of a mile on their journey, but the stones were always waiting for them at Crossmyloof all the same.

The late Bishop Murdoch had at one time charge of the mission, serving it from St. John's, Glasgow, and saying Mass in an old smithy in a place called the Skinnmill Yard, so named on account of the number of tanneries situated thereabout. Bishop Murdoch used to walk his four miles from Glasgow, Mass in the "Shaws," and after a slight repast in the house of three old maiden ladies named Coyne, start about Sunday school work. Thus was the faith fostered in the "Shaws." In 1850 a resident priest, in the person of Father Galletti, was appointed, and the household of the faith increased under his fostering care and house, chapel and school were built in the Shawhill, the chapel being dedicated to St. Conval, a local saint. Father Galletti dying, Father Bonnyman was appointed. Father Bonnyman being in weak health, and not agreeing with him, after a few months applied for a change, and Father Tracy, who had just then been newly ordained (1859) was given charge of the mission. Under him the parish advanced by leaps and bounds, and he it was who named Mount St. Mary's. Readers of the "Universe" are already aware of the circumstances under which he was forced to commence operations, how an old retired navy man named Paddy Murray commenced digging operations, with pick, barrow and shovel, joined in, and forced the good priest to begin operations much sooner than he intended. The Church was opened in 1865 by the late Bishop Murdoch, and from that time has prospered exceedingly. In the early 'eighties Father Tracy was transferred to Neilston, to the great grief of his flock, and was succeeded by the late Canon McNamara, who died at his post.

The present rector is the Rev. J. J. Morrison, whose record is one of hard work. Ordained some time ago after serving some time as curate at Maryhill and Greenock, he was placed in charge of the new mission of Cambuslang, which may be said to have blossomed under his charge. After building new schools and presbytery there, the mission was divided and Newton detached from it. The church was crowded on Sunday. Car after car from Glasgow brought its quota of worshippers, and by the time that the ceremonies should have commenced the church was overcrowded. The new altar of the Sacred Heart—a handsome structure—was blessed and dedicated by His Lordship Bishop Maquire after which solemn High Mass was said, Father Meskell being celebrant. At 10 o'clock His Lordship Bishop Maquire preached. He congratulated the people on behalf of the Archbishop and himself on the attainment of the silver jubilee of their church, and on the remarkable progress which they as a congregation had made. His Lordship then preached one of those logical practical sermons for which he is famous, showing the unity of the one Church in contradistinction to the sects. In the evening the sermon was preached by the Rev. Ignatius Gartlan, S.J., when the church was again crowded.

TOledo, O., June 14.—Twelve persons were poisoned here by eating meat. All of them are now out of danger, although four of them were in a serious condition. Those who were poisoned were J. E. Myers, Miller, wife, and five children, and Mrs. Miller's mother, Mrs. Sumner. At the home of Mr. Miller both corned beef and mutton were eaten, and it has not yet been decided which caused the sickness. At the home of the Myers family it is charged to corned beef.

GAS SUFFOCATION.

When Charles Ulrich, of Elmhurst, L.I., reached home early on the morning of the 14th June and opened the front door of his house he was almost overcome by illuminating gas. The family watch dog staggered towards him and fell unconscious at his feet. Mr. Ulrich rushed in and opened the windows. In the kitchen he found that the rubber hose connecting the gas stove with the pipe had fallen off. Upstairs he found his wife and three daughters unconscious. A physician worked for nearly two hours before they began to revive.

TORONTO'S FOURTEENTH.—In Toronto, on the 14th June, in the afternoon, a shot from a 32-calibre revolver killed Harry Sedgewick, a six-year-old lad, who lived with his parents at 701 Yonge street, where they keep a florist's shop. The shooting occurred in the front shop in the presence only of his sister, Olive Sedgewick, aged 12 years. The boy went home from school at 4 o'clock, and proceeded upstairs to change his clothes. While rummaging around he discovered the revolver, which had been in the house for 12 years, and contained three shells, two of which were loaded. With the revolver in his hand he went down to the store, and stood around playing with it while his sister waited on a lady customer. When, according to the testimony, she had finished, the boy, who had been poking some small pebbles down the muzzle, told her to "let it off." She said she would not, and a minute or two afterwards a report rang out, and her brother fell to the floor. The terrified girl ran for Mrs. Wilson and Spencer, who were but a few minutes in reaching the store, but the boy was dying, and expired a few minutes later without speaking any word to explain how it happened. On examination it was found that the bullet had entered the boy's head just above and behind the left ear.

PERSONAL MENTION.

