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Witness

Vol LI, No. 12

MONTREAL, SATURDAY, SEPTEMBER 28, 1901.

PRICE FIVE CENTS

Catholic Questions of the Day In England. . . . AN ELOQUENT ADDRESS by CARDINAL VAUGHAN.

Church to insert the word Roman as a note of the Church in her creeds, in condemation of the heresy that has distorted the meaning of the note Catholic. She has already inserted it in the Profession of Faith made by converts. It also appears in the Schema of the Dogmatic Constitution of the Church, prepared for the Vatican Council, and is adopted by many of the best modern theologians, as a mark of the Christian Church. Nor can I doubt but that it has been by a singular Providence of God that the Catholic Church is defined, by the English Legislature, and by the instinct of the Protestant Anglo-Saxon race, to be the "Roman Catholic Church." "Prater intentitionem," perhaps they could not have used words more accurate had they previously sought the direction of the Apostolic See itself.

I have pointed out that two meanings are given to the term Roman Catholic—a false and a true one. I would now say to you all, use the term Roman Catholic catholic. Claim it, defend it, be proud of it—but in the true and Catholic sense. As the African Fathers wrote some fourteen centuries ago, to be Roman is to be Catholic and Catholic sense. As the African Fathers wrote some fourteen centuries ago, to be Roman is to be Catholic and to be Catholic is to be Roman. But I would also say: "Like your English forefathers and your brethren on the continent, call yourself habitually—and especially when the word Roman is misunderstood—simply Catholics, members of the Catholic Church." "The name of the Catholic Church," "The name of the Catholic Church," "The name of the Catholic Sense. As the Africane, so held possession of, that, though all heretics would gladly call themselves Catholics, yet to the inquiry of any stranger, "Where do the Catholics meet?" no heretic would dare to point to his own place of worship." I therefore say: Let others call themselves, let them call us, what they please. What they think and say is their affair. But let us assert equal liberty for ourselves, and call ourselves, "Roman Catholics," or simply "Catholics In England.

Patterney To the control of the contro

ance to our interests and to those of religion, to excite in us an intense desire to have a Catholic king. Though even the end could never, even remotely, justify the means suggested. But how do matters really stand? We have a constitutional Monarch, who is subject to the laws, and in practice bound to follow the advice of his Ministers. A Catholic king, under present circumstances, would be a cause of weakness, of perpetual difficulty, and of untold anxiety. We are far better off as we are. Our dangers and grievances, our hopes and our happiness, lie in the working of the Constitution—not in the favor or power of the person of any Sovereign.

any Sovereign.

THE REAL ISSUE.—It is the Parliament, the House of Commons, that we must convert—or, at least, strive to retain within the influence of Christianity. For the well-being of this country and the salvation of its people depend, above all other human things, upon the view that the House of Commons can be got to take of its duty—to respect and obey the law of Christ. What we want is to get the House of Commons to maintain the Christian laws of marriage as the basis of society, and to secure to parents and their children a true and proper liberty in the matter of Christian education. And in all this remember well that the House of Commons depends not upon the King, whatever his religion, but upon ourselves. The people of this country must work out their own salvation. And here let me point out to you in passage the salvation. but upon ourselves. The people of this country must work out their own salvation. And here let me point out to you, in passing, that the next session of Parliament may settle for ever the position of Christianity in this country. Secondary and middle class education will be thrown into the melting pot. In the process of the devolution of educational authority upon county councils Christianity will run the risk of losing rights which it seems to have almost secured under the working of the Education Department. The adoption of a single clause or principle will have far reaching and most vital results. There will be another educational struggle. Struggles will be inevitable until the Christian cause, which is becoming more and more openly the cause of the majority, has permanently triumphed. The measures in next session will not be final. They will be stages on the more openly the cause of the majority, has permanently triumphed. The measures in next session will not be final. They will be stages on the way to a great national system in which we may hope that Christian schools will no longer be penalized as at present—no longer reduced to the condition of eleemosynary institutions and stricken with inferiority caused by poverty and starvation, while Board schools, forbidden the use of any Christian catechism, riot in the possession of every educational advantage that can be bought by money. Legislation assuring equal educational rights to all elementary and secondary schools, equal expenditure of public money, in Christian rand Board schools, would be the work of a distinctly Christian Paraliament. It is upon such questions as this that we must concentrate attention. A word of advice: While Catholics are split up into several catention and words the same end, we shall be wise, for then victory in the long run is assured. The history of the strinty years has given ample proof of this. Let us join hands, then, in the campaign that is before us with all who are like-minded with members of the Church of England, who have now abandoned the theory that their schools must be supported on the alms of the rich, and with the mambers of every other the cheory that their schools must he supported on the alms of the rich, and with the mambers of every other than the theory that their schools must be supported on the alms of the rich, and with the mambers of every other than the theory that their schools must be supported on the alms of the rich, and with the mambers of every other than the theory that their schools must be supported on the alms of the rich, and with the mambers of every other than the theory that their schools must be supported on the alms of the rich, and with the mambers of every other than the proposal of th

KING'S OATH AGAIN.— Pardon this digression: I return to the sub-ject before us—the King's Declara-tion and Oath.

tion and Oath.

And first of all, observe this: it is not the King who is responsible for the drafting or the retention of this detestable Declaration. It is the Ministry, the Legislature, the Constitution that are responsible for its retention, and for forcing its acceptance upon the Sovereign. The gravamen, therefore, lies against the State, not against the person of the King.

gravamen, therefore, lies against the State, not against the person of the King.

Some surprise was expressed abroad at the Catholic Hierarchy and the Catholics of this country having presented an address of allegiance to a King who had repeated the words of that Declaration. But three things have to be remembered: First, that those words have been pronounced by every English Sovereign during the last 200 years, without the forfeiture of Catholic Allegiance. Secondly, that His Majesty while Heir Apparent all through his life showed himself consistently just, fair and kind to Catholics. Never was any Catholic known to have suffered at his hands on account of his religion. Never did His Royal Highness fail to respect in all men the rights of conscience in matters of faith. Though quite unmistakably a Protestant, religious prejudice and bigotry never tainted his conduct and made the lives of those dependent upon him, socially or otherwise, unhappy or unenviable. He had ever set an example of kindly fair-mind-coness that has been productive of widespread and beenfeent results to Catholics. And, thirdly, that just in

RELIGIOUS ORDERS IN FRANCE.

In view of the present exodus of religious orders from France we will reproduce some of the statements made by such well known men as Pere Bailly, of the Assumptionists, and others, both of the Benedictines and the Oblates.

and others, both of the Benedictines and the Oblates.

"I am aware," said Pere Bailly, "that certain orders are of opinion that they ought to ask for authorization. I do not believe that they will derive the slightest advantage by doing so, being, on the contrary, convinced that they will soon repent of it. The present Government will be sure to seize the first occasion that offers for finding them in default and, then, farewell fine promises. The persecution will be continued with all the greater violence for being less straightforward. As for ourselves, we no longer exist here, but many of us will, nevertheless, remain in France, while others will go to Belgium and England. In Belgium we have united two houses."

"You may say," continued Pere Bailly, "that we have definitely accepted Cardinal Yaughan's offer to confide a London parish to our charge and that we have decided to create another parish—this one outside London." Pere Bailly predicted that towards the expiration of the legal delay the Government will receive numerous applications from communities whose attitude has hitherto been one of hesitation. "But," he added, "where the Ministry deceives itself is in supposing that submission will be absolute and that the congregations in their obedience to the Government may disabely Rome. You may be sure that they will not apply for authorization if the procedure obliges them to become schismatics."

A Benedictine Father when about to leave Paris for England made the following statement,: "All the Benedictines of France or settless and the paris for England made the following statement,: "All the Benedictines of France or settless makes of France or settless and the paris for England made the following statement,: "All the Benedictines of France or settless makes of France or settless and the paris for England made the following statement,: "All the Benedictines of France or settless and the paris for England made the following statement, and the paris for England made the following statement.

come schismatics."

A Benedictine Father when about to leave Paris for England made the following statement; "All the Benedictines of France are either making their preparations for departure or have already left. They are the Benedictines of Liguge, of St. Anne, of Rouen, of Wisques, of St. Magdalen, of Marseilles, of St. Maur-sur-Loire, and of Solesmes. These last will go to the Isle of Wight. At the expiration of the delay there will not be in France a single Benedictine. They will go for the most part to England, whithey they have been called by the Prior of Farnborough, Very Rev. Fernand Cabrol. The Benedictines need not trouble themselves about the Government's authorization. They have not, like the Trappists and Carthusians, agriculturat, and industrial interests in France. If the Trappists and Carthusians ask for authorization I believe they will easily obtain it. But our situation is very different. Our patrimony is entirely intellectual, and science is our field."

The Order of the Oblates of Mary Immaculate.

LATE PRESIDENT'S ESTATE.

In view of the exaggerated reports of the amount of the insurance policies on President McKinley's life icies on President McKinley's life an authoritative statement was made a few days ago by one of the late President's friends in NewjYork city. He said: "It isn't necessary to mention my name, but all of President McKinley's friends in Washington will understand who is speaking. The exact amount of President McKinley's policies is \$67.000, and not a penny more. Of this amount, \$50.000 was carried by the New York Life Insurance Company." Mrs. McKinley's income from the insurance policies, the pension of \$5.000 a year which Congress will grant, and the money saved by the President will be about \$18,000 a year.

