

## LORD RUSSELL OF KILLOWEN.

A Tribute to the Great Chief Justice, by an Iowa Lawyer.

"He was exalted; his Creator drew His spirit, as the sun, the morning dew."

The news which flashed over America recently, announcing the death of Lord Russell of Killowen, the great Chief Justice of England, has caused a regret to loiter in the hearts of the American people, for he was beloved by us, nearly as much as he was by his own countrymen.

Few men of the world have attained the distinction, under the trying circumstances which confronted Charles Russell, — or as he is now known, Lord Russell of Killowen, — especially in the early days of his career at the bar.

While his ancestry may be traced back, with credit to his name, through ages of a noble race of people, yet the political disadvantages which surrounded him, and over which he triumphed, adds special luster and splendor to his career. He was an Irishman of Irishmen; a patriot of patriots; and a Catholic of Catholics.

All these things he was on all occasions, and always, firmly and unobtrusively maintained both his political and religious beliefs. He was not ashamed of his faith, nor of his race. He endeavored always to do right, and to perform, fearlessly, every duty that his active life brought him. By his open and fearless stand in the support of his convictions, he forced from those who scoffed his religion and his race their humble respect. He won the undying love and friendship of those who look beyond the race and creed, for the man, and who admire and encourage the individual, regardless of his environment.

No one knew better than Lord Russell the rights of the individual. He understood thoroughly the laws of nature, and had proper conceptions of the rights of individuals, and based his career at the outset, upon the great doctrine that every individual, born of woman, was entitled to every right and privilege which every other individual enjoyed.

Having these great fundamental conceptions, his life has never been tainted by a selfish desire to see one class triumph over another, or the strong trample under foot the weak.

What a beautiful professional life he has left the English-speaking lawyer. What a fountain of wholesome lessons the young advocate may find in the study of his marvelous career.

The American lawyer will feel saddened at his death. He honored the American Bar Association, and through that Association, the Bar of the Nation, and the people of the United States, at a meeting of the Association, held in Saratoga, N.Y., in August, 1896, by his presence where he delivered the annual address of the Association, choosing for his subject, "International Arbitration."

His unassuming demeanor; his quiet and unobtrusive deportment; his thoroughly democratic disposition; his profound learning; his sincerity of purpose; the loftiness of his mind; his sparkling genius; all went to make him an ideal representative of English and American jurisprudence.

He was about six feet in height, weighing in the neighborhood of 200 pounds. He was handsome in appearance, having an expression of benevolence in his countenance, tinged sufficiently with apparent sadness, to indicate that he knew something of the sorrows and trials of life, and that he had a feeling for all mankind.

When he faced an audience he seemed perfectly at ease and at home. He used the purest English, and his pronunciation of every language from which he quoted was very clear and distinct. It was the common comment of the members of the Bar Association, and those who heard him, that finer diction never was used by any public speaker, and that here was an Irishman, using better and purer English than the Englishmen who were of his party with him on this occasion.

When we stop and think that he began his career as a solicitor in his native country, the Emerald Isle, which has furnished so many brilliant names in the catalogue of lawyers, then moving to London, starting out for himself, with the native prejudice against him, both because of his nationality and his religion, and see in spite of all this that he earnestly and persistently toiled until he soon found the English people to recognize his ability and genius, and from one triumph in the courts of England to another he went until he reached the highest judicial position within the gift of the English nation, we may learn something of his great abilities.

I can do no better than to quote from our own Chauncey Depew, that Prince of American orators, when he introduced Lord Russell, the time he was here, at the banquet given by the American Bar Association in Saratoga. I have no hesitation in saying that in the course of his remarks, he used these beautiful expressions:

"There is in the life of Lord Russell many things which our American people may learn something of his great abilities. I can do no better than to quote from our own Chauncey Depew, that Prince of American orators, when he introduced Lord Russell, the time he was here, at the banquet given by the American Bar Association in Saratoga. I have no hesitation in saying that in the course of his remarks, he used these beautiful expressions: 'There is in the life of Lord Russell many things which our American people may learn something of his great abilities.'"

most of us, he began at the lowest round of the ladder, and by industry, integrity, and genius, he advanced, round by round, until to-day he holds the highest judicial position in the British realm; and he has accomplished all this, in spite of the fact, that he is both an Irishman and a Catholic.

That great audience of lawyers, not more than one-eighth of them being Catholics, sprung to their feet and gave vent to their approval and appreciation by hearty and prolonged applause to these remarkable, yet truthful sentiments.

I recall a tribute paid to him by that great American lawyer, James C. Carter, of New York, who was president of the American Bar Association at the time of the meeting of the Association at Detroit, Mich., in 1896.

Mr. Carter was one of the lawyers representing the United States in the Behring Sea controversy between the United States and England, which controversy was submitted to a board of arbitration for settlement, and which is known as the "Behring Sea Commission."

Mr. Carter in speaking of Lord Russell as a lawyer, spoke of the many great American lawyers, and of their strong qualities in mastering their cases. He spoke of Charles O'Connor, as being one of the greatest trial lawyers the United States ever produced, also, of Everetts and Choate, and several others. He told how some of them saw only the way to bring out the strong points of their cases. He told of the weakness and strong qualities of some of the great men whom we have known as lawyers, but he said Charles Russell not only brought out the strong points in his cases, but had a faculty of bringing out every minor point of the case, and make the whole cause strong in all its parts.

He told about how Lord Russell made a five days' argument before the Behring Sea Commission, and how every scrap of testimony, and every detail of the case, was by him marshaled up so strongly and skillfully that it seemed almost impossible to meet or penetrate the fortifications of logic, reasoning and eloquence which he built up in his argument around the case. So much for Russell as a lawyer.

These things, which I have said, I have learned about him, from seeing him, hearing him, reading of him, and hearing others speak of him.

Of his beautiful home life, his great moral life, his strong characteristics and Christian life, I shall leave to be described by those who knew him intimately, and who can do it more fully and more beautifully than I possibly could.

I speak of him as a lawyer and a patriot. Sufficient has been said, in this communication, of him as a lawyer.

As a patriot, his mind moved in advance of the age. He looked upon the great human family with commiseration, and recognized the rights of the individual; the rights of the classes; the rights of the families; and the rights of the nations that compose the human family. With individuals, he saw every attribute of a noble creation, and he recognized that each and every individual born into the world, had rights and privileges equal to the rights and privileges of every other individual. He would not take away the privileges essential to human happiness from the weak, and bestow it upon the strong. He would not say to one, because his skin was black, that he was not entitled to the same human freedom as his brother, whose skin might be white.

He loved mankind generally, and his great heart throbbled for the betterment of the world; for the elevation of the individual, and of the race. He disliked everything narrow and selfish. He despised the clamoring and discrimination of creeds, and was most outspoken in his denunciation of discrimination against any individual or class on account of their peculiar religious views.

He intensely believed in a democratic form of government, and had a strong and abiding faith in the wisdom and intelligence of the people. He believed that a Republican form of government, tended to elevate man generally, and lead him to a fuller realization of his responsibilities in life than any other form. He was especially strong in his advocacy of the settlement of differences between nations by other means than war.

In his great address before the American Bar Association, to which I have referred, he used some expressions that I think it would be well if the people of the United States, and especially those in the charge of the

government, would study. It would be well for England to study and learn from this great man, the real and true position of a nation.

Let me make these quotations: "But further, friend as I am of peace, I would yet affirm that there may be greater calamities than war — the dishonor of the nation; the triumph of our rights; the cause, and the perpetuation of hopeless and debasing tyranny."

Then he quotes from the poet this stanza: "War is honorable. In those who do their native rights maintain; In those whose swords an iron barrier are Between the lawless spoiler, and the weak; But is, to those who draw the offensive blade, For added power or gain, sordid and despicable."

It would be well that our government and the government of Great Britain would learn a lesson from the sentiments contained in the above quotations. I think it no more than justly due the people of England, and the leaders of the English Nation, to offer them praise for thus recognizing the genius and ability of this great man, who has left for their Nation an enviable career, and who has added to the Church, says the New York Herald, "a paper published in the city of Mexico."

His selection by the English nation for so high a position, and the love of the English people for him and his genius, is evidence that the two races of the British Isles, the Celtic Anglo-Saxon, will one day be united and forced upon the world by the means so finely adopted by Lord Russell, the civilization of the British Isles, which with all its faults is the best the world has ever seen.

As a humble member of the great profession, which he has adorned by his character and genius; as a descendant of the island that gave him birth; as a believer in the beautiful old church, which he loved; I lay these few tributes to his life, and in the words of the poet would say:

"View the whole scene, with critic judgment scan, And then deny him merit if you can; Where he falls short, 'tis nature's fault alone. Where he succeeds, the merit's all his own."

J. H. McCONLOGUE,  
Mason City, Iowa, Aug. 14, 1900.

## DYING PERVERT RETRACTS

In Mexico they have a very thorough way of dealing with perverts who, frightened at the approach of death and judgment, desire to return to the Church, says the New York "Freeman's Journal." They are required to repair as far as possible the scandal they have given by their perversion by a solemn and formal retraction. As an illustration of this, the "Freeman's Journal" publishes the following: "Pablo Lopez, of the town of Ahuatepec, district and parish of Tecali, writes:

"Illustrious Sir,—I, Pablo Lopez, in your presence humbly confess that I have been for some time in the sect of Protestantism, which I now detest and condemn. Having by separating myself from the bosom of our Mother the Holy Church scandalized my people and family, and compromised the eternal salvation of my soul, and about to appear before my God and Creator, being afflicted with a grave illness, I desire and beg with my heart to return to the breast of our Mother, the Holy, Catholic, Apostolic, Roman Church. And to this end I retract, publicly and solemnly, and beg pardon of you and of my brethren in Christianity, whom from my bed of death I exhort to never forsake the true religion, that they may never experience the remorse and cruel inquietude which is my most cruel torture. I was a Protestant hypocritically and for profit. I confess that I never looked upon the meetings conducted by the foreign minister at the town of Sacaula as anything else but what they are, veritable farces, and not the sweet counsels which the faithful receive in the true religion. As our Lord God in His infinite mercy gives me time and just judgment, I, sincerely repentant, beg to be absolved from the excommunication which I have incurred, and that the Holy Sacraments may be administered to me, in order that, though my life for a period of three years has been scandalous and criminal, I may, at my death, as far as possible repair my evil acts and close my eyes in the faith of the believer."

Thus I have dictated this: and in order that I may rest perfectly tranquil I request the witnesses, Raphael Martinez and Eleuterio Bantista, to sign it with me, and that it be afterwards published in the press, this original remaining in possession of the priest of my parish.

DON JOSE MARIA ESPINOSA,  
Ahuatepec, June 3, 1900.

At his request and charge, and in the presence of more than thirty persons, Apollinar Angel Flores signed for him, the sick man being unable to use his hand. (Signed)

APOLLINAR ANGEL FLORES,  
RAPHAEL MARTINEZ,  
ELEUTERIO BANTISTA.  
I certify that this is the original copy.

JOSE MARIA ESPINOSA,  
Parish Priest.

## ROMAN EVENTS.

In our last issue we had occasion to mention a number of special feasts that were celebrated with the usual pomp and circumstance; there were other festivals in August, which received due attention in the Eternal City. Amongst these we may mention how on Friday, the 10th, the Feast of St. Lawrence was celebrated at the many churches connected with the memory of this saint. San Lorenzo in Foulle, where St. Lawrence was baptized; San Lorenzo Panisperne, on the spot where the saint was martyred; San Lorenzo in Lucina, where the relic of the gridiron is venerated; and the grand basilica San Lorenzo fuori le Mura, where the body of the saint reposes, and also where Pius IX. is buried in the very beautiful chapel in the ancient church. At this basilica the solemn Pontifical Mass was celebrated by Mr. Angor, Vicar-Apostolic of S. Maria, special prayers were offered for the spread of Christianity in China and for peace in that distracted country. After the Mass there was a meeting of the Society Cultori dei Martiri and a conference by the eminent Christian archaeologist, Signor Martucci on an ancient inscription stone lately found near the Campo Santo relating to the martyrdom of St. Lawrence.

"OUR LADY OF THE SNOW." To Canadians this title is something familiar, especially since Kipling wrote his poetic address to Canada, under that title. For a very different reason is the 5th of August called the Feast of Our Lady of the Snow, in Rome. We have the following brief account of that day's celebration.

On Sunday the great Feast of St. Maria Maggiore was celebrated, the dedication of the basilica and the miraculous fall of snow on this spot in the year 352, during the pontificate of Pope Liberius to whom our Lady appeared, directing him to erect a church in her honor fell on August 5th. To commemorate this miracle white rose and jasmine leaves are showered from the cupola of the Borghese Chapel during the Pontifical Mass, celebrated by His Eminence Cardinal Vincenzo Vannetti, architect of the basilica. The music, under the direction of Maestro Moriconi, was very beautiful.