Mr. George W. Kerr, representing Longmans, Green & Co., is in Montreal, seeking to place upon our literary market a complete edition of Cardinal Newman's works. There are thirty-nine volumes in all. The works of Cardinal Newman need no praise from us; they constitute their own advertisement.

TYPEWRITER WITH IRISH CHARACTERS.

A typewriter fitted with Irish characters, one of the latest indications of the steady progress which is being made by the language movement. The introduction into printing offices of the linotype fitted with

Irish characters may be looked forward to in the not very distant future as an even more important recognition of that progress. The issue of official documents in Irish is, it appears, not confined to the Department of Agriculture. From the office of one of the insurance companies in Dublin there has just been issued a pamphlet giving in both Irish and English a history of the company. The two texts are opposite each other on each succeeding pair of pages, and the Irish, which is simple, idiomatic and vigorous, shows clearly with how little difficulty the language can be adapted to the most recent developments of such a comparatively complicated business as life and fire insurance.

A CORNER-STONE ROBBED.

Possibly the most extraordinary robbery which has ever occurred in any town has taken place in Galveston, Texas. The corner stone of the wrecked St. Patrick's Church was robbed of its contents, except a small open-faced silver watch which the vandals overlooked. It seems they went deliberately to work, as several layers of brick and mortar had to be removed before the copper box in the corner stone could be reached.

The robbed corner stone was originally laid with imposing ceremonies on Feb. 14, 1871, by Rt. Rev. Claude Marie Dubois, Bishop of Galveston. When the church was rebuilt in 1874 the same corner stone was placed in the new building, where it remained undisturbed until the September storm, which demolished the southeast corner of the church, where the stone was located, down to the level of the corner stone. In cleaning up the debris, car was taken not to disturb the stone, and it was the wish of the pastor, Father Lowrey, to rebuild his church over the same corner stone that had already been in two structures. He has been greatly distressed by the stealing of the mementoes which had lain in this receptacle for over thirty years.—Catholic Citizen, Milwaukee.

A MODEST STATESMAN.

From examples of a certain kind with which we have had to do we can fully appreciate the following story:—"Young man," the rising statesman said to the reporter, "newspaper notoriety is exceedingly distasteful to me, but since you have asked me to give you some of the particulars of the leading events in my life, I will comply. I do so, however, with great reluctance." "You took a typewritten sheet from a drawer in his desk and handed it to the reporter." "I suppose, of course," he added, "you will want my portrait, and although I dislike anything that savors of undue publicity, I can do no less than comply with your wish." Here he took a photograph from a large pile in another drawer and gave it to the reporter. "When this appears in print," he said, "you may send me 250 copies of the paper."—Chicago Tribune.

CANADIAN FROGS.

Not long ago we suggested this country as a great frog-growing region; as a result, we hope of our suggestions, a New York exchange says:—"One ton of frogs' legs a day! That is the size of the June supply for New York city. As the season lasts from April 1 to Oct. 1, the frog eaters ought to be able to jump well enough to live things up when the melancholy autumn days set in. Frogs' legs come to town in various ways. Some of them arrive attached to the frogs to which they belong. Other come independently: simple frogs' legs unadorned. They don't even have any skin to conceal the pale beauty of their complexion. The only unnecessary ornaments they wear are two rather spiny feet and half a spinal column, which same nest of bones, by the way, is a monument to the thrift of the canny Canadian."



SAVE 50c to \$1.00 Our \$3.00 lines in Men's Footwear are the best ever made for that price. They are "Right" for Leather, Workmanship, Style and Comfort. Many new customers say they are equal to goods sold at \$3.50 and \$4.00 elsewhere. Our guarantee goes with them and your money back if not satisfied.

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FRASER, VIGER & CO., 179-181 ST. JAMES STREET, MONTREAL.

World was religious paper, it is a general note, and its discussions displayed intellectual. From year to year the aggregate, I of two millions of liter got it, and made of it pretty did know. Up to want no Catholic time arrives, I am tion that the New Journal" will be and will have from tion to run it from metropolitan see.

Notes.

SACRED HEART processions in honor of Sacred Heart, St. Ann's and Sunday last, were The decorations in churches in all the elaborate.

RTY held during the parish, in funds on the west old edifice, was socially and social men, women and at the delight- and evening. There was amuse- the committees in arrangements have proud of their

OURKE.—The sad and warm-heart- occurred on Sun- he was enjoying awaked a sympathy in many cumbed to an at- fr. O'Rourke was highly esteemed in H.I.P.

