

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

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

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NOTES OF THE WEEK.

THE "CASSET'S" JUBILEE.—Our Catholic contemporary, the Casket of Antigonish, N.S., has just celebrated the fiftieth year of its foundation. Two years ago the "True Witness" had the pleasure of commemorating a similar event; and this circumstance enhances the cordiality with which it congratulates the Casket on having passed the half century of its useful existence.

Here is a quotation from a specimen editorial in its jubilee issue:—"With us Catholics loyalty is no mere sentiment but a strict duty. It has its root not so much in our hearts as in our consciences. It is a dictate of our religion. 'It is a part of our Catholic theology,' says Cardinal Manning, 'that a man is bound by the gift of piety to love his country.' Piety is dutiful affection towards those from whom one has derived one's being, first towards one's parents. But after God and next to father and mother is the land of one's birth, which is the common parent of all who are born and reared within its bounds. The love we owe our mother country and the obedience we are in duty bound to yield to her laws, are, therefore, of a kind with the love and obedience we owe our parents, and have their primal source in the virtue of religion which binds us to that Almighty Being by whom 'kings reign and princes decree just things.' 'To whom legitimate authority, in whatever person it is vested,' says Leo XIII. in his Encyclical on the Christian Constitution of States, 'is as unlawful as it is to resist the Divine will; and whoever resists that rushes voluntarily to destruction. He who resists the power resists the ordinance of God, and they who resist purchase to themselves damnation. (Rom. xiii, 2). Wherefore to cast away obedience, and by popular violence to incite the country to sedition, is treason not only against man, but also against God.' Sentiment is a matter of feeling or emotion, duty a matter of conscience. And because feeling is variable while conscience is constant the patriotism which is merely or even mainly a sentiment is apt to be uncertain and unreliable. It will be steadfast just so long and so long only as the feeling that inspires it is strong; if that wanes and dies away, it, too, wanes and dies. With Protestants loyalty is more a matter of sentiment than of conscience. Not that they are ignorant of the teaching of Scripture respecting the duty of obedience to temporal rulers. But as they recognize no visible authority in the spiritual order, they lack religious training in the virtue of obedience."

PUBLIC SPIRIT.—Day by day the International Truth Society is giving evidence of its timely usefulness. The victory recently won by the Catholic party in the Belgian general elections so angered the non-Catholic press representatives in that country that they sent to various European and American journals false reports concerning the Government of Belgium since the Catholics attained to

power fifteen or sixteen years ago. The working men were represented as groaning under oppressive taxation, and all sorts of maladministration were alleged against the "clericals," as it is the custom to call the Catholics, in a spirit of hostility and contempt. These misrepresentations have been refuted by the branch of the Catholic Truth Society at Louvain, showing the Belgian Government, "clerical," though it is, is the most progressive government in Europe, and, in fact, in the whole civilized world. It has exempted all workmen from taxation. Forty-two per cent. of the Belgians pay no personal taxes whatever. The railways being under its control, it has reduced the fares for workmen to one-fifth of a cent per mile, while other citizens pay from one to three cents a mile according to the "class" they travel in. When a workman wishes to sell or transfer property, the legal expenses for him are made only one-half of what they would be for any other citizen. The State is empowered to make loans at two and a half per cent. to workmen anxious to have homes of their own. In this way, 18,000 workmen have become proprietors of homes in the last thirteen years, and the government has now \$9,000,000 loaned out for this purpose. In no other country of Europe, except Switzerland, are taxes so light. A Frenchman pays twice, an Englishman pays two and a half times, as much as a Belgian. One of the favorite schemes of that progressive statesman, Joseph Chamberlain is old-age pension for the working poor, but he has not yet been able to reduce it to practical shape. The Belgian Parliament passed a bill embodying such a scheme a year ago, and has already pensioned 177,000 old men and women. No wonder the masses of the Belgian people are contented and always sustain the Catholic party in office.

C. O. F. CELEBRATION.—A truly magnificent spectacle was that presented by the Church parade of the local and visiting members of the Catholic Order of Foresters, to the number of at least ten thousand, in Montreal, on Sunday last. The weather being fine, thousands thronged the footpaths along the line of march, and numerous decorations were displayed at a large number of residences. The Hibernian Knights and the De Salaberry Guards acted as a military escort, and both presented a fine appearance. The utmost order was observed throughout. The procession started from the Champ de Mars, and went to St. Bridget's Church by way of Gosford, Craig, St. Hubert, De Montigny, Amherst, Ontario, Champlain, Dorchester, Visitation and Maisonneuve streets.

It was 10.30 a.m. when the church was reached. Only members of the Order were admitted; but many were unable to get in, on account of the large number who had already entered. They stood on the sidewalks and the roadway in front of the Church during the High Mass, and their devout demeanor was edifying in a high degree. Two sermons were preached, one in English, and the other in French. The Rev. Father Kiernan, pastor of

St. Michael's parish, delivered the English sermon. It was an eloquent discourse, in the course of which he gave a sketch of the rise and progress, the objects and principles of the Catholic Foresters. The Order, he said, owed its great success to two circumstances. In the first place it is a Catholic organization, having the approbation of the Church; and, in the second, it was thoroughly united. Such societies had the blessing of the Church for they were engaged in a good work, and they served to counteract in some measure the evil wrought by secret associations, which were not only hostile to the Church, but aimed at the overthrow of all social law and order. He exhorted the members to stand fast by its Catholic principles, to be docile to the teachings of the Church, and loyal to its prelates and priests. If the members did these things the order would prosper and enjoy the blessing of God. The Rev. Father Demers, chaplain of the High Court, preached in French. He spoke in terms of praise of the good work that was being carried on by the Order, and dwelt on the necessity for the existence of such associations. He urged the members to be true to the rules and regulations of the Order.

IN THE LAND OF LIBERTY.—Superintendent Skinner, of the New York State Education Department, is riding his anti-Catholic hobbyhorse again. The garb worn by the good nuns teaching in public schools is to his eyes something like what a red rag is to those of a bull. His latest achievement is to notify the Sisters teaching in the public schools of Lima, N.Y., that, on account of their distinctive dress, they will not be allowed to enter the schools any more. In his former action against female religious teachers in New York he was upheld; but it remains to be seen whether his unjustifiable conduct will be approved this time. Catholic ratepayers have certainly a right to lodge a similar objection to Protestant lectures and hymn-singing in schools supported by their money. The law of the State says nothing about the style of dress which school teachers shall or shall not wear.

Closing Exercises At St. Ann's Convent

(From a Special Correspondent.)

Lachine, June 30.

To-day the large reception hall of Villa Anna presented a scene that reflected great credit on the institution. It was the annual commencement day, and the young ladies were assembled to reap what they had sown in the vast field of knowledge during the scholastic year.

The scene was a fairland; the profusion of flowers, the dark green of the palms forming a fitting background for the pupils dressed in simple white gowns.

The young ladies in the various items of the programme gracefully testified before a large audience the good education received under the direction of the ladies of St. Ann. His Grace, Mgr. Racicot, presided, and among the invited guests were noticed: Rev. Fathers Savaria (cure) Langevin, chaplain, Lafortune, Dupuis, Cullinan, and the Hon. Messrs. Taillon and Descares.

The programme, which was a very interesting one, was carried out in a successful manner. Special features were valedictory entrusted to Miss Kathleen Cummings, and a French dialogue ably rendered by Misses A. Tremblay, M. Belanger, A. Brodeur, L. Terrault, A. Coutu and F. A. Loyer.

The recipients of diplomas and medals were as follows: Diplomas with honors, awarded to Miss Kathleen Cummings and Maria Belanger.

Diplomas were also awarded the Misses M. Dupuis, Alice Prevost, Albertine Tremblay and Amelia Joubert.

Prize of honor, donated by His Grace, the Archbishop of Montreal, for literature and select language, awarded to Kathleen Cummings.

Excellence of conduct, donated by the late Grand Vicar Marechal, awarded to A. Joubert.

Lieutenant-Governor's medal for composition, drawn for by Maria Belanger, Kathleen Cummings, Rose Flanagan and F. A. Loyer, was won by F. A. Loyer.

Instrumental music.—Gold medal, donated by the late Mme. McQuade, awarded A. Brodeur. Gold medal, donated by a friend, awarded to R. Thibaudeau.

Religious instruction.—Gold medal, Rev. Father Langevin, drawn for by Misses M. Belanger, Alice Prevost, Kathleen Cummings, Helen Marsolais, won by M. Belanger.

Excellence of class.—Gold medal, won by A. Ducharme.

Politeness.—Gold medal, donated by F. Laforce, was won by H. Hemond.

Needlework.—Gold medal, donated by Mgr. Dugas, awarded to R. Chevrer.

Domestic economy.—Gold medal, donated by Rev. Father Mandeville, won by D. Lachapelle.

Drawing.—Gold medal, donated by Miss Deslauriers, won by Miss Eva Aubin.

Lessons and Examples.

TWO CARDINAL TRUTHS.—A person might as well say that it did not matter with what sort of companions he associated, as to claim that it does not matter what sort of papers he reads. The papers that print reports of crimes, foul advertisements and editorials promoting false principles, cannot fail to injure their readers. Better read no papers than bad papers.—Catholic Columbian.

LOYAL MEN AT THE HELM.—"Put none but loyal Catholics at the helm" seems destined to become the popular watchword in organizations which lean upon the Church for approval and support," says the "Catholic Transcript." "The shibboleth cannot be too frequently repeated when, as in our own day, societies built upon Catholic principles are liable to become the tools of designing men intent solely upon their own preferment."

TWO CLASSES.—We clip the following from Randall's correspondence to the "Catholic Columbian":—"Happening to spend the night in one of the beautiful suburban homes of Washington, or rather a part of the expanding city near the country, I rose early, as is my habit, and went to a church just around the corner. As the city swells, the Catholics provide themselves with places of worship, and, on Sundays and holidays of obligation, these sacred edifices are thronged. But this is not the case on week days. There were two Masses at the church, both ending before 7.30. The morning was deliciously cool and might have tempted many persons from their beds, but, at both Masses there were present only three old men and three middle-aged women. The first Mass was served by one of the seniors, who went to Holy Communion. How few Catholics appreciate, even remotely, what the adorable sacrifice of the altar is and that a privilege it is to attend it as often as possible. In this district I met an intelligent Protestant lady who had a very erroneous idea of what Catholic doctrine or practice is in reality. She said that one thing specially was distasteful to her in Catholicism, and that was the doctrine of 'the end justifying the means.' She thought that we could even steal for church purposes. I gave her positive assurances that this was an unfounded calumny and it surprised her greatly. Somebody had told her that a Catholic once unjustly appropriated property in order to have Masses said for the repose of a soul. I replied that such money and that any one who stole committed sin, and she was somewhat amazed. Not long ago, a lady wrote to me about a boy, in a hamlet, who robbed a neighbor's garden of flowers to put on the Blessed Virgin's altar during the month of May, and that this had scandalized some

Protestants, who may not have inquired further and understood that the Church is not responsible for the bad actions of its members and that the sinner is such, not because he obeys the precepts of the Church, but because he violates them. But we Catholics are more closely observed than Protestants and held to a stricter accountability. Wherefore, it behooves us to keep watch and ward over ourselves and honor the Church by good example always.

ANOTHER DONATION.—A brick alumnae hall worth \$25,000, has been given to St. Aloysius' Academy, Cresson, Penn., by Charles M. Schwab, president of the U. S. Steel Corporation.

EDIFYING INDEED.—It is stated by one of our contemporaries that 2,032 men received Holy Communion together in the Church of St. Nicholas, Madrid, on Palm Sunday.

C.M.B.A. PROJECT.—The Advisory Board of the C.M.B.A., of America, has under consideration the plan of adopting an orphan boy, to be reared under the care of the president, the expense to be borne by the society.

WANT BACKBONE.—In the course of what he calls a "heart to heart talk," under the caption "Lest We Forget," recently delivered before the Union Club of Rochester, Mr. Willard A. Marakle advances the proposition that Catholics in the United States need more backbone; also that one of the missions of the Knights of Columbus is to rouse Catholics to the point of refusing to accept, at the hands of non-Catholics, as concessions or favors, what belongs to us by constitutional right or by common law.

Let me recall one instance of how Catholics have been and still are being duped by politicians, said Mr. Marakle. Several years ago a member of this council was a candidate for the Legislature. His friends appealed to fellow knights and others for support on the ground that we should stand together. Not a few Catholics refused, on the perfectly proper ground that inasmuch as no great moral principle was involved, party fealty demanded that they be loyal to the candidate and his non-Catholic opponent elected by Catholic votes. How were we repaid? In less than three weeks, in the face of ironclad pledges to the contrary, the successful candidate was leading a propaganda to elect one of the most notorious bigots in the country to the place above all other places in the State government which should be free from the suspicion of sectarianism or bigotry, the State Superintendent of Public Instruction.

RECENT DEATHS.

WILLIAM E. MACEVILLA.—The death of this well known and highly esteemed member of St. Anthony's parish, which occurred last week, was deeply regretted by a large circle of friends. Deceased was the son of the late Anthony MacEvilla, of Elm Grove, Upton, P.Q., one of the most successful lumber dealers in this province, and father of Mr. MacEvilla, the popular and capable secretary of St. Anthony's Young Men's Society. Mr. MacEvilla had only attained his 49th year when the dread summons came. He was of a kindly disposition, and during his residence in Montreal made hosts of friends. To his sorrowing widow and family, and to his mother, Mrs. A. MacEvilla, of Elm Grove, Upton, the "True Witness" offers its most respectful sympathy in their bereavement.—R.I.P.

KING EDWARD RECOVERING.

A despatch from London, July 3, says:—Everything points to a satisfactory, if somewhat prolonged convalescence of the King. It is expected that the bulletins regarding his condition will soon be reduced to one a day. Only small crowds now gather around the bulletins boards at Buckingham Palace, which is an indication that public confidence has been restored. Only one physician now remains at the palace throughout the night.

RETURNING TO THE FOLD.

The "Away From Rome" movement has had its day. Catholics are not surrendering their allegiance to the old Church as they were advertised to do. The stampede toward the Protestant ranks did not amount to much except on paper. A reaction has already set in. Not in many generations has the outlook for Catholicity been so bright on the continent of Europe. Men of intellect and learning are again turning to the mother of civilization for light. They are praying, to — for faith is the gift of God.

Thus we are told that the two lectures of M. Brunetiere delivered lately, have produced the most profound impression in Italy, and it would not be surprising if, together with his example, they imitate in this country a return movement to Catholicism similar to that which is so marked in France. The Rome correspondent of the "Irish Catholic" writes from that city: The French movement had already acted abroad, and produced practical results, as has been shown by the noted German Protestant literary man, Hans Fischer, in his "Die Hin zu Rom-Bewegung." He illustrated therein the conversion of the gifted but revolutionary Swedish poet, August Strindberg.

This was all the more timely as it appeared at the moment when the Protestants of Germany were chagrined to learn that Frau Gnaukug, the leading woman representative of the Protestant agitation in favor of Christian socialism, whose addresses in past years at Protestant conferences had been re-echoed throughout the Protestant Church, had recently become a convert to Rome, and that she was anxious to publish in Protestant papers her reasons for this step. Fischer, in discussing this movement, says, substantially as follows: It is perfectly correct to talk of a movement towards Rome among certain classes of literary men of our day, and as is usual in the case of extreme and radical movements in literature, this, too, has come via France, and in this country has furnished the first and most noteworthy examples of the agitation. Paul Verlaine, probably the greatest of modern French lyric poets, shortly before his death found his way back to the fold of the one saving Church. Huysmans, one of the most consistent and persistent writers of the naturalistic school in France, even more pronounced in his naturalistic philosophy than Zola, has become a monk.

The genial humorist, Josephine Peladon, already for years, and especially in his fourteen volume novel cycles, "La Decadence Latine," preaches the Gospel of a return to Rome as the only salvation for the Latin races. Barbey d'Aurevilly, who is highly esteemed in these literary circles, openly avows his preference for the same Church. But the movements have overstepped the boundaries of France. The most recent converts from this class of writers have been Ola Hanssen and Swedish poet, August Strindberg, the great skeptic and eternal doubter, for many years the rabid protagonist of the most destructive ideas in religion, politics and Socialism. His character and conversion are typical of his Romeward movement. Strindberg has in recent years attained a somewhat international reputation for the brilliancy of his poetical productions and for his bitter attacks on "society," "marriage," "morals," and other fundamentals of the present social fabric. In his remarkable work entitled "Legends," he tells us how he learned that the idea of right and wrong were perfectly indifferent conceptions, and that morality was philosophically and practically nothing. His career outwardly has been as varied as his inner development. In the fifty years of his life he has been a public school teacher, an actor, a telegraph operator, a preacher, a newspaper man, an artist, a private tutor, a librarian and a chemist.

In some of his more recent works, such as "To Damascus" and "Before a Higher Judge" he has showed some signs of sober reflection, and now this reaction has ended with his entrance into the Church of Rome.

REV. DR. FALLON AND Protestant Text Books.

Rev. Dr. M. F. Fallon, rector of the Holy Angels Church of Buffalo, N.Y., whom readers of the "True Witness" will remember on account of the spirited and able manner in which he exposed the fallacies of Mr. S. H. Blake, on the Jesuit oath question, while he occupied the rectorship of St. Joseph Church, Ottawa, has called public attention to the bigotted calumnies contained in text books now in use in Buffalo in a training school for teachers of public schools of that district.

INTELLECTUAL FOOD FOR THE CULTIVATION OF BIGOTRY.

The following are the passages quoted by Dr. Fallon: "Seeley, Chapter 23-1 was said of this art (of printing) that it would give the death blow to the superstition of the Middle Ages. It was a mighty influence in bringing about universal education, a principle for which the Reformation stood. The church, which had been the mother of schools, because corrupt and ignorant. Priests were ignorant and immoral, and good teachers were nowhere to be found."

"There was need, then, of a reform in education as well as in religion, and Luther took the burden of both upon his shoulders. "It is to the Protestant Reformation that must be ascribed the honor of having first organized schools for the people."

Painter's text is the text book for students preparing for the teachers' profession in the City Training School. Here are some choice bits from this author: "The Reformation of the sixteenth century is the greatest of any in the modern history. Its vast influence on human development is surpassed only by the coming of Christ. It marks the close of a long, dark night and dates a new era in human progress."

"Infidelity prevailed in the highest ranks in the church; Christianity was despised as a superstition; immorality abounded in the most shameful forms."

"The monasteries at this period had sunk to a wretched condition. They had become nests of ignorance and depravity, sensual indulgences had dulled the intellect and broken the energies of the body. "The monks had a pleasant time of it," says Luther; "every brother had two cans of beer and a quart of wine for supper, with gingerbread to make him take to his liquor kindly. Thus the poor things come to look like fiery angels. "The profanity, gross ignorance, coarse gluttony and blind fanaticism of the monks. "Ignorance and vice existed in the Monasteries. The same unnatural and ruinous elements were found in all ranks of the church. It was a time of great moral and intellectual degeneracy. Learning had died out among the clergy; superstition and ignorance characterized the masses. "Nothing was taught in universities and convents, but to become blockheads. "The remark that Pope Leo X. is said to have made to Cardinal Bembo well accords with the prevailing spirit of the time: 'All the world knows how profitable this fable of Christ has been to us.' "The fundamental principles of Protestantism are favorable to education. Protestantism is the friend of universal learning. "The Jesuit system of education was necessarily narrow. It sought showy results with which to dazzle the world. A well-rounded development was nothing; religious pride and intolerance were fostered, while our baser feelings were highly stimulated, the nobler side of our nature was wholly neglected; love of

country, fidelity to friends, nobleness of character, enthusiasm for beautiful ideas were insidiously suppressed, love of truth for its own sake was not merely neglected, it was suppressed in the Jesuit system."

FATHER FALLON'S MASTERLY REPLY. THE GLORY OF THE MIDDLE AGES.

Commenting on these quotations Father Fallon said "that it would be difficult to imagine anything more distant from the truth. Martin Luther left that Catholic Church and set about his alleged reformation in 1520. At that time there were seventy-two universities in Europe, all of them, of course, Catholic. Of these twenty were in France, fifteen in Germany, fifteen in Italy, seven in Spain, three in Scotland, two each in Austria, England and Switzerland, and one each in Belgium, Portugal, Poland, Hungary, Denmark and Sweden. Twenty-seven of these universities were founded between the years 1303 and 1589, when Martin Luther was only 6 years old. This was an average of one university every seven years. Here is the list:

Perugia, 1308; Pisa, 1343; Pavia, 1389; Turin, 1405; Avignon, 1308; Bordeaux, 1441; Coimbra, 1308; Valladolid, 1308; Valencia, 1410; Saragossa, 1474; Avila, 1482; Cambridge, 1318; St. Andrews, 1413; Glasgow, 1450; Aberdeen, 1494; Prague, 1347; Heidelberg, 1385; Erfurt, 1388; Cologne, 1388; Leisig, 1409; Greifswalde, 1456; Friburg, 1456; Basel, 1469; Engolstadt, 1472; Tubingen, 1482; Pressburg, 1467; Louvain, 1425. All these universities had for their founders, their benefactors and their professors the Popes and the Catholic Church in these centuries, which Professors Seeley and Painter picture in such discreditable colors. Around these universities there grew up a system of schools and colleges. Paris had sixty, Louvain forty, and Oxford over three hundred. The various religious orders had likewise established houses of study for the members of their own societies. In the same localities, moreover, the bishops had erected seminaries. In every parish, in almost every village, elementary schools were in a flourishing condition. There were thirty such schools for girls alone in Paris as early as the fourteenth century."

The merest beginner in history is acquainted with the work of the monks of the monastic orders and the glories of the Middle Ages. It is a pity that in this enlightened age schools should be found in which these undoubted facts of history are passed over in silent contempt, or denied absolutely.

We owe all our modern languages to the Middle Ages, our modern poetry had its birth then, printing was invented in 1436, and the paper upon which we write comes to us also from those much maligned days; the love of higher education that prevails so generally in the century that preceded the Reformation has never since been equalled. The University of Padua, at which Christopher Columbus and Americus Vesputius, after whom America is named, pursued their studies, had 18,000 students on its roll at one time. Oxford, in the thirteenth century, was frequented by no less than 30,000 students. It was a monk of the Middle Ages who invented the notes of music; another invented spectacles; still another gunpowder. The monks perfected agriculture and made the desert bloom like a rose. The Middle Ages produced Raphael, Titian, Michael Angelo, Domenichino and Leonardo da Vinci and all the glorious school of Italian painting, which is still the envy and the admiration of the world. It is also to these centuries that we owe the masterpieces of Gothic architecture, which the world now imitates, but cannot equal.

"If Professors Seeley and Painter had but consulted Protestant authorities of some reputation and impartiality, they would have found that the Middle Ages were far from being unenlightened, and the monks anything but ignorant, coarse and profligate. 'It is evident,' says Leibnitz, 'that both books and literature have been preserved by the aid of monasteries.' "Mrs. Jameson asserts: 'We know that but for the monks the light of liberty, literature and science had been extinguished forever.' "The English Protestant Bishop, Tanner, declares that 'the monasteries were schools of learning and education and without expense to those who learned.' "Edmund Burke wrote: 'To the spirit of the Catholic Church and to the monks of the Middle Ages Europe is mainly indebted for her present civilization.' "A writer in the 'Quarterly Review' is authority for the statement that 'the world has never been so much indebted to any other body of men as to the illustrious Order of the Benedictine Monks.' "The Protestant, Mr. Arthur Leach, declares: 'There is not the smallest doubt that the provision for secondary education was far greater in proportion to population during the Middle Ages than it ever has been since. The contrast between one grammar school then for every 5,625 people and that presented by the Schools' Inquiry report of 1867, one grammar school to every 23,750 people, is not flattering to ourselves.' "The statement that the Reformation opened up a new era in education would be burlesque were it not tragical. The 60,000 students of the University of Prague in the fifteenth century had dwindled to eight professors and thirty students in 1550. The entrance class to the University of Vienna was 661 in the year 1519. In 1532 it had twelve students. Cologne in 1510 had 2,000 students; in 1534 it had 54. Erfurt, Luther's own university, had 311 students in the year 1521; in 1527 it had 14."

gets its answer, plain and satisfactory. "What is the Catholic belief of baptism, and why?" "Baptism is a Greek word and signifies to plunge, to immerse, to dip in water or to wash or purify with water. The outward washing of the body with water is typical of the inward cleansing of the soul by the grace of God. Man receives his natural life when he is born into this world by the laws of nature. He becomes a member of the Church when he receives his spiritual birth, baptism. By natural birth we become the sons of man, by baptism, spiritual birth, we become the 'sons of God. Our Saviour spoke of this spiritual birth when he said to Nicodemus, 'Amen, Amen, I say unto thee, unless a man be born again he cannot see the kingdom of God' (John iii., 3). Baptism is the sacrament of regeneration, by which we are born into a spiritual life and become children of God and heirs of the kingdom of heaven. "The necessity for all to receive this sacrament, in order to be saved, is clearly expressed in the words of Christ to Nicodemus, who understood our Saviour to speak of a natural birth and wondered how such a thing could come to pass when a man is old. The Saviour explains the meaning of His words: 'Amen, Amen, I say to thee, except a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God' (John iii., 5). Man is not to enter the womb of his mother and be born again, for this would be impossible, but he is to be born again of water in baptism and of the Holy Ghost. Unless this spiritual birth takes place he cannot enter the kingdom of God. Again, when our Saviour gave His Apostles their commission to teach and baptize all nations, He said: 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned' (Mark xvi, 16). From these words of our Saviour we learn that our salvation depends upon believing and being baptized. Faith alone is not sufficient; baptism is also required. The conversion of St. Paul shows us that neither faith, nor prayer, nor fasting, nor repentance will suffice without baptism; for although St. Paul had been doing all these things when Ananias came to him, he said: 'Arise and be baptized and wash away thy sin' (Acts xxii, 16). "As is usual in manufacturing towns where these missions are given, the mission was the main topic of conversation at the mills and great interest was manifested in the lectures. Many copies of 'Clearing the Way' were distributed to non-Catholics, also tracts on 'Protestant Misconceptions.' Catholics were much interested in this work, and took the leaflet of 'Mary Immaculate' to pray for the conversion of non-Catholics. A Methodist minister became uneasy about his people and went from house to house warning them not to attend the mission, but his warning was not heeded in many cases. The non-Catholic population are, as a rule, not church-going people. Religion does not enter into their lives, and it is hard to interest them in religious matters at all. The Catholics are very proud of the work done by Father Sutton. Some negligent Catholics have been aroused to a sense of their duty and several non-Catholics are enrolled in the inquiry class. The last night the church was jammed, the crowd extending clear to the doors, many persons standing throughout the service.