THE KING'S FUNERAL.

We have had several accounts of the burial of the murdered King of Italy, but none so complete as the London "Universal." The report reads:—"On Thursday morning, at 6.30, the body of King Humbert was brought to Rome by a special train. The Dukes of Aosta and Turin accompanied the remains. King Victor Emmanuel was at the station to receive the body, also the foreign princes and representatives of the Powers. The funeral cortège formed immediately, and at seven a. m. proceeded from the Piazza delle Termini down the Via Nazionale. All the streets through which the funeral passed were draped in mourning, and at each of the cross streets arches were erected draped in crape with wreaths of myrtle. The gas lamps were also covered with crape and lighted, and the windows and balconies of all the houses showed mourning, the shops being closed. The streets were crowded; in fact, the people were out all night. The procession was magnificent and occupied two and a half hours in passing a given point, and the church in her honor well represented, also the municipality of Rome and all the cities of Italy; the bright uniforms of the officers and the foreign representatives, and the flowers of the hundreds of wreaths carried, as well as the gorgeous costumes of the 'contrade' from Siena, made a blaze of color. It was also a religious funeral, a great number of priests in 'collar,' the Capuchin Fathers in their brown habits, and the 'sacconi' in grey, all carrying lighted candles and reciting prayers for the repose of the soul of the dead King, walked just before the gun carriage bearing the body; immediately after came the iron crown of Italy borne on a yellow velvet cushion by a Canon. Then came the favorite horse of King Humbert, King Victor Emmanuel followed very near the coffin, attended by the Dukes of Aosta and Turin. Behind this group the Prince of Montenegro and his son walked, then Prince Henry of Prussia, the Duke of Argyll, and all the foreign representatives and ambassadors. Behind these came the representatives of the different Italian cities; then the societies of Rome. The funeral car reached the Pantheon about nine o'clock. The Archbishop of Genoa (the Pantheon) celebrated the Requiem Mass, attended by the Court chaplain and the parish priests from SS. Vincenzo and Anastasio. His Grace the Archbishop of Naples (Mgr. Belgio) assisted by the Chapter of the Church of Santa Maria and Martyrs (the Pantheon) celebrated the Requiem Mass. The music was directed by Maestro Mascagni, and was very solemn and beautiful."

SOME PARAL AUDIENCES. — On Tuesday, the 7th inst., the Holy Father received His Grace Mgr. De Rogo-Mais, Bishop of Petropolis, Brazil, in private audience, and on the same

day His Excellency Signor Arrotto, Minister of the Argentine Republic to the Republic of Peru, with his family.

Four priests of the Ottawa diocese were among the Canadian pilgrims who were recently granted an audience by Pope Leo in Rome, Italy. Rev. Father Labelle, of Aylmer, who was one of them, in conversation, stated that the audience which the Pope granted the Canadians was certainly a most special favor. "On our arrival in Rome in the morning," said Rev. Father Labelle, "our desire to have an audience was in due course laid before Cardinal Satolli. The cardinal spoke to the Pope about the matter. The Holy Father asked who were the pilgrims, and how many number. 'Seventy-two Canadians,' he was told. 'Seventy-two Canadians are worth more than one hundred thousand Neapolitans,'" said His Holiness. "Let them come." The audience was accordingly granted us.

CATHOLIC NOTES FROM VARIOUS SOURCES.

GENEROUS GIFTS. — The Catholic Marquis of Bute has made a number of very large gifts to Scottish institutions, one alone amounting to \$400,000. He is said to have a firm belief that a landowner owes something to the place his wealth comes from.

ABREAST OF THE TIMES. — The Christian Brothers in St. Louis, Mo., have decided to give special attention in the commercial department to the study of the Spanish language, the purpose being to impart a thoroughly practical knowledge of the language for business uses. The courses in the collegiate department are to include the study of the Spanish language ad literature.

TO-CATHOLIC SCHOOLS. — The beginning of the educational year is at hand. Schools and colleges will soon open again, and Catholic parents and guardians who have at heart the best interests of those under their charge should select for them, as the place to begin or continue their studies, some Catholic institution. It is not difficult to find, at this stage of the Church's progress in this country, Catholic institutions of learning which are fully up to the best standard as far as secular instruction is concerned, while the spiritual and moral advantages they offer are not found in any school or college outside the Church. There are no better schools in the world than those supported and sanctioned by the Church.—Sacred Heart Review.

FOR THE BLIND.—Father Stadelman, S.J., of St. Francis Xavier's College, New York, has begun the printing of Catholic literature for the blind. Several books have been stereotyped, and others are in the process of printing. They are to be lent free to all, and are to be sent to all parts of the United States. The Union under Father Stadelman's direction has begun a monthly paper, called the "Catholic Transcript for the Blind."

VOCATIONS IN IRELAND.—"Vocations to the convent in Ireland," says the "Ave Maria," are so numerous that many young women are forced to go to other countries to find opportunities to follow the religious life. At Callan, County Kilkenny, there is a missionary school under the direction of the Sisters of Mercy, from which two hundred postulants have been sent to various religious orders in America and Australasia. The school receives young women, tests their vocation by a sort of preliminary novitiate, supplies any deficiencies in their early education, determines their special fitness for a particular order, and then arranges for their reception. So far only three of the postulants sent out from the training school have failed to persevere. In carrying out their noble work, the Sisters of Mercy have the duty of assisting young women to follow the religious life and of supplying worthy members to communities in countries not richly blessed with vocations."

AN HEIRESS TAKES VEIL.—Mlle. Elanore de Puybaraud, the only heiress of the Count and Countess de Puybaraud, leading aristocrats of Paris, took the veil at the Ursuline convent in Versailles, pronouncing perpetual vows recently. Her family, reports say, is in despair, and society is talking of little else, as Mlle. de Puybaraud has been popular in society for the last three seasons.

WITHOUT HATS. — From the "Providence Visitor" we learn that some Catholic women of Trenton, New Jersey, lately made up their minds to adopt the up-to-date fashion of going to church bare-headed. Fifty of them were present in the Cathedral last Sunday morning, to whom Bishop McFaul addressed himself so pointedly, that most were covered with confusion, and would, doubtless, have willingly donned sunbonnets on the spot. He advised them that the regulations laid down in the Scriptures will be enforced in his jurisdiction. One of the hatless contingent tried to argue the matter after services. She insisted that St. Paul's rule was made to meet ancient local conditions which do not obtain anywhere to-day. Of course such views were not considered, and the Bishop's decision stands.

## OTTAWA LETTER

We have many good writers in Canada, for all of whom I entertain a sentiment of admiration. Amongst these writers is Maurice W. Casey, of this city, whose admirable little book entitled "The Parish of St. Patrick's of Ottawa, and What Led to It," the "True Witness" briefly noticed in its last issue.

Mr. Casey also calls his work "An Historical Sketch"—and truly it is a sketch that might be almost styled a history. Having read this highly interesting, book, with intense pleasure, I feel it my duty to ask the hospitably constructive, as well as deeply interested of your columns, that I may tell your readers, in a few words, of what that sketch, or history consists.

In turning over the pages of Mr. Casey's volume—about one hundred in all—my attention was first attracted by a number of portraits scattered through the work. In gazing upon faces, once familiar, a number of which have forever disappeared from this world, memories fond and sacred seemed to shape themselves into realities, through the mist that bedimmed my vision. There is the Right Rev. Jos. Eug. Gingras, the first Bishop of Ottawa, that saintly and lovable soul, whose mission it was to become the episcopal pioneer of a region destined to one day develop into the political and national focus of this great Dominion. Personally the features brought back days of intense happiness, when the cares of life were few, and the anticipations of the future were golden, like the dawn in summer. It was that hand which touched my cheek in confirmation, it was that ring that my youthful lips kissed on a certain morning, forever memorial to me in days that will never pass. Then the portraits of the Very Rev. Alneas McDonald Dawson, LL.D., the first pastor of St. Patrick's—the gifted, noble-hearted, generous-souled "Protestant Priest," as our non-Catholic friends love to call him; of Very Rev. Jas. McGrath, O.M.I., the second pastor, and actual founder of the parish; of good, kind Father J. J. Collins, the third pastor; and of the Very Rev. J. L. O'Connor, D.D., V.G., the fourth pastor, and one of the most widely known and highly respected members of the Catholic clergy in Canada. And all these are no members of the Church Triumphant; they had "fought the good fight"; they had co-operated in the grand work of God's Church in the valley of the Ottawa, and will yet duly have their names, and deeds been embalmed for the contemplation of future generations by the facile and touching pen of the author. Their monument is St. Patrick's parish as it exists to-day.

There are two other portraits: that of the Most Rev. Joseph Thomas Duhamel, the second Bishop and first Archbishop of Ottawa, and that of the present energetic and gifted pastor, the Rev. M. J. Whelan. Of neither of these need I here write, since Mr. Casey's volume contains a full account of their respective spheres, and your space would never allow me to record the one-fiftieth part of all I could say and of all my heart would dictate, both in regard to the Archbishop of Ottawa and the pastor of St. Patrick's. Moreover, my present object is simply to call general attention to the work in question; not to analyze, nor criticize, nor even summarize its contents. I could not do so anyway; I prefer to read it over and over, and have others do likewise.

In many of Mr. Casey's poems I have remarked that he aims at creating a certain sentiment in the reader—be it patriotic, religious, or otherwise—and that he not only succeeds in awakening that sentiment, but also in teaching a number of lessons all of deep importance. So in this "historical sketch," he evidently started out with the set purpose of giving an exact, clear and concise history of St. Patrick's parish of Ottawa. He does so in a most effective manner; but, in performing his task, he also furnishes the public with a complete history of the Capital; a faithful history of the Irish Catholic pioneers in the Ottawa region, an important history of the Irish race in Canada, and a very careful, yet complete history of Canada from the days of Cartier down to the present. And this is not all; the very first page contains a masterly treatise upon the writing of history and upon the requirements in both the history and the historian. And yet, this is not all; the little book bristles with elegant quotations, literary allusions, and charming illustrations, all of which might serve to constitute the volume a school text-book of English composition. To borrow Mr. Casey's own humorous and striking comparison: If the flies of typographical errors are very few—and these few are crushed to death on page 101—there is a sufficient amount of flowers and honey on each page to justify the presence of a whole swarm of literary bees. It all events the work is one that must rank as an important portion of Canadian history; because it is as complete as it is possible to make it.

# A STROLL THROUGH THE PARIS EXHIBITION.

BY THE COUNTESS OF COURSON. - - - - IN THE "AVE MARIA."

The Paris Exhibition, as our readers know, was officially opened to the public on the 14th of April; however, the tourists who made Paris the object of their Easter holiday trip were doomed to disappointment. Instead of the wonders they expected, they found themselves stranded among half-finished buildings, unpacked cases, dust, noise and confusion. At the present moment, however, the Exhibition appears to be in the full flush of its beauty. If the chestnut trees have lost their flowers, they keep their leaves still fresh and green; the thousands of rose trees and other shrubs that form so attractive a feature of the great show are lovely and fragrant, in spite of midsummer sun and dust.

Covering as it does a vast space, and containing a multitude of objects of interest—either beautiful, curious or merely amusing,—the World's Fair of 1900 can not be fully described in a few pages. A complete and minute account of its attractions would be far beyond the limits of a single paper. However, for the benefit of the stay-at-home readers of the "Ave Maria," of those who from some cause or other are prevented from visiting Paris this summer, we shall stroll through the show, glancing rapidly as we pass at its general aspect and features.

We enter the Exhibition by way of the Champes-Élysees, that favorite promenade of the Parisians. From this point a most striking view is obtained. In front of us, spanning the Seine, is the noble bridge called after the Russian Czar, Alexander III, and of which his son, the present Emperor, Nicholas, laid the foundation stone four years ago. The perspective is a grand one. Beyond the bridge are the glittering domes and porticos of the Exhibition; in the background the majestic Hotel des Invalides, that noble relic of the days of Louis XIV, whose simple architecture and fine proportions contrast with its brilliant if rather gaudy neighbors, the temporary erections of the Exhibition.

As we stand facing the bridge, we have on one side, on the right bank of the river, the Grand Palais, a permanent building, which is destined to take the place of the former Palais de l'Industrie that visitors to Paris well remember. This palace contains a series of French and foreign paintings, all belonging to this century. In the French section figure many pictures that have already been exhibited. Benjamin Constant, Bonaparte, Carolus Duran, Bouguereau, and other masters are fully represented.

