N'S T. A. & B. SOCIETY, the 1868.—Rev. Director, ather McPhail; President, D. ather McPhail; President, Di., M.P.; Sec. J. F. Quinn, Dominique street M. J. treasurer 18 St. Augustia Meets on the second Sunevery month, in St. Ann's orner Young and Ottaws at 3.80 p.m.

LADIES' AUXLIARY, Die No. 5. Organized Oct. 10th, Meetings are held in St. 's Hall, 92 St. Alexander, first Sunday of each month p.m., on the third Thurs. 8 p.m. President, Miss Am ovan; vice-president, Mra Allen; recording-secretary Allen; recording-secretary, se Ward; financial-secretary, ama Doyle, 68 Andersan creasurer, Mrs. Charlotte ham; chaplain, Rev. Fa-Grath

MICK'S SOCIETY.—Estab-March 6th, 1856, incorpor-8, revised 1864. Meets is ick's Hall, 92 St. Alexan-et, first Monday of the committee meets last Wed-Officers: Rev. Director, Callaghan, P.P. President, r. Justice C. J. Doherty; F. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treas. ank J. Green, Correspo tary, John Cahill, Rececretary, T. P. Tansey.

YOUNG MEN'S SOCIE. a you're MEN'S SOCIE-nized 1885.—Meets in its Ottawa street, on the day of each month, at Spiritual Adviser, Rev. lynn, C.SS.R.; President, rne: Treasurer, Rec.-Sec., Robt. J. Hart.

ONY'S COURT, C. O. F. the second and fourth every month in their er Seigneurs and Notre ets, H. C. McCallum, C. Kane, secretary.

CK'S T. A. & B. 80. deets on the secondery month in St. deets on the second Sun-ery month in St. Pat. I, 92 St. Alexander St., Iy after Vespers. Com-Management meets in the first Tuesday of every 8 p.m. Rev. M. J. Mev. President; W. P. Vice-President; Jno. g, Secretary, 716 St. Amet, St. Henri.

of CANADA, BRANCH nized, 18th November, nch. 26 meets at St. Hall, 92 St. Alexander ery Monday of each a regular meetings for action of business are e 2nd and 4th Mondayanth, at 8 p.m. Spiritual ev. M. Callaghan; Chan-J. Curran, B.C.L.: Bred. L. Stare Bearding. J. Curran, B.C.L.: Ergdd. J. Sears; RecordingJ. J. Costigan; Finanary, Robt. Warren;
J. H. Feeley, jr.; Medis. Drs. H. J. Harrison,
and G. H. Merrill.



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Imagine the writer of such a para graph daring to refer to a character







Gardien de la Salle de Lecture Side de Lecture

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THETRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

There are times when, under some special influences, our neighbor, the "Daily Witness" gives expression to liberal views; but the reputation for fairness, which it takes months to build up, is invariably demolished by one little pebble that it cannot leave in its bag of bigotry. Its last achievement is decidedly of small credit to its columns, nor do we believe that it will receive the sanction of one in fifty of its readers. There is in man a kindly feeling that dislikes to insult the dead; there is a sentiment akin to cowardice that, exceptional cases, prompts the unreflecting to give ungenerous utterance to slurs upon those whom they would not, during the lifetime of their victims, have dared to insult. We can readily understand that there is rankling in the breast, or rather in the memory, of our contemporary the severe stroke which it received at the hands of the late venerable Bishop Bourget, when the latter was forced to place a baun upon that paper, in the days of its rabidness and anti-Catholic mania. We have no doubt that, in those days, the "Witness" suffered to a certain extent by the fact that Catholics withdrew whatever patronage that had previously extended to it. But it forgets that the provocation was no Christian patience such that could possibly remain a virtue were it to be passive under the misrepresentations of the Church and the false statements daily belched forth in regard to the doctrines taught and the discipline enforced by

Even were all these bitter feelings of more than half of a century ago to have been an excuse for the "Witness" in its fiery articles of that time, they can in no way justify re-flections of an ungenerous and untruthful character when launched at the dead.

The paragraph to which we refer; and which is a semi-editorial in last Saturday's issue of the "Daily Witness." reads thus:-

"Montreal has 'done herself proud' in rejecting the Carnegie library offer. The ts to cover the city's humiliation by rudeness. It says Montreal is rich, and can get a lihrary herself if she wants to, without aid from foreigners, but it is generally confessed that the reason why she cannot have a library is because ignorantism rules. Instead of rearing a library she is going to set up a monument to the who cursed all those who read in the public library of this day and who thus did that library to death. We are strongly favor of ornamenting the city with educative statues, but the worst possible beginning has been made in making a grant to a purely denominational monument.
A more bitterly sectarian personage could not have been chosen on whose shoulders to throw the city's first wreath."

00000000000000000000 This is decidedly characteristic.

THE DAILY WITNESS AGAIN. - | late's as a "bitterly sectarian personage;" It would be useless to tell the one who could pen such a piece of spitefulness of the exalted virtues, the towering ideals, the profundity of humility, and the unnumbered beauties of character, gifts of heart, and graces of mind that went to weave a halo around the head of the saintly Bishop. It would be simply a waste of "pearls;" we cannot place the old saying in more parliament ary form.

It treats as a bigot the man who had the courage of a Christian apostle to defend the sheep within his fold! It treats with insult the memory of the one whom all but the narrow-hearted combine to honor The statue of Mgr. Bourget will stand erect, in front of the eternal monument to his mighty zeal and his apostolic greatness, long after the last stone in the edifice whence issue such diatribes shall have crumbled; and the memory of the great Bishop, and all he had done for Canada, for Montreal, for his own Church, and for the people of every origin in our land, shall be fresh and green in the minds of succeeding generations, long after the 'Witness" and its writer shall have gone down into the oblivion that awaits the masses of the human fam-

THE CARNEGIE DONATION. -After various amendments, and considerable argument the City Council of Montreal has decided, by a vote of eighteen to fourteen to reconsider the acceptance of Mr. Carnegie's \$150,000 for the establishment of a public library. The vote stood thus: For—Ald. Laponte, Robertson, For-Ald. Laponte, Robertson, Clearihue, Chausse, Turner, Sadler, Ekers, Gallery, Bumbray, Levy, Ricard, Carter, Nelson, N. Lapointe, Walsh, Sauvageau, Sterns and Her-

bert-18. Against-Ald. Vallieres, Giroux, Ames, Lavallee, Couture, Ouimet, Martineau, Wilson, Lariviere, Robillard, L. A, Lapointe, Payette, Lenay and Dagenais .- 14.

This simply means that after a forner Mayor having suggested the donation to the millionaire library-distributor, and after two or three years of wrangling and worry over the matter, they have finally come to the conclusion that "the game is not worth the powder." And there will be considerable relief experienced on all sides once it is known that such a subject of discordant views has been affectively banished from the public mind.

Moreover, we have never been able to see how an institution of the class could be made a success, not to speak of its being of practical utility, in a community such as this. There was the question of the site for the library which created no end of dispute and of difficulty. No matter what site were selected, in a vast city like Montreal, it could only be within reach of a particular section. And were it in the very heart of the would be too far from the city, it residential quarters, be they East, West, or North. And yet the site would be a very secondary consideration compared to that of the governing control or management of the nstitution. Even were that finally regulated, there would still remain the matter of selection of books for

We doubt if it is possible to form committee, the members of which would be thoroughly representative of their respective elements, and who could agree upon one page of a

would be absolutely impossible for another. Looking at it from the Catholic standpoint, we know that our co-religionists might be represented on such a committee by mer who would be careful and wise the choice of books destined for the use of the people in general. But these men could not control the whole institution, and they would have to make concessions to others that would entirely clash with their own duties; and thus an endless turmoil would be the result. In view of all these considerations, it is a great relief to feel that there will be no need of any such animosities, or wranglings over matters that are beyond all range of possible agreement or harmony.

Besides the "gift" was not such a free donation as it would appear, at first glance, to be. The amount would have to be supplimented by a very heavy annual sum from the city, and the corporation would be saddled with a fresh load, when already it has about as much as it can manage to carry. Decidedly there are gifts that impoverish the recipients: and of this class may be counted that of a library like the one Montreal has just happily escayed.

THE MANCHURIA AFFAIR.-The

phantom of war looms up in the East. It is the Russian that has conjured the fell demon into existence. It is not long since the Czar surprised the world in his great efforts to establish the Hague Peace Tribunal. And even Mr. Carnegie wants now to erect a statute of Peace in that quaint town. It would be well if the man of Library-lame would wait for further developments it might so happen that his of Peace would be shattered by the projectiles of war. But, it seems to us, that no person was deceived by the Czar's great pacific demonstration. It had been whispered, even in diplomatic circles all over Europe that behind the battlements of Peace the mighty Russian was massing the phalanx of war. It was hinted that the Bear was only slumbering, that he had merely retired to hibernate, and that some spring day would see him sally forth in quest of prey. And that is exactly what has taken place; exactly what is going to take place. Russia's progress westward over Europe is impossible, conse quently she is grasping for corners whereon to get a foot-hold in the East. The sea-boarded of the Pacific is what she wants, and what she will yet have. The vast trans-Siberian railway is nothing more or less than a tremendous "Roman Military Way," a vast highway to China,

Japan, and India. Russia asks that China should cede to her the entire sovereignty over Manchuria. Along her immense railway she had set an army of guards. it is presumed not less than one handred thousand; and all for the purpose of protecting that road. road can now take care of itself the army of guards suddenly find that their presence is needed on the Chinese frontier. And all this time, from St. Petersburgh, the nations of friendship. The great ruler in the snow city, apparently knows nothing of what is taking place Leyond the

Tartar steppes.

The cloud is gathering slowly, but surely along the horizon of the East, and even as we pen these lines, and possibly before they come under the eye of the reader, will be either a bursting of the thuder storm, or else a silent rolling back of the tempest below the rin of the sky. The latter is not likely, for the Russian is too stolid and d termined to give up that for which he has been long preparing, simply on account of a se entiment of a little bit of international courtesy. chance are that it will be the storm. And a storm of any kind has a tre meddous effect in the regions of Manchuria

The fact is that Russia has plainly and openly set at defiance all in-ternational regulations, and has figuratively snapped her fingers at the Powers. With the Tartar, might is right, and Napoleon was correct, when after the terrible experience of Moscow, he said: "Scratch a Russian and you will always find a Tertar." For the present we can do no more than await developments; it is catalogue. That which would appear perfectly harmless, or even exceedingly useful, to one member, would like to be, that the Peace one sectare as good as these of angles of the luxury of such a toleration for after all the tenets of one sectare as good as these of angles of the luxury of such a toleration for after all the tenets of one sectare as good as these of angles of the luxury of such a toleration for after all the tenets of one sectare as good as these of angles of the luxury of such as the l

Congress of Nicholas II., was merely anticipated and long in preparation.

VATICAN GRIEVANCES. -There is a publication called "Plain Talk" by twenty centuries of uninterrupted which undertakes to propagate relipropagation. gious opinions and to criticise aught that appears in connection with affairs spiritual. We suppose that the publication in question is within its rights when it does so, nor have we any fault to find, in this age of freedom, with any person assuming the office of commentator. however, it happens that critics omit the very necessary precaution of studying the subject before Pronouncing upon it. Under the above heading there is a special article in the last issue of "Plain Talk." The subject is brought about in a very

round-about way.

The London "Tablet," recently commenting upon the attitude of the Holy Father in regard to the methods adopted by Methodist missionaries in Rome, said:-

"The Holy Father was moved by his own pastoral solicitude to give such prominence to Catholic defense against the heretical propaganda. He acted on his own initiative, and his words were a source of agreeavle surprise to those who are directing the work. It is the lowest form of proselytism that is practiced by English and American Methodists in Rome-bread and butter and blankets for the poor people in return for their apostasy from the faith of their fathers. They take advantage of the extreme poverty which prevails, and use unblushing bribery to induce destitute families to silence

the admonitions of conscience."

The "Literary Digest," comment ing upon the foregoing, drew a contrast between the attitude of the King of Italy and that of the Pope towards the proselytising missionaries. We know, from experience, how unsatisfactory and un-Christian this species of work is; and we do not feel astonished that the Holy Father should seek to prevent his childdren from giving way to the temptation-at best a mere play upon the of the hour, that drawing them into any other acceptable form of religion, takes them away from the one that is theirs. But the important point to us is

in this contrast between the Quirinal and the Vatican. It is at this point that "Plain Talk" comes in And here is the comment:-

"This is interesting as showing the tolerant attitude of the Italian Government-Catholic, of course, It refutes the assertion so often made that Catholic governments will not tolerate Protestant evangelization. In fact, all enlightened governments are growing more tolerant, and this tendency is quite as pronounced in Catholic as in Protestant countries.'

Does the reader catch the point? Firstly, there is an insistance on the Italian Government being Catholic. Now-what ground is there for such an assumption? It is decidedly not Protestant: but the Italian Government consists of a majority of illuminati, of radicals, of anti-clericals, senting a group of some fifty girlor and four hunger of anti-Catholics, all of whom are pupils, ranging from children of dred weddings during the penitential at perpetual war, and at short range, with the Vatican; and all of whom are prepared to adopted any line of policy, in any instance, provided, it will tend to counteract the Papacy. Where then is the Catholi-

city in this? But the aim is to bring down Catholic principle to the level Protestantism by means of what is ntended for a compliment-the toleration of Protestant evangelization by the Church. Either the writer of the foregoing does, or he does not, snow that he is absolutely wrong. If he does not know it we have no object to enlighten him on the subject; if he does know it he is playing the part of a deceiver of the reading public

While in a spirit of Charity the Zatholic Church must treat even her enemies in the bitterest life, still in matters of faith it is not possible for her to tolerate any other evangelization than that which Christ ordered her to carry do so would simply mean to acknowledgment that one religion was good as another; and that would be radically subversive of her very fundamental principles. Protestantism

Truth. But the Infallible custodian of Truth cannot acknowledge any other teaching than that with which the Holy Ghost inspires her-under pain of being false to the mission given her by Christ and consecrated

HISSING IN THEATRES. - In the Municipal Court of Boston, a very unique and very pertinent judgment was deliver by Chief Justice Brown, in April last. The dec;sion was to the effect that a spectator had a right to express condemnation of a theatrical performance by hissing. In discharging the defendant, the judge remarked that hissing in a theatre is not a crime any more than applause. The case was this:-Jacob Weiner, a sexton of one of the churches in the South End, was a visitor at a West End playhouse recently. He did not like the performance, according to the policeman who arrested him, and hissed so oudly as to disturb the persons on the stage. Weiner had a witness to show that he did not hiss, but the Justice said there was no need of entering a defense, as Weiner did no harm if he hissed, "ooed," groaned,

or said sarcastic things. The press of the United States seems to approve of the judgment, and very wisely. Decidedly if it is not a breach of privilege for one in an audience to give expression to approval of a performance, it cannot be out of place to equally expression disapproval, especially when there is a manifest reason fpr so doing. Persons go to theatres for enjoyment, and if the actors say or do that which is calculated to give offence rather than create pleasure, there is an inalienable right on the part of the person present to resent the action.

For example, when a gentleman accompanies ladies to a theatre and an actor presumes to use offensive, filthy, or immoral language; or the persons on the stage dress or act in a manner repulsive to the feelings of the gentleman and insulting to those of the ladies, it is only just that a marked disapproval should be expressed; and such may have the effect of bringing about a discontinuance of the undesirable exhibi-

Hence, in the case of the "stage Irishman," to which we refer elsewhere, if it is the privilege of those who are anti-Irish in sentiment to applaud the low caricaturing of their race, it is decidedly the right of the sensible and sensitive Irishman present to mark, just as emphatically his dislike for and disapproval the representation.

Therefore, we can all rejoice in the decision of Chief Justice Brown, and we only trust that it will yet be we only trust that it will yet woven into an act of legislation that will leave no doubt for all time to come on the subject.

A LESSON IN PATRIOTISM.—In a recent issue of Catholic American contemporary, we notice a cut reprethree or four years of age up to young ladies of sixteen or eighteen. Each one of the tiny children carried a hand banner of the Stars and Stripes; between each two of older ones was a large standard of the same device. The picture meant very little to us, as far as the special school or the individual members of the group are concerned, for the locality and its inhabitants are strangers to us. But we looked up on it as a delightful lesson in patriotism, and one that could be imitat-ed with benefit in many of our own schools. It was clear, from what we saw of

that cut that these young girls, and even the little tots, were taught a deep and patriotic respect for flag of their country. And to a great extent, such training explains wonderful attachment of American womanhood for the flag of the Republic. The seeds of patriotism are planted in their hearts in their tender years and they naturally grow up with them developing in the direct ratio of their physical development. There is room for a like sen-timent here in Canada—both as regards the flag of our Dominion and that of our motherland. The time has come when it is something to be has come when it is something to be recognized as Irish, and the day has path; in their bereavement.—R.I.

gone when the nationality furnished subject for the caricaturists pencil and the ballad-singer's burlesque. We could not do better than instill, in our schools, these sentiments that, if fostered by the young womanhood of the land, will eventually turn tothe glory of the coming generations.

A STERLING PRELATE .- While the Emperor of Germany has been visiting Leo XIII., and has since been requesting the Holy See to send Nuncio to Berlin, we find a certain fanatical German professor, by the name of Pastor Schwartz, pubishing in his journal, "The Banner of Truth," a series of articles defaming the Pope and the Catholic Church. This was more than the spirit of the Archbishop of Freiburg could stand, and His Grace has taken legal proceedings against the pastor-professor-journalist. It will be interesting to note the application of German law in such a case. Whatever uphill fight the Archbishop may have it is certain that his case will stand a better chance of fair play than were it in France that he had appealed to the courts on such a subject. Moreover, as we have shown in former issues, Germany is apparently anxious to gain whatever ground France has lost in the good graces of the Church.

POPE AND UNITED STATES. -While the crowned heads of Europe are paying tribute, in one way or another, to the illustrious Pontiff now seated on the throne of Peter, the President of the United States appears to wish to be in the procession towards Rome. He has dispatched, through Cardinal Gibbons, a jubilee present to His Holiness All that President Roosevelt does is characteristic and peculiar; he does nothing like other men, and hence it is that his words and acts bear the stamp of originality. In this case the present takes the form of a complete set of copies of the messages and other official documents of the American Presidents, from Washington's day to this. The great knowledge, His Holiness possesses of American political questions is neatly acknowledged in the gift of these handsomely bound set of volumes. veedless to say that the Holy Father fully appreciated the compliment and returned his thanks in an autograph letter that the President will certainly consider as a relic of rare value. Thus it is that true great--such as that of Leo XIII .- is universally acknowledged.

CATHOLICITY IN ENGLAND. -There are more signs than those that consist of increasing churches and of freedom of worship to indicate -- the effect that the revival of Catholicity in England is producing. According to the London "Times" the number of marriages solemnized this year during Lent, in the various churches in England, Wales and Ireland, was only one hundred and ten. The lowest ever recorded so far. Eight years season. From this we can safely conclude that even among Protest ants the meaning of the season of Lent is being gradually understood. And, to us, it is quite potent that this slow, almost imperceptible change is being effected by the more widespread influence of Catholicity upon the people. It is thus that the work of Truth goes on, and that like the coral reef in the ocean, the structure is being built up, till one day it appears above the island, verdant and for all habitable.

RECENT DEATHS.

This week we have to chronicle the death of an old and esteemed mem ber of St. Ann's parish, in the person of Mr. Michael Davin, a native of Queen's County, Ireland. The funeral, which was held on Wedne last to the Church; in which he had worshipped so long, was attended by a large concourse of friends and ac acquaintances. Mr. Davin was a splendid type of the Irish pioneer, tr religion and nationality. To the

Ireland's People.

BY "CRUX."

E have now reached a pe riod in the history of Ireland, and the evolution of government affecting that people, when it is well to and to ask ourselves what have been the people of Ireland in

the past; and naturally therefrom will flow the equally pertinent question of what are the Irish people of to-day. I have been requested by more than one person, not to leave aside those extracts from the Essays of Davis, until they are all exhaust-ed. As there are only two remaining, that I have not touched, and as the matter contained in them fit in perfectly to the general subject in hand, I have no object to take a few more paragraphs from their pages and to revive them for the benefit of thousands who may never have seen the originals, or who may never an opportunity of reading them. But it must be remembered that all this was written sixty years ago, and is specially applicable to the people of that time. They then never dreamed of such a combination of landlords and tenants as we behold to-day. Leaving aside all introductory matter, and all general reflections upon peoples of world, we will come at once to the great essayists' views of the Irish people. He says:-"There is much in Ireland that

makes her superior to slavery, and that renders her inferior to freedom. Her inhabitants are composed of Irish nobles, Irish gentry, and the Irish people. Each has an interest in the independence of their country, each a share in her disgrace. Upon each, too, there deseparate duty in this crisis of her fate. They all have responsibilities: but the infamy of failing in them is not alike in all.

'The nobles are the highest class They have most to guard. In every other country they are the cham-pions of patriotism. They feel there is no honor for them separate from their fatherland. Its freedom, its dignity, its integrity are as their They strive for it, legislate for it, guard it, fight for it. Their their titles, their very pride

'In Ireland they are its disgrace They were first to sell and would be the last to redeem it. Treachery to it is daubed on many an escutche on in its beraldry. It is the only where slaves have been en nobled for contributing to its degradation.

"We do not include in this the whole Irish peesage. God forbid. There are several of them not thus ignoble. Many of them worked, struggled, sacrificed for Ireland of them were true to her in the darkest times. They were her Chiefs, her ornaments, her sentinels, her safeguards. Alas, that they, too, should have shrunk from their position, and left their duties to humbler, but bolder and better men

Book at their station in the State. They enjoy the half mendicant privilege of voting for a representative of their order, in the House of Lords, some twice or three times in their lives. One Irish peer ats about a dozen others of his class, and thus, in his multiplex capacity, he is admitted into fellow ship with the English nobility. The borrowed plumes, and delegated authority of so many of his equals raise him to a half-admitted equality with an English nobleman. Ano, although thus deprived of their inheritance of dignity, they are not allowed even the privilege of a commoner. An Irish lord cannot sit in House of Commons for an Trish county or city, nor can he vote for

"But an Irish lord can represent an English constituency. tinction is a strange one - unintelligible to us in any sense, but one of national humilialion. We understand it thus: An Irish lord is too mean in his own person, and virtue of his Irish title, to rank with the British peerage. He can only qualify for that honor by uniting in his the suffrages and titles of ten or others. But-flattering dis tinction!-he is above the rank of an Irish commoner, nor is he permitted to sully his name with the privileger

There are many, however, not in that category. They struggled at fearful odds, and every risk, against the fate of their country. They

Wherefore do they stand apart row when she is again erect, and righteous, and daring?
"The writers of the 'Nation' have

never concealed the defects nor flattered the good qualities of their countrymen. They have told them in good faith that they wanted an attribute of a free people and that the true way to command happiness and liberty was by learning the arts and practising the culture that fitted men for their enjoyment. Nor was it until we say them thus learning and thus prac tising, that our faith became perfect and that we felt entitled to say Ad all men, here is a strife in which it will be stainless glory to be defeated. It is one in which the Irish no bility have the first interest and the first stake in their individual capa cities.

"As they would be the most honored and benefitted by national success, they are the guiltiest in oppos ing, or being indifferent to national

"Of the Irish gentry there is not nuch to be said. They are divisible into two classes-the one consists of old Norman race commingled with the Catholic gentlemen, who either have been able to maintain their patrimonies, or who have riser into affluence by their own industry the other the descendants of Cromwell's or William's successful sol-

"This last is the most anti-Irish of all. They feel no personal debasement in the dishonor of their country. Old prejudices, a barbarous law, a sense of insecurity in the possessions they know were obtained by plunder, combine to sink into the mischievous and unholy belief that it is their interest as well as their duty to degrade, and wrong, and beggar the Irish people.

"There are among them men fired by enthusiasm men fed by fanaticism, men influenced by sordidness but, as a whole, they are earnest thinkers and stern actors. There is a virtue in their unscrupulousness They speak, and act, and dare men. There is a principle in their unprincipledness. Their belief is a harsh abd turbulent one, but they profess it in a manly fashion. like them better than the other section of the same class. These last are but echoes of the others' views. They are coward patriots and crininal dandies. But they ought to be different from what they are. We want their aid now-for the country, for themselves, for all. Why conceal it—they are obstacles in our way, shadows on our path. These are called the representatives of the proper ty of the country. They are against the national cause, and therefore, it is said that all the wealth of Ire land is opposed to the Repeal of the Union.

"It is an ignorant and a false boast.

"The people of the country are its wealth - they till its soil, raise its produce, ply its trade, they serve, sustain, support, save it. They supply its armies-they are its farmers merchants, tradesmen, artists, all that enrich and adorne it. Of them will speak in our next article."

THE HUMBLE MAN.

Who is the "forgotted man" that has called forth an eloquent from the New York Independent Catholic pastors will recognize him at once. He as the individual whose small contribution-small because he is poor-for religious and charitable purposes is never mentioned in pub-lic or in private. The press places an emphasis upon resounding philanthropic benefactions, while the con sideration is overlooked that the millions of cheerful givers of humble neans are the real bone and sinew of countless admirably sustained charities. The Forgotten Man is he who pinches to help somebody else. and whose steady and though relatively infinitesimal, contribution is the main reliance of boards of managers. Splendid is the example of him who founds a college or endows a library. Heroic is he who, unknown and unheralded, draws from his slender purse the gift of his fellowman which depletes still further his own scanty income. And the name of the Forgotten Man is Legion!-Pittsburgh Observer.

We must be as careful to weep friends as to make them. tions should not be mere "tents of a night." Friendship gives no priviege to make ourselves disagreeable -Sir John Lubbock.

Our duty is to follow the Vicar of Christ whither he goeth, and never to desert him, however we may be ards, knowing his cause to be the cause of God.—Father, Newman.

Letters.

(By a Regular Contributor.)

This week I have to leave off my reproduction of letters, for a very good reason. I have completed the bundle which I opened about ten nonths ago, and I am not able, for a very good reason, to place hands second bundle, the contents of which are equally as interesting and several of which I purpose giving to the readers. I may state frankly how it comes that I am unable, this week, to place my hand upon the bundle in question. It is what is generally called "springcleaning" at our house, and I leave it to the imagination of all those who have that annual ordeal to undergo to form an idea of the difficulty it sometimes is, under such circumstances, to find everything that is usually at hand. However, if I am not in a position to reproduce any of my "Old Letters" I can give a pretty general idea of the range of material covered by those that remain. According to the list that I had

made some time ago, of the contents of this second bundle, I find that they are documents (for autograph letters may well be designed thus that touch upon very important points, if not in the literature least in the history of the literature of America, including Canada, England, Scotland, France and Ireland, Some of them are more or less remotely connected with these important subjects, but they all have a bearing of some kind upon them More especially are they belonging to modern American literature. By this I mean the literature that marked the half century that commences about 1840 and closes before the last decade of the nineteenth century None of them are more recent than 1889, and none earlier than 1840. Some of them are very brief, others are comparatively lengthy; and strange to say, the shorter the more important they seem to me. For example, ten lines from Longfellow written twenty-three years ago, appear to me of far greater precious ness than a long essay that Bancroft penned, which is almost a copy of one of his chapters upon the "History of the Pacific Coast." Yet this latter is fit companion of an almost similar treatise (in the form of a letter) that the late Dr. Kingsford wrote, in the Parliament library at Ottawa in 1887. The very list would be like the muster-roll of an entire phalanx of long vanished men whose names once were familiar to almost every reader on this continent. Without promising too much I can say that there will surely be interest

An Incident in the Life of a Priest.

taken in several of these letters.

Rev. Lambert Young, formerly pastor of Good Shepherd Church, Frank fort, Ky., and dean of the Lexington Deanery, died in Wybosch Schyndel, Holland, recently. His recalls an exciting incident which is related in "The Centenary of Catholicism in Kentucky," by Hon. B. J. Webb.

"In 1868 a revolting crime, followed by an attempt at murder, was perpetrated by a negro fiend upon a poor Irish girl of Frankfort. wretch was arrested and taken to jail. But the story of the outrage provoked a dangerous spirit in num bers of the populace, most of whom were supposed to be Irishmen Catholics. A mob was raised, iail surrounded and entrance to it effected. The law officers were powerless in the face of the demonstra tion, no one being allowed by the rioters to approach the jail. commonwealth's attorney bethought him of sending for Father Young, whose influence, he imagined, would e sufficient to prevent the contemplated violence. No sooner was he informed of the illegal demonstra tion and the wishes of the law officials than the priest was on the ground. With no little peril he did get access to the jail and to the ce of the passion governed men who had it in their possession. That he used the limit of his influence to prevent the crime that followed ther bold enough to doubt. But vainly did he pray them to desist. The guilty wretch was taken

out and put to death by the mob. Lessons was cited before the United State District Court in Louisville, Judge Bland Ballard presiding, to give evidence as to the identity of the parties seen by him in the jail. In an swer to this citation he presented his reasons for declining to testify These reasons, reduced by him to writing and presented to the court are here reproduced. After detailing the circumstances of the case, as related above, the respondent goes on

"I am now asked to inform the grand jury of the names of the persons I saw in that maddened and infuriated assemblage, to whom I went solely because of my priestly character, and but for which I would have been permitted neither to see nor re monstrate with them. It was occaus of my office that I was requested to seek admission to the jail, and it was in my character of priest that I was allowed to enter its precincts Under the circumstances, as it seems to me, to testify at all on the sub ject would be to prostitute my office and to bring disgrace upon priestly character. In doing so I would stand in the attitude of one who has taken advantage of his office as a priest, and at the instance of the civil authorities, to act the part of a public informer. The submission of my testimony in the case would certainly be a breach of implied faith and confidence, and I am convinced that all the good to be drawn therefrom would be more than counterbalanced by the evil that would result from my betrayal those who trusted in me as priest

strictly and technically, has features analogous to those presented in sacramental confession, but the princi ple is the same. The trust, if it was a trust, the forbearance, if it was forbearance, were rendered to my sacred office and not to my comparatively unknown self. Can I aford to testify? If compelled to do so, would another of my office dare to trust himself in such a position? Would he be permitted under like circumstances to raise his voice? Is it right, it is fair for the civil authorities thus to use and abuse my office? With all respect for the laws of my adopted country. I am bound in my conscience as a man and as an omce bearer in-as I believe and hope-the Church of Christ- to answer all these questions in the neg ative. My refusal to answer is in no spirit of contempt, as God is my Judge. It is my desire to respect and obey the temporal laws of the country I have voluntarily chosen for my home on earth. I act not hastily, but after profound and prayerdeliberation. I believe in al truth that I ought to be released from testifying as to facts so obtained. I do not know that my testimony would convict any man, accused or not accused. I did not see the execution of the colored man. I did not see him at the jail, not at any time in the possession of the mob; nor do I know, except hearsay, that he was executed. But it is not the importance or the effect of my testimony that concerns me It is the principle of deposing as evidence facts which I came to know in my office of priest and which I would not otherwise, as I verily be lieve, have been requested or perscreen any real or supposed offender against the law, nor from any sympathy with mob violence in this case or any other that I decline to tes tufy, but to protect, as far as in me lies, clean and spotless my sacerdotal robes. For these reasons, and these only. I humbly and earr known to me as privileged from exposure on the witness stand.

"The player of the petitioner was denied by the court, and Father Young was ordered to jail. But never was there a man incarcerated for a leged contempt of court who was demonstrations of popular respect His contracted quarters in the of Jefferson County were thronged his confinement lasted, and many these were ladies and gentlemen of the highest social standing in Louis ville, very many of whom were non Catholics. After three days he attacked with illness, and thus being was granted for his removal to the remained for three weeks, still in the character of a prisoner. At the end of this time he was allowed to give bail in the sum of two thousand dolanswer the charge of contempt. No pearance, however, and presumably the case against him was permitted to lapse from the court docket."

And Examples To Catholics.

It is consoling to read such an item as the following, which we take from an American Catholic exchange. In our own city we are aware of the existence of scores of Catholics who could further the temporal well-being of their co-religionists, if they were not so narrow in their views or so "close-fisted," without affecting the interests of those dependent

The article is as follows:-

Capt. John J. Lambert, the well known proprietor of the Pueblo, Col. 'Chieftain," on Sunday last presented to the city of Pueblo. a magnificent orphanage, which is to be under the management of the Sis ters of St. Francis, but which will be open to orphans of all religious denominations. Capt. Lambert spent nearly all of his life, until the break ing out of the Civil war, in Dubuque. He was a printer and was employed on "The Express and Herwhich later changed its name to the Dubuque "Herald." Shortly after the beginning of the war, he enlisted in the Ninth Iowa cavalry and became a captain through gallant and meritorious service and, when the war closed, he entered the regular army in which he remained several years. He then resigned and purchased the Colorado "Chieftain," of which he has been editor and own er for over thirty years, and through his able management become one of the great papers the west. Capt. Lambert was ever a man of exalted character. highminded and honorable in all things and for whom the highest regard has been entertained by the people of Dubuque.

After the war he married Miss Susan Lorimier of Dubuque, a lady of rare accomplishments and charming disposition; and it was in memory of her that his magnificent gift was dedicated by Bishop Matz of Denver on Sunday last. The sum of \$90. 000 was expended in the purchase of the ground and erection of the building.

FATHER MORRIN'S WAY. - Fa ther Morrin was born in Waterloo, N.Y., about fifty-six years ago. He was ordained for the Rochester diocese. His love of humanity sweeet self-sacrifice was told to the present writer three years ago by ne who took part in the events:

Shortly after the panic which nearly annihilated Georgetown and Silver Plume, Father Morrin was sent to take charge of the which included those places. cheerfully accepted the hardships, in cident to the charge, and, indeed, bore evidences in his raiment of that poverty. So scant and shabby did his clothing become that a friend remonstrated with him and urged him to buy an outfit that would become his station and protect his body sufficiently from the Winter's cold.

'The Christmas collection will b taken in a few weeks', said the good priest, 'and then I will buy a sui

and an overcoat.' At the early Christmas services in Georgetown of that year the collection amounted to \$75, and the friend reminded him of his needs and the promise he had made to purchase the clothing. As they started for Silver Plume word was brought to Father Morrin of the extreme fering of three families in the town, two of whom were not of his congregation. He visited them and found a pitiable condition of affairs. When he left the last house the last dollar of the collection had gone. mind,' he replied to his friend, 'I will get enough at Silver

Plume to meet my wants "At the conclusion of the services in that town, as was his custom, he gathered the children around him for their weekly instruction in the The little ones had their story of deprivation also. There year, they told him. The money was needed more pressingly elsewhe

Again the collection was diverted. The priest's new clothes were unbought, but the children of the entire town enjoyed their Christmas

"To his friend's impatient remonation that Father Lambert, of his with that he would buy the outfit. Where is the money?' asked the

Why, I deposited it in a bank in Denver,' the father answered, simply; but the bank failed. I'll get the money in time, though, and then we'll buy the clothes," "

There were similar incidents which God alone knows. Father Morrin didn't talk about them; in fact, never thought there was any special credit due him. They were with him a matter of course. But that selfsacrificing spirit made him friends everywhere. The large attendance at the funeral showed the esteem in which he was held. The Sisters at St. Joseph's Hospital stated no patient in the hospital except Myron Reed ever had so many inquiries made as to his condition.

There is one thing that Father Morrin would have asked of all his friends, and that was their prayers. This, at least we can give him. May he rest in peace.—Denver Catholi

CATHOLIC NOTES

A BISHOP'S JUBILEE.-The twenty-fifth anniversary of Bishop Me-Donnell's ordination as a priest will be celebrated by jubilee services and a reception on May 19, at which all the churches of the diocese of Brooklyn and in Queens, Nassau, and Suffolk ounties will be represented. A proedunties will be represented. A proninent feature of the celebration will be the presentation to the Bishop of purse of more than \$100,000, to be used by him for the establishment and development of a seminary at West Deer Park, L.I.

Bishop McDonnell recently bought 1,100 acres of land in the park, on which the seminary will be established. The tract will be developed, and built upon as soon as the proper plans can be made and approv-

The celebration will start on the morning of May 19, when the clergy of the diocese will assemble at the Pro-Cathedral, in Jay street, to attend the Pontifical Mass. Later in the day the clergy will give the Bishop a dinner in the Art Asse Rooms, in Montague street. Bishop McDonnell will then be presented with an address on behalf of the clergy, and given the purse collected for the building of the seminary

In the evening Bishop McDonnell will be escorted to the Academy of Music, where the laity will give him a reception. More than a thousand delegates from the different churches of the diocese will be present greet the Bishop.

A LAYMAN'S PRIVILEGE. -Hon. Bourke Cockran, of New York, was received last week in private audience by the Pope.

IN MEMORIAM. - In all of the Catholic churches in New York memorial Masses were said Wednesday for the late Archbishop whose death occurred one 'year ago

BUFFALO'S NEW BISHOP. - A dispatch from Rome on last Friday says that Rev. Charles H. Colton, pastor of St. Stephen's Church New York, has been chosen Bishop Quigley, of Buffalo, who was recently made Archbishop of Chicago.

Father Colton was born in old St. Patrick's parish, Oct. 15,1848. His brother, the late Rev. John S. Colton, was also a priest of that diocese, and their aunt was the late Mother Theresa, for twenty-four years Superior of the Sisters of St. Joseph at the convent in Flushing, L.I. His brother, Thomas J. Colmillinery firm of James G. Johnston & Co., of this city.

He began his studies at St. Francis Xavier's College, New York, where he was a member of the class of 1873, with Bishops McDonnell, of His theological course he took at St. Joseph's Seminary, Troy, where he was ordained a priest on June 10. He was then sent as assistant to the late Dr. McGlynn, at St. Stephen's, in East Twenty-eighth street, and remained) there until 1886, when he was made pastor of the Church of Our Lady of Mercy, at Port Chester, N.Y.

In the year following the crisis in the Father McGlynn troubles came about and St. Stephen's parish was in a turmoil over the re-moval of its old pastor. After Father Donnelly had failed to quiet matters Father Colton was brought from Port Chester in the hope that his long association with the people The parish was also divided, the eastern part being given to the charge of the Carmelites. Father ColOurbsto bserve Street-Sprinkli

Our

SATURDAY, MA

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SPRINKLED ST scene such as I have to describe, you ar mand, in every key be watered and that be brought to time perform that dut watering carts and way homeward, and lighted to find tha been out. Yonder coming up a side s you reach the cross been there before 3 of mud, created, as , MAY 16, 1903.

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LIC NOTES

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'S PRIVILEGE -Cockran, of New York, st week in private au-

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NEW BISHOP. - A Rome on last Friday Charles H. Colton, tephen's Church, New chosen to succeed of Buffalo, who was Archbishop of Chi-

was born in old St. . Oct. 15.1848. His e Rev. John S. Cola priest of that dio-aunt was the late a, for twenty-four of the Sisters of St. er, Thomas J. Col-er of the wholesale James G. Johnston ity.

studies at St. Fran-College, New York, member of the class ishops McDonnell, of McFaul, of Trenton. ourse he took at St. ry, Troy, where he priest on June 10, nen sent as assistant AcGlynn, at St. Ste-Twenty-eighth street, ere until 1886, when stor of the Church

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Our Ourbstone Hserver Street-Sprinkling.

HIS is a subject that every person understands; and yet HIS is a subject that every t is one that seems to credate no end of friction everywhere. Not only in Montreal, but in almost every city of any size in Canada are there complaints anent the sprinkling of the streets. Now, it is no intention of mine to enter into the matter from a municipal standpoint; I would be, at very best, a poor critic in such affairs, so will not worry about them. In fact, I am under the impression that the people of Montreal, the aldermen and the special representatives of the Corporation can get along without my advice. This may be quite humble on my part; but even if it were not my opinion, it certainly would be theirs. But this season of excessive drought is very suitable for a few observations on the matter of street sprinkling. Remember I am not dealing with the administrative side of the question, but ra-ther with the matter of the execution of the work. Nor am I going to find any fault; I merely wish to record a few personal experiences, and to offer a few brief suggestions.

DUST CLOUDS .- When, as during

the past couple of weeks, we have

been for a continuous period with-

out any rain, and everything is as

dry as a chip, and the dust has accumulated to a depth of an inch or more on the roadway, it is amusing to watch people, from your window as they do battle with that enemy although the feeling of amusement turns to one of a less agreeable character when it becomes your own turn to sally forth. Now we will take a stroll along on any dry day. first thing that affects you is to find that your freshly polished boots have taken on an antiquated appearance and are suggestive, before you have gone three blocks, of a tramp upon me limestone macadamized road. Then the bottom of your trousers if not turned up, are sadly in need of a whisking before you have reached your office. And that would be escaping fairly well if you should have no other trouble on the way So far we have supposed a fine, calm day. But let there be a good breeze as often comes from some mysteri-ous place beyond the mountain, which grows giddy and distracted as it sweeps around corners and gallops down unfamiliar streets. It is quite exciting to watch one of those gusts, about a couple of hundred yards away, gathering up the dust and carrying it along in eccentric edies and lifting it—like Afrete in Arabian story—high into the air, there to scatter it over the windows and upon everything within sight. But when ou see one of those simoons suddenly spring up, without any apparent provocation, and making a beeline for your own spot, you instinct ively close your eyes and mouth, and bow down to meet the attack. comes, regardless of all respect for your personal comforts or your es; and if you are not very watchful, it will probably snatch off your hat and clear away, like a football player who makes a dive for the goal withe the captured and gives it a few inconsiderate kicks the wall on the opposite side. It is then that you dart after your head-gear and run every risk of being knocked down by passing These are forts of a vehicles or street cars. some of the many comforts dusty day on the streets of an un sprinkled city. The reader can well imagine a score of other like situa-

SPRINKLED STREETS.-After a scene such as I have just attempted scribe, you are inclined to demand, in every key, that your city be watered and that the corporation be brought to time, and forced to perform that duty. Out come the watering carts and they set about rectifying things. You start on your way homeward, and you are so de lighted to find that the carts have been out. Yonder is one of them coming up a side street; just before you reach the crossing the cart has been there before you. When you come to cross you find a long patch of mud, created, as it were for your the Police and Fire Departments.

special benefit, and there is not a single spot whereon to set your foot. You pause, you try to calcu late distances, and are about to cross, when the cart returns and the cart returns and warns you of its presence by a sud-den and unexpected backing up, and an equally sudden and unexpected squirting of water all over the sidewalk, and incidentally over your feet and probably limbs. It is so refreshing that you are not expected to get angry. Yet you have no protec-tion. If it were raining you could defend yourself with an umbrella and a rubber-coat; but how are you to protect yourself from that footshower-bath that was not on the list of your daily programme?

SUGGESTIONS.—It is quite possible that none of the drivers of that none of the drivers sprinkling carts will ever read my column; and were they by chance to read it, they are not likely to pay any attention to it. So I will no take up space with any special address to these gentlemen. But would humbly suggest to the inspector of that department, or whatever the title of the gentleman in charge of the said operation, that he should impress upon the drivers the advisability of lifting the check-chain before reaching the crossing and of not dropping it until the cart, as well as the horse, is at least three feet beyond the same. Then he might tell them that their wheels should be kept no less than three feet from the edge of the sidewalk when driving along a street, which precaution would obviate the necessity of giving the pedestrians more water than they bargain for. This reminds me of another subject, but I have not time this week to deal with it-I refer to the water-tax and its proportion, or rather disproportion, to the assess ments and rents. However, this is a matter of too grave an importance to be treated in conjunction with sand and dust storms, or watercarts and sprinkling, so we will adjourn the discussion till next week.

Typhoid at Summer Resorts.

City physicians have learned to expect every fall an increase in the cases of typhoid. It is not in the slums or the tenements that the disease shows itself, but in the home of the well-to-do, among the people who have been away on vacations and have unwittingly brought the germs of typhoid back with them. It s rather late to call attention to these facts, with any good purpose, after the mischief is done. But it may not be quite in vain, before the summer opens, and when vaca tion plans are just beginning to be considered, to suggest that a good water supply is more important than golf links, and that the enjoyment of superb scenery may be bought at too high a price if it is attended with unsanitary conditions. Typhoid fever is essentially a filth

disease, and the conditions which produce it are tolerably well under stood even among the laity. trouble usually is not ignorance so much as indifference. The sanitary question, unless it obtrudes itself rarely enters the mind of the mer sojourner. Everything else is taken into account, the size and sit uation of the rooms, the outlook from the windows, the bills of fare the service, the accessories, walks and drives-everything but this which is the most vital and mental of all. What father of a family can lay his hand upon his heart and aver that in selecting a cottage or a hotel for his family for the sum mer he has been in the habit of doing so simple a thing as to have the drinking water analyzed to see whether it is fit for use? The poison is so subtle and its effects so serious and so lingering that it may be pardonable to insist upon reasonable precautions against it at an alterna tive to vain regrets afterward. Every hotel or boarding house which offer itself for the entertainment, of summer guests ought to be able to show an absolutely clean bill of health plumbing that is open to every one's inspection, and a water supply that is without taint. At the risk of be ing thought needlessly inquisitive and perhaps disagreeable, let the seeker for summer rest and pleasure put this at the head of his list of questions .- Boston Transcript.

AN ARMY OF CIVIL SERVANTS

The number of employees in the New York municipal service has reached 45,299, of whom 12,000 are eachers and 10,000 are members

Catholic Mission And Irish **Emigrant** Girls.

When the newspapers announced last week that the White Star lines Cymric had reached port with 780 Irish girls aboard many a housewife headed for the Battery in the of getting a good cook, maid onurse, says the New York "Sun." But while Irish lasses are coming to New York now at the rate of 2,000 a week they are a vanishing import and not 3 per cent. of them are in the market for employment

they get to the Barge Office. In the first place one must subtract the number that arrive here with railroad tickets or passage mo ney to take them to other parts of the United States. As soon as they have passed the immigration officials they start on their inland journey.

Then there are those who are booked for New York and have relatives and friends to receive them. are held at Ellis Island until o'clock. When their relatives or friends call and satisfy the officials that all is right the immigrants are turned over to them.

There remain then the girls whose relatives have failed to call for them and such as have no relatives on friends here. All of these are turned over to the representatives of the Mission of Our Lady of the Rosary for the Protection of Irish immi grant Girls.

The girls are brought to New York and housed in the mission building at 7 State street. Here friends can call for them up to 10 o'clock at night. The house can accommodate about fifty girls. That is more than the number uncalled for as a rule.

When the Cymric got in last Tues day with her big cargo of girls all were taken away by relatives except thirty-five. These the Rev. Anthony J. Grogan escorted to the mission where they were lodged and fed without cost

By noon on Wednesday all had departed, in charge of friends; but one In the meantime, the door bell was kept ringing all day by women who came from all parts of New York seeking servants. On the front of the mission house was this sign:

"We have no servants."

It did not appear to act as a deterrent, for women who came by street car, in carriages and in authe bell just the same, arguing, wo manlike, that it wasn't meant for

On the priest's desk in the office inside were many letters saying Send me a good girl at once," or "Please let me have a good cook," or "I would like a first-class nurse girl right away."

'We can't fill one in twenty of the applications that come to us in this way," said Father Grogan. "The girls who are booked for New York are, of course, the only ones available, and they prefer to go with their friends, and let their friends

find places for them "I have no doubt that many them would be much better located if they would take the offers of en:ployment that are open to them but they all seem to prefer to let the relatives or friends they know here locate them. Of course, we do not argue it with them; yet often, when I see a clean, bright girl going away with friends who have not these qualities, I wonder if her future life/would not be brighter if she came to America without a single friend to greet her.

"There is plenty of employment always for Irish girls in domestic service, because they make the best ser-Of course, a large percentage of the girls who come here have got to earn their own living, and it is rather surprising that so few of them will accept the offers of good wages as domestics open to them here.

"From the last part of April until the end of June is the big season for Irish immigration. The ocean liners bring about 2,000 Irish girls a week during that period. Then the number falls off for the rest of the

"We make no charge for the care of the girls, whether they are with us a few hours or for three days.
We take them away from the mature of nationalities and classes on the island, and they appreciate it,

and often, long afterward, we get donations from girls who remember the kindness shown them here."

The last girl to be provided for of the thirty-five taken by the mission house from the Cymric's load reached New York with the idea of going to Akron, Ohio. It seems that two years ago an Akron woman traveiling in Ireland met her and said she would employ her if she would come

Still having faith in that promis the girl came to America. When she told Father Grogan about it suggested that she stay over until he made inquiries about the woman and also learned if she still wanted

A telegram of inquiry was sent to Akron and brought a reply that the woman kept a hotel there and that its reputation was none too gcod. On the priest's advice the girl abandoned the idea of going to Akron, and was engaged at once as a cook in a fashionable household at \$25 a month.

The number of Irish, girls coming to America exceeds the number o boys, thus differing from the immigration figures of all other races Analysis of the Irish immigration now shows that the girls constitute almost 60 per cent. to 40 per cent of men. On the other hand, the in migration as a whole shows 65 per cent. of men to 35 per cent. of wo

In the matter of education, the Irish immigrants far surpass most of their fellows from other lands Last year the percentage of illiterates from Ireland was only 3.7, while among Italians it was 52.6 and among Poles 29.8.

"I can understand why the girls Grogan. "There is very little indus try in Ireland now to offer employent to girls.

"There is a little in Cork, Belfast and Dublin, but most of the immi-grant girls have been brought up on little farms. The sons can be employed in agriculture, but there is nothing at home, nor in the nearby cities for the girls, so naturally they come to America."

Three steamers a week with the Irish colleens aboard is the average now, and many people bound for South Ferry or uptown stop to watch the little flock that comes a cross to the mission house about ? clock in the afternoon of arrival days. Many of them are comely some are very pretty and the great majority have the grace of neat

Father Yorke's Plan For a Children's Mass

of Catholic Pedagogy." the Rev. Peter C. Yorke describes a good working plan for a children's Mass He sums up his recommendations in In order to make the order of such

a children's Mass clear, let me de scribe it in detail. At the hour fixed for the Mass, the children assemble, each in his own seat. At a given signal they all kneel and the reader recites the Judica and Confiteor, the children making answer. The priest is in the sacristy, and, as the orinds the first notes of the Introit, he enters the sanctuary the children, standing, begin the Entrance Hymn. While he is arranging the chalice, saying the preparatory prayers and reading the Introit they have plenty of time to finish the two verses. At the Kyrie the reader begins, "Lord, have mercy," and the boys reply, "Lord, have mercy," and the girls and boys take it up antiphonally to the end. Then the reader says, "Glory be to God on High," and the children continue in the same manner as at the Kyrie. The super intendent then follows with the Collect and the Epistle, the children giving the proper responses. By this time the celebrapt has finished Gradual, and, as the book is changed, the congregation stands and sings the gradual hymn. At the end of the Gospel the celebrant ascends the pulpit, reads the Gospel in English, the children again making the usual notices and delivers the instructions

the instruction the reader begins the Nicene Creed and the children continue in the same maner as at the Gloria. Here it will behoove the celebrant to go slowly so as not to genufiect before she congregation arrives at the Incarnatus.

While he is arranging the chalice, etc., the children sing the Offertory hymn, and, as he begins the Pre face, the reader recites it in English the children standing and again giving the responses. Here, too, celebrant must take care not to go quickly, because the Sanctus should coincide with the end of the reader's preface, the children recite the Sanctus in the same fashion as the Gloria, and there is silence during the consecration.

After the consecration the children may be left to their own devotion or the O Salutaris may be sung. At the Pater Noster the reader begins "Admonished by saying precepts," and the children recite the "Our Fain unison. They say the Agnus Dei in the same manner as the Sanctus and may sing during the Communion the hymn "O Lord, I am not worthy."

When the priest has covered the chalice they sing the Communion hymn, after which the reader recites the Post-Communion. They then kneel for the blessing and stand in silence during the last Gospel. After the concluding prayers, when the priest has returned to the sacristy they stand and sing a thanksgiving hymn, such as "Holy God."

This scheme of a children's Mass

has many advantages. In the first place, it is practicable. It has been tried in several parishes and worked well. It is true it takes ome time and patience to get it go ing, but everything that is worth having costs labor. In the second place it has adaptability. In small churches, where priest cannot be spared to superintend, one can omit the Collect, Preface and Post-Comnunion, a layman or a sister can give the signal for beginning the other prayers. Moreover, wherever even such assistance cannot be had, the addition of another verse to the proper hymn covers the time other wise used in saying the prayers. In the third place, it interests the children and educates the parents. the fourth place, it furnishes a splendid foundation for formal instruction on the Mass. The children are accustomed to the various parts of the service and know them by their proper names. The Church's seasons are brought home to them and the hymns store their minds with apt and beautiful thoughts. They have in memory the great liturgical prayers, the highest expression of human piety. In a word, they are gut in tune with the spirit of the Church n celebrating the Divine Mysteries

children go through this Mass they cannot go through it mechanical) and with little profit. Experience proves they can. religion works of itself. What I do hold is that, with such a children' Mass, it will be much easier for the instructors to bring home to their pupils the nature and meaning of the service than with any other system. The instructor must take plans and give time and have, patience, but he will be agreeably surprised to find how soon the children will begin to appreciate 'the significance of the great Action, at which they assist, nd what an insight they will obtain into its treasures of instruction and grace according to the Scripture thank Thee, O Father, Lord of heaven and earth, because Thou hast con cealed these things from the wise and Prudent and hast revealed them unto babes."

AGES OF ANIMALS

Animals vary greatly in the length of their lives. Elephants, eagles and parrots may celebrate their hundredth birthday, but our domesticated beasts are thought to be aged States says:when they have reached a charter of a hundred. A horse is old at 20. a try represent a great deal of devodonkey at 25 and a cat or dog at 15. The span of existence allotted to insects is shorter still, the fly and the butterfly commonly enjoying but have had no time to study one summer of vigorous life. and other religious body, the next in orthey are not previously snapped up by a bird.

CHURCH BUILDING.

According to statistics in the St. fifteen "Dispatch" churches are built in the United States every day. At the present average and in a year the value of w church edifices aggregates \$37,-350,000. A table of the value of church buildings just opened or to be opened during the coming summer by the various nominations shows Catholic structures estimated at \$1,250,-000. This is far in advance of any nther religious body, the next in order being the Christian Scientists with new buildings valued at \$750, 000.

The Catholic Federation.

(By An Occasional Contributor.)

Ever since its inceptions we have refrained from any direct comment. upon the project of a Federation of the Catholic societies of America. We can remember well having been asked if we took no interest in such a vast movement. Decidedly we were deeply interested in it; but, it was one thing to take an interest in a movement and another thing to be in a position to pronounce upon its merits. Like thousands of others we could see the visions of great strength and importance that the Catholic Church and Catholic cause n America, were to derive from such potent combination. But we were not in a position to judge of the capabilities of the leaders in the novement. Consequently, we were obliged to refrain from expressing any direct opinion. We knew that sooner or later the direct representatives of the Church would be called upon to approve or to disapprove of the Federation, and we were prepared to await such decision, knowing be; orehand that it would be based on study and an intimate knowledge of the facts and the circumstances surrounding the movement. That decision has come from the Archbishops of America, at their late meeting held in Washington. How the natter came under the cognizance the Archbishops is thus told by the Western "Watchman" of St. Louis:-

istence the Federation grew to great proportions and wide influence. For the past year its growth has been retarded by a suspicion that the organization was not in favor Rome and could not hope for the sanction of the hierarchy of this and to effect a change of policy, if any hostile action was contemplated, the bishops who have been sponsors for the movement from the beginning have been corresponding with the archbishops with a view to have them approve the Federation at their annual meeting in April. In way the metropolitans were enabled to form a dispassionate judgment of the merits of the organization before they came together for their yearly deliberations. Still, to show proper respect for those worthy prelates and to treat with becoming consideration a subject that interested many thousands of American Catholics, they discussed the subject long and patiently, and only after careful investigation of the pros and consdid they arrive at the conclusion that the Federation could not be approved. This decision was not incorporated in the published minutes of the meeting, but was communicat-

"In the two first years of its ex-

ed privately to the petitioners. It must be remembered that no fault is found with the organizers of this Catholic Federation. Their honest, their devotedness to the Church, and their anxiety for the well-being of their co-religionist are matters that have never been questioned. In fact, if there was a serious fault to find it was that over-zealousnes rather than lack of enthusiasm. But it would be a very grave step to hand over to laymen the regulating of the affairs of the universal Church; in fact, it would be subversive of every Catholic tradition and teaching. The same organ, above quoted, speaking of Catholics in the United

tion and a world of generosity. But they do not stand for any views of state or church policy. They such questions and know nothing about them. Few of them have more than a rudimentary education which has not been supplemented by subsequent reading. Our Catholic laymen do not read Catholic books. They do not read Catholic newspapers to an alarming extent. They on politico-relihave no opinions gious questions, and any pronour nent from them on such would be only the applause that always greets bold and radical utterances in assemblies of unthinking

SYMINGTON'S

COFFEE ESSENCE

GEARANTEED PURE

St. Patrick's Parish And Order of St. Sulpice.

The committee appointed by the parishioners of St. Patrick's to present an address to the Superior of the Seminary of St. Sulpice on the occasion of the retirement of the Order from the spiritual direction of the parish, in company with several members of the clergy and laity performed their task on Wednesday last. The presentation took place in the parlors of the Seminary building on Notre Dame street. Amongst those present were Rev. N. Troie, Notre Dame; Rev. Gerald McShane, S.S., D,D,; Rev. M. J. McKenna and Rev M. J. Ouellette, Mr. Justice Curran Mr. Justice Doherty, Judge Purcell Messrs. Jas. McShane, W. E. Doran P. McCrory, Bernard Tansey, J. H Semple, Jas. Rogers, M. J. McAndrews, Michael Burke, P. Mullin, John Meagher, Peter McCaffrey, Robt. Warren, M. Eagan, P. Casey, P. Reynolds, A. D. McGillis, B. J. Coghlin, W. McNally, Thos. C. Collins, T. P. Crowe and John Fallon.

Hon. Mr. Justice Curran, a mem ber of the committee, read the address, which was as follows:-

Very Rev. and Dear Mr. Aboe Lecoq, Superior of the Seminary of St. Sulpice.

The tie that bound us the children of St. Patrick in this city to the gentlemen of the Seminary of St. Sulpice, has been severed. The announcement of the event was unexpected; needless to say it caused us profound sorrow. Yet we feel and know that had it been possible to adopt a different course, you and the gentlemen of the Seminary you so worthily represent, would not have left us, since so many and powerful motives must have urged you to cling to a work that will ever be one of the brightest pages in the anwals of St. Sulpice.

Gratitude has always been a characteristic of the Irish people. The children of the Green Isle, and

their offspring, to whose spiritual wants you have for so many years ministered in this city, are not, we trust, unworthy of their forefathers. They have preserved their traditions they have clung to the faith of St. Patrick, and as a result we are here to-day, to express in a few simple words our appreciation of, thankfulness for all that gentlemen of St. Sulpice have done for the benefit of our people.

The generation that first felt the fostering care of your noble col leagues, has long since passed away but the memory of generous deeds can never be obliterated; the monuments of the zeal of St. Sulpice are there to speak in tones that will reecho down centuries to come.

What need to rehearse the story often and so affectionately told? We can go back to the days when your good Father Richards found the little colony of Irish worshippers at the shrine of Our Blessed Lady of Bonsecours in 1820, a mere handful exiles of Erin. We can follow that ever increasing band to the Old Recollect, and thence to St. Patrick and St. Ann's. We can see the gradual but rapid development of moral and material progress, and the fa-therly hand of St. Sulpice ever present in the undertaking for educa tion and Christian charity, first helping the pioneer, then guiding the im pulse of Irish generosity once it was able to grapple with enterprises worthy of the names of their patron

Under the care of St. Sulpice have developed from a handful of people worshipping under a borrow ed roof, to a powerful section of the munity, kneeling before grand altars in our own magnificent temples Our orphans have an asylum; our old infirm a refuge. You leave us with institutions solidly established.

We do not forget to what extent we are indebted to St. Sulpice in other respects. Wet, if we owe so much to your Seminary, it is with a feeling, we trust, of paracellar pride we love to dwell upon the fact we trust, of pardonable that amongst the names that have immortalized your community within the past century, none shines with purer light than that of the illustris Father Dowd.

If you have done much for the chil- dispersed.

dren of Ireland that land gave you a member whose career will ever cast lustre upon the name and fame of the Seminary of St. Sulpice, in the city of Montreal.

Others we might mention, the late lamented and dearly beloved Father Quinlivan, amongst them in a pro-minent way, but in Father Dowd all classes in Canada recognized the zealous pastor, the great heart and masterful brain; the father of his people: the devoted member of his Order; the priest whom statesmen consulted, one whose influence upor affairs of Church and State will

recognized by future generations.

For all that has been done to be nefit us we desire to express our heartfelt thanks.

We part in sorrow from dear bene factors and generous friends, but we know that whilst devoting yourselves to the special mission the Church has confided to your care vou will always remember us, watch anxiety our future course, and pray fervently for us at the foot of the throne of our dear Lord, that He may guide protect and preserve us now that we are deprived of those who so long directed all our undertakings with paternal solicitude.

On behalf of the parishioners of St. Patrick's by the undersigned

J. J. CURRAN.

C. J. DOHERTY. C. F. SMITH.

W. E. DORAN.

Montreal, May 13, 1903



VERY REV. ABBE LECOQ.

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In reply the Very Rev. Abbe Leoq said:-I am happy you did nnt misunderstand the reasons compelled us to leave St. Patrick's parish. Our numbers too small and other circumstances made us unable to comply with the requirements of so large a ministry. But we are firm believers in the principle of St. Paul, that in Christ, in the Church there is no distinction, especially no distinction of nationality, but we are all one in the Lord. Moreover, admire, we love the Irish, their valiant nation, their warm hearts above all, their steady and unshaken adherence to the faith of their fa

Therefore what you say, Your Lord-ship, that the tie between us is severed is true, indeed, but in one sens only. The sympathy, the friendship and the devotedness to yourselves and your sacred cause did not change in the least and shall never change It is our set purpose and resolve not to overlook a single opportunity to show that those dispositions are not

mere words of feelings of the hour. Now as to the past; it was a good omen for the little band of Irish exshrine of Our Lady of Good Help. The origin of that humble sanctuary is so touching and so simple. There the river, which was still but little known, is somewhat dangerous, and the sailor needed a holy place to look to in the hour of danger, and harbor of Montreal prospered under the protection of the Mother God. There the Irish anchored

their little boat, and it prospered also and became the splendid nave of St. Patrick's Church. You recalled the memory of dear

Father Dowd. I am thankful to God to have been sent here in time to know that great man, for he was indeed a great man, his holy soul has gone to its Eternal reward, but his spirit is still amongst us, and if you ever apply to the kindness and love of the Sulpician priests, it will always suffice to remind them they are the successors and executthe spiritual brothers of dear Father Dowd. I pray God to bless you, your families and to prosper all

our undertakings.
When the Superior had concluded his address, he warmly shook hands with all present, and the gathering OUR **OTTAWA** LETTER.

(From Our Own Correspondent.

Ottawa, May 11.

This week's budget from the Capital is slim as far as political news is concerned, but there have been other and more immediate demand on the attention of the people. On Friday of last week Mr. Justice Mills, of the Supreme Court, and former Minister of Justice, attended as usual to his duties at the court. and occupied his seat on the Bench In the evening, after conversing for he prepared to close up the house, when he was suddenly seized with a fatal attack, the bursting of a blood vessel. Before any medical aid could be secured he was dead. In consequence of the sudden demise of such a prominent public man, the House adjourned on Monday, and little or no progress was made during the early days of the week. The matters most affecting public interest at this moment are the Grand Trunk Pacific scheme of railway, which is being fought out in com mittee, and the Redistribution Bill, which is before a select special committee. Until these committees report to the House there will be no likelihood of any important debate; but the duration of the session will entirely depend on the degree of opposition or criticism offered in both of the above-named cases. In any case it is likely to run till the middle of June.

If there were anything to hurry up the legislators it is this sudden heat which has fallen, like a mysterious upon the country. And the worst effect of the heat is the accentuation of the drought that has been, ever since spring, sapping the vitality out of the country. And a still more terrible danger, caused by the general dryness, is that of fire All the northern country, the vast invaded regions in the valleys of the Gatineau, the Nation, the Lievre, and the Rouge, are a prey to bush fires, and several large villages in the County of Labelle are menaced with entire destruction. Unless rain with entire destruction. Unless rain falls between this and the end of the DEATH OF A REDEMPTORIST. week it will be no easy matter to tell how things will end.

This brings me to the subject of last Sunday's immense conflagration in Ottawa. Already full accounts of the sad event have been published in every one of the city papers, and there is no necessity of going into details. It is believed that the fair was the work of an incendiary and at present a man by the name of White-a ticket-of-leave man, who was serving time in Kingston on an accusation of arson—has been arrested; but, so far, there is no evidence to show that he had part in the work of destruction. But be the imnediate cause what it may, the real penace to the city lies in the vast umber piles scattered along all the outskirts and many of which are within the city limits. Its absolutely impossible for a stranger to Ottawa to imagine the extent of the danger, and the terrible peril in which the city is constantly to be found. Were built on the slopes of an extinct volcano it would not be more in danger of momentary destruction than to be thus constructed around those miles of dry lumber, regular match-boxes, that a sparle or a match would suffice to light up.

The section destroyed on last Sunday was the same that had swept out of existence by the fire of 1900, that reduced Hull and part of Ottawa to ashes. At the northern end, or boundary of that portion of the city, and dividing it from the main part of the town, is a high cliff, occupied by the Dominican Fathers' convent, their church the new convent of the Sisters of Mercy, and a few other buildings. It was these that prevented the fire of 1900 from sweeping away the entire city; and again it was these that checked the fire this year and turned it back from the Capital. Actually the Saint Jean Baptiste Church may be said to stand on the Tarpian Rock, and to be the guardian of the

It would be needless to enter into any lengthy account of the sufferings consequent upon the fire. Had not the flerce wind, that prevailed on Sunday, subsided, no human power could have saved Ottawa. Monttrip in two hours and a few minutes; but by the time they had reached here, the fire was under con-The breaking of the main water

pipe left the Ottawa brigade with-

out water for forty minutes, and that was the time that the flames made their head way. It was a queer scene to behold men on bicycles rushing through the town sounding on bugles a call to duty, summoning the militia out, and to hear th tocsin ringing from the church stee The soldiers gathered in short space, were constituted into a buck et brigade, and did most effective work. So menacing, at one time was the fire, that it was arranged the body of the late to remove Judge Mills from his home-the residence being on the line taken by the fire. Hundreds hurried away household effects. The C.P.R. Company had out all its engines, and had all the belongings of the Com pany and baggage of travellers, put on cars ready to rush off the moment the flames would attack the Union Depot. In fact, on all sides, it was a regular moving scene. Then many pathetic incidents took place. The man who ran the special from Montreal, arrived to find that he was homeless, and that his savings of a lifetime had gone up in smoke The sick, the dying, the aged, the infant, were all hustled out into the night and carried off to places of

It is to be hoped that this terrible esson, coming, as it were, in the wake of that of three years ago, will be taken to heart and that Ottawa will learn the wisdom of forever banishing the lumber piles from the city. As long as these menaces are allowed to invade the city and to usurp ground within its limits, so long will it be impossible to rely upon the safety of the people or their property.

There is nothing left here to tell about. A scorching sun looks down through an almost impenetrable cloud of smoke, and the city feels as though some mighty furnace had been filled and lit within its precincts. The only cool spot is on Parliament Hill, and that is only cool as long as the legislators have nothing to keep them in a state of ferment. Nothing new this week in the religious world here - the fire not only has devoured the homes of the people, but has usurped all at-

The death of Rev. Michael J. Corduke, C.SS.R., which occurred at St. Peter's rectory, St. John, N.B., on May 9, after a long and painful illness of cancer of the tongue and throat, is announced.

Father Corduke was born at Ballyshannon, Co. Donegal, Ire., on Feb. 16, 1849, and came to America with his parents when he was twelve years old. The family settled in New York, where the future priest was educated.

When he determined to join the Redemptorists, he went to the college of the Order at Ilchester, near Baltimore. There he made his religious profession on Aug. 2, 1875. In 1879 he was ordained priest at the Re-

demptorist Seminary at Ilchester. Before going to St. John he was stationed respectively at Annapolis, Md., Quebec, Toronto and the Mission Church, Roxbury District, Boston, and also was engaged in mission work. He was appointed rector of St. Peter's Church in May, 1898 and was reappointed in 1901. His health breaking down, Rev. White, C.SS.R., was appointed in 1902 to complete the term, and since then Father Corduke was an invalid.

Father Corduke was a man of rare executive ability, who did well a large amount of work without apeffort. He was kind. thoughtful, and charitable and labored with zeal and devotion in his sacred calling.

EVERY STONE MEANS SACRI-FICE "

St. Peter's Church, Lowell, Mass. proportions splendor of a Cathedral-indeed sursome Cathedrals in the United States, was dedicated to God on the morning of Sunday, May 10. It is difficult to overpraise the faith and piety of the rector, the Reverend and his devoted people, as manifested in this triumph sacred architecture and art. There are no rich men among the latter The Church is based on love of God real sent, in wonderfully quick de-spatch, a contingent of firemen with sacrifice.—Boston Pilot.

Topics The Day.

By a Regular Contributor.)

ST. J. B. DE LA SALLE. -Yesterday, 15th May, was the feast of Saint Jean Baptiste De La Salle, the founder of the great teaching order of the Christian Brothers. It is only within the last few years that the Church has raised the saintly teacher to her altars, and that the long process of canonization ender in a triumph for the one who was object of its investigation, as as in the attaining by all his spiritual children of that joy which comes to those who are happy in the honors paid to their fathers.
The life of De La Salle has been admirably written, and it consists of a very large volume, filled, from to cover, with a story that reads like a romance. So humble was his beginning, so persistent his labor, and so ample his success in the life-mission that he had assumed that it is a case of the old saying, that "Truth is stranger than fic We desire to convey our humble

congratulations to all the members of the great order that he has foundthe occasion of such a remarkable feast. And, in so doing, our expressions are not a little dic tated by gratitude; for either personally, or on account of the thousands of our fellow-countrymen and co-religionists who have been trained, in early youth, in the schools of the Christian Brothers, there is a leeling of deep gratefulness that comes over us, whenever the occasion arises to say a word in praise of that noble phallanx. If it could be given to the great saint, who is their founder, to return to earth and behold, through the eyes of the flesh, the astounding development of the institution that he established many long decades ago, what joy would he not experience what floods of gratitude to God would he not pour forth.

of our faith, that, in the communior of saints, the holy De La Salle looks down from his blessed home in heaven, and watches over every step that is taken by each individual member of his community, as well as every stride forward that the onder makes, in its beneficent march along the centuries. And the consolation of knowing positively that their founder belongs to the army of the Church Triumphant must be one the sweetest blessings that the members of the Christian Brothers community can enjoy on such an occasion as this. As the years roll away, and as anniversary succeