Father McGrath



Cardion de la litte de la Court de la Cour

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their bed interests, they would soon make of the "True Witness one of the most prosperous and bed interests, they would soon make of the "True Witness one of the most prosperous and bed interests, they would soon make of the "True Witness one of the most prosperous and bed interests, they would soon make of the "PAUL, Archbishop of Montreal." "PAUL, Archbishop of Montreal."

NOTES OF THE WEEK.

seem that all the world over and at all times, since the advent of Protestantism there has been a battle going on between the Church found-Christ and so-called churches founded by men. In other words as soon as Protestantism, in any of its countless forms, sets up its standards in a land, it immediately seeks recognition and political control. In England the Protestant re. ligion is that of the state; and the head of the State is equally the head of the Church. Or we might more properly say that the Church is a department of the State, as is the war department or any other one. Therefore, it betrays its human origin, in striking contradistinction to the Divine origin of the True Church of Christ. In Ireland the Established Church was Protestant, and also constituted a factor in the temporal government of the land. The same in Germany and in every other land. Protestantism carries around with it the infallible evidence

of the source whence it springs. We read recently a correspondence regarding the Scandinavian lands wherein the State controls the religion, and we were very strongly impressed with the vast difference between two countries as far as Cathois concerned, in one of which the Lutheran religion is the establihed one of the State, in the other of which there is freedom of worship and not the same monopoly. As the fact set forth are of deep interest to all who are concerned in the propogation of the faith, the world over, we take the two extracts and place them in contrast. The first refers to Norway, in which the writer says:-

"News of an interesting character comes from Norway. In this far off country, once regarded as one of the strongholds of Protestantism, there have occurred recently numerous conversions to Catholicity, and in many places the people show a disposition to return to the faith of eir forefathers. The prevailing religion is, of course, the Lutheran, but in many parts of Norway those who profess this creed have retained many of the ancient practices of Catholicity. One sees in the houses of the people pictures of the Christ and of the Blessed Virgin and other religious souvenirs that Lutherans in other countries would repudiate. In reality these simple people have fallen away from the faith through no fault of their own, and are probably still Catholics in the sight of God The Jesuit missionaries, of whom there are many scattered throughout Norway, have met with surpris-Thanks to the mildness and liberality of the government, in striking contrast with that of France at present, the missionaries have found their work most fruitful. Ca tholic missions have been established in many parts of the country, and some of them are in an actually flourishing condition. So successful labors of the missionaries have the been that some of the more enthusiastic are dreaming of the time when Norway will be a Catholic country. While such hopes are, of course, extreme, they indicate the notable progress that has been

In contrast with the foregoing we turn to neighboring country be the same, or nearly so, but where in we find the mark of the Statethat is the human—origin of the established religion. This extract

"One might suppose from the above that Catholic missions enjoyed a similar success in Sweden Such however, is not the fact. The Swedish Constitution permits entire re-

STATE RELIGIONS.-It would ligious liberty, nevertheless the Catholic Church is in reality less free there than in the other Scandinavian countries. Sweden is very aristocratic and conservative and is deeply attached to Lutheranism. The Lutheran ministers are to some degree functionaries of the government its and great care is taken that no encouragement is given to any other than the official religion. Members of religious orders are tolerated, but receive no official recognition. Of priests there are very few, and those that are in the country have slight resources and meet with discouraging results."

Two better examples could not be had of lands existing under almost like conditions, with histories that intertwine, and vet in which such a marked difference is noticeable, on account of the presence in the one and the absence in the other of a State established religion.

UTILITY OF THE SISTERS.-In 'La Semaine Religieuse' of Montreal, published last week a most interesting page, under the above heading, from the pen of "Louise Menard," we are confident that our readers will enjoy a translation of the same. She writes: "It' seems to me impossible to relate all the deeds of heroism of these good sisters; they give all they have their youth, their health, their ease to those who suffer, for in them that which we call sublime devotedness is I will, therefore, cite a very duty. simple trait, one of touching grandeur in its very simplicity.

"I went to see an old man who

had been lately paralyzed and was

without the slightest means; he lived in a regular hut: I shivered on entering his somber cabin, lit with a single lantern, out of which came a light that was extremely dull on an autumn evening. I approached the couch upon which the poor man lay; he gazed at me with that look peculiar to those who have no remaining hope; he listened to me, thanked me, as I spoke softly to him, promising him assistance, but an expression of deep despair filled his eyes, I knew not what more to say, when a step was heard on the stairs; the door swung ajar and some one entered; it was a sister, she came forward silently gliding along; her large frilled cap like an angel's wing in the darkness of that cabin. "I have just heard that you were ill, friend " she said to the poor man," otherwise I would have come sooner; but we will make up for lost And quickly, with an infintime. ity of care, she arranged the old man, while speaking to him in a caressing tone of a thousand good things. The poor man looked curiously at the sister, when suddenly began to talk in a rough tone that grated on the ear: know you are charitable, you take

she is far away from me." A sigh broke from his lips. "If she knew that you were ill she would come to you," I said. He towards me, his turned suddenly face wrinkled with pain: "she ... come here!...Ah! you do not know her She would be too frightened to soil

good care of me; but, you see, it is

not my poor body alone that is sick, am ill also here," and his thin

hand touched his heart, "I am a fa-

ther, I have a young daughter, and

I am ill

her beautiful dress!... While he spoke a scarlet flush came to the sister's face, her eyes limped—to a degree glittered with a sublime look; she leaned over the

disdain, but with a deep respect, she impressed her warm lips on the rigid brow of the old man; and then the features of the aged one relaxed, a slight smile flitted across his worn face: "Thank you," he murmured, and an infinite peace descended on the unfortunate old man. Deeply touched I drew away, with the thought that it was impossible for those who make such saints suffer to know what they are doing.

A CARDINAL'S DEATH-BED .-When on his death-bed, and the attending physicians offered to alleviate the pains of his body, by the use of the generally employed means, the late Cardinal Vaughan made use of a most beautiful and edifying expression. The dying Cardinal said: "Do not allow my thoughts to get entangled by stimulants and drugs I want only to be with Jesus and the Holy Family. During the course of his life the eminent prelate delivered many a powerful temperance sermon, but never one more powerful than that comprised in the few words that we quote above.

At that solemn hour, when earth was fading from his vision, and the way of eternity was opening out before him, he did not want distractions that could tend to divert his thoughts from the Source of all Hope and Consolation; above all, he did not want to have his faculties benumbered with narcotics; he pre ferred to endure the physical pains, for they are to the Christian the surest means of expiating whatever faults may remain in the eternal record against him; he preferred to enjoy the use of his intellect that it might direct his thoughts towards Our Lord and the most important step that each one must sometime or other take.

This is a many-sided lesson, and one that might serve as a subject of meditation for all of us. There is the idea of dying in communion with the Holy Family: the idea of preserving the faculties clear to the end; the idea of suffering the pains sent by God, in the spirit of Christian resignation, and as compensation for life's short-comings: three grand and salutary ideas, upon which we may all meditate.

OUR NORTH-WEST-According to one of our French-Canadian contemporaries, Sir Thomas Shaughnessy President of the Canadian Pacific Railway, declared in Quebec, last week, that over one hundred thousand "bona fide" colonists, from different parts of Europe and especially from the British Isles, will go into the North-West and establish themselves there during the course of the present season. Here is a man, fully conversant with the subject, delivering a prediction that is of paramount interest to all Canadians The influx of one hundred thousand desirable immigrants, all future citizens of our country, inside the space of one summer, is a matter of the highest import to Canada. At the same time it is a fact that brings before our eyes most forcibly the idea of the vast domain that we The extent of Canada, the possess. possibilities of our country, the undevelopped fields that are immeasurable, and the future that awaits the land, are all subjects of wonderment for the European, and as the knowledge of these things becomes more widespread beyond the Atlantic the greater will that wonderment grow We are so accustomed to vast prairies, immense rivers, inland seas, and stupendous mountains, so to calculating our railway travel by the thousands of miles, that we find nothing very wonderful in this sublime picture. We are like the Arab has spent most of his life in sight of the pyramids, he ceases to wonder at their greatness, and imagines that they could not be otherwise. But when they dawn, for a first time, on the vision of the stranger he is struck dumb with astonishment. So it is with Canada One hundred thousand people seen to be a great number, but one hundred million could find homes within the limits of our Dominion, and still would we have room for others to come and build up their futures.

And we may add that very much of the knowledge that now exists concerning Canada and the advantages she affords, is due to the very railway company whose president, an Irish-Catholic, has delivered the prophetic utterance above-mentioned.

ROMAN NEWS AND GOSSIP.

(By a Regular Contributor.)

During this very critical period when the life of the venerable Head of the Church has been hanging in the balance, and the possibility of an early closing to his great career suggests ideas of a conclave for the election of his successor, the press of the world is full to the brim with items upon items concerning all that is transpiring and all that may soon take place in Rome. Ask the ordinary reader if there is any news from Rome to-day, and he will tell nary you that there are columns of it Alt the real news, the reliable and authentic information can be condensed into a few paragraphs; the rest is all surmise. Even to the illustrations in the press, the greater part of them consists of drawing made by sketch-artists from imagination. The artist reads up carefully every detailed account he can get of certain scenes and then allows his imagination to fill in the rest. We are not, however, finding fault by any means with the press for seeking to create as much interest as is possible in the historic events now taking place; but we repeat that the real news is very limited, and naturally so. If we take the official bulleting

signed by the physicians in attendance upon the Holy Father, we have

the entire story, as far as the out

side world can possess it. The rest,

the padding, is merely guess work

statements built upon hear-say, ac counts of scenes that may be exact and that may be turely imaginative The consequence is that we advise our readers to confine their impressions to what is official. Aught that comes in the form of a bulletin signed by the doctors, or aught that appears in the form of a telegram sent by Papal Secretary of State to an Archbishop, or an Apostolic De legate, and given out by the latter for publication, or, again, aught that may be publicly imparted to the faithful in Church, from the pulpit, may be relied upon. The rest is very interesting reading, but it bears not the impress of authority There is another point to which we cannot but draw attention. The secular press is full of speculations as to the probable successor of the present Pope, in case the illness prove fatal. The matter is treated in the same manner and after the same principles as would be the election of a president of the United States, or a change that is contem-plated in the personnel of a Canadian cabinet. Every human consideration is taken into account, and all kinds of imaginary, political and diplomatic wire-pullings are describ-We cannot blame the secular press for this course, for the very good reasons that the majority of the writers cannot understand an election to such an important office without applying thereto the standards to which they are accustomed with purely human and political sc lections of men for office. It is rare that, in the world, the office has to go looking for the man; in the Church it is the reverse, the office seeks the man, but never does the man seek the office. In fact the tiara is a terrible responsibility and it is not every one who would care to be obliged to carry it. Duty alone, to God and to the Church leaves the appointed one no alter native but to accept; but he usually does so against his inclination. It is a terrible responsibility that of the Papacy; and if a man were sufficiently worldly-minded to cover the honors and the distinction, h would find but slim gratification in the forced imprisonment of the tican the disassociation of all that he was accustomed to in life, above all else that freedom which make the charm of everything in this world. But there are none who seek the distinction, and even when the voice of the Church, inspired by the Holy Chost summons a Cardinal to the throne of St. Peter, it is with

keys of St. Peter were to come into

stories of intrigues, cabals, wire-pulings, invocations of secular influence the canvassing of Cardinals, and such like, are mere surmises-and false because they are built upon air and not facts.

The Daily Witness of last Monday,

has an editorial, under the heading "The Next Pope," that contains, in the third of a column more common the third of a column more common sense regarding the election of a Pope than could be extracted from fifty columns, on the same subject that appear daily throughout the se-cular press of this continent. We are certainly not always of accord with our friend of the "Witness, and especially on matters concerning Catholic affairs; but in this instance the view taken of a papal election is decidedly the only rational and honest one that such an organ could express. After pointing out that Leo XIII's successor will be the second Pope to be elected since the usurpation of the Pope's temporal possessions, and that the political power the Pope had in former times is compensated by the influence he possesses over all the great powers of earth, it adds:-"Of course, there has been a great deal of speculation as to who stands the most likely chance, (of election), but papal elections have always been extremely problematical, and all forecasts are mere guess-work." Now this sane opinion is explained more fully in sentences that follow and with which the article closes: "The laws under which the election of a Pope is held are extremely elaborate, minute and severely strict. Members of the conclave cannot communicate with each other or with any outsider while the election is in progress, and only learn who has been chosen after the balloting is all over and

they are released from their cells." There is the whole matter in a nutshell. It is not possible to add to it except by way of surmise. The names of various Cardinals have been suggested, even combinations have been fabricated, based upon imaginary individual ambitions of members of the Sacred College; but again, all that is pure hap-hazard talk. There is no law of the Church of God that limits the selection of a Pope to any nationality, nor to any grade of Cardinals, nor to the College of Cardinals, nor even to the heriarchy, or the clergy. The

entire matter is one of Divine inspir-It is this over-looking of the inspiration of the Holy Ghost that causes so much error in those outside the Church when dealing with these subjects. Of three things we can re-main satisfied: firstly, that Christ will be with His Church unto the end of time; secondly, that the getes of Hell shall not prevail against her, and thirdly, that she is in possession of the Holy Ghost, the infallible guardian, guide, and inspiration of her life. With these assurances, we have simply to be confident, to have faith, and to rely upon whatever takes place, for it will be the manifest will of God.

LOCAL NOTES.

PILGRIMAGES. - St. Patrick's pilgrimage to St. Anne de Beaupre will take place this evening by C.P.R. All arrangements have been perfected and it is expected that the parishioners will turn out in force The train will leave Windsor Station at 9 p.m. Rev. Dr. Luke Callaghan, Rev. Father Ouellette, and other priests will accompany the pilgrims

The pilgrimage of St. Ann's parish to St. Anne de Beaupre, for men will be held on Aug. 8. The steamer Beaupre has been chartered for the

CATHOLIC SAILORS' CLUB .-The regular weekly concert of this club was held on Wednesday and was most enjoyable. Mr. M. A. Phelan occupied the chair, and in opening the programme made a neat speech of welcome to the large audience

The following are the names of those who took part in the programme:-

Miss Weston, Master Arthur Mc Govern, Messrs. Joseph Donnelly, H. Tessier, and Mr. Morning, Seamen Wm. Conroy, E. H. Hughes, H. Mafear and trembling that he accepts. In the case of Pope Leo XIII, he actually fainted when he saw that the lone, A. Woods, A. Jarvis, R.M.S. his possession. Therefore all those Bavarian; D. Coleman, J. Jones, T.

Edwards, SS. European; Patrick Shannon, M. Moore, Manchester Engineer; Mr. Lloyd Daly and Fitzpatrick, SS. Canada; and Geo. O'Connell, the famous clog and jig dancer. Miss Orton, accompanist.

(By an Occasional Contributor.)

All Catholics know that Tuesday s the day of the week specially dedicated to the honoring of Good St. Ann. But all are not aware of the reasons why, Tuesday has been selected. From the Archives of Saint Charles at Catinari (Vol. XV. No. 498), the "Semaine Religieuse" has extracted a page that tells this story-and as the 26th of this month will be the Feast of St. Ann, and in view of the special dedication of so many shrines in our province to that great saint, we will translate that passage, for it is very interesting as well as instructive:-

A very rich young man of a distinguished family, who was exceedingly devoted to St. Ann. mother of the Blessed Virgin, and to the Apostle St. James, cousin of Our Lord, having had the misfortune of losing his father, allowed evil companions to draw him away from his pious practices, and he squandered all his means, so far as to be reduced to beg his bread on the highways.

In that sad state, he recalled his

devout days of childhood, and with an entire confidence called upon the Apostle St. James for protection. On raising his head he saw a pilgrim before him, and the venerable looking person began to question him in a most kindly manner. "Take courage my child," said he, "when you shall know the source of your misfortunes, it will be easy for you to resume a better life." "And what can be the source of my misfor-tunes!" asked the young man, to which the Pilgrim made answer: 'Formerly you had a great devotion for St. Ann, whose principal care is to console the afflicted and aid the poor; but later on you abandoned in a cowardly manner her service. Commence again you former practices of piety towards her, honor her each day with a fervent prayer, and cease not to implore the help of that holy mother of the Mother of Christ." "What should I do to carry on that devotion?" "Recite, especially each Tuesday, the Our Fa-ther in her honor, light a taper before her image, and make a firm resolution to change your life." young man replied, "why, then, should I perform these acts of piety on Tuesday in preference to any other day of the week?" "Because." answered the Pilgrim, "it was on a Tuesday that St. Ann was born and on a Tuesday she died; she thus sanctified that day in a two-fold manner-by her birth and by her death." "Tell me how you learned that fact, for I never heard of it before?" "I have it from a most positive source, because Ann was a sister of my grand-mother, whose ame was Mary: and that you may no longer have any doubt, I may tell you I am the Apostle James. I came to your assistance, in order to place you on the right road." With ished. The poor young man seriously returned to God, took up afresh his pious practices, in honor of his powerful protectress, and soon regained health both of body and of soul. He remained faithful until the end of his life; and at his last hour St. Ann appeared to him amidst a flood of light, and received his last parting sigh.

Such is the story as we have it told in those archives, and we all know what miracles St. Ann has performed in this very province, wherefore we should make it a practice of devoting a portion of every Tuesday's specially to her will not forget it in our last hour.

CHILD LABOR.

What kind of citizens can a country expect to have, in twenty years ence, if the vitality is worke of the children? The worship of the Dollar is demoralizing the world and effacing every natural instinct as well as every Christian sentiment.

Our Curbstone Observer

CONVERSATION

There is no source of instruction more fruitful of beneficial results, I might say educational results, than conversation. But I am beginning to feel from my continued and varied observation that Madam De-Sevigny's saying "the art of conversation is becoming a lost art'finds application in our day and in our land. Few can converse. People can talk about the weather, the crops, the fashion, the latest item of sensational news, their neighbor's faults or follies, business matters. the stock exchange, athletics, and the hundred and one topics that constitute the bill-of-fare served up by a good general daily paper. But this is talk, not conversation. longer I live and the more I observe stronger my certainty that there is scarcely any conversation in so ciety to-day. It was not so in olden times, nor even in the days of our There were no telephones then, but people conversed and educated each other in an imperceptible manner. I am not going to give a lecture on this subject, but I cannot help referring to some eminent writ

SOME WISE SAYINGS-St. Ambrose, somewhere, says: "manners polish insensibility in holding conversation with those who are virtu-This is a truth that I have found illustrated almost daily. You take the person who is accustomed to spend a few hours daily or weekly with members of a religious order, or to visit certain persons of wellknown virtuous character, it is almost impossible not to note the refinement that they carry into every other sphere in life. Their presence has at once the effect of changing the current of sentiment, of ideas, and of conversation. And, no matter how refined the home-education of a man, or how high the social sphere to which he has been accustomed, or how complete his education, that man, if he frequents for a time, the company of the immoral will lose his polish, and beneath his fine clothes, his glitter of jewels, or his suavity of manners, his normal degradation are apparent. He cannot hide it from the eye of even the most ordinary observer. He sooner or later, sinks in the estimation of those who even for policy sake, pretend to hold him in respect. In a word, this simply brings out more forcibly the old saying, "tell me your company and I will tell you who you are."