GREEN are doing Saturday they in a finished ago they visited a neighboring sistered a aggregation of rjeans, and this likely add the al contingent to

DE NOTRE E. in fact that the ation de Notre order of mer- ses of five pupils piny Chate, one s of this most der, who passed ons before two minion College, that the Order ies. The names who acquitted ably and secured a proficiency in P. Misses Anna Dyer, Liliose and Bessie

CANADA.

St. Ang's of M.B.A. was evening, June the Branch, 98 was largely at P. Doyle pre- enting of impor- ted. After the ess replied in a Short address to s. H. H. Sait, T. P. Doyle, T. W. H. Thomp- ratory J. P. Hackett, and t, after which ght to be elec- sh 50 at the held at

HAT FAY.

of business t in gold. A of a favor and commendation comes more to be cordial, immediate pro- nufacturer New York. I thing he could perhaps there invited me where he had a smoke and a man, and it ure to me to place with him my-

Why this restoration of such a con- demnation? Naturally, because of the reiterated attempts of Freemasonry to destroy Catholicism—not Protestantism. While Protestantism, in its Christianity is opposed to Catholicity, but Masonry seeks to establish Protestantism as a religion, and to

JERRY'S JERSEY CALF.

A Story for the Farmer Boys to Think about During Vacation.

BY WILLIAM E. SARGENT.

Jerry Lawrence Jones was raised on a New England farm. He had known what it was to be the early bird in order to catch the worm. I do not know whether he ever thought the early worm was a fool, but I dare say he did. He had his turn at being chore-boy. All he had to do was to drive the cows to pasture, feed the chickens and pigs, bring in the wood, bring the peas and potatoes from the garden, occasionally help sister wash the dishes, and run on errands until his legs nearly crept off. Of course, he did not do any real work. But I imagine he was rather convenient.

His mother was a woman of more than ordinary intelligence, sweetness, and strength of character. She looked sharply after the interests of her little kingdom; directed her subjects reading—rather scant to be sure—and saw that they had good consciences in Jerry, her only boy. George H. Jones, Esq., was Jerry's father. He was a hard-headed, close-sided, opinionated man. He raised his corn, cut his hay, cared for his calves and pigs just as his many generations of his ancestors had done before him. He was a man of no small importance in town affairs. Little sympathy had he for those people whom he called 'book farmers.'

From Jerry's earliest childhood the boy had taken the keenest interest in all kinds of animals. Lambs and calves he loved. Even the snub-nosed pig found a warm place in his heart. He had learned his father's method of feeding calves. This was a simple matter. The calf was fed, for a few weeks, on skim-milk and corn meal and then, turned into the 'calf pasture' to get his living, until he could be put into 'fall feed.' The calf pasture was a waste piece of ground that even the woodchucks had abandoned. By chance a copy of 'Stewart's Feeding Animals' fell into Jerry's hands, from which he learned that there was a better way even in calf feeding. The result was that his father acknowledged (to himself only) that the boy could 'feed a calf.'

Every Saturday night the mail was brought from the village, three miles away. One Saturday there came a sample copy of the 'Stock Reporter' to get his living, he bounded for joy when he saw the picture of 'Belinda,' a most beautiful Jersey cow, that was reported to have made sixteen pounds of butter in seven days. It goes without saying that Mr. Jones did not believe the report.

Jerry's soul went out to his mother. Oh, these mothers! God bless them! He asked if he could go and see Mr. Frank Preston's herd of Jerseys. Mother said—with a look in her eyes that Jerry understood—'Tchup!'

water from the house was good enough for Venture to drink. At last May came, and Jerry and his father drove the 'yearlings' to pasture. You might have seen among them one that looked out of place. If you were to take the comments of the neighbors for a guide, Mr. Jones made weekly visits to the pasture for the purpose of giving salt to the animals. At such times he would often stand for a long time and look at Venture. Some times he gave her salt from his hand. Jerry chanced to be with him. Then he left it for the boy.

The second winter of Venture's life came, and she was housed in the same place as during the former winter. Mr. Jones remarked that 'she would be much better off in the long stable with the cows and other heifers.' Jerry could not understand why the fifth, in which his father's cows stood, could be a benefit to them. Nor could he understand the logic his father used when he said 'They do better in the spring winter.' Jerry, contrary to all custom, continued a light ration of grain, gave Venture warm water to drink and carried her regularly.