QUESTION BOX AT Non-Catholic Missions.

A non-Catholic mission opened June 9, at Franklin Falls, N.H., says a correspondent of the "Catholic Standard and Times." Every seat in the Church was taken. About 200 non-Catholics were in attendance each evening. Many questions were propounded, most of which were on the usual lines, as to "beads," "praying to statues," "holy water" and that ancient moss-covered gneiss that pops up in every town and city where these missions are given, "Why are Catholics not allowed to read the Bible?"

Here are a few of the questions (in their original phonetic purity of spelling):

"Why do Catholics bow at the Altar going in and coming out of their Seats?"

"Why do Catholics stick their fingers in the water coming into the church?"

"Is Hell a fire or a place of punishment?"

"Why don't Catholics say all of the Lord's Prayer?"

"The Lord's Prayer," said Father Sutton, "is said by Catholics precisely as it was given by our Lord Himself. The part which I infer the questioner means is the ending, 'Thine be the glory,' etc., which is no part of the Lord's Prayer, but a pious addition which has been affixed by non-Catholics. We say the prayer as it is, and do not add to or take, from the word of God. This question is frequently asked during these missions."

One party wished to know, stating by way of prelude that the question was "no joke," whether the "Prest" had the power to stop the wind from blowing, stating also that a "Catholic" told him so. "Well," said Father Sutton, "they talk about a priest trying to 'raise the wind,' but I never heard of one trying to stop it, or that he could do so if he did try."

1. "Who was Christ and why was he killed?" 2. "Who were the people before the time of Adam and Eve?" 3. "Who was first, the world or the Creator?"

These latter questions were handed in by the one person in a neat schoolgirl handwriting. They were put in by a Protestant, though they sound like the queries of a pagan. Perhaps they were given to "rile" the speaker, but Father Sutton is not easily riled, and every question

gets its answer, plain and satisfactory. "What is the Catholic belief of baptism, and why?" "Baptism is a Greek word and signifies to plunge, to immerse, to dip in water or to wash or purify with water. The outward washing of the body with water is typical of the inward cleansing of the soul by the grace of God. Man receives his natural life when he is born into this world by the laws of nature. He becomes a member of the Church when he receives his spiritual birth, baptism. By natural birth we become the sons of man, by baptism, spiritual birth, we become the 'sons of God. Our Saviour spoke of this spiritual birth when he said to Nicodemus, 'Amen, Amen, I say unto thee, unless a man be born again he cannot see the kingdom of God' (John iii., 3). Baptism is the sacrament of regeneration, by which we are born into a spiritual life and become children of God and heirs of the kingdom of heaven. "The necessity for all to receive this sacrament, in order to be saved, is clearly expressed in the words of Christ to Nicodemus, who understood our Saviour to speak of a natural birth and wondered how such a thing could come to pass when a man is old. The Saviour explains the meaning of His words: 'Amen, Amen, I say to thee, except a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God' (John iii., 5). Man is not to enter the womb of his mother and be born again, for this would be impossible, but he is to be born again of water in baptism and of the Holy Ghost. Unless this spiritual birth takes place he cannot enter the kingdom of God. Again, when our Saviour gave His Apostles their commission to teach and baptize all nations, He said: 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned' (Mark xvi, 16). From these words of our Saviour we learn that our salvation depends upon believing and being baptized. Faith alone is not sufficient; baptism is also required. The conversion of St. Paul shows us that neither faith, nor prayer, nor fasting, nor repentance will suffice without baptism; for although St. Paul had been doing all these things when Ananias came to him, he said: 'Arise and be baptized and wash away thy sin' (Acts xxii, 16). "As is usual in manufacturing towns where these missions are given, the mission was the main topic of conversation at the mills and great interest was manifested in the lectures. Many copies of 'Clearing the Way' were distributed to non-Catholics, also tracts on 'Protestant Misconceptions.' Catholics were much interested in this work, and took the leaflet of 'Mary Immaculate' to pray for the conversion of non-Catholics. A Methodist minister became uneasy about his people and went from house to house warning them not to attend the mission, but his warning was not heeded in many cases. The non-Catholic population are, as a rule, not church-going people. Religion does not enter into their lives, and it is hard to interest them in religious matters at all. The Catholics are very proud of the work done by Father Sutton. Some negligent Catholics have been aroused to a sense of their duty and several non-Catholics are enrolled in the inquiry class. The last night the church was jammed, the crowd extending clear to the doors, many persons standing throughout the service.

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QUESTION BOX AT Non-Catholic Missions.

A non-Catholic mission opened June 9, at Franklin Falls, N.H., says a correspondent of the "Catholic Standard and Times." Every seat in the Church was taken. About 200 non-Catholics were in attendance each evening. Many questions were propounded, most of which were on the usual lines, as to "beads," "praying to statues," "holy water" and that ancient moss-covered gneiss that pops up in every town and city where these missions are given, "Why are Catholics not allowed to read the Bible?"

Here are a few of the questions (in their original phonetic purity of spelling):

"Why do Catholics bow at the Altar going in and coming out of their Seats?"

"Why do Catholics stick their fingers in the water coming into the church?"

"Is Hell a fire or a place of punishment?"

"Why don't Catholics say all of the Lord's Prayer?"

"The Lord's Prayer," said Father Sutton, "is said by Catholics precisely as it was given by our Lord Himself. The part which I infer the questioner means is the ending, 'Thine be the glory,' etc., which is no part of the Lord's Prayer, but a pious addition which has been affixed by non-Catholics. We say the prayer as it is, and do not add to or take, from the word of God. This question is frequently asked during these missions."

One party wished to know, stating by way of prelude that the question was "no joke," whether the "Prest" had the power to stop the wind from blowing, stating also that a "Catholic" told him so. "Well," said Father Sutton, "they talk about a priest trying to 'raise the wind,' but I never heard of one trying to stop it, or that he could do so if he did try."

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The Year At Loyola College.

Below we publish the names of the principal prize winners at Loyola College, which is under the able direction of the Jesuit Fathers. The Loyola College, like several Catholic educational institutions, embodies the list of prize winners in a pamphlet which furnishes full information regarding the course of studies, fees, etc., and the names of all the pupils. These names will interest parents, relatives and friends, as well as the pupils themselves, to whom they will be serviceable in after-life as souvenirs of their student years. The President and Faculty of the college wish to convey their sense of gratitude to the following friends and benefactors from whom donations and favors have been received during the year:

To his Honor, Louis Amable Jette, Lieutenant-Governor of the Province of Quebec, for one silver and bronze medal. To Mr. Francis B. McNamee, Montreal, for a scholarship for the current year. To Rev. J. C. Sinnett, P.P., of Sheenboro, for two special prizes. To Mr. Michael McAuliff, Welland, Ont., for the two prizes for good conduct.

PRIZE LIST. GOOD CONDUCT.—Donor, Michael McAuliff, Esq., Welland, Ont., determined by the recommendations of the masters and the votes of the boys added to the aggregate of the monthly marks. Senior Section.—James Clarke; honorable mention, John Walsh, Arthur Dissette, William Kaine. Junior Section.—James Cosgrave; honorable mention, Francis Maguire, Charles Power, Edward Redmond, George de Lorimier.

PHILOSOPHY.—Silver medal, donor, His Honor Louis Amable Jette, Lieutenant-Governor, was awarded to John Shallow, who obtained the highest aggregate in first year. RHETORIC.—Scholarship, donor, Francis B. McNamee, Esq., was awarded to Francis Downes, who obtained the highest aggregate.

HUMANITIES.—Bronze medal, donor, His Honor Louis Amable Jette, Lieutenant-Governor, was awarded to Gerald Murray, for highest class-standings. PHILOSOPHY.—FIRST YEAR.—The Lieutenant-Governor's Silver medal, awarded to John Shallow; next in merit, Henry Monk, Eustace Maguire. Class-standings, prize, Joseph Downes; honorable mention, Henry Monk, John Shallow. Evidences of religion, (prize given by Rev. J. C. Sinnett, P.P.) Henry Monk; honorable mention, John Shallow, Peter Donovan. Mental Philosophy, prize given by Rev. J. C. Sinnett, P.P., John Shallow; honorable mention, Henry Monk, Joseph Downes. Philosophical Essay, prize, Peter Donovan; honorable mention, Henry Monk, John Shallow. Mathematics, prize, John Shallow; honorable mention, Francis McKenna, Eustace Maguire. Natural history, prize, John Shallow; honorable mention, Henry Monk, Peter Donovan. Application, prize, Henry Monk; honorable mention, Joseph Downes, Albert Lortie.

RHETORIC.—Highest aggregate in examinations.—The Francis B. McNamee scholarship, awarded to Francis Downes; next in merit, William Kaine, Corbett Whitton. Class-standings, prize, Francis Downes; honorable mention, Corbett Whitton, William Kaine. Religious instruction, prize, Francis Downes; honorable mention, James Clarke, William Kaine. English oration, prize, William Kaine; honorable mention, Corbett Whitton, Francis Downes. Precepts of rhetoric, prize, Francis Downes; honorable mention, William Kaine, James Clarke. Oratorical analysis, prize, Francis Downes; honorable mention, Corbett Whitton, Jas. Clarke. Latin translation, prize, Francis Downes; honorable mention, William Kaine, Corbett Whitton. Latin composition, prize, Francis Downes; honorable mention, William Kaine, Corbett Whitton. Greek translation, prize, William Kaine; honorable mention, Francis Downes, Corbett Whitton. Greek prose composition, prize, Corbett Whitton; honorable mention, Francis Downes, William Kaine. Mathematics, prize, Francis Downes; honorable mention, Corbett Whitton, William Kaine.

French, prize, Guy Hamel; honorable mention, Francis Downes, James Clarke. History, prize, Francis Downes; honorable mention, James Clarke, Guy Hamel, William Kaine. Application, prize, Corbett Whitton; honorable mention, William Kaine, Guy Hamel. Prize for five honorable mentions, James Clarke. HUMANITIES.—Class-standings, Lieutenant-Governor's bronze medal, awarded to Gerald Murray; next in merit, Emile Emery, Lewis Burns. Religious instruction, prize, Lewis Burns; honorable mention, Gerald Murray, Emile Emery. Precepts of literature, prize, Lewis Burns; honorable mention, Gerald Murray, Raphael Dillon. English description and narration, prize, Lewis Burns; honorable mention, William Hemmick, Gerald Murray. Poetical analysis, prize, Lewis Burns; honorable mention, Gerald Murray, William Hemmick. Latin narration, prize, Emile Emery; honorable mention, Gerald Murray, Joseph Belleau. Latin translation, prize, William Hemmick, honorable mention, Basil Hingston, Lewis Burns, Gerald Murray. Latin verse, prize, Joseph Belleau; honorable mention, Gerald Murray, Emile Emery. Greek prose, prize, Emile Emery; honorable mention, Gerald Murray, Lewis Burns, Raphael Dillon. Greek translation, prize, William Hemmick; honorable mention, Raphael Dillon, Gerald Murray. Mathematics, prize, Emile Emery; honorable mention, Gerald Murray, Joseph Belleau. French, prize, Joseph Belleau; honorable mention, Gerald Murray, Emile Emery. History, prize, Lewis Burns; honorable mention, Gerald Murray, Raphael Dillon, Joseph Belleau. Application, prize, Gerald Murray; honorable mention, Emile Emery, Joseph Belleau. Prize for four Hon. mentions, Raphael Dillon.

FIRST GRAMMAR.—Class-standings, prize, Raoul Prevost; honorable mention, George Vanier, Gerald Coughlin, Patrick Coughlin, Gaspard Archambault. Religious instruction, prize, Raoul Prevost; honorable mention, Hugh Maguire, Patrick Coughlin, Gerald Coughlin. Precepts of literature, prize, Patrick Coughlin; honorable mention, Raoul Prevost, Gerald Coughlin, John Gillies, English narration, prize, Joseph Austin; honorable mention, John Gillies, Raoul Prevost, Gerald Coughlin. Literary analysis, prize, Gerald Coughlin; honorable mention, John Gillies, Patrick Coughlin, Raymond Simard. Latin composition, prize, Raoul Prevost; honorable mention, Hugh Maguire, Patrick Coughlin, Gaspard Archambault. Latin translation, prize, Gerald Coughlin; honorable mention, Raoul Prevost, Patrick Coughlin, Joseph Austin. Latin verse, prize, Raoul Prevost; honorable mention, Gerald Coughlin, Hugh Maguire, Gaspard Archambault. Greek grammar and composition, prize, Raoul Prevost; honorable mention, Hugh Maguire, Gerald Coughlin, Patrick Coughlin. Greek translation, prize, Gerald Coughlin; honorable mention, Raoul Prevost, Patrick Coughlin, Adolphus Schultze. Mathematics, prize, Raoul Prevost; honorable mention, John Gillies, George Vanier, Hugh Maguire. French, prize, Raoul Prevost; honorable mention, Gaspard Archambault, Raymond Simard, Geo. Vanier. History, prize, Gerald Coughlin; honorable mention, John Gillies, Raoul Prevost, Patrick Coughlin. Application, prize, Raoul Prevost; honorable mention, George Vanier, Hugh Maguire, Gaspard Archambault. Prize for six honorable mentions, Hugh Maguire; prize for five honorable mentions, Gaspard Archambault; prize for four honorable mentions, George Vanier.

SPECIAL ENGLISH.—FIRST SECTION.—Class-standings, prize, Leo Boire; honorable mention, Jas. Leo, Christopher Hemmick, Francis Dwyer. Religious instruction, prize, Leo Boire; honorable mention, Jas. Leo, Christopher Hemmick, Martin Milloy. English Grammar, prize, John J. Milloy; honorable mention, Leo Boire, James Leo, Martin Milloy. Spelling, prize, James Leo; honorable mention, Edward Farrell, Leo Boire, Francis Dwyer. English composition, prize, James Leo; honorable mention, Leo Boire, Christopher Hemmick, Edward Farrell. French, prize, Leo Boire; honorable mention, James Leo, Edward Farrell, John J. Milloy. Memory, prize, Leo Boire; honorable mention, Jas. Leo, Francis Dwyer, Ernest Donnelly. Arithmetic, prize, Leo Boire; honorable mention, James Leo, William McAuliff, Ernest Donnelly. History and geography, prize, Leo Boire; honorable mention, James Leo, Francis Dwyer, John J. Milloy. Writing, prize, Leo Boire; honorable mention, Francis Dwyer, Jas. Leo, William McAuliff. Application, prize, Leo Boire; honorable mention, James Leo, Francis Dwyer, Martin Milloy. Prize for six honorable mentions, Francis Dwyer.

(Continued on Page Three.)

The

Directors United In

BIG POLITICAL has been issued De Freyre against the action being the plaintiff's property. for an injunction. The injunction is to strain the defendant's illegal conspiracy non-payment of rent Freyre estate, to in from entering into cure boycotting, etc. lowing is a full list ants:— John Fitzgibbon, Denis Johnston, J. Owen M'Garra, John Conor O'Kelly, M.P., M.P., the "Freeman's" etc. The following are bers of the Star United Irish League: mond, M.P., John O. David Sheehy, Lauried Webb, Andrew liam O'Brien, M.P., John Dillon, M.P., M.P., E. Haviland, John M'Inerney, T. John, John Roche, M.P., Dr. Patrick G. Swift MacNeill, J. J. Farrell, J. John Muldoon, and Messrs. John O'Dillon are, in addition ally. The writ is signed gibbon, Pierce Nolan O'Shaughnessy, K.C. Ronan, K.C. The Press Association understand that in circles much important to the action which by Lord De Freyre of Irish Nationalists are associated with League. It is under Lordship has the support of other Irish is also reason to believe defendants will strenuous action, not only in the capacity, but also to funds of the League calculated, if successful its resources, justify in the Taff Vale In the interest of track The cases are not unried on appeal from the Dublin to the House

THE LEAGUE, ITS is really difficult patience or write w (says the London "G" fumbling ineptitude of Irish Government. The tire suppression of the prosecution of its ther they are members of Commons or not, icy worthy of a Govern to maintain order and land. The longer t their duty the greater their supporters in and Ireland.

CRIMELESS IRE Crown business of the sions at Longford, on taken up by Judge J. when there was only before the Grand Jury case they found "no b At the Quarter Sess nagh and Thurles, hel comprising the whole perary, there was o case. There was no c district, which is p occupied by a large f operating against th agitation.

RELEASE OF PRIS Friday, June 13, two kenny Coercion prison chael Cody and Philip rived here from Clonm nigh and Thurles, hel comprising the whole perary, there was o case. There was no c district, which is p occupied by a large f operating against th agitation.

COERCION IN KIL At the Kildorrery Pe on 16th June, before Turner, R.M., J. M. Di John Walsh and Th

Guy Hamel; honorable mention, James Downes, prize, Francis Hamel, William Kaine, prize, Corbett Whitton; mention, William Kaine, prize for five honorable mentions, James Clarke.

The Week in Ireland.

Directors United Irish League.
Dublin, June 21.

BIG POLITICAL CASE.—A writ has been issued at the suit of Lord De Freyne against a large number of defendants, the subject matter of the action being the dispute on the plaintiff's property. The action is for an injunction and for damages. The injunction is asked for to restrain the defendants from acts of illegal conspiracy to procure the non-payment of rents on the De Freyne estate, to intimidate persons from entering into contracts, to procure boycotting, etc., etc. The following is a full list of the defendants:—

John Fitzgibbon, Patrick Webb, Denis Johnston, Bernard Harte, Owen M'Garry, John Cullinan, M.P., Conor O'Kelly, M.P., Wm. Duffy, M.P., the "Freeman's Journal," Limited.

The following are sued as members of the Standing Committee United Irish League:—John E. Redmond, M.P., John O'Donnell, M.P., David Sheehy, Laurence Ginnell, Alfred Webb, Andrew J. Kettle, William O'Brien, M.P., Michael Davitt, John Dillon, M.P., Patrick White, M.P., E. Haviland Burke, M.P., John M'Inerney, Thomas Harrington, John Roche, M.P., J. P. Farrell, M.P., Dr. Patrick Mulcahy, J. G. Swift MacNeill, M.P., Alderman J. J. Farrell, Joseph Delahunt, John Muldoon, and Richard M'Ghee.

Messrs. John O'Donnell and John Dillon are, in addition, sued personally.

The writ is signed by Gerald Fitzgibbon, Pierce Nolan, Thomas L. O'Shaughnessy, K.C., and Stephen Ronan, K.C.

The Press Association of England understand that in Parliamentary circles much importance is attached to the action which is being brought by Lord De Freyne against a group of Irish Nationalist members who are associated with the United Irish League. It is understood that His Lordship has the sympathy and support of other Irish landlords. There is also reason to believe that the defendants will strenuously resist the action, not only in their individual capacity, but also to protect the funds of the League from an attack calculated, if successful, to impoverish its resources, just as the decision in the Taft Vale case is opposed in the interest of trades union funds. The cases are not unlikely to be carried on appeal from the Courts in Dublin to the House of Lords.

THE LEAGUE, ITS LEADERS.—It is really difficult to think with patience or write with moderation (says the London "Globe") of the fumbling ineptitude of the present Irish Government. The utter and entire suppression of the League and the prosecution of its leaders, whether they are members of the House of Commons or not, is the only policy worthy of a Government elected to maintain order and justice in Ireland. The longer they postpone their duty the greater the disgust of their supporters in Great Britain and Ireland.

CRIMELESS IRELAND.—The Crown business of the Quarter Sessions at Longford, on June 18, was taken up by Judge J. Adye Curran, when there was only one case to go before the Grand Jury, and in that case they found "no bill."

At the Quarter Sessions for Neagh and Thurles, held on June 14, comprising the whole of North Tipperary, there was only one small case. There was no case in Thurles district, which is proclaimed and occupied by a large force of police operating against the anti-grazing agitation.

RELEASE OF PRISONERS.—On Friday, June 13, two of the Clonakenny Coercion prisoners, viz., Michael Cody and Philip Kennedy, arrived here from Clonmel, after having undergone a sentence of one month's imprisonment, imposed on them at a special Coercion Court at Roscrea. They were accorded a most enthusiastic welcome to liberty.

COERCION IN KILDORRERY.—At the Kildorrery Petty Sessions, on 16th June, before Messrs. E. T. Turner, R.M., J. M. Dickson, R.M., John Walsh and Thomas Drake,

Patrick Hannen and Michael Regan (evicted tenant) were required under the Act of Edward III. to show cause why they should not enter into recognizances to keep the peace towards all His Majesty's subjects. District Inspector Dunlop was complainant in each case. Defendants applied for an adjournment, owing to the absence of their solicitor, Mr. Skinner. The application was refused. John Fitzgerald and Thomas Mournie were also required, under the Act of Edward III., to show cause why they should not enter into recognizances to keep the peace. The bench after hearing the police evidence, decided to adjourn the charges against Mournie and Regan for two months, and Fitzgerald was ordered to enter into his own recognizances to keep the peace. Hannen was ordered to find bail. The alternative in each case was one month's imprisonment. The defendants declined to give any undertaking, saying that they were ready to take the consequences of their acts, and proud to suffer for Ireland. Subsequently Fitzgerald's sentence was reduced to a fortnight. Fitzgerald is an old man of 75 years of age, and is an evicted tenant.

COERCION VICTIMS.—A couple of days ago an interesting scene was witnessed in the vicinity of Balinacorney. Over one hundred stalwart men visited the holdings of the five men—Messrs. M'Dermott, Buoye, Sheridan, Gara, Condon, who are at present in Sligo Jail under the Coercion Act—and carried out the summer work. The men went to each of the farms of the prisoners and worked with a will, not leaving until they had all completed. The work was carried out amidst great enthusiasm.

NEW TIPPERARY.—Dr. J. F. O'Ryan, one of the trustees of New Tipperary, contradicts the statement that appears in Tuesday's "Irish Times" London correspondence, that New Tipperary has passed back to the hands of Mr. Smith-Barry. Mrs. William O'Brien purchased the fee-simple of the new town, and it is vested absolutely in three trustees for the benefit of the town and those who suffered in the struggle. Mr. Smith-Barry only bought the mart, which he demolished. The houses of the new town are all occupied.

COERCION APPEALS.—The hearing of the appeal brought by the defendants in the Corofin Crimes Act prosecutions, who have been sentenced to terms of imprisonment varying from one month to four months, came on for hearing before His Honor Judge Carton, at Ennis Quarter Sessions on June 16. The defendants are Timothy Flangan, J. P., Chairman of the Corofin District Council; Patrick J. Linane, J. P., Chairman Ennis Urban Council; Michael Griffey, D.C., Corofin, treasurer of the League and Chairman Corofin Board of Guardians; J. Sullivan, Corofin, secretary of the League; Michael O'Loughlin, D.C., Corofin; Michael O'Brien, D.C., Corofin; Michael Hegarty, D.C. after hearing statement of the case, Judge Carton said it was unnecessary to go into the details of the evidence. The result would be that in five of the cases he affirmed the sentences. With reference to Mr. O'Loughlin he was not satisfied that he was present at either of the meetings, and accordingly in that case he would reverse the decision.

Mr. Lynch made an appeal on behalf of Mr. Griffey, who was close on 80 years of age.

His Honor asked would he give bail.

Mr. Griffey declined. He would spend the close of his 72nd year in jail.

Mr. Hynes then applied to have warrants made out.

Mr. Lynch appealed for time to enable some of them to settle their business.

The defendants were asked would they surrender themselves next day at noon, but one and all declined, and said they would go to jail at once.

They were removed to Limerick by the mail train.

ARREST OF MR. P. A. M'HUGH.—On the 16th inst., at the conclusion of the annual dinner of the Irish Association District of the Institute of Journalists, Mr. P. A. M'Hugh, who presided, travelled from Bray to Dublin by a special train leaving at 12.15 a.m. Several of Mr. M'Hugh's colleagues on the

Press who travelled with him noticed that Superintendent Lanktree and a number of detectives had been carefully watching the preceding trains, but, so far as could be seen, there were no officials present when the late special started. Mr. M'Hugh, who was staying at Doherty's Hotel, Lower Bridge street, drove straight home from the Westland row station. He was about half an hour in the hotel, and had just gone to bed, when a peremptory knock was heard, and Superintendent Lanktree and some other officers presented themselves. The Superintendent presented his card to the proprietor of the hotel, who acquainted Mr. M'Hugh of the character of the visitors. Twenty minutes later the member for North Leitrim occupied a cell in the Chancery lane police station, where he was detained during the night. In the morning Mrs. M'Hugh and Miss Kathleen M'Hugh wife and daughter of the distinguished prisoner, were allowed to see him. In the afternoon, at Mr. M'Hugh's special request, Mr. John Rooney, of Belfast, Mr. T. M'Carthy, and Mr. P. J. Elicy, of Sligo, called at Chancery lane. The official in charge informed the visitors that he was obliged to ask for special permission before allowing them to see their friend. Remonstrances were useless; and for three-quarters of an hour Mr. M'Hugh was kept upstairs, and his friends were allowed to cool their heels below, while the friends of a deserter were immediately and courteously introduced to their relative without the slightest delay. At last a written protest induced the officer to anticipate whatever instructions arrived in response to the message from Dublin Castle, and Mr. M'Hugh was produced. He was in the very best of spirits. At the 8.20 train at the Broadstone station quite a number of Exchange Court men appeared. Mr. and Miss M'Hugh, anticipating the action of the authorities, were present, and when it was discovered that Mr. M'Hugh was being removed to Sligo Jail they purchased tickets. A few minutes before the departure of the train Mr. M'Hugh was driven up in charge of two uniformed policemen. Waiting on the platform were Sergeant Drum, R.I.C., Dublin Depot, and Constable Fletcher, of Sligo, who took charge of the prisoner. Under the supervision of Sergeant Montgomery, of the G. Division, a first-class carriage was secured, in which Mr. M'Hugh, his wife and daughter, and the police escort took seats. A number of Mr. M'Hugh's friends, including Messrs. Doherty, Heany, O'Reilly, M'Carthy, Murphy, and Flanagan, etc., were present to bid him good-bye, and he started on his long journey westwards with the farewells and good wishes of many ringing in his ears.