CARD OF THANKS.

The old patrierch, Mr. Denis Murney, wishes, through the "True Witness," to offer his grateful thanks to all subscribers to the drawing for the handsome guitar harp, donated by a kind lady, which was held is St. Mary's Catholic Young Men's hall on Monday, 20rd inst. It was seenly contested, and was a grand inancial success Mr. Alexander Bissett, jr., of St. Lawrence Sugar Remary, was the successful course.

BOOK REVIEWER.

Dr. Thomas O'Hagan's Latest Contribution to Canadian Literature.

We have before us this week a very neat, elegantly bound and well-printed little volume of over two hundred pages, bearing the title "Canadian Essays, Critical and Historical," by Thomas O'Hagan, M. A., Ph.D., and published by William Briggs, Torouto. This much welcomed addition to our growing Canadian literature is thoughfully dedicated to the Christian Brothers, "disciples of St., John Baptist de la Salle, the Father of modern pedagogy." It consists of eight essays, all of which have already appeared in the pages of the "American Catholic World," "Canada, an Encyclopedia," and other current publications. It is scarcely necessary that we should do more than call attention to the presence of Dr. O'Hagan's most creditable work, in order to insure for it, a hearty and encouraging reception on the part of all our readers. The author's name and works are so familiar to-day in every Catholic household, not only in Canada, but all over this continent, that anything we might write, either in praise of the gifted and untiring young Irish Catholic litterateur, or by way of appreciation of the high merits of all that has come from his eloquent pen, would add but little to the fame he has already so justly won for himself and the credit his efforts have been to his fellow-countrymen and co-religionists. Nor do we feel it our duty to review, or critically analyze the contents of this gem-like volume. We prefer to frankly state our opinion concerning its importance, and then leave to our readers the pleasant task of perusing its contents and forming their own judgments thereon. We can honestly say that "Canadian Essays" is a book that should find a place on every table or in every library—public or private—throughout the land; and we can

After a few words of very stinted praise regarding the essay on 'French-Canadian Life and Literature," the 'Globe's' reviewer says:

"The remaining articles are a contribution to the glorification of the church to which the author belongs"

lentitle them to be considered as a part of the general historical records of our country."

Possibly the writer in the "Globe" did not read this preface, decidedly he (or she) has not critically studied either Parkman or Kingsford; for both of these eminent Protestant historians are of Dr. O'Hagan's idea, and both look upon the subjects treated by him as forming an important part of Canadian history rather than as a special glorification of either the Catholic Church or of her missionaries, martyrs and hierarchy.

We will now come buck to the critic's introductory paragraph. Please read again the sage-like objections of the "Globe's" scribe. In the first place, that writer objects to the title; objects to Dr. O'Hagan styling his papers "essays," because "not one of the papers and sketches included between the covers being strictly in the nature or the form of that order of composition known as the essay." Then he (or she) objects to the title "Canadian," because, from the titles, one questions the propriety of designating them with the distinctive qualitative Canadian."

Essays." and the writer in the "Globe!"
We have taken the trouble to contrast these two—for there is no comparison between them that could possibly be instituted—in order to demonstrate to our readers how sacred is the duty for all of us to encourage and to recognize in a fitting and practical manner the one who exposes himself to the poison-tipped shafts of bigotry and injustice in order to confer upon our people the benefits of his labor, his talents and his crudition. The best answer to such miserable-spirited critice as the one in the "Globe" is the general purchase of Ir. O'Hagan's work, a securing of it in every family, and a rapid exhausting of the whole edition.

CHINESE HORRORS.

not founded until more than a century after the Norman Conquest. The monks of Monkchester must have been either the Augustinians, or the Carmelités, or most probably the Benedictines, who had many "cells" and large monasteries in the neighborhood, for instance at Lindisfarne, Weremouth, Jarrow, Tynomouth, and Hexham, where St. Wilfrid, the greatest of Saxon Church builders, reared his masterpiece. As the Benedictines were called the Black Monks, the name Monkchester would naturally be suggested by their presence just as the name of Blackfriar street was derived from the presence just as the name of Blackfriar street was derived from the presence of the Black Friars, or Dominicans. The name of Monkchester therefore carries us back to Saxon times when under St. Aidan, St. Cuthbert. St. Benet Biscop, and St. Bede, Catholicity made such immense progress in Northumbria. Edwin, the first Anglo-Saxon King to embrace Christianity, the same from whom the city of Edinburgh (Edwinsburgh) derives its name, was, according to some, converted in Newcastle, or at least in Pandon, where he had a royal palace. Though now a part of Nowcastle, it was not then incorporated, but preferred for centuries to preserve its independence. Others say he was baptized at Bamborough, the capital of his kingdom, which included all the country between the Humber and the Forth.

During the seventh and eighth centuries Northumbria enloyed the bleasings of peace and religion, and here St. Cuthbert, St. Aidan, St. John of Beverley lived labored, and died. No doubt they all passed through Monkchester on their way from Berwick to Vork, and perhaps St. Bede on the single occasion when

Ring David—the same who built Melross, Jedburgh, and Dryburgh Abbeys— is supposed to have built the church dedicated to St. Andrew, the patron saint of Scotland, which is standing to this day. The town began to spread out beyond the wall on the north side. On the west side also, so repeatedly did the number of houses increase, that the suburb known as Westgate was soon formed. Little by little religion raised her drooping head, and before the end of the thitteenth century the new town was as rich in religious houses as it had been at the close of the tenth sentury, when it bove the name of Monkchester. The old Order of St. Benedict gave place to the newer Orders—the Dominicans or Black Friars, the Franciscans or Grey Friars, the Carmelites or White Friars, and the Austin Friars. Newcastle was one of the first towns in England in which these four Orders of Irlars were established; in fact, the learned Abbot Gasquet, in a map at the end of the first volume of his valuable work on the "Dissolution of the Monasteries in England," shows only five towns which had all the four Orders of mendicant friars resident in them. These were Newcastle, Norwich, Northampton, Oxford, and Winchester.

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"Cardinal Vaughan, who does not ten speak in public, made a striking address at the opening of the latholic Conference in Newcastle reently. He implored Catholics to all themselves Catholics — Roman atholics, if they pleased, but prestably Catholics, 'Indeed,' the Carinal went on to say, 'it is important in this country that we call surselves 'Catholics' rather than Roman Catholics,' because a false neading is more often attached to he latter than the former term.'"

TO THE MARTYRED



Mourn, all countries! Toll sad belis!
And walk with hushed and quiet trend
For the leader of a nation il s
Peaceful—s lent! Cold and dead!

At the fiendish heart and hand, Inspired by words of late. Which hurled a bullet, swift and sure, As a here good and great.

And we cry with trembling voice—Oh, God! Our help must come Prom thy great isnder heart of love:

"Thy will—not ours—be done."

"Good-bye ! Good-bye to all ";
'Tis God's way ; He knows best !"
And quietly the martyred one
Sank to his last long rest.

Fo wreath and emblems! Toll, deep bells!
And walk with quiet tread;
For the here of a untion lies
Peaceful—silent, Cold and dead.

R. SPROULE, M.D.

PROVINCE OF QUEBEC, District of SUPERIOR COURT.

BUPERIOR COURT.

Dame Elizabeth Wadde; I, of the City and District of Mon'real, wife common us to property of Charles Viens, joiner, of the same place, has his day instituted an action in separation as to property against. her husband, before the Superior Court of this district.

Montreal, 23rd September, 1901

BEAUDIN, CARDINAL.

LORANGER & ST. GERMAIN.

Attorneys for Plaintiff.

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EPISCOPAL APPROBATION

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

SATURDAY SEPTEMBER 28, 1901.

THE MAYORALTY. -Two w ago we wrote an editorial, based upon certain unconfirmed reports, which seems to have attracted considerable attention. We admit that attributes; for the man must be, at we did not treat the subject in a very serious manner, for the good that we did not take the aforesaid reports seriously. It is, pertance to be allowed to be passed ever in a humorous manner. sire to impress upon our readers the great necessity not only of considering this mayoralty business in a practical light, but also of being alive to the imperative need of ac tion on our part. Whether it, be true or not that the present Mayor | we conclude that it lies simply with would like to have a third term is not what exactly concerns us at this moment. We find, as we turn to the contemplation of this matter, that equity. two facts-one positive, the more than probable-present themselves. We will now briefly refer to who are interested to draw their

The first fact is that the next term of mayoralty is incontestibly that of the Irish Catholic element; the second fact, which we believe to exist is that, if we act properly and wisely under the circumstances, the great mass of the other two elements will support us in the enterprise.