The boy grew very anxious as the time drew near which would determine whether he had labored in vain or not. This interval, however, stood forth a cow, ready to do honor to her breed, breeding, and care. Jerry had not waited in vain. His mother, his confidant, had tested her milk. This was the first time since the 'heat' had been done at the house of August, had been churned and a lump of golden butter, as hard as the rind of a Hubbard squash, had been made from it. The ball weighed one and seven-eighths pounds. This was Jerry and his mother's secret, however, the fall fair was coming. The prize for the cow making the most butter in one day was ten dollars. 'Venture, can you do it?' said Jerry many a time. 'Why not? You are gaining every day.'

'We will try,' said Jerry to his mother, and, strange to say, his father did not object. Jerry spent the two days and nights at the fair with Venture. In the morning at the last day, the milk was churned. The man skimmed out a plate fully of beautiful grains of butter and lazily put it into the scale pan. Jerry's heart beat so fast and loud that he thought the man must hear it, as the hand swung round until it indicated two pounds and four ounces. The next best was two pounds and one ounce.

Jerry squeezed his mother's hand as he looked about him. What was his astonishment to see his father with a dozen neighbors who had 'dropped in to see the butter weighed.'

It only remains to be said that Venture won the prize and also the father's heart. Not only this, but he converted the farmers of the neighborhood to a more-rational system of farming—Exchange.

THE ART OF LIVING WELL.—A writer in the 'Catholic Union and Times' remarks:—Many men of many minds have many opinions of what constitutes good living. Pork and potatoes three times a day, shirtsleeves and a soiled 'wrapper'—old shoes and license as to tidiness, with a fine opinion about laundering lined and bathing are luxuries in some localities. The decencies of life, as understood by up-to-date men and women, are hampering and oppressive, the common politeness of good society is the jest of a buffoon, the accustomed wear of refined men and women is derided and the amusements sought by them are scorned by the 'plain people' as they delight in naming themselves. No one need pity them for they are a class apart and find their happiness in their separation. They find good living on a low level there for the high thinking, which was once thought to follow plain living. It is not there. High thinking raises men and women to a plane where equal accompaniments are distasteful. A man and woman of high aspirations may, from necessity live in a mean way, in a common food, may wear poor garments, but these things do not thereby become a part of their lives; they are endured under protest, and are borne as martyrs bear. And these will not content themselves in squalor, will not scorn the amenities of polite life. They may be behind the times in their conventionalities, but the true politeness is there and the wheel will turn.

those mothers are exponents to-day of the art of living well. Their houses are clean from cellar to attic, their wardrobes and their children's are reasonable and suited to their needs, their husbands are not driven as if for counters of appreciation. The descendants of the other class, the class which enjoyed dirt and 'plainness' are untrained in industry and their families suffer thereby and some one must provide them. They must have ease even if it is inseparable from dirt. They must have amusement, even though the grocer and butcher pay the piper.

In these days of machinery and ready-to-wear garments, a mother cannot well set her girls to 'overhand,' to handkerchief hemming, to the unflattering carpet-rat basket, but she can plan work for them, she can insist on the mending of garments, see that they are taught to cut and make simple garments, that a hat is not beyond their attempting. They can encourage dainty sewing. All these occupations form life-long habits of industry, and will make the homes of the future those where the great art of the day, that of living well, is exemplified.

MEAT-EATING.—The question of meat-eating in summer seems to be a very debatable one, though the weight of good authority is now-a-days in favor of a fairly generous meat diet, even through hot weather, says a writer of a leading American daily newspaper. The enervating effect of continued high temperature needs strength to resist it, and to this end the system of this nutritive and building element is decided to be unwise now by experts. The matter, the meat diet should not be as generous in summer as in winter, and the meats selected should be of the digestible sort, and they should be 'cooked in the most wholesome ways. The greasy fried pork and sausages offered in too many rural homes are bad, and any meat fried, cooked in too much grease, or overdone is also not to be recommended. Meats broiled or roasted or in savory or well-prepared stews are not only good, but a necessity of the summer diet.

FAIRY GINGERBREAD.—Miss Parloo's recipe for 'fairy gingerbread' is much prized in many homes. The directions, which should be carefully followed, are as follows:—One cupful of butter, two of sugar, four of pastry flour, three-fourths teaspoonful soda, one teaspoonful of ginger. Beat the butter to a cream, add gradually the sugar; when light, add ginger and one cup of milk, in which the soda has been dissolved, and then the flour. Beat or mix well. Turn baking-pans upside down or use sheets, or ovens, and spread the mixture over the pans very thin. Bake in a moderate oven until brown. While hot, cut into squares and slip from the sheet or pan at this moment it is perfect, and must be cut the moment it comes from the oven. They may be rolled as well.