But to come back to the startingof conversation. Farmey point sation to three principles. It ought to be a principle of instruction, a bond of society, and a source of pleasure." Now, how often do we find, in what we are accustomed to call conversations, these three principles, or even one of them? Day after day I meet with most estimable people, who will talk to me, as we ride along in the cars, or will sit to smoke a cigar for an hour on my balcony, and from whose convers tion I do not receive the slightest bit of useful instruction, nor does the social bond between us seem any the closer, nor do I look forward with eagerness or pleasure to their coming to continue the tread of their chat.

versation consists far less in showing much than in drawing out others. He who goes away from your society, pleased with himself and with his visit, is perfectly so with you." There is a lot of common sense in this. If you allow a man to do the greater part of the talking and appear deeply interested in what he has to say, you may de pend that he will consider you one the very best conversationalists that he has ever met. This is hu man nature. And possibly by refraining from having too much to say you escape showing that you not conversant with the subject and thereby mar the pleasure of others as well as display your of knowledge. A most reliable critic — Vauvenarques—once said: When you do not see the gist of

as if questioning." And no matter

how learned one may be there are al-

ways subjects upon which he is not

at home, nor is he expected to be so.

There is no greater danger of incurring ridicule than to pretend to

And the really learned frequently gain the reputation of wearisome ness when they insist upon displaying their learning. It is not natural for any person to like the sensation of inferiority, and, while all are only too glad to acknowledge real and unostentatious superfority, none care to subscribe to an assertion of such on the part of any person. There is in conversation a trick, if I may so call it, of making others feel that they are drawing you out, which creates in them a special satisfaction and one that forbids all feeling of jealousy from entering into their Lacordaire says: "In the minds. controversy of Ozanam observed an extreme endeavor not to wound those who disputed with him. whatever their errors might be, but this mildness never was carried so this mildness never far as to disguise his thoughts,' There is the true art of pleasing and of instructing in conversation as well as in controversy. Do not ever hart You may the feelings of any one. hold different opinions, and may also give expression to them, but learn to do so in such a manner that the one with whom you converse may draw instruction from your statements and may be so pleased with your manner of stating your opinions that half the battle is won before the subject is well commenced.

which you actually are not acquaint-

REFLECTIONS-I have just selected, at random, some of these re marks of eminent observers of human life, and I have strung them together. Not that they may be likely to furnish new ideas to the reader but simply to show how, in all lands and at all times, the art of conversation has been the subject of study for superior and thoughtful minds. I do not pretend that anything l might write could possibly change the current of life at present, which is rapidly curving away from the conversational banks between which it has flowed for centuries. But I am at liberty to state what I have observed, and what I regret. It is like the reaching of an oasis in a desert to come in contact with a per son-man or woman-who knows how to sustain a clear, pleasant, in telligent and instructive conversa-One seems to plunge into the cooling fountain with a joy and a that only the experience of parched and arid talks in life can really ptoduce. It is in the schools the art of conversation should e thought. The young people shape their future so much after the models they have had before them. that to teach a young person how to sustain a proper part in conversation is as necessary as to teach him or her, how to read and write. All may not be called upon to make public speeches, but all are supposed, at some time or other, to converse with those interested in them and to know how to converse is to know how to become beloved

The Benefactions Of the Millionaire

From the latest instalment Under the Cedars and the Stars." by the Rev. P. A. Sheehan, D.D., in the Dolphin, we take these suggestive passages:-

To keep one's heart unhardened

until death is the achievement of a Every stroke of the hammer of experience tends to anneal it The two great impulses of nature, even in its lowest forms, are selfpreservation and reproduction, and both demand the wisdom of the serpent more than the meekness of the centuated and intensified by exper-Every man stands solitary, with all other men's hands against He must fight for existence Failure, defeat, is the one hell to be dreaded. Success is the supposed Elysium. Nav. all our modern systems of education tend thitherward. For what is all this terrible and complicated apparatus of education intended? What is the meaning of all this competition, rivalry, gaining of prizes, etc.? What but the preparation for the greater struggle? struggle means rivalry; and rivalry, enmity. "One alone can attain supremacy." And that one must be thou, and no other. How are the | Witness the best feelings of the heart translated into sense here?

Nay, in such a struggle, where the watchword appears to be, neither ask, nor give quarter!" would not the uncontrolled impulses of the heart be the great traitors? Could there be any hope of success for a man who would be, above all things, generous, compassionate, selfsacrificing, kind? It is all right for know all about some matter with you, my Croesus-friend, whom I see Fifty years.

labelled "multi-millionaire and phi-lanthropist!" You can be lavish now, as much as you please. Nay, you must get rid of much of that glittering ballast, else it will sink your stately argosy. For gold is a weighty metal, you know; and you cannot steer well the ship of your fortunes so long as you much of a dead weight in the hold But "philanthropist"? It is a pretty euphemism; and I don't want to quarrel with it. But I should have liked to know how you fared in the good ship Argo, as you set out in pursuit of the golden fleece. For I notice that Jason was very generous and considerate and pious to the gods, after his many adventures and trials. He built a splendid mausoleum to the island king whom he accidentally killed; and saccrificed a sheep or two, after he, in concert the amiable enchantress, Mewith dea, had strewn the waters of the Euxine with the dismembered remains of the young Absyrtus. I will suggest something to you

'multi-milionaire and philanthrop-

ist," which may obviate such expia tions by suspending the possibility of your errors, at least for a lus trum. What would you think of building and endowing a new species of educational institution to be callthe Collegium Christi? have for its motto. S'effacer: and 'Bear ye one another's burdens' may be inscribed over the lecture rostrums in the class-halls. It shall have all the latest appliances of science for the further conquest of nature and advancement of mankind. The extirpation of disease, the destruction of social evils, the bridging of the mighty gulf between rich and poor, the lifting up of fallen humanity, the study of criminology from the standpoint of Christ, the the study of criminology ventilation of grievances, not as subjects for parliamentary eloquence but as subjects to be grappled with and destroyed and removed-these these shall form the curriculum of studies. We shall by no means exclude even Pagan ideals. You may have busts of Crates and Cincinnatus, but not of Croesus; Minerva and Apollo may grace your corridors, but the long perspective must not be bounded by glittering idola of Mammon and Plutus. For the former are merely symbols, and, alas! rare ly pass beyond their symbolic state But these latter are the dread divinities that haunt the steps of mankind from the cradle to the grave. But it is quite clear that to yield

to heart-impulses and generous and generous emotions is to court failure in the struggle for existence, which become with us synonymous with the struggle for wealth. Life is a masked ball, ending in success or failure. If you raise your domino you might as well order your carriage, ot droshky, or cab, and go home. You have revealed your identity and the revelation is fatal. Unknown you might have moved safely amongst the unknown. But when everyone else knows you, whilst they remain unrevealed, what chance have you? You have lifted your visor in the tournament and exposed yourself to deadly blows. Yes, get away from the tumult as quickly as you can; and, with the experience of so terrible a lesson, get away amongst the world's anonymi and hide yourself. Or take some other mask, and wear it closely; keep a close hand upon those traiterous, if generous emotions which are fatal gifts of your heritage. It is all very melancholy; yet it is consoling to know that men still have to feel, and if they must stifle their appeals, they cannot altogether still their beatings. And, now and again, secretely and with misgivings, they may yield to the luxury of fine, pure emotions without the danger of ultimate betraval.

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This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past

Archbishop Keane 0nIntemperance.

Archbishop Keane, of Dubuque, in a pastoral letter issued sometime ago in a clear and convincing manner outlines some of the many evils as sociated the soul-destroying vice of intemperance. From that pastoral we take the following extracts: His Grace says:-

"One of the evils most to be lamented in this land is. doubt, the abuse of intoxicating drinks. This abuse is constant incentive to sin and the prolific source of much misery. plishes the ruin of numberless individuals, brings whole families to pitiable need, and drags innumer able souls to eternal destruction. And, since the scandal given to those outside of the fold, when this vice is found to exist among Catholics, hinders to a great extent the spread of the true religion among our compatriots, the love of country as well as the love of religion should stimulate Catholics to use all lawful means to uproot and to banish from our midst an evil so destructive.

"In this work we look for aid in an especial manner to the priests of the Church, to whom God has com mitted the preaching of the word for

the edification of the faithful. "The priest should be insistent in admonishing his people-particularly during times of special spiritual ext ercises-to avoid not only the sin of drunkenness, but also all its dangerous occasions, for 'he that loveth danger shall perish in it' (Eccl. iii. 27). Mindful, too, of the doctrine of the Apostle, he should the people committed to his care that it is written, that drunkards shall not possess the Kingdom of God (1 Cor. vi. 10). Moreover, since example teaches more effective ly than precept, the priest, who, according to the Apostle, is made the pattern of the flock, should himself be a model of the virtue of temper

"The following in the footsteps of the Fathers of the former Councils of Baltimore, and supported by the teaching of the Angelic Doctor (II. II. q. 149, a. 3), we approve and heartily commend the laudable practice of many persons who, in our times, abstain altogether from the use of intoxicating drinks; in order the more effectually to repress the vice of intemperance, and to ward off its dangerous occasions from themselves, as well as to give to others the noble example of Christian temperance. We freely bear testimony to the good already ef fected by the example of those per sons, and from their zeal in this cause we hope for much more abundant fruit in the future. The Catho lic Total Abstinence Union, and the Sacred Thirst Society, we recognize as deserving of the highest praise; particularly as they are animated by the truly Catholic spirit which prompts them to seek the aid needed for their work, not in their natural strength of purpose, but in the power of prayer and the grace of the Sacraments. These societies, also, Christ's Vicar on earth has more than once enriched with indulgences and his apostolic benediction. Wherefore, as a token of our esteem these societies to the paternal care of all our priests, that they may enpoint out to them the path of Catholic duty.

"Finally we warn all the faithful engaged in the liquor-traffic to seriously consider that, though this pursuit is not in itself illicit, it is nevertheless surrounded with many and very great great dangers and occasions of sin. Let them choose if possible, a more honorable means of substance; otherwise let them endeavor to the utmost of their power to remove the occasions of sin from themselves and others. Let them not sell intoxicating drinks to the young, nor to those they foresee take it to excess. Let them will keep their places of business closed on Sundays, and at no time permit on their premises improper or unbecoming language. But if they culpably cause or co-operate in bringing religion into disgrace, and men to ruin, let them remember that there is in Heaven an Avenger who will exact of them the severest penalties" (Nn. 260 to 268).

These most solemn and impressive pronouncements, addresses to us by the supreme ecclesiastical tribunal of

apostolic authority of the Holy See, I have quoted to you in full, venerable and beloved brethren, because they truly express the doctrine by which I have been inspired, and the rule which I have endeavored to fol-low, in combating the evil of intemperance. I am aware that certain interested parties, in order to counteract my influence, have exaggerated and misrepresented my words and my acts in this matter. Against these detractors I utter not the blame which they deserve; but I appeal to them in all charity to cease from the unworthy task of resisting and misrepresenting their ecclesias tical superior, who is acting in strict conformity with the law the Church, and whose only motive is a paternal desire for the temporal and eternal welfare of the flock entrusted to him. Would to God that the zeal with which they labor for a cause so disapproved of by the highest tribunals in both Church and State were transformed into zeal for the diffusion of virtue among our people and for the removal of temptations from their pathway

dear brethren, for the response with which my appeals have been everywhere met. From my heart I bless the multitudes of men and women, young and old, who, listening with docility to the voice of the Church, have stood up in protest against the curse of intemperance and against the agencies which are upholding and diseminating this great evil. I especially bless those who have ranged themselves under the banner of temperance, and who for greater security, and for the sake of good example, have expoused the cause of Total Abstinence approved and blessed At the convention of the Catholic Total Ab stinence Union of America, held in Dubuque last August, it was an unspeakable consolation to me to see how honorably the champions of temperance in our archdiocese stood among their fellow-Catholics from every other part of the country. We then promised that we would endeavor to double our numbers before the next convention. I now appeal to our priests and our people to make that promise good. In localities where a temperance society could be useful but has not yet been founded, I hope, and I earnestly request that I shall shortly receive the good news of its having been established. And where the society is already in existence, I ask for a renewal of zeal and endeavor for increasing its membership and redoubling its efficiency. At the convention of the Diocesan Union shortly to be held. I trust that I shall be gladdened by the spectacle of what the zeal of our pastors and the Catholic loyalty of our people are accomplishing for carrying wish of the Church in regard to this most vital interest.

Arise, venerable and beloved bre thren, and stand by our Divine Lord in His struggle against the corrupt ing influences which lead so many souls astray. Remember, it is His fight that we are engaged in. We seek no selfish interest, but only His glory, the welfare of His flock and the honor of His Holy Religion. is no phantom of fanaticism that we assail, but a public and widespread evil, which the Bishops of the whole country have repeatedly declared to be the chief source of scandal and sin among their people. It is no innocent and well-meaning body trades-people that we are hindering and harassing in a harmless and beneficient business; but, on the contrary, a strongly organized, fiercely aggressive and absolutely selfish interest, against which Church and State have raised their voice again and again, but which stands as resolute and defiant as ever, which scoffs at law and order, which seeks to control governments for its nefanich multiplies public temptations in order to multiply its unholy gains, and against which we are therefore compelled to fight in defence of Christian morality, in defence of our weak and tempted young people, in defence of the happiness of our homes and the salvation of in numerable souls. In such a contest there can be no neutrality, for our Lord says: "He that is not with me, is against me; and he that gathereth not with me, scattereth yourselves, then, on His side, and earn by your devoted zeal the re-ward which He will surely give to His faithful servants and soldiers Multiply your societies, multiply their membership, multiply their ear earnestness and energy, multiply the good which they accomplish for the abating of public temptations and the safeguarding of morality. may he be ashamed who would dare to raise his voice against this most Catholic work for the glory of our Lord and the honor of His Holy

Two deaths and several prostra the supreme ecclesiastical tribunal of tions from the heat were recorded in our country, and approved by the New York yesterday.

Jews and Popes.

It is quite interesting for Catholics, as well as for Jews, to know that the best friends of that unhap-py and often persecuted people have been the Roman Pontiffs. When such events as the recent massacre Jews in Russia take place, wonderful to see how the leaders of the Hebrew race turn at once to the Pope of Rome to ask for mediation and protection. They know, from the experience of centuries, there alone can they expect treatment and charitable - not to speak of merciful—consideration. The following statement is the famous Rabbinical pronouncement, made at the great assembly held in Paris in

"It is in consequence of the sacred principles of morality that at different times the Roman Pontiffs have protected and received into their States the Jews persecuted and expatriated from different parts of Eu-I give thanks to God, and to you. rope. About the middle of the seventh century St. Gregory defended the Jews and protected them in the whole Christian world. In the tenth century the Bishops of Spain op-posed with the greatest energy the people who wished to massacre them. The Pontiff Alexander II. wrote to those Bishops praising their course. St. Bernard defended them in the twelfth century from the fury of the Crusaders. Innocent II. and Alexander III. also protected them. In the thirteenth Gregory IX. preserved them from the great evils which menaced them in England as well as in France and Spain; he forbid, under pain of excommunication, any one to force their conscience or to disturb their festivals. Clement V. did more than protect them; he encouraged their means of instruction. Clement VI. gave them an asylum at Avignon when they were persecuted in all the rest of Europe. In the following centuries Nicholas II. wrote to the Inquisition to prevent the forcing of Jews to embrace Christianity. Clement XIII. calmed the anxiety of parents alarmed at the fate of their children, who were frequently torn from the breasts of their mothers. It would be easy to give an infinity of other charitable actions of which the Israelites had been at different times the object on the part of ecclesiastics instructed in the duties of men and in those of their religion. The people of Israel, always unfortunate and almost always oppressed, have never had the means or the occasion to manifest their recognition for so many benefac-tions. Since the eighteenth century this great and happy occasion, which we owe to our august Emperor, is the only one which has been given us to express to the philanthropists of all countries, and notably to the ecclesiastics, all the sentiments of gratitude with which our hearts are penetrated towards them and their predecessors."

On that occasion the assembled dlegates passed these resolutions:-Resolved, That the deputies from the Empire of France and from the kingdom of Italy at the Hebrew Synod penetrated with gratitude for the successive benefactions of the Christian clergy in the past centuries in fayor of the Israelites of the different parts of Europe; full of acknowledgments for the reception which the different Pontiffs and many other ecclesiastics have given at different countries where barbarity, prejudice and ignorance united, persecuted and expelled the Jews from the bosom of society.

Resolved, That the expression of our sentiments shall be placed on the records of the day, that it may ever remain as an authentic testimony of the gratitude of the Israelites of this assembly for the benefac tions which the generations which have preceded them have received from the ecclesiastics of the different countries of Europe

In the period of the Revival of Letters in the West, learned Jews were especially patronized Popes on account of their Oriental scholarship. Boniface IX., Julius III., Martin V., and Paul III. selected for their trusted physicians' men of Hebrew faith and race.

And if we come down to days with-in our own recollection we find the Supreme Pontiff of Rome ameliorat ing the condition of the Jews in that city in a most remarkable manner leading Hebrew gentleman of Montreal, speaking about the illne of the present Pope, said to us the other day: "We are all deeply touch ed with this sad news. Roman Pontiffs, one and all, and with good reason. How can forget that it was Pius IX. who threw down the walls of the Ghetto and freed our people from the cruel imprisonment that they underwent from sunset to sunrise every night? We pray to the God of Israel to protect the Pope." Signs The Tim

SATURDAY, JUL

(By An Occasional C

St. Peter parish, Wes

one of the highest Ang mination. The altar has absolutely everything be found on a Catholic cept the consecrated I tabernacle. Down to detail, everything is th tor, Rev. Dr. Clenden trouble with his congr he claims that it is d more than to ritual. the situation he gives and new reasons (for clergyman) why all th and externals of Cath are retained. The nov reasoning opens up an He says:-"We hold that the worship and ritual of Church have always b and where any part of

has departed from th order the ancient order stored. Or, to be r that a man who lived five hundred years ago sand years ago should come again into the (to-day and find the ri worship the same as found it in the beginn As far as ritual, di externals, go this is r -it is so because it i Church should be to-d was one thousand year this Rev. Doctor only in essentials as he is there would be no al him but to enter at only Catholic Church. the great danger. He and yet not far enough far to lean to any fur the pathway of dog enough to possess in that which the Church hundred and a thousa Where we see this lack leaves the domain of r the arena of dogma. his doubts. He says:-

What must a man ed? Protestantism has different answers, but the Church is clear an Holy Ghost dwells in t is received through t of the Church."