No matter how the terms of the well-known unwritten agreement regarding alternate representation may have been, at different times. stretched to a considerable point of elasticity, the compact still remains, and commands the consideration of all classes of the community. If be not respected to some reasonable degree the ultimate result will be confusion, injustice and uncalled-for enmities. It is as much in the interests of our Protestant and of our French-Canadian fellow-citizens that we insist upon the carrying out of that tacit agreement, as it is for the benefit of our own people. We never have, and we never will advo-cate aught that would tend to deprive any citizen, or any body of citizens of those fair privileges and just rights which belong to the high gift of citizenship. We never claim for our own element anything that we are not fully prepared to accord to every other element in the com-It is with no spirit of rivalry, much less of antagonism, that we respectfully, humbly, but firmly insist upon due respect being paid to our political and municipal rights. In the present instance, we come after the French-Canadians is the turn for representation in the chair of chief magistrate; then co turn of the English-speaking Protestants; after which it is again the turn of the French-Canadians. As far as the last mentioned category of citizens is concerned would have no objection that they should have, at times, longer repre-sentation in that office than either of the other two, for the good reason that they are in the vast majority in this city. But they will be the first to agree with us that we should at least, have a term, when they have enjoyed the representation for a number of years; otherwise there would no longer be any reasonable casis of action, and the struggle for that office would degenerate into a regular scramble and an illustration of what is so aptly termed "au plus

We are positively convinced that if we take the proper steps, take them in time, and take them in a them in time, and take them in a worthy manner, our choice for the mayoralty nomination will receive the support of the very best and the largest sections of the other two elements. The proper steps to be taken we need scarcely indicate. They consist in promptness, unanimity, and judgment in selection. and judgment in selection and judgment in selection these simply means that we not leave the matter to the jour, but rather commence at judgment of practical manner, to didate By

NOTES OF THE WEEK | fidence and support of his own peo ple-for such is but a "sine que non" of the confidence and support of others. As to judgment in the se lection of a nominee we mean a care ful and unprejudiced canvass of each aspirant's claims, qualifications and least, the equal of the best men who this have heretofore represented this great city in the civic chair. There should be no uncertainty, no hesita tion, no reservation in the support that he could command. Personally equipped to the fullest for the position, he should be fortified by the assurance of a backing, both unanimous and determined. Under these conditions we know that no serious opposition would be offered by eithe of the other elements; consequently our own people to preserve the rights and the provileges which are theirs by every code of justice and civic

SACERDOTAL JUBILEES .- This

week has witnessed an exceptional number of sacerdotal jubilee celebrations in this province. The twenty-fourth and twenty-fifth of September happened to be the anniversaries of a number of ordinations. In two cases they were silver jubilees and in one case a golden jubilee. The Rev. Mr. E. Junelle, parish priest of St. Thecle, in the County of Champlain, and Rev. Mr. J. Grenier, parish priest of St. Tite, in the same county. Both of thes honored priests were born in 1851; both consequently are fifty years of age. They were both ordained on the same day, the 24th September, 1876, in the Cathedral of Three Rivers, by the late Mgr. Fabre, of Montreal, who performed the ordination services in the absence of the late Mgr. Lafleche, who was then on a visit to Rome. Needless to say that the parishioners of these two neighboring parishes took full advantage of the double celebration to honor, in a most worthy manner, their respected and beloved pastors On the same day the parishioners of Ste. Anne de Bellevue, assisted by the presence of the Archbishop of Montreal, several bishops and a large concourse of priests, celebrated the fiftieth anniversary of the ordination of their venerable pastor-Rev. George F. Octave Chevrefils The grand old cure of Ste. Anne de Bellevue was born in 1823, and is consequently in his seventy-second year; but well, active and hearty. It must have been a great consolation long and seemingly unending trial of for him to have marked the enthusiasm and the reverence that characterized the celebration of his golden jubilee. To each and all of these worthy and honored priests do we wish many long years of life to en-

joy the love and veneration of their respective flocks. THE LATIN LANGUAGE. - The last number of "La Semaine Reli-gieuse" contains an interesting article on the "Language of the Church," that is to say, the Latin language. One of the principal realanguage. One of the principal rea-sons why Latin has been always the recognized official language of the Church, is the necessity there exists for a medium whereby representa-tives of every nation on earth may be understood in the large assem-blies of the hierarchy in Rome. This of course, is only one reason for the adoption of the Latin; but it is the adoption of the Latin; but it is a sufficient reason in itself. However, the object in view, that of securing a universal idiom has not been reached to the full satisfaction of all concerned. One of the Vatican stenographers has recently published a peculiar article in which he draws tention to the lack of uniform pro unciation of Latin. The German ha Italian accent. The stenograph-er in question relates the dif-ficulties that esist for those who have to report the oral ad-dresses of the bishops from different countries, and expresses the hope

av. the Trish pronunciati ronunciations. It is rand yet it is universally hat the best and purest Eng poken in Dublin; that the spoken an Indirac, that the spoken are represented in the man's French pronunciation is the meant that the Irish pronunciation of Latin is the most perfect apart from

ONTARIO JUDGESHIP,-We-no tice that a new judge, in the person of Mr. Britton, M.P., of Kingston, has been appointed to the Ontario High Court of Justice. We are not ware whether this is one of the laces that our fellow-countrymen in that province sought to have filled by an Irish Catholic, or whether it is an appointment that belonged to another element. But we cannot help remarking that Irish Catholic appointments to places of emolument and importance are very few and far difficult task to count the Irish Catholic appointments made during the past few years. It seems to u that we are rather losing ground in that direction. In truth we may have ourselves to blame to a great extent; but, on the other hand, representatives-and they are already very few-should take advantage of every fair opportunity that arises f our patronage is not augmented that, any way, it be no diminished. This is a matter of vital interest to the Irish Catholics of the whole Dominion.

A PROTESTANT'S IDEA. leading English-speaking Protestant of this city, in conversation with one of our staff, asked, the other what we were going to do about the next mayoralty contest and added, that the Protestants were deeply interested in the course we proposed taking. He explained his desire for information by stating that they (the Protestants) recognized that the next term belonged to the Irish Catholics, and that they felt that much of their own future chances depended upon our action on this occasion. This exactly carries out our contention set forth in an editorial which appears elsewhere in this issue. It stands to reason that if we do not move in time, and do so in a practical manner, we will be ultimately responsible for the confusion that must necessarily arise from the persistent violation of the unwritten compact that has so long and so satisfactorily obtained. It therefore behooves us to make a move, and within the next few weeks. It is certainly time that the one who is to be selected as nomine should be given the advantage of preparing for the contest-if contest ere is to be. We dwell upon this subject the more because we feel the absolute necessity of action, and we hope that we will not be obliged to harp on this string beyond a reason

TRIAL OF CZOLGOSZ. - The

speedy manner in which the murderer of the late President McKinley has been brought to trial and convicted is in striking contrast with the ing to note that the law has been so prompt, and yet that there was no unnecessary and unseeming haste Considering the terrible feeling antagonism towards the criminal that naturally exists all over the Republic, it is a grand vindication of the country's laws and a remarkable illustration of the majesty of justice. While the assassin was ar-rested, examined, indicted, tried, and found guilty within the three weeks following the deed which he had committed, yet no undue advantage was taken of the prisoner's situation, nor were any popular preju-dices allowed to sway the dispensa-tion of the law. He pleaded guilty: but, in case that plea were a ece of bravado, it was not cepted by the court. Eminent law-yers were appointed to defend him, and they—despite their natural dis-like for the task—performed their duty towards him and towards so-ciety, to the best of their ability ciety, to the best of their ability.
The end of the trial was a foregon
conclusion; still the accused wa
given every possible advantage t
make out a case, if he had any t
present. There was no excitement
no undue manifestations, no evidence
that the case was table. hat the case was other than tha that the case was other chart-of the ordinary criminal undergoi rial for murder in the first degr Whether the victim of the criminal act was a President of the Republic

avenged—as far as it is in the power of the law to avenge it—and the same has been done with dignity moderation, and a sense of deep rooted respect for the supremacy of the law. As to the condemned many control of the supremacy of the law. no person will for a moment reg his fate. In fact, his individual significance is only accentuated the more by the importance of the one perpetrated by him. If anarchy could only learn a lesson what a striking one this series of and events would furnish! In a very brief time the murderer will have gone to eter-nity, and his very name will be for-gotten, his mortal existence will be as far as the world is concern as if it had never been, while the name of McKinley will live on in the history that unborn generations will read.

SIR THOMAS SHAUGENESSY.