OUR BEDS.—A sagging mattress is a sign of careless bed-making, indicating that the mattress is not turned daily, as it should be. Mattresses are now sold not only in the two parts with which we have long been familiar, but also in three parts. These are recommended, as they wear more evenly, and are more conveniently turned and cared for.

NOTES FOR FARMERS.—ARTIFICIAL FERTILIZERS.—During the past twelve years annual tests have been made to gain information as to the relative value of artificial manures used separately and in combination, says Prof. Saunders, of the 'Experimental Farms on nearly all the more important farm crops, and the results obtained have been published. Long continued experiments with artificial fertilizers used alone have given results which are disappointing, considering the large amount of available plant food they contain. One reason for this lies probably in the fact that these fertilizers contain no humus, and that the proportion of vegetable matter in the soil has been much reduced by constant cropping. Thus the capacity of the soil for holding moisture has been lessened to the detriment of its crop-producing power.

PLOUGHING.—Experiments have also been conducted for several years in the ploughing under of green clover to enrich the land, and it has been shown that clover seed can be sown in all the eastern provinces of Canada and in the coast climate of British Columbia to advantage with all cereal crops, without lessening the grain crop for the current year, and that after the grain is cut the clover grows luxuriantly, acting as a 'catch crop' during the latter part of the season. Green clover, turned under is especially valuable as a soil improver for the reason that it absorbs while growing large quantities of nitrogen from the air, which is stored up in its tissues. A heavy nut of growth is produced by the autumn, which, when ploughed under, adds considerably to the available nitrogen in the soil, as well as to the store of humus. The proportion of nitrogen thus added to the land has been found equal to that obtained from a dressing of ten tons of barnyard manure to the acre. Considerable supplies of potash, phosphoric acid and lime are taken up by the clover plant during its growth, a part of which is gathered from

depths in the soil not reached by some other farm crops. In this way the clover practically enriches the soil to some extent in these other important elements. That the land has been much improved by this treatment has been shown in increased crop on many plots when compared with adjoining plots on which no clover has been sown. In one series of experiments with oats, the average increase for the first year was 28 per cent. in the weight of the grain produced and 73 per cent. in the weight of the straw. In the second year, when the barley was sown on the same series of plots without any additional fertilizer, the increase in the weight of the grain produced on the plots which had been treated with clover, was 29 per cent. and the increase in the weight of the straw was 35 per cent. In a similar series of experiments conducted with potatoes, the plots treated with clover gave an average increase in the weight of the tubers of 28 per cent. These experiments are being continued from year to year. The tests made in 1900 with oats, wheat, barley and potatoes, confirm those of the preceding years, and further establish the value of this method of adding to the fertility of the soil.

PREPARING THE LAND.—In preparing the land for crops different methods are adopted in different parts of the Dominion. In the eastern provinces the advantages arising from fall ploughing have been repeatedly shown. The exposure of the soil to the influence of frost, sunlight and air is beneficial. Spring work is materially advanced and the adoption of this practice, on the northwest plains it has been found a great advantage to summer-fallow a part of the land each year. This practice conserves moisture, destroys weeds and brings the farmer much larger crops. The yield of wheat on land which has been summer-fallowed will average fully one-third more than on land which has been prepared by fall or spring ploughing.

EARLY SOWING.—That increased crops result from early sowing has been fully demonstrated by the tests carried on at the experimental farms. Plots have been laid out so as to test the results side by side of early, medium and late sowings of the same sort of grain. These tests have been continued for ten years on plots of one-tenth acre each and on land very uniform in character. The same soil has been given to the early sowing and the same loss of seed have been used for each sowing. Forty-eight plots have been devoted to this experiment, eight of which have been sown at the earliest time practicable with two varieties each of wheat, oats, barley and clover. A second series has been sown at the end of a week, and others at the end of two successive weeks. These plots have all been harvested and threshed separately and the results published each year. The best sowings made just one week after it was possible to sow the seed, resulted in loss which has been more serious as the delay has been greater. The average of the ten years' experience shows as follows:—With wheat a delay of one week beyond the period named has entailed a loss of over 30 per cent., two weeks 40 per cent., three weeks nearly 50 per cent., and four weeks 56 per cent. of the crop.