Here again he is rig the Catholic Church. "There is nothing per world but the Cath However, the great di in at this very point. stricted one, therefore Church that is Cathol circumscribed by terri limits. This we see in remark, which immed to the foregoing one:-

"In a more local se word. I am a Churchm life is cast where Church has lawful mi risdiction, and it is every man to be loyal olic Church of his ow it is in error he must to bring it right, but intrusion of schism tion of disent."

It is in a "local word' that he accept Church:" therefore fragment detached fro Church that he below still more evident from ing statement:-

But the Anglican Church pre-eminently Saxon race-having m lic and humiliating ac may well hope to be which, under God, is peaceful union the now olic Church, and in th answer to the prayer That they all may be world may believe the sent Me '

Like the Catholic h the ultimate union of dom under one Hea fold; like the Catho that the Church sho able, in ritual as we like the Catholic he there is nothing stabl cept the Catholic Chu all these beliefs, he ad in full, and rejects he other words, he acce dents and discards the declares the Anglican the body that can be ther the ports of the Catholic Church." consequence of the sacred morality that at differe Roman Pontiffs have nd received into Jews persecuted and exm different parts of Euthe middle of the sev-St. Gregory defended d protected them in the tian world. In the tenth Bishops of Spain opthe greatest energy the wished to massacre Pontiff Alexander II.

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Signs Of The Times.

SATURDAY, JULY 18, 1908.

(By An Occasional Contributor.)

of the Protestant Episcopal deno-The altar in the church has absolutely everything that is to be found on a Catholic altar—all except the consecrated Host in the tabernacle. Down to the smallest detail, everything is there. The pas-tor, Rev. Dr. Clendenin is having ouble with his congregation, but he claims that it is due to politics more than to ritual. In explaining the situation he gives some peculiar and new reasons (for a Protestant clergyman) why all the ceremonials and externals of Catholic worship are retained. The novelty of his reasoning opens up an entirely new

vista. He says:-We hold that the doctrines of worship and ritual of the Christian Church have always been the same, and where any part of the Church departed from that primitive order the ancient order should be restored. Or, to be more definite, that a man who lived in England five hundred years ago or a thousand years ago should be able to come again into the Church of God to-day and find the ritual and the worship the same as the fathers found it in the beginning."

As far as ritual, discipline, and externals, go this is really splendid it is so because it is true. The Church should be to-day what she one thousand years ago. Were this Rev. Doctor only as consistent in essentials as he is in accessories there would be no alternative for him but to enter at once the one only Catholic Church. But there is the great danger. He is too and yet not far enough advanced; to far to lean to any further steps in the pathway of dogma; not far enough to possess in its entirety that which the Church possessed five hundred and a thousand years ago. Where we see this lack is when leaves the domain of ritual to tread the arena of dogma. Yet he has his doubts. He says:-

"What must a man do to be saved? Protestantism has four hundred different answers, but the answer of the Church is clear and definite. The Holy Ghost dwells in the Church and is received through the sacraments of the Church."

Here again he is right. He means the Catholic Church. For he adds: "There is nothing permanent in the world but the Catholic Church.' However, the great difficulty comes in at this very point. His conception of the Catholic Church is a restricted one, therefore false, for the Church that is Catholic cannot be circumscribed by territorial or other limits. This we see in the following remark, which immediately succeeds

to the foregoing one:-"In a more local sense of the word, I am a Churchman because my life is cast where the Anglican Church has lawful mission and jurisdiction, and it is the duty of every man to be loyal to the Catholic Church of his own country. If it is in error he must pray and work to bring it right, but never by the intrusion of schism or the separa-

tion of disent." in a "local sense of the word" that he accepts the "Catho-lic Church;" therefore, it is to a fragment detached from the general Church that he belongs. This is still more evident from the following statement:-

But the Anglican Church - the Church pre-eminently of the Anglo-Saxon race-having made this, public and humiliating acknowledgme may well hope to be the centre which, under God, is to bring peaceful union the now divided Catholic Church, and in that union find answer to the prayer of our Lord, 'That they all may be one; that the world may believe that Thou hast

Like the Catholic he believes in the ultimate union of all Christendom under one Head, and in one the Catholic he believes that the Church should be immut in ritual as well as doctrine like the Catholic he believes there is nothing stable on earth except the Catholic Church; and, with these beliefs, he adopts her ritual in full, and rejects her teaching -in other words, he accepts the accidents and discards the essentials. He declares the Anglican Church to be the body that can best bring together the ports of the now "divided termination to take Catholic Church." Contradiction (existing opportunities.

most obvious. If it be divided it cannot be Catholic; if it be in parts it is not the Catholic Church. claims for the Anglican Church the privilege of being the most important of all those fragments; granted, but it still remains a fragment, not the entirety. No matter how vast the detached rock it is still not the mountain. You can bring the rock back to the mountain; but you cannot move the mountain to adjust it to the rock.

St. Peter parish, West Chester, is one of the highest Anglican sections Catholic Summer School

Cliff Haven, the home of the Catholic Summmer School on Lake Champlain, has again assumed a lively aspect. The larger houses are all open. There has been a scarcity of private cottages this year, great has been the demand. In every way indications point toward th most successful session in the history of the school.

Although no new cottages have been erected during the past year, has been done in the way of the beautifying and improving grounds. A new building containing four excellent bowling alleys and a billiard room, a boat house and sev eral handsome new boats are additions which are bound to prove popular. The Champlain Club has been newly painted in white with green trimmings. The interior also has been redecorated. Other cottages, notably the Brooklyn, the Rochester, the Manhattan, the Vermont and a few others have also received fresh coats of paint.

Exteriorly, therefore, everything presents an attractive appearance. But not in these things alone do the charms of the School lie. In intellectual programme and an athletic programme, brimful of good things, appeal also to the average man.

During the past few years, there has been noticed a tendency to lessen in number the formal lectures, and to increase the classes. This has reached a climax this session, when the only formal lectures will be given in the evening, with the exception of the last three weeks, when one morning lecture will be given each day. In this way, it is hoped that a concentration of effort and interests will result in work effective and lasting nature. During this week were started the courses in English literature and Sloyd. The former is based on a course outlined by the Association of Colleges for the Middle States and Maryland for college entrance. It is of practical value both to the student and to the teacher, as it is composed of two parts-the work in critical analysis and interpretation, and the study of methods of teaching. The first course is being given by Conde B. Pallen well known iecturer and critic-and the second by Mrs. Margaret Mooney, professor of English

in the Albany Normal College. The work in sloyd was last ses sion particularly attractive to young and old, so ampler provisions have been made for this year's work The workshop has been removed from its old location and has been completely fitted up. Additional course will be given this year in wood carving, pyrography, basket weaving and inlaying. The instructors in this department are Miss Katherine M. Heck, of Providence, R.I. Miss Pauline G. Heck, of the Platts-

burgh Normal School. The evening lecturers this week have been John T. Nicholson, New York, who gave a masterly ad-Co-operation dress on Lay Church Work: man, representative of the New York city History Club, who spoke on the work of that society, and also lectured on Governor Dongan; and Rev. George Leahy, of St. John's Seminary, Brighton, Mass., who spoke in tesrestingly on "The Sun" and "The Nebular Hypothesis."

Mr. George Salmon, of New York, is again the manager of the athletic, and Mr. Edward Talley, of the same city, will direct the social features of the school life. It is hoped to arrange matters so that few evenings will pass without some short and pleasant gathering at one of the cottages. Already this week, there have been a reception and a euchre at the New York, a donkey party at the Healy, and a dance at Champlain Club, and a camp fire at the ever popular College Camp.

PUBLIC SPIRIT.

There is no barrier in the path of Irish-Catholics, save that erected by their own hands; there is no ostraism that they do not create by their own lack of courage or of determination to take advantage of

Our Reviewer's Notes.

PLAGIARISM .- There is nothing easier than to find similarities, more or less remote, in the productions of different poets and by a process of reasoning, totally gratuitous to accuse one of them of plagiarizing the other. Yet neither of these writers may have ever seen the others productions. It is very unjust towards a writer to bring such an accusation against him, unless it be founded upon positive and palpable evidence. A mere striking resemblance between the ideas, or the language used cannot be a justification for the perpe tration of such an injury. As well watch, merely because you know a man who possessed a watch resembling that one, or even of the same manufacture. The correspondent of one of out most prominent American

Catholic exchanges says: "And now Theodore O'Hara, who wrote the glorious poem 'The Bivouac of the Dead,' one verse of which is cut in stone on the portal of all Federal cemeteries, though he was a Confederate officer is tequatively accused of plagiarizing from an Irish poem called Memory of the Dead.' Except in few common sentiments and metre, these poems are radically distinct, and there is no comparison as to the excellence and superiority of O'Hara. What a pitiful thing it is to see such petty nibblings fame of a dead genius. Edgar A. Poe had the same carping faculty, as may be seen in his 'Mr. Longfellow and Other Plagiarists.' He himself did not escape. The metre of his 'Raven' was like, in degree, to one of Mrs. Browning's poems, he had to defend himself accordingly. Mr. Longfellow survived the attack, which few people now remember, and Theodore O'Hara will not be reputationally hurt by liter-

ary mice." Now this criticism of Poe's critical remarks-and very unkind they were -recalls to our mind the reviews of English poets now being published in "La Patrie" by a correspondent signing "Gaston Delorthe." This writer points out the similarity, the expressions, between Poe's "Eldorado" and Longfellow's Excelsior." He goes further and points out that Poe's famous poem on "The Belis" is simply a transla tion of a page of Chateaubriand's "Genius of Christianity." So that we see how the "biter may be bitten." Were we to ransack the nals of literature we might find hundreds of like examples. Still we cannot but admit that the same subject is calculated to suggest same, or nearly the same, ideas in different minds; and if two minds are cast in the same poetic mould it is likely they will be affected in a similar manner by the same subject, which will create in them tike thoughts and like sentiments. This being the case, the human language is so limited in its expressions, that the choice of words cannot but oblige each of these writers to use some words that are the same as those used by the other. It is not at all evident that there is any at tempt at plagiarism; in fact, both may be entire strangers to each other and to each other's composi tion. Hence all writers are more o less exposed to a like accusation; hence the wisdom of not being too against other writers. It shows jealous spirit, and exposes the writ er to being treated without mercy by other critics.

FAMILIAR QUOTATIONS. - Not unfrequently we meet with quota-tions—phrases that have become 'household words''-attributed to wrong authors, or traced to wrong sources. A goodly number of these are taken from the Holy Scripture while others are to be found poems and prose compositions well known profane authors. Ther there are a few from authors who are absolutely unknown for any thing else except the "sayings" that they chanced to have invented. We thought it might interest those who are curious about such things if we were to reproduce a few of those familiar quotations, with a correct indication of the source of each. We will commence with those that are to be found in Holy Writ, and, possibly, a great many of our readers will recognize them, even though not

aware whence they come. "A still small voice," (I. Kings, xix. 12); "Escaped with the skin of his teeth," (Job, xix. 20); "That my adversary had written a book,

(Job, xxi. 35); "Hanged our harps on a willow bough." (Psalm cxxvii. 2); "Riches make themselves wings, (Proverbs, xxiii. 5); "Heap coals of fire on his head," (Proverbs, xxv. 22); "Nothing new under the sun," (Ecclesiastes, I. 9): "My name is Legion." (St. Mark v. 9).

Turning now to the great English

classic authors we find in common

use, scores of "sayings" taken from

their masterpieces, "Make a virtue of necessity," (Shakespeare's Gentlemen of Verona"); "All that glitters is not gold," (Merchant of Venice); "Make assurance doubly sure," (Macbeth). Then there are some that are wrongly quoted as "It is an ill wind turns no good," usually quoted, "It's an ill wind blows no one any good." (Thomas Tasser) the same is author of. comes but once a year;" he also has the saying "Look before you leap." In · Hudibras we have almost the same-"Look before you ere you leap." "Out of mind as soon as out of sight," which is usually quoted, "out of sight, our of mind, from Lord Brooke. "Peace hath its victories," (Milton); "All cry, and no wool," (Hudibras); the same has 'Count their chickens ere (not before) they are hatched." "Through thick and thin," (Dryden). " When Greeks join Greeks, then was the tug of war," usually quoted "When usually quoted "When Greek meets Greek, then comes the tug of war," (Nathaniel Lee, 1692) two evils I have chosen the least," (Prior); "Richard is himself again," (Colley Cibber); "Classic ground," (Addison); "A good hat-" (Dr. Johnson); "My name Norval." (John Home, 1808); "Ask me no questions and I'll tell you no fibs." (Goldsmith): "Not much the for wear"-not "none worse worse for wear''-(Cowper's John Gilpin); "Wise and masterly (Mackintosh, in 1791, tivity," though generally attributed to John Randolph); "Millions for Defence, but not one cent for tribute, (Charles C. Pinckney); "The Almighty dollar," (Washington "As good as a play," (King Charles when in Parliament attend ing the discussion of Lord Ross' Divorce Bill); "In the wrong box, (Fox's Martyrs); "A little bird told ne." comes from the Book of Ecclesiastes x. 20.

'He that fights and runs away, May live to fight another day.'

These lines, generally attributed to 'Hudibras,' are really much older They may be found in a book published in 1656. The couple of

'For those that fly may fight a Which he can never do that's slain."

We have found the above in two parts, written thus:-

He that fights and runs away, May live to fight another day But he that on the field is slain, Shall never live to fight again.

-just as if they had been written by two different people, as was this

Some one wrote on the gate of Der-

'Jew. Turk, or Atheist

May enter here, but not a Papist-

Dean Swift wrote under this:

Whoever wrote this wrote it well, For the same is written on the gates of Hell."

"Hell is paved with good intentions," though found in Johnson and Herbert was obviously in that day a proverbial expression. Walter Scott ascribes it to soon "stern old divine.'

COST OF CHRISTIANITY

(By an Occasional Contributor.)

To measure Christianity and Christian influence by dollars and cents, is not a very elevated or elevating standard. Still the vast sums that are contributed in the cause of religion, in one way or another, are so many evidences of the earnestness of who work for the spiritual affairs of our race to the exclusion of other considerations. "The Central Christian Advocate," a Protestant religious paper of Kansas, claims that all the Christian churches in America absorb over three hundred million dollars per year; and that all over the world Christianity costs bout one billion dollars. This is what they call voluntary money, subscriptions, collections and so forth.

It divides the expenditure, or ra-

ther the contributions, in the United States thus:-

"The sum of \$31,000,000 was laid on the altar by Catholics, \$26,000, 000 by Methodists, \$20,000,000 by Presbyterians, \$14,000,000 by Episcopalians, \$12,000,000 by Baptists, \$750,000 by the Salvation Army. In addition to these expenditures noted above, there were also paid out, under church supervision, funds estim ated as follows: For new buildings. \$27,000,000; for hospitals, \$28,000, 000; for education, \$21,000,000; and for Sunday schools, \$7,000,000.

These figures may, or many not be exact. While we have no way to verify them, we have no reason for doubting their approximate correct-

Let us suppose that they are correct, they simply go to show that there is a considerable amount practical Christian spirit left in the world. But we would never like to take money as the basis of Church's stability. The Catholic Church would prefer to have a mar frequent the sacraments and follow her precepts, though he never donated an extra cent, than to have him give the Church a million then consider that he had fulfilled all his duties and, acting in accordance, neglect the practice of his religion. With the Catholic Church it is a matter of faith and morals cather than one of wealth and generosity She is essentially the Church of th poor, and while her temples are all gorgeous, they are the homes of the indigent as well as of the wealthy Her Masses are said for all, her con fessionals are equally open to all, no man stands at the door to inquire the financial condition or the social rank, or to question the rich ness or the poverty of the garments of the one who enters. And it matters not whether that one can add a cent or not to the Church's revenue she is the same mother for him that she is for the millionaire. Hence it is that we always decline to consider matters of Church development or progress according to financial standards.

WEAK AND FAINTING

THE SAD PLIGHT OF ANAEMIC PEOPLE

They Have Headaches and Backactes-Are Languid and Unable to Stand Ex rtion.

From the Sun, Orangeville, Ont.

You can always tell anaemic men and women. They are pale, weak and languid. They have headaches and backaches. They can't eat— or they can't digest what little they do eat. And it all comes from poor blood and unstrung nerves. Banish anaemia at once by enriching your with Dr. Williams' Pink Pills. Thousands of grateful women have that these pills have restored them after all other means tried had failed. Mrs. Josias McIlroy, of Orangeville, Ont., was a great sufferer for several years and spent much money looking for a cure. To a reporte "Sun" Mrs. McIlroy said 'Several years ago my health gave out completely. I was so weak that I could not do my housework. If went upstairs my heart would palpitate violently, and sometimes I would faint away through weakness My nerves were unstrung, and I suffered much from dizziness. I tried many remedies, but they did not help me. Then I was advised to try Dr. Williams' Pink Pills and decided to do so. I am glad I did for the pills soon built me up and made me a well woman. My health remained good until last spring, when I was again taken with weakness. I now knew by experience the value of Dr. Williams' Pink Pills and at once got a supply. The result was as benefias before and I can conscientiously say the pills have done me untold good. I am grateful for this and hope my experience will benefit some other sufferer."

Dr Williams' Pink Pills have cured more sickly, pale-faced girls and women than any other medicines ever discovered, for they supply new, rich, red blood and so strengthen every part of the body. They are equally suitable for men. women and children, and cure not only anaemia, but decline, consumption, indiges-tion, rheumatism, St. Vitus' dance, and the special ailments which all These pills can be women dread. had through any druggist, or will be sent post pait at 50c a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Co., Brockville, Ont. Look for the full name on every box, so that no worthless substitute may be palmed off on you.

A Queer And **Unlikely Story**

(By a Regular Contributor.)