There is something very touching in the action of Sir Thomas Shaugh-

nessy, President of the Canadian Pacific Railway Company, when, on

receiving the news that he had been selected for knighthood, at once dispatched the news to his aged par-ents, giving them credit for the suc-cesses of his life and for the honors that he has you. Equally character-istic of the man was his persistent attributing the distinction work done, not to the individual. By this he would have it understood that he was marked out for the knighthood on account of the circumstance of being president of a much for the development and advancement of Canada, rather than on account of any special merit of his own. This is decidedly very creditable to the new snight, as far as sentiment goes; but no humility, no matter how deep-rooted on his part, can efface the fact that his high pcsition of to-day is due to his own personal exertions, his gigantic efforts, his untiring devotion to duty. and his remarkable ability in the profession-for it is more a profes sion than a business-of his choice While we are perfectly prepared to admit that were he not president of the great company he represents, he would not have been created knight by the Heir apparent to the throne, yet it must equally be con-ceded that were he not possessed of the fine talents and midomitable energies that have marked his rise and advancement, he would not be to-day the president of that railway system. Consequently, while the hor or may have been conferred, as he claims upon the President of th P. R., still had he not deserved the highest of distinctions and the most remarkable of success, Thomas Shaughnessy would not be the man holding that office at this hour While the fact of receiving a knighthood, under such circumstances, may be highly gratifying to the one so honored, and a million times more gratifying to his fond parents, it is a lesson of encouragement for all his fellow-countrymen. We do not claim that every Irish lad who has an opportunity of working his way The "Ave Maria" thus co up in the world may become the president of a railway company or be knighted as a recognition of his achievements, still he can rest assured that there are high, honorable, and important places, away up on the ladder, that are within his reach if he but takes the proper means to attain them. It is with the most sincere sentiments that we congrutu-late Sir Thomas on the occasion of his knighthood, and wish bim long years of life to wear and enjoy bis

CARDINAL VAUGHAN.— This week we give the full text of His Eminence Cardinal Vaughan's masterly address at the Newcastle Conference. Our reason for consecrating so much space to this fine piece of logic, is to afford our readers a safe review of the different questions now occupying the Catholic mind of England. We draw particular attention to three points in this address; that which deals with utility and necessity of Catholic conferences; that which treats of the hospitality offered the members of religious congregations who are obliged to leave France, and that which deals with the Cofonation Oath. We elsewhere in this Issue comment upon what His Eminence has said about the title "Catholic" as applied to our Church. It seems to us that upon the question of the King's anti-coronation declaration, the most sensi-CARDINAL VAUGHAN. - This

throne; but, let his declaration end self to be a Protestant includes everything else. It suffices to estab-lish that he does not believe in the ngs of the Catholic Church. If ne had faith in the Mass and in all the other devotions of the Church, he would not be a Protestant. At all events we can highly recommend to our readers a careful perusal and study of the Cardinal's whole address—the result must be of benefit to all whe read the same. SHAMROCKS WIN. - Saturday

last was a glorious day for the "boys in green." The way in which they showed their supremacy over the representatives of the M.A.A.A. of the veteran supporters of the green and white tingle in their veins. The Montrealers, as they are familiarly called, were outclassed at every point. It must have been a sad sight for their friends who crowded the reserved seats to behold the utter feebleness of the young men who wore the colors they had so fondly hoped would capture the honors of the day. After Saturday's match there can be no longer any doubt about the question of supremacy as far as the national game is concerned. Captain O'Connell, President McLaughlin, Secretary Lunny, the directors of the Association, and last but by no means least, the gallant members of the team are deserving of all praise for the manner in which they succeeded in carrying the colors of the organization to the front rank. The next and final game point. It must have been a the colors of the organization to the front rank. The next and final game which will settle the question of the championship will be played with Cornwall. We have no doubt about the result of the match with the Factory Town combination. The championship pennant for 1901 will decorate the club room of the S. A. A. A. A. A. A.

AN EPISCOPALIAN MONK . The question being asked, "What on earth is an Episcopalian monk?" "from what source do such orders derive their authority?" The editor of the Buffalo "Catholic Union and Times" makes reply to this effect :-

this effect:—

"An Episcopalian monk, good sir, is an ecclesiastical monstrosity and as much of a fishy thing as that which Horace pictured of old in the 'Ars Poetica.' He poses in the gray cowl of St. Francis and dangles the rosary of St. Dominic as his leathern girdle. But the tovable poetsaint of Assist owns him not; nor can the cord which the impostor wears bind him in fellowship to the saint's spiritual sons. For the religious orders of the church derive their authority and the reason of their being from the Roman Pontifis; and those 'Episcopal monks,' not accepting the supremacy of Peter in the Fisherman's successors, the Popes, are not in communion with the source of authority from ter in the Fisherman's succe the Popes, are not in comm with the source of authority which all religious orders their commission to preach, and serve the poor."

FOND OF THE BIBLE .- A LOR don Protestant publication contains a letter from which the following extract is taken :-

"I am told by a lady resident that in the Hampshire parish in which I am writing there is living at the present time a good woman who once ate a New Testament, day by day, leaf by leaf, between two slices of bread and butter, as a remedy for fits."

on the same :-

"Our own flippant thought, we confess, on reading this was the hope that the dear old lady took care to procure the revised version, as being possibly more easy of assimilation."

The "Weekly Register" says :-"If a parallel piece of folly were recorded by some writer of what we are pleased to call the dark ages, how many edifying reflections we should have on the abject supersti-tions of our forefathers!"

The only thing that worries us, in connection with this serious matter, is why that Hampshire old lady did not select the Old instead of the New Testament for medical and sandwich purposes. It seems to us that the Old Testament ought to be more seasoned than the New one. The letter does not say whether or not the old lady was cured, or if she still "gets fits."

WANTED A PINE COFFIN. - AL Judge Frederick Stump, who had been thirty-four years on the bench in that circuit, was admitted to probate, and it contained the fol-

to you. I desire that my execu-tor see that all my wishes are fully arried out."

an advocate of cremation; he had no fancy for any spectacular, lime-light exhibitions, "in roseate beau-ty," of his remains—such as describ-ed by certain writers of unstable ed by certain writers of unstable ideas regarding the future; he believed in the good old, thue-honored religion sanctioned method of leaving the "clay to keep the clay." But when a member of a Catholic religious community is buried in exactly such a coffin as that described by the late judge, and in the ordinary costume of his order, the fact is frequently turned into ridicular quently turned into ridicule, quently turned into ridicule by those end at the grave. This peculiar clause in that will may indicate ec-centricity on the part of the testator, but we see in it far more com-mon sense than is generally exhibited in the dispositions of wills in connection with funeral arrangements.

VELLOW JOURNALISM .- An American exchange has a lengthy edit-orial on the subject of "Yellow Journalism," and its responsibility for many of the crimes committed. While we agree with all that is stated regarding the amount of crime that can be traced to the sensational effects of this dangerous press, still we believe that the following paragraph is about the most practical in the whole article. It reads thus :-

thus:—

"There has been much discussion as to the responsibility for this sort of journalism, but the real blame surely rests upon the community which sustains it. Fortunately, too, this responsibility can be narrowed down. Those most to blame for the existence of any evil are the people who could do most to suppress it, by giving the force of their example, as well as their words, against it. One can, and should, 'have nothing to do with him' in the case of any private citizen who has forfeited public respect by gross misconduct; refuse to go to his house, to recognize him on the street, to endorse his course in any way. Precisely the same thing can and should be done in the case of a newspaper."

How often have we not called at-

How often have we not called attention to this phase of the subject in connection with the support given press that are antagonistic to their interests, and the lack of support in the cases of organs that have a spe-cial mission to fight their battles for them? In principle there is a vast amount of truth in this contention. Why complain of the insults and in-juries that you receive, while you are the mainstay and constant supporter of the sources whence these offences come? Yet, such is exactly the situation, in more, than one instance, between our Irish Catholic citizens and the press.

IRISH STABILITY .- It is not often that Ireland's fidelity to the Catholic Faith is recognized by the Protestant element, as an evidence of the stability and steadfastness of her people. However, the "Church Times," an English Protestant jour-

nal, remarks -"Ireland is in marked contrast to England; the reformation never really took root in Ireland to any extent; it is unnecessary to discuss the reasons why, but as a rule the original Irish all held to the 'old religion,' and hold to it still. They original Irish all held to the 'old religion,' and held to it still. They are unanimous in their attachment to it—an attachment which has borne severe and terrible tests from the campaign of Cromwell until the emancipation act of 1829. Here is a striking instance of the steadiness, the tenacity of the Irish mind in the spiritual sphere; it has never fattered, never wavered in its fealty to the Roman Church, for a day, through evil report or good report, through evil report or good report, through evil report or good report, through all the centuries. This firmness shows that the Irish are not a flighty, changeable, purposeless people, as some would have us suppose them to be. No; they are in no sense carried about by every blast of vain doctrine; but quite the contrary."

NEW CHURCH NAME.— We learn NEW CHURCH NAME.— We learn that the Milwaukee Diocesan Council of the Episcopal Church adopted a memorial presented by L. H. Morehouse favoring the changing of the name of the Protestant Episcopal Church to "The American Catholic Church of America."

Elsewhere in this issue we Cardinal Vaughan's statement of the unnecessary adjectman when speaking of the

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NAME.— We learn see Diocesan Council Church adopted a ted by L. H. More-

AN ENGLISHMAN'S VIEW OF THE IRISH SITUATION.