Among Benjamin Constant's best and latest portraits is one of Queen Victoria. The aged sovereign, with her white hair and black dress, is sitting in a golden atmosphere of medieval splendor. It is a royal figure, dignified yet motherly. Another fine portrait is that of Leo XIII, by the Hungarian painter Lazo. Upon the slight, emaciated figure of that old man, with skin as snow-white as his cassock, rests the whole weight of the Universal Church—but the dark, speaking eyes have a vitality that forms a curious contrast with the unearthly pallor of the venerable countenance. The Netherlands are represented by the sea pieces of Maris and Mesdag,—melancholy like the northern ocean, but with much poetic charm; Germany, by several fine portraits by Kaubach, soft-colored and expressive.

In front of the Grand Palais may be seen a smaller palace, also a permanent building, whose graceful proportions and architecture are pleasant to look upon. It contains a marvellous collection of artistic productions, all French. Many of these things carry us back to the days when France art was at its best, and when French artists and sculptors held a foremost place in Europe. The fine piece of furniture in which Queen Marie Antoinette kept her jewels has a pathetic interest. It is a marvel of finish and richness, with its inlaid mother-of-pearl ornaments and fairylike gilt garlands; but it brings up before our mind's eye two distinct pictures. One represents the bright young Queen of Versailles and Trianon; the other, a fallen sovereign, a widowed wife and bereft mother, sitting in a miserable prison cell, waiting for death; the royal hands that once so gaily opened the magnificent "armoire" before we employed in patching the tattered black dress in which the Queen of France was to travel to the guillotine.

Hours might be spent among these treasures, from which rise the voices of the past. Unwillingly the traveler tears himself away from the enchanting Old World atmosphere of the Petit Palais, and passes out into the sunshine to continue his stroll around the great show. Without crossing the bridge, he turns sharply to the right and enters a large building, bearing the symbolic ship, the badge of the city of Paris. This is the pavilion of the city itself. It is methodically and tastefully divided into different sections; and to persons interested in these matters its contents give a fair idea of the improvements, the organization, the philanthropic and useful institutions of the French capital.

The section that is, perhaps, most interesting to the ordinary tourist is that of the Prefecture de Police—the Police Department. Here are different prison doors; one belonged to the Conciergerie—a prison that during the Reign of Terror was regarded as a certain stepping-stone to the scaffold, an inscription informs us that this particular door was in use during the revolution of 1793; and we realize how often the unbolting of those heavy iron bolts and bars must have struck terror into the souls of many hapless victims. Among these no doubt were some of the famous names of the French Revolution, whose faces, laces, miniatures and jewels we have just admired at the Petit Palais.

Beyond the pavilion of the city of Paris, on the same right bank of the Seine, lies the Rue de Paris. Here, among trees, shrubs and brilliant flower-beds, are the theatres, concerts and shows of the Exhibition; here, after nine o'clock in the evening, congregates the gay world. The sight is a most animated one: the trees seem filled with golden flowers that light up their foliage; groups of men and women sitting on the open air are sipping chocolate or eating ices, to the sound of music and singing; while close by the river flows noiselessly in the moonlight.

If we pursue our stroll down the right bank of the Seine, we pass through the present modern atmosphere of the Rue de Paris to the open air of the Rue de la Vierge. It is built on piles above the river, and presents a picturesque medley of gabled houses, narrow streets, latticed windows, towers, taverns, and porches. It has been built with careful regard to historical and archaeological accuracy; and, though on a comparatively small scale, it forms an attractive feature of the Exhibition.

Beyond the Palais des Armées, on the same side of the river, we come to what is generally considered as the most attractive spot in the great show—the Rue des Nations, where twenty-two countries have their national pavilions. The general view is indeed a delightful one. Between the buildings and the river runs a broad stone terrace that sets off the varied architecture of the palaces. One of the most effective is that of Germany; its paintings, in the Renaissance style of the fifteenth and sixteenth centuries, and its red tiled roof give it an aspect at once bright and quaint. Within are furniture and pictures from Frederick II's apartments at Potsdam; the pictures are wholly French, and after one hundred and fifty years' stay in Germany the delicate paintings of Watteau, Greco, and Chardin have returned for a brief visit to the land of their origin.

The Italian pavilion is the largest of any, and its exterior recalls certain portions of St. Marco and the Doges' Palace. The interior is a vast hall in which are assembled the distinctive articles for which the peninsula is famous: Tuscan and Neapolitan china, rare Venetian glasses, curiously carved wood furniture from Venice, and gold jewelry from Rome.

In contrast to the somewhat showy Italian pavilion is its Danish neighbor, a seventeenth century country house in Jutland. It is built of pine wood and has a quaintly picturesque appearance; one can imagine it standing among the quiet forests and near the great lakes of Scandinavia. Then comes Turkey, with its gold filigree ornaments, its perfumes; and, above all, its carpets, which are marvellously soft and brilliant in texture and color.

Close to Turkey, the American Eagle appears; one can imagine it where we are. The pavilion is one of the largest in the Exhibition; it has four stories, that are occupied by reception-rooms, writing-rooms, a post-office, an information office. Every detail reveals the essential practical spirit of a young and vigorous appearance; one can imagine it standing among the quiet forests and near the great lakes of Scandinavia. Then comes Turkey, with its gold filigree ornaments, its perfumes; and, above all, its carpets, which are marvellously soft and brilliant in texture and color.

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Between the Hungarian pavilion and the Belgian fac-simile of the Hotel de Ville of Andernam, with its Gothic windows and profuse ornaments, the British pavilion has a staid and sober aspect. It represents a Tudor, rare of the time of Henry VIII, and contains many fine pictures by Reynolds, Gainsborough and Lawrence. Fresh young faces of pure Anglo-Saxon type look down on from the walls, and in the principal gallery is a collection of Turner's weird-looking masterpieces. The pavilion of Norway is chiefly interesting for the relics of Nansen, the heroic explorer of the Polar Sea. A model of his ship, the "Fram," and the various shipping implements of his crew always attract an admiring crowd.

Next come Spain, with a collection of marvellous tapestries lent by the Queen Regent. They are principally of Flemish manufacture, and among the many rare artistic treasures displayed at the exhibition they are deserving of a special mention. Through the texture of the tapestry runs a fine gold thread that gives peculiar brilliancy to the whole. The blending of colors, the expression of the faces, the soft and rich appearance of these wonderful pieces, are irresistibly fascinating. An historical interest is attached to them; the finest belonged to Charles V, who inherited them from his mother Juana; and they were among the few possessions that he took with him to the monastery of Juth, where he retired to prepare for death. One of the largest and finest pieces represents a procession of knights in armor; and charming are the boyish faces peeping from beneath the heavy helmets.

It is impossible to gaze at these rich tapestries without thinking of the dead kings and emperors whose eyes once rested on the treasures

that new enchant nineteenth century visitors to the great World's Fair. Visions of Philip II, with his austere countenance, of sad-looking queens and infants, pass before us as we mentally review the possessors of the tapestries, from wild-eyed Juana, the mad queen, to the present noble Regent of Spain, whose marble bust adorns the entrance of the pavilion.

The Rue des Nations is certainly the most attractive spot in the Exhibition. The pavilions, so picturesque and so varied in their aspect, with the flags of the different nations floating gaily in the breeze; the majestic river that flows at their feet; the motley crowd, speaking every language, that moves to and fro, make up a scene not easy to forget.

From the fascinating Rue des Nations we pass to the industrial exhibition of the Esplanade des Invalides, whose large buildings, somewhat gaudy and heavy in appearance, contain the results of French and foreign industry. Among the wares exhibited by the former are the marvellous jewels of Lalique, who, by a judicious use of enamels combined with precious stones, has created a new style of jewelry of rare artistic beauty. The French Sevres china is very beautiful; but it attracts fewer admirers than the marvellous exhibition of Dresden ware to be seen in the same building.

The largest diamond in the world also draws large crowds. It is fixed on a revolving pivot; and as it slowly turns, catching and reflecting a thousand rays of light, it is indeed curious to note the exclamations of almost reverential admiration that it elicits from the bystanders. Many of these are peasants; they have read in their guide-books or newspapers of the stupendous value of the glittering bauble, and doubtless are calculating how many acres of land and heads of cattle it represents.

The curious medley of past and present that suggests so many philosophical reflections to those who penetrate beyond the surface is perceptible even at the Esplanade des Invalides, where we hardly expect to find memorials of the past among the produce of modern industry.

In the furniture department, among the chairs and tables of the French upholsterers of the day, is a small museum of furniture belonging to the first half of the century. Here we see the gift made by the Emperor of Paris to the infant Duke of Bordeaux. Near it is another cradle that belonged to the King of Rome, also a crownless king, Napoleon I.'s well-worn arm-chair stands near the red silk chair of his nephew, Napoleon III. Louis Philippe's very primitive washing apparatus would hardly satisfy a commoner of the twentieth century. Next to it stands his writing table, which bears the marks of having been forced open by the mob in 1848; Josephine's tapestry frame, upon which many tears may have fallen, is there; as also the Empress Eugenie's elaborate though decidedly inartistic writing-case.

Our visit to the Esplanade des Invalides being over, we find ourselves back at our starting point, the bridge of Alexander III, whence the eye embraces a general view of the great show. The pavilions and palaces, with their bright handkerchiefs twisted among the masses, are a vision of beauty, but as transitory as a dream; for, except the two palaces of the Champes-Élysees, all are doomed to disappear when the Exhibition of 1900 becomes a thing of the past.

A sight less easy to describe than the buildings of the World's Fair, but which is also a source of interest and amusement, is the crowd of tourists that steadily pour into the city of Paris from every part of the civilized world. At this moment Germans and Americans are numerous, English are fewer. Most curious to watch are, perhaps, the provincial French—a race little addicted to travel, and whose naive admiration and sturdy resolve to do the Exhibition thoroughly are equally visible. Whole families—father, mother, and children; peasant women with their neat "coiffes"; Bretons with wide felt hats; and girls from the Basque country, with bright handkerchiefs twisted among their masses, are met with at every step. The artistic treasures of the Petit Palais attract them less than the bazaar-like Esplanade des Invalides or the Oriental atmosphere of the Trocadero. But their enjoyment is good to see; and we may imagine how during the long winter evenings to come, their Paris experiences will be recalled for the benefit of less enterprising or less fortunate neighbors.

Before closing this paper we must mention a feature of the Exhibition of 1900 that is worth noting. On the right bank of the Seine, opposite the Rue des Nations, is a large white building called the Palais de Congrès. Here meetings are held almost daily in order to discuss medical, scientific or philanthropic subjects.

On the walls of the building are hung endless plans, maps and tables, giving the statistics of institutions whose object is the improvement of the working classes and of the poor. To a casual observer these things may be dry and uninteresting; and, unless guided by one who is experienced in the matter, the stray visitor can hardly be expected to carry away any very distinct impression of his or her stroll through the Palais de Congrès. Yet the cut-and-dried accounts and long line of statistics, that are at first sight almost repelling, have a hidden and touching significance. They represent noble efforts to aid suffering humanity; and among the different philanthropic works the Catholic institutions of Paris have a prominent place.

We think, as we glance through the printed papers that cover the walls, of the sum of patience, self-sacrifice, heroic and obscure labor, represented by these simple statements of facts and figures, before which we imagine the invisible angels lovingly bow their heads. There we have the different works directed by various orders; the works founded by the Society of St. Vincent of Paul for the relief of the poor and the sancti-

fication of the rich; the many institutions of mercy whose origin and progress are summed up in a few lines, eloquent in their simplicity.

And, after lingering for a while before these testimonies of the undying charity of the children of the Church, we leave the Exhibition, feeling glad and grateful that the eternal interests of the glory of God and the salvation of souls should have an honored place in the great show of 1900.

## A PLENARY COUNCIL IN THE UNITED STATES.

The Washington correspondent of the Baltimore "Sun" is seemingly of opinion that another plenary council—the fourth—will be held within the course of a year. He says: "This impression prevails not only in Washington, but also in all parts of America, in Rome and in Europe. The indications all seem to point to the probability that within a year another great gathering of the American hierarchy will be called which should, indeed, be greater than any of those in the past."

Referring to the last council, he says:—"About sixteen years have elapsed since the third plenary council closed in a blaze of glory on Sunday, Dec. 7, 1884. Since then the complexion of the personnel of the hierarchy have greatly changed. Cardinal Gibbons succeeded Cardinal McCloskey; Archbishop Corrigan has become the metropolitan of the leading province of America; Archbishop Ireland has joined the ranks of the archbishops; Archbishop Kain has been appointed to the province of St. Louis; Archbishop Chapelle to that of Santa Fe and then that of New Orleans, and Archbishop Riordan to that of San Francisco."