The "Literary Digest," which culls partial to any kind of publication. out is rather prepared to reproduce, or translate, aught that may savor of the sensational, has a ment of "Religious Topics." and again Catholic questions are selected and all manner of opinions collected regarding them. We do not pretend that the publication in question should know the relative value of each opinion; but, one great error it is exposed to, is that as setting down as Catholic doctrine whatsoever appears in a professedly Catholic publication. Now Catholic editors and the writers of articles for Catholic magazines and other periodicals are not necessarily infallible, nor does all they write and publish of necessity correspond with the Church's teaching. We do not say that they would willingly write and publish erroneous matter; they by no means bind the Church to what they think and express

The Church is in no wise responsible for their opinions. This is exactly where non-Catholic organs make a mistake. They find some thing in a paper that is considered to be Catholic one, and they imme diately attribute that expression to the Church. It is so in the instance before us. Here is the story, with all its quotation marks, as duced by the "Literary Digest," in a recent issue:-

"A Roman Catholic priest 'had brought into play all manner of artifice that might secure him an enrance into the house of a Freemaon, whose wife, Mary, lay grievously ill,' so we read in a Roman Cath-olic magazine, "The Homiletic Monthly and Catechist' (New York). The priest's attempts to get the Freemanson's house, we read fur-ther, were 'all in vain.' He 'was on the point of despairing,' when he found that there was a telephone in the house. 'Through the assistance of a servant,' the priest 'was enabled to obtain communication with the sick woman, and, having heard her confession over the 'phone, gave her conditional absolution:' Now the question is raised, did the priest act prudently?' . The answer given by 'The Homiletic Monthly and Catechist' is in the negative. 'Before all else,' it declares, 'the peni-

tent must be truly present to the confessor, for an absent person can never be absolved;' The theologians have always taught that the penient should present himself before the confessor as does the criminal before the judge,' and have always demanded that 'the penitent be present to the confessor.' This preperson to whom he was speaking was tainly not had through the tele-

We need quote no further. know nothing about the Catholic organ above mentioned, and less about the story related. We believe neither the one nor the other. It is not at all likely that any priest would attempt to administer the Sacrament of Penance through the uncertain medium of the telephone; he would have no positive evidence that the person to whom he was sp?aking was the one who purported to be making the confession.

tion. What we most regard is the fact that every tiny straw of this kind is seized upon to hold up Catholic doctrines and practices criticism of the world. We are personally aware that the "Literary Digest" has, at least, one Catholic on its staff, a man fully equipped and thoroughly competent to judge of Catholic literary matters. Sometime ago, the writer, had a conversation with that gentleman, and asked him why he did not cast an eye over the matter in the religious sec tion of the publication and see that only good Catholic material He said that he had absolutely nothing to do with that department. Then, we ask, why does not the management place such a man as that in a department where his talents and acquirements might be of practical benefit to the readers and to the publication? If it did so we would not be worried with such a mass of meaningless and hurtful selections.

THE ROSARY.

Recite the Rosary without ceasing and never interrupt that holy exer cise. Leo XIII.

MORE KINDLY SPIRIT .- A more conciliatory spirit than for long generations has been experienced seems to have of late taken possession of the world. Leo, the great Pontiff, upon whose bed of agony the sympathetic eyes of the entire world are fixed, has been a messenger of peace amongst the na tions of the earth; the present King equally a bearer of the olive branch, and his efforts to concilliate Italy, France, America and other nations seem to be most successful; while the feeling that the advancement of the Irish Land Bill is creat ing, tends to drive away from the hearts of all Irishmen that longnurtured spirit of hatred that gener ations of injury had created. And the same appears to be taking place narrower circles of or ganizations once bitterly hostile. We have had an example of this here, in Montreal, not later than last Sun day.

Sunday was the famous 12th of July, the great day of Orange celebration. Our mind can easily go back to a period when this day meant a revival of bitterness, a re newal of olden feuds, hostile demonsstrations, and even disorders and blood shed. That day belongs to the past, and we sincerely hope that revival will never take place. On last Sunday the members of the Orange Order marched from their hall to St. Martin's Church. There a service was held and a sermon preached by Rev. G. Osborne Troop In the course of his remarks th preacher said that they stood times remote from those of their ancestors, and that conditions had changed was evident from the fact that here in Montreal, in what is practically a French Roman Catho-lic City, they are allowed to hold their parade without the slightest molestation. It showed that men's minds were changing with the times and that there was now a realiza tion that God's Kingdom could not be propagated with fire and sword." Then he added: "It was most significant that they were assembled at the time when the head of the Papai system was battling with death The struggle of a week had been not ed and watched. At the time of speaking he did not know whether the Pope was alive or dead, but he did know that the presence of death caused men to regard matters from a different view-point. Differences which have prevailed in life are forgotten at the approach of death." The allusion to the suffering Pontiff in terms so gentle and under such circumstances we cannot allow to pass unnoticed. We have even been prompt and ready to take up the harsher language that in former years marked every allusion to the Pope of Rome. We see in this tone of the preacher an evidence that the of conciliation to which we have referred is actually taking possession of all classes of people, and we welcome it in the true Christian charity that we have been taught to exercise towards all the sons of men. The very Pontiff, whose name has been so often the talisman of k nd feelings amongst those who widely differ, would be the first to rejoice on learning that the interest his po sition has awakened throughout the world should be a source of harmony and a death blow to recrimmination

C. R. DEVLIN HONORED.-We learn by despatch from London that Mt. C. R. Devlin, M.P., for Galway, in the Imperial House-and formerly M.P. for Ottawa County, in the House of Commons of Canada-has been confided the duties of a very important office by the Irish Nationalist Party. Mr. Devlin has been selected as General Secretary of the United Irish League of Great Britain, in succession to the able and occupant of that position Mr. J. F. X. O'Brien, who, on account of old age and failing health found it necessary to withdraw from active work. We congratulate Mr Devlin upon his appointment.

On Thursday night of last week the Nationalist members of Parliament entertained Mr. Devlin at the Holborn Restaurant and during the course of the dinner, which had been red him, it was announced that he had been selected for the position above mentioned.

THE IRISH LAND BILL-On Wedlay of last week the Irish Land

House of Commons. The press of Great Britain remarks upon the "Strange and singular history" of that Bill. There is no doubt that, in view of the treatment generally given to all measures of an Irish character in the past, it is most singular, most remarkable to find such measure as this one awaken almost no hostility. It provides a lump payment of twelve million pounds from the Exchequer of the United Kingdom, and for a contingent liability of at least one hundred thousand pounds. The report that has been sent all over the the world says of it that:-

"It brings the British Government, for the first time face to face with an indefinite number of Irish tenants. There will be no Irish body responsible for these tenants, the debates in committee, extended they were over several weeks have been almost entirely conducted by the Irish members, and the Chief Secretary for Ireland. The Opposition took no part in the

debate

debate, and voted, without a de-scenting voice for the second reading of the Bill. Having done this much to show that they were not in any way opposed to a regulating of Ire land's affair, the members of that party did not deem it necessary to go to any special pains to help the government along, and so left the whole affair in the hands of the Nationalists. Then we are told that "The Irish Nationalists, led by a consummate parliamentary tactician elicited from Mr. Wyndham one concession after another, and over-whelmed him with compliments, which he certainly deserved." this comment we are told that "No Bill, introduced since 1893, has gone half so far in the direction of Home Rule. The difference between such a state of things and Home Rule is rather formal than material."

Now that the Bill is sure to pass the Commons, and to pass in a manner most highly satisfactory to the Irish people, they are bringing pressure upon the House of Lords, to prevent them making any changes which would alienate the National-

To us, at this distance, the entire proceedings would look live a thor understanding between Redough mond and the government. The Bill was introduced by Mr. Wyndman, and so constructed as not to fully meet the desires of the Irish Nationalists and not to frighten those who might be hostile to the measure into a solid opposition. Then, when the Bill was discussed clause by clause, Mr. Wyndman had no one to deal with but the Nation alists and after a show of resistance upon certain clauses he finally agreed to accept the few amendments ac cording as they were moved. the entire Bill had been sifted, the government left its cause in hands of Mr. Wyndman, the Nation alists had secured all that they ask ed, and the Opposition felt that the better policy to persue was to just vote en bloc for the second reading and have no more to say in the matter. If it can be through the House of Lords as it has been through the Commons there is no doubt that Ireland will celebrate her next national festival under the aegis of a political autonomy such as she has not known for centuries.

ENGLAND AND THE VATICAN-The English Government has officialaddressed Cardinal Rampollo, the Papal-secretary of State, for information concerning the Pope's health. This has been at the re quest of the Government of New-Zealand, to which the reply was sent by Cardinal Rampollo, through the Imperial Government. This simply means a resuming of the diplomatic relations with the Holy See that n off at the time of Reformation in England. This is event of far graver moment than may appear at first sight, It means the recognition of the Papal

sovereignty by a Protestant Premier. It is a well-known fact that for diplomatic reasons, when the King recently visited the Vatican, the Papal Secretary of State took no part in the ceremonies of his recep tion. The reason was obvious. Car dinal Rampollo's position is a political one, and any relations between him and the powers mean a recognition of the Pope's court as a tem poral sovereign. Instead of making inquiry through the ordinary church channels, the English Government does so through the Papal Secretary of State. This is a recognition, that may yet have very potent sig nificance.

"THE TRUE WITNESS."

WANTED-Well preserved copies o the "True Witness" of Wednesday April 10th, 1895, will be liberally nesday of last week the Irish Land paid for by sending them to Bill passed through committee in the Lincoln Avenue, Montreal.

(From Our Own Correspondent

Ottawa, July 14. The suicidal tendency evinced of late by certain young people who had become disheartened through unrequitted love, furnished a subject for some salutary remarks, last Sunday at the Basilica, by Mgr. Ronthier, the Vicar-General. After speaking of the gravity of suicide, he gave some excellent advice to young men and young women on their re lations with each other, and to their parents on the care they should exercise regarding their children. He said that parents should not allow their daughters to receive special attention from the members of the opposite sex whom they did not desire to have enter their family by mar-Young women should not out encouragement to young hold men unless with the ultimate object of matrimony. In fine he urged the young people to consult their confessors in regard to such matters.

On Sunday in all the Catholic churches prayers were offered for the Pope's recovery, and the bulletin's telling of the more favorable condition of the Holy Father were read and heard with great gratification. St. Patrick's at High Mass, In Rev. Father Whelan, referring to the illness of the Holy Father said:

"All the civilized world is watching at the bedside of the dying Pope, who lies between the life which he has so well spent and the death for which he is so well prepared." The choir during the offertory rendered the appropriate anthem, pro Pontifice Nostro Leone,' us pray for our Holy Father Pope Leo," which was beautifully set to music by the late John C. Bonner. Mr. .E. A. Bonner, son of the late composer, presided at the organ and the solo parts were taken by Mrs. McGarr and Messrs. J. Linegar and Jno. P. Dunne.

In St. Joseph's church Rev. Father Murphy requested the congregation to pray for the Holy Father. In the evening the entire fifteen mysteries of the Holy Rosary were recited by the congregation for the Pope's recovery.

In addition to the usual prayers of the evening in St. Jean Baptiste, prayers were offered for the Pope's recovery.

The Blessed Sacrament was expos ed all day in the Sacred Heart church and went, each remaining a few minutes to offer a prayer for th Holy Father.

In the Dominican monastery in St Jean Baptiste parish there is at present a priest who had the honor of a specially intimate interview with the Holy Father a few years ago. It was Rev. Father Benoit, O.P., and he formed one of an audience of three the others being the superior general of his order, who resides in Rome, and the then provincial, of Paris, France, the Very Rev. Father Boulanger. He was very much impressed with Holy Father's remarkably bright eyes and the modulated though penetrating, tone of voice in which he spoke, using the French language. His Holiness was in a very happy mood. The interview lasted forty minutes, but the memory of it will remain with Father Be noit as long as he lives.

Hon. Richard Harcourt, Minister of Education, for Ontario, proposes to establish a provincial school for purpose of training separate school teachers and placing them or an equal footing with the teachers of the public schools. A conference on the subject will soon be held with the Catholic authorities of vince. Mr. Harcourt thinks that Ottawa would be the best place at which to locate the proposed school, This is certainly a step in advance, and is indicative of a very different spirit from that which obtained when the "Equal Righters" were grabbing everything for themselves and ignoring only the rights of the Catholic citizens of the Dominion.

If ever matters were in a state of confusion and uncertainty it is sure ly in regard to the political question or rather questions, that are holding the country's legislators at Ottawa It is very difficult for me to tell be fore hand what may or may not happen in the next few days; so when my letter appears conditions may have completely changed from the time of writing. But they can-not so change between this and Saturday that I may give a bird's-eyeview of the situation.

The first question very naturally is this: How long is the session going to last? And the honest answer is: No body knows—not the Premier, nor the members of the Government, nor the Opposition. It depends entirely on the next few days. At the

was moved to have the session ad-journ till September and then continue its work till near Christmas. This is an evidence that those who made the motion feared to be here all summer—and with very good reasons. But if such were done it would only compromise matters the more. The next year session would not begin before after Easter and it would simply mean another summer of it.

Then there are those who see signs of general elections in the fall. The both parties appear determined to make the great transcontinental rail way scheme the leading plank in their respective platforms. we will speak later on and with a better knowledge of the situation. At all events the Opposition fairly believes that the Government is heading for an appeal to the country. Right or wrong all possible preparations are being made in that direction. And we can be certain that with the coming down of the three great measure that are now being got ready for the House, will come an inkling of what the government intends in regard to elections.

The question of most general moment is the Redistribution Bill. If your correspondent be not far astray that measure will not cause a protracted debate, because all the points at issue are being pretty well thrashed out in the special committee appointed to draft the measure, and it is quite probable that the few disputed points will be gotten over sithout any considerable delay. If there is to be a general election this measure must be entirely settled, for on its basis the election must be held, giving a week at most to that Bill, the supplementary estimates can easily pushed through, at intervals, during the same time; also the balance of the main estimates, which is not of great account.

But now comes the next important and ticklish measure, Mr. Blair's Bill, entitled "The Railway Bill, of 1903." For over six weeks this important measure has occupied the House in all its details. And so many have been the ame that only those who have had to do with the printing of it and the reading of the proofs could recognize the original draft in the Bill as it now It is being reprinted and will then be submitted for a third reading, when another batch of amendments are to be moved. Grave and great interests are involved, and the railway companies will fight many clauses of it yet. And even when it does pass the House it has to go to the Senate, and there thes interested-as is the city of Montreal in the famous clause 184-will through senatorial friends fight it tooth and nail. And they claim they will have a better chance there, with only Hon. R. W. Scott to car-ry the Bill on, than in the Commons with Hon. Mr. Blair, the fa ther of the Bill, pleading its way to

When will this end? We report that no one can tell, not even the senators.

And if that were all, there might be some way of gauging the duration of the session. But the third, and by far most difficult of all problems has yet to be solved. That is the Bill 64, incorporating the Grand Trunk Pacific. The Government purposes constructing the Eastern end of that transcontinental line, running it from Moncton to Quebec parallel to the Intercolonial, and hen leasing it for fifty years to the G.T.R. This is the bone of contention, and on this issue the opposi tion seems bent upon staking its chances of defeating the government at the next general elections; come they when they may. On the other hand the government is preparing to advance reasons for its policy that it considers sufficient to enlist the support of the Canadian people. Of I will be in a better position to write in a day or so; for, while it was promised that the policy, accompanying the Bill to be introduced, would be announced last Mon day, there seems to be something more yet to do to complete it, an it is quite possible that it will be mid-week before it is announced. Then we will be able to give the readers some idea of the prospects ahead. At all events this one Bill cannot be expected to be pushed through in less than a month; and with an opposition, inclined to believe in a coming general election, and anxious to build up a programme before the country, it would be very strange is the matter could be disposed of within a shorter time.

After having received the foregoing we learn that Hon. Mr. Biair, Minister of Railways and Canals, has sent in his resignation to the Premier and that it has been accepted Much curiosity is manifested by po liticians as to the ann which will be made by the First Min-

Judge W. P. Porter, of the Penn sylvania Supreme Court, recently delivered an address in a Presby terian church in Pittsburg, in which he said some things that it would be well for the advocates of our be well present Godless school system to ponder on.

"We are face to face to-day." said the Judge, "with the serious ques-tion of whether we have not gone too far in prohibiting all religious instruction in the secular schools."

Catholics have been the first to recognize the seriousness of this question and to press it upon public attention. So firm is their conviction that we have gone too far that they have spent millions of dollars in e tablishing parish schools over the country, and are spending millions every year in conducting them.

But Catholics are not the only

ones who, not content with the purely secular school system for which they are heavily taxed, have determined to go to the additional expento have schools wherein their children can learn their duties to God as well as those things that are supposed to enable them to get on in the world.

There are many Protestant denominational schools in the United States that have been established from the same conviction that in spires Catholics. While this conviction has of late years become more common it is by no means neg among non-Catholics.

Aboot fifty years ago the Rev. Mr. De Lancy, Protestant Episcopal Bishop of Western New York, delivered an address in which he clearly stated and strongly advocated the principle which should govern Christian parents in the education of their children. It is the same principle which Catholics have have been advocating during all those years, and have put in practice so far as their means enabled them. Here is what he said:

"Another important point connected with the training of the children of a parish is the system of parochial schools, on the threshold of

which the Church is now standing. "By parochial or Church scho we mean the identification of religion; as the Church holds it with education; educating our children as children of the Church; providing each large parish, if possible, with school of its own, where the children connected with it may be taught by competent, religious teacher connected with the Church, who will make religion, as the Church holds it not only the basis of all instrucbut the pervading principle and influence running through all its parts and progress, imbuing the the knowledge of it, mind with warming the heart with the love of it and moulding the intellect and habits to its devotions, doctrines, liturgy and usages.

"Some, you know, hold that religion and education should stand apart from each other. Others teach that morality only should be allied to education. Others, again, that only a general and abstract view of religion should be associated with education. Others, again, put forth their views in the form that education is to be unchurched. Education without a church is the principle claimed and avowed to be the right

principle. "In opposition to such views. rue theory of the Bible and the Church is that religion is the foundation of all sound education; that the God who gave the mind should govern the mind; that the expansion and training of the intellect should ever be according to and in associa tion with His laws, influe grace; that to mould the intellectual habits without reference to the Deity and His laws, His institutions and His spirit, is in direct hostility to man's true interest, duty and responsibility; and hence, that over the union of religion with education we are bound to pronounce the sol-emn declaration, 'What God hath emn declaration, What God hath joined together, let no man put asunder

"Now this can only be carried out by Church schools and Church colleges, which shall unite avowedly, religious instruction with literary in struction."