"The Irish Nuisance, and How to Abate It," is the title of the first contribution in the September number of the "Nineteenth Century." This unique piece of composition is from the pen of a Mr. Edward Dicey, and is as peculiar as anything acceptable to that magazine could possibly be. In fact, we are at a possibly be. In fact, we are at a loss to know how to characterize the article. That it is anti-Irish goes without saying; its tone is that of article. That it is anti-Irish goes without saying; its tone is that of almost every contribution on Irish or Catholic subjects that the "Nineteenth Century" is willing to publish; but it has been reserved for Mr. Dicey to plainly and openly advocate the elimination of all Irish rights and the wiping out of all Irish representation. Nor does he mince matters; he emphatically styles everything pertaining to breat and her claims an "Irish nuisance," and he openly advocates the suppression of every Irish right—ir respective of any consideration of justice. At least, this gentleman cannot be accused of any hypocrisy, nor of modesty, nor of any lack of straightforwardness. He certainly is no hidden enemy, he makes no bones about the matter, and he leaves no person under any false or doubtful impression regarding his hostility to Ireland and his detestation of both the men who advance her claims to recognition and of those claims themselves. It would, therefore, seem an leasy matter to deal with the productions of such a pen; yet, it is decidedly a difficult task to either select from his writings passages most characteristic of the author, or best calculated to give an idea of the principles he would have put into practice. We believe that in England there are thousands equally as antagonistic towards Ireland and her people, hut not one in a thousand has the hardinood to make public his real sentiments. In this Mr. Dicey is first attact.

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This is not Mr. Dicey's first attact.

This is not Mr. Dicey's first attact.

This is not Mr. Dicey's first attempt to "crush the Irish cause." In 1894 he contributed an article, entitled "Justice to England," to the same magazine. On that occasion this gentleman wrote the following:

this gentleman wrote the following:

The common-sense of the British public may be relied upon to open their eyes to the plain fact that the trish vote blocks he way to all legislation in the interest of England unless that legislation is of a kind to facilitate, or, at any rate not to retard, the cause of Home Rule. The Irish, whether Parnellites or anti-Parnellites, make no secret of their intention to render the concession of what they call justice to Ireland an essential preliminary to any act of justice to England. The British people are told in so many words that until they grant Home Rule to Ireland they are not to be allowed to legislate on their own affairs and for their own interests. And as things are the Nationalists have the power to make good their words.

My experience in Ireland has lead the chief of the interest of the interest of the position in the interest of the position of the interest of the position in the interest of the position of the intention to render the concession of what they call lustice to fire the concession of what they call lustice to position of their intention to render the concession of what they call lustice to reduce the concession of what they call lustice to reduce the concession of what they call lustice to reduce the concession of what they call lustice to reduce the concession of what they call lustice to reduce the concession of what they call lustice to reduce the concession of what they call lustice to reduce the concession of the concession of

Liberals for preferring party to country and associating "with the Nationalist gang:" he indicates the Nationalist gang: "he indicates the Mouse of Commons; he admits that "the Irish nuisance is not the sole cause of the decline in the authority of the legislature;" and he declares that the aim of the "Hibernian Home Rulers" is to keep on long enough "paralysing the action of the Imperial Parliament, and bringing its authority into disrepute" until they can "wear out the patience of the British public and force Parliament to grant Home Rule to Iseland for the sake of getting rid of an intolerable nuisance." He then compares the Irish to the Boers fancy they can wear out the patience of Lagland by carrying on a guerilla warfare, so the Nationalists imagine they can coerce the British public into the concession of Home Rule by petty aggressions repeated in perpetuity. "The Boers remember how the Liberal party capitulated to Majuba; the Home Rulers remember how the Liberal party capitulated to Mr. Parnell after the Kilmainham compact."

"In one of the last interviews I ever had with my old friend the late Mr. W. E. Forster he made a statement to me which has ever since remained engraved in my memory. We were sitting alone together after dinner, talking as usual about the Irish difficulty, when he remarked to me:—

My experience in Ireland has led me to the conclusion that the real-cause of the Irish difficulty is the possession by Ireland of Parliament-ary Government. Every question which arises there is decided, not by the consideration of what it has the

that due to England. And Mr. Dicey

CATHOLIC QUESTIONS OF THE DAY IN ENGLAND.

CONTINUED FROM PAGE ONE.

proportion as the offensive language of the Declaration was in itself calculated to alienate the affections of Catholics in the empire from the Same of the Cown so did it appear desirable to show to the world that we are clear and level-headed enough to distinguish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the blasphemous declaration which the Ministers of the Sovereign becomes an additional motive for laboring to purge the Constitution of a Declaration which be constitution of a Declaration which is the last remnant of the penal days reserved by the State for special application to the King.

And now you may inquire, What, in a word, is the character of the

claim to their allegiance must described beliefs. It is offer in the their allegiance must derished beliefs. It is offer in the their in the their in the their in their i

that due to England. And Mr. Dicey closes thus: "The time, the power, the men, are forthcoming; and the welfare of the United Kingdom demands that so signal an opportunity to abate the Irish nuisance should be made use of promptly and resolutely." That is to say, that he considers the existing Government sufficiently strong to attempt with impunity the drastic measure of effacing all Irish representation.

Truly, a modest man is Mr. Dicey! There is only one other as open in his hostility to Ireland, and that is Mr. Chamberlain. If these two worthies could only combine their forces, it is quite possible that the next few years might behold justice done to England by the heaping of the most illegal and abominable injustice upon Ireland. When a magazine of the importance of the "Nineteenth Century" publishes, on it is high time to ask ourselves in how far Mr. Dicey's views agree with those of the present Government.

But if, after all, there must be a Declaration as a sop to certain fears and passions, let there be one to the effect that the King is a Protestant—and stop there. Should, however, a denunciation of the Cathotic religion be added to a profession of Protestantism, the whole world will understand it; it will understand it as a pitiable confession of English fear and weakness. And as to ourselves; well, we shall take it as a complimentary acknowledgment by our Protestant fellow-countrymen of the importance and power of Faith—that it can not only remove mountains, but is capable of moving even the fabric of the British Empire itself. But I should like to conclude in another strain, and and to these observations a resolution to this effect: "That the Soversign of this Empire ought to be raised high above the strife only localized in the strife of all notifies. religious controversies, the mor-easily to draw to himself and to re-tain the unabated loyalty of al creeds and races within his Empire.

FATHER SPELLMAN

Rev. Father Callaghan before mak

Returns to His Native Diocese

ing the usual announcements for the books like the last remnant of the penal' days reserved by the State for special application to the King.

And now you may inquire, What, in a word, is the character of the belaration? I must be brief, but I must be clear. I speak in the about the clear of the claration? I must be brief, but I must be clear. I speak in the about the clear of week, at High Mass on Sunday last, informed the congregation that Rev.

MRS. D. McENTYRE — Another member of the grand old circle of Irish Catholic pioneers of Montreal has gone to rest. in the person of Mrs. Daniel McEntyre, widow of the well known clothier of that name, which was a household word in this city in years past Mrs. McEntyre was the mother of Mrs. E. Irwin and Messrs. Daniel and Edward McEntyre, all of whom are well known and highly estecemed in this district. Deceased had been alling for many years, and at the time of her death had reached the age of 82 years. Sing was a typical representative of her race, sincerely devoted to her religion and her family generous and intelligent, and throughout her long

creeds in the community. A solemn Requiem Mass was chanted at St. Patrick's Church, at which the choir assisted, and at its conclusion the remains were transferred to Cote des Neiges Cemetery for interment in the family plot.—R.I.P.

SISTER ST. DONALD. — Once more it is our duty, to record the death of a member of one of our leading religious communities and to leading religious communities and to give expression to our sympathy to the bereaved members of the saintly nun's family, as well as of our condolence with the Sisters of the Congregation de Notre Dame. Her earthly life was short and beautiful, and a fit preparation for an eternity of unending happiness. The sad event took place at the Mether House, St. Jean Baptiste street, on September 18th. The name of the deceased religious was Catherine May Payment, in religion Sister St. Donald, aged 22 years and 4 months. She was a member of the order for 4 years and 8 months.—R.I.P.

TOPICS OF THE DAY,

FREE SCHOOL BOOKS. - This question which is now attracting considerable attention in the neighbor-ing Republic is one which should oc-cupy the most serious attention of cupy the most serious attention of all thoughtful men. In Chicago the public school trustees and the 250, 000 pupils who are attending school are, according to local newspapers, in an embarrassing situation in the opening weeks of school, owing to the attempt to introduce free text-books in the system. The public school trustees are being criticized for having delayed the text-book matter so long that the schools were opened without any, and the pupils are finding it difficult to begin school work without text-books. To complicate the situation, there are text-books piled up in the school which no one has the authority to distribute.

An injunction brought by the German Catholic societies is likely to

admirably arranged address delivered by Archbishop Ryan, of Philadelphia, on the occasion of the recent assassination of President McKinley, His Grace indicated clearly that the drifting away from its religious moorings was becoming the paramount danger for the Republic. Amongst other striking paragraphs in that masterly address we take the following:—

"The first President, George Washington, called attention to this danger. He insisted on morality as essential to the stability of the Republic, and on religion as essential to morality. He gave the striking, convincing instance of an oath. On an oath property, reputation and life itself depend, because all can be sworn away by the perjuer. But on what does the oath itself depend? Clearly on doctrinal truths, that there is a God and that God takes cognizance of what occurs on this earth and will punish the man who calls Him to witness a lie as truth! Again, there is a great doctrinal truth that 'all power is from God.' No man has an intrinsic right to rule another man. If all are born free and equal, and so number of men can have that right. If you eliminate religion you will find it extremely difficult to refute the Arachist's reasoning. Of course, you may say. You must obey the me.

to me; and I have as good a right as you to decide what is order. But if you say the people have a right good in the select the ruler, and when selected God imparts through the people in the power to govern, then you have the power, to resist which is to resist the ordinance of God. Hence in Holy Scripture the temporal ruler is called the minister of God. This document is of God. Now, ladies and gentlemen, what is the remedy for our perrules, present and future? I believe it to be through knowledge of the truths of Christianity and the arguments that support them. If we are to perpetuate this splendid Republic, sent, and in the name of the Founder and grave of your murdered President, and in the name of the Founder in the said of Christianity whom we all love. I ask you to keep the deposit of Christianity and hand it down as the richest heritage you can leave to your posterity and your beloved country."