With oats a delay of one week has caused an average loss of over 15 per cent., two weeks 22 per cent., three weeks 32 per cent., and four weeks 48 per cent. In the case of barley a delay of one week has resulted in an average loss of 23 per cent., two weeks 27 per cent., three weeks 40 per cent., and four weeks nearly 46 per cent. With grass the loss in crop from a delay has been less. A delay of one week has lessened the crop to the

extent of 4 per cent., two weeks 12 per cent., three weeks 22 per cent., and four weeks 30 per cent. The results of these experiments, which have been widely published, have led farmers generally to pay more attention than formerly to early sowing, and in this way crops have been improved.

"We Can Do No More." SO SAID THREE DOCTORS IN CONSULTATION. Yet the Patient Has Been Restored to Health and Strength Through the Agency of Dr. Williams' Pink Pills.

Among the many persons throughout Canada who owe good health—perhaps even life itself—to Dr. Williams' Pink Pills is Mrs. Alex. Fair, a well known and highly esteemed resident of West Williams township, Middlesex Co., Ont. For nearly two years Mrs. Fair was a great sufferer from troubles brought on by a severe attack of la grippe. A reporter who called was cordially received by both Mr. and Mrs. Fair and was given the following facts of the case: "In the spring of 1898 I was attacked by la grippe for which I was treated by my family doctor, but instead of getting better I gradually grew worse, until my whole body became racked with pains. I consulted one of the best doctors in Ontario, and for nearly eighteen months followed his treatment but without any material benefit. I had a terrible cough which caused intense pains in my head and lungs; I became very weak; could not sleep, and for over a year I could only talk in a whisper. I came to regard my condition as hopeless, but my husband urged further treatment and on his advice our family doctor, with two others, held a consultation, the result of which was that they recommended my case incurable. Neighbors advised me to try Dr. Williams' Pink Pills, but after having already spent over \$500 in doctor's bills I did not have much faith left in any medicine, but as a last resort I finally decided to give them a trial. I had not taken many boxes of the pills before I noticed an improvement in my condition, and this encouraged me to continue their use. After taking the pills for several months I was completely restored to health. The cough disappeared; I no longer suffered from the terrible pains I once endured; my voice became strong again; my appetite improved, and I was able to obtain restful sleep once more. While taking the pills I gained 37 pounds in weight. All this I owe to Dr. Williams' Pink Pills, and I feel that I cannot say enough in their favor for I know that they have certainly saved my life." In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medicine. They act directly on the blood thus reaching the root of the trouble and driving every vestige of disease from the system. Sold by all dealers in medicine or sent post paid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Dr. Wm. Gardner, in a recent address, quoted from "an eminent surgeon" the following splendid passage:—"Our manners should ever be but the expression of the habitual frame of our mind; and the habit and temper of our mind, which should animate us in our ministrations to the sick, I can in no way so well indicate as by paraphrasing the words which so impressively tell us of the Divine Physician's tender care and true sympathy for us in our soul's sicknesses, namely, 'He will be touched with a feeling of their infirmities.' The refining and elevating influence of such true sympathy will keep us from ever making our noble office subservient to any ignoble end; and though it may interfere with our becoming rich, yet it will raise us into a higher and purer atmosphere above the petty vexations and disappointments of professional life. For what if by our work we become neither rich in worldly wealth nor great in the world's esteem? Surely a good name is rather to be chosen than great riches and being loved rather than silver and gold. And though we may achieve no social distinction, we may by the Divine help, one day find, as many have found who are now gone to their rest, that the conscientious discharge of our duty in that profession which brought us neither wealth nor rank has been to us none other than the House of God and the very Gate of Heaven."

If professional men would take this grand lesson to heart and put it into practice, the world would surely be better.

DANGEROUS READING. Most parents pay no attention to the matter their children read, until they find them corrupted. A few days ago at Napoleon, near Toledo, Ohio, a 16-year-old lad, Leroy Groves, stabbed his sister, strangled his brother, and shot himself to death. A report says: "His parents noted that he often sat up late to read and supposed that he was indulging in good books, but on the morning after the tragedy it was found that he had secretly been reading trashy stuff." Made wild by the reckless exploits of boy detectives, he committed the triple crime. "Drive his father and mother no responsibility for his ruin—no blame for not finding out what he sat up to read"—Catholic Columbian.

Keep your Hands White SURPRISE won't hurt them. It has remarkable qualities for easy and quick washing of clothes, but is harmless to the hands, and to the most delicate fabrics. SURPRISE is a pure hard Soap. 27, CROSS SOAP MFG. CO. St. Stephen, N.S.

SAVE YOUR EMPTY BAGS. THE "EMPTY BAG" is a new and improved way of saving your empty bags. It is made of a strong material and is easy to use. It is a great help to the farmer and the merchant.