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THE YEAR AT LOYOLA COLLEGE.
(Continued From Page Two.)
SECOND GRAMMAR.—Class-standing, prize, John C. Davis, Ernest Dickenson; honorable mention, Francis Maguire, Charles Power, James Cosgrave, Ernest McKenna. Religious instruction, prize, Ernest Dickenson; honorable mention, John C. Davis, John J. Gilligan, Thomas Guerin, Charles Power, English grammar, prize, Ernest Dickenson; honorable mention, Charles Power, John C. Davis, James Cosgrave, Ernest McKenna. English narration, prize, Ernest Dickenson; honorable mention, William O'Malley, Francis Maguire, James Cosgrave, Charles Power. Analysis, prize, Ernest Dickenson; honorable mention, Francis Maguire, Ernest McKenna, Harold Coyle, James Cosgrave. Latin grammar, prize, Ernest Dickenson; honorable mention, Francis Maguire, James Cosgrave, Ernest McKenna. Greek grammar and composition, prize, Ernest McKenna; honorable mention, John C. Davis, Francis Maguire, James Cosgrave, Harold Coyle. Greek translation, prize, Francis Maguire; honorable mention, Ernest Dickenson, James Cosgrave, John C. Davis, William O'Malley. Mathematics, prize, Ernest Dickenson; honorable mention, John C. Davis, Ernest McKenna, James Cosgrave, Francis Maguire. French, prize, Alfred Dalbec; honorable mention, John J. Gilligan, Ernest Dickenson, Francis Maguire, James Cosgrave. History and geography, prize, Charles Power; honorable mention, Ernest Dickenson, Francis Maguire, John C. Davis, Thomas Guerin. Application, prize, John J. Gilligan; honorable mention, Ernest Dickenson, John C. Davis, Alfred Dalbec, Ernest McKenna. Prize for eleven honorable mentions, James Cosgrave.

A Coal Miner Tells His Story.

Writing to the "Independent," a Pennsylvania coal miner thus tells the story of the miner's life—a story of absorbing interest just now, in view of the great miner's strike.

I am thirty-five years old, married, the father of four children, and have lived in the coal region all my life. Twenty-three of these years have been spent working in and around the mines. My father was a miner. He died ten years ago from "miners' asthma."

Three of my brothers are miners; none of us had any opportunities to acquire an education. We were sent to school (such a school as there was in those days), until we were about twelve years of age, and then we were put into the screen room of a breaker to pick slate. From there we went inside the mines as driver boys. As we grew stronger, we were taken on as laborers, where we served until able to call ourselves miners. We were given work in the breasts and gangways. There were five of us boys. One lies in the cemetery—fifty tons of top rock dropped on him. He was killed three weeks after he got his job as a miner—a month before he was to be married.

In the fifteen years I have worked as a miner I have earned the average rate of wages any of us coal heavers get. To-day I am little better off than when I started to do for myself. I have \$100 on hand; I am not in debt; I hope to be able to weather the strike without going hungry.

I am only one of the hundreds you see on the streets every day. The muscles on my arms are no harder, the callous on my palms no deeper than my neighbors' whose entire life has been spent in the coal region. By years I am only thirty-five. But look at the marks on my body; look at the lines of worryment on my forehead; see the gray hairs on my head and in my mustache; take my general appearance, and you'll think I'm ten years older.

You need not wonder why. Day in and day out, from Monday morning to Saturday evening, between the rising and the setting of the sun, I am in the underground workings of the coal mines. From the seams water trickles into the ditches along the gangways; if not water, it is the gas which hurls us to eternity and the props and timbers to a chaos.

Our daily life is not a pleasant one. When we put on our oil-soaked suit in the morning, we can't guess all the dangers which threaten our lives. We walk sometimes miles to the place—to the man way or traveling way, or to the mouth of the shaft on the top of the slope. And then we enter the darkened chamber of the mines. On our right and on our left we see the logs that keep up the top and support the sides which may crush us into shapeless masses, as they have done to many of our comrades.

We get old quickly. Powder, smoke, after-damp, bad air—all combine to bring furrows to our faces and asthma to our lungs.

I did not strike because I wanted to; I struck because I had to. A miner—the same as any other workman—must earn fair living wages, or he can't live. And it is not how much you get that counts. It is how much you get will buy. I have gone through it all, and I think my case is a good sample.

I was married in 1890, when I was 23 years old—quite a bit above the age when we miner boys get into double harness. The woman I married is like myself. She was born beneath the shadow of a dirt bank; her chance for school weren't any better than mine; but she did have to learn how to keep house on a certain amount of money. After we were paid the preacher for tying the knot we had just \$185 in cash, good health, and the good wishes of many friends to start us off.

Our cash was exhausted in buying furniture for housekeeping. In 1890 work was not so plentiful, and by the time our first baby came there was much room for doubt as to how we would pull out. Low wages, and not much over half time in those years, made us hustle. In 1890-91, from June to May, I earned \$367.72. That represented eleven months' work, or an average of \$33.52 per month. Our rent was \$10 per month; store not less than

\$20. And then I had my oil suits and gum boots to pay for. The result was, that after the first year and a half of our married life, we were in debt. Not much, of course, and not as much as many of my neighbors, men of larger families, and some who made less money, or in whose case there had been sickness or accident or death. These are all things a miner must provide for.

I have had fairly good work since I was married. I made the average of what we contract miners are paid; but, as I said before, I am not much better off than when I started.

In 1896 my wife was sick eleven weeks. The doctor came to my house every day. He charged me \$20 for his services. There was medicine to buy. I paid the drug store \$18 in that time. Her mother nursed her, and we kept a girl in the kitchen at \$1.50 a week, which cost me \$15 for ten weeks, besides the additional expenses.

In 1897, just a year after, I had a severer trial. And mind, in those years, we were only working about half time. But in the fall of that year one of my brothers struck a gas feeder. There was a terrible explosion. He was hurled downward in the breast and covered with the rush of coal and rock. I am working only three breasts away from him, and for a moment was unable to realize what had occurred. Myself and a hundred others were soon at work, however, and in a short while we found him, horribly burned over his whole body, his laborer dead alongside of him.

He was my brother. He was single and had been boarding. He had no home of his own. I didn't want him taken to the hospital, so I directed the driver of the ambulance to take him to my house. Besides, being burned, his right arm and left leg were broken, and he was hurt internally. The doctors—there were two at the house when we got there—said he would die. But he didn't. He is living and a miner to-day. But he lay in bed just fourteen weeks, and was unable to work for seven weeks after he got out of bed. He had no money when he was hurt except the amount represented by his pay. All of the expenses for doctors, medicine, extra help and his living were borne by me, except \$25, which another brother gave me. The last one had none to give. Poor work, low wages and a sickly woman for a wife had kept him scratching for his own family.

Let us look at things as they are to-day, or as they were before the strike commenced.

My last pay envelope shows my wages, after my laborer, powder, oil and other expenses were taken off, were \$29.47; that was my earnings for two weeks, and that was extra good. The laborer for the same time got some \$21. His wages are a trifle over \$10 a week for six full days. Before the strike of 1900 he was paid in the region of \$1.70 per day, or \$10.20 a week. If the ten per cent. raise had been given, as we expected, his wages would be \$1.87 per day, or \$11.22 per week, or an increase of \$1.02 per week. But we all know that under the present system he doesn't get any eleven dollars.

Well, as I said, my wages were \$29.47 for the two weeks, or at the rate of \$58.94 per month. My coal costs me almost \$4 per month. We burn a little over a ton a month on an average, and it costs us over \$3 per ton. Light does not cost so much; we use coal oil altogether.

When it comes down to groceries is where you get hit the hardest. Everybody knows the cost of living has been extremely high all winter. Butter has been 32, 36 and 38 cents a pound; eggs as high as 32 cents a dozen; ham, 12 and 16 cents a pound; potatoes away up to a dollar, and cabbage not less than a cent a pound. Fresh meat need not be counted. Flour and sugar did not advance, but they were about the only staples that didn't. Anyhow, my store bill for those two weeks was \$11. That makes \$22 per month. The butcher gets \$6 per month. Add them all, and it costs me, just to live, \$42.50. That leaves me \$17 per month to keep my family in clothes, to pay my church dues and to keep the industrial insurance going. My insurance alone costs me 55 cents a week, or \$2.20 a month.

The coal president never allows his stable boss to cut the amount of

fodder allotted to his mules. He insists on so many quarts of oats and corn to the meal and so much hay in the evening. The mule must be fed; the miler may be, if he works hard enough and earns money to buy the grub.

Now you must take into consideration that I am a contract miner and that my earnings are more than the wages of three-fourths of the other fellows at the same colliery. It is not that I am a favorite with the boss. I just struck a good breast. Maybe next month my wages would be from two to six or seven dollars less.

We miners do not participate in the high prices of coal. The operators try to prove otherwise by juggling with figures, but their proving has struck a fault, and the drill shows no coal in that section. One-half of the price paid for a ton of coal in New York or Philadelphia goes into the profit pocket of the mine owner, either as a carrier or miner.

We all know that the price of coal has advanced in the last twenty years. We also know that wages are less, that the cost of living is higher. I remember the time, when I was a wee lad, my father used to get his coal for \$1 per ton. Now I pay \$3. In those days we ladged used to go to the dirt bank and pick a load of coal, and it cost our parents only a half dollar to get it hauled home. We dare not do that now. Then we did not need gum boots, safety lamps or any such things as that; and for all of them we must now pay out of the wages that have been reduced.

Our condition can be no worse; it might and must be better. The luxuries of the rich we do not ask; we do not want butter for our bread and meat for our soup. We do not want silk and laces for our wives and daughters. But we want to earn enough to buy them a clean calico once in a while. Our boys are not expecting automobiles and membership cards in clubs of every city, but they want their fathers to earn enough to keep them at school until they have a reasonably fair education.

ONE
OF
THE
RIGHT
KIND.

An old subscriber down by sea writes:—

"You will find enclosed my subscription the sum of \$1.00 to renew the 'True Witness,' while God will spare me I will never fail to take it. I must say it is the best family paper that ever came in my home.

Also you will find enclosed \$2.00 for two new subscribers, and I hope in a few days' time I will send the names of some more new ones."

We are sincerely grateful to our old friend whose home overlooks the blue Atlantic. What a mighty force Catholics in this Dominion would wield if they all held the same views as he does regarding the power of the press. The days of secular monopoly in daily journalism which have been lengthened and made prosperous by the indifferent class of Catholics who must have the sensational stories of the day to feed their brains, would indeed be brief, if all Catholics were actuated by the same noble motives as our friend and subscriber down by the sea.

To suffer one hour with and for one we love brings us nearer in spirit to them than many years of joyous companionship; for only in sorrow does the heart reveal itself.

It is just like this green earth of ours that renews itself year after year, and has not on its surface any token to tell what is the simple truth, that it has given graves to two hundred generations of human beings.

Our Reviewer Of New Books.

A BLIGHTED ROSE.—This novel, by Joseph F. Wynne, deals with a phase of Catholic domestic life which has often formed the subject of a work of fiction before, but which has seldom been treated in so realistic a manner. The heroine, the "Blighted Rose," evinces in her youth a decided vocation for the religious life.

The opening scene, a familiar one to some Catholics, and one which may bring reminiscences to the mind of some religious, but one which, nevertheless, for the sake of both lay and religious Catholics, we hope does not find many reproductions in real life, is well portrayed, and is worth reproducing:

"Dear mamma, won't you leave me? I mean let me stay?"
 "Stay! what here? Oh merciful Heaven! Open the door! Give me air! Oh! Oh! I'm fainting!"
 The speaker and the shrieker were a young girl and her mother, closeted, after the graduation exercises, in one of the little private reception rooms of the great convent, which, it is designation sufficient to say, was then, as it is now, one of the foremost institutions of the country for the education of girls.

This day had been the momentous one of the school closing or the commencement, marking termination of the scholastic year, and after the exercises and the conferring of honors by the venerable Bishop, the pupils and their friends were rambling over the house, and the beautiful grounds surrounding. Some were occupied in immediate preparations for the home-going after the long months of study; but the ten fair graduates who were to return no more were reluctant to approach the leave-taking, and hung about their beloved teachers, the closer as the time of parting drew nearer.

But the fairest of the cluster of cloister blossoms, the girl whose words we quoted in opening, has set herself a special task; one that had kept her all day in a state of tense nervous excitement, though she had been outwardly as serene as was her wont, and that was very marked for her alert mind and sixteen years of living. "So Madonna-like," was the expression commonly applied in describing Rosamond Courtney. A face of rare beauty, such sweet repose of manner, perfect in grace and refinement, and a gentle loving heart, seems a combination less of fact than of fancy. But it was a very truth, no illusion or imagining in the case. No wonder the girl was the pride of her Alma Mater, for her scholarship was no less eminent than her beauty, and to-day it was she who stood first in merit and carried off with such charming modesty the honors of her class.

But now the afternoon is waning, and the eventful day will soon be of the past. Rosamond has taken her mother over the house and through the grounds, calling attention closely to every attractive feature and descending so eloquently thereon that mamma began to grow a trifle uneasy. A sense of vague danger grew upon her, and now and then she cast a keen, searching glance over the fair eager face at her side. "Then the little reception room was gained, and suddenly the girl in her filmy robe, drops on her knees, twines her arms about the mother's ample waist and bursts out with her prayer not to be taken from her convent home, to remain "in the house of the Lord forever."

But, ah, poor, worldly mother; what does this desire mean to you? The very knell of death, the cruel blasting of your dearest ambitions! Poor Mrs. Courtney, visionary and superficial, married early to a plodding man absorbed in money getting, all her dreams of romantic possibilities have been woven about this beautiful and only daughter. She has several sons but they are older than Rosamond, and all but one have gone their ways as men, apart from her. In this daughter she was to live again, to follow the career she had longed for but could never approach. Just what this was, or was to be, the aurora tinted future did not disclose. But one thing it was not surely—the solemn routine of convent life. Oh, no, this was too terrible—it must never be, and she wrenched herself from the clinging arms, gasping with surprise and anger.

The girl was frightened as she saw the emotion her words had excited. "Oh, mamma! I am so sorry," she exclaimed. "Here sit down, do; just



PUPILS OF THE FIRST CLASS, ST. ANN'S SCHOOL, MONTREAL.

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|---------------------|-----------------|-------------------|------------------|
| 1. M. J. O'DONNELL. | 6. J. HERBERT. | 11. F. SCULLION. | 16. P. COSGROVE. |
| 2. W. MADIGAN. | 7. M. HUBBARD. | 12. W. KENNEDY. | 17. R. LINTON. |
| 3. F. MAGUIRE. | 8. W. MURPHY. | 13. E. MCCARTHY. | 18. J. COONEY. |
| 4. T. SHEERAN. | 9. F. CURRAN. | 14. E. CURRAN. | 19. J. MCMORROW. |
| 5. J. MOONEY. | 10. F. HAMMILL. | 15. J. P. MEEHAN. | 20. E. SHANAHAN. |

a moment, and I will get you some water."

She opened the door as she spoke and just as a Sister was passing. "Oh, Sister Therese, here!" she said, "do please come to mamma. I fear I have shocked her seriously. And, please, don't scold me. I know I should have done as you advised—I waited until I got home to tell her. But oh, I couldn't Sister—it is so hard to go! It seems as though I could not breathe in the crowded world outside. Do please plead with mamma for me now, that she may leave me here in peace, or promise I may return in a few weeks at most."

But her parents both of them absorbed in worldliness, resort to unworthy means to thwart her in her endeavor to obey the higher call. The following extract gives an idea of the head of the Courtney household—
 "The Courtney residence is one of affluence, even luxury. Mr. Courtney is a prosperous merchant, a wholesale produce dealer, and not niggardly with his family in the distribution of his profits. In character and person he is a jovial, off-hand man, somewhat past middle age, florid and portly, the typical man of his estate in fact. Two things only have a really absorbing interest for him, namely, the markets and politics. He reads of nothing else in the papers and talks of little else, even in his household as elsewhere. His family and the affairs of the members are only of secondary interest to him, and he has nothing to say to them, except as an aside from his great subjects of consideration.

As for religion, well, Mr. John Courtney is never far from the head of every subscription list church benefit; he pays for one of the best located pews in his parish church; he even goes there for an hour on Sundays, with considerable regularity. As for the rest—but we should have put a period just above, for there is no "rest;" that is all. There is no more to Mr. Courtney's profession of a Catholic, as far as practice is concerned. He is not ill-willed, you know, but he has no time, he really has no time for "delving into religion." With hands so busy at money-gathering, and head so filled with prospecting the golden field, to say nothing of the attention required for the scarcely less engrossing operations of the political gymnasts, of course, there is enough to do, and think of in the mundane without invasion of the mystical sphere, in his logic.

This is the father of the fair Rosamond, as we make his acquaintance this evening, his wife has chosen to unfold to him the daughter's choice of a state of life, and secure his alliance to defeat the design. Mrs.

Courtney has waited those several days to acquaint her husband, merely in order to get her plans in shape for his endorsement. Now she is ready and the task of revelation began.

As to the mother, Mrs. Courtney, we have such glimpses of her character as these:

"You see, my dear Mrs. Lorrimer," Rosamond's mother is saying, as we peep in on a tete-a-tete, "little Rose is my only daughter, and I naturally have had high hopes for her settlement in life, but what does our good little girl take it into her head to do"—and she lowered her voice to a tragic whisper—"but go to a convent. Yes, indeed; she almost took my breath away by breaking right out and begging me to let her stay there when I went last June to see her graduate and bring her home. She was educated there, you see, which was all right of course, for she had to have the best, and then we are Catholics, too. But it don't follow by any means that we must be satisfied to let our children stay in those places for life, you know. Of course, the nuns do a great deal of good, and all that, and I've no doubt it's quite heroic when, girls with prospects give themselves up to the life. But it's a kind of heroism I don't aspire to in the least, nor will I ever consent to it for Rosamond. Being of our own religion, my dear Mrs. Lorrimer, I feel that I can turn to you for advice how best to save my dear girl from herself in this wild desire. Her father cannot appreciate the danger at all; he cannot get it into his head that our Rose is no longer an infant, so he regards this idea of her's as merely a childish whim, which she will soon outgrow, as she used to do her frocks awhile ago."

"Mrs. Courtney has proved herself a skilful diplomat and the opposing forces are insensibly bending to her will. She selected the resort where they made their stay in the summer purposely, because there was no Catholic Church in the vicinity. Not that she wanted to escape the meagre duty of going to Mass on Sunday—not at all, the good woman would have vastly preferred this accustomed recognition of the sacred day. But she wanted to get Rosamond out of the old influences altogether for awhile. "Out from the shadow of the Church," she said to herself, so that she might have a chance to develop or grow or she should. "Any poor little flower planted under the shade of a great church wall must needs be a sickly product," she reflected. "So it is with my Rose.—I must lift her bodily out of the soil and place her amid the brightness and good cheer that her young life should feed upon. A few weeks' deprivation of church-

going will help the rooting process in the new field, and so we go where the indulgence is impossible."

And now in New York another course had been adopted. To Mass every Sunday Mrs. Lorrimer's two guests went with an failing regularity. Mrs. Courtney's plan now was to keep Rosamond as much as possible away from the sacraments until the crisis in her life had passed. Accordingly every Saturday afternoon and evening was faithfully filled with the most pressing engagements. Rosamond had been a weekly penitent at home, as well as in the convent, but here she found herself so involved and distracted that once a month was even oftener than she could well manage to find her way to confessional and altar-rail.

But was not the mother's conscience outraged and the daughter's at least reproachful here, you may ask? Not in the least. Mrs. Courtney felt, as she said in the beginning, that heroic measures must be employed to save Rosamond to the world, and now that she had begun the struggle, she did not flinch at taking up any weapon of defense she deemed most effective. "It was no command of God or the Church either, for that matter," she said to herself, "that people should be at the sacrament so very often." Once a year was the law, showing that that long interval was safe and sufficient. Then it wasn't all the time that your "craw-thumping" people were the best Christians, not by a good deal. She knew a score of devotees, who were a scandal to religion, in numberless ways. Some were such scandal-mongers and gossips they would have been condemned to the ducking-stool had they lived a few decades earlier, others to whom the simple duty of truth-telling was utterly unknown, a deep and abstruse science."

Being but human, poor Rosamond even against the dictates of her heart, married a so-called English nobleman of wealth, who turned out to be an imposter, a criminal, a fugitive from justice; and who, during the honeymoon deserts his bride, taking with him the money her father had settled on her, and even her jewelry. To make matters worse—or rather, better for Rose, he was already married and his wife was living. The shock causes Rose to lose her reason; but she was successfully, sympathetically and even lovingly treated by Dr. Moreland, who eventually became her husband, her first marriage, not having been valid; and they make a happy pair. The scoundrel's real wife, after much suffering and distress becomes an inmate of a Convent of the Good Shepherd as Sister Dolores.

It is questionable whether such novels form good reading. That the

characters are somewhat realistic is no justification for writing a book designed to be read chiefly by Catholics. But pure and noble characters are no less real; and it is far better to place them in Catholic books than such persons as the Courtneys. Ideal personages, of moral and blameless life, of high purpose and unswerving perseverance in doing good, are to be preferred as offering examples to be imitated and as influencing for good the minds of the readers.

"A Blighted Rose" is published by the Angelus Co., Detroit, Mich. Mr. W. E. Blake, 602 Queen street, West Toronto, is sole agent for Canada. The price is \$1.50.

SENATOR O'BRIEN'S ILLNESS



HON. JAMES O'BRIEN.

We are glad to be able to state that Hon. Senator O'Brien, who was suddenly stricken with paralysis shortly before the "True Witness" went to press last week, is much better now, and seems to be recovering. This intelligence will be received with gratification by our readers, for Senator O'Brien is not only the leading business man, in our ranks, in this metropolis, but is a benefactor and friend of all Irish Catholic institutions of the city. We are expressing the sentiments of Irish Catholics generally when we state that we earnestly hope for his speedy restoration to health.

The heart of man is a book; nay, it is an encyclopaedia of everything that has ever come within the range of its personal experience. It preserves an eternal record of all the stories in which it has played a part. It is strange, what sad things may be hidden in its depth without giving any token of their existence. The heart may be gay, and may send the smile mantling to the face, but all the while you see only the topmost stratum. If the graves beneath were to give up their dead, the smiles would seem strangely out of place.

Hochelaga Convent's New Site.

HOCHELAGA CONVENT.—A striking evidence of the rapid progress which the city of Montreal has made during the past two decades is afforded by the position of the Hochelaga Convent, which is under the direction of the Sisters of the Holy Names of Jesus and Mary. Twenty years ago the neighborhood in which it is situated was, in a sense, far removed from the busy haunts of men, there being but a small number of scattered private residences near. Now the peace and quietness that reigned in the district have been replaced by numerous factories and workshops, and by the homes of thousands of workers in those busy hives of industry. In consequence of this transformation, we learn, without surprise, that the Sisters are thinking of removing their establishment to a large and finely situated plot of ground, which they own at Cote des Neiges, where they intend to erect a large building.

LOCAL NOTES.

CATHOLIC SAILORS' CLUB.—The interest taken in this most worthy organization is shown by the large attendance at the weekly public concerts in which prominent local performers and the visiting seamen take part. On Wednesday last His Lordship Mr. Justice Mathieu presided. The following ladies and gentlemen contributed to the programme of the evening:—Miss Watson, Miss Isabella McLeod, Miss Emma St. Denis, Miss Kate Holden, Miss Eve Millette, Miss Clock, Miss F. Jackson, Miss Abbott, Miss Scott, Messrs. R. Clock, J. Gunning, T. Cowan, H. Overton, G. Gorman, Prof. A. Anderson, Prof. J. McCaffery and several others.

OFF TO IRELAND.—Bro. James, the much-esteemed director of St. Patrick's (boys') School on Cote street, leaves for Ireland next week to visit his parents in the Co. Waterford. For more than decade this able and zealous educationist has labored in Irish Catholic ranks in Montreal, and with the most gratifying results. Bro. James will return in September next, when the schools open, to resume his work. The "True Witness" wishes him a safe and pleasant voyage.

WON SCHOLARSHIP.—In our report of the prize-winners of St. Patrick's School we omitted to publish the names of Martin O'Flaherty and Joseph Doyle, who were the successful competitors for the scholarship (three years course at Mount St. Louis College). We sincerely congratulate the young pupils on their success.

THE PARISHIONERS OF Longueuil celebrated the feast of St. Jean Baptiste on Tuesday, Dominion Day. A striking feature of the proceedings was the large number of French-Canadian citizens of Montreal who crossed in the procession. About fifteen thousand marched with numerous banners and mottoes, and accompanied by several brass bands, after the religious ceremonies were over. High Mass was sung at 9 o'clock, and an eloquent sermon was preached by the Rev. J. Corbeil, professor of Rhetoric in the St. Therese Seminary. At one o'clock in the afternoon the chief invited guests were entertained at a banquet in the Hoplice St. Antoine, at which patriotic speeches were made by Chief Justice Sir Alexander Lacoste, Mr. F. D. Monk, M.P., Hon. Judge Robidoux, Hon. Judge Loranger, Mr. L. O. David, and others. The day will long be remembered, as a pleasant souvenir by the devoted parishioners of Longueuil.

To accomplish one's duty with courage and simplicity is ever the surest way to obtain from men the justice of a true adoration.

Subscribe to the "True Witness"

Shamrock AND THE Minto

(By an Occasional

After two exhibitions a style not seen on many years, the Shamrock New Westminster, a session of the Minto justified their claim "Champions of Canada. It is a proud title, won.

It was won in hard games in which skill were used to overcome weight and strength, and better physical. It was won fairly, no one can now dispute the Shamrocks to the honors.

The Shamrocks have prouder of, and the and done by them this season, the old spirit still lives of it, this is but the July and the Shamrock ready played seven m the Minto Cup, two in ries and three exhibit they have yet to learn means. This has meant but the team has shown capable of great exertion stiff matches played p Minto Cup series benefited for their great co the Western champions.