Here we have a great Catholic pre-

Here we have a great Catholic preate preaching to the representatives of a Protestant-governed country the fundamental principles whereen the fundamental principles wherean alone can rest the stability of the nation. Is he alone, or rather is his Church alone, in the theory that without religion no moral standard can be maintained, and without a moral standard no nation can be great or permanent? In "The Ohio Teacher," a Protestant teachers' magazine, we find Mr. Samuel Findley, of Akron, writing forcibly on this same subject, and saying:—

"If the people of this country are wise, they will not suffer the moral "If the people of this country are wise, they will not suffer the moral and religious element is the training of the young to be suppressed or neglected, even in the public schools. It is true, beyond all peradventure, that the most efficient power in the development and education of our race is the vivid conception of God's active presence and conscious, intelligent interest in human affairs. Horace Greely once said, in an address at the laying of the corner-stone of a college, that the true idea of God clearly unfolded within us, moving us to adore and obey Him, and to inspire after likeness to Him, produces the best growth of our nature, Nothing else so thoroughly awakens the moral sense within us, and leads to the complete enthronement of conscience over the lower desires, appetites, and passions. What folly, then, what madness, to exclude from the schools the knowledge and feur of God!"

As time goes on, and as the vast

work without mark to the organ sensory where without the total control of the place of the place

DARBY CLANCY'S WIFE

The sun was setting over lake and bog, casting a wonderful purple shade on the pine trees that edged the water, and making an everchanging background of crimson and gold to the brown turf-banks and green fields of Dera.

The rattle of far-off cart-wheels, the cry "pewit! pewit!" of the plover, the mournful call of the curlew, were the only sounds that broke the stillness of the-evening, for Margot O'Leary's light footstep fell noiselessly on the springy heather, and the strange, wild beauty around her had bushed the song upon her lips. "Thanks be to God for a lovely, tovely world," she murmured, "and for having put me in it."

As she spoke, her eyes wandered away over the moorland to where a curl of smoke on the hillside pointed out the site of some solltary farm, and there they lingered restfully, as though all happiness and beauty came from that spot; and in her heart Margot knew that for her it was really so. Yet her home was not over there at Clancy's farm of Baughan, but close to where she stood in Dera.

The slated house yonder had once belonged to her grandfather, and it was her uncle now who owned it. Margot's father had got a younger son's share years ago, and had gone out into the world to make his fortune; but though he managed to get along, and to keep his wife and child in comfort, thee was little to leave-them at his death, and that little was soon swept away by the long illness that finally took Mrs. O'Leary to rejoin her husband, and so left Margot friendless and alone.

Her uncle's offer of a temporary home had been gratefully accepted by the penniless orphan, and now, though a year had sped by, she had not yet left the gray house by the gravel-pit.

At first the loneliness of Dera had overwhelmed the town-bred girl, and

The same was action over the man chains on the part own that of the water. See in subject to the water. See in subject to the water. See in subject to the s one thought about his worth. They just took him to their hearts and kept him there because they couldn't, help it.

When Margot came to Dera she heard them talk of him, and with her knowledge of the world, prepared to be politely contemptuous to this universal favorite. There was no ceremony on their first meeting. She was taking her uncle's dinner down to the potato garden, and unacustomed to the deceiful bog, laden with basket and tin can. Margot found herself and breathless on a clump of heather; then Darby had come to her assistance. Of course he had to grasp her tightly to help her back to a place of safety, but was it necessary for him to hold her hand all the way on until they had reached the garden? Was it necessary for him to hold her hand all the way on until they had reached the garden? Was it necessary for him to loiter about and wait to show her the best and safest way to her home.

Margot never asked. Her prejudices had vanished away, and the hours passed very slowly till evening, when he came again to the waste land where the cows were waiting for her to drive them home. That was all a year ago, and now, as the girl's eyes rested on the Olancy's house at Baughan, and she told her that he lover was to her, she was filled with gratitude to Gout for sending her such happiness, Darby was he very own now. He had told her that he loved her and not him good. She smiled at such a proper she was filled and with gratitude to Gout for sending her such happiness, Darby was yaw without a pang. What would life without him be? The glory of the sunset paid before her and the cattle she was seeding were shidden away in a suiden mist of same passed way without a pang. What would life without him be? The glory of the sunset paid before her and the cattle she was seeding were shidden away in a suiden mist of same passed way without a pang. What would life without him be? The glory of the sunset paid before her and the cattle she was seeding were shidden away in a suiden mist of same passed way without a pang. What w

drag her back to life again. And her efforts at last were crowned with success.

The ward had been partly cleared—some had gone to rest for ever—and Nurse O'Brien had time to notice her companion's weary looks and drawn, anxious face.

"You're worn out, Nurse," she said, laying her hand kindly on Margot's shoulder. "Come; you're done more than your share of work these days past, and now you must rest."

"Let me stay a little longer—don't send me away yet." whispered Margot entreatingly. "She is sleeping now, and when she wakes we shall know how it is to be."

The doctor had come up to them, and now he bent over Polly's bedside. "There is no need to wait." he said quietly. "You can go now for your work is done. You've saved your patient, Nurse O'Leary."

For a day and a night Margot sleep the dreamless sleep of pure exhaustion, and on the second morning she awoke rested and refreshed, ready to begin her work again; but Nurse O'Brien had taken her under her charge, and she was ordered out or "hall-an-hou's tresh air to blow away the infection."

fore; his clothes were dark, and had a town-made look about them; he was more alert than formerly, and he looked and moved like a man accustomed to obeying orders and being obeyed.

Polly, whom she had brought to life again, was his wife, yet, after all these years of struggling to forget. Margot loved him-loved him still. How should she meet him? As he approached she bent her head to hide the crimson blushes that dyed her cheeks, and he would have passed her by, merely raising his hat, if something familiar in the figure had not struck him and made him look again.

"Margot?" he gried steadling her

something familiar in the figure had not struck him and made him Took again.

"Margot?" he cried, standing before her.

What was there in his tone? Margot dared not stop to think. He had loved her once, but now he was Polly's husband.

"Yes, it is I," she said quickly, holding out her hand. "I came back when I was wanted, and—and I have saved her life for you."

"Saved her life!" he repeated, only half-believing his eyes and ears. "Whose life?"

With an effort she forced the words from her lips:

"Polly's—your wife's."

"My wife!" The reproachful tone smote upon her, but he went on: "Though you scorned my love and left me, in the eyes of heaven you were my wife, and no other woman will ever have a right to the name. I have learned something of the world since we parted, and I see now what a fool I was to think you could ever care for such a country clown as I was; but I loved you truly. Margot, then as now, and ever."

"But—but Polly," faltered Margot, trembling, scarcely daring to hope.

"Polly! My father married Polly. She's been my stepmother these years back. Margot, Margot, you

"Polly! My father married Polly. She's been my stepmother these years back. Margot, Margot, you never thought I'd marry her?"
One look between them was enough.
"Forgive me, Darby, forgive me!" she cried, and Nurse O'Brien, com-

One look between them was is enough.

"Forgive me, Darby, forgive me!" she cried, and Nurse O'Brien, coming to look for her model helper, found her, regardless of contagion, clasped close in the arms of a stalwart, blue-eyed man.

As soon as she could be spared Nurse O'Leary sent in her papers to the Dublin hospital where she had striven and suffered and labored, and went back with Polly to Dera. But in the meantime she had learned, from Darby and his step-mother, the story of the past,
Old Darby was so firmly set on getting those fields that when his son failed him the only thing was to marry the girl himself; and this plan had answered so well that he soon forgave young Darby, and was willing to take him back to favor again. But the loss of Margot had unsettled him too much, he could not stay in the spot, where he had lost her, and, wandering away to Dublin, he had managed at last to get taken into the police force, so that Baughan only knew him during his yearly holiday. Two days ago he had come down, and one of his first visits had been to the infirmary to inquire after his stepmother, so that a whole long month of summer days lay before him.

For Margot basking once more in the sunshine of love and home, they passed by too quickly; but when he left her it was not for long. Before many weeks had passed he came back to her again with the necessary permission, and they were married as joyfully and as happily as though

back to her again with the necessary permission, and they were married as joyfully and as happily as though waiting and parting were things unknown. And though more gladness came than sorrow to their little home out in the world, they always loved Baughan and Dera best; and when, after some years, young Darby's times was up, they came back to the old homestead, where, with increased capabilities and a nice little pension, the son was invaluable to his father, and in the house a very young Darby reigned supreme in the hearts of the mother and the granny, who could both claim the title of "Darby Clancy's Wife."—Catholic Fireside.