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Advertisement for a directory or similar service.

SOME NOTES OF STRANGE HAPPENINGS.

BUYING SOCIAL RANK.—To the man of millions who does not know what to do with his money, a title, or a place in the exclusive social circles of Europe is cheap at any cost, to the really titled and noble the sale of such privileges or distinctions would be dear, no matter how enormous the sum.

THE HUMORS OF AN EVIL.—There exists no greater coarse to-day in the world than the loose manner in which marriages are performed. Why clergymen, or magistrates, or whoever they may be should take upon themselves to unite in matrimony people of whom they know nothing, is something astonishing to the Catholic whose idea of marriage is so elevated and so strict.

A CASE OF ECCENTRICITY.—A Geneva, Ill., despatch says:—Miss Bridget Milan, an eccentric woman who has lived alone in a comfortable home here on one of the principal residence streets for many years, was found dead in her house this afternoon.

WORSE THAN THE LAW.—It was once supposed that it was more difficult for a lawyer to go to heaven than for any other man, but according to Mr. H. L. Abbott, who recently resigned his seat in the town council of McKeesport, Pa., it would seem that the politician is still worse off, in a religious sense, than his barrister fellow-citizen.

THE SOUL'S IMMORTALITY.—A man in Hartford, Conn., named Sidney Hall, willed a residue of his estate to the Advent Christian Publication Society of Boston, for the publication of literature to combat

the "pericious, unchristian and unreasonable doctrine of the immortality of the soul." Evidently this man was bound not to live, if he could help it, after death. In one man the ideas of Mr. Hall may be explained, but when a society accepts them, it is time to cry a halt.

FAILURE AND MADNESS.—After years of patient work on a machine, which he confidently expected would solve the mystery of perpetual motion, William Herford, 71 years old, was finally compelled to admit failure. He grimly acknowledged failure by placing the muzzle of a revolver in his right temple and blowing out his brains.

HAPPENINGS IN IRELAND.

THE IRISH LANGUAGE.—The following resolution was adopted at a large meeting which was held in the Ancient Concert Rooms in furtherance of the Irish language movement:— "That this meeting of the citizens of Dublin and representatives of the branches of the Gaelic League in Ireland and Britain hereby resolve that in the interest of rational education it is imperative that bilingual teaching should be formally established by the Board of National Education as a system in Irish-speaking districts."

A GAS EXPLOSION.—Cork was a city of darkness on a recent evening, says an exchange. No gas was in the pipes and therefore the chandeliers got exorbitant prices for candles and anything that would burn and give light.

TRADES CONGRESS.—The Irish Trades Union Congress has been holding its annual meeting at Sligo. At one of the sessions Mr. W. J. Leahy, of Dublin, proposed:— "That this congress of Irish workers enters its most earnest protest against the action of the military authorities in giving the contract for porter and ale to the Burden Brewery Company in face of the well-known fact that the best porter in the world is brewed in Dublin and other parts of Ireland, and views this action as a gross injustice to the Irish brewery industry, and a serious injury to the mechanics, and laborers employed in those establishments."

THE SOUL'S IMMORTALITY.—A man in Hartford, Conn., named Sidney Hall, willed a residue of his estate to the Advent Christian Publication Society of Boston, for the publication of literature to combat

Summer Shoes. On one of his old days Shakespeare doubtfully inquired: "What's in a name?" The value of a name is what it signifies. The name "The Mansfield" on a pair of shoes means—yes, guarantees that that shoe is perfect fitting, is stylish, is made from only dependable material, is lined carefully, is finely finished, and will prove durable.

THE MANSFIELD Shoe—a shoe for both men and women—in every popular leather—in every popular toe and heel—in every popular last—and at a very popular price—\$3.00 per pair.

A BIGOT PUNISHED.—There is yet some bigotry in Ireland. In Belfast, the other day, a Catholic, named William Bohan, in the employment of Messrs. Workman and Clark, was set upon and severely beaten in the workyards by his Protestant fellow-workmen for no other reason but that he was a Catholic and had taken part in the Jubilee procession.

BOURKE COCKRAN'S FIRST LESSON IN BUSINESS. Mr. W. Bourke Cockran, the well known politician of New York is so successful to-day that he can afford to talk delightfully of the days when he had not a penny.

ABOUT MEN IN PUBLIC VIEW. President McKinley has announced that he will not accept the candidacy for a third term. In making this announcement it is believed he follows his own instincts, as well as the advice of his wisest friends.