The boys in green, however, played lacrosse the Minto Cup, that played lacrosse and pl should be played. whole and with the de view of beating the They played cleanly and they possessed the game and knew how to ponents.

In the two matches Shamrocks scored eleven their opponents three, s margin in each of the each game their work perfect, and every pers present at these games through lifetime a lasti of how the Shamrocks boys from New Westminster.

Direct methods are ess cess, and it was because of direct methods that rocks won their matches to reach the goal straight road and by using this route the sco up. Whenever the SH had possession of the b carried right down the was no useless passing while in mid-field, and when close in that there scattering. Both Hoob Brennan being posted out feints and side attacks possible. This style nor New Westminster defen they maintained a str against determined assau ing point and coverpoint the goal and blocking t extent the first games of were made lengthy ones, the same features p cool, steady attack final with success. P. Brennan marked man in each mat manner in which he wen meet the incoming infle ruse which succeeded in t the close defence game. T Gray was brought out th threatened by a raking c Cheyne was kept so busy, were occasions when he d a chance to clear but men the ball and baited it a usually resulted in the sh men again securing posses rubber, and the defence l on the qui vive.

While all this was goin New Westminster defence drastic measures and wer the stick. In the first Brennan, Robinson, McK Currie were clipped in blood flowed freely. In t match Hoobin was nailed the second time resulte which brought him down wrist in such a manner tain a severe sprain. But punishment did not deter and every man held on an with a resistless ardour with the success it deserv ping did not stay the home, in fact, it appeared boys on edge, and they defence whenever opportu sented. The initial games match had their effect on ors, though in the sec they captured the following

Shamrocks

AND THE Minto Cup.

(By an Occasional Correspondent.)

After two exhibitions of lacrosse of a style not seen on local fields for many years, the Shamrocks defeated New Westminster, and retained possession of the Minto Cup, and thus justified their claim to be known as "Champions of Canada."

It is a proud title, and it was well won.

It was won in hard fought games, games in which skill and science were used to overthrow superior weight and strength, and, apparently, better physical condition.

It was won fairly, squarely, and no one can now dispute the right of the Shamrocks to their justly earned honors.

The Shamrocks have a record to be proud of, and the amount of work done by them this season shows that the old spirit still lives. Just think of it, this is but the first week in July and the Shamrocks have already played seven matches, two for the Minto Cup, two in the league series and three exhibition games, and they have yet to learn what defeat means. This has meant hard work, but the team has shown that it is capable of great exertions and the stiff matches played previous to the Minto Cup series benefited the players for their great contests against the Western champions.

The boys in green, how stirring it sounds, played lacrosse and retained the Minto Cup, that's all. They played lacrosse and played it as it should be played. Played as a whole and with the definite aim in view of beating the other chaps. They played cleanly and won because they possessed the knowledge of game and knew how to face their opponents.

In the two matches played the Shamrocks scored eleven goals to their opponents three, showing a safe margin in each of the matches. In each game their work was well nigh perfect, and every person who was present at these games will carry through lifetime a lasting impression of how the Shamrocks downed the boys from New Westminster.

Direct methods are essential to success, and it was because of the use of direct methods that the Shamrocks won their matches. Their aim was to reach the goal by the straight road and by continually using this route the scores mounted up. Whenever the Shamrock field had possession of the ball it was carried right down the centre. There was no useless passing to the side while in mid-field, and it was only when close in that there was any scattering. Both Hoobin and J. Brennan being posted out so that feints and side attacks were always possible. This style nonplussed the New Westminster defence, though they maintained a strong front against determined assaults. By keeping point and coverpoint close in by the goal and blocking to a certain extent the first games of each match were made lengthy ones, but in each the same features predominated, cool, steady attack finally rewarded with success. P. Brennan was a marked man in each match, but the manner in which he went out to meet the incoming infields was a ruse which succeeded in breaking up the close defence game. The moment Gray was brought out the goal was threatened by a raking crossfire and Cheyne was kept so busy, that there were occasions when he did not have a chance to clear but merely stopped the ball and batted it aside. This usually resulted in the sharp home men again securing possession of the rubber, and the defence had to be on the qui vive.

While all this was going on the New Westminster defence attempted drastic measures and were free with the stick. In the first match J. Brennan, Robinson, McKeown and Currie were clipped in turn and blood flowed freely. In the second match Hoobin was nailed twice, and the second time resulted in a fall which brought him down on his left wrist in such a manner as to sustain a severe sprain. But this stiff punishment did not deter the home, and every man held on and battled with a resistless ardour that met with the success it deserved. Chopping did not stay the Shamrock home, in fact, it appeared to set the boys on edge, and they worried the defence whenever opportunity presented. The initial games of each match had their effect on the visitors, though in the second match they captured the following goal and

made things look uncomfortable for a while. But the boys worked steadily, and their ease and precision were too much for New Westminster. The steadiness of the New Westminster defence held the Shamrocks out, but in both matches it was really Cheyne's wonderful stopping that kept the ball out. The Shamrock shooting was accurate, and every shot was straight and true.

The great feature of both matches was the ever-present idea of team work, and the Shamrocks gave two of the most practical exhibitions of real team work ever seen on a local lacrosse field. Every man formed an integral part of the whole, and all worked as one, the result being that there was an equal distribution and no undue strain on any one man or any particular department. Each man was well backed up, each fielder found ready assistance, and every home man could always rely on his fellows to be in the right spot at the right time. It was perfection of human management.

Some experts, mainly those who proved false prophets, claim that the New Westminster home played poorly in both matches, but the real reason of their apparent inferiority is that they seldom had a chance. They were carefully watched, and but seldom permitted to reach dangerous ground. Kavanagh's extensive reach, Howard's tricky stick work, O'Reilly's swift checking and Finlayson's combination of everything desirable in a sure fielder, formed a combination of circumstances too formidable to be overcome. The cool, confident play of the Shamrock defence was a revelation, and the audacious manner in which they handled the ball in close quarters was a rare treat for those who know the fine points and love a lively situation.

Then the field was just right Smith, Currie and Robinson moving from defence to attack or vice versa in short order. Currie certainly outplayed Turnbull, and the great western fielder met his match in the little Shamrock machine.

The New Westminster team played a wide game in the field similar to that played by Toronto, in an effort to lure out the Shamrock field so as to give an opportunity to speed in on the defence. But the Shamrock were wary, and did not fall into this trap, and the result was that while the New Westminster field got the ball often enough they were generally outside, and seldom succeeded in climbing over the ramparts.

C. J. H.

Happenings in England

TECHNICAL EDUCATION. — Mr. P. E. J. Hemelryk, prominent Liverpool Catholic, in the course of a letter to Mr. W. Oulton, chairman of the Liverpool Technical Instruction Committee, makes a plea for a school of commerce such as is established in every country in Europe and America. He says: "Can you assist me by your great influence to obtain a grant to establish such a school as we find abroad—one commodious central building, one staff of teachers under an efficient director, well-paid men, thoroughly trained and practically conversant with what they teach? There we could bring together all classes of young men who, having had a good general secondary education up to the age of 15, would still be subject to school discipline, and in the school of commerce be compelled to follow the organized course provided for them, until at the end of two or three years they would be ready to enter into an office, and then be able at once to be intelligently useful and adept, and not be obliged to go through a long apprenticeship and the deadening drudgery of unintellectual occupation, which is still in too many instances thought to be the necessary introduction to interesting and intelligent business work. If such a school were established, and the curriculum carefully considered, selected scholars might at the end of two years be quite ready to go to the University and attend lectures in the higher branches, such as commercial law, international law, continental commercial codes, higher political economy, navigation laws, higher banking and whatever would fall within the scope of a faculty of commerce. So far, we have nothing to show that we do possess a School of Commerce in Liverpool: I mean an official home, which will attract young men of all classes, and which will commend itself to the business men of this country, and induce them to send their sons within its walls. It is curious that countries with far more efficient general education than we can boast of, and far less vital interest in commercial efficiency, should make far greater sacrifices to secure special commercial education.

DURING VACATION.—The "Catholic Times" of Liverpool, says:—The Right Rev. Dr. Whiteside, Bishop of Liverpool, has written to the Catholic Association, saying that the scheme to establish for Catholic teachers and others a Language Holiday Course under Catholic auspices, has his best wishes for its success. The Right Rev. Dr. Bellord, apropos of the Language Holiday Course at Douai, writes: "The idea of your Language Holiday Course does the greatest credit to the zeal and activity of the Catholic Association."

DEATH OF A PRIEST. — Dean Angelo Lucas, a Catholic dignitary, well known in East Anglia, died last week at Colchester. The son of a metropolitan member of Parliament, he was a direct descendant of Sir Charles Lucas, who was shot by Fairfax after the siege of Colchester.

CATHOLIC PROGRESS. — The quiet little market town Ledbury, hid away in the Hereford hills although generally known except to the lovers of the muse of Elizabeth Barrett Browning, bids fair to be rapidly regarded as a splendid outpost for the Catholic Faith. Without church or schools the forty Catholics, principally poor people, have for years managed to assist at Mass by walking right across the Malvern Hills, and now that the Bishop of the diocese has not only rented a cottage where Mass is celebrated and Benediction given regularly every Sunday by one of the Benedictine Fathers who travels from Malvern, but has appointed a small community of Dominican Sisters to live amongst and instruct the people, their joy is very great indeed. This small cottage is church, convent, and school all in one. Into it every morning come all the Catholic children for religious instruction before daily attendance at the Board School. Every evening there is a large Rosary class followed by night prayer, and all day long either in the convent, so-called, or in the homes of the scattered people, the Sisters are imparting solid instruction in the Catholic Faith. The little congregation is Irish, or of Irish descent.

A PILGRIMAGE from St. Gregory's Church, Longton, Staffordshire, under the guidance of Very Rev. Father Stringfellow and Father Delaney, arrived in Holywell last week. A procession, headed by a cross-bearer, was formed at the station, carrying beautiful banners, including one of St. Winefride and another of the Five Wounds, and proceeded up the hill to St. Winefride's Well. The pilgrims then attended the noon service held daily at the shrine, singing hymns and venerating the relic of St. Winefride. In the afternoon, which turned out bright, they all drove in brakes to the monastery at Pantasaph, and visited the beautiful Stations of the Cross erected in grottoes on a winding path on the hillside. Pilgrims and visitors flocked into Holywell to celebrate the Feast of St. Winefride. It will, no doubt, be interesting to those who have either seen or heard of Miss Margaret Healy, of Salford, Manchester, who was cured last year of spinal complaint at St. Winefride's Well, to learn that this lady has returned to Holywell to offer thanksgiving for her marvellous recovery to the powerful virgin-saint.

EDUCATION BILL. — Mr. J. T. Thompson, of Manchester, writes:—The unscrupulous opposition to the Education Bill being now organized, and particularly the announcement made to-day that 86 Unionist members have memorialized Mr. Balfour in favor of greater popular control, makes it imperative on Catholics to bring their claims before every member of Parliament in the most unmistakable manner. With this object the enclosed brief statement is being signed in Manchester and will be forwarded to the member for the division. The idea is to have it signed by a limited number of parents who are directly interested in the preservation of our schools and I would suggest that similar action be taken in every constituency. We are having an opportunity for obtaining justice that will probably never occur again, and if we don't wake up we may find ourselves in the lurch.

Even death himself, the great and terrible king of kings, though he may break the heart of love with agonies and anguish and slow tortures of separation, may break not his faith. No one that has loved will dream even death too terrible a price to pay for the revelation of love. For that revelation once made can never be recalled. And as years go by the very death of love becomes its immortality.

Notes From Scotland.

INDUSTRIAL SCHOOLS.—A meeting of the Management Committee of St. Joseph's Industrial Schools at Tranent was held recently, under the chairmanship of Archbishop Smith, of St. Andrews and Edinburgh. The various Government reports for the year were submitted and were of a highly satisfactory character.

THE EYRE MEMORIAL. — St. John's League of the Cross, Glasgow, has voted \$250 towards the Archbishop Eyre memorial.

DEATH OF A NUN.—The death is announced of Sister Mary of St. Vincent de Paul, which took place at St. Mary's Convent, Lanark, recently, in the fourth year of her religious life.—R.I.P.

A MISSION.—The Vincentian Fathers held a most successful mission at St. Charles, Glasgow, last week.

A NOTABLE SERMON was preached in St. Columban's Church, Edinburgh, on the occasion of the celebration of the feast of its patron saint, by the Rev. Joseph Donley, on the national apostasy of Scotland. After giving a graphic outline of St. Columban's life and labors, he said that for nearly one thousand years after the saint's death the Catholic Faith held sway in Scotland, and then there came a night of storm and stress when the people lapsed. Still they retained one grand gift which they had received from the Church—the Sacred Scriptures—the Word of God. Three hundred years ago the people of Scotland disowned the Faith of St. Columba, and since then they have been tossed to and fro on every wind and wave of false doctrine. Since the national apostasy there had been disintegration—incessant change. In the schools the very Divinity of Christ is questioned. In one assembly the Confession of Faith is whittled away; in another it is substituted by the Declaratory Act. The "myths and fables of the Bible" is becoming an accepted phrase in Scotland. In one assembly the Calvinistic doctrine of eternal punishment is flouted, and a newspaper, in writing of the introduction of the Higher Criticism, said it was leading people to Agnosticism. No wonder the people of Scotland and to-day, continued the reverend gentleman, are calling out in a spirit of anguish. "What is true?"

I recognize, as I am sure you do, went on the preacher, the religious spirit of the great bulk of the Scottish people. I can understand the anguish of heart and the bitter tears which all this strife and confusion must cause to many who love Almighty God, and who would be willing to make great sacrifices for what they hold to be true. I would find hope that in their search for truth, they would look to the one true Church, that they might seek security on the Rock of Peter. A sentence frequently quoted in Scotland in an invidious sense is that "Rome never changes." That sentence is itself true, but in a glorious sense, for the Catholic Church never changes, because it is truth, and truth is immutable. The Church is not founded upon a doctrine which is continually varying, but upon truth which must prevail—not upon the spirit of the times which changes with the theories of men; it is founded on the spirit of truth which knows neither change nor the shadow of change.

You have the happiness and grace to belong to the Church which Jesus Christ has founded—the Church of St. Columba and all the other saints, the Church of Leo XIII. and all the Popes to the time of Peter. As faithful children you have a twofold duty—not to dishonor the Church by an unedifying life, but to glory in her service. It will show that the Church is holy. As children of the Church there is also prayer for your separated brethren. Remember that, like ourselves, they are dear to the Sacred Heart of Jesus; they are part-takers in the common salvation. For them, as for us, the Precious Blood of Jesus was shed. There are high in the calendar of the saints of God Ninian, Kentigern, and Columba; let your prayers to them be constant, that they may not forget those of this land who have not the true belief, and that Scotland may be again restored to the Faith.

Death has nothing terrible in it but what life has made so.

20th Annual Irish Catholic PILGRIMAGE

To CAP MADELEINE AND ST. ANNE de BEAUPRE

For Ladies and Children, Under the Direction of The Redemptorist Fathers,

By Steamer "THREE RIVERS,"

SATURDAY, JULY 12th,

At 1.30 P.M.

Tickets, \$2.10; Children, \$1.05.

Plan of Staterooms is exhibited every evening from 8 till 9 in St. Ann's Presbytery, No. 32 Basin St. By the new regulation of the R. & O. N. Co., tickets should be secured in advance.

Pilgrims who desire to stop over in Quebec can return to Montreal by the regular line steamers of the Company.

The Captain of the Steamer "Three Rivers" will on request furnish a ticket to that effect on payment of ONE DOLLAR. Said ticket will be good only for three days following date of issue.

Wedding Bells

(By a Subscriber.)

On Monday Miss Alice Teresa Kearney, of this city, was married to Mr. Titus Perry Shedden, of Pittsburgh, N.Y. Rev. Father J. E. Donnelly officiated. The bride who was given away by her brother, Mr. John Kearney, was attended by her cousin, Miss Maggie McGuigan. Mr. W. H. Kearney, another brother of the bride, was best man. The bride wore a Parisian gown of mist gray voile de Paris with trimmings of cream applique over white taffeta, and carried a bouquet of white roses. The bridesmaid was attired in a biscuit shade of voile de Paris over pink taffeta and wearing a large black picture hat. After the ceremony a supper and reception was given by Miss Kearney, cousin of the bride, at her residence, 67 Osborne street.

Mr. and Mrs. Shedden left for a trip down the Saguenay, and intend visiting Canadian places of interest. On their return they will reside at 111 Margaret street, Plattsburgh, N.Y.

The bride received many handsome gifts, including from the groom a gold chain and pendant set with diamonds, amongst the other presents were cheques from her brothers and other relatives. The bridesmaid received a gold bracelet from the groom.

Live Stock Trade.

London.—The market during the first days of the week for cattle was somewhat irregular, as prices for choice American steers show a further decline of 4c as compared with a week ago, while values for choice Canadians show an advance of 4c. The trade was slow owing to hot weather. Sales of choice States cattle were made at 14c, and choice Canadians at 14c. Canadian sheep sold at 14c.

Liverpool.—This market at the same date was weaker and prices for choice Canadian cattle show a decline of 4c with a week ago, sales being made at 13c.

MONTREAL.—Business in local export live stock circles has been fairly good considering the recent sharp decline in prices for Canadian cattle in the two leading foreign markets, but advices from the States say that exporters will lose lots of money at present prices abroad, with the rise in values in the Chicago market. Export cattle are at the highest point there that they have been in the past twenty years, as they sold on Wednesday and Thursday of last week, at \$8.40 per 100 lbs. In the London market prices were just getting so there was a trifle of margin in it for shippers. The exports from this port for the month of June show a decrease of 907 head cattle, and a decrease of 294 sheep, as compared with the same month last year, and the shipments for the season to date show a decrease of 2,152 cattle and 8,188 sheep, as compared with the same period a year ago.

Receipts of live stock at the East End Abattoir market were 500 cattle, 300 sheep and lambs, 200 calves,

and 50 young pigs. There was no actual change in the condition of the market, which rules firm for cattle. The demand was good from butchers and a fairly active trade was done. Choice stall fed heaves sold at 6c to 6 1/2c; good at 5 1/2c to 6c; and the best grass cattle brought 5c to 5 1/2c, and the lower grades went at prices ranging from 3c to 4c per lb. The trade in sheep was quiet owing to the small offerings and prices ruled steady at 3c to 4c per lb. Lambs were in demand at from \$2.50 to \$4 each. A fair trade was done in calves at prices ranging from \$1.50 to \$9 each. The demand for small pigs was fair at \$1.50 to \$2 each. There was a good demand for hogs, and prices were steady at 6c to 6 1/2c per lb.

The shipments of live stock from the port of Montreal for the week ending June 28th, were:—

Table with columns for destination (To Liverpool, To London, To Glasgow, To Bristol, To Manchester, To Newcastle) and quantities for various types of livestock (Cat, Sheep, Horses).

The shipments of live stock to the different foreign ports for the month of June, 1902, were:—

Table with columns for destination (Liverpool, London, Glasgow, Bristol, Newcastle, Manchester, Cardiff) and quantities for various types of livestock (Cat, Sheep, Horses).

The shipments of live stock to the different foreign ports for the month of June, 1901, were:

Table with columns for destination (Liverpool, London, Glasgow, Bristol, Newcastle, Manchester, Cardiff) and quantities for various types of livestock (Cat, Sheep, Horses).

The shipments of live stock from the port of Montreal for the season to date, with comparisons, were:

Table with columns for year (1902, 1901, 1900, 1899, 1898) and quantities for various types of livestock (Cat, Sheep, Horses).

In determining what constitutes fair wages the dangers connected with the nature of the work should be taken into consideration.

L NOTES.

SAILORS' CLUB.

When in this most wonderful city of Montreal has the past two decades in the position of the Holy and Mary. Twenty neighborhood in which was, in a sense, far more busy haunts of men, at a small number of late residences near. and quietness that district have been re-nourished and by the homes of workers in those busy. In consequence of that the Sisters are moving their establishments and finely situated which they own at es, where they intend building.

LAND.—Bro. James,

Bro. James, was director of St. School on Cote d'Ireland next week in the Co. Watmore than decade this educationist has in with the most grati-Bro. James will re-ber next, when the to resume his work. "ness" wishes him a t voyage.

SHIP.—In our

prize-winners of St. we omitted to pub-Marj O'Flaherty le, who were the suctors for the scholar-ourse at Mount St. We sincerely congra-pupils on their suc-

IONERS of Longueil

ast of St. Jean Bap, Dominion Day. A of the proceedings number of French-Can-Montreal who cross-ence to take part in About fifteen thou-with numerous ban-ands, and accompanied bands, after the re- were over. High at 9 o'clock, and an was preached by orbeil, professor of St. Therese Sem-in-clock in the after- invited guests were banquet in the Hos- at which patriotic made by Chief Justice acste, Mr. F. D. n. Judge Robidoux, nger, Mr. L. O. Da- The day will long as a pleasant souve-otated parishioners of

one's duty with plicity is ever the obtain from men the adoration.

the "True Witness"

OUR BOYS AND GIRLS.

A BRIGHT SKETCH OF SAINT ALOYSIUS, BY LUCY COLLINS.

The glorious month of June has come with all its azure skies and sweetness. Roses and lilies bloom in garden and park, and their perfumes, mingling with the sweet breath of flowers, and trees, send forth a delicious odor, which gives a pleasure to all. The birds sing gaily in meadow and grove and all Nature seems to rejoice.

Amongst all this beauty and splendor, comes the feast of that young saint, so dear to the heart of every pious youth—the gentle Aloysius. This blessed boy first saw light of day in the beautiful little town of Castiglione, on the ninth of March 1568. The first act of his mother at the sight of her babe, was to make the sign of the cross over him; thus fitting him for the path, which he was so soon to follow; he then lay so still that it seemed as if he was dead; an hour passed, and he awoke, making one slight wail, but was never heard to cry or complain again, as infants do; a sign of his future meekness of disposition.

Little Lewis as he was called, grew up in purity and holiness in various courts, under the training of his good mother, the Donna Marta. His life was a continual resort from the world; no youth ever longed for pleasure and amusement as our saint sighed for retirement. A court life with all its grandeur, was wearisome to his soul and made his heart recoil at its very thought. Even in the midst of ceremonial festivities his thoughts wandered off to his Creator, as his eyes were cast to the ground. Thus our little prince, Aloysius, lived in until one day, he made known to his father the constant wish of his heart—to enter the Society of Jesus. The Marquise could scarcely believe his own ears, and his first look was of terror and anger. What! He who was destined to fill his father's place in the court; don the garb of a simple religious. No, surely that was not the bright prospect his father had wished. Still Lewis tried to reason with him; telling him the danger his soul was in by remaining in the world; for God had endowed him with sufficient strength to live as strict a life as any young saint who cast a crown away he pleased. Still his father would not hear him, and ordered him from the apartment.

Days passed, and the Marquise tried to say nothing of his boy's affairs; at last he himself ventured to introduce the subject and reminded his father that the time had come for the completion of the business. The Marquise forced to say yes or no, and learn to love like him.

Random Notes And Remarks.

A.O.H. CONVENTION.—The National Directory of the A.O.H. has issued the call for the National Convention. It will be held at Coliseum Hall, Denver, Col., on July 15th. Several matters of vital importance to the Order will be discussed. It is said that the reports to be presented at the convention will show a most encouraging and gratifying condition of affairs.

WITH OUR SUBSCRIBERS.—W. S. writing on June 24, enclosing his subscription in advance, says:—"How you can publish such a paper for one dollar a year is a mystery to me, and if it has not twenty-five thousand subscribers, it is because the Catholics of this province have not done their duty."

W. S. cannot realize how we can publish a 12-page paper with illustrations at our present rate of subscription. He would be still more astonished if our co-religionists were

said he had no promise of giving it until he was older, and that if he went now, he would no more look upon him as a son. Lewis with sobs and tears entreated his father not to wrong him thus. But the father did not answer so he retired to his room.

One day the Father General of the Order told Don Gerante to send him to the Seminary at Rome, to complete his studies. The Marquise consented, and he was prepared, and went. He remained there, until one time, after praying very earnestly, it seemed as if something forced him to go seek his father, to obtain the long wished for request. Believing the impulse to come from God, he arose and went to the Marquise's room, and spoke to him thus: "My Lord and Father, I place myself in your hands, do with me as you will. I am called to the Company of Jesus, and resisting this call you resist the Will of God. Without waiting for an answer, he turned and left the room, leaving him in a state of deep grief. At last his father sent for him, and gave his consent and blessing, ending his speech with a deep sob, like one in an agony. Lewis hastened to the altar, and prostrated on his knees, he thanked God for his answered prayer.

Years have rolled by, and Aloysius, as he is now known, is about to complete his novitiate. He now writes a letter to his illustrious mother, telling her he is to enter the religious profession. Full well did his superiors and brothers picture his ripeness for glory, and with the circumstances of his weak health must have suggested many a fear that their angelic companion, would not tarry long with them.

On the year 1591, Italy was afflicted with a malignant fever; the Company of Jesus were first in their works to relieve the misery. The charity of our saint was sure to become conspicuous; he went about begging alms and assisting the sick and dying, ministering with a serene and loving joy to these afflicted creatures, lingering with a fond complacency round the most repulsive and disgusting objects, and yet by nature Aloysius was extremely sensitive to sights of this kind. However, many good priests died martyrs to their self-devotion, but the infection had not yet touched Aloysius. His superiors took the alarm and would not allow him to remain any longer, but he begged of them to return. And on the 3rd of March he was in bed stricken by the maldy. The fever increased day by day until one day God called this bright soul home. It was the 21st of June the feast of Corpus Christi that he bade farewell to all and his friends with sorrowing hearts kissed him for the last time.

Thus ended the life of this bright strength to live as strict a life as any young saint who cast a crown away he pleased. Still his father would not hear him, and ordered him from the apartment.

Days passed, and the Marquise tried to say nothing of his boy's affairs; at last he himself ventured to introduce the subject and reminded his father that the time had come for the completion of the business. The Marquise forced to say yes or no, and learn to love like him.

to emulate his manly example and pay up the small amount of their subscription promptly. Still more would he be astonished if those who are most interested in the success of the "True Witness" would manifest as much interest in it as they do in the Protestant press. If the facts could be ascertained it would surprise our people how potent a factor they have been in making, for instance, such a newspaper as the "Star," the great financial success that it undoubtedly is.