Household Notes.

The "Sacred Heart Review," under the title "A Contrast in Catholic Families," truly says.—

There is undoubtedly a striking contrast between true Catholic families and those that are not truly Catholic. The very atmospheres of the two kinds are different, and it strikes you almost immediately. One smacks of the world and worldly things—worldly interests and worldly pursuits. The minds of the members of such a family seem to be running, upon syle and fashion and society—upon business and ambitious schemes of advancement; upon the glory of being recognized by the "upper crust"—too often alos, upon alliance with Protestant families. You look for evidences of Catholicity. There are pictures in plenty, it may be, but distinctively Catholic pictures are conspicuous by their absence except. Madonnas, perhaps which are now popular among Protestants. A glance at their tables and book ableves convinces you that the same may be said of Catholic Catholic and book ableves convinces you that

they love it and it constitutes their life and their chief happiness.

The children are obedient, unselfish, united and devoted to each other's happiness. They do not have to go abroad for constant amusement. They scrupulously avoid dances and all doubtful places of amusement. They are supplied with interesting Catholic books and papersi and pure general literature.

They are not long-faced, strait-laced and over-demure in their deportment. On the contrary, they are cheerful, light-hearted and gay on occasion, and ready for innocent games and amusements it is syident that the great distinguishing feature of the family is that conscience, like a secret, invisible power, pervades and dominates it. Its members live not for themselves exclusively, but for others. The poor have always a warm place in their hearts, and they are ever ready to contribute liberally, according to their ability, to all religious and charitable objects. They are happy and they delight in making others happy.

Such people are not only well for-

and they delight in making
appy.

Such people are not only well fortified for the troubles and trials of
life, but, what is of far greater consequence, they are prepared to meet
the grim messenger, death, with
calmness and composure, and with a
good hope of eternal happiness in
the world to come.

DISEASES OF THE

biseases of the processes, more and more are found to be due to the action of some parasitic microbe. Ringworm, acne, boils, carbuncles, certain forms of eczema, barbers' itch and many other affections are undoubtedly caused by the presence and growth in the skin of certain microbes. These differ in the different affections, but all of them must be brought from without in the first instance and be deposited in the skin before the particular disease can be produced.

It is not always possible to determine how the germ of the disease is carried to the skin, but very often, probably in the great majority of cases, the infection occurs in the toilet. It is a curious fact that we are never so carejess regarding the transmission of dirt from one person to another—for that is really what infection is—as we are in the process by which we try to make ourselves clean.

The common use by a number of persons of the same piece of soap, resting often in a dirty dish, of towels and of hair brushes and combs is one of the best possible methods of transmitting skin disease. Children are doubtless more careless in this respect than their elders—the school wash-room is a capital clearing-house for microbes and loathsome animal parasites as well—but one need only to look into the wash-room of any hotel, even the most pretentious, to be convinced that the grown man has but little more hygienic sense than his son. Another place where diseases of the skin and scalp are freely dispensed is the average barber shop. Hair brushes, combs, scissors—more than all, the patent hair-clipper—shaving brushes, razors, cups and soap, towels—often only mangled and not boiled or even washed—shongs, powder-puffs, stick pomade and, last, but not least in their of-fending, the hands of the barber may all become vehicles to distribute disease.

But there is, perhaps, as great all become vehicles to distribute dis-

all become vehicles to distribute disease.

But there is, perhaps, as great need of reform in the home as in public places. Each member of the family should have soap, towel, hair brush and every article of the toilet for his exclusive use as absolutely as he has his tooth-brush, and his tooth-brush should rest upon its own dish or, better still, hang by itself, and not share a dish with one or half a dozen others.

This necessity of individuality in the toilet should be impressed by precept and by example upon every child from the very beginning, for the practice of perfect cleanliness may not only prevent some disagreeable skin eruption, but also more scrious disease.—Youths' Companion.

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T. PATRICK'S SOCIETY.-Established March 6th, 1856, incorpor-ated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexan-der street, first Monday of the St. Patrick's Hall, 92 St. Alexander street, first Monday of themonth. Committee meets last Wednesday. Officers: Rev. Director. Rev. J. Quinlivan, P.P. President. Wm: E. Doran; 1st Vic?, T. J. O'Neill: 2nd Vice, F. Casey: Treasurer, John O'Leary: Corresponding Secretary, F. J. Curran, B.C.L.: Recording-Secretary, T. P. Tansey.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St, Patrick's Hall, 92 St. meets in St, Patrick's Hall, 92 St.
Alexander street, on the first Sunday at 4.30 p. m. and third
Thursday, at 8 p.m., of every
month. President. Mrs. Sarah Allen: Vice-President. Miss AnnieDouovan: Financial Secretary, MissEmma Loyle: Treasurer, Mrs.
Mary O'Brien: Recording Secretary.
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street. Division Physician. Dr. Mary V Brien: According Secretary,
Nora Kavanaugh, 155 Inspector
street. Division Physician. Dr.
Thomas J. Curran, 2076 St.
Catherine St. Application forms
can be procured from the members,
or at the hall before meetings.

A.O.H.-DIVISION NO. 2.- Meets A.O.H.—DIVISION NO. 2.— Meetsin lower vestry of St. Gabriel New
Church corner Centre and Laprairie
streets, on the 2nd and 4th Friday
of each month, at 8 p.m. President,
John Cavanagh, 885 St. Catherinestreet; Medical Adviser. Dr. Hugh.
Lennon, 255 Centre street, telephone Main 2239. Recording-Secretary, Thomas Donohue, 312 Hibernia: street,—to whom all communications should be addressed;
Peter Doyle, Financial Secretary;
E. J. Colfer, Treasurer, Delegatesto St. Patrick's League:—J. J.
Cavanagh,
Cavanagh,

A O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin Rec.-Secretary. 1528F Ontario street; L. Brophy. Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S YOUNG MEN'S SOGIE-TV organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.SS.R.; President, D. J. O'Neill; Secretary, J. Murray: Delogates to St. Patrick's Learue; J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRIOK'S T. A. & B. SO-CIETY.—Meets on the second Sun-day of every month in St. Pat-rick's Hall, 92 St. Alexander St., immediately after Vespers. Com-mittee of Management meets is same hall the Arst Tuesday of every month at 8 p.m. Rev. Father Mo-Grath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. An-toine street, St. Henri.

C.M.B.A. of CANADA, BRANCH 26,—(Organized, 18th November, 1885.—Branch 26 meets at St. Pat-rick's Hall, 92 St. Alexander St., On water Manufacture of sech month. the transild on the
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Treasurer. Delegates
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ION NO. 3, meets on third Wednesday of at 1863 Notre Dame McGill. Officers: Al-allery. M.P., Presi-arthy, Vice-President; evin. Hec.-Secretary. o street; L. Brophy. hn Hughes, Financial Young street; M. man Standing Com-O'Donnell, Marshal.

UNO MEN'S SOGIE-1885.—Meets in its was street. on the of each month, at ritual Adviser, Rev. 2.SS.R.; President, D. scretary, J. Murray, St. Patrick's League; J. O'Neill and M.

S T. A. & B. SOs on the second Sunmonth in St. Pat3 St. Alexander St.,
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Vico-President; Jno.
decretary, 716 St. AnSt. Henri.

ANADA, BRANCH

THE TRUE WITNESS AND CAIRCLEO GREENING.

THE TRUE WITNESS AND CAIRCLEO GREENING.

The second of the country of

aloud."

Taking his hand, she led him up the steps and into the clean, new church, with its dainty, flower-decorated altar, for the previous day had been the Feast of the Assumption. She knelt on the lowest step of the sanctuary; the boy did the same.

downs from that cause. Every week or oftener we are told of some clergyman, leading merchant, or other business man who collapses and has to quit work—perhaps take a trip to Europe and reside there for months or a year—for that reason. College students are reported from time to time as damaging or killing themselves by hard study. We doubt the truth of most of these state-

Rev. Father Timoney, C.P., who is chaplain to the New South Wales contingents, writing from a transport ship en route for England, to the "Catholic Press" says:—
There is nothing sadder, nothing more awe inspiring, than a funeral at sea. In the midst of our amusements, our concerts, athletic sports, and boxing matches, enteric fever in a virulent form attacked the troopers in the aft part of the ship. Despite isolation and the most elaboration and the most elaboration. and soxing matches, enteric fever in a virulent form attacked the troopers in the aft part of the ship. Despite isolation and the most elaborate precautions which the doctors had immediately commanded, we had soon twenty cases in hospital. The first victim to succumb was Albert Sykes, an amiable young man whom I had known in the Transvaal for his Catholic faith and piety. He was only twenty-four years old, of a bright and happy disposition, and he was counting the days that must elapse before he would again see his happy Yorkshire home. From the first I had no hope of his recovery, as the fever was burning in his head and seemed to send fiery radiations all through his system. I told him that he was very seriously ill, and as one never knows when an enteric patient will become delirious, he calmly submerged his feelings of agonizing grief, and, with thrilling piety, prepared for the end. "Will they bury me at sea?" he inquired. "The way to heaven is as short by sea as by land." I replied. "And will you put a Crucifix in my right hand, an Agnus Dei and a medal in my scapular?" he continued. "I shall do so, and to-morrow, Sunday, I shall bring you Holy Communion." On Sunday afternoon he was delirious. All his comrades, more than 100 Catholics, had prayed for him at Mass. Sunday night I passed at his pillow, and when the grey dawn ap-

ous. All his comrades, more than 100 Catholics, had prayed for him at Mass. Sunday night I passed at his pillow, and when the grey dawn appeared in the port hole, his pure spirit took flight to heaven. The funeral was very solemn. The still ocean rippied noiselessly. A thousand troopers assisted. I, of course officiated, and when the hast prayers had been recited the engines stopped, a dead and painful silence spread over the ship, big generous tears rolled down the cheeks of his comrades, faces that blanched not before the cannon's mouth turned white and grey, the trumpets sounded the "last post," the body 'neath the Union Jack which covered the rough bier was slowly raised, there was a splash, and all that was mortal of Albert Sykes went down a hundred fathoms under the blue Atlantic, right under the Equator. A few concentric circlets marked the spot where this chivalrous young fellow had been laid to rest. The engines are again in motion, the whole ship throbs in unison and gides on

the same the part errors and manner of the same the same throws the part of the same through the part o

happily till he reaches four score years, or even longer.—William Matthews, in the Saturday Evening Post, Philadelphia.