When the call for such a council does come, he proceeds, there will be several cities in the field as aspirants for the honor of entertaining it. At least New York, Baltimore and Washington will be considered. New York, as the wealthiest of the provinces, would have a chance for selection as the place of meeting. Washington, as the residence of the Pope's delegate, will also have a chance, and as the Catholic University is here, it would be a splendid place for the delegates to meet. But Baltimore will almost undoubtedly have the honor of entertaining the council when it is called together. It is the primal see of the country; from it all others sprung, and in Baltimore have all the plenary and general councils been held.

When it does convene the membership will be imposing in the extreme. At these councils there are in attendance the cardinal, the archbishops, the bishops, the heads of religious orders, the mitred abbots and many hundreds of the lesser priests and members of religious orders. The council of 1884 called together a cardinal, fourteen archbishops, sixty bishops, five visiting bishops from foreign countries, seven abbots, a prefect apostolic, eleven missionaries, eighteen vicar-generals, twenty-three superiors of religious orders, twelve rectors of seminaries and ninety theologians. All these are admitted to participate in the deliberations, but only archbishops, bishops and abbots vote. The purpose of the next council, as the development of the Christian commonwealth, "the quickening and strengthening of the bonds of charity which should bind us all as members of the Christian family to our God and to each other."

Space permits but an allusion to the most important questions to be considered at the coming council, the question of the maintenance of the parochial schools, and the representation in the hierarchy of the different nationalities composing the church in America. The first question was supposed to have been settled at the last council, but since then Cardinal Satolli submitted his fourteen propositions. It now appears as if the movement toward free parochial as well as free public schools was gaining such strength that the day is fast approaching when the present form must give way. It is no longer expected that it can no longer expect 150 members in the day when education is so much demanded to send their children to inferior schools and stand a double tax. The demand is being made on all sides for free parochial schools and the old clergy have stated the proposition:

"A Fair Outside Is a Poor Substitute For Inward Worth." Good health, inwardly, of the kidneys, liver and bowels, is sure to come if Hood's Sarsaparilla is promptly used.

This secures a fair opinion, and we may imagine how during the long winter evenings to come, their Paris experiences will be recalled for the benefit of less enterprising or less fortunate neighbors.

Before closing this paper we must mention a feature of the Exhibition of 1900 that is worth noting. On the right bank of the Seine, opposite the Rue des Nations, is a large white building called the Palais de Congrès. Here meetings are held almost daily in order to discuss medical, scientific or philanthropic subjects.

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## LOYOLA College.

66, Brunswood Street, MONTREAL. An English Classical College, conducted by the Jesuit Fathers. A limited number of boarders taken. Prospectus sent on application.—Classes will be resumed on Thursday, September 6th.

"We must have free schools, the equal of any in the land, if we would retain our children."

The other question has gained so much strength during the last few years that it has become a matter of almost paramount importance. The French-Canadian Catholics, who number 1,000,000, according to a statement, within the borders of the United States, are pushing a demand for representation in the hierarchy. The Germans, the Poles, the Italians, all want more priests; they demand bishops and archbishops. For years the foreign element in the church has been muttering. This matter has drawn all the nationalities closer together, united and solidified them until they form the backbone and almost the entire strength of the conservative wing of the church. Realizing that in their union they are stronger than all other elements, they have cultivated an exchange of sentiment and influence, and are prepared to demand of the next council that their wishes be complied with and their desires gratified. And it is believed that a plenary council will bring about, by means of a meeting of the leaders of all lines of thought in the church, a better and more harmonious feeling than could be hoped for through anything else.

## BABO ENGLISH.

Examples of the quaint English written by Hindoo and other Indian clerks have, from time to time, found their way into the press, and the following letter is about as amusing as anything we have seen of the kind. We hardly supposed that the fame of Dr. Williams' Pink Pills for Pale People had spread so far among the not very pale inhabitants of the Indian Empire, but apparently their advertisements have penetrated sufficiently far to suggest to one enterprising native the idea of advertising the company's service. The judicious intimation that this gentleman's ailments only commence after business hours is especially amusing:

Calcutta, November 7th, 1899.  
Honored Sir,—I can't help but to take to you kind notice that I am greatly suffering from a bad attack of fever to my system. Last fortnight I have been in a hospital, but I got no relief. Though somewhat cured, yet that's nothing. The doctors there told that I shall soon within six months get paralysed. I am now 19 years old and my case would be very severe to. Don't leave me hopeless, do try kindly. If I don't get any relief from it. It is sure, no doubt, I shall commit suicide for I can't bear this horrible torture. By day I live alright, as an ordinary person, but every night, as night falls I get into my bed and keep up whole night in agony. I have no body in this world neither I have got a penny. If you kindly take me to you, and keep me under your treatment, I shall be so much benefited, and so highly obliged to you for life as I can't speak out you shall be the saviour of my life. I pray you heartily, kindly rescue me from this horrible pain. Do to me as you would do were you my father. Oh Lord, look over me to your wretched son, who is now going to die in agony. You are great and rich, we are wretched and poor; if you don't look over us like father and mother in this greatest danger, our case is fatal we get nobody to say. Be kind enough and do stand by me and take me as father of my own. It is very, very simple thing for you, I promise you, I shall work in your office 8 or 9 hours a day, faithfully as I shall land there free of charge. Kindly excuse me for the trouble that you shall take for me. Have mercy on me as your own son. Save me, save me please. Reply me very kindly and speak out you shall be the saviour of my life. I have the honor to be, your most affectionate and ever obedient.

## EVERY CATHOLIC

should possess a copy of "The Catholic Student's Manual Of Instructions and Prayers."

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## IN THE

Saturday, September 6th, 1900.

In the "Nineteenth Century" writer, while sure of the ground from the fact of the "Century" contribution, conclude that it is much that is in the land, or the like a few of them to pay a good money serve, a lower the appearance of the people in the would suffice it, and its a very mixed alternate disapproval, describing the character of the people in the but partly full part is only. He comments on the Irish peasant is the Irish yeomanry, "As a vocal I regret to have no voice—sings often unusual in the melodies, or such as "The God Save the Moon." The national songs to us through 1901 to stay mately. We are the to a couple ye's," of which is a sample. "The ballad pairs, husband together, getting a little which—a of the pie thus: "As I He—"The gaily. She and play talking. She bland. He—versation." She And so they rough, rude lowing ballad discussion by different are. If this be, that the "Bye-ways must have through the most unfort very exceptional from Irish selected the tiuated ballad and pawns as fair production that in all he did not, some produce or Mangan, Florence M or Samuel R. Francis Dav Sullivan, or genuine article. This article has read the could produce worse the "The strenuous love are the using elusion literature. I quainced in meaning of form of the

Almost all antiquity of are Catholic boys to the gious past provinces, may be traced to the Middle Ages. The fact that gives the mannerly the land. T "Love of feelings what consists in and venerat nificant presence. The wrote for nature of in all their colution as they they the genero for the wealth and upon gener executed in manner, d farms, in a economy, ing to mak

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## IN THE BYE-WAYS OF RURAL IRELAND.

A REVIEW BY "CRUX."

In the August number of the "Nineteenth Century," a writer signing "Michael MacDonagh," furnishes an article entitled "In the Bye-ways of Rural Ireland." The name of the writer, while decidedly Irish, is no indication of the man's religion, or politics. Were I to judge from the fact that the "Nineteenth Century" accepted and published the contribution, I would have to conclude that it could not contain very much that is favorable to either Ireland, or the Irish. That magazine, like a few others, is generally willing to pay a good sum for anything that may serve, directly or indirectly, to lower the Irish race in the estimation of the world. Consequently, the appearance of Mr. MacDonagh's article in the pages of that publication would suffice to prejudice me against it and its author. I read it with a very mixed feeling, or rather with alternate feelings of approval and disapproval. I was under the impression that the author purposed describing the scenery, and general characteristics of the country, and of the people, in rural Ireland, possibly such was his intention; if so he has but partly fulfilled his task, and that part is only partly exact.

He commences with a full page upon the Irish harpers, pipes and fiddlers. He tells us that "The Irish peasant is passionately fond of music." Then he laments the incapacity of the Irish peasant to execute any of these instruments. He says: "As a vocalist, the Irish peasant is, I regret to say, disappointing. He has no voice for singing, yet he sings—sings often and lustily in a rude, unmusical monotone." Just imagine the "unmusical monotone" of Moore's melodies, or of the political ballads, such as "The Wearing of the Green," "God Save Ireland," "The Rising of the Moon," or of the old-time traditional songs that have come down to us through long generations from their original authors!

He then tells us that "The Irish peasant is passionately fond of music."

He is then treated, by the writer, to a couple of pages upon "Come all ye," of which the following extract is a sample: "The ballad singers are usually in pairs, husband and wife, who sing together in a sort of duet—one beginning a line and the other answering it—which adds to the grotesqueness of the piece. The man starts off thus: 'As I roved out one morning.' He—'The flowers were springing gaily.' She—'The lambs did sport and play.' He—'I heard a couple bland.' He—'For to hear their conversation.' She—'I eagerly did stand.' And so they go, at the top of their rough, rude voices, through the following ballad, telling of a polemical discussion between two lovers of different creeds. 'If this be all, of music and singing, that Mr. MacDonagh heard in the 'Bye-ways of Rural Ireland,' he must have taken a very hurried run through the country, or else he was most unfortunate in happening upon very exceptional localities. He then fills six entire pages with quotations from Irish popular ballads. He has selected the most grotesque and antiquated ballads that he could find and pawns them off on the English reader as fair samples of Ireland's poetic productions. It is passing strange that in all the ballads he has quoted he did not, by any accident, include some production of Griffin, or Davis, or Mangran, or Williams, or Denis Florence MacCarthy, or the Bannins, or Samuel Ferguson, or Fraser, or Francis Davis, or McGee, or T. D. Sullivan, or any of the writers of genuine Irish ballads. The reader of this article is left to suppose that he has read the best that Irish genius could produce. And to make matters worse the author tells him that:—

"The street-ballads which sing of love are the quaintest and most amusing effusions in this branch of Irish literature. In these, the limited acquaintance of the singers with the meaning of English words; their Irish form of thought struggling for ex-

pression in a language imperfectly known; their pedantic ambition to display their acquaintance with homely-sounding phrases and classical knowledge; their striving after effect by the use of extravagant images from Nature—curious survivals of the rhetoric and imagery of the ancient bards—produce the most grotesque and amusing results.

Much, however, may be pardoned the writer on account of the following very truthful remark:— "But, however rude in language or ludicrous in sentiment they may be, they are—unlike the folk-songs of other countries—never coarse. There was not an obscene expression in the hundreds of ballads which I have heard sung or read, a proof, I think, of the pure-mindedness of the peasantry in all matters appertaining to the relations between the sexes."

In giving his opinion concerning the general characteristics of the Irish peasant, the author presents us with the following complicated hodgepodge of adjectives and nouns: "The Irish character is, in truth, still distinguished by all its old qualities—its good humor, its light-heartedness, its placid outlook on life. He is, as a rule, cheerful, and his disposition to take things easy, its emotion and excitability, its superstitiousness, its hospitality and courteousness to strangers, its deep respect for women, its family affections and attachment to home, its inexorable blending of childlike simplicity and shrewdness. The individual peasant of to-day is perhaps more sober or less extravagant in manners than his grandfather; but the community is unchanged; the peasantry, as a whole, are all, are the same old, old bundle of quaint and curious contradictions which has ever puzzled and delighted the observer of Irish life and character from the outside."

Having discovered that Mr. MacDonagh has learned exceedingly little about the musical, vocal, and poetic acquirements of the Irish in the "Bye-ways of Rural Ireland," I will not trouble myself much more with this branch of his theme. In two words, he has unearthed a whole heap of old street ballads and poems, and sent them to the readers of the "Nineteenth Century" as samples of Ireland's poetic production. In so doing he has been guilty of a great misrepresentation, or else he has displayed most consummate ignorance and stupidity. Of the two, in my mind, the ignorance is the lesser fault, for it might be involuntary, while the misrepresentation must be willful. I prefer, then, to attribute to the writing of the first part of the article to the author's ignorance, and its publication to the publisher's prejudice.

But there are other sections in this article equally, if not more important. He deals with the athletic games and rural sports in Ireland; with the fairies, and all the lingering superstitions that still haunt the country districts; and with what he calls the backwardness of the Irish when contrasted with the push and commercial energy of the English and of other peoples. It would be no easy task to briefly review all these important subjects, each of which is treated in the same off-hand, dogmatic, and careless manner as is the subject of Irish music and song. However, if the "True Witness" has no objection, I will take the liberty, in succeeding issues, of studying Mr. MacDonagh's views upon these three important topics.