"The Finest Piano I have ever Used."—ALBANI. HENTZMAN & CO. PIANOS. Popular to-day beyond all other pianos because of their melodious quality of tone, their never disappointing durability, their general attractiveness and superiority. We have them in choicest designs and great variety.

LINDSAY-NORDHEIMER CO. Warerooms, 2866 St. Catherine Street. EAST END BRANCH, 122 St. Catherine Street. OTTAWA BRANCH, 125 Bank Street, Ottawa, Ont.

Notre Dame Street, Montreal's Great Store, St. James Street SATURDAY, June 22, 1901.

...CANADA'S LINEN HALL...

Have you ever considered the vast difference in the wear of a good and an inferior linen? The prices quoted for the two may be very similar, but the difference is soon found out in the wear.

- Bleached Table Linen: Full Bleached Table Linen in Newest Designs, satin finish. Bleached Table Linen, 54 inches, 10c. Bleached Table Linen, 58 inches, 10c. Bleached Table Linen, 65 inches, 10c. Bleached Table Linen, 68 inches, 10c. Bleached Table Linen, 72 inches, 10c. Bleached Table Linen, 74 inches, 10c.

OUTING SKIRTS. Ladies' White Pique Skirts, latest style, tailor made, double stitched seams, deep plaits in back, finished wide hem, worth \$2.25; special \$1.80.

TREMENDOUS SALE OF 6500 YARDS WASH FABRICS. Thousands will patronize this great sale. By far the greatest and most brilliant offer The Big Store has ever made in Wash Fabrics will be one of the principal events Monday.

White Iron Beds REDUCED IN PRICE. While they last, we will sell you an Iron White Enamel Bed, in all sizes, with solid brass knobs and trimmings, beautiful design, worth every cent of \$5.00 and sold at some stores at a bargain at \$3.50. OTHERS AS HIGH AS \$30.00. WE HAVE A FINE LINE OF REFRIGERATORS AT \$7.00. MOVABLE ZINC TANKS—very sanitary and economical—saves 25 per cent of your ice bill. Worth \$10.00—for \$7.00.

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

White Iron Beds REDUCED IN PRICE. While they last, we will sell you an Iron White Enamel Bed, in all sizes, with solid brass knobs and trimmings, beautiful design, worth every cent of \$5.00 and sold at some stores at a bargain at \$3.50. OTHERS AS HIGH AS \$30.00. WE HAVE A FINE LINE OF REFRIGERATORS AT \$7.00. MOVABLE ZINC TANKS—very sanitary and economical—saves 25 per cent of your ice bill. Worth \$10.00—for \$7.00.

We Don't Talk Much. About our reputation, or the reputation of our store; both are established. But we do feel like saying that our Carpet stock is the finest to be found in this city, in fact we may say Canada. It's hard to do justice to it in an advertisement. To appreciate its merits and genuine value, you should call and examine and compare with others.

Vol. L. INCIDENT. "The Missionary in Texas, a given 20 minutes attendance 6,385 whom were not crowded, the preacher received 11,100 under instruction. Rev. Thomas missionary in North missions, attend people—535 of v. o. l. c. He received 128 under Rev. W. G. missionary in Virginia, at which courses. He has 000-1,885 of v. o. l. c. He received 10 under instruction. Rev. Henry E. missionary in Alabama. There were 735 people, of which Catholics. He left 22 under instruction. We will now tell from the stories preachers of their Father Branham mission at Spring Here there was a once every night. He entered the church apparent bravado took out a blank and began to speak. He laid his book in no more. He came after the mission to the church East. He left and a wife mood up on a walk. I was told out to find him a He was gone. I pastor if he should that day to invite see me. He found and he came. I told him I was that I had noticed he pleased to know if any, were made he had heard. So he had slept but preacher, but had preacher for the but that at present where or what he had prayed to God to show him where in his struggles he giving up all religion about a month before church like the one preaching dressed in and then he woke up the announcement in I was to be there. I ed to walk over his go. He said he had offer to anything he gave him some books reason to think that the truth later on. vert here, and other ready, 4 go very solving converts. I want them to come The priests of the tolate encountered at Binghamton. The A great stir was our visit. The bigoted dispositions of some manifested itself in a printed circular—a insult to the city, and an insult to circular evidently source grossly ignorant, malicious, most likely Protestants give bread in the United States are the servants of this great republic, the enthusiasm that throughout the city mark. The non-Catholics, perhaps, crowded to filled it two hours before began. Our challengers challenged to respond. They were invited to which they blatantly were called upon to defend. But, like the they were dumb.