A FUNERAL AT SEA.

| 000 horses, 1,300,000 mules, etc.; Australia, 2,800,000 mules, etc.; Australia, 2,800,000 horses. In the United States there were, Jan. 1, 1900, 13,500,000, horses and 2,000,000 mules and asses.

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STEPATRORS CATEDRAS NEW YORK.

NEW YORK.

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were so bad.

St. Peter's and St. Patrick's are the only Catholic Churches in the city incorporated like those of the Protestant denominations under the old State law with boards of trustees elected by the pew-holders. All other Catholic churches are incorporated limited as system that makes

tees elected by the pew-holders. All other Catholic churches are incorporated under a system that makes the board consist of five trustees—the Bishop, the Vicar-General, the phistor and two laymen appointed by the bishop. In the early years of the last century there was much trouble with the lay trustee system in vogue here and elsewhere. These laymen, usually unlettered in both the spirit and the text of the strict exactions of canon law by which the Catholic Church is governed, usurpad the prerogatives of the pastors in spiritual and in temporal affairs and occasioned nearly two generations of trouble. One of the worst of these was in St. Peter's parish, where the lay administration piled up a mountain of debt by mismanagement and wildcat financing and then had to make an assignment as a corporate body.

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Orders are coming in with a rushif you have not yet placed yours and
want Perfection in Tailor-made Garments—call and see what we are
showing. Our costumes and Jackets
are perfect in fit, finish, and are the
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WHITE WOOL BLANKETS,
For the Chilly Nights, nothing is
so comfortable as a pair of our Soft
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A Beautiful Soft Woolly Blanket,
Special, 60 by 80, \$3.00.

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When buying your Blankets, have
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them Cotton Filled and Down Filled
and at all prices from the lowest to
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Ribbons at prices that do not
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Ribbons from 44 to 7 inches, in
beautiful stripes, nothing newer
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worth 75c. All are marked at 35c.

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Devotion to the Blessed Virgin is
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the price of the Malabar Caest of India. Almost all their churches are dedicated to the Easts and the casts

TUNNEL TO IRELAND.

TUNNEL TO IRELAND.

The proposal to make a tunnel from Great Britain to Ireland was discussed at the Engineering Congress in Glasgow.

Mr. James Barton, a member of the Council of the Institute of Civil Engineers, read a paper dealing exhaustively with the practical details of the scheme.

The line proposed in the plans begins at Stranraer Railway Station, and passing north enters the tunnel at five miles, and descending one in seventy-five passes under the shore line at the Ebbstone Beacon at nine miles. It passes round a curve of a mile radius at the head of Beaufort Dyke at sixteen miles, and reaches the shore line at the Island of Magge, County Antrim, at thirty-four miles. Rising one in seventy-five and passing out of the tunnel at thirty-inne and a half miles, it joins the Belfast and Northern Counties Railway at forty-one miles, and runs ten and a half miles, of which thirty-four and a half is tunnel, and twenty-five of this unden the sea.

The working of the line from Stranraer to Belfast is fifty-one and a half is unden the sea of sixty to seventy miles per hour, so that the time in the tunnel would be a little over half an hour, and the whole distance traversed from Stranraer to Belfast under an hour. The cost of the tunnel is estimated by the engineers and by a contractor at £10,000,000, exclusive of interest during construction, and this leaves a considerable margin for contingencies. The finance of the project is the present difficulty. Sir Douglas Fox said he would face this tunnel with more composure than either the Mersey or the Severn tunnel. As to the cost, he believed it would be at least as low as that for the Simplon tunnel, which has about £60 per lineal yard for a single tunnel, or £120 per yard for a double tunnel.

There is energy of moral suasion in a good man's life, passing the highest efforts of an orator's genius.

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HOUSEKEEPERS!

Our Basement sale of Kitchen and Household Requisites, will in dozens of instances make the purchasing power of your dollar double, your 50c equal to a dollar, and your 25c equal to 50c!

Be sure, therefore, to do your plen-ishing and re-plenishing in the above lines while this opportunity lasts—all this week!

New Fall Importations

New Boys' Clothing.

Notre Dame Street, Montreal's Greatest Store, St. James Street

SATURDAY, September 28, 1901.

The most stylls h kind of Garment for either Strest, or Driving use, in all ahades of cloth.

AUTUMN COATS.

Ladies' three-puarter length Coats, made from black and fawn Kersey cloth, cut double breasted with flare cuff sleeves, trimmed taffeta silk band and rows of stitching, lined silk.

Price \$16.25

Ladies' Tailor-made Coats, made of fine quality Black Beaver cloth, cut double breasted, new style-sleeves, lined through heavy twill silk, buttoned with covered pearl buttons.

Price \$22.25

AUTUMN SUITS. Ladies' new Fall Suits in Black and Gray imported All-wool Cheviot, mercerized lined jacket with silk revers with full flare skirt. Special Price \$18.00

Ladies' Fall and Winter Suits in Brown, Black and Royal Imported Box Gloth, military style jacket, beautifully trimmed with fine silk braid; the skirt is made tight fitting on the hips with full flare at bottom, trimmed with fine braid same as jacket. Special price of these suits is \$27.00

A HUGE PURCHASE! BOYS' Fall Reefers !



Probably one of the most successful and economical purchases of Boys' School Reefers has just been accomplished by The Big Store's Clothing Buyer, from the celebrated makers W. E. Sanford & Co. Every garment is well and carefully made and cut in the latest style. This splendid lot of Reefers will be shown Monday morning and will command universal

310 Boys' Navy Blue Cheviot Serge Cloth Reefer Coats, made with sailor collar, trimmed with fancy braid, brass anchor buttons, made to be sold at \$2.90. Our special price, \$1.75

417 Boys' All-wool Diagonal Serge Reefer Coats, farmer satin lined, brass or black buttons, large sailor collars trimmed with white braid, very neat and elegant garment for present wear, good value at \$5 00. Our special price....... \$2.55

A SPECIAL IN WATCHES.

150 only good strong heavy Nickel Cased Watches, open face, American movement, good timekeepers. 98 cents.

Feather Boa, Special.

75 dozen only New Coque Feather Boas in b'ack tipped with white ostrich, very stylish and fashionable now, made of picked feathers, with silk ribbon ties. Regular value 6oc. Special, 42c.

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Carpets for Drawing-rooms, Libraries, Dining Rooms, Halls and Stairs in Super Wilton, Axminster, Russian Velvet, Royal Velvet, Brussels and Tapestry.

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NOTES FOR FARMERS.

INTELLIGENT COWS.— The other morning, a very sultry one, two cows came to our gate, evidently on the lookout for something, and after being at first somewhat puzzled by their pleading looks. I be thought myself that they might be in want of water. No sooner had this idea occurred to me than I had some water brought in a large vessel, which they took with great eagerness. The pair then sauntered contentedly away to a field near at hand. In about half an hour or so we were surprised and not a little amused by seeing our two friends marching up to the gate, accompanied by three other cows. The water tap was again called into requisition, and the new-comers were in a like manner served liberally. Then with gratified and repeated "booos"—a unanimous vote of thanksour visitors slowly marched off to their pasture. It was quite clear to us that the first two callers, pleased with their friendly reception, had stroiled down to their sister gots spip and dairy companions, and had informed them—how I cannot say; can you?—of their liberal entertainment, and then had taken the pard onable liberty of inviting them up to our cottage.—Pail Mell Gezette.

A STRANGE CASE.—We have personned them to companions that constant communication with pleasure to cultivate.

Vol. LI

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BRAVO S thrice bravo, have done y have faced o tawa which, i ors; you won upheld the re ock organizat out its thirtymet friend ar favor-and pro backed by pri mmunity des tunities which The details of published by t which have to of the victors but none with would have ch

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men of experier cere congratule won by the te been supplement receipts which, are due to their the able, trust Lunny, whose been at the cor Barney Dunphy the early days the now victor; serving of a si crown of victor in the position