Only the other day we heard a young Irish Catholic—one who prides himself upon his business sagacity and wisdom, and who has attained a leading place in a large commercial enterprise—express the opinion that the "True Witness" was not a good advertising medium. This opinion was expressed without any knowledge of the facts as to the circulation and its character, the territory it covers and other important details so essential to arrive at a sound and logical conclusion. Fancy this young Catholic business man rejecting a large order for the merchandise of his establishment without investigating the financial standing of the party sending the order.

This attitude illustrates one aspect of the difficulties encountered by the Catholic press. There is that

spirit of "charitable toleration," which fills the minds of so many Catholics who are in a position to help their press—but who through "human respect" on some other cause will not do it.

W. S. and thousands of others are notable exceptions. They are always ready to speak the manly word to view the "True Witness" as an auxiliary of the Church and as a trusted friend.

When Catholics generally, young and old, in Montreal and elsewhere in Canada, learn to look beyond the immediate circle comprised within the shadow of their length and breadth then we may hope to build up the "True Witness" and other auxiliaries which should be associated with our race and creed.

A Surprised Doctor.

SAID A CASE OF ST. VITUS DANCE COULD NOT BE CURED.

Called one day and found the Patient Ironing and learned that Dr. Williams' Pink Pills had Succeeded Where other Medicines had Failed

The sufferer from St. Vitus dance, even in a mild form, is much to be pitied, but when the disease assumes and aggravated form the patient is usually as helpless as an infant, and has to be watched with as much care. St. Vitus dance is a disease of the nerves and must be treated through them, and for this purpose there is no other medicine in the world acts so speedily as Dr. Williams' Pink Pills. Proof of this statement is found in the cure of Miss Louise Luffman, whose home is at Poucher's Mills, Ont., who was cured by these pills after two doctors had failed to benefit her in the least. The young lady's mother tells the story of her daughter's illness as follows:—"I do not think it possible anyone could be afflicted with a more severe form of St. Vitus dance than that which attacked my daughter Louise. Her arms and legs would twitch and jerk, her face was drawn and finally her left side became numb as though paralyzed. Two doctors attended her, but their treatment not only did not help her, but she grew steadily worse. Her tongue became swollen, her speech thick and indistinct, and she could neither sit still nor stand still. She could not hold anything in her hand and it was necessary to watch her all the time as we feared she would injure herself. The last doctor who attended her told me she would never get better, and it was then that I decided to try Dr. Williams' Pink Pills. After she had taken two boxes we could see an improvement in her condition. Her appetite improved, she could sleep better and the spasms were less severe. From that on there was a marked improvement in her condition and one day the doctor who had said she could not get better called while passing and found her ironing—something she had not been able to do for months. I told him it was Dr. Williams' Pink Pills that was curing her, and he said, "Well, I am surprised, but continued the pills, they will cure her." She used in all eight or ten boxes and is now as healthy a girl as you will find anywhere, and she has not since had a symptom of the trouble."

If you are weak of ailing; if your nerves are tired and jaded, or your blood is out of condition, you will be wise to use Dr. Williams' Pink Pills, which are an unfailing cure for all blood and nerve troubles. But be sure you get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

With Regard to Relics.

The authorized teaching and practice of the Church with regard to relics is eminently simple, reasonable, and Scriptural. It is based on the principle that matter is capable of being used as a channel or medium of grace, and is susceptible of a union with a divine Presence and influence. Thus, the Church specially venerates the bodies of the martyrs and other saints, because while they were on earth their bodies were the temples of the Holy Ghost and were the receptacles of countless graces. The graces and virtues of the saints were not virtues of the soul only; they belonged to the whole man, body and soul, which worked and

suffered together. Next, Catholics believe that God is sometimes pleased to honor the relics of the saints by making them instruments of healing and other miracles, and also by bestowing spiritual graces on those who, for His sake, honor those whom He Himself has honored so greatly. In proof of this we appeal to the Old Testament, in which is recorded the resurrection of a dead body which touched the bones of Elishae, and to the New, which tells of grace and healing being imparted by the hem of Christ's own garment (Matt. ix., 22.), by the shadow of St. Peter (Acts v., 15.) and by towels which had touched the living body of St. Paul (Acts xix., 12). To the teaching of reason and of sacred Scripture may be added the testimony of the Fathers, St. Ambrose, St. Augustine, and the Fathers of the fourth and fifth centuries generally, being witnesses to this belief in the apostolic Church.

No doubt in all ages abuses have occurred with regard to relics, but the Church can not, with any truth or fairness, be held responsible for these. As a writer in a recent number of the "Month" remarks: "Spurious relics and legends are no more part of the revelation guarded by the Church than the barnacles are part of the ship to which they adhere so tenaciously, nor has the Church ever really sanctioned them with her authority." On the contrary, she has, so far as was possible, made express provision for the prevention of such abuses. So long ago as 1215, Canon 62 of the Fourth Lateran Council, inserted in the "Corpus Juris," forbade relics to be sold or to be exposed outside of their cases or shrines, and prohibited the public veneration of new relics till their authenticity had been approved by the Pope. The Council of Trent renews these prohibitions and requires bishops to decide on the authenticity of new relics after careful consultation with theologians, or, if necessary, with the metropolitan and other bishops of the province assembled in council. It will thus be seen that the Church has taken every possible precaution to secure that only genuine relics shall be honored by the faithful, and if well-meaning but insufficiently instructed Catholics are occasionally found who accept as genuine anything and everything that is offered to them as a "relic," the Church certainly can not, under the circumstances, be held responsible.

What has been said as to the Church's attitude and the Church's responsibility in regard to spurious relics applies also to unauthorized and purely legendary devotions and prayers. Many Catholics who have a zeal, indeed, but not according to knowledge, rush eagerly after any new-fangled and much-advertised devotion, and this notwithstanding that there is a superabundance of excellent authorized prayers in all the prayer-books, and notwithstanding that by application to their priest they could ascertain at once the precise value of the particular prayer or devotion that is pressed upon them.—New Zealand Tablet.

I have just fallen upon the two saddest secrets of the disease which troubles the age we live in: the envious hatred of him who suffers want, and the selfish forgetfulness of him who lives in affluence.—Journal of a Happy Man.

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

Business Cards T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET.

M. SHARKEY, Real Estate and Fire Insurance Agent, 1340 and 1723 NOTRE DAME ST., Montreal.

CARROLL BROS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers, 795 CRAIG STREET, near St. Antoine Street.

CONROY BROS., 228 Centre Street, Practical Plumbers, Gas and Steam Fitters, ELECTRIC and MECHANICAL BELLS, etc.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers, Cor. Murray and Ottawa Streets.

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

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and POOK, 54 Prince Arthur Street.

FRANK J. CURRAN, B.A., B.C.L., ... ADVOCATE ... Savings Bank Chambers, 180 St. James Street, Montreal.

C. A. McDONNELL, Accountant and Liquidator, 180 ST. JAMES STREET, Montreal.

CHURCH BELLS, Chimes and Pells, Best Superior Copper and Tin, Use our plan, McSHANE BELL FOUNDRY Baltimore, Md.

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

WORLD'S GREATEST BELL FOUNDRY, Estab. 1827, Chimes, Pells and Chime Bells, Made Superior Copper and Tin, Use our plan, Write to Chicago, Ill., ST. FANDEUR CO., Bellmakers Bell Foundry, Cleveland, O.

Society Directory. A.O.H., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1838 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred J. Devlin, Sec.-Secretary; 1528F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

A.O.H. LADIES' AUXILIARY, Division No. 5, organized Oct. 10th, 1901. Meeting held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

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

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

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

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. F. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

W. G. KENNEDY, DENTIST, No. 758 Legault's Hotel St. Two Doors West of Beaver Hall

LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established 1884. Plain and Ornamental Plastering, Rescued all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Park Street Point St. Charles.

PURE GOLD Jelly Powder. Joyfully, Quick, Flavored with PURE GOLD EXTRACTS. Always true To Name! AT YOUR GROCERS

SAVE YOUR EMPTY BAGS! Users of BROSIE'S XXX Self-Raising Flour who preserve the empty bags and reserve them for use will receive the following prizes: For 12 six pound bags a beautiful picture in splendid gilt frame 12 inches x 16 inches. For 24 six pound bags a larger beautiful one gilt frame 18 inches x 24 inches. Two three pound bags may be used in place of one six pound bag. BROSIE'S XXX Flour is sold at Montreal, HARVEY, 10 & 12 St. Henri street.

ALL COMMUNION FORE 6 O'CLOCK

PARISH SOCIETY

FIRST SUNDAY OF Holy Scapular Society, and investment in scapulars after Vespers in the General Communion Heat League at 8 o'clock

SECOND SUNDAY.—Temperance Society, giving of temperance plates in Church. General Communion Name Society at 8 o'clock citation of office of Holy 7.30 p.m.

THIRD SUNDAY.—Holy Society after Vespers, in Church, after which social attended to in large sac

FOURTH SUNDAY.—Mary, general Communion at 8 o'clock Mass, meeting in Patrick's (girls') school

Promoters of Sacred Heart meeting in large hall, 2.45 p.m., distribution etc., in library, 92 Alexander street, 3 to 6 p.m. for evening service, and day, after evening service

FIRST FRIDAY DEVOTION The Blessed Sacrament exposed all day in St. Peter's every first Friday, solemnization and Act of Reparation p.m., followed by short

LADIES OF CHARITY Tuesday at 2 p.m., again to make garments for those who attend regularly to join in this highly able and meritorious work

CHARITABLE WORK AT COTE DES NEIGES.

A three nights' entertainment under the auspices of the "Our Mary" Society, of Cote des Neiges, was brought to a most successful close on last Wednesday. The halls and garden of the had been placed at the disposal of the young ladies who wished to help pay off the debt of their Church. The gathering was lighted by innumerable chandeliers, and the local brass band each evening. In doors were played, and the programme of vocal and instrumental music was under the direction of Miss Gendreau. The room was a most attractive where the prettily decorated were presided over by girls, white muslins.

Miss E. McKenna was president of the Organization Committee. Miss M. Ryan, secretary. These were ably assisted by other members of the Society in their first enterprise. The ladies have really surpassed expectations in a financial realization of the sum of \$1,000. "Concours," the name of the entertainment bore, means a donation which took place between leading societies of the parish. The Ladies of St. Ann, presided by Miss E. Gougou, Children of Mary, by Miss A. and the Catholic Order of Fidelity by Miss Claude. These young ladies have worked very hard, each to win, and excitement ran high until eleven o'clock on Wednesday evening, when the result was

City Directory.

VISION NO. 8, meets on and third Wednesday of...

T. A. & B. SOCIETY, 1863.—Rev. Director, Mr. Flynn, President, D. P. Sec., J. F. Quinn,...

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OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES. PARISH REGULATIONS.

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

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

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

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

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street, on 4th Sunday, 8 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS.—The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p.m., followed by short instruction.

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

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

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

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

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

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

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

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

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

FUNERAL SERVICES.—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

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

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

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

FOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east, to Mountain and McCord streets on the west. Above Sherbrooke street.

it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

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

HOURS OF SERVICE.

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

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

Notes of the Week

TRIDUUM FOR THE PILGRIMAGE.—In preparation for the parish pilgrimage to the shrine of Ste. Anne de Beauraup, on Saturday, July 5, solemn "Triduum" is being conducted, beginning Thursday evening at 7.30, and consisting of a sermon and Benediction of the Most Blessed Sacrament. No confessions will be heard on the train. A little leaflet containing a programme of the exercises and all necessary information for pilgrims, has been prepared, and was given out at the late Masses on Sunday last. We publish an extract of the same. Trains will leave Place Viger Station at 9 p.m., Mile End Station at 9.10 p.m. Returning will arrive at Montreal at 9 p.m., Sunday, July 6th. Train stops at Quebec, going and returning. Three hours delay at Quebec on return journey. Sleeping car berths may be had for \$1.00 per berth. Tickets good to return till Tuesday, July 8th, inclusively (except by fast trains leaving Quebec at 1.45 p.m.) Train stops at Mile End, going and returning. Railway tickets given in exchange for pilgrimage tickets after leaving Montreal.

Programme.—On leaving Montreal, hymn: "As the dew shades of even." Recitation of the Rosary, hymn: O Good St. Ann. At 11 p.m. all exercises cease for the night. Arrival at St. Ann's about 4.30 a.m. Proceed to the Church in procession. Mass and Holy Communion. Breakfast in refreshment car.

At 10 a.m. sermon, veneration of the relic of St. Ann, and Benediction. About 11 a.m. departure from St. Ann's. Three hours delay at Quebec. Street car excursion through

the city for those who desire it, Leave Quebec at 2.55 p.m. sharp. Arrive in Montreal about 9 p.m.

N.B.—Refreshments will be served on departure from St. Ann's, and after leaving Quebec on return journey; also, if desired, after leaving Montreal, Saturday evening.

THE CATECHISM TEACHERS and a few friends numbering in all 75, before parting for the vacation, had a most enjoyable gathering in the hall on Wednesday evening, June 25th.

THE SANCTUARY BOYS after meeting with disappointment in the weather on Thursday, had an ideal day for their picnic and drive on July 1st.

PRIZES FOR CATECHISM.—The distribution of prizes to the children of the parochial catechism took place in presence of all the priests on Sunday last. Father Martin presiding.

The prizes of excellence in Christian Doctrine, awarded by the directors of the catechism, were awarded as follows:—

Senior Boys.—Deharbe Catechism, 1st Division, five dollars in gold, Master James McInaney, pupil of the Catholic High School.

Senior Girls.—Deharbe Catechism, 1st Division, silver watch and chate-laine, Miss Lena Hart, pupil of St. Patrick's Academy.

OUR DEAD.—Ann McShane, widow of Richard McShane, at Brighton, Mass.; Margaret Finan; Mary Healy, wife of Alfred Rousseau. May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

Table with 2 columns: Category and Name. Includes CHARITABLE, WORK, AT, COTE, DES, NEIGES.

known. The C. O. F., represented by Miss Claude, won by a large majority. On the last night of the entertainment, Mr. F. D. Monk, M.P., honored the young ladies by his presence, and his generous donations and felicitous remarks were highly appreciated by the management.

Catholic Happenings In Australia.

(From Latest Exchanges.)

HOSPITAL WORK.—The Mater Misericordiae Hospital, in charge of the Sisters of Mercy at Mount Eden, Auckland, is progressing beyond expectations. The Sisters prove to be excellent nurses. Patients of all denominations may be seen there, one of whom is an Anglican clergyman. Last week Dr. Cowie, Anglican Bishop, visited the place and expressed himself as highly pleased with the management and the institution generally.

A BAZAAR.—The sum of \$4,000 was raised by a bazaar, held in Wellington, New Zealand, for the benefit of the Newtown Convent.

PUBLIC SERVICE RECOGNIZED.—Mr. Pender, a Catholic member of the Legislature of New Zealand, has been presented with a silver casket containing about 250 sovereigns for his friends of Canterbury in recognition of his 40 years of unblemished service in the Colony, many of which were spent in that province. The Hon. C. C. Bowen, M.L.C., made the presentation, and the Mayor presided at the gathering of subscribers which took place at the City Council Chambers.

A PRIEST'S DEPARTURE.—The Catholic of the diocese of Christchurch heard with feelings of great regret that the Rev. Father Galerne had left on a short notice for dis-

tant Fiji, a diocese for which he was educated and ordained to the priesthood. Father Galerne was one of the first students ordained at Meane Seminary, and almost immediately after his ordination was appointed to Reefton, and subsequently to the Pro-Cathedral, Christchurch. From here he went to Fiji to enter upon a missionary career, one always dear to his heart, but unfortunately his somewhat delicate constitution could not stand the climate and he was obliged to return to New Zealand, taking up the duties of assistant priest at Temuka. Later on he was again appointed to the Pro-Cathedral parish, where, as in all other places he has been stationed, he has labored diligently and well. As chaplain at the hospital and other institutions, work in which he took an especial delight, his genial presence and kindly ministrations will be sadly missed. Whilst keenly feeling his severance from his friends here, health and strength will be vouchsafed him so that for many years he may be enabled to exercise his sacred ministry among the natives of the isles of the southern seas.

A NEW CHURCH.—Bishop Gallagher has opened a new Catholic Church at Stockinbingal.

FATHER MULLINS, of the Gundaroo district, has received a handsome and useful present from the Catholic ladies there.

A PRESENTATION.—Mr. Treacy, of Denlquin, is about to take a twelve months' leave of absence on a well-deserved holiday to Ireland. To mark their appreciation of the Monsignor, his parishioners and friends presented him with an illuminated address and a purse of 105 sovereigns.

A MEMORIAL.—The Townsville Hibernian Lodge has decided to erect a memorial marble cross at the grave of the late Rev. Father Mulligan, the young priest who was drowned at the baths. The Catholic baths some time ago. The Catholic congregation intend to perpetuate his memory by the insertion of a stained-glass window in the new church.

NOBLE SERVICE.—His Lordship, Dr. Lenihan, has made a visitation to Onehunga parish, of which the Very Rev. Mgr. Paul V.G. is rector. The Bishop addressed the congregation and highly eulogized their venerable parish priest, who had so assiduously labored for the past half century in Onehunga. His name will be associated with the parish, and in order to relieve him of some of those duties to which he is so devotedly attached in the evening of a long priestly life he (the Bishop) had appointed a curate to assist in the parish, viz., Rev. Father Lane. The parish would now take in the Ellerslie district, and Father Lane would attend it.

GIFT TO THE BISHOP.—The members of the Catholic Institute, Fremantle, W.A., have resolved to obtain a chalice for presentation to Dr. Mathew Gaughren, who was recently consecrated Catholic Bishop of Orange River Colony, and was the first vicar of the mission now being conducted by the Oblate Fathers at St. Patrick's Church, Fremantle.

DEATH OF A NUN.—Much regret has been expressed in Perth and other parts of Westralia at the death of Sister Mary Kevin Doyle, a Sister of St. John of God, which took place in Kalgoorlie. The deceased lady had spent 11 years in religious life, having been professed in the Convent of St. John of God, Wexford, in 1891, and was in the 31st year of her age. Three years after her profession, Sister Kevin went to Westralia, where she has done heroic work in the interest of the suffering. It was while in the discharge of her duty that she contracted typhoid fever, to which she succumbed. The funeral was very largely attended.

A SUBSTANTIAL APPRECIATION.—The Very Rev. Dean Hegarty, of Kyneton, prior to his departure on a trip to Europe, was presented by his parishioners with an address and a purse of 200 sovereigns. In the course of a speech thanking the donors for their generous gift, Dean Hegarty said that the most reasonable thing that could have accounted for his departure would have been ill-

health, but he felt thoroughly well, and during 30 years he had never known of three evenings when he felt tired or of three mornings when he had not been able to get up and say Mass.

GENEROUS DONATIONS.—The late Mr. Martin Loughlin was a most generous benefactor of the Ballarat diocese, his gifts running, on some occasions, into four figures. The nephew of the deceased gentleman, Mr. Thomas Loughlin, would seem to have inherited, together with the greater portion of the fortune of his uncle, the latter's big Irish heart. He has given several thousands of pounds sterling to church and school purposes and has just handed Bishop Moore a cheque for £250 towards liquidating a debt of £1,600 on the Catholic hall of Ballarat city.

STRIKERS AND THE CRUCIFIX.

The first meeting of the Dywers' Helpers since the riot was permitted by Mayor Hinchcliffe of Paterson a few days ago in Turn Hall, over 2,000 attended. A few known "Reds" were in the hall, but they took no part in the proceedings. Chairman McGrath presided and made an address. In speaking of the riots, he said: "What has been accomplished by the riots? Nothing. It has not helped our cause a particle. Now, then, men, I want to ask you, are you willing to stand by me as the leader?"

There was a chorus of voices in the affirmative, and someone in the body of the hall put a motion formally, and there was no dissent. McGrath then went on: "I am disgusted with what happened the other day. It was an outrage and a shame. We have men in jail and in the hospitals, and a newspaper man dying, and what has been gained by it? I don't believe in anarchy. I believe in religion. I am a Catholic. There are my credentials." As he said this Mr. McGrath drew from a pocket a crucifix about seven

inches high and held it aloft. The incident was dramatic, and was cheered by many, although a few scowled.

"We are not Anarchists," he went on.

"We are," shouted some one. "I am not an Anarchist, and am opposed to anarchy in every form," went on the chairman. "I don't care if I am marked to be shot down, I will continue to assert anarchy is wrong. I am willing to take the chances." McGrath then made a very able speech, reviewing the strike from its inception and urging his followers to stand firm.

Commenting on the above action, the Providence Visitor says:—

Chairman McGrath spoke well; and good men will honor him for his bravery. If more of the striking workmen of this country could be wrought up to a like enthusiasm there would be less violence here. The partizan of labor who ignores the crucifix, or, worse still, the would-be leader who is ashamed of it, or who consorts with men who laugh at it, is a more treacherous enemy to his own mis-treated class than all the most selfish "trusts" in the modern world together. There are men here in Providence who need to be reminded of these things. They bear, in many cases, names that ought to be a kind of inherited certificate of orthodoxy; and yet their frankly secular lives and their often worse than foolish utterances all good men, who would like to champion the cause of united labor, with nothing but disgust. All honor then to Chairman McGrath, and may he have many an imitator here in Providence. His fellows will gain nothing by violence; but they may be able to move the world yet, if they will only take all honest sons of toil, even those whose religious theories may not enable them to understand the deepest lessons of the cross, and unite them into a solid phalanx of unselfish fighters, for whom the crucifix is still the most sacred ensign of battle, and the bondage of the crucifix the highest idea of liberty a laboring man can know.

M. KENNEDY DENTIST, 18 Leguachetiere St.

FRANCE RILEY, STERILIZER, 18 Rileys, Established in 1888, Mental Plastering, Repairs of all kinds attended to. 15 Faneuil St. Charles.

PURE GOLD Powder, 18 Rileys, Established in 1888, Mental Plastering, Repairs of all kinds attended to. 15 Faneuil St. Charles.

PURE GOLD Powder, 18 Rileys, Established in 1888, Mental Plastering, Repairs of all kinds attended to. 15 Faneuil St. Charles.

YOUR EMPTY BAG, 18 Rileys, Established in 1888, Mental Plastering, Repairs of all kinds attended to. 15 Faneuil St. Charles.

Catholic Magazines For July.

THE ROSARY MAGAZINE. —The July number of the "Rosary Magazine" is well up to the customary standard of excellence reached by this publication.

With the proper and inner essential nature of the Rosary, the old prayer beads and knotted cords have nothing in common. In describing the former, the Church does not even allude to those earlier devices.

THE MESSENGER.—A very ably written article on Irish history in the time of Elizabeth is continued in "The Messenger," under the title of "Boyle of the Nobles," by P. J. Coleman.

THE CATHOLIC WORLD. — This high class magazine sustains its well-earned reputation in its July issue. Mr. Charles B. Connolly has a thoughtful paper on "The Ethics of Modern Journalism."

Donahoe's Magazine is well to the front this month in the ranks of American Catholic publications. The articles are profusely illustrated, and are of a high standard of excellence.

"What is a yellow journal?" was asked of a well-known editor lately. "Any paper that opposes my policy," was his answer.

thousands of dailies in the land. However, for the purpose of this article the yellow journal of to-day may be defined: "A daily publication wherein news is featured, not according to its objective truth or public interest but with a view of bringing out some novel, unique, or hitherto undeveloped phase; which aims rather to present an attractive appearance than to give the happenings of the day; which appeals more to the eye and prejudices of the reader than to his intellect; which introduces, colors, and suppresses facts in conformity with its own editorial policy; the orders of its business office, and the dictates of its proprietor; and which never misses an opportunity to chronicle its own achievements for the benefit of humanity, and to boast of its extensive circulation as compared with its competitors."

As to journalists in general, he makes the following observation: "To the unthinking reader or observer who confounds preaching with practice it may appear that the writer who works under the supervision of men who are so valiant in defending the cause of the oppressed and down-trodden, and who oppose so determinedly the wrong-doings of the rich, the trusts, corrupt government and municipal officials, enjoys a perfect Utopia; that he earns a princely salary, and has only to ask for a raise to obtain the same. But were the secrets of the sanctum made known, it would be plain to all that the man with the pencil and pastepot is no less brother to the ox than the man with the hoe."

"The Carib Race in the West Indies," by the Rev. C. W. Currier; "The School Question in the Philippines," and "Tainted Teaching in the Public Schools," are among the other interesting contents.

THE MESSENGER.—A very ably written article on Irish history in the time of Elizabeth is continued in "The Messenger," under the title of "Boyle of the Nobles," by P. J. Coleman. It is well illustrated with views of the celebrated Abbey of Boyle. "In their pages" (the Annals of the Four Masters) says the author, "relieve the men who made Boyle famous in other days and from their dusty vellum arise, as if by magic, the town of the long ago set in its blue rampart of hills, its houses clustering about the beautiful abbey, and its river, out of the wilds of Lough Gara, over the cascade of Assylin, catching the reflex monasteries in its pools, ere it hurries along, to vanish, silver-bright, amid the lilies and ferns of Lough Ce. But for old Brian MacDermot death was kindly timed, for the storm had already burst on Erin that, after a last gallant but futile stand by the native princes, was destined to lay the land in ruins and sweep away the beautiful monuments of a happier day. How it must have irked the old man to be pent in senile impotency in his Rock, awaiting the last dread summons! For the banners of Faith and Freedom were on all the winds of Erin and the watch-fires of the clans ablaze on the Curlews. The North was up in arms and from all the hills and vales of Connaught the warriors of the Church were flocking to the standard of revolt. For the Reformation had come. Elizabeth had thrown the gauntlet down to Catholic Erin and her princes had as haughtily picked it up. But the old chief carried bitter memories to his grave, for fire and sword had already played havoc in the beloved monastery of our Lady. Its temporalities had been confiscated to a Reforming troop. Its monks had won the martyr's crown or had been turned outcast on the world. The soldiers of "Reform" were abroad in the land, pillaging the monasteries, slaughtering Franciscan, Dominican and Cistercian, and reveling in the riches of altar and sanctuary. Infamous governors, like Carew, Cosby, Montjoy and Grey, had written their names in blood and conflagration on the fairest fields of Ireland."