The day has long since gone past when the importance of a publication, or the audacity of a writer would suffice to protect such productions from the shafts of criticism. It matters little to me in what magazine it is printed, by what author it is written, or in what cause it comes. provided a contribution to the public press is calculated to create a false idea concerning our people, or to try to unjustly to expose its errors and to counteract its misrepresentations.

After a lengthy passage upon the origin of the great edifices scattered over the land, the lecturer gives us this very interesting piece of information:—

"Certainly we have no town which has retained so many important monuments of its original founders, and which present so many evidences of its mediæval character. The camp, the walls, the Roman altars, the inscriptions, the gates, the Temple of Apollo, the ancient Roman Prætorium, and the rest of the Roman remains, tell us of the Roman occupation; while the churches, the monasteries, the cloisters, the abbey gates, the Lady-chapel, the conventual buildings, the saints to whom the churches were dedicated, the mention of the Black friars, Grey friars, and White friars, all tell us of the reality of the Roman Catholic occupation. One would have liked to be able to give a description of all the churches—St. Olave's, St. Mary's, St. John's—of the crypts, and other items of burning interest to us as Catholics; but on account of the exigencies of time we must content ourselves with a short description of the Benedictine monastery of St. Werburgh, which is now the Protestant Cathedral of Chester. It is very probable—indeed, almost certain—that the monastery of St. Werburgh was not the first ecclesiastical structure occupying the site on which the existing building stands, but during the reign of the Abbess Audrey, Grey friars, during the occupation of Chester the site of the monastery was occupied by a church dedicated to St. Peter and St. Paul, which during the Anglo-Saxon period was re-dedicated to St. Werburgh. The following description is taken from Alban Butler: 'Wulfere, King of the Mercians, attended in great state by his whole court, conducted his daughter, Werburgh, to Ely. He was met at the gate of the monastery by the royal priest, who presided over the whole of the religious community, in procession, singing holy hymns to God. Werburgh, falling on her knees, begged to be admitted in quality of penitent. She obtained her request, and the priest, after having pointed out the giving up by Werburgh of her rich coronet, silks, and gold, and the receiving in return a poor veil and a coarse habit, Butler relates her history, how she founded Trentham, Hanbury, and Wedon, the sister of St. Werburgh's which King Ethelred founded the Collegiate Church of St. John, Chester. Another church was erected on this site later, and was used as the cathedral church till the suppression of the monasteries.'

The writer then gives a description of the Cathedral, and proceeds: At the termination of the stalls on the south side is a spot which has a particular interest for Catholics. It is the site of the first who presided over the most popular places of pilgrimage in England. At the devastation of history as "the Reformation" this sacred shrine was destroyed by a Protestant abbot, whose crimes will be execrated by the good and the wise to the end of time. The conventual buildings, the chapter-house and refectory, charm the most casual sight-seer by their beauty and grandeur. The chapter-house, the abbey square and gateway, are full of interest, especially to us of the household of the Faith. If, as a great thinker has said, 'genius is the capacity for taking infinite pains.' We must regard each one of the builders of these venerable fanes as the very incarnation of genius. Only to the heart and brain, fired with the inspiration of the divinity of the Catholic Faith, could such work be possible. Oh, Catholic Genius! which has it not done to beautify this world of ours! What has it not done to lift up humanity to its Creator! Glorious indeed are the records of Catholic Genius!"

"DELAYS ARE DANGEROUS." A small pimple on your face may seem of little consequence, but it shows your blood is impure, and impure blood is what causes heat, and heat from which you suffer. Better heed the warning given by the pimple and purify your blood at once by taking Hood's Sarsaparilla. This medicine cures all diseases due to bad blood, including scrofula and salt rheum.

The Non-irritating cathartic—Hood's Pills. DANGER OF IMPURE WATER. It is said that the most important factor in the spread of disease, with the exception of impure air, is impure water. In this dry time, when streams and springs are the lowest we have known them to be for several years, one cannot be too careful regarding the water supply. It is well known that typhoid fever is spread frequently, if not usually, by drinking water, and physicians tell us that the same is true of many other diseases.

It is not the easiest thing in the world to tell whether water is wholesome or not, but it is well known that it is not known to be pure. Many springs, and probably a larger number of wells, are sources of danger at this season of the year, if they are situated so as to receive any drainage that can possibly contaminate them.

Where there is any ground for suspicion, the best recommendation that

## ASSOCIATION OF OUR LADY OF MARY.

Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 2 cents yearly. The spiritual benefits are very great. On application each member receives gratis a Canon Crosier Badge with 600 days' indulgence, also Indulgence Cross.

I have seen it to heat the water to the boiling point twice. The first heating may not kill the germs, but the second heating will probably finish them. After heating, the water seems insipid, because the air has been expelled from it. Shake it well in air and it will be improved. Do not cool it by adding ice directly, for ice very frequently is a source of danger. Bottles or pails of water may be packed in ice and the water cooled.

When you say your blood is impure and appetite poor, you are admitting your need of Hood's Sarsaparilla. Begin taking it at once.

## ANOTHER APPEAL BY BISHOP McFAUL.

Bishop McAul, in an address before the thirty-third National Convention of the Irish Catholic Benevolent Union, which was in session in Trenton a week ago, discussed upon the necessity for the Catholic organizations of the country to federate in order "that their influence may be brought to bear upon local boards, the State Legislatures and the National Government."

The Bishop said that the Catholics did not have their proportionate representation on boards in charge of public institutions in New Jersey, and he believed this was largely true elsewhere. It was not due to bigotry, but rather to ignorance or indifference toward the rights of Catholics. He thought the Catholic children in the State institutions should be accorded more time for worship. When the priest goes to say Mass only the Catholic children are gathered together. When the Protestant ministers hold services both Catholics and Protestants are together. The Catholic boys have the priest on Sundays, but all the rest of the week they are in a Protestant atmosphere, and the boys leave the institutions not even good Protestants. The State had not the right to interfere with the rights of religion, yet it is doing so all the time.

The Catholics had failed to get full representation, concluded the Bishop, on commissions for the new possessions because they were not united.

## PAINT YOUR CHEEKS.

Not with paint on the outside that is easily washed off. Put the color on from within. Scott's Emulsion fills the cheeks with rich, red blood. It is a color that stays too.

## CHURCH BELLS.

Church Bells, Chimes and Peals of Bell Foundry, Baltimore, Md.

## BUCKEY BELL FOUNDRY

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Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.

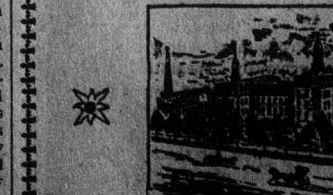
## LOANS NEGOTIATED ON REAL ESTATE.

Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs, Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters.

TELEPHONE 1102.

## CATHOLIC UNIVERSITY OF OTTAWA, CANADA.

Established 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1889.



Degrees in Arts, Philosophy and Theology. PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS.

COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department.

Terms: \$160 per Year. Send for Calendar.

## Educational.

### MOUNT ST. LOUIS INSTITUTE

444 Sherbrooke Street, Montreal. Elementary, Commercial and Scientific Courses. Boarders should enter on September 4th, day-scholars on September 5th, at 8:30 A.M. 7-2

### The PRIVATE CLASSES

For young ladies and children conducted by the Misses BARTLEY Will be resumed on Tuesday, Sept. 4th. Pupils who desire it are prepared for McGill University Examinations, for Matriculation or for Certificate of Associate in Arts. 7-2 702 SHERBROOKE STREET.

### ARCHBISHOP'S ACADEMY,

37 St. Margaret Street. Classes will Reopen on Tuesday, Sept. 4. 7-2

### The MISSES McDONNELL,

675 LaGauchetière Street. Will re-open their Classes for young ladies and children on Monday, September 3rd. An evening class for girls in connection with the school. 7-3



## GOVERNING BOARD. 1900-1.

Rev. Father Quinlivan, P. P., St. Patrick's, Chairman; Rev. Father Strubbe, S.S.R., St. Ann's, Treasurer; Father O'Meara, P. P., St. Gabriel's, Hon. J. J. Curran, J.S.C., Hon. J. J. Guerin, M.D., M.L.A.; C. F. Smith, Esq., ex-President Board of Trade; Frank J. Hart, Esq., Merchant; William McNally, Esq., merchant; Martin Eagan, Esq., merchant; W. E. Doran, Honorary Secretary.

## TEACHING STAFF.

Principal, Mr. A. J. Hales-Sanders, B.S., Ushaw; Revs. Sisters of the Congregation de Notre Dame, Kindergarten and first Preparatory; Rev. Chaplain, Religious Instruction and French; Mr. P. H. Shortell, M.A., Queen's, first-class certificate; V. A. Kowber, first-class certificate; G. R. Brady, first-class certificate. The classes will open on the 5th of September. The principal will be in attendance daily on and after the 20th of August instant, between the hours of 10 and 12 a.m., and 2 and 4 p.m., to receive parents and guardians, or may be communicated with by mail. Address: A. J. HALES-SANDERS, Principal of Catholic High School, Belmont Park, Montreal.

## The Catholic School Commission of Montreal.

The re-opening of the Classes of the Catholic Commercial Academy, and the 20th of August instant, under the control of the Commission, will take place on Monday, September 3rd. For all particulars apply to the Principal or Director of each School. 7-3

## INTERNATIONAL Business College

PLACE D'ARMES, MONTREAL. Best methods and latest systems of teaching Commercial subjects, Shorthand, Typewriting, etc. Day classes resumed August 27th. Call or write for Prospectus. Telephone Main 39. 7-13 CAZA & LORD, Principals.

## MISS CRONIN'S ACADEMY,

256 and 257 St. Antoine Street, Re-opens on September 3rd, with a full staff of qualified teachers. Pupils prepared for Diplomas. 7-4

## MOUNT ST. MARY,

326 Guy Street, Montreal. This Boarding School, under the direction of the Sisters of the Congregation of Notre Dame, will re-open on September 4th. For particulars apply to the Superior. 7-2

## THE STANDARD ROOFING CO.

Gravel and Cement Roofing. Cellar Work a Specialty. Concrete and Asphalt. Repairs promptly attended to. OFFICE: 189 McCord Street

WALTER KENNEDY, Dentist. No. 758 PALACE STREET, Two Doors West of Beaver Hall Hill.

## Sale of Debentures.

The Catholic School Commission of Montreal will receive sealed Tenders, marked "Tenders for Debentures," till 8th September next, for the sale of \$100,000 Debentures, at 34 per cent., for 30 years. The payment of capital and interest is guaranteed by the Commission and by the Corporation of Montreal. The Commission does not engage itself to accept the highest nor any of the Tenders. 7-3

After a thorough analysis, and proof of its purity, the leading Physicians of Canada are recommending

## COWAN'S Hygienic Cocoa

to their patients. It builds up and strengthens the system. It is a perfect food as well as drink.

## OGILVY'S

Is the right place to purchase Children's, Boys' and Young's Clothing. We have now on hand a very select stock of Clothing in Norfolk Suits, Double-breasted Suits, and other various styles in which we can supply you at exceptionally low prices.

## Bargains in BOYS' GALATEA : SUITS.

We are offering many splendid lines in Boys' Galatea Suits and Blouses, in Navy and White, and Sky Blue and White. Sizes 00 to 6. Price from \$1.50 up.

## BOYS' BLOUSES.

In all the prettiest Designs in Light and Dark Prints. Sizes, 3 to 10. Regular price, 75c, \$1.00 and \$1.50.

## BOYS' STRAW HATS—all sizes, to be cleared at Half Price.

## OGILVY'S,

Cor. St. Catherine and Mountain sts.

## New Publications.

BECKER, REV. WM., S.J.—Christian Education, or the Duties of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland, 12mo. 424 pages. Cloth, \$1.25 net.

BELFORD, RT. REV. JAMES, D.D.—"Titular Bishop of Melvite, Vicar Apostolic of Gibraltar. Outlines of Meditations. Extracted from the Meditations of Dr. John Michael Kroust, S.J., 18 mo. 17 and 180 pages. Cloth—.40 net.

KUEMMELE KONRAD—In the Turkish Camp and Other Stories. From the German by Mary Richards Gray. 18mo. 136 pages. Cloth, special cover design—.50.

HAMON, E. S.J., BEYOND THE GRAVE.—From the French. By Anna T. Sadler. With the "Impressions" of the Rt. Rev. John Joseph Kain, Archbishop of St. Louis. 18mo. (810 pages) Fine cloth, with title on cover and back, net \$1.