Bishop De Lancey's views are, we believe, those of a large majority of Episcopalians of the present. O The Methodist, quoted by the Literary Digest, says editorially:

"In our judgment the denomin tional schools of the land, as com-pared with the purely secular or State schools, are on moral grounds comparably the safer. Our State incomparably the safer. Our State institutions, as a general thing, are the hotbeds of infidelity—not less than of vice. That unbelief should be fostered and fomented therein is not unnatural. We thoroughly believe that our church should invest at least \$10,000,000 in the next ten

in denominational schools, Because we believe this system is the American one and the on

Dr. Wallace Radcliffe (Presbyter. ian) said:

"In our church life we the Trinity: Home school and church a triple cord not easily broken. The home is a school, the school is a home. It is an unintelligible Christianity which loses sight of this important factor (the school) in our church. *** It is something that children go to a school of your own religious belief. Therefore, we s mon you to bring up your your child ren in your own faith. Let ublish schools *** and teach Let us estaligious convictions." - Washington, D.C., Oct. 7, 1900.

Now if the Episcopalians, Methodists, Presbyterians and other denominations having the same views as the Catholics as to the importance of religion in ehucation, should establish schools in which all the secular branches required by the State would be taught, it seems to us reasonable that they should receive, for imparting those secular branches, a share of the public educational fund according to the number of children taught; and this without reference to what religious instruction is given over and above. This paying for the ecular instructions only would free the State from the charge of favor. ing any one denomination over the others. Denominational enterprise, if paid by the State for the secular education—the education it requires and ought to pay for—seems to be the shortest, easiest and certainly to the State the cheapest solution of the education problem.

We go further and say that if any or any number of men should establish schools, as a purely busness enterprise, and teach all that the State requires, he or they should receive from the State a fixed sum for each child taught. Perhaps this plan is preferable, as it leaves the denominational idea, while the denominations, as educational agencies, could come in under it. One, and not the least of the good results that would follow from this, would be a healthy competition in the business of education, a competition that is paralyzed by State mon-

opoly. It is understood, of course, that schools thus established by private enterprise, denominational or otherwise, and drawing pay from the State educational fund, should be under the supervision of the proper State officials, who would see that the teachers were competent to teach those secular branches that the State requires. These officials would look to the sanitary conditions and to the general conduct of the schools.

To show further the drift of public opinion on this subject of religion in education, we conclude with the following from a writer in the North American Review for January, 1898:

"I am a Protestant of the firmest kind. * * * The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthsailed by the non-Catholic population,, and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the City of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics: and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question children and youth of to-day must be given such instructions in the truths of the Bible and Christian ture years from swinging into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given sucesspolicy and practice on the question religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given."-New York Freeman's Journal.

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THE IRISH BRI

SATURDAY, JU

FONTE

By "CRU

There is no need of the achiev Hatails Brigade at Belnheim, i Ramillies in 1706, no 1707. But we'm fact that when Villars whole of Albermarle's Denain, in 1712, the the war, and with them twelve years, the son gentleman named Lally of Fulloch na Daly, an sat in James' 1689. This boy, so was afterwards the f Lally de Tollendal, who every part of the globe cution a stain upon well as upon the jus We will take up r of the Brigade at Fonte by Davis. Louis in person had

Tournay; Marshal Saxe

tual commander, and ha

79,000 men. The Duke land advanced at the he lieve the town. At the lieve the town. At the approach, Saxe and t vanced a few miles fro with 45,000 men, leavin continue the siege, a guard the Scheld. Saxo rmy along a range of sl his centre was on the vil ency, his left stretched the wood of Barri, his r to the town of St. Anto the Scheld. He fortifie and centre by the villag tenoy and St. Antoin doubts near them. Hi left was also strengthen doubt in the wood of Ba ieft centre, between that the village of Fontenoy guarded by anything lines. Cumberland had under Waldeck, on his wice they attempted to Antoine, but were rep heavy loss. The same fat the English in the centre, forced their way to For returned fewer and sader goldsby was then ordered wood of Barri land's right. He did so, into the wood, when the the redoubt suddenly oper assisted by a co from the French tiraillie nfantry) drove him back.

The Duke resolved to great and final effort. I his best regiments, veters corps, and formed them int column of 6,000 men. A were six cannons, and as r on the flanks, which did vice. Lord John Hay co this great mass. Everything being now

column advanced slowly as as if on the parade gr mounted the slope of Saxe' and pressed on between the Barri and the village of In doing so, it was expectuel fire of artillery ar shooters, but it stood the s behind Fontenoy. The the object of the column the French troops were hupon them. The cavalry but the English hardly paufer the raised bayonet, paused in a fatal fire. dained a rush at the picked of France. On they, went t a short distance, and then their balls with great preciofficers actually laying th along the muskets, to make ma fantry was broken, and on column, reduced, but still s ly invincible. Duc Richel cannons hurried to the and he literally battered the the column, while the house valry surrounded them, and peated charges, wore down strength, but these French w ful sufferers, Louis was a leave the field. In this junction ordered up his last reserve—t Brigade. It consisted that the regiments of Clare, Lally Berwick, Roth, and Buckle Clare, was in command. A the French regiments of No and Vaisseany, they were ord charge upon the flank of the

denominational schools, we believe this sys-American one and the on

lace Radcliffe (Presbyter-

church life we recognize y: Home school and church ord not easily broken. The a school, the school is a is an unintelligible Chris-ich loses sight of this im-uctor (the school) in our ** It is something that to a school of your own elief. Therefore, we sumbring up your your child r own faith. Let us esta-

victions." — Washington, 7, 1900. he Episcopalians, Methobyterians and other denohaving the same views as cs as to the importance in ehucation, should pols in which all the se-hes required by the State ught, it seems to us rea t they should receive, for those secular branches, a public educational fund the number of children this without reference to ous instruction is given ove. This paying for the ructions only would free om the charge of favore denomination over the ominational enterprise, he State for the secular he education it requires o pay for—seems to be easiest and certainly to ne cheapest solution of

n problem. her and say that if any number of men should ools, as a purely busise, and teach all that uires, he or they should the State a fixed sum taught. Perhaps this rable, as it leaves out tional idea, while the , as educational agenome in under it. One east of the good results ollow from this, would competition in the buscation, a competition lyzed by State mon-

stood, of course, that established by private nominational or otherawing pay from the ional fund, should be ervision of the proper who would see that ere competent to teach branches that the These officials would nitary conditions and

her the drift of pubthis subject of reli-

al conduct of the

on, we conclude with from a writer in the a Review for January testant of the firmest Catholic Church has

is its duty to edun in such a way as truths in the youth-this, it has been asnon-Catholic populaolics have even been being enemies of the ne flag. Any careful City of New York e only people, as a eaching the children t will secure the fucivilization are the although a Protestst kind, I believe the recognize this fact, lay aside prejudices meet this question nd youth of to-day Bible and Christian swinging into the threatens to engulf ne future. Such in-

S WELCOME. dnesday Evening

ce on the question ching in the public

e encouragement of which sound reli-

Invited; the finest m. on Sunday. on Sunday Even-

n 1 p.m. to 10

COMMON Sts.

with fixed bayonets, without firing, Upon the approach of this splendid body of men the English were halted on the slope of the hill, and up that slope the Brigade rushed rapidly and in fine order. They were let to im-BRIGADE FONTENOY.

SATURDAY, JULY 18, 1908.

IRISH

By "CRUX"

There is no need of going into the

details of the achievements of the Brigade at Belnheim, in 1704, nor at

Ramillies in 1706, nor at Almanza

in 1707. But we must recall the

fact that when Villars swept off the

whole of Albermarle's battalions at

Denain, in 1712, the Irish were in

the war, and with them was a lad of

twelve years, the son of a Galway

gentleman named Lally, or O'Lally.

of Fulloch na Daly, and whose uncle

had sat in James' Parliament of

was afterwards the famous Count

Lally de Tollendal, whose services in

every part of the globe made his ex-

well as upon the justice of Louis

of the Brigade at Fontenoy, as told

Louis in person had laid seige to

tual commander, and had under him

79,000 men. The Duke of Cumber-

land advanced at the head of 55,000

lieve the town. At the Duke's ap-lieve the town. At the Duve's ap-

approach, Saxe and the King ad-

vanced a few miles from Tournay

with 45,000 men, leaving 18,000 to

continue the siege, and 6000 to guard the Scheld. Saxe posted his

army along a range of slopes thus-

his centre was on the village of Fon-

tenoy, his left stretched off through

the wood of Barri, his right reached

to the town of St. Antoine, close to

the Scheld. He fortified his right

and centre by the villages of Fon-

tenoy and St. Antoine, and re-doubts near them. His extreme

left was also strengthened by a re

doubt in the wood of Barri, but his

teft centre, between that wood and

the village of Fontenoy, was not

guarded by anything save slight lines. Cumberland had the Dutch,

under Waldeck, on his left, and

twice they attempted to carry St

Antoine, but were repelled with

heavy loss. The same fate attended

the English in the centre, who thrice

forced their way to Fontenoy, but

goldsby was then ordered to attack

land's right. He did so, and broke

into the wood, when the artillery of

the redoubt suddenly opened on him

from the French tiraillleurs (light

The Duke resolved to make one

great and final effort. He selected

his best regiments, veteran English

corps, and formed them into a single

column of 6,000 men. At the head

were six cannons, and as many more

on the flanks, which did good ser-

vice. Lord John Hay commanded

Everything being now ready the

column advanced slowly and evenly,

as if on the parade ground. It

and pressed on between the wood of

Barri and the village of Fontenoy.

In doing so, it was exposed to a cruel fire of artillery and sharp-

shooters, but it stood the storm and

got behind Fontenoy. The moment

the object of the column was seen

the French troops were hurried in upon them. The cavalry charged;

but the English hardly paused to of-fer the raised bayonet, and then paused in a fatal fire. They dis-

dained a rush at the picked infantry

of France. On they, went till within

short distance, and then threw in their balls with great precision, the officers actually laying their canes

along the muskets, to make the men

fire low. Mass after mass of in-

fantry was broken, and on went the

column, reduced, but still apparent-ly invincible. Duc Richelieu had

and he literally battered the head of

the column, while the household ca-valry surrounded them, and, in re-

peated charges, wore down their strength, but these French were fear-

strength, but these French were real-ful sufferers. Louis was about to lave the field. In this juncture Saxe ordered up his last reserve—the Irish

Brigade. It consisted that day of

the regiments of Clare, Lally, Dillon, Berwick, Roth, and Buckley, with

Fitzjames' horse. OBrien, Lord Clare was in command. Aided by the French regiments of Normandy

cannons hurried to the front,

anted the slope of Saxe's position

infantry) drove him back.

this great mass.

wood of Barri with Cumber-

assisted by a constant fire

returned fewer and sader men

by Davis.

This boy, so early trained

n a stain upon the honor as

We will take up now the story

THE

mediate action, and the stimulating cry of "Remember Limerick and British faith" was re-echoed from man to man. The fortune of the field was no longer in doubt, and victory the most decisive crowned the arms of France.

The English were weary with the long day's fighting, cut up by can-non, charge and musketry, and dispirited by the appearance of the Brigade-fresh and consisting of young men in high spirits and disciplinestill they gave their fire well and fatally; but they were literally stunned by the shout and shattered by the charge of the Irish. They proke before the bayonets, and tumbled down the far side of the hill, disorganized, hopeless, and falling by hundreds. The Irish troops did not pursue them far: the French cavalry and light troops pressed on till the relics of the column were succored by some English cavalry, and got within the batteries of their The victory was bloody and complete. Louis is said to have ridden down the Irish bivouac, and personally thanked them; and George II, on hearing of it, uttered the memorable imprecation on the penal code,-"Cursed be the laws which deprived me of such subjects.' The one English volley and the struggle on the crest of the hill, cost the Irish dear. One fourth of the offi-

killed, and one third of the men. We can now appreciate more fully Tournay; Marshal Saxe was the ac-Davis' poem on Fontenoy, and the historical accuracy of it. We give it as a close to this history.

cers, including Colonel Dillon, were

THE BATTLE OF FONTENOY, 1775.

BY THOMAS DAVIS.

Thrice, at the huts of Fontenoy, the English column failed,

And, twice, the lines of Saint Antoine, the Dutch in vain assailed; For town and slope were filled with fort and flanking battery,

And well they swept the English the English ranks, and Dutch auxiliary.

As vainly, through De Barri's wood, the British soldiers burst, The French artillery drove them

back, diminished and dispersed. The bloody Duke of Cumberland beheld with anxious eye.

And ordered up his last reserve, his latest chance to try. On Fontenoy, on Fontenoy, how

fast his generals ride! And mustering come his chosen troops, like clouds at eventide. Six thousand English veterans in stately column tread,

Their cannon blaze in flank and front, Lord Hay is at their head: Steady they step a-down the slope-they climb the hill;

Steady they load-steady they fire, moving right onward still, Betwixt the wood and Fontenoy, as

through a furnace blast, Through rampart, trench, and palis ade, and bullets showering fast; And on the open plain above they

rose, and kept their course, ready fire and grim resolve,

that mocked at hostile force: Past Fontenoy, past Fontenoy, while

thinner grow their ranks—
They break, as broke the Zuyder

Zee through Holland's ocean banks

More idly than summer flies, French tirailleurs rush round; As stubble to the lava tide, French scuadrons strew the ground; Bomb-shell and grape, and round-

shot tore, still on they marched and fired— Fast, from each volley, grenadier and voltigeur retired.

"Push on, my household cavalry!"
King Louis madly cried:

shock-not unavenged they died. On through the camp the column King Louis turns his rein:

"Not yet, my liege," Saxe interpos "the Irish troops remain;" And Fontenoy, famed Fontenoy, had

been a Waterloo, Were not those exiles ready then

"Lord Clare," he says, "you have

your wish, there are your Saxon The Marshal almost smiles to see, so furiously he goes.

How fierce the looks these exiles wear, who're wont to be so gay,

are in their hearts to-day-The treaty broken, ere the ink wher

with 'twas writ could dry, Their plundered homes, their ruin shrines, their women's parting cry Their priesthood hunted down like wolves, their country overthrown, Each looks, as if revenge for all were staked on him alone. On Fontenoy, on Fontenoy, nor ever

yet elsewhere, Rushed on to fight a nobler band than these proud exiles were.

O'Brien's voice is hoarse with joy, as, halting he commands,
'Fix bay'nets''—''Charge,''—Like a

mountain storm, rush on these fiery bands There is the English column now,

and faint their volleys grow, Yet, must ring all the strength they have, they make a gallant show They dress their ranks upon the hill

to face the battle wind-Their bayonets the breakers' foam; like rocks, the men behind,

One volley crashes from their line when, through the surging smoke empty guns clutched in their in their hands, the headlong Irish broke.

On Fontency, on Fontency, hark the fierce huzza! Revenge, remember Limerick! dash down the Sassenach!"

Like lions leaping at a fold, when mad with hunger's pang. Right up against the English line the Irish exiles sprang; Bright was their steel, 'tis bloody

now, their guns are filled with gore: Through shattered ranks, and severed files, and trampled flags they

they tore; The English strove with desperate strength, paused, rallied, stagger-

ed, fled-The green hill side is matted close with dying and with dead. Across the plain, and far away pass-

ed that hideous wrack, While cavalier and fantassin dash in upon their track,

On Fontenoy, on Fontenoy, like eagles in the sun.

With bloody plume the Irish standthe field is fought and won.

Read this poem in conjunction with the detailed account, in prose, of the battle, and you need no lor ger wonder why it has been styled one of the most accurately descriptive war poems ever written.'

ANARCHISTIC FOLLY.

We called it folly, but we might as well give it the more applicable title of madness. We refer to the insane idea of the Anarchist that by the taking of human life he is advancing the cause that he advocates. The "removal," as he calls it, of one man, no matter how great an obstacle he may be, in the path of the Anarchist, never can augment the latter's chances of success in the attainment of his object, or the realization of his views. The individual society will continue on, and will pass but the office will remain, the one that has vanished will be replaced. Consequently there is not even a rational excuse for the idea of the Amarchist. In fact he does not attain his own object, but ra ther frustrates it. Therefore, we are inclined to consider this as a mad ness, or rather a veritable insanity. The idea we have thus briefly con veyed was suggested to our mind on reading a paragraph in one of the leading Catholic organs of England, on the sulfiect of the Anarchists and Cardinal Rampolla. The reader will probably come to our conclusions after casting an eye over the follow

"It is difficult to say how far the threats of the Anarchists against Rampolla of which the Italian Government have had information, are seriously meant, but the civil authorities are undoubtedly to be commended for having placed his Eminence under police protection Cardinal himself is utterly free from fear. When warned of the peril by the Prefect of Police, and even by his ecclesiastical colleagues, he merely said that he had duties to discharge and did not intend to shirk them. What the Anarchists or any cause or person would gain were the Cardinal Secretary of State to become one of the Anarchists' victims it is not easy to imagine. Another ecclesiastic would take his place and carry on his work, But unfortunately the senseless and folly of a crime is no argument that Anarchists may not attempt to commit it. The bare fact of occupying a position of such moral eminence and so frequently condemning violations of law and order may be sufficient to arouse their direst hostility against Cardinal Rampolla, Mor. Affre. Archbishop of Paris, was shot down whilst trying to restore peace in 1848, and against Archbishop Darboy, who was assassinated by the Communists in 1871, no other charge could be preferred than that he had served God as a worthy priest."

100 SILK REMNANTS

Letters.

(By a Regular Contributor.)

The letter that I am about to reproduce is very old, and it has a history. The lady to whom it was written is still alive. She was at that time about to emigrate from Ireland to America. A Catholic and of old Catholic stock she lived, with her brother and sister, in a real Quaker town. Their patrimony had been confiscated and they were actually in want, though holding a good rank in society. A position all the more trying. Her brother had the more trying, an opportunity of a position as an engineer, in Dublin, and her sister was about to enter the novitiate of the Sisters of Mercy at Waterford. So she was comparatively alone in the world. Under these circumstances she resolved to go to America. One day she met an old Quaker gentleman, who had been a friend of her father's in the "troublesome years." He heard of her intentions and gave her some words of encour couragement, saying: "if thee will go to Philadelphia, I will give thee a letter to a member of the Society of Friends, and he will put thee in the way of doing well." She ther thanked him and promised to call for the letter before going.

I might here remark, for the in formation of those unacquainted with Quaker customs, that they alsay "thee" and "thou." stead of "you." They never call a person "Mr," or "Mrs," but semingly by their first name-just as the people spoke to or of each other in the days of Our Lord. They will admit of war in no way, remote or otherwise; for they hold that war incurs the killing of men, and that God's law forbids the taking of human life. They will not take an oath, but simply affirm, for they claim that it is forbidden to swear in any form or to take the name of God as witness when our erring nature may cause us to state what is not true. They are, or in those days

were, exceedingly charitable. And here I might as well illustrate this last mentioned characteristic, by relating an incident in which this same man and the same lady were the actors. It was during the famine years, when, as Meagher said. "from the winter of 1846 to the summer of 1848, the wing of ar avenging angel swept our sky and soil," that hundreds and thousands vere dying by the way side, while the corn and the products of the soil were being carried off to the shipping ports under the guard of the military. This very man had sold out almost all he possessed and had given it to the poor people in want One day he met the lady in question and he said: "Catherine, if thy know of any poor family in want give them one pound, and I will give to thee, but do not say it came from me." She replied, that she could never do that, firstly because it would be unfair to the giver, and econdly if any one heard that she had a pound to give away there would be no end of comment, for all knew that she and all in her home

were in indigence. But this merely shows the simple charity of the man, and it leads me to the letter that I hold in my possession. This is not the letter of introduction, for that was handed to the one for whom it was intended, it the note that accompanied it.