"One Woman's Way" is a pretty story by E. M. Smith, and "Pilgrim—Walks in Rome," by S. J., which is finely illustrated, will well repay perusal. The "Catholic Chronicle" is, as usual, very interesting, dealing intelligently with Catholic topics of the day.

In reading the history of the United States one would fancy that the Nation had been born and nurtured east of the Alleghenies, that there is little of interest in early pioneer life which is not woven round the Pilgrim Fathers, the Dutch founders of New Amsterdam, the Quakers of Philadelphia, the early settlers of Maryland under the leadership of the Calverts, or the story of Pocahontas and John Smith, amid the wilds of Virginia. Yet the territory occupied by New Mexico and Arizona had a European civilization almost a century old when the Pilgrim Fathers landed on Plymouth Rock.

"A report to the King of Spain made in 1626 shows that it then embraced within its borders more than 30,000 Christian Indians, amongst whom schools were established and churches erected whose ruins are amongst the most interesting architectural remains of former days. And this work for civilization and Christianity had been effected among the most highly civilized and the most advanced of aboriginal nations—the Pueblo Indians, who had walled cities of stone before William the Conqueror made mince meat of the Anglo-Saxon myth, who had six-story houses before the first crusaders planted their standard on the ramparts of Jerusalem, who possess even at this day an architecture the most remarkable on the continent, and the most picturesque in the world.

"The first white man to set foot in this territory was a Franciscan missionary, Fra Marcos de Nizza. Cabeza de Vaca, and the other survivors of the unfortunate Narvaez expedition had given such glowing descriptions of the populous towns of which they had heard on their way across Texas, that Fra Marcos offered to explore those regions and preach the gospel to the natives. The Viceroy Mendoza commissioned him to penetrate into the country and endeavor to discover the nature of the territory and the opportunities that presented themselves for Spanish settlement and missionary zeal.

"Accompanied by a lay brother, and by a Negro, Estevan, one of the survivors of the Narvaez expedition, he penetrated as far as the city of Cibola, near the site of the present city of Zuni, in New Mexico, where the Negro was put to death by the Indians of that Pueblo. He reported the Indians of this country as being in an advanced stage of civilization, wearing mantas of cotton and living in houses of stone. "The people," he declares in his report to the Viceroy, "are somewhat white; they wear rich apparel, and lie in beds; they have emeralds and other jewels, but they esteem none so much as turquoise."

"Having set up a cross within sight of Cibola, he took possession of the country in the name of the King, and hastened back by the way he came. "Three ideas animated the Spanish pioneers, one the acquisition of new territory for the king, another the conversion of the natives to Christianity, and the third the picking up of whatever superfluous wealth, in the shape of gold or silver, that might be found in the possession of the Indians. In this latter respect, they were no better or no worse than other pioneers. They differed from the so-called earth-hungry Anglo-Saxon in this, that, for more than a century, wherever the latter has touched America, the Aborigines are practically extinct. In the far greater American area covered by Spain for those three hundred and fifty years, the Aborigine is practically as numerous as at the conquest, and much better off."

"My Early Friends of the London Press," by Justin McCarthy, forms interesting reading, and the same can be said of "Reminiscences of a Journalist," by O. S. Brevier, "Catholic Free Libraries Necessary," by H. M. Beadle, "People in Print," by William Hopkins, and the fiction of which there is the usual acceptable quantity. Father Russell's article on "Poets I Have Known" deserves special mention.

HONOR BOURKE COCKRAN.

At the forty-ninth annual commencement of Manhattan College, held Thursday in Carnegie Hall, the honorary degree of Doctor of Laws was conferred on W. Bourke Cockran.

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COFFEE ESSENCE makes delicious coffee in a moment. No fro no waste. In small and large bottles, from 1/6 pence. GUARANTEED PURE.

Gaelic Literary Society.

The annual excursion of the Gaelic Literary Society to Lake St. Peter on Monday afternoon, while not as numerous attended as was expected, was thoroughly appreciated by those present, and was one of the most enjoyable events held under the auspices of the sons of the Gael. The committee left nothing undone for the comfort and enjoyment of their patrons. Casey's orchestra furnished music for the young folks, while Mr. T. J. Grant presided at the piano, and a splendid impromptu concert was held on the return trip, dinner was served on board, at which Mr. Hanly, vice-president of the Society and chairman of the General Committee, presided. Amongst those present were: Mr. and Mrs. Hanley and the Misses Hanley, Mr. W. P. and Mrs. Stanton, Mr. and Mrs. McHugh, Mr. John and the Misses O'Neill, Mr. J. Murray, Brooklyn; Mr. and Mrs. Brogan and Miss Brogan, Mrs. Allen, ex-State President Ladies' Auxiliary A.O.H., and the Misses Allen, Mr. W. H. Turner, Prov. Pres. A.O.H., Miss Sparks, treasurer Ladies' Auxiliary, Mr. and Mrs. W. Tracey and the Misses Tracey, Hon. E. J. Slattery, ex-State president the A.O.H., of Mass., Mr. and Mrs. Jno. O'Keefe, Mr. Ed. Cullen, J. O'Donnell, Mr. and Mrs. Patrick Hanley, Miss McHugh, Mr. D. McCrory and wife, Miss Evelyn Noonan and Miss Mary Dwyer, of Hartford, Conn.; Mr. and Mrs. Scanlan and family, Mr. W. P. Alcock, Mr. Philip Meehan, Mr. John Gleeson, Mr. J. W. Mullins, Jas. McGarry, Miss O'Reilly and several others.

Our influence is measured and expressed by our example. We can lead others no farther than we go ourselves.

Catholic Sailors' Club.

ALL SAILORS WELCOME. Concert Every Wednesday Evening. All Local Talent Invited: the finest in the City pay us a visit. MASS at 9:30 a.m. on Sunday. Sacred Concert on Sunday Evening. Open week days from 9 a.m. to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. Tel. Main 2161. St Peter and Common Sts.

CANADIAN PACIFIC IMPROVED OTTAWA SERVICE. From Windsor St. via Short Line. Lv. Montreal, 8:45 a.m., 9:40 a.m., (a) 11:40 a.m., (b) 1:40 p.m., (c) 3:40 p.m., (d) 5:40 p.m., (e) 7:40 p.m. From Place Viger via North Shore. Lv. Montreal, 8:20 a.m., 5:45 p.m. Daily. (f) Saturdays only. (g) Except Saturdays and Sundays. (h) Sun. Wed. and Fridays. Other trains week days only. EXPEDIENT LIMITED SERVICE between Montreal and Vancouver, leaving Windsor St. Sunday, Wednesday and Friday at 11:40 a.m. Daily Train—Continental train at 8:45 a.m.

ST. ANDREWS BY THE SEA. Sleeping Car Service. Tuesdays and Fridays, until further notice through sleeper leaves Montreal, Windsor Station, 7:40 p.m. for St. Andrews by the Sea. Returning will leave St. Andrews, Wednesday, arriving Montreal 8:20 a.m. next day.

SPRINGFIELD MASS. Through Coach and Sleeping Car Service. From Windsor St. Station 8:00 p.m. daily, except Sunday. City Ticket and Telegraph Office, 129 ST. JAMES STREET, next Post Office

GRAND TRUNK RAILWAY SYSTEM The International Limited. Lv. Montreal daily at 9 a.m., ar. Toronto 4:40 p.m., Hamilton 5:30 p.m., London 7:45 p.m., Detroit 9:30 p.m., (Central Time), and Chicago at 7:20 a.m. A Cafe Parlor Car is attached to this train, serving meals a la carte and refreshments, at any hour during the day.

FAST NIGHT EXPRESS. Lv. Montreal 10:30 p.m. daily, ar. Toronto 7:15 a.m., Hamilton 8:30 a.m., London 11 a.m., Chicago 8:45 p.m. Through Sleeping Cars are attached to this train.

Portland and Old Orchard. Through Parlor and Sleeping Car Service. Trains leave Regency Station 8:00 a.m. and 7:30 p.m. Montreal & Springfield, Mass. Through Coach Parlor and Sleeping Car Service. Trains leave Bonaventure Station 9:01 a.m. week days and 8:40 p.m. daily.

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

HERE'S TWO Dainty Shirt Waists. 250 Ladies' White Lawn Shirt Waists made with cluster of tucks and hemstitched sleeves, collar and cuffs. Regular value \$1.00. MONDAY, 79c. Ladies' Fine Black Taffeta Sateen Shirt Waists made with cluster of tucks and hemstitched front and back, buttoned front, sizes 32 to 48 Worth \$1.90. MONDAY, \$1.50.

Outing Skirts. These Outing Skirts are made in the latest style, smart, cool and comfortable. Ladies' White Pique Skirt, made very newest style, the real skirt for golfing, wide and deep hem, perfect fitting. Regular price, \$2.25. Special price, \$1.75. Ladies' White Outing Skirt in best quality of Pique, made with a deep flounce trimmed with fine embroidery, perfect fitting, in correct sizes. Special price, \$2.65. Ladies' White Pique Outing Skirt, well tailored, new style back, new circular flounce trimmed with fine embroidery. Price, \$3.99. 200 Ladies' Crash Skirts. Special 42c.

Shirt Waist Hats. Just a hint of three special lines of Ladies' Shirt Waist Hats, stylish ones that will tempt you into getting just one more. Ladies' White Pique Outing Hats, rolled brim, trimmed with mercerized satin and large rosette. Price \$1.10. Ladies' White Pique or Linen Outing Hats, straight rim, bound with black and white soft crown. Special price \$1.35. Ladies' White Pique or Linen Outing Hats, rolled stitched rim, trimmed with double rosette edged with narrow trimming large quill. Special price \$1.60.

Skeleton Clothing. The Big Store's stock of Summer Clothing is complete. There is absolutely nothing missing that is likely to be in demand. A hop, skip and jump through the stock and this is what you find.

BOYS' HOLIDAY CLOTHING. Boys' Sailor Suits, 82c. Boys' Pink Print Blouses, 50c. Boys' Fancy Striped Print Sailor Blouses, assorted, 68c. Boys' Duck Sailor Blouses, navy, pale blue. Special \$1.00. Boys' White Man-of-War Duck Sailor Blouses, navy collars and cuffs, \$1.30. Boys' White Lawn Sailor Blouses, embroidered. Special \$1.15. MEN'S HOLIDAY CLOTHS. Men's White Duck Pants, 98c. Men's Crash Vests, \$1.05. Men's Fancy Summer Vests, 75c. Men's Tennis Pants, \$2.55. Men's White Flannel Pants, \$2.50. Men's Black Alpaca Coats, \$1.70. Men's Striped Silk Coats, \$4.45. Men's Navy Yachting Coats, \$3.60. 2 LEADERS IN OFFICE CLOTHING. Men's Alpaca Coats \$1.70. Men's Alpaca Coats & Vests. Special \$2.40.

Holiday Requisites. Things you are likely to forget when you go for a few days outing. Come or send for them to The Big Store. Men's Washing Stock Ties33c Boys' Wool Sweaters from53c Men's Outing Shirts from62c Men's Bicycle Hose from35c Men's Outing Shirts from49c Leather Sporting Belts from19c Men's Bathing Trunks from11c Boys' Bathing Trunks from6c Men's Outing Sweaters from23c Boys' Outing Sweaters from23c

COOL HELMETS. Light, easy, cool Sun Proof, Helmets, covered light fawn linen, finished with band to match, with extra sweat band. Worth 65c. Special 40c.

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J. J. & S. DUBLIN Pure Pot Still Whisky J. J. & S. Is appreciated for its fine quality, age, mellowness and palatability. Commands the highest price in the Markets of the World.

SATURDAY, JULY 5, 1902. RECTO OF OTTAWA UNIVERS TO STUDENT N the occasion exercises of O city the Rector Emery, O. M the students. part — "Thomas a Kempis in all things we must end, "In omnibus re said the popular rector "Evidently he does the proximate end. T in mind. For instance the scholastic year is this case, a proximate the student who forge standing the cares ar of his studies, recreat examinations? If he c emblazon the town w The memory of loving devoted teachers is al in this respect, and w them, in view of the s the scholastic year en "What Thomas a K then, is not the prox ultimate end, and this in a paramount in means are constantly pushing that ultimate sight. Hence, ultima the dismal lot of t hence, again, profound the real nature of thi nothing can be rightl; cept in the light of its "Allow me to apply education and fix you ultimate end. "Now, what is the u education?" continued The word "education" i all know, means the one point to another, is that other point? the making of a livi raiment? These are n not the ultimate end. the harmonious develo and perfecting of y lectual and moral fac indeed, a great deal, b the process of educat time end. You do n the sake of training. "What, then, is the of education? It is, to ture, "the plenitude plenitude of Christ, im children of God." In o is a defecation of C children as an accomp And, note well, this is of what is termed reli tion, but of education sense of the word, for one kind of education, is of its very essence, "education," says Cardin "not based on Christia imposture. It is not cannot educate the peo instruction if you will, name of Christianity a truth, let it not be c tion." You might as s tower of Babel the way All this may be a 'har the worldly-minded, bu truth. "Behold, then, the of God had in view in the His children, the ange Christ in the education kind, the Church in the all nations, and the U Ottawa in the education whom Providence has c care, namely the youth sialist Province of (righ of the civil Provi rio without racial distin vilege, and of all of th attracted from every p compass by the light of star. Behold, the ultim which our maxim bids human nature, brought est perfection, raised to exalted plane possible, s with the plenitude of All this to the senses m a speck in darkness, whi way. the starting poin tion, to reason it is n to feish a fascinating r in its supreme reality— splendor of the divine S wonder that the Univer tawa, with her gaze fix ultimate end reckons th fices a Christian educati are not worthy to be co the glory to come. No bids you to-day in the Thomas a Kempis to lo same end, that you may ed with the same self-sac it.

LIMITED. St. James Street. JULY 5, 1902.

Waists. Black Taffeta. Waists made with black and hemstitched back, buttoned to 48 Worth \$1.90. MONDAY, .50.

Hats. smart, cool and... the real skirt for price, \$2.25. Spe-... made with a... in correct sizes. new style back, new \$3.99.

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ing. There is ab-... and. A hop, skip... HOLIDAY CLOTHS. Duck Pants, 98c.

ests, \$1.05. Summer Vests, 75c. Pants, \$2.55. Flannel Pants, \$2.50. Alpaca Coats, \$1.70. Silk Coats, \$4.45. Matching Coats, \$3.60. NOTHING. Vests. Special \$2.40.

ites. a few days outing. 33c 53c 62c 35c 49c 19c 11c 6c 23c 23c

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RECTOR OF OTTAWA UNIVERSITY TO STUDENTS.

On the occasion of the closing exercises of Ottawa University the Rector, Rev. Father Emery, O. M. I., addressed the students. He said in part:—

"Thomas a Kempis tells us that in all things we must look to the end, 'In omnibus respice finem,'" said the popular rector.

"Evidently he does not refer to the proximate end. This is usually in mind. For instance, the end of the scholastic year is, at least in this case, a proximate end. Where is the student who forgets it, notwithstanding the cares and distractions of his studies, recreations and even examinations? If he could, he would emblazon the town with the date. The memory of loving parents and devoted teachers is almost as vivid in this respect, and who can blame them, in view of the sacrifices which the scholastic year entails?"

"What Thomas a Kempis means then, is not the proximate, but the ultimate end, and this gives the maximum a paramount importance for means are constantly, universally, pushing that ultimate end out of sight. Hence, ultimate foolishness, the dismal lot of the reprobate; hence, again, profound ignorance of the real nature of things present, as nothing can be rightly known, except in the light of its ultimate end."

"Allow me to apply this maxim to education and fix your mind on its ultimate end."

"Now, what is the ultimate end of education?" continued the rector. The word 'education' in itself, as we all know, means the leading from one point to another, reduce. What is that other point? Is it simply the making of a living, food and raiment? These are means, surely not the ultimate end. Is it simply the harmonious developing, training and perfecting of the physical, intellectual and moral faculties? That is, indeed, a great deal, but it is only the process of education, not its ultimate end. You do not train for the sake of training."

"What, then, is the ultimate end of education? It is, to quote Scripture, 'the plenitude of God, the plenitude of Christ, imparted to the children of God.' In other words, it is a deification of God's adopted children as an accomplished fact. And, note well, this is true, not only of what is termed religious education, but of education in the full sense of the word, for there is only one kind of education, and religion is of its very essence, 'A system of education,' says Cardinal Manning, 'not based on Christianity, is an imposture. It is not education, it cannot educate the people. Call it instruction if you will, but in the name of Christianity and also of truth, let it not be called education.' You might as well call the tower of Babel the way to heaven. All this may be a 'hard saying' to the worldly-minded, but it is the truth."

"Behold, then, the ultimate end God had in view in the education of His children, the angels included, Christ in the education of all mankind, the Church in the education of all nations, and the University of Ottawa in the education of all those whom Providence has confided to her care, namely the youth of the ecclesiastical Province of Ottawa by right of the civil Province of Ontario without racial distinction by privilege, and of all of those who are attracted from every point of the compass by the light of her guiding star. Behold, the ultimate end to which our maxim bids us to look—human nature, brought to its highest perfection, raised to the most exalted plane possible, and invested with the plenitude of the divinity. All this to the senses may appear as a speck in darkness, which is, by the way, the starting point of education, to reason it is a mere twilight, to faith a fascinating mystery, but in its supreme reality—the dazzling splendor of the divine Sonship. No wonder that the University of Ottawa, with her gaze fixed on that ultimate end reckons that the sacrifices a Christian education demands are not worthy to be compared with the glory to come. No wonder she bids you to-day in the words of Thomas a Kempis to look to the same end, that you may be animated with the same self-sacrificing spirit."

"In conclusion," said Father Emery, "allow her to express publicly her profound gratitude to Divine Providence for its visible assistance, to Mother Church for the blessings received at the hands of the immortal Leo XIII. of his worthy representative in Canada, and of our beloved father and friend, the Archbishop of Ottawa; gratitude also to the Congregation of the Oblates to whom she owes her existence and preservation; gratitude to her devoted teachers, past and present, on whose brow the promised halo of glory is already visible; gratitude to the parents who entrust her with the education of their children; gratitude to her students who are her hope, her joy and her crown of glory; gratitude in a word, to all those who help her to attain the end she has in view. May God bless them, one and all!"

Dangers of Electric Cars

Open letter to Mr. the Mayor and to Messrs the Aldermen.

Gentlemen,—Hardly a few days ago, I was writing in the newspapers that I had just witnessed, nearly at my door, an accident of tramway followed by death. I pointed out a remedy to this deplorable state of things, I was endeavoring to shake off the apathy of those who could have these misfortunes ceased; I was appealing to their sentiments of humanity; however until to-day, they have done nothing to put an end to those mutilations and to those crushes.

I understand that if wandering dogs and wounded horses were in question, my words would have soon found an echo in a great number of people.

But is the human life less precious than that of the beasts. Is it therefore more difficult to get interested in the life in one's fellow creatures? Will there not be anybody among those who have the power of it, to have adopted and set in practise, efficacious measures so as to put an end to those terrible accidents, in order to prevent women, old men, wretched children to be ground and mutilated under the wheels of these electrical carriages?"

Are we to resign ourselves in reading every day in the newspapers the pathetic recitation of all these horrors.

Again the other day, it was a poor employee of the town who was falling so mortally wounded, victim of indifference of his fellow-citizens. Shortly on Ontario street, it is a poor little boy who had been mutilated and disfigured for his life, if he dies not in consequence of his wounds, which is more than probable, for the tramway does not crush only by halves, it crushes to death, it slaughters.

Who tells us, Mr. the Mayor, Messrs, the Aldermen, that to-morrow will not be the turn of one of yours, that your child, your wife, your father, your sister, your friend will not be the first victim, who tells you that it will not be yourself? Death is wandering in our streets, ready to strike at each moment. Is it necessary that a misfortune happens in your families to have your eyes open upon. Do you not believe that the tramway has sowed enough mourning and desolation? What do you need more to excite your compassion, what do you need more to oblige the company to adopt sure means to protect the life of the citizens?"

I do repeat it, the cars with wheels in the centre must disappear, in order that there will be no swinging; the wheels must be at the end of each carriage, the front of the tramway must be afar the ground only by few inches, so as that nobody can roll under; the front of the tramway must be covered with a stuffing of many inches in thickness, in order that those that are stricken are not knocked down.

Impossible to get out of that; useless to look after another remedy. Will the people remain still a long time indifferent, in presence of the shambles of our streets, will there not be anybody moved with pity before the tears of the mothers, at the sight of those poor unfortunates all bloody and slashed when they are taken from under the tramways.

Can you be indifferent to those miseries, is your conscience quiet at the sight of those heartrending spectacles?"

The public opinion must be moved at last, the voice of humanity must be heard, we must act putting aside any consideration.

To you, Mr. the Mayor and Messrs. the Aldermen, is belonging this duty, to you it becomes to protect the life of the citizens whom you represent. The citizens of Montreal are expecting much from you.

CHS. DESJARDINS. Montreal, June 28rd, 1902.

WEDDING BELLS.

SHEA-RENNIE.—One of the most beautiful marriage ceremonies that has been seen in our city for some time took place at St. Gabriel's Church last Monday morning, at 6.30 o'clock. The contracting parties were Miss Nellie Shea and Mr. John Jos. Rennie. Miss Marguerite Rennie, sister of the groom, acted as bridesmaid, while Mr. P. Shea, brother of the bride, was best man. Promptly at 6.30 the large organ pealed forth Mendelssohn's wedding march, and the bridal party entered the Church and took their places before the main altar, where they were united in the holy bonds of matrimony by the Rev. M. L. Shea, brother of the bride, who was also celebrant at the nuptial High Mass which followed, with the Rev. Father O'Meara, P.P., as deacon and Father P. McDonald, as subdeacon. The Church was beautifully and tastefully decorated. The main altar was ablaze with lights, while Sanctuary was ornamented with the summer's choicest plants. Prof. Fowler presided at the organ, and a full choir was in attendance. The offertory violin solo, by Prof. J. J. Shea, was beautifully rendered. The Church was beautifully and tastefully decorated. The main altar was ablaze with lights, while Sanctuary was ornamented with the summer's choicest plants. Prof. Fowler presided at the organ, and a full choir was in attendance. The offertory violin solo, by Prof. J. J. Shea, was beautifully rendered. The Church was beautifully and tastefully decorated. The main altar was ablaze with lights, while Sanctuary was ornamented with the summer's choicest plants. Prof. Fowler presided at the organ, and a full choir was in attendance. The offertory violin solo, by Prof. J. J. Shea, was beautifully rendered.

Would Not Roast Catholics.

Under the caption "Wants us to roast Catholics," the following is published in Reed's Isonomy, San Antonio, Texas:—

A correspondent in Massachusetts recently wrote to us as follows:—"Cambridge, Mass., Feb. 8, 1902. 'J. Guy Reed:

"Dear Sir: Now that you have opened your batteries against the many phases of the 'Social Evil' and the prostitution of innocent girls and weak women, why not turn your hot shot, for a little while, on the Roman Catholic Confessional and the infernal doings of the Convent, the Nunnery and the Monastery, which are cursing and blighting our fair land? England, France and Mexico have discovered the leprous feature in Rome's system of religion and are taking decided action against them, while the United States is nursing the cankerous prison. Rome, to-day, controls about every newspaper in our country and corrupts our politics and many of our politicians. Let the Isonomy speak out, and it will commend itself to thousand of patriots."

Respectfully,

The Isonomy does not desire to commend itself to thousands of "patriots" or, for that matter, a single "patriot," save by truthfulness and sincerity. And it would be a doubtful honor at best to rear a structure either of criticism or condemnation on a ground-work we regard as unsound; to roast a representative religion on the strength of an unproved statement which indeed we believe untrue. Did we believe the Catholic dignitaries capable of such unwhispered infamy as unassisted, we would leave no page unturned to expose them. We do not believe it. We do know this; that the Catholic priests and supporters braved the perils and hardships of unknown countries first and foremost of all. We do know that the Fathers led, and that the Protestants followed. We do know that the Catholics are the only representatives of any religion that has ever been freely accepted by pagan nations; that the Catholics are the only ones who have ever been able to live in many of these countries in harmony with their original inhabitants; that while Protestants of the various creeds and isms have caused bloodshed, war and woe, the Catholics have resided among them with neither friction nor hate. It is easy to assign a cause. The Roman Church's members attend studiously and industriously to their own immediate business: they give their advice when requested and keep it to themselves when not. They offer no interference in what does not actually concern them; never shove their claims nor religion forward and never crowd others out of their places. How different with the Protestants! They can't even get along with each other. There are a dozen or more us.

BIG PURCHASE OF TIMBER.—California redwood trees are likely to be considerably decreased in number through the purchase by a lumber company of 35,000 acres of land in Humboldt County, California, about forty miles north of Eureka. Export timber men who have examined the tract say that it is the best in the country, and a moderate estimate of the amount of timber to be cut is 2,600,000,000 feet. Ten miles of railway will be built to reach the tract, and extensive additions are to be made to the mills by the owners in order that the trees, which are the kings of the forest, may be reduced to lumber. It seems a pity that so vast a forest of the gigantic trees is to be destroyed.

FLAX PRODUCTION.—Professor Stubbs, who is in charge of the experiment station in New Orleans, has been experimenting with flax on the farm. He planted some last September, but it was killed by the frost in December, and sowed some more in the spring. It is hoped by the persons who induced the experiment that flax can be successfully raised in the State, and thus the industry be added to its resources. Cold weather militates against it, however, as it does against sugar, but plants which are killed in the winter can be replaced in the spring, and give a crop. In that respect

they have the advantage over sugar, and it may be that in time flax will be one of the valuable products of the State.