This book is a treasure of spiritual truths—the most comforting ones. A few moments given to the reading of the work will lighten our crosses considerably. (The Carmelite Review, Niagara Falls, Ont., 1898, No. 6.)

## CATHOLIC MONUMENTS IN CHESTER.

Almost all the monuments of any antiquity or importance, in England are Catholic. From Westminster Abbey to the humblest relic of a religious past that still exists in the provinces, nearly every one of them may be traced to its Catholic foundation. At the recent Y. M. S. conference held in Chester, some most interesting papers were read, and none more so than one by Mr. J. C. Dalton, on the Catholic monuments of that city. So deeply interesting is this paper, that we purpose taking a number of extracts from it. The reading will well repay the time spent. In the opening the lecturer paid a grand and truly deserved tribute to the monastic communities of the Middle Ages. The best of it is the fact that the credit which he gives the monks is not flattery, but merely the simple truth, as attested by the imperishable monuments of the land. The following is the opening of the address:— "Love of country, that variety of feelings which all together constitute what we properly call patriotism, consists in part of the admiration and veneration for ancient and magnificent proofs of skill and of opulence. The monastics built as well as wrote for posterity. The never dying nature of their institutions set aside, in all their undertakings, every calculation as to time and age. Whether they built or planted, they set the generous example of providing for the pleasure, the honor, the wealth and greatness of generations upon generations yet unborn. They executed everything in the very best manner; their gardens, fountains, farns in all, in the spirit of their economy, they set an example tending to make the country beautiful, to

make it an object of pride with the people, and to make the nation truly and permanently great. Go into any county and survey, at this day, the ruins of its perhaps twenty abbey and priories, and then ask yourself 'What have we in exchange for these? Go to the site of some once illustrious convent. Look at the cloister, now become, in the hands of the rack-renter, the receptacle for dung, fodder, and faggot-wood; see the hall, where for ages the widow, the orphan, the aged, and the stranger found a table ready spread; see a bit of its walls now helping to make a cattle-shed, the rest having been hauled away to build a work-house; recognize in the side of a barn a part of the once magnificent chapel; and if, chained to the spot by your musings, you are admonished of the approach of night by the voice of the screech-owl issuing from those arches which once at the same hour resounded with the vesper of the Monk, and which have for seven hundred years been assailed by storms and tempests in vain—if thus admonished of the necessity of seeking food, shelter, and a bed, lift your eyes and look at the whitewashed and dry-rotten shell on the hill, called the 'gentleman's house,' and appraised of the 'board wages' and the 'spring guns,' suddenly turn your head, far away from the scene of devastation and meditate on 'old English hospitality.' Such, gentlemen, is a Protestant writer's estimate of the glorious works of our Catholic ancestors. But we must remember that this claim which we make on behalf of our Catholic ancestors, that they were the builders of the venerable institutions enumerated above, is disputed."

Coming to the monuments of Ches-

of the Eccl... Compiled by... H. Rouzel... of Moral and Seminary... Prayers, Devotions... for every occasion of all seasons of the year. Full page illustration cloth, round corners.

PHALING, Cellar Work, etc.

THE BROTHERS OF THE SACRAMENT, Montreal.

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THE BROTHERS OF THE SACRAMENT, Montreal.

PHALING, Cellar Work, etc.

THE BROTHERS OF THE SACRAMENT, Montreal.



Notes.

Some exchanges have... The Catholic...

SCHOOL

Cliff Haven, N.Y., Aug. 25, 1900... The Southern correspondent of the 'Catholic Columbian' refers to a class of men with whom many of our readers have had frequent experience.

THE SLAVE OF ALCOHOL.

The Southern correspondent of the 'Catholic Columbian' refers to a class of men with whom many of our readers have had frequent experience. He says:—

ST. MARY'S SCHOOL.

The Catholic School Commissioners have requested Rev. Father O'Donnell to take charge of St. Mary's School for another year.

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of the Ancient Order of Hibernians, Division No. 9, the following resolutions were adopted:—

LABOR DAY.

The Federated Trades Council procession and celebration this year promises to outdo anything that Montreal has seen in the way of Labor Day demonstrations for many a year.

PREPARE THE BOYS FOR SCHOOL. Here's the Cheapest Place to Do It.

There is a store worth visiting this week. Never before in its history has it been so completely equipped to meet the wants of Young Montreal.

Boys' School Suits.

- BOYS' All-wool Knee Pants Suits, ages 3 to 10 years. Vests, Sailor and plain Double-breasted styles, light and dark colors, our own \$4.00 line. Now, only \$2.25

J. G. KENNEDY & CO., The ONE-PRICE CLOTHIERS, 31 St. Lawrence Street.

omitting the words 'afternoon' and 'night.' The hour of midnight will be designated as 24. The interval between midnight and 1 o'clock will be designated as 0.05, 0.10, 0.20 and so on to 0.50.

COME. Labor Day, MONDAY, Sept. 3, 1900

Advertisement for Beauharnois, featuring a steamship and text about the steamer passing through the canal.

SCHOOL BOOTS TO LET.

Advertisement for Ronayne Bros. School Boots, featuring an illustration of a child and text about centrally located tenements.

\$300.00 HOWARD PIANO.

This is perhaps the best \$300 Piano on the American Continent. Its sale in Chicago is enormous. The price there is the same as here.

Lindsay - Nordheimer Company, Warerooms, 2366 St. Catherine Street.

Advertisement for Londonderry Lithia Spring Water, describing the water's benefits and pricing.

Advertisement for Bols' Liqueur Hollands Gin, listing various sizes and prices.

FRASER, VIGER & CO., Sole Agents, Italian Warehouse, 207, 209, 211, St. James Street.

Advertisement for Thomas Ligget Carpets, featuring large consignments and early ordering.

SOME RECENT CONVERTS.

The Rev. O. R. Vassall, C.S.S.R., of London, England, recently received into the Church Rev. A. Hurlley, grandson of the late Dr. Hurlley and perpetual curate of St. Mark's, Yarrow.

NEW BOOKS.

A CATECHISM.—In glancing back over the files of the 'True Witness' we came upon a lengthy review, written some two years ago by one of our contributors, the subject being a 'General Catechism,' prepared by the Methodists in England, and declared by them to be the sum total of the Christian religion.

TOUCHING STANZAS.

'Punch' has always something good to say when famous men or great ones pay the debt which all must eventually pay as a penalty for sin.

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SEASIDE EXCURSIONS.

Going Dates: AUG. 31, SEPT. 1 and 2. All tickets valid to return leaving destination on or before Sept. 11, 1900.

LABOR DAY, Sept. 3rd, 1900

For the above, Round Trip Tickets will be sold between all Stations in Canada at lowest ONE WAY FIRST CLASS FARE.

THOUSAND ISLANDS.

Week-end excursions, Montreal to Gananoque (Lakeview to Thousand Islands) and return, \$5.

# THE REVOLT OF MARY HENNESSEY.

TERESA BEATRICE O'HARE, in the ROSARY MAGAZINE.

"Mary," said Mrs. Bolton as she came into the kitchen where Mary Hennessey was ironing, "have you heard of the new book that every one is talking about, 'In His Steps'?" "Oh, yes, ma'am," replied Mary smiling, "I've read it."

"You have?" said Mrs. Bolton surprised. "Well, it's not surprising that the ladies of the club were shocked this afternoon when I confessed my ignorance of it. What do you think of it, Mary? They discussed it at pro and con and they are quite excited over it, saying it is going to revolutionize thought and work wonders in the world."

"Well, ma'am," said Mary quietly, "when you go upstairs just slip into my room and get it. Its on the table at the foot of the bed. Excuse me asking you to get it yourself, but this is the best, ma'am," answered Mary, "and then I'll tell you."

"So it is going to stir up the world, is it?" added Mary to herself. "Oh, we hear enough! Sure, there isn't a week that she doesn't come home from the club with some new fad or other, and what with that and her whist and Christian Association and her Settlement work she's just worn to a skeleton. Indeed I'm glad the summer is coming so they'll give up some of it for a while, for she'd never stop if they all didn't if she killed her. Afraid of losing ground, she says. Oh, God help her, sure its nearer to the six-foot of it she is getting, and long before her time, too!"

Mary Hennessey was one of a class of Irish girls who honor any position in life. Never rich, and who dignify the most menial toil of the most humble station. Reserved, modest, yet confident of her power and capable of holding her own; innately refined, her very manner bespeaking courtesy from others. She gave no evidence in her speech of being an Irish girl, save for an occasional "sure" and that wheedling intonation of speech so peculiar to the race. She was of Irish birth, however, the daughter of a village schoolmaster, who on the death of his wife, ten years before, had gone to the change of scene and fortune in the great west. The change and subsequent struggle proved too much for him, however, and two years later, Mary, aged seventeen, and a sister two years younger found themselves orphaned and almost penniless in the wilderness of New York, and a few Irish neighbors were kind and sympathetic, but their own daily cares crowded their lives and while from their hearts came the words, "I'm sorry for your trouble!" and "Now if there's anything in the wide world we can do for ye let us know!"

Mary knew the struggle of each while she was grateful for the warm handclaps and kind words. Their parish priest, who had been unfailingly kind during her father's illness and to whom the younger sister had spoken of her earnest desire to enter a convent, now called to say that he had spoken to a friend of his, a reverend mother in the Order of St. Joseph, who wished to see both sisters as soon as possible. "As she leaves in a few days for her annual visit through her schools," he added, "you had better go at once."

Sarah thanked him. "But how can I go now, father," she said, "Mary and I are all alone in the world now and we must stay together."

and shrugged shoulders they did not hesitate to express their opinion of Mary's "lowering herself." The poor girl who shared a room with three others and lived on bread and coffee was the worst of all. "Before I'd work in anybody's kitchen," she said scornfully, "I'd throw myself in the river."

"Poor soul!" said Mary to herself. "It will hardly be necessary. You are going fast enough as it is." She had seen for some time that the poor girl was failing and had often walked down in the morning that she might buy a banana or an orange for Sadie, who now said to her contemptuously but dramatically, "Mary Hennessey, my friendship is no longer yours!"

All this had occurred eight years before, however on the day of Mary's conversation with her mistress concerning "In His Steps." It had not taken Mrs. Bolton long to discover that the growing so nervous and age working girl. She could discuss intelligently most subjects of current interest, and with such naive originality that Mrs. Bolton liked to talk with her and draw her out. In this matter Mary showed the intimate refinement of her race, the kindness and equality of her mistress's manner never causing her to forget her position or become in the slightest degree familiar. "Oh, the comfort of her!" Mrs. Bolton would exclaim to her friends. "Really I'm ashamed to say that in the last year or two, I've not given her more than a club-drawn while so little was really accomplished with all their meetings and discussions. How sweet and restful!" she sighed as she paused in the doorway. "Mary keeps every place so spotless and yet never seems driven."

"Mrs. Bolton crossed to the table and found the book she sought under the 'Imitation of Christ,' which she opened carelessly to see where Mary had placed the marker, and read: 'I have been thinking of you often, and against thee that could be most maliciously invented, what would it hurt thee, if thou sufferest it to pass and madest no more reckoning of it than a mote? Could all these words pluck as much as a hair from thy head?'"

"He that hath no heart in him nor hath God before his eyes, is easily moved by a word of disparage."

Mrs. Bolton sighed as she laid down the book. "Good gracious," she exclaimed to herself as she went down the stairs, "I must have neither heart in me nor God before my eyes or I surely wouldn't have been so squelched this afternoon when I had to confess my ignorance of Sheldon and his books." Going into her own room wearily, she threw herself on a couch and read until Mary knocked at the door to ask if Mr. Bolton would be home for dinner.

"No, Mary," she answered. "I forgot to tell you, his brother is still ill and he will remain in Philadelphia a day or two longer. And Mary," she called as Mary was going away, "I'm charmed with this book. Don't you think it is most interesting?"

"Why, it's really amusing," answered Mary, turning back. "Oh, you don't mean that," said Mrs. Bolton surprised. "So far I have found it original and sad, very sad, but perhaps," she added, as Mary stood smiling in the doorway, "perhaps it ends differently. I'll read it anyway before I judge it further."

"Mary," she asked the next afternoon as she stood buttoning her gloves and ready to go out, "in His Steps' amusing? Jo me it seems like the first sound of a trumpet awakening the world from its long sleep of selfishness and indifference. You know, Mary," she went on, "I have never discussed religion with you nor ever objected to your obeying your creed in all things, but your calling this book amusing, with your intelligence, inclines me to the general belief that Catholics in following their worship of the saints and other superstitions, really lose sight of the real Christ, the Saviour of the world."