> Westgate, Clonmel, 25 September, 1862

Dear Catherine: I enclose thee a letter to our good friend Richard Dewane, of Chestnut street, Philadelphia, in which I tell him that thou art a friend of ours, and wherein I do ask him to be friend thee in a strange land.

Before confiding to thee this letter I had intended giving thee some advice, but as we may not meet again I herewithin give the same briefly to

Thou art a woman, and alone. Beware of thy associates. Remem-ber it is the first false steps that will overturn the balance, after which thou wilt go on staggering through life. Then thou art a Roman Catholic, as have been thy parents and ancestors. Thou knowest no other means of communion with God; then, be sure not to neglect that means for He is who gave it to

Go to thy priest at St. Mary's Friary and from him secure a letter in the farm of a certificate, setting

Philadelphia, our friend Richard will direct thee to a good priest hard-by his own dwelling. Go than to him at once, present thy letter, and let him know thee as one who will be true to her religion.

Having performed this duty, then return to our friend Richard, and he will seek for thee such occupation as in a worldly sense is necessary. Thy fidelity to thy religion (they never say Church) and the duties which its chief imposes, will be our guarantee of thy good faith, thy merit, thy honor, and thy reliability.

Farewell to thee, and may thy journey be safe and prosperous, and may it be the will of God that thou shalt be happy and successful in the new world.

From thy sincere friend.

ROBERT DAVIES."

Fifty-one years, all but a few weeks, since that letter was written. Forty-two years since the one who wrote it was silently and unostentatiously laid to rest in the graveyard of the Society of Friends, outside the Fishtown, Clonmel, and to day as I glance at the yellow paper, but scarcely faded, I feel a confidence that there must be some great reward for such a positively sincere man in the land of unending crowns. At all events it is a relic of half a century, and it may yet last as long again to preach a lesson of fidelity to our Church to those yet unborn.

The Sovereign's Declaration.

Under the heading "The Fruits of Mildness," the "Universe," a staunch and able exponent of Catholic principals in the British metropolis, indulges in some comments regarding the Accession Declaration, which are well worthy of a careful perusal by our readers. Our contemporary says:-

"There was perhaps some ness in the rejection of the Earl Grey's Bill to abolish the Royal Accession Bill whilst the late chief ruler of our Church in England was lying dead in the Westminster Cath dral, and was awaiting removal outside the bounds of that City of West minster where the obnoxious law was again affirmed.

But seemly or not as the time of rejection may be considered, the fact that by a majority of 47 in a House of 171 Peers the statutory insult to Catholics was kept as a standing regulation for future Kings, is little short of a disgrace to all but a few

As Lord Llandaff, the old-time Ca tholic Home Secretary known as Mr Henry Matthews, remarked, "the noble Earl who had brought in the Bill had earned the gratitude of the Roman Catholics of the Empire," statement we cannot dispute. Indeed, one would feel inclined to offer the same gratitude to the Earl of Aberdeen, who, like Earl Grey, is by no means well inclined to Catholics so far as religious practices are concerned, but who spoke boldly for an abolition of the insulting Declaration. As he remarked, if one admitted the possibility of mental reservations or subterfuges in the Sovereign's declaration of his fidelity to check these reservations, for if, as the declaration insinuates, the Pope might give a dispensation to equiocate, or to lie, he might also, with no more impropriety, give a dispensation to equivocate or lie in making the declaration that there

was no such dispensation. we cannot feel overflowing with gratitude to any others except those lu ninaries of Anglicanism the saintly for the government, opposed the bill and the Earl of Rosebery, who det clared that the very nature of Pro-testantism made it necessary for a Protestant declaration to insult Ca-

As a result of the rejection of Earl Grey's Bill we are now back at 1829 if indeed not a little farther off from the modern reach of soleration. For that state of affairs Catholics have themselves to blame. True, about a quarter of a million handed up to the Lord Chancellor by the Duke of Norfolk, in the form of signatures to a petition sent out by the late Cardinal Archbishop of Westminster, but that meant little

One error of judgment was that the Bill was not boldly introduced by a Catholic Peer, or, if that were not wished, out before the House of Commons first by Mr. John Red-mond, or, if it must be by an Engforth that thou hast always fulfilled lishman, by Sir John Austin, who thy religious duties. On reaching represents a mighty hard-headed III III III III.

people up northwards, who see n offence in his Catholicism.

The fact is that Catholics have been divided, and are divided, apparently hopelessly, by considerations of nationality, which should be dissipated like mists before the high rising sun of Catholic sincerity. There is also a very large amount of snobbery, which still pretends that the Declaration does not hurt us Catholics in any way, and there is no reason to stir up bad blood. That snobbery is even harder to overcome than the political bias, but one can be assured that if there ever is a victory for Catholics over Declaration question the snobs will join in the huzzas, and congratulate themselves on having got a share in what they have not worked

Are we then to wait, and rest in shade this hot summer weather, and to dream of the languid pleasures of do-nothing? shall we regard as fate the decision given by the saintly Duke of Devonshire and 108 other stalwarts of the Anglican Church against the 62 supporters of the Catholic claims who had been telegraphed to by the Duke of Nor-Shall we still imitate Brer folk? Rabbit, without, however, using our brains at all? or can we in any way, push forwards the repeal of the Declaration statute? It depends, one fears, on the we. Given that it signifies all Catholics, most will lie low, anh say and think nothing; but some will, we trust, resolve to remember their honor, and act in its interests. There is a fair opportunity.

At present the country stands divided on the very remarkable policy propounded by Mr. Chamberlain. There are many candidates who will support the government, with or against Mr. Chamberlain; whatever happens, and the numbers forming these parties are about equal. There are many who are amenable to conviction and to argument. It is on the success of these the result of the next general election will depend. They will be willing to take votes on any condition of fair politics. If they can get the Catholic vote, so much the better. The condition they should have it should be that the Accession Declaration shall go There will be no other subject rips for Catholic action when the present Parliament is dissolved, at least we trust not. The Irish Land Purchase Bill will be through, and with that victory the Irish Catholic members may feel disposed to act in the matter of the Declaration, with the English, whom swollen with the importance of the Emancipation bestowed on them by O'Connell, that Liberator once spurned, and regretted he had helped.

For ourselves, we shall not rest. Last year, or rather eighteen months ago, we devoted much attention to the matter of the Declaration, which from a mistaken idea of chivalry towards those who insulted us, had been left for eighteen months' more of vigour. After that the Catholic Democratic League was founded through the medium of this journal, a league which now has five figures of members, each of whom, lieve is earnest on the matter of the Declaration, which figures first on the programme. Through these members we trust in time to leaven the whole Catholic body, Peers and gentry not excepted, but snobs only, and when we appeal to them for further efforts in the direction of showing our practical resentment of the retention of the Accession Declaration, we trust none will draw back. If the very gentle means employed by the Catholic Peers to exempt tholics from the statutory Royal insulting did not succeed, others must be tried.

But we trust such as we may suggest will not be necessary. The snub administered to the Catholic body on Thursday last, over the dead body of its Cardinal, may wake it to more efficient work in the ordinary way. This day, and several days preceding, twelve months 'ago, there was still a doubt whethe new Declaration of insuft might not have to be made passed, and happily the King is in fairly sound health. But honor likes not to depend on any accident of life. May King Edward the Seventh then see his son relieved of the prospective obligation of insulting his prospective Catholic subjects.

RUSH FOR MONEY.

In this busy age there seems to be no leisure for meditation, no chance to calculate upon the future life. It is a rush-rush for money-getting.

Cowan's PERFECTION Cocoa.

Sermons In Irish.

For some years it had been evident that considerable repairs would be necessary in the Catholic Church at Spiddal. Connemara, and cently, when the matter had to be faced, the parishioners and the parish priest (Father Conrov) come to the conclusion, as the church was so dilapidated and damp and its roof and walls so bad, that money spent repairing it would in a very short time prove thrown away. Has tily built, in past days of famine proselytism and poverty, in order to afford a temporary shelter, the pre-sent church is in addition far too small for the congregation. It was therefore decided, with the "most cordial sanction" of the Bishop, to endeavor to build a new church capable of accommodating at divine worship on Sundays and festivals the large congregation in this thickly populated Catholic district.

Spiddal and the surrounding country is an intensely interesting neighorhood, on account of its people their customs and manners, language and thought. It is still out-and-out Irish in all these respects, and quite untouched by modern "improvements" or ideas, good or bad. Situated on the shores of the Atlantic Ocean, at the extreme western gate of the World, where if the sun is late in rising the sun sets later among us and the twilight of the past lingers in the peace of our remote and primtive lives: in the heart of Iar-Connaught, the wildest and poorest home of the dispossessed and perse-Catholics of Penal times Spiddal is the capital and centre of one of the most "congested" parishes or districts in Ireland.

Here a large population follow hardfairing life. "A solemn people with peculiar grace of motion and delicacy of limb, and a certain aristocratic air about them which raise them far above the grosser peasants of England or Wales, and with manners having a corresponding charm, they have been described as and doubtless they are the descendants of ancient nobility and gentry of Ireland, who after their properties had been confiscated were banished into these parts. They all speak Irish naturally, and the locality is rich in Gaelic folklore and traditions, and many of the customs of the ancient Irish still prevail. Here, while overhead the seagulls soar and cry, may be heard the caoine ("keen")-that choral wai of communal grief at death - with its wild, piercing cries and melanchoiy cadences. Here the women go barefoot and wear the well known Galway red petticoat and blue cloak and the men are dressed in flanne spun in the cottages. Hard by, too on the shingly shore is drawn up th curragh, identical in shape and use and make as it was 2,000 years ago except that felt has taken the place of cow-hide. And here lived died Roderic O'Flaherty, the author of the "Ogygia," and the historian of the district. "The kingdom of my cottage," as he called the last rem nant of the patrimonial inheritance of the great clan to which he longed, is yet pointed out, and was there that Molyneux saw him

This outlying shore of Iar-Con naught is also peculiarly interesting in its physical features and circum stances. Rocky and barren like some ancient sea floor-wind and wave, cloud and storm. On the edge of the "Old Dea," as the people call Atlantic, in sight even of the fabled island O'Brazil-with a magnificent view of Galway Bay, over waters the sound church bells is carried out to many a brown-sailed pookhaun, and away opposite the hills of Clare and Aran Islands-"Aran of the Saints, th holliest spot on Irish soil," whose great patron, St. Enda, the new church will be dedicated.

And in such a locality thought right, if possible, to at tempt to do work that had a native flavor and a genuine national char acter, instead of erecting either weak and debased imitation of some foreign style that was never our and that had nothing of the spirit building with no style whatever The desire was to keep it, however plain and humble, in touch with the roll. gious buildings erected in Ireland from the eighth to the eleventh cen

When our forefathers spread the and civilization over Europe it was thought that though our re was Catholic and universal its architecture can and ought to be

The style-Hiberno-Romanesque is a revival and development, not a

copy, of that fusion of the earlies Irish trabeated or lintel form work the round-arched Roman (brought in by early missionaries) which in the eleventh century constituted the distinctive national style of ecclesiastical architecture in Ire land. The remains of this art and period-in ruined churches full of interest and suggestion—are scattered over our land. And no other style can be claimed as a national style, and no other style is so essentially suited to our country, to the landscape, its configuration and colors and to the climate. The materials too, will be Irish and for the most part local. The architect, Mr. W. A. Scott, is a young Catholic Irishman, whose inspiration is founded on his special study of ancient Irish architecture.

We may add, too, that should it be found possible to carry out this project it is intended to utilize the present church as a technical school, village library and generally useful public building for the benefit of the thickly inhabited parish and neigh-

The intentions are good, but the neans of acquittance are small. The Bishop of Galway, the Most Rev. Dr. MacCormac, has given £50.

Lovers of Ireland and especially of Ireland-lovers of architecture and the beautiful, lovers of the poor and the peasant, and lovers, above all and including all, of our old faith, will, we trust, not fail to help them in the work to which in the name of Ireland, of art and religion, they have put their hands. In this remote corner of Clan Connaught the old traditions of the race will be still at home. The faith of St. Patrick will be preached as in the days of St. Enda, patron of Spiddal, in the ancient tongue Ireland, to a people kindly Irish of the Irish, in a church replete with the graceful simplicity of the old days .- Dublin Freeman's Journal.

A Priest and Non-Catholic Ministers

At a place called Clarksville, in Texas, there is a parish priest named Rev. M. J. Kelly. In a letter to the "Clarksville Times," ol the 2nd June last, Father Kelly tells some good things about his lively tilts with members of the "Pastors' Association" of that place. That body recently made a census of the town and gave the Catholics as 29 and the Catholic Sunday school attendance as 15. Father Kelly took up the cudgels and proved to them that there were 300 Catholics in Clarks ville, and 64 children attending the Catholic Sunday school - meaning catechism class. But the preachers did not correct the figures. Rather did they attack Father Kelly on the subject of indulgences. His reply so completely silenced them that they gave up the controversy. Father Kelly appears to have the fa culty of bringing out in unmistak relief the ignorance of these gentlemen. He tells, in his letter to the "Times" of that place some very amusing incidents in this con nection. From the letter, however we must reproduce the following Father Kelly writes

"You will admit that there strength in union, or, in your case, rather in numbers. I will suppos there is a special meeting of your association, and that it is increased by the presence of several visiting brothers. I send you one of th four hundred; he is a shrewd, selfeducated individual, has read much has read the Bible over and over believes it is inspired and that Christ is God. Now. 'Pastors' Asso ciation of Clarksville, your oppor tunity has come: show your zeal convert this poor, benighted whom a Catholic priest has sent

Enter Mr. Kent. "'Good evening, gentlemen. heard you were in session here this evening, and being one of the unfor tunate four hundred of Clarksville whose conversion you so much de sire, I have come to you for inform ation, and the question I would ask you is: What shall I do to save my

"The Pastors' Association: 'Read

"Mr. Kent: 'This I have done, bu I must confess I cannot understand it all. What I want from you, gen tlemen, is to tell me is there no some short and easy method to find out the true Church, that is the re ligion of Christ, besides trying to glean it from the Bible? I am a busy man, and besides, as I told you, I don't believe I have the required knowledge or talent to understand all the Bible. Could you few simple words what I must do to Then the fun begins. The Presby-

terian gives his recipe for salvation He is followed in turn by the Bap-tist, the Quaker, the Methodist, the Universalist, the Lutheran, the Swedenborgian, the "Holiness" minis ter, the "Charistian Scientist," the Adventist and the Mormon. gives his own private judgment, on the all-important question, and each of course, flatly contradicts all the Finally, Mr. Kent again takes the floor:

"Mr. Kent: 'Hold, gentlemen; yo surely don't tell me you take all these different views from the same Bible?'

"The Association in chorus: 'Oh ves. sir. from the same Bible - the glorious open Bible given to us by Luther and the Reformation.'

"Mr. Kent: 'One question more, gentlemen. I hear there are eight hundred different sects of Christians in this fair land of ours, and does each claim, as you do, to draw its peculiar stripe of Christianity from the Bible?'

"Rev. Mr. Taylor: 'Yes, sir; but many of these sects are false.

"Mr. Kent: 'I know it, sir; at least 799 out of the 800 must be false, for there can be but one true religion; but that observation comes with bad grace from you. According to your principle of private interpretation, had not Mrs. much right to draw Christian science from the Bible as Luther, Calvin or other framers of religions had to draw their different beliefs? Gentlemen, there must be another side to Christianity. I will go to the Catholic priest and hear his views, for if there is nothing more in the religion of Christ than the different opinions and contradictions that your sects draw from it, then the Bible is a fraud. Christianity a sham and Christ was a juggler. One word more, gentlemen: I would advise you not to receive here any others of the four hundred if they be in search of the truth, for the worst place on God's green earth to go in search of the truth is to

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SUPERIOR COURT.

PROVINCE OF QUEBEC. No. 2976.

Dame Josephine Leonard wife common as to property of Damase Tardif, grocer, of St. Leonard de Port Maurice, District of Montreal. has instituted an action in separa tion as to property against her said husband, this tenth day of July

Montreal, July 10th, 1903. LEONARD & LORANGER, ADVOCATES.

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SUPERIOR COURT.

PROVINCE OF QUEBEC. District of Montreal.

Dame Edwidge Martineau, of the parish of St. Leonard-Port-Maurice. the District of Montreal, wife common as to property of Stanislas Corbeil, farmer of the same place, duly authorized for the purpose hereof by a judge of the Superior Court of this district, has this day instituted an action for separation of property against her said husband. Montreal, June 16th, 1903.

BEAUDIN, CARDINAL, LORANGER Attorneys for Plaintiff.

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Society Directory.

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ST. PATRICK'S T. A. & B. SOLUTION.

CIETY.—Meets on the second Sunday of every month in St. Patrick's Hall. 92 St. Alexander St., immediately after Vespers. Committee of Management meets is same hall the first Tuesday of every month at 8 p.m. Rev. M. J. Mo. Kenna, Rev. President; W. P. Doyle, 1st Vice-President; J. J. Mo. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director. Rev. Father McPhail; President, D. Aallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa. streets, at 3.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIE.
TY organized 1885 - Marts in the TY organized 1885.—Meets in ite hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.SS.R.; President, R. J. Byrne; Treasurer, Thomas O'Connel; Rec.-Sec., Robt. J. Harty

A.O.H. LADIES' AUXLIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs; Sarah Allen; recording-secretary, Miss Rose Ward, 51 Young street; financial-secretary, Miss Emma Doyle, 776 Palace street; treasurer, Mrs. Charlotte Bermingham chaplain, Rev. Father McGrath.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCarl, Vice-President; J. Emmett Quinn. Rec .- Sec .: James tary, 931 St. Denis street; James Scullion. Treasurer: Joseph Turner, Pinancial Secretary, 1000 St. Denis

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

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SATURDAY, JUL

CHAPTER XXVII.-"Yet one again, sir!"

Miss Chute, with a burn indignation, "once more dure those insults! Do I am made of mar think," she continued, I "that you can spor deelings at your pleasure "I can only say, forgi "I do not think you v giveness. I have been

eady to accord it, a think, has subjected me al insult. Oh! Mrs. Cre added, as she saw that the room, and close the fully behind her-"why bring me to this house?" words, she ran, as if for the arms of her aunt, an fit of hysterical weeping

"What is the matter?" Cregan sternly, and stan full height. "What have "I have, in one breath, proposal, which I have the next," said Hardress "You do well to boast fort yourself, my love, have justice. Now, hea

Abandon my house this "Mother-" "Be silent, sir, and da dress me by that name. be comforted! I disown, you for a son of mine. one drop of gentle blood veins, it would have rebel such perfidy, such inhum s this! Away, sir! you is distressing to us both! my love! my unoffending comforted!" she added, her niece tenderly in her pressing her head agains

om.
"Mother." said Hardres in his breath between his you are wise you will no farther. Your power is me; if you are merciful,

not at this moment." "Do not, aunt!" said A whisper; "let him do n gainst his own desire."

"He shall do it, girl!" Mrs. Cregan. "Must the suppose that there are no be consulted besides his world? I will not speak self," she added-"but lo holding towards him the finiece as if in reproach. man on earth besides your "here the words stu-throat, and her eyes filled cuse me, my darling!" s

ster will kill me!" She b tears as she spoke those It now became Anne's to sume the office of comfort stood by her aunt's chair arm round her neck, and le with caresses. If ever a

Anne; "I must sit down.

like a fiend, Hardress Cre at that moment. "I am a villain either muttered below his breatl is no escaping it. Well Fiend! I have but a choice the two modes of evil, an

no resisting this! I canno "Come, Anne," said Mr rising-"let us look for pr where, since this gentlema well to feast his eyes upo

afford it to us here." "Stay, mother," said suddenly rising and wall wards them-"I have de tween them."
"Between what?"

I-I mean that I am obey you. I am ready, if forgive me, to fulfill my p ask her pardon and yours distress I have occasione this moment I will offend Your power, mother, has Whether for good or evil,

"But will you hold to th "To death and after. S

'No more discoveries?' "None, mother, none."
"This, once for all, and

'Yes; and at every ex soul or to body, here or h "Fie! fie! Why need you desperate terms? Where running to now?"

"Merely to speak to my will return to dinner." "Why, how you tremble? pale and ill!"

No, no, 'tis nothing. Th

COLLEGIANS.

ety Directory.

Y, JULY 18, 1903

ICK'S SOCIETY.—Establarch 6th, 1856, incorporate harch 6th, 1856, incorporate harch 6th, 1854. Meta in ck's Hall, 92 St. Alexant, first Monday of the ommittee meets last Wed officers: Rev. Director, Callaghan, P.P. President, Luctica C. J. Dobarts. Justice C. J. Doherty F. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treasank J. Green, Correspontary, John Cahill, Rece cretary, T. P. Tansey,

Meets on the second Sun-rery month in St. 1, 92 St. Alexander St., lly 2 st. Alexander St., lly after Vespers. Com. Management meets ig the 6 st Tuesday of every 8 p.m. Rev. M. J. Me. Rev. President; W. P. st Vice-President; Jno, pg, Secretary, 716 St. Anset, St. Henri,

T. A. & B. SOCIETY, d 1863.—Rev. Director, ner McPhail; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. easurer, 18 St. Augustin feets on the second Sunery month, in St. Ann's ner Young and Ottawa. 8.30 p.m.

YOUNG MEN'S SOCIE. YOUNG MEN'S SOCIE-ized 1885.—Meets in its Ottawa street, on the ay of each month at Spiritual Adviser. Rev. ynn, C.SS.R.; President, me: Treasurer. Thomas Rec.-Sec., Robt. J. Harty

DIES' AUXLIARY, Di-. 5. Organized Oct. 10th, etings are held in St, Hall, 92 St. Alexander, st Sunday of each month m., on the third Thursp.m. President, Miss Aman; vice-president, Mrs. len; recording-secretary, Ward, 51 Young street; ecretary, Miss Emma Palace street; treasur-Charlotte Bermingham ; Rev. Father McGrath.

VISION NO 6 meets of and fourth Thursdays of , at 816 St. Lawrence Officers: W. H. Turner. McCarl, Vice-President Quinn. Rec.-Sec .: James t. Denis street; reasurer; Joseph Turner, ecretary, 1000 St. Denis

OF CANADA, BRANCE nized, 13th Novemb inch 26 meets at Hall, 92 St. Alexan Hall, 92 St. Alexander

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desperate terms? Where are you running to now?"

will return to dinner."

"Why, how you tremble? You are pale and ill!"

"No, no, 'tis nothing. The air will

A TALE OF

GARRYOWEN.

Gerald Griffin.

CHAPTER XXVII.-Continued.

"Yet one again, sir!" exclaimed Miss Chute, with a burst of natural indignation, "once more must I endure those insults! Do you think I am made of marble? Do you think," she continued, panting heavily, "that you can sport with my feelings at your pleasure?"

"I can only say, forgive me!" "I do not think you value my forgiveness. I have been always too ready to accord it, and that, I think, has subjected me to addition-Mrs. Cregan!" she insult. Oh! added, as she saw that lady enter the room, and close the door carefully behind her-"why did you bring me to this house?" With these words, she ran, as if for refuge, to the arms of her aunt, and fell in fit of hysterical weeping upon ber

"What is the matter?" said Mrs. Cregan sternly, and standing at he "What have you done?" full height. "I have, in one breath, made her a proposal, which I have broken in the next," said Hardress calmly.

"You do well to boast of it. Comfort yourself, my love, you shall have justice. Now, hear me, sir. Abandon my house this instant!' 'Mother-

"Be silent, sir, and dare not address me by that name. My love, be comforted! I disown, I renounce you for a son of mine. If you had one drop of gentle blood in your veins, it would have rebelled against such perfidy, such inhuman villainy this! Away, sir! your presence is distressing to us both! My love! my love! my unoffending love! be she added, gathering omforted!" her niece tenderly in her arms, and pressing her head against her bo-

"Mother," said Hardress, drawing in his breath between his teeth, "il you are wise you will not urge me farther. Your power is great upon me; if you are merciful, exercise it. not at this moment."

"Do not, aunt!" said Anne, in a "let him do nothing awhisper; gainst his own desire."

"He shall do it, girl!" exclaimed Mrs. Cregan, "Must the selfish loy suppose that there are no feelings to consulted besides his own in the world? I will not speak for r.yself." she added-"but look there; holding towards him the form of her niece as if in reproach. "Is there man on earth besides yourself that-"here the words stuck in her throat, and her eyes filled up. "Ex-cuse me, my darling!" she said to Anne: "I must sit down. This mon ster will kill me!" She burst into

tears as she spoke those words. It now became Anne's turn to sume the office of comforter. She stood by her aunt's chair, with her arm round her neck, and loading her with caresses. If ever a man felt like a fiend, Hardress Cregan did so

at that moment. "I am a villain either way," he muttered below his breath. "There is no escaping it. Well whispered Fiend! I have but a choice oetween the two modes of evil, and there is no resisting this,! I cannot hold out against this!'

"Come, Anne," said Mrs. Cregan, rising—"let us look for privacy o'sewhere, since this gentl well to feast his eyes upon the misery he can occasion that he will not afford it to us here."

"Stay, mother," said Hardress suddenly rising and walking to-wards them—"I have decided between them.

"Between what?"

'I-I mean that I am ready to obey you. I am ready, if Anne will forgive me, to fulfill my pledge. ask her pardon and yours for the distress I have occasioned. From this moment I will offend no more Your power, mother, has prevailed Whether for good or evil, let time

"But will you hold to this?" To death and after. Surely that may answer."

'No more discoveries?" None, mother, none.

"This, once for all, and at every

Yes; and at every expense oul or to body, here or hereafter."
"Fie! fie! Why need you use those

Merely to speak to my servant. I

take it away. Good-bye, one mo- wretch's head!-never let me see her nent; I will return to dinner

He hurried out of the room, leaving the ladies to speculate together on the probable cause of his vacilla tion. What appeared most perplexing to Anne Chute was the circum stances that she knew he loved her as deeply and as intensely as said, and yet her admitting his addresses always seemed to occasion a feeling of terror in his mind. More than once, as his character unfolded on her view, she had been tempted to regret her hasty predilection, and recurred, with a feeling of saddened recollection, to the quiet tenderness and cheerful affection of the rejected

Kyrle Daly. In the meantime Hardress Cregar hurried through the house in search of his boatman. Danny's wounds had become inflamed in the course of the night, and he was now lying in a feverish state in the little greenroom in which Hardress had last interview with the poor huntsman. Hither he hastened, with a greater turbulence of mind than he had every yet experienced. "They are driving me upon it!" he muttered between his teeth. "They are gathering upon me, and urging me ward in my own despite! Why, then, have at ye, devils. I am among ye. Which way must it be done? Heaven grant I may not one day weep for

this! but I am scourged to do it!" He entered the room. The check blind was drawn across the little window, and he could scarcely for a moment distinguish the face of his servant, as the latter raised himself in the bed at his approach. Old Nan-

cy was standing, with a bowl of whey in her hand near the bedside, Hardress, as if unwilling to afford a noment's time for reflection, walked quickly to her, seized her by the shoulders, and thrust her out of the room. He then threw in the bolt of the door, and took a chair by the sick man's side. A silence of some moments ensued.

"Long life to you, Master Hardress: 'tis kind o' you to come and see me dis mornin'," said the wounded lord. His master made no reply, but re-

mained for a minute with his elbows on his knees, and his face buried in his hands.

"Danny," he said, at length, "do you remember a conversation which I had with you some weeks since on the Purple Mountain?" "Oh! den. master." said Danny,

putting his hands together with beseeching jook-"don't talk o' dat more. I ax Heaven's pardon, anv an' I ax your pardon for what I said; and I hope and pray your honor will tink of it no more. Many is de time I was sorry for it since and moreover now, being on my sick bed, and tinkin' of everything.'

'Pooh! you do not understand me Do you remember your saying some thing about hiring a passage for Eily in an American vessel, and-

"I do, an' I ax pardon. Let me out o' bed, an' I'll go down on my

two knees-"Pish, bah! be silent! When you spoke of that, I was not wise enough to judge correctly. Do you mark If that conversation were to pass again, I would not speak, nor think, nor feel as I did then.'

as it at a loss. "Look here!-you asked me for a token of my approbation. Do you remember it? You bade me draw glove from off my hand, and give it for a warrant. Danny," he continued, plucking off the glove slowly, finger after finger—'my mind has altered. I married too young. I didn't know my own mind. Your words were wiser than I thought. I am hampered in my will. I am burn-ing with this thraldom. Here is my Danny received it, while they exchanged a look of cold and fatal intelligence. "You shall have money," Hardress continued, throw ing a purse upon the bed. "My wish She must not live in Ireland. Take her to her father? No; the old man would babble, and all would come to light. Three thousand miles of roaring ocean may be a better security for silence. She could not keep her secret at her father's. She would murmur it in her dreams. I have heard her do it. She ust not stay in Ireland. And you, must not stay in Ireland. And you, do you go with her—watch her—mark all her words, her wishes. I will find money enough: and never let me see her more. Harm not, I say—oh, harm not a hair of the poor King Leontes before the feigned sta-

more. Do you hear? Do you agree? "Oh, den, I'd do more dan dat for your honor, but"-

"Enough. When? when, then? -when?'

"Ah, den, Master Hardress, dear knows; I'm so poorly after de proddin I got from dem Jentlemen, dat I don't know will I be able to lay dis for a few days. I'm tinkin'

"Well, when you go back, here is your warrant.'

He tore the back from Eily's letter, and wrote in answer:-

"I am still in the same mind as when I left you. I accept your pro-Put yourself under the bearer's care, and he will restore you to your father.'

He placed this black lie in the hands of his retainer, and left the room.

CHAPTER XXVIII.

HOW THE LITTLE LORD PUT HIS MASTER'S WISHES INTO ACTION

We lost sight of Eily after parting with her uncle. She wasted no time on her journey homewards, but yet it was nearly dusk before the pony turned in upon the little craggy road which led upward through the Gap. The evening was calm and frosty, and every footfall of the animal was echoed from the opposite eliffs like the stroke of a hammer. A broken covering of crystal was thrown across the stream that bubbled through the wild valley; and the rocks and leafless trees, in those corners of the glen which had escaped the direct influence of the sunshine, were covered with drooping spars of ice. Chilled by the nipping air, and fearful of attracting the attention of any occasional straggler in the wild, Eily had drawn blue cloak around her face, and was proceeding quietly in the direction of the cottage, when the sound of voices on the other side of a nedge, by which she passed, struck on her

"Seven pound tin, an' a pint o' whisky!-the same money as I for the dead match of her from Father O'Connor, the priest, eastwards in Castle Island. Say the word now -seven pound tin, or lave it there. "Seven pound."

"No; seven pound tin."

"I will now, I tell you." "Well, then, being relations, as we are, I never will break your word, although she's worth that, if it was etween brothers."

In her first start of surprise, at hearing his well-remembered voice, Eily had dropped the mantle from ner face. Before she could resume it Danny gaped and stared on him the last speaker had sprang up on the hedge, and plainly encountered

"At this moment-far away from home, forsaken, as it appeared, by her chosen, her own accepted love living all alone in heart, and without even the feverish happiness of hope itself-at this mournful moment it would be difficult to convey any idea of the effect which was pro duced upon Eily by the sudden parition of the first, though not the favored love, of her girlish days Both came simultaneously to pause, and both remained gazing each on the other's face with a feeling too sudden and too full for immediate expression. The handsome though no longer healthy counten ance of the mountaineer was ex panded to a stare of pleasurable astonishment, while that of Eily was covered with an appearance shame, sorrow, and perplexity. The pony, likewise, drooping his head as she suffered the rein to slacker head. in her hand, seemed to participate in her confusion

tue. "Eily!" he said at length, laying one hand upon the shaggy neck of the little animal, and placing the other against his throat to keep down the passion which he felt gathering within. "Oh, Eily O'Connor! is it you I see at last?'

Eily, with her eyes lowered, replied in a whisper, which was utterly inaudible, "'Tis. Myles "

A long pause ensued. The poo mountaineer bent down his head in a degree of emotion which it would be difficult to describe, otherwise than by adverting to the causes in which it originated. He was Eily's first declared admirer, and he was the cause of her present exile from her father's fire-side. He had the roughness, but at the same time (the the honesty of a mountain cottager; and he possessed a nature which was capable of being deeply, if not acuteimpressed by the circumstances just mentioned. It was long, therefore, before he could renew the conversation. At last he looked up and said:-

"Why then, when you were below at the lake, where I seen you, al though I couldn't see a bit of you but the cloak, I wondered greatly what is it made me feel so quare in myself. Sure, it's little notion I had who was in it for a cloak. Little I thought, (here he passed his hands across his eyes). Ah, what's the use

o' talking?" Eily was still unable to articulate

a syllable. "I saw the old man last week, continued Myles, "still at the old

work on the rope-walk." "Did you speak to him?" whispered Eily.

"No. He gave me great ange (and justly), the next time he saw me afther you going, in regard in was on my account, he said (and justly too), that you were driven to do as you had done. Oh! Miss Eily, why did you do as you had done. Why didn't you come to me unknownst to the old man and says you, 'Myles, I make it my request o' you, you won't ax me any more, for I can't have you at all? And sure, if my heart was to split open that minute, it's the last word you'd ever hear from Myles."

'There is only one person blame in all this busine ed the unhappy girl, "and that is

Eily O'Connor. "I don't say that," returned the mountaineer. "It's an admiration to me you should be heart-broken with all the persecution we gave you day after day. All I'm thinking is, I'm sorry you didn't mention it to myself unknownst. Sure it would be better for me than to be as I was after when I heerd you were gone Lowry Looby told me first of it, when I was eastwards. Oh. vo! such a life as I led afther! Lonesome as the mountains looked before, used to come home thinkin' of you they looked ten times lonesomer af ther I heerd that story. The popies crathurs, see 'em all, they're lookin' down at us this mo they didn't hear me spring ment, the rattle on the mountain for a month afther. I suppose they

thought it is in Garryowen I was Here he looked upward and points ed to his herd, a great number of which were collected in groups on the broken cliffs above the some standing so far forward on the projections of rock, as to appear magnified against the dusky sky Myles sprung the large wooden rat tle which he held in his hand, and in an instant all dispersed and disappeared like of clan of a' Highland chief at the sound of their leader's whistle.

'Weil, Myles," said Eily at sength, collecting a little strength, "I hope we'll see some happy days in Garryowen yet."

"Heaven send it I'll pack off the boy to-night to town, or I'll go my self if you like, or I'll get a horse and truckle, and guide it myself for you, or I'll do anything in the world that you'll have Look at this I'd rather be doing your bidding this moment than my own mother's, and Heaven forgiv me if that's a sin. Ah! Eily, they may say this and that o' you, in the place where you were born, but I'll ever hold to it, I held to it all through, an' I'll hold to it to my death, that when you darken father's door again, you will sene no shame before you!

"You are right in that, Myles. "Didn't I know I was? And wasn't it that that broke my heart? Look If one met me after you flitted way, an' saw me walking the road with my hands in my pocket and my head down, an' I thinking; an' if he sthruck me on the shoulder, 'Myles,' says he, 'don't grieve for her, she's this an' that!' and if he proved it to me, why, I'd look up that minute, an' I'd smile in his face. I'd be as easy from that hour as if I never crossed your threshold at Garryowen! But knowing in my

man upon Ireland's ground that can tell what I felt. That was what kilt me! That was what drove the pain into my heart, and kept me in the doctor's hands till now.

"Were you ill, then, Myles?" Eily asked in a tone of greater tenderness and interest than she had ever shown to this faithful lover. He seemed to feel it too; for he turned away his head and did not answer some moments.

"Nothing to speak of," he said at length; "nothing Eily, that couldn" be cured by a kind word or a look o' that kind. But where are you going now? The night is falling, and this is a lonesome road. The Sowlth was seen upon the Black Lake last week, and few are fond of little bridge at dark since

"I am not afraid," said Eily "Are you going far a-past the Gap Let me guide the pony for you.' "No, Myles; where I am going 1

"Alone? Sure 'tisn't to part me you will, now?"

must go alone."

"I must, indeed, Myles." "And what will I say to the old man, when I go and tell him that I saw Eily, an' spoke to her, an' that I know no more?'

"Tell him, if you like, that Eily is sorry for the troubles she gave him, and that before many days she hopes to ask his pardon on her knees. Good night, and Heaven be with you. Myles, you are a good

"An' amn't I to know where you stop vourself?"