ARTIFICIAL STONE.—A house of artificial stone blocks, two-thirds of which are material and the rest hollow, will soon be built in New Orleans. The mould in which the blocks are built is a simple contrivance. It consists of a foundation provided with three rectangular columns, that may be elevated, whose dimensions are those of the cavities in the blocks; to the foundation of the mould are hinged its ends and sides, which let down. When the ends and sides of the mould are in position, it is merely a box; a plate is let down upon the bottom of the mould; then the columns at the bottom of the mould are elevated through openings in the plate. The mould is then in readiness to receive the mixture of sand and Portland cement, which is shoveled into the mould, filling the entire space surrounding the elevated columns. It is tamped with great force. After the tamping process, the sides and ends of the mould are let down, the columns are depressed, and the plate on which the materials were poured is lifted out, with the manufactured block resting upon it. The blocks are put out in the air, and in the course of a week they are ready to be used for building. They should not be subjected to too great heat from the sun, and it is necessary to moisten them each day. The great simplicity of the process lies in the fact that sand is absolutely incompressible, and tamping secures as complete results as are obtained from the pressing of clay in making the finer qualities of bricks, and with very much smaller expenditure of labor. The sand and cement are moistened while being mixed.

branches, each one claiming that it is the true and only highway from earth straightway to Heaven. There are the Methodists; the Baptists; the Presbyterians; the etc., and the what nots. There is but one Church of Rome—the Catholics. Wherever the Protestants pitch their camps, there dissension and trouble follow. As a rule, they are forward and insolent and invariably meddle in everyone's business in sight. Their noses are poked into everything; they force their ideas on you and are eternally giving advice. It makes not an iota of difference whether they know aught about it or not, they are head and feet foremost with a cure-all for every complaint to which human flesh is heir. They follow in the wake of the Catholic clergy and pitch their tents, too, in the land of the so-called heathen. All goes well for a time—a short time. Then the Protestant pismires urge on the natives an adoption of their customs, habits and manners; then interfere with their judicial and religious ceremonies and insist on their renunciation. The native gets tired of this meddling in his affairs by foreigners with whom they have no concern, kicks against it and at last, infuriated with tyranny of their would-be oppressors, falls in and kills a lot of them. Then it becomes an international incident. The Protestant missionary cables home that his mission was ruthlessly attacked by a band of savages and several members cruelly put to death. And thus, what becomes a matter of more serious moment could just as well have been averted. The sole and solitary cause of it is the Protestant's propensity to meddle in affairs which are not his own. The temptation to nose under other's beds is irresistible. He indulges it and gets h— swatted out of his meddlingsome probersis in consequence. Then he loudly bawls for damages.

This reminds us: We doubt if there be a single authenticated case on record where a Catholic mission ever asked its home government to slich damages from any country in which it has ever sojourned. They have no occasion therefor. They live quietly and in harmony. They aid instead of irritate the native; pacify instead of terrorize him. They assist him, treat him honestly and kindly, get his confidence; then his esteem; and at last win him over as an honest convert to their faith. Nearly, if not all of the boasted converts made by Protestant missionaries were either bribed or bulled; either professed a faith and religion they could neither feel nor understand, for gain of money or immunity from further tyranny and terror. Bribe, if you can; compel, if you can't, appears to be their slogan. The convert to the Church of Rome is usually sincere, for he has been won by love and confidence and kindness.

We do know that the Catholic Sisterhood, those heaven-sent Sisters of Charity, will succor you and guard you in your greatest hour of need. They neither demand that you be a member of their Church; that your pew rent be paid and that you show up a receipt; that you be cleanly or even well-clothed, but they minister to your needs and suffering whenever, wherever you're found. You may be down in the street, in the mud, in the gutter—drunk it may be or dying—they make no inquiries. Your condition speaks for itself; they recognize your need of assistance and, without a moment's hesitation; without demanding a history of your antecedents or who, if anyone, will sponsor you, they rescue and care for you. Let them find you wounded however, in need of their aid, and they take you at once in charge; feed you; watch at your bedside and care for you with all the care and sympathy of a tender and loving sister; then you become well and strong again, with a "God bless you," they let you go. These women are angels if angels there were on earth. Renouncing the world's pleasures and privileges; relinquishing the sweetest anticipation of womanhood or ever becoming a wife and mother, they consecrate their lives to charity and their God. They subsist on the bare necessities of life, yielding all they have to the needy, the best that they have to the poor. Can the Protestants boast such an organization of charity and self-sacrifice? Can any other religion on the globe save the Catholics? None. In the presence of these angels of mercy, man should reverently bare his head; should show them every courtesy and homage and respect; should resent an insult given one if it cost him his very life. The man who would offer one insult, who would show one of them disrespect, is unfit to wear the raiment that distinguishes a man; is a varlet too vile for utterance, a dishonorable and dirty dog. "Roast" these people? E-x-c-u-s-e

When we have not what we love, we must love what we have.

Souls naturally generous, but chilled by experience, resemble brooks covered with ice, which are full beneath of beautiful movements and sweet murmurs.

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HOW IT FEELS TO BE 80 YEARS OLD.

He was a fine old gentleman from one of the suburban towns and was coming into the city. A fortunate reporter had a seat with him.

"And how does it feel to be eighty years old?" inquired the reporter instinctively.

"I never thought of it," responded the old gentleman, "but I think I can tell you. One old chap I met at my office talked to me as if it didn't feel good. I didn't know who he was, but I guess he must have been a pessimist, or probably he was one of the kind that thinks tobacco, good victuals, good liquor and laying a wager now and then are of the earth earthy.

"You understand? When it comes to eating, I eat the things that agree with me, and I don't stuff up. Have indigestion sometimes, notwithstanding, and feel goity, but drink a little cooking soda in a glass of water and take a walk up the hill back of my house, and I'm all right when the next eating time comes around. I wait for it, and don't eat between meals.

"I sleep at night like a baby and haven't had a doctor since I had the measles, three-quarters of a century ago. I belong to the club in our town, and I go to every frolic that I am invited to attend, and I have a good time, too. Why shouldn't I? I have been looking after my own business ever since I left college, and I don't feel any more like quitting now than I did at forty. To tell you the truth, I don't think I feel as old now as I did then. You know when a man turns forty he somehow feels as if he was starting on the down track.

"Maybe I have got my second wind. Anyhow I feel friskier now than I did at forty."—New York Tribune.

FAREWELL TO ALMA MATER.

(From an Occasional Correspondent)

IN the evening of the 28th inst., the students of St. Laurent College left for their several homes in Canada and the United States. Long before the New York and Boston trains steamed out of the Grand Trunk Station. Many of the Canadian students, with their friends, had assembled around the depot to take their part in the "Ru-Ra-Ru" and to give their American friends a rousing send off. The Rev. Father McGarry was in charge of the Boston boys, and seemed to enjoy the occasion as much as any of his youthful companions, his movements through the glad crowd were as graceful and as cheerful as usual. The Rev. Father Meahan accompanied those from New York, for some time before the train moved off, he took up his position on the rear of the Pullman, and looked down with a kindly smile upon the boys as they crowded together to wish one another good bye. Many former students of St. Laurent could be noticed among the crowd, beaming with that fraternal kindness that always seems to actuate every student from "Dear Old St. Laurent." This year as usual St. Laurent sends forth a number of young men, all of whom, if we are to judge from the high standard of esteem in which they are held by their fellow-students, will be an honor to their country, and their Alma Mater. The Canadian graduates are Messrs. McGue, McCarthy and Leahy. The Americans are Messrs. Howarth, Humphrey, Kelly, Kenny, Laughran and Carr. Much honor is due to these young men for the efficient manner

in which they fulfilled the different offices allotted to their charge during the year. Special mention might be made of the worthy President of St. Patrick's Literary Association, Mr. H. Howarth, and also of Mr. Joseph Laughran, its secretary, for the zealous manner in which they labored for the advancement of that society. It is with regret that the student of St. Laurent bid farewell to the Rhetoricians of 1902. Although they are consoled by the fact that several popular young men will yet remain to perpetuate the good name of St. Laurent. Mr. Francis Hinchey, the well known manager of the baseball association, will, we hope, continue to arouse the enthusiasm of the athletes; while Mr. Dougherty, true to his ancestral lineage, will hold the first base against all opposition with as much courage and athletic ingenuity as did Sir Cahir ever hold the far famed hill of Innishowen. The other members of the baseball association will, we hope, fill into their positions, once more in September, after enjoying a well-earned vacation to again surround themselves with applause and glory.

AN APPEAL FOR ALASKA MISSION.

Holy Cross Mission, Koseretsky, P.O. Alaska, June 1, 1902.

THE Alaska mission of the Yukon finds itself in sore distress of help, owing to a devastating plague which has raged among the Esquimaux and which in a short time carried off one half of the native population. It would take too long to describe the tale of horror witnessed by the missionaries during the plague. Suffice it to say that the well ones fled from shelter, from food and from home, abandoning the sick to their fate, amidst the unburied remains of the dead and exposing themselves to the horrors of starvation.

The missionaries exerted themselves to their utmost, nursing the sick, assisting the dying, burying the dead and distributing with an unsparring hand every means at command, leaving the mission exhausted and in a crippled condition, struggling to keep on with its schools and its work. We cannot think of abandoning the field or of sending adrift the orphans whom the fearful plague has left on our hands, but we shall continue the work begun, confiding in God's Providence and trusting in the efficacy of this appeal to your generosity. Hoping that you will contribute your mite of one dollar and pray for the conversion of these natives. I am yours sincerely in the Sacred Heart of Jesus,

REV. J. L. LUCCHESI, S.J.

Contributions may be sent directly to above address, or to Rev. J. M. Piet, S.J., Gonzaga College, Spokane, Wash. We have 16 priests on the Yukon, and Mass intentions would be most grateful.

THE PLAGUE IN INDIA.

THE British Government statement regarding the condition of India in respect to the plague from its first outbreak in Bombay in September, 1896, to March, 1902, shows a total of reported deaths from the disease during that period of 536,600 in the Bombay Presidency and 315,400 in other parts of India, or a total of 852,000 for the whole of British India and the native States. Making allowance for untraced and unreported deaths it is calculated that a million died during the period mentioned.

During the first three months of 1902 the deaths reported in the Bombay Presidency were 62,667 compared with 17,806 in the corresponding period of 1901. Other parts of India show a corresponding increase, especially in the Punjab, where the deaths in 1900 were 515, in 1901, 15,245, while in the first months of 1902 the figures have risen enormously. The deaths reported in March alone numbered 42,788.

HOME RULE ALL AROUND.

THE Hon. Sec. of the Scottish Home Rule Association, Edinburgh, has addressed a letter to Mr. Herbert Gladstone asking for an authoritative declaration as to what is the official Liberal policy on the question of Home Rule all round. He wants to know whether the Liberal party, if returned to power, is prepared to introduce a complete system of devolution to the four countries of the union—viz., England, Scotland, Ireland, and Wales—on the Federation plan, as in Canada, Australia, and the United States. Mr. Gladstone was also asked whether it is the policy of the Liberal party to confine the system of devolution to Ireland only, and whether the party is prepared to enlarge the power of the local bodies in Scotland while retaining the members from Scotland in Westminster to assist in keeping the Liberals in power? Mr. Gladstone, replying to these queries, states that until he knows the composition of the Liberal Government after the next general election, supposing the Liberals to have the majority, he is unable to go beyond a general expression of his views on the subjects mentioned. As they stand at present we fear the Liberals are a long way indeed from the possession of a working majority in Parliament unless supported by the Irish members.

THE DEDICATION OF A NEW CHURCH IN DERRY.

THE new church of St. Eugene, at Moneyneeny, in the parish of Ballynascreen, County Derry, was opened on June 8, and solemnly dedicated to the service of the Almighty by the Lord Bishop of Derry, Most Rev. Dr. O'Doherty.

The "Irish News" of Belfast says: It is interesting to recall the somewhat unusual circumstances leading to the erection of this fine building and its adoption as a temple of worship in place of the old church, which still exists. For generations the latter structure had served faithfully the purposes of the parish, and it had almost come to be looked upon by the devout people of the parish, as an everlasting memorial to God, as an indestructible as Holy Church. But what is there built of stone and mortar that can withhold the passage of time and the storms of never-failing winters? The mortar began to crumble and the rafters to decay, and then it was seen that only a few years more could elapse without setting about making new provision for the accommodation of a large and undiminished congregation. But the depression of the country and never-ending needs of other dioceses and parishes influenced Father Grant and his people to put up with the discomfort of their position yet a little longer and wait for better times, when there would be less risk of putting an over-liberal public to straits. The old chapel crumbled on—and then, as Father Grant neatly put it yesterday, Providence stepped in. In the big storm of '94 the poor old building was dismantled and staved in by the testing gusts.

There was not half-a-crown in hands, but Father Grant immediately opened a fund, and since that date subscriptions have been rolling in from munificent friends of all parts and different creeds. Father Grant worked hard. America, Australia, England, all sent contributions from old-time parishioners of Ballynascreen. Neither was there any lack of assistance at home. St. Eugene's, although costing about \$20,000, is now free of debt. A little more has yet to be done in the matter of furnishings, but, to all intents and purposes, the holy work which Father Grant entered on with

such zeal after 1894 is now accompanied well and creditably.

The ceremonies of dedication were imposing and impressive. Rev. Robert J. Kane, S.J., preached on the occasion, and he upheld the reputation he has so long enjoyed as one of the foremost pulpit orators in Ireland.

We take the following extracts from the report of the sermon:—

"What we are now directly concerned about is the evil influence of Protestant principles on Catholic Faith, not as if that influence could, except in very rare and very random cases, induce Catholics to become Protestants. The influence of Protestant principles on Catholic Faith is not to effect a change of faith, but absolutely and irremediably to annihilate faith. That influence is not constructive; it is destructive. It can do nothing; it can only undo. Even with every aid of wealth, rank, education, authority, it could not make Ireland Protestant. Even without such aid, its tendency would be to make Ireland infidel. Here, however, we must pause in order, emphatically and peremptorily, to exclude a misunderstanding on which the reptiles would greedily fasten. There is no question of unfriendliness, much less of animosity, towards Protestants. There have been great Protestant Irishmen of whom Catholic Ireland is proud. Prejudice, animosity, hatred, persecution, there have been, but on the Protestant side, not on the side of the Catholic. Need I recall what English Protestant historians and statesmen have said of the horrors of the penal laws? In the days of our ascendancy, as, for instance, under James II., we did not retaliate. Wherever in Ireland Catholics are in overwhelming majority, Protestants meet with frank friendliness; even if obnoxious, insulting, and aggressive reptiles are rarely trod upon.

May I recall some few words in defence of Irish Catholic forbearance? We may well appeal to history at a time when fresh efforts are being made to infuriate the Protestants of the North by calumniating the Catholics of the South. You are aware that recently at Coleraine, a Protestant Bishop, whose very dignity should have taught him to show at least a more diplomatic regard for truth, laid aside the sheep's garb which he wears in Waterford, and assailed Catholics with the characteristic rancour of the Orange wolf. His spleen carried him too far. He has shuffled his words, and foremost and most indignant amongst those who demanded his apology were the Protestants of his own diocese.

With regard to the earlier period of religious differences in Ireland, hear what Taylor wrote in his "Civil Wars of Ireland":—"It is but just to this maligned body (Irish Catholics) to add that on the three occasions of their obtaining the upper hand they never injured a single person in life or limb for professing a religion different from their own." With regard to an intervening period, Lecky, in his "History of the Eighteenth Century," says—"In spite of the fearful calamities which followed the Reformation, it is a memorable fact that not a single Protestant suffered for his religion in Ireland during all the period of the Marian persecution in England."

With regard to our own times, listen to Earl Spencer, who, speaking at Chester, 16th June 1886, said:—"I have had some experience of Ireland; I have been there (as Viceroy) for over eight years, and yet I don't know of any specific instance where there has been religious intolerance on the part of Roman Catholics against their Protestant fellow-countrymen. I have known, and I deeply regret it, that there have been signs of bitter religious animosity; but where has it been shown? It has been shown in Ulster, where more than half of the population belong to the Protestant faith. I believe that the Protestants have been the chief cause of nurturing and keeping up this religious animosity." As witnesses to this fact we have, amongst others, Hallam, Walpole, John Wesley, Sidney Smith, Dr. Johnson, Leland, Laing, Lunn. Speaking then, not of persons, but of principles, nor even directly of the principles themselves, but rather of the evil influence which those principles tend to exercise on Catholic faith, I remind you of what Pope Leo XIII. wrote in a recent letter to the Universal Church, what indeed is admitted to be evident by the outside world of rationalists and scientific Atheists—namely, that the principles of the Reformation went further, and struck deeper than the first reformers ever thought or intended. Another great man, not a Catholic, wrote:—"Luther was not a reformer, he was an Anarchist in religion. The first and fundamental principle of Christ's revelation, in the intellectual order, is the promulgation through the Church of a body of di-

vine truths before which reason must bow, and which it must accept on faith. In the moral order, the first and fundamental principle of Christ's revelation is the personal responsibility of each soul towards a law of personal holiness, with personal merit for well-doing, the need of personal sorrow for sin and personal atonement under God through Christ. But the Reformation made individual reason the criterion, the measure, the standard of revelation, as to its truth; and, as to its natural aspect, personal responsibility and personal atonement were shifted into a mere trust in Christ's merits. What havoc these latter principles would work, should they influence Catholic Faith or Catholic moral life, you will more fully recognize if you reflect how in the first place, while against all earlier errors in Christian history there was always some principle of revelation to appeal to the practical paganism of the Reformation is logically identical with rationalism. The principle of Scripture being a standard of Faith is only a theory, an illogical theory, and, therefore, even should Protestantism be called a theoretic Christianity, yet, as it officially hands over Scripture to be misunderstood by every foolish head that reads its own meaning into God's Word, it leaves the Protestant practically outside the walls of Christ's Church. Now, the supremacy of individual reason over revelation is absolutely antagonistic to the church that enforces the supremacy of Faith. Reflect, in the second place, how a religion which allows the right to doubt or to deny its dogmas, must have an influence hostile to Revelation. In order to doubt the truth it is enough to be ignorant. In order to deny the truth it is enough to be mistaken. In order to reject the truth it is enough to be bad. In order to recognize the truth one must have knowledge. In order to defend it one must have thorough knowledge. In order to obey it one must have virtue.

If, then, a Catholic youth be thrust into an atmosphere of erroneous ideas, much more if he must breathe an air where float stealthily germs of moral weakness, do you think that his soul's health is safe? What is the strength of truth if you stifle it? What is the power of holiness if you poison it? Do you avoid the breath of cholera or the touch of typhus? Truth is one, error infinite. Men admire virtue, they imitate vice. Ha! It is disease that is infectious not health. Mark that this evil influence of which I speak is not one of open argument, but of imperceptible appreciation; it does not directly act on thought, but indirectly affects one's way of thinking. Thus we can understand how it has come to pass that some Catholics, brought up in an atmosphere brilliant with scientific splendor and toned by literary culture, should be conscious only of the mental power that spoke to them, unconscious of the mental influence that breathed upon them; so that, while some remain sterling Catholics in the faith which they profess, yet most of them take views on vital issues more akin to those of their Protestant professors than to those of their Mother Church. Thus they believe that the average Catholic student can live in an atmosphere saturated with practical paganism without having his faith weakened or his heart soiled.

Nay, rather, while we frankly meet our Protestant fellow-countrymen, not only with the courtesy of civilized citizens, but also with the sincere friendliness of earnest Christians: while we fully recognize that they may be persuaded of the truth of their own belief, yet, since we have received a peril of great price, a truth not got from man but given of God, a truth not shown by reason but taught by faith, a truth, high, mysterious, many-sided, vast, embracing the earth while clasping heaven. We hold it to be too sacred a gift from Christ, too dear a boon to us, that we should rashly risk it in the outer air which we know to be fraught with falsehood and pregnant with poison: and, therefore, as far as may be, we keep all influence of error and of evil outside our walls. Within the Church of Christ dwells the spirit of truth and love. Yet, as that spirit breathes on human minds and beats in human hearts, its teaching may be darkened or disobeyed by human mistake or human malice. An influence possible to arise within our Catholic Ireland, one of deadlier evil than any other error would be an influence that should create estrangement, or even antagonism, between patriotism and religion.

The example of what I would point out is evident in a great nation that is dear to Ireland, France, by the glory of her history, by the chivalry of her children, by a kinship of intellectual ideas which outlasts time, by a sympathy of moral character which outstrips space. France has won our Celtic admiration and her own Celtic love. Yet the

France of to-day teaches Ireland a sad lesson, a twofold lesson—the lesson of the France that is Catholic, and the lesson of the France that is infidel. You are aware that the Church in France is persecuted. The guillotine has not as yet been gorged with Catholic blood. But the finer and more fatal weapons of exile, confiscation, official tyranny over personal freedom and official dictation to personal conscience are openly and ruthlessly used against what the Church has declared to be vital organs of her life. To deny that these measures are only intended by their promoters as a prelude to a war of extermination against the Church one should be a dunce or a dupe. But what brought about the ascendancy of Antichrist in Catholic France? During the many years which I spent in France, not as a tourist in hotels, nor as a student in a cloister, nor merely as a guest amongst his friends, but as one drawn within their inner circle and dwelling by the hearth-stone of their homes, I had learned to feel the pulse of French national character; I had heard the intimate utterance of their aspirations; and I had freely gazed upon the innermost workings of their brain and heart. Most intimately familiar with their youth, I had watched them grow up side by side, the sons of the old France, and the sons of the France that is new. Not the glory of the bright sun that shone in the blue heavens over his beautiful France seemed so glorious to the son of the old noblesse or the honor of the race that proudly throbbed within his blood. Around his ideals were grouped, in stately line, traditions of chivalrous aims and knightly deeds. All these seemed to him to come from the breath of those conservative principles which had created the greatness of France, and to be identified with the monarchy which embodied it. The Monarch was also to his mind inseparable from the Church, which had blessed its banner in battle, and hallowed its homes in peace. But the Monarchy would not move forward with the world, and the world could not lag behind with the Monarchy. When their King became impossible, the Royalists of France put their politics above their religion, and, because they did not like a Republic, they selfishly shrouded themselves in their old-fashioned ideas, and remained dead to French national life, while their country tumbled down from Thiers to Gambetta, from Gambetta to Clemenceau, from Clemenceau to Waldeck-Rousseau. Do not judge them too harshly. The Republic they had to deal with was not an ideal form, but a fact, a fact which was a Government in the hands of infidel men, guided by anti-Christian principles, aiming at the freedom of France not from the mastery of man but from the Fatherhood of God. Yet the Royalists might have rescued France from the Republic of persecution, and given her at least a Republic of fair play. On the other hand infidel France, base-born of the Revolution, nursed with blood, fed by plunder, professing to dethrone God in order to worship a prostitute, preaching a liberty that means license for vice and exile for virtue, an equality that throws the refuse of society to the top, a fraternity that leads to civil war—this France that has no past to look back upon but its reign of terror and its dictatorship of a Corsican, no future to look forward to but its downward path towards Atheism and Anarchy.

This infidel France is up to date. It knows what it wants to do, and it goes the straight way about doing it. It is as scientific in its methods as it is satanic in its aims. To those like us, whose ideas of freedom are not French, for we take it to include fair play, to those like us, whose Atheists even stop short at a sigh over a cigarette, a sneer against religion in a magazine, or a scolding against priests from a platform, it may seem incredible that men should actually hate God as the demons do, or like Anti-Christ loathe the Church. Yet, so it is, alas! in France. Infidel France forbids the Catechism to the child, the Mass to the official, the sacraments to the soldier. Its secret sects plan and prepare the campaign. Its followers are united, disciplined. Its leaders know how to hoodwink the nation. The people must be carried away by the delirium of a political cry, or caught by a bait to personal greed. So they shout "Freedom" while they forge the fetter, and they invite the mob to confiscate the supposed treasures of charity, while they themselves have their hands in the purse of the State. Nor is infidel France even patriotic. It starves the resources of French influence abroad. At home it oppresses the people with taxes in order to fatten a world of officials far more costly than the extravagant Third Empire. If her navy had not been plundered, France would not have had to blush for Fashoda.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXIX. "It is not very likely will require a ladder to your own place, impatiently. "We were not to hear about you. "I pray you have a care," he rejoined. "I am a good Christian, and up this world and the service of Her Majesty's Gospel." "At any rate," I make a good thing of money goes. Give us leave us alone." He went on grumbling evil times, and how may pay the hungry preach wives and families; I slowly unbuttoned his drew forth a thick packet he had carefully counted the price of his left the apartment. Quickly and deftly I ed the silken string, let intact, and I was able superscription of the French ambassador, ad- ent prelates, princes, p- note both in France ar- But with these I was n- the one of interest and was the last, addressed trusty and well-belov- Babington, Esquire, Lon- etc." I looked closely It bore the impress of ring; a square shield, q- the Scotch lion, the r- pards, the Irish harp ar- lilies. On each side of were the letters M. R. (ina.) I handed the let- ory, and watched him fill seal with a little oil, th- with a soft substance, ily hardened. "I do the- lest the sealing wax sh- or give way. In that c- seal it afresh with this- get as good an impress- iginal one," he explain- act was to pass a thin, blade betwixt the seal a- per, detaching the forme- consummate adroitness- remained either on seal- "So far, so good," he s- must beg that in readin- ing the letter, great car- not to hurt the seal. T- little hot wax we can e- it, so that the sharpest- unable to detect any tra- having been tampered w- The letter was a long o- tents showing that the w- had been expounded to H- in French, for Mary Stu- that language to English- written by one of her se- cipher. Philipps had de- many of her letters that- able to read it as fast as- write from his dictation. The letter—as far as I- its contents at this dista- —began with an eulogiu- zeal Babington displayed- cause of religion in gener- the captive Queen in parti- number and weight of the party was daily dwindling- less measures were soon t- Catholic potentates, it w- late to prevent the extinc- faith in England. The in- religion were the determi- tive that induced her to s- scheme; she was content- her own rights, except in- they were bound up in the- ests. She impressed t- friends the importance of- nothing rashly, without d- ation and careful arrange- was necessary to ascerta- forces on foot as well as- could be raised, and who- the captains appointed for- every shire; which towns,- havens could be depended- grant succour to auxiliari- Low Countries, Spain and- what place might be thou- of landing the troops; wh- armor, ammunition and I- were at their disposal;— means did the six gentle- to proceed in the work of- All this must be well consi- advised them to consult- the Spanish ambassador in- in whom she had the great- dence. Not until they had- tain promise of adequate- from abroad, would she giv- sent to the enterprise, othe-

AN HISTORICAL ROMANCE
—OF THE—
Times of
Queen Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

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CHAPTER XXIX. CONTINUED.—

"It is not very likely that you will require a ladder, when you go to your own place," I interposed impatiently. "We want the letter, not to hear about your preachers."

"I pray you have a little patience, sir," he rejoined. "Do not be hard on a good Christian, who has given up this world and the next in the service of Her Majesty and the pure Gospel."

"At any rate," I replied, "you make a good thing of it as far as money goes. Give us the letter and leave us alone."

He went on grumbling about the evil times, and how much it took to pay the hungry preachers with their wives and families; meanwhile he slowly unbuttoned his doublet, and drew forth a thick packet of letters, tied up in parchment. As soon as he had carefully counted and pocketed the price of his treachery, he left the apartment.

Quickly and deftly Gregory loosened the silken string, leaving the seal intact, and I was able to read the superscription of the various missives. They were addressed to the French ambassador, and to different prelates, princes, personages of note both in France and Scotland.

But with these I was not concerned, the one of interest and importance was the last, addressed. "To our trusty and well-beloved Anthony Babington, Esquire. Lord of Dethick etc." I looked closely at the seal.

It bore the impress of the Queen's ring; a square shield, quartered with the Scotch lion, the English leopards, the Irish harp and the French lilies. On each side of the shield were the letters M. R. (Maria Regina.) I handed the letters to Gregory, and watched him first touch the seal with a little oil, then cover it with a soft substance, which speedily hardened.

"I do that for fear lest the sealing wax should break, or give way. In that case I could seal it afresh with this mould, and get as good an impression as the original one," he explained. His next act was to pass a thin, sharp-edged blade betwixt the seal and the paper, detaching the former with such consummate adroitness that no mark remained either on seal or paper.

"So far, so good," he said. "Now I must beg that in reading and copying the letter, great care be taken not to hurt the seal. Then with a little hot wax we can easily re-seal it, so that the sharpest eye will be unable to detect any trace of its having been tampered with."

The letter was a long one, the contents showing that the whole scheme had been expounded to her. It was in French, for Mary Stuart preferred that language to English, and was written by one of her secretaries in cipher. Philipps had deciphered so many of her letters that he was able to read it as fast as I could write from his dictation.

The letter—as far as I can recall its contents at this distance of time—began with an eulogium of the zeal Babington displayed for the cause of religion in general, and of the captive Queen in particular. The number and weight of the Catholic party was daily dwindling, and unless measures were soon taken by the Catholic potentates, it would be too late to prevent the extinction of the faith in England. The interests of religion were the determining motive that induced her to sanction the scheme; she was content to waive her own rights, except in so far as they were bound up in those interests.

result would be as disastrous as that of the recent rising in the North. Another thing to be thought of was that she should be provided with a sufficiently strong escort, or conveyed to some fortress where she would be in safety, for were the Queen to get her again into her power, she would thrust her into a dungeon whence there would be no chance of escape, if she did not dispose of her in a yet more summary manner. And far more than her own evil fate, would she deplore, in case of failure, the misfortunes that would befall her faithful adherents.

She then proceeded to name several Catholic noblemen, who might be enlisted in the project; adding a warning against traitors, who might even be found under the disguise of Catholic priests. Finally she said that in all probability at the end of the summer she would be removed to Dudley Castle; they might find out when that would be, and arrange for her to make her escape then.

Or if she remained at Chartley, one of three plans might be pursued. If she were allowed to ride out on the lonely moor between Chartley and Stafford, a body of some 50 or 60 horsemen could carry her off, as her guard seldom exceeded 20 men-at-arms. It would be possible to set fire to the granary near the castle in the middle of the night, and in the confusion that ensued, it would not be difficult for the conspirators to penetrate into the castle and carry her out. It might be so contrived, that one of the wagons which bring provisions to the castle in the early morning, should be overturned in passing through the gateway, so that the gates could not be closed, when a troop lying in ambush close by might enter and make themselves masters of the castle.

Promising to reward Babington's loyal devotion to the best of her ability, and commending him and his comrades to the protection of Almighty God, the captive Queen ended and signed this lengthy epistle, Maria R.

Such, then, was the purport of the letter. My feelings as I transcribed it may be imagined. It was a political intrigue on a large scale, every detail of which had been carefully considered, for a rising of the Catholic party in England, Scotland and Ireland, simultaneously with the landing of Spanish or French forces on our shores. In concert, and only in concert with this, was the project of her release from captivity to be entertained.

It is true, that she had, as Walsingham anticipated, laid open "her very heart." But nowhere was there a syllable that suggested the existence of any design on Elizabeth's life; nowhere a hint, which betrayed any suspicion of Savage's proposal. On the contrary, the only mention that was made of Her Majesty, clearly showed that the possibility of such a design had not entered into her calculations.

Once more I carefully collated my copy with the original making Philipps repeat it word by word, in case a line, an expression might have been passed over. But no; it was impossible to detect the slightest omission.

I was at a loss now how to act, since the letter afforded no ground for proceedings against Mary Stuart. It showed that she participated in a conspiracy to dethrone Elizabeth, but not to take her life. Should I arrest Windsor, as I was commissioned to do, if the contents of the letter were what my uncle expected, or would he make another attempt to cause her to incriminate herself? As the result of my reflections, I determined to despatch Philipps and his comrades to London that same night, with the whole batch of letters, and one from me begging for further instructions without delay. This announcement was anything but welcome to the two men. Philipps coughed significantly, and said: "Excuse me, sir, but it appears you have not found in this letter all you wished to find. Well, when anything is written in cipher like that, it is nothing wonderful, if, on closer examination, one remarks one or two words which one might have overlooked just at first." He emphasized his words with a sly wink.

"But we went through it line by line," I answered; for I thought he could hardly have the audacity to propose to make interpolations.

"So we did," he rejoined with a disagreeable smile. "But sharp eyes—eyes sharpened with a purpose—can read between the lines, you have only got to tell me what you would like—"

"You rascal," I exclaimed, "how can you venture to propose such a thing to me? Walsingham shall hear of that!"

"Tell him, and welcome," was the insolent answer. "One would have thought you had known enough of the secrets of statecraft, and learnt enough in your uncle's school, not to make an outcry about a simple little artifice. For what do you suppose the prudent Secretary of State keeps us in his pay, if not to make use of us?"

"As spies, not as forgers," I replied. "At any rate you shall not falsify this letter, on which the life of a Queen depends, if I can prevent it. I am heartily glad that I have a correct copy, and thus possess the means of detecting alterations and exposing falsifications. Mark that, Mr. Philipps; and now give orders for your horses; for in an hour's time you must be in the saddle. Gifford shall follow in the morning."

CHAPTER XXX.—No sooner had

my betrothed with his little brother, their uncle, who had just escaped from prison, and Miss Cecil, been taken on board the Jeanette, than she weighed anchor, and put out to sea. Meanwhile our boatmen rowed us across to the opposite side of the river, where we landed. It was with considerable difficulty that we got out of the hands of the coastguards, who, on the lookout for seminary priests and Jesuits, made sure that they had a prize in us. At length we succeeded in convincing them with the aid of a douceur, that we were not the persons they wanted, and we were allowed to go.

Uncle Remy directed his course over Barking to Woxindon; I proceeded through Bedford and Leicester to Burton, which I reached without any mishap. The morning after my arrival, I had rather a stormy encounter with St. Barbe, as he has already stated. I was astonished to hear him accuse me of having seduced the affections of his lady-love, and at first thought he meant my Mary; afterwards I concluded that he referred to Miss Cecil, to whom I was not aware that he was engaged. I wrote a note to explain the misunderstanding, but he returned the billet unopened, and there the matter rested.

Nothing occurred for some time to break the monotony of the weeks that followed. To me they seemed to pass slowly, for I was daily expecting to hear that the preliminary arrangements for our enterprise were completed. I, on my part, was ready, the forester's cottage having been prepared to serve as a hiding place for the Queen of Scots in case of need. The end of July had come; hot, sultry weather had succeeded the long period of rain, and the peasants were busy with gathering in the crops. The sun on the open moorland was scorching, so that I was fain to betake myself to a shady nook that I had discovered, beside a stream which meandered through the wood flowed into the neighboring river Trent.

Now it happened one day when I was angling for trout in this staid stream. I was fortunate enough to be the means of doing St. Barbe a good service. Whilst bathing in the Trent hard by, he got out of his depth, and was in sore peril of his life. Attracted to the spot by his cries, I arrived just in time to rescue him from drowning, at no slight risk to myself, and conveyed him to my rooms at the Mayflower. Thus we were brought together again, and an opportunity was afforded me of clearing up the misapprehension between us. Nevertheless he did not appear at his ease with me, and in spite of his gratitude for the service I had rendered him, there was still some coolness in his manner towards me.

Three days subsequent to this adventure, when St. Barbe was quite recovered from the shock he had received, he came to my room at the inn towards evening, and sat talking with me over a tankard of ale.

He seemed very restless, and every time a horse's hoofs were heard on the road, he sprang up and went to the window. His conversation all the while consisted of an eulogium of his uncle Walsingham's astuteness, and the clever manner in which he had discovered and exposed various political plots. I began to suspect that his intention in dwelling on this subject was to give me a friendly hint, when our talk was broken short by the arrival of a horseman, dusty and travel-stained, who pulled up at the inn-door, and asked if St. Barbe were there. My companion instantly rose, and pale with excitement, rushed down stairs. He exchanged a few words with the rider, who then handed him a letter, which he drew from his breast-pocket. Hurriedly breaking the seal, St. Barbe ran his eye over the contents. They cannot have been lengthy, for almost immediately he folded the epistle again, and thrust it into his pocket. In doing so, he glanced up at the window where I was standing. That one glance told me as plainly as words could have done, that our conspiracy was discovered.

The messenger received orders to go on to the castle, and a few moments later St. Barbe re-entered my room, closing the door behind him carefully. I thought he had come to arrest me, and instinctively reached out my hand for my rapier, which hung on the wall, for I was resolved to sell my life dearly.

"Let the sword alone, Windsor," he said gravely. "You cannot think I should be so basely ungrateful, as to send the man who saved my life to the gallows. Besides, I should be all the more reluctant to do so, because I feel certain that you would never agree to any dishonorable design, whatever your confederates might purpose. Yes, you have guessed right, Walsingham has long been cognizant of this conspiracy; he has intercepted the Scottish Queen's last letter, and now gives me orders to arrest you quietly, and send you to London, as soon as your fellow conspirators are in his hands. Take care, therefore, to be well out of the way, when the soldiers surround the Mayflower to-night. If you ride hard and take the road through Loughborough and Spalding, you might reach the Wash to-morrow, and get out of the country before I can overtake you. If you want money, I will gladly lend you the amount you require."

Deeply touched by his kindness, I thanked him with all my heart. I had money, but I owed my life to him.

"Now we are quits," he said, shaking my hand. "Farewell, we are not likely to see one another again on earth." Thereupon he left the room quickly, and disappeared in the direction of the castle.

It was some moments before I could collect my thoughts sufficiently to decide upon the course of action. In such cases my habit is to say a decade of the rosary, and I did so then. I had not got far before I saw my way clearly. Walsingham had not had my comrades arrested yet, because he wished to take them all at once, and that before two days are over, otherwise he would have had me sent to London in custody at once. There was still a possibility that I could warn them in time; consequently it was not to the Wash, but to London, that I must ride as fast as my horse could carry me.

A few things were quickly put together, and leaving on my table a sum sufficient to pay my host, I slipped down to the stables, saddled my mare, and led her out by a back way through the lanes into the country. There I mounted, and walked for a short distance at a foot's pace. Not a soul met me. On reaching the nearest wood, I turned and looked once more at Chartley, and thought with a sigh of the unhappy prisoner within the castle walls. Then I put spurs to my horse, and rode forward on my errand of life and death.

At nightfall the next day I reached London, and entered the city by the Highgate, through which a drove of bullocks were passing. Perhaps the guard took me for one of the cattle dealers, for I was covered with sweat and dust, and bestrode a nag that no gentleman would care to own. It was the only substitute I could obtain when my beautiful mare broke down, halfway between Stratford and Enfield. Wending my way through a labyrinth of alleys and ill-lighted streets, I reached Fleet street and the Strand. Our house by the Anchor Inn looked deserted; passing it by I proceeded to Babington's residence at Temple Bar. The servant who appeared at my call informed me that his master and the other gentlemen were gone by Pooley's invitation to an entertainment. He thought, at the Paris Garden. I asked if anything special had occurred? Yes, the man replied; Captain Fortescue, the officer who was staying with Mr. Babington, was arrested

the day before yesterday. His master had been a good deal alarmed by this at first; but all was quiet again now.

I felt not a moment was to be lost. Fortescue, or rather Father John Ballard, in prison, and all our confederates invited by Pooley to a banquet, manifestly with the intention of arresting them one and all! But I could not make my appearance at the Paris Garden as I then was, without arousing suspicion; I therefore stopped at an inn near the Temple, put up my horse, and got myself into somewhat better trim. Taking a slip of paper, I wrote on it the words: Fly, fly immediately; W. knows all; the last letter from Ch. is in his possession. You are surrounded by his emissaries; fly for your life. No signature was needed, as Babington knew my handwriting. With this billet in my pocket I left the inn, after ordering supper to be ready on my return, and hastened in the direction of the river.

My way led past our house. I got over the hedge into the garden, and finding the back door ajar, I entered, shouting the names of Barbara and Tichbourne. At first there was no answer; then a door upstairs was heard to open, and a voice called out, in harsh and grating tones: "Come up, sir; Mr. Tichbourne will be back directly."

The voice was a peculiar one, and I instantly recognized it as Topcliffe's. Quick as thought I sped through the door and down to the river. Our boat lay as usual, moored at the foot of the steps; I sprang into it and pushed off from the bank. Before I got far, I fancied myself pursued; but I pushed my little craft between some others of a larger size, and, favored by the darkness, reached the southwest side in safety.

The Paris Garden was a blaze of light; the sound of musical instruments rang through the still night air. To elude observation, I avoided the principal entrance, and made my way in through a side gate. The curtains of the largest tent being drawn up to admit the cool air, I obtained a view of the interior, which was profusely decorated. There the gilded youth of London were displaying themselves, decked out in gay habiliments of the latest French fashion. They stood and sat in groups at the tables, taking refreshments, playing cards, or chattering merrily as they watched the dancers, moving in stately measure to the sound of clarinet and fiddle. The festive scene, the rich dresses, the sparkling jewels and nodding plumes, the songs and laughter, were little in harmony with the care and anxiety that filled my heart. I surveyed the guests for some time in vain; at length at a distant table, laid apparently for a party of about twelve, I descried Babington, easily recognizable by his cloak of light blue velvet, trimmed with gold. Next to him sat a broad shouldered man, unknown to me; on the opposite side of the table I saw Salisbury and some other acquaintances, not members of our association; Pooley himself was seated at the other end. Several places were empty, as if the full number of guests had not yet arrived.

While I was considering how I could possibly convey my warning to my friends without delivering myself into the enemies' hands, I saw my good Tichbourne approaching the tent. I sprang forward, plucked him by the sleeve, and drew him into the shade of a tree.

"You here, Windsor!" he exclaimed in astonishment. "I thought you were at Chartley!"

"There is no time for talking," I answered, under my breath. "We must all fly forthwith, without an instant's delay. Ask no questions, only tell me how I can warn Babington and the others in there, who do not suspect they are being caught in a snare. And do not you go home. Topcliffe is waiting for you there!"

"Is it so?" he calmly replied. "I have thought for the last half hour I was being followed. I only wonder that those two fellows there have not already apprehended me." "Their intention is to take us all prisoners at this banquet, to which that arch-traitor Pooley invited you. How are the others to be told? I have a billet here for Babington, but I fear it will be of no use. It is impossible for him to read it, and warn the others, without the pursuivants observing it, and cutting off their retreat. I have got our boat here close by; if we could but reach that, we might ply our oars to some purpose!"

"We must make the attempt," Tichbourne answered. "Give me the note, and do you take the boat to the landing-place just below. If I fail, at least you may be able to save yourself."

I wanted him to take the part he had assigned to me; but he said, and justly, that as he was watched,

it would be useless for him to try and take the boat to the place agreed upon. So we shook hands and parted; I contrived to get out of the garden unnoticed, and waited with the boat close to the landing place.

Half an hour passed in feverish apprehension. Suddenly the music ceased and a confused shout arose, in which I fancied I could distinguish the cry, "Traitors! Stop the traitors!" My warning came too late, I said to myself. Yet I waited awhile, in the hope that perhaps one of my friends might escape, and make for the riverside. And so it was; rapid footsteps were heard approaching; a man ran up, with another close at his heels. In an instant I had the boat's nose at the steps; Tichbourne leaped into it; his pursuer, a sheriff's officer, laid hold of the boat, shouting: "In the Queen's name! surrender!" I thrust him back violently with one of the oars, he stumbled and fell into the water.

"Where are the others?" I asked Tichbourne.

"They have all gone off in one direction or another, where they thought they could find safety," he replied. Then, while with rapid strokes we pulled out into the middle of the river, he told me in a few abrupt sentences, how Babington, when he read the note, made a sign to Salisbury, and leaving his hat and cloak behind, passed out quickly through the nearest opening in the tent. Pooley, evidently expecting them to return, made no movement until he (Tichbourne) and Barwell attempted, under some pretext, to quit the table. He then barred their way and gave his attendants the signal to arrest all the company. Tichbourne knocked Pooley down and with Donne and Travers made his escape, before the officers laid hands on him.

For a moment we rested on our oars, to discover whether we were pursued. There was no doubt of this; we heard shouting on either bank, and by the flickering light of the torches saw boats pulled off in pursuit. Away we rowed down the stream, in the hope that by getting among the ships lying at anchor below the bridge we might evade our pursuers. But swiftly as our boat flew, they gained rapidly upon us, and the cry: "Stop the traitors!" sounded nearer and nearer every moment. We soon saw our case was desperate. Tichbourne drew in his oars.

"We have no more chance," he said. "May God have mercy on our souls!"

"One chance remains," I replied, "throw off your cloak, friend; we will swim for our lives."

"That may do for you; for me it would be certain death. Give my love to my young wife, my poor Alice; I would fain have spared her this sorrow. Save yourself and pray for me, only be quick."

I lingered a moment, urging my companion to jump into the river and cling to an oar to keep himself afloat; he refused, so, as our pursuers were almost alongside, I let myself over the side into the water.

Fortunately for me, the officers did not see me, owing to the darkness, although when they boarded our skiff, I was not a boat's length off. Finding only one where they had seen two men, they began to search for me, lighting their torches for this purpose. Carried down by the force of the current, I struck out vigorously to the left, and thus succeeded in passing under a different arch of the bridge to my pursuers, whose torches cast a lurid glare on each side of the boat. "There he goes!" I heard one exclaim; and a long pole struck the water within a few feet of me.

"No, it is only a log of wood," another said.

"Look out for the pier ahead!" cried a third.

(To be continued.)

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Notes for Farmers.

CALF FEEDING.—"For a number of years I have had most of my cows drop their calves in the late fall, or early winter," says Duncan C. Anderson of Rugby, Ontario; "and I have come to the conclusion that there is a decided gain in so doing. The milking season is lengthened; cows coming in fresh before Christmas by liberal feeding in winter, milk nearly as well in the early summer when the pastures are at their best, as cows that come in fresh in March. We milk ten months, giving the cows two months' rest. They are rested in the early fall, when the pastures are at their poorest. At that time the grass is generally dry, parched and burned up. As we raise on the skim milk one calf to each cow, it is very important that the cows should have two months' rest of the twelve. When the cows are milked to within a couple of weeks of calving they get no chance to recuperate. The calf generally comes with a weakened vitality, and does not make as rapid or satisfactory a growth in the first six months, as when the cow has had a fair period for recuperation. After a long term of experience I have come to the conclusion, considering the increased price of winter butter, the long milking season, resting when the grass is poor, that in winter dairying, giving cows give at least 25 per cent. more milk in the season than if they came in fresh in the spring months. Again an early winter of fall calf is quite as heavy at two and one half years as a spring calf is at three years old. There is a gain of six months in the calf, the reason for this being that it is weaned off the milk in June, goes on to grass, is fed a little grain or meal all summer, and in the fall it is a good strong lusty yearling, and winters much better than a spring calf, which is just weaned in the fall and goes into winter.

When a calf is dropped it is not good practice to allow the cow to fondle and lick her offspring. When the separation does take place there is always a disturbance in the cow stable; the mother gets excited, and some nervous cows remain so for the best part of a week. Better results are obtained by removing the new born calf without allowing the mother to lick it. Rub it dry with a wisp of straw. Put it into a roomy, dry, warm pen, free from frosts and drafts, and give it no milk for the first twelve hours. When a calf is hungry it is not nearly so much trouble to teach it to drink. The first two weeks it should have a quart of whole milk three times a day, care being taken that the noon milk is warmed to new milk heat. For the next three weeks half a quart of skim milk should be added to the whole milk at each meal. When the calf gets to be five weeks old, discontinue the noon milk, also the whole milk, giving about three quarts of skim milk twice a day. By this time the stomach will be strong enough to assimilate and digest other food. The noon meal should then be pulped roots, chopped oats and well saved clover hay. If a separator is not used and the milk is set in shallow pans or deep setting cans, it should always be warmed up to new milk heat before being fed. If it is fed cold or too hot it is apt to produce bloating and scours. When, through careless feeding, scouring is allowed to become chronic there is no remedy. When a calf is not doing well break an egg into its milk; this acts as a tonic and adds strength to its ration.

To supplement the loss of butter

fat in milk, take for twelve calves over two months old four cups of flax seed put it into a common stove pot and fill up with water. Do this after dinner and allow it to simmer all afternoon and evening. Next morning boil smartly for about one half hour, stir in some wheat flour until the mixture is about the consistency of thin porridge. A calf three months old will take a cup full of this flax seed tea porridge in its skim milk. The flour is used to counteract the loosening effects of the flax seed. Care must be used at first not to overfeed, but to work up gradually to what I have mentioned, with skim milk, flax seed tea, roots, chopped oats and clover hay, and with comfortable warm pens kept clean and bedded. Calves can in this way be raised much more profitably in winter than in summer. When a separator is used it is best to skim the froth off the skimmed milk and not feed it to the young calves, especially those under three months. It has a tendency to disturb the normal action of the stomach, and set up scours. Whenever a calf is scouring reduce the quantity of skim milk. Be careful to have the pail from which the calves are fed as clean as possible. With skim milk at the right temperature fed out of pails as clean as your milking pails, in not too large quantities and fed regularly, there will be but little trouble from calves scouring.

In warm weather calves should be kept in during the day time, and turned out in the evening. Thus they will avoid the hot sun and flies. Whole or chopped oats should be fed. A mixture of whole and chopped oats, about a cupful twice a day for an ordinary sized calf on good pasture, will be sufficient. For fall feeding until the roots are harvested, there is nothing to green corn run through the cutting box and mixed with some chopped oats.

The main point in calf feeding is to never allow them to stop growing, and in the case of beef animals to keep them in good flesh. In feeding calves, as in every system of feeding, the extremes of over and under feeding are to be avoided. Continuous, regular, liberal feeding always brings the most profit, and the best practical results. F. W. Hodson, Live Stock Commissioner.

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By order of the Board.
A. P. LESPERANCE, manager.

SUPERIOR COURT.

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

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Household Notes.

PRACTICAL TRAINING.—Every German girl is looked upon as a prospective housewife and is stocking her linen closet at the age when our girls are starting to college, writes Mary Esther Trueblood in Good Housekeeping. In a way she is trained, too, for her work, but for the most part her training has been sanctioned by custom, not by science. In the last few years, however, the women who are advanced enough to see that housekeeping methods need something besides age to recommend them, have set on foot a revolution. The schools of housekeeping in almost every city of the empire show with what astonishing rapidity conservative Germany has recognized the importance of giving its home-makers not more training, but a different kind. The subject has not been approached from the side of the sewing class, for outside of the largest cities "domestic service" is not as yet a problem.

The school of housekeeping in Berlin was the first, and still takes the lead both in the plan of work and in its execution. It was founded by Frau Hedwig Heyl, with the active co-operation of the Empress Frederick. When people looked askance at the school and objected that the place for girls to learn Frau Heyl replied that if they wished to advance the standards of living, to make use of the investigations of the bacteriologist and sanitary chemist, to the end that the dwelling might be more healthful and the food more nourishing, then instruction from people who were making a life study of these subjects was indispensable.

The full significance of her undertaking was not at first understood. The plan of the school was made to correspond with her broadened conception of what housekeeping means, but while emphasizing the larger duties of the home-maker she did not neglect the minutest detail of housework, as the school abundantly proves. She believed and has demonstrated that the "drudgery" of housework may become interesting from the standpoint of the trained individual.


The Empress Frederick established milk and water mixture containing daughter as the first pupil, and various families of the court soon followed the example. The school now has the support of public opinion and in its different departments there are representatives from every class of society.

milk. The combination would be nothing more than a poor, unsatisfying milk and water mixture containing almost no nourishment. Its effect is impaired nutrition. There might even be enough of the gelatine held in solution to hurt the infantile digestion. Gelatine is used medicinally in large quantities to stay internal hemorrhages, and the effect of even a small amount of the gluey substance on the blood vessels of an infant could not but be injurious if the milk supply amounted to a quart a day, as in the case of a healthy baby. The only certain test is analysis by a skilled chemist.

HELPING IN THE HOME.—Much could be written on this all-important subject. Some mothers who are blessed with a fine physique are very apt to overestimate the strength of their daughters and in consequence impose upon such a severe task as washing. A writer says:—"I believe in teaching children to do all kinds of housework, so when responsibilities are thrust upon them they will be equal to them, and not blame mother for not having done her duty by them. I have two daughters, 10 and 12, and while one helps in the kitchen one week, the other does the chamber work. The next week they exchange work. They help with the washing and do nearly all the ironing that is done, for most pieces—like some of the sisters—are folded from the line and put away without seeing a flatiron. We iron nothing that does not absolutely need to be ironed. No kind of light housework, if done moderately, injures the constitution of a healthy child, unless it be lifting, and I make sure that my children do not overlift."

DELICACY OF BACON.—It is now asserted that bacon is such a delicate food that it is not counted among the meats at all, and is most wholesome if cooked as it should be. It must not be fried, and it is better not to attempt to broil it, because it is sure to burn or smoke. Put the thin slices in the broiler, and rest this on a dripping-pan and put in a hot oven. Turn once. It will be pink, crisp, and delicious, and so easily digested that even a little child can eat it, or the invalid who can have only a light diet.

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