# What do You Drink in Hot Weather?

When you are warm, tired and thirsty, spirits make you feel worse, and iced drinks furnish only temporary relief. A teaspoonful of

## Abbey's Effervescent Salt

in a glass of ordinary cool drinking water is the most refreshing and cooling drink obtainable. It not only quenches the thirst, but lowers the temperature of the blood. It is better and cheaper than any mineral water or so-called summer drink.

A pamphlet explaining the many uses of this scientific preparation will be mailed free on application to The Abbey Effervescent Salt Company, Limited, Montreal.

FOR SALE BY ALL DRUGGISTS, 25c and 60c a bottle.

up for discussion. You see," she continued, not noticing the two bright red spots on Mary's cheeks, "we have quite decided that nothing can be done towards reforming the world until this gigantic barrier of ignorance and superstition is removed."

Mrs. Bolton was warming to her subject and enjoying her own eloquence, but marking the pained look in Mary's face she said kindly, "Oh, Mary, I hope I have not offended you! Really, I always forget that you are such a devout Catholic."

"Mrs. Bolton," said Mary sternly, "may I ask you if you have always felt like this?"

"Well, not exactly," was the reply. "Of course, I always pitied their foolishness and idolatry, but it is only since I have taken an active part in affairs that I have learned how they are opposed in every way to the progress of the world."

"And do all your reform women feel like that?"

"Oh, yes, Mary," replied Mrs. Bolton quickly, "and most of them much more strongly than I."

"And do they have Catholic servants?" asked Mary again. "In most cases they do, because they are generally honest and pure in their morals and altogether dependable."

"You have given intelligent thought and serious consideration, and to ensure the prompt action of our representatives in Congress the signatures must be sent in at once. Thousands of women all over the country have already forwarded their names, and as a matter of importance, delays are dangerous. Now will the ladies please pass up the left aisle to the secretary's desk and then pass back the right aisle to their places. This will avoid confusion and save time."

Mrs. Bolton slipped quietly into a seat at the back of the room. She scarcely heard what the president said, but as she watched the ladies file up to the desk, every word of Mary's came back to her with new force. "Childless and heartless through their own selfish sins they begrope to others the baby prattle and tender lullabies their own ears have been deafened to."

"Well, they certainly don't look as if they were overflowing with the milk of human kindness," she thought, and then there flashed across her mind the meaning of the Mecca Club on the day before, when "What would Jesus do?" was the sole topic of discussion and when a great number of the women before her now had pledged themselves to follow in His steps. She wondered if it had occurred to any of them to ask themselves if Jesus would send a petition to the ruling powers urging them to withdraw all support from the Catholic schools on the Indian reservation.

Again came Mary's words: "And so the reform women leave their Catholic servants in charge of their homes while they wear their faces up at the Church that has made these girls what they are?"

Mrs. Bolton tried to explain but Mary went on, "You were shocked yesterday when I said I thought Mr. Sheldon's book amusing. Good heavens, have the Catholic Church taught its children to follow in Christ's steps from time immemorial? You say Catholic girls are pure and honest—was not Christ so? You know they are poor and lowly—was not Christ so? How many thousands give up all that life held dear to go into banishment and poverty, to feed the hungry and clothe the naked, and yet you talk of Sheldon's book as if walking in the footsteps of Christ were an idea of his invention! Oh, ma'am," she went on with quivering voice, "it's a pity that the hatchet of reform women who shout for reform and emancipation can't see that it is the cry of their conscience that makes them restless. Childless and heartless through their own selfish sins, they begrope to others the baby prattle and tender lullabies their own ears have been deafened to!"

"Mary!" almost shouted Mrs. Bolton, "how dare you?"

"I dare, ma'am," answered Mary quietly, "because you dare to speak lightly of my faith, and because until you take back the words you have said at another night will I spend under your roof, although," and there were tears in her voice, "I've spent here some of the happiest days of my life."

"Nonsense!" said Mrs. Bolton sharply, as she opened the door to go out. "Nonsense! You will have regretted your foolish words when I return," and slamming the door behind her, she hurried off to attend a very important meeting relative to closing the Catholic Indian schools.

Mary finished her work, and hurrying to her room burst into tears. "Isn't it too bad," she sobbed, "to have to go with hard feelings after all these years? She has always been so kind, too, and maybe I said too much, but good heavens, how could I stand it? Oh, the hypocrisy of them, smiling and saying pleasant things to us while we suit them and having the bitterness always in their hearts! But the thought of all the happy hours she had spent in her cosy room would obtrude itself with fresh force. "Never," she murmured, "has an unkind word passed her lips to me until to-day. These clubs are killing her, poor thing!" and Mary's tears broke out anew. "I hate to leave her, she needs care so badly—but after all, it will do her good to have to stay home for a while," and she drew her trunk out of the closet and hastily began her packing. "I must be gone before she gets back," she thought, with a sudden revulsion of feeling, "or I might say something I'd be sorry for. I know I would if she mentioned my faith again."

She packed everything but her books and pictures and left a hurried note on the hall table saying she would send for them. "I'm sorry indeed," she added, "for what has taken place to-day, but happy and contented as I have been here I would have left long ago had I known of the bitterness in your heart towards all I held in sacred reverence and will keep, with God's help, until my dying day."

Mrs. Bolton was late for the meeting. "And now, ladies," the president was saying as she entered, "you have discussed the salient points of this very important question. You have given intelligent thought and serious consideration, and to ensure the prompt action of our representatives in Congress the signatures must be sent in at once. Thousands of women all over the country have already forwarded their names, and as a matter of importance, delays are dangerous. Now will the ladies please pass up the left aisle to the secretary's desk and then pass back the right aisle to their places. This will avoid confusion and save time."

Mrs. Bolton slipped quietly into a seat at the back of the room. She scarcely heard what the president said, but as she watched the ladies file up to the desk, every word of Mary's came back to her with new force. "Childless and heartless through their own selfish sins they begrope to others the baby prattle and tender lullabies their own ears have been deafened to."

"Well, they certainly don't look as if they were overflowing with the milk of human kindness," she thought, and then there flashed across her mind the meaning of the Mecca Club on the day before, when "What would Jesus do?" was the sole topic of discussion and when a great number of the women before her now had pledged themselves to follow in His steps. She wondered if it had occurred to any of them to ask themselves if Jesus would send a petition to the ruling powers urging them to withdraw all support from the Catholic schools on the Indian reservation.

Again came Mary's words: "And so the reform women leave their Catholic servants in charge of their homes while they wear their faces up at the Church that has made these girls what they are?"

Mrs. Bolton tried to explain but Mary went on, "You were shocked yesterday when I said I thought Mr. Sheldon's book amusing. Good heavens, have the Catholic Church taught its children to follow in Christ's steps from time immemorial? You say Catholic girls are pure and honest—was not Christ so? You know they are poor and lowly—was not Christ so? How many thousands give up all that life held dear to go into banishment and poverty, to feed the hungry and clothe the naked, and yet you talk of Sheldon's book as if walking in the footsteps of Christ were an idea of his invention! Oh, ma'am," she went on with quivering voice, "it's a pity that the hatchet of reform women who shout for reform and emancipation can't see that it is the cry of their conscience that makes them restless. Childless and heartless through their own selfish sins, they begrope to others the baby prattle and tender lullabies their own ears have been deafened to!"

When I long like any... The heart has through wh... But its middle... To the old... Where infancy... Like any... In joyousness... To that sweet... As to some... Life's pilgrim... 'Tis his sad... A father sat... By that he... And told his... Of his early... And one soft... From child... Thus a mothe... In the old... The birthday... The blended... (One dear on... Is with the... The food 'go... Have blown... And hold us... In the old... Like a wreat... Close inter... But time and... Have many... But sinned n... Like angels... If I fold my... On the old... VALUE OF... Boys seldom... evening hours... ploved, the s... mand of ever... render them... them for a li... spare hours... tunity for sec... in many que... years mean in... acting dema... The boy who... evening loung... ners wastes, w... 365 hours, w... would acquit... ments of the... THE DOCT... wish," said t... as he watche... where they troo... pannies, the... city among e... each member... spend all his... instead of car... ny way of pu... the physical... and self-suff... ably occurred... dren like clu... would be a v... He wanted to... stop their c... sweet, and to... orange can b... of them, be... a little cand... better in eve... A HAPPY... sun go down... THE HAPPY... 'home become... heart of husb... ready-made, w... ed is at hand... satisfied by... by some of th... built up bit b... a little later... of furniture r... acts of self-d... orifices, and r... memory of th... the getting o... and of the pl... ghor? Ask the... prosperity has... years, what t... happiest time... will tell you... married life, w... and self-suff... up their litt... prosperity gat... the years wen... THE HABIT... easy to get in... singly and f... ary coming to... see how many... fore somebody... more or less... of some thing... probably ever... on the stage... at the corner... before, and w... can help. Why... it? There are... to fret about... ing how many... much discomf... course of a da... a sharp eye... things. We ar... the sparks fly... sparks flying u... and the less t... road, the soon... Fretting is all... road... PRACTICAL... When rice is... able it should... THE BEST... when buy... Hood's Sarsapar... best medicine...

Our Boys and Girls.

THE OLD, OLD HOME.

When I long for sainted memories, Like angel troops that come...

Where infancy was sheltered, Like rosebuds from the blast; Where boyhood's brief elysium...

The birthday gifts and festivals, The blended vesper hymn (One dear one who was swelling it...

Like a wreath of scented flowers, Close intertwined each heart; But time and change in concert...

VALUE OF EVENING HOURS.—Boys seldom realize the value of the evening hours. If profitably employed...

THE DOCTOR'S OPINION.—"I wish," said the doctor the other day, as he watched a group of school-children...

A HAPPY DAY.—"Let not the sun go down upon your wrath." Let us instantly crush the beginnings of envy...

SHORTNESS IN LIFE.—The weakness and folly of childhood, the vanity and vices of youth...

CHEATING DOESN'T PAY.—In a well-known town in the Midland counties resided two friends...

A LITTLE PHILOSOPHY.—It is the way we look at things and take them that makes troubles of any kind...

BAKED BEANS occupy a deservedly high place in the list of nutritive foods, but some persons are unable to partake of the dish...

APPLE TART.—On city tables, at least, the deep fruit tart, similar to those that are served in England...

WOMEN AS INVENTORS.—The world now realizes that there are female geniuses in our midst as well as male geniuses...

A CERTAIN METHOD for curing cramps, diarrhoea and dysentery is by using Pain-Killer. This medicine has sustained the highest reputation for over 60 years...

HOUSEHOLD NOTES.

THE HAPPIER HOME.—Which home becomes most endeared to the heart of husband and wife...

THE HABIT OF NAGGING.—It is easy to get into the habit of nagging and fretting. Watch any ordinary coming together of people...

PRACTICAL SUGGESTIONS.—When rice is to be served as a vegetable it should be carefully picked

THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla and have the best medicine MONEY CAN BUY.

toast lightly buttered, or in addition to the butter and a little salt...

Water in which a chicken or mutton has been boiled may be used for soup...

There are many persons quite unable to eat articles fried in lard...

Basting with butter is an essential part of the process of roasting poultry...

A woman who has found new health and new strength through the use of Dr. Williams' Pink Pills...

electrician, has a high opinion of women as machinists. He says that women acquire more fine sense about machinery...

The inventor's help of Messrs. Marion & Marion, patent attorneys, Montreal and Washington...

A WOMAN'S FACE

PLAINLY INDICATES THE CONDITION OF HER HEALTH.

Beauty Disappears When the Eyes are Dull, the Skin Ruffled, and Wrinkles Begin to Appear—How One Woman Regained Health and Comeliness.

Almost every woman at the head of a home meets daily with innumerable little worries in her household affairs...

Among the thousands of Canadian women who have found new health and new strength through the use of Dr. Williams' Pink Pills...

Wm. P. Stanton, J.C., Joiners, Cabinet Makers, Upholsterers, Church Pews and School Desks a Specialty.

JOHN P. O'LEARY, Contractor and Bricklayer, Residence: 2 Prince Arthur St., MONTREAL.

J. P. CONROY, (Late with Padden & Nicholas), 388 Centre Street, Practical Plumber, Gas and Steam Fitter.

C. O'BRIEN, House, Sign and Decorative Painter, Plain and Decorative Paper Hanging.

CARROLL BROS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils, 137 McCord Street, Cor. Ottawa.

DANIEL FURLONG, Wholesale and Retail Dealer in: OXOGEN, BEER, VEAL, HUTTON, Pork.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT, No. 217.

SAVE YOUR EMPTY BAGS. Users of BROTHERS' XXX Self-Raising Flour who preserve the empty bags and return them to us will receive...

Professional Cards.

JUDGE M. DOHERTY CONSULTING COUNSEL, No. 8 Savings Bank Chambers, 180 ST. JAMES STREET.

J. A. KAROH, Architect, MEMBER P.Q.A.A., No. 3, Place d'Armes Hill.

FRANK J. CURRAN, B.A., B.C.L., ADVOCATE, SAVINGS BANK CHAMBERS, 180 St. James Street, MONTREAL.

Business Cards.

M. SHARKEY, Real Estate and Fire Insurance Agent, Valuations made of Real Estate...

LAWRENCE RILEY, PLASTERER, Successor to John Riley, Established 1908, Plaster and Ornamental Plastering...

T. F. TRIHEY, REAL ESTATE, Money to Lend on City Property and Improved Farms...

WM. P. STANTON, J.C., 7, 9, 11, 25, John Street, Joiners, Cabinet Makers, Upholsterers...

JOHN P. O'LEARY, Contractor and Bricklayer, Residence: 2 Prince Arthur St., MONTREAL.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT, No. 217.

SAVE YOUR EMPTY BAGS. Users of BROTHERS' XXX Self-Raising Flour who preserve the empty bags and return them to us will receive...

Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street...

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.—Meets in St. Patrick's Hall, 92 St. Alexander Street...

A. O. H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Levesque streets...

A. O. H.—DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at 8 p.m. 1863 Notre Dame street...

A. O. H.—DIVISION NO. 4.—Meets on the first and third Wednesday of each month, at 8 p.m. 1863 Notre Dame street...

A. O. H.—DIVISION NO. 5.—Meets on the first and third Wednesday of each month, at 8 p.m. 1863 Notre Dame street...

A. O. H.—DIVISION NO. 6.—Meets on the first and third Wednesday of each month, at 8 p.m. 1863 Notre Dame street...

A. O. H.—DIVISION NO. 7.—Meets on the first and third Wednesday of each month, at 8 p.m. 1863 Notre Dame street...

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street...

ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street...

C.M.B.A. OF CANADA, BRANCH 28, (Organized, 13th November, 1883)—Branch 28 meets at St. Patrick's Hall, 92 St. Alexander Street...

YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April 1874, incorporated, Dec. 1875.—Regular monthly meeting held in its hall, 19 Dupre street...

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, John Killen, Secretary...

PROVINCE OF QUEBEC, District of Montreal, SUPERIOR COURT, No. 2006.

Dame Melina Cadieux, of the City of Montreal, in the District of Montreal, defendant, common as to property of Charles Desjardins...

BEAULIN, CARDINAL, LORANGER & ST. GERMAIN, 7-5 Attorneys for Plaintiff.

SAVE YOUR EMPTY BAGS. Users of BROTHERS' XXX Self-Raising Flour who preserve the empty bags and return them to us will receive...

Advertisement for Bristol's Pills, featuring a list of ailments: For torpid Liver, Poor Digestion, Flatulences, Constipation, Biliousness and Sick Head-Ache. TAKE BRISTOL'S PILLS. They are Safe, Mild, Quick-acting, Painless, do not weaken, And always give satisfaction.

NOTES FROM IRELAND.

FREEMASONRY IN IRELAND.— "The Irish People," which so strongly advocates the aims of the United Irish League...

and merits as it receives wherever known, the condemnation of every honorable man.

FATHER HUGHES DEAD.— The death of Rev. John Hughes, of St. Augustine's mission, Co. Dub., is announced.

A WAR STORY.

The Dutch commandant who had charge of all the British prisoners taken after the battles of Glencoe, Dundee and Nicholson's Nek has told Mr. Davitt the following interesting little story...

London Stat.— A one talent man who decides upon a definite object accomplishes more than the ten-talent man who scatters his energies and never knows exactly what he will do.

THE COMING SYNOD.— His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, has addressed a circular letter to the clergy...

THE CATHOLIC UNIVERSITY.— Judge O'Connor Morris, in a recent contribution, refers to the claims of Irish Catholics in regard to a university in the following forcible language...

RELIGIOUS PREJUDICE.— "We have no money for Catholics," was practically the answer given by the Irish Society to the memorial of the St. Vincent de Paul conference...

COLONIAL HOUSE PHILLIPS SQUARE. Store Closes at 1 p.m. Saturdays, during July and August.

NEW GOODS JUST ARRIVED IN BLACK GOODS DEPARTMENT.

- BLACK ALL WOOL CHONDAS CLOTH. BLACK ALL WOOL COATING. CHEVIOT, ARMURE VOILE. BLACK ALL WOOL AMAZON CLOTH. BLACK MOHAIR CREPON JACQUARD. BLACK VOILE CREPON. BLACK MOHAIR RAYE. BLACK BROCAT SOIE. BLACK ALL WOOL TAYLOR MADE. BLACK ROYAL. BLACK DIAGONAL CHEVIOT. BLACK SOIE JACQUARD. BLACK TRICOT. BLACK MOHAIR MIGNONNETTE. BLACK TRICOTINE CORD. BLACK MELROSE. CREPELINE. CORK SCREW COATING. BLACK SILK and WOOL ARMURE, EUDORA, CREPE. BLACK SILK and WOOL CREPON, MELROSE, MATELASSE. BLACK ALL WOOL CREPE. BLACK SILK and WOOL MIKADO, BARODA. BLACK TRICOT DIAGONAL and VOILE RAYE. BLACK VOILE BRODE and MOHAIR RAYE. BLACK COULE, PUISSE A JOUR, VOILE CREPON. BLACK ALL WOOL ETAMINE. BLACK CREPON ANGLAIS. BLACK ALL WOOL GRENADINE. BLACK SILK and WOOL GRENADINE. BLACK SERGES.

LAKE SHORE DELIVERY. For the convenience of customers residing at the LAKE SHORE, all goods purchased during the week and up to FRIDAY NIGHT will be forwarded on Saturday by our delivery waggons.

HENRY MORGAN & CO. Phillips Square, Montreal.

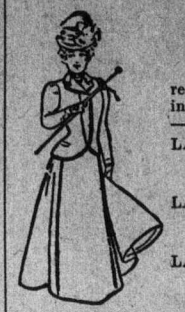
CANADA'S GREATEST PIANO and ORGAN HOUSE. The D. W. KARN CO., Ltd. THIS IS OUR LATEST BARGAIN LIST OF SECOND-HAND ORGANS. IT ALWAYS REPAYS A CAREFUL READING.

The D. W. KARN CO., Ltd. KARN HALL BUILDING, ST. CATHERINE STREET, - - - MONTREAL.

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

Montreal Souvenirs.

Nowhere are such pretty and popular Canadian Souvenirs to be found as beneath. The Big Store's roof, and everything at particular inexpensiveness.



New Fall Costumes.

Further shipments of Ladies' New Fall Costumes have been received, and will be ready for your inspection on Monday morning.



Novelties in Linen Goods.

Linens are as right with The Big Store as they can be. No pinching of qualities to make the profit margin better.

- HEMSTITCHED RUNNERS. Everything in Hemstitched Table Napery to match. Runners, 1 by 72 inches, each, \$1.10. Runners, 20 by 72 inches, each, \$1.40. Runners, 17 by 90 inches, each, 70c. HEMSTITCHED DOYLIES. Doilies, 13 by 13 inches, each, 17c. Doilies, 14 by 15 inches, each, 21c. Doilies, 15 1/2 by 19 1/2 inches, each, 30c. HUCKABACK TOWELS. Towels, 27 by 45 inches, each, 50c. NEW COSTUME CLOTHS. A splendid assortment of New Costume Cloths in all latest fall shades, suitable for Tailor Made Costume Cloths. Rich Bengaline Dress Goods, in a large variety of new and stylish shades, 44 inches wide, yard 60c. Rich Sicilian Cloths, in new surface effects and fall colorings. Just the fabric for Tailor Made Suits, 54 inches wide, yard 75c. Rich Homespuns, new color effects, all wool, extra fine texture, 54 inches wide, yard \$1.45.

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

MARKET REPORT.

EGGS.— The demand is still brisk for gilt-edged stock of which the supply is strictly limited, anything less than the best, however is a very slow seller. Quotations are as follows: Fancy boiling stock, 16c to 17c; selected, 14c to 15c; straight receipts, 12c to 13c; seconds, 10c to 11c. BUTTER.— Trade in butter continues extremely dull, sustained by a difference of opinion between buyers and sellers covering 3/4c to 1/2c, buyers fixing the limit at 21c. CHEESE.— This product could hardly be duller, as indeed has been the case all week, and there are no immediate signs of a movement. Quebecs are quoted at 10 1/2c to 10 3/4c; Townships, 10 1/4c to 10 1/2c; and Westerns, at 10 1/2c to 10 3/4c, but it is likely that these prices will have to be shaded to do business. Cable quotations are: White, 50s 6d; colored, 51s 6d.

JOHN MURPHY & CO.

End of the Season Sale.

LADIES' CLOTH CAPES. Colors, Tan, Drab, Gray, Navy and Green, all elegantly trimmed and to be sold as follows: \$4.00, \$4.75 and \$5.50 for \$1.35. \$6.50 and \$7.50 for \$1.95. \$8.50, \$9.75 and \$12.00 for \$2.95. PARASOLS. What is left ranging from \$3.00 to \$7.00. Take your choice at \$1.19. "Never such bargains given in Parasols in Montreal."

You Don't Expect

To get fine furniture FOR NOTHING, but we have a few lines that we are clearing out and which you can buy FOR NEARLY NOTHING, Odd Chairs, Bureaus, Summer Furniture, &c., &c. Call in and examine the prices.

Renaud, King & Patterson, 642 Craig Street, - - - 2442 St. Catherine Street.

PROVISIONS.— The market continues firm, with an improved volume of business expected soon. Quotations are unchanged as follows: Dressed hogs are quoted at \$8 to \$8.25; bacon, 12 1/2c to 13 1/2c; hams, 11c to 13c; lard, pure, 8 1/2c; compound, 7c to 7 1/2c; Canada short cut mess, \$17 to \$18. Liverpool quotations are as follows: Mess pork, 72s 6d; lard, 35s 3d; bacon, 41s 6d to 39s 6d; tallow, 26s 3d to 25s.

FLOUR AND FEED.— The market for flour continues to show some improvement, though it is by no means inactive. Feed continues in active demand. Quotations are as follows: Manitoba bran, \$16, and shorts, to \$13, bags included, Ontario bran in bulk, \$14.75 to \$15.25, and shorts at \$17 to \$18 in bags. Manitoba patents, \$4.50; strong bakers, \$4.20; Ontario patents, \$3.99 to \$4.10, and straight rollers, \$3.69 to \$3.70 in barrels, and \$1.65 to \$1.70 in bags.

GRAIN.— There seems to be no break in the quiet spell that has hung over the local market the last few days. Holders are still firm, and buyers lack eagerness. Bartlett & Frazier's advice, however, reports wheat situation the world over as

JOHN MURPHY & CO. 2442 St. Catherine Street, corner of Montreal Street. THREE GANN, Fall Sales Dept.

CRIMINAL STATISTICS. Year 1899 has in the form of this it appears the number of the year 1898 for that year, ing 1899, the in that year l low the number cent. Below number of per for non-incl slightly less th but such cases ponding average 1899-98, and, crease in the tively more nu year during th increase in th cases as comp ponding average drunkenness, o dogs, and offe Acts. The num the person, wh en from 867 fo for the year 1 last year. The of murder was than in the pre ber of cases of perty with vic police during th being 57 unde preceding year fence, these for total number reported to the number of case was 828, with evening letters, i crease of 22, n number for th SUCCESS MU Kane, during p preached las following eloque ment. He said ter is apt to and to forget. Again, only th difficulties. Th spair of our tice from Eng to a universi recognized in should rememb time for logic t skul, which co stated with wh Our triumph man ignoran can resist a pe ble ideal. The the mountain r the heat or fr shower, but th too, the chan like the seasor or storm, may much that is n when the deep fastened in ho scanned by a s tough charac flourish like th leans laughing and their flowr like the gorse, tempest and f in the snow a power on earl tinent and pe true and holy earth can dwai wisdom that r able people. THE HARV weather up to the "Irish Pa characterized which culmina quite exception opening days been greatly r viously report by the special esteemed corres publish in ano this week. E that the inter the recent ha tening and tv that encoura amongst potat of low-lying the corn crop badly laid th ery is complet tion, and a re cutting the cr others the dan tial, and und the truly deli past two we samed a very Potatoes for ly suffered— having favore ONE I Last week fer to those to impress th that Catholics potent and in and no obsta faith, to adv cite as an in Chief Justice Forget that in the United cases of Cal