"Not. now. You said, Myles, that you would like to do my bidding. My bidding is now that you would neither ask, nor look afther, where I'm going, nor where I stop. If you do either one or the other, you wil

do me a great injury."
"Say no more, a-chree!" Myles; "the word is enough. Well, Eily, good night! you own good night back again to you, and may the angels guide you on your road. Cover up your hands in your cloak an' hide your face from the frost I do your bidding, but I don't like the look o' you that way, going up this lonesome glen alone, an' a winter night coming on, an' now knowing where you're steering, or who you're trusting to. Eily, be said by me, and let me go with you."

Eily again refused, and gave her hand to Myles who clasped it between his, and seemed as loth part with it as if it were a treasure of gold. At length, however, Eily disengaged herself, and put her pony to a trot. The mountaineer mained gazing after her until her figure was lost among the shadows of the rocks. He then turned on his path, and pursued the road which led down the valley, with his eyes fixed heavily upon the ground, and his head sunk forward in an excess of deep and singular emotion. Eily, meanwhile, pursued her journey the cottage where, as the reader is aware, no news of her forgetful husband had as yet been heard. Some days of painful suspense and tude elapsed, and then came Danny

Mann with his young master's note It was the eve of Little Chrisnas, and Eily was seated by the fire listening, with the anxiety of deferred hope, to every sound that approached the cottage door. She in her hand a small prayerbook, in which she was reading, from time to time, the office of the day. The sins and negligences of the courted maiden and the happy bride came now in dread array before the memory of the forsaken wife, and she leaned forward with her cheek supported by one finger, to contemplate the long arrear in silent penitence. They were for the most part, such transgressions as might, in a more worldly soul, be considered indicative of innocence rather than hopeless guilt; but Eily's was a young and tender conscience, that bore the burthen with reluctance and

with difficulty. Poll Naughten was arragning at a small table the three-branched candle with which the vigil of this festival is celebrated in Catholic While she was so occupied a shadow fell upon the threshold, Eily started from her chair. It was that of Danny Mann. She looked for a second figure, but it did not appear, and she returned to chair with a look of agony and disappointment.

Where's your masther? Isn't he coming?" asked Poll, while she plied a lighted rush to one of the branches of the candle.

He approached Eily, who observed as he handed her the note that he looked more pale than usual, and that his eyes quivered with an uncertain and gloomy fire. She cast he eyes on the note in the hope of finding there a refuge from the which crowded in upon her; but it came only to confirm them in their gloomy force. She read She read it word after word, and then, letting heart that it was I that brought it half half lifeless by her side, all upon you—oh, Eily! Eily!—Oh! she leaned back against the wall in Eily O'Connor, there is not that an attitude of utter desolation. Dans she leaned back against the wall in

ny avoided contemplating her in this condition, and stooped forward with his hands expanded over the fire. The whole took place in silence so complete, that Poll was not yet aware of the transactions, and had not even looked on Eily. Again she raised the paper to her eyes, and again she read in the same well known hand, to which her pulses had so often thrilled and quickened, the same unkind, cold, heartless, loveless words. She thought time on which she had met with Hardress; she remembered the warmth, the tenderness, the respectful zeal of his young and early attachment; she recalled his favorite phrases of affection; and again she looked upon this unfeeling scrawl, and the contrast almost broke her heart. She thought that if he were determined to renounce her, might at least have come and spoken a word at parting, even if he had used the same violence as in thair last interview. His utmost harshness would be kinder than indifference like this. It was an irremediable affliction, one of those frightful visitations, from the effects of which a feeble and unelastic character like this unhappy girl can never be recovered.

But though the character of Eily was, as we have termed it, unclastic, though, when once bowed down by a calamitous pressure, her spirits would not recoil, but took the drooping form, and retained it even after that pressure was removed: still she possessed a heroism liar to herself-the noblest of which humanity is capable-the heroism of endurance. The time had now arrived for the exercise of that faculty of silent endurance of which she had made her gentle boast to Hardress. She saw now that complaint would be in vain, that Hardress loved her not, that she was dead in his affections, and that, although she might disturb the quiet of her husband, she never could restore her own. She determined, therefore, to obey him at once, and without a murmur, She thought that Hardress's unkindness had its origin in a dislike to her. and did not at all imagine the possibility of his proceeding to such a degree of perfidy as he, in point of fact, contemplated. Had she done so, she would not have agreed to maintain the secrecy which she had

promised. While this train of meditation was still passing in her mind, Danny Mann advanced towards the where she was standing, and said, without raising his eyes from her

'If you're agreeable to do what's in dat paper, Miss Eily, I have a boy below at de Gap wid a horse and car, an' you can set off to-night if you like.'

(To be continued.)

THE DANGERS OF CHILDHOOD

Summer is the most deadly season of the year for little ones. The lit-tle life hangs by a mere thread; diarrhoea, infant cholera and other hot weather ailments come quickly, and sometimes, in a few hours, extinguish a bright little life. Every mother should be in a position to guard against, or cure these troubles, and there is no medicine known to medical science will act so surely, so speedily and so safely as Baby's Own Tablets. A box of the Tablets should be kept in ever home where there are little ones, and by giving an occasional Tablet hot weathe ailments will be prevented, and your little one will be kept well and happy. Don't wait until the trouble member that these ailments can be prevented by keeping the stomach and bowels right. Mrs. A. Vanderveer, Port Colborne, Ont., says: "My baby was cross, restless and had diarrhoea. I gave her Baby's Own Tablets and they helped her almost at once. I think the Tablets a splendid medicine for children."

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CHARACTER.

It is honesty and straightforwardness in the snall things that deter-mine, as well as form the character.

A NOBLE ACT.

It is a noble deed to assist a Catholic young man who is deserving and ambitious.

A Catholic Centenary Australia.

a recent issue of the Sydney "Morning Heraid" there appeared a very interesting article from the pen of Mr. James T. Donovan, dealing with the humble beginnings of the Catholic Church in Australia. "The history of the Catholic Church in Australia (writes Mr. Donovan) is generally regarded as having commenced with the first public celebration of Mass in Sydney on May 15, 1803. That date this year was the hundreth anniversary of the first assemblage of Catholics at a religious rite or ceremony. There was no of-ficially-appointed or officially-recognized Catholic chaplain at the time but it so happened that there were three Irish priests in the colony who had been sent from Ireland for alleged or actual participation in the 'troubles' which followed the insurrection of 1798. These unfortunate priests, who had with them a Protestant clergyman, the Rev. Mr. Fulton, to share their fate, were described as men who had been transported for holding and advocating 'seditious and rebellious principles. One, the Rev. James Harold, arrived in Sydney in January, 1800. The second, Rev. James Dixon, arrived during the same month. The third, Rev. Peter O'Neil, reached Sydney a little later. All three within a few years were patdoned, and were allowed to leave Australia. The Father Harold proceeded to the United States in 1810 and in Dublin in 1830. The Rev. Father O'Neil was only two years in Australia. He returned to Ireland, and died there in 1846. The Rev. James Dixon left Sydney in 1808, and ended his days in Ireland in 1840. It is remarkable that the three companions in exile and misfortune lived to great ages. One was 85, the second 88, and the third 82.

Of these three Catholic priests, one only was allowed to exercise his functions as a minister of religion in Australia. The Rev. James Dixon was granted "conditional Emancipation" by Governor Philip Didley King early in April, 1803. Then on April 21, Governor King issued a public proclamation in which he stated that it had been considered expedient, "in consequence of a communication from his Majesty's Principal Secretary of State for the Colonies and War Department to grant unto the Reverend Mr. Dixon a ditional emancipation to enable him to exercise his clerical functions as a Roman Catholic priest, which he has qualified himself for by the regular and exemplary conduct he has manifested since his residence in the colony,'

With this proclamation, which is April 19, 1803, there were published on April 21 a set of regulations to be observed by the Rev. Mr. Dixon and the Catholic congregation in this colony. Under these regulations, the Rev. James Dixon was allowed to perform his clerical duties once in three weeks at the settlements in Sydney, Parramatta, the Hawkesbury, in rotation. In the "general orders" it was explained that, "to the end that strict decorum may be observed, a certain number of police will be stationed at and about the places appointed dur-ing the service." The last of the re-gulations ran: "Every person gulations ran: "Every person throughout the colony will observe that the law has sufficiently providfor the punishment of the may disquiet or disturb any assembly or religious worship, or misuse any priest or teacher or any tolerated sect."

The first mass under the regulations published in the "Government was celebrated in the vicinity of the Circular Quay at nine o'clock in the morning of Sunday, May 15. 1803. On the following morning there was a Mass at Parraatta, and on the next Sunday a mass at the Hawkesbury. The "Government Gazette" notified notified where "the meetings," as they were styled, were to be held. No person as permitted to go out of his own district to attend these Sunday orning services, and the priest was 'held responsible to the magistrate for his congregation going regularly and orderly to their respective homes at once after the offices were ended.' No religious gatherings were allow ed in the evening. The hour of "Divine service" was fixed at nine ck in the morning.

ance at Mass was revoked within 12 among the prisoners in March, 1804;

and the Sunday "meetings discontinued on the ground that they were "gatherings of traitors." Yet that when the prisoners rose in reaccompanied the commanding officer and exerted himself nobly on the side of order and hu-manity." The unappreciated peacemaker left Sydney in 1808.

From 1808 until 1817 the Catho lics in New South Wales were without minister or ministrations. 1817 the Very Rev. Jeremiah Francis Flynn arrived in Sydney. He had not been appointed by the Home Government, and Governor Macquarie would not recognize him or give him the desired permission to offi-ciate as a priest. After a few months had passed this volunteer chaplain was put on board ship and sent back to Ireland. In 1819 two authorized Catholic chaplains were furnished with the requisite "ap. pointment papers" by the Home Government. These two Irish priests, the Rev. John Joseph Therry and the Rev. Philip Conolly, arrived in Sydney by the ship Janus on May 3, 1820. The credentials were accepted by Governor Macquarie, and both priests were put on the "salary list" at £100 a year as recognised chaplains. The Rev. Father Conolly proceeded to Hobart and his companion remained in Sydney. On Monday, October 29, 1821. at the invitation of the Rev. Father Therry, Governor Macquarie laid the foundation stone of the "First Roman Catholic Chapel" in Australia. The "St. Mary's Chapel." which was commenced in 1821, developed into the St. Mary's Cathedral which was destroyed by fire in 1865. The Rev. James Dixon did not build any church or religious house and the honor of establishing the first "religious institution" connected with the Catholic Church is rightly claimed by the chaplain of 1821. The Philip Conolly, whose work as a missionary chaplain was confined to Tasmania died in Hobart on August 3, 1839. The Rev. John Joseph Therry, who was made Archpriest, and who figures in Australian history as a remarkable personage, died at Balmain on May 25, 1864, in his 74th

Archdeacon John McEncroe, who arrived in 1832, Dr. William Bernard Uılathorne (1833), Archbishop John Bede Polding (1835), Archdeacon Rigney (1838), Bishop Francis Mur-(1838), and Bishop Wilson, of Hobart (1842), are counted amang the ecclesiastics who have "built up" the Catholic Church in Austra-Archbishop Polding, who had rge of the See of Sydney from charge of the See of Sydney from 1835 till his death in 1877, was succeeded by the Most Rev. Roger Bede Vaughan, who died while on a visit to England in 1883. Dr. Ullathorne who brought the first nuns-the Sisters of Charity-to Sydney in 1838, and who largely helped Archbishop Polding in the work of establishing churches and schools, ended his days as Bishop of Birmingham, England. with the rank of Archbishop, in 1889. Since 1884 Cardinal Moran has been archbishop of Sydney. Of the priests who were active in church affairs in the Sydney diocese 50 years ago there is only one survivor -the Very Rev. Archpriest Sheehy, parish priest of Ryde. This venerable cleric was ordained in "old St. Mary's" 51 years ago. He was for many years Archbishop Polding's Vicar-General. The late Archdeacon Rigney was the senior member of the priesthood, his period of service in Australia covering 65 years.

Archbishop Murphy of Hobert and Bishop Murray, of Maitland, are the two veteran members of the pre sent Australian hierarchy. Dr. Murphy, who has worn the mitre of a bishop 56 years, came from India to Tasmania in 1865. Bishop Murray was appointed to Maitland in the

The spot on which the first mass was celebrated 100 years ago is known. All the traditions of the 'nursery-stage' of the Catholic Church in Sydney cling about St. Mary's Cathedral. Of the first ca thedral, which was commenced by Archpriest Therry, and completed by Archbishop Polding, nothing is left ave the picturesque and time-worn front in College street. But the preent cathedral building has associations which, to many Catholics, are full of "fond regrets and tender recollections." Part of the site wa for a long time occupied by St. Joseph's Chapel, which was user course of erection. The place is not valued as having been the residence of "the first chaplain," an the first bishop. In this regard there seemed to be a singular fitness in the manifestation of Catholic sentiment which two years ago led to the removal of the remains of Arch priest Therry and Archbishop Polding from the Devonshire street and Petersham Cemeteries to St. Mary's Cathedral. The remains of these "old soldiers" of the Catholic Church now rest in the glamor rather than the gloom of the eastern

aisle, with the groined stone roo like the outstretched wings of a carven angel over them. And with the Benedictine Bishop and the pionee priest there are two other 'faithful servants well remembered"—Archdea-con McEnroe and the Rev. Daniel Power, who came to Sydney in 1827 and who died at Parramatta in 1830. Now that it guards the dust of four of the ecclesiastics whose work stretched back to the early part of the nineteenth century, St. Mary's may be said to contain, as an "imperfect epic" in stone, al in stone, all that is historically and pathetically interesting in connection with the growth and advanc?ment of Catholicism in this part of the world.

MORMON

(By An Occasional Contributor.)

It seems, according to missionary reports, that out in the Tuamotu Islands the inhabitants, called Kanaks, have been afflicted with Mormon evangelizers, and that the Catholic Church there has had no end of trouble, especially on account of the vile methods used by these peoto deceive the natives. It is well known that in Prussia laws were past expelling preachers of that sect from the country, because the government considered that the doctrines that they taught to be immoral and dangerous. In the United States, where they are so firmly established, they live and are treat ed as a separate people. Out in the islands of the Pacific they have been striving by any means possible to make converts. They are very careful, however, not to let their real principles be known, nor to advocate poligamy, nor any other of their dangerous doctrines. They want, firstly, to get the native "converted" and then they will by degrees initiate him into the secrets. From a letter written by a Catholic missionary out there, we can glean ar idea of some of the teachings and reasonings of these Mormons. are a few samples of their theories:-

"The Church came to an end when Jerusalem was destroyed; then a reign of darkness commenced the earth which lasted until the com munity of Latter Saints was found-They prove the truth of this statement by citing texts from the Bible; the Prophets and Apocalypse are their principal authorities. In Biblical exegesis these missionaries, who have undertaken the task of enlightening a semi-civilized group of islands, are equally brilliant. ness the following, which was actually heard in a discussion among Mormon deacons in the Island of Marokan: They were establishing the thesis that the Holy Ghost has a body, and their argument, devoid of all the circumlocutions and repetitions with which they had covered it, amounted to this: The Bible says, the Spirit breatheth where He will; now, if the Spirit breathes, He must have organs, as we have, with which to breathe. Hence the Spirit must have a body; it is an evident inference from the Scriptural text.' Here is another sample of their

logic: They wish to prove that God, the Creator, the Divinity, is a corporal being, with a material body such as ours. Thus they reason it: "For has not man a body? But man was created in the image and likeness of God; hence, God has a body. This particular thesis is s favorable one. Another argument to support it is drawn from the texts in which it is recorded that God has spoken to man. Is not the following chain of reasoning particularly convincing? If God has spoken, He has spoken with a mouth; but, if He has mouth, of course, He has a body as well.

Here is a really funny piece of rea oning, as it is described in the missionary's letter; but the humor vanishes, when we consider the harm that is being done by such tactics The attack is on the Pope.

"He is the anit-Christ and un-speakable base: why, they say, not so long ago a certain person visited the Vatican and saw there horrors of every description; it is not what they were, probably a more delightful state of shuddering abhorrence may be experienced by taining a vague uncertainty. Th Pope, to these Mormon missionaries is the beast of Apocalypse. They prove this; notice the proof; it almost makes one lose faith in the power of the human intellect even at its best, when such an argument as

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the following can be evolved in the brain of man. The Pope permits himself to be called the Vicar of the Son of God. These words form the chronagramme VICarIUS fILII Del. Now turn to the Bible and read: "He that hath understanding let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixtysix." Add the letters, as Roman numerals, of the chronogramme; the exact number, six hundred sixty-six is the result. The thing is as plain as things can be, the Pope and the beast of the Apocalypse are one. This result of keen perspective power is considered by its authors very ingenious; can anyone conceive of anything more grotesque?"

The Mormon leaders alone, however, set forth these doctrines and ideas; the subordinates are not allowed to so speak. They give the Bible, as a work of God, to the people, they are seeking to convert, to read; and yet in Mormon books the Bible is represented as the sole cause of the corruption of the world. A Father Isidore Butaye, S.S.C.C., extracted from Mormon books the false and manifest absurdities which the preachers have taken such care not to disclose to their new

converts and published them abroad. When the Mormons found out what he had done they took mea-sures of defence. They denied the authenticity of the Mormon books which had been used; but, when the Father offered to place the actual texts before them, they refused to listen to him. When the Kanaks were told the opinion of Smith, the founder of Mormonism, on the corruption of the Bible, the preachers were furious and threatened civil ac tion, though it is to be noted that no actual refutation of the charges of inconsistency was made.

The letter closes with this encour aging remark:-

"What has been said will give some idea of the methods adopted by Mormon missionaries in the Pacific Islands. These men play upon the ignorance of a simple people to gain adherents to a faith which all shades of Christian opinion unite in con-

"The work of Catholic missionaries in these regions is made doubly hard for they have not only the labor of converting the Kanaks, but they are obliged to meet the determined opposition of the Mormon preachers as well. It is consoling to know that der which they labor the Fathers in the missions of these islands are meeting with a satisfactory share of When the misrepresentations of the Mormon preachers are shown to be false the natives who though ignorant, dislike to have their simplicity taken advantage of turn away from their deceivers and listen with docility to the teachers of the truth, who are the Catholic missionaries."

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Gorner Mansfield.

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THE LAST 1 Holiness, Pope Le 4.04 o'clock on l The venerable Pon dence that the dis was conscious wa when he opened hi and then closed th words were "Blee Bisleti. Thus read The final scene i ber was profoundly

Pope's death havi since noon, his de rounded by practic bers of the Sacred and the whole Pa the Pontifi's neph from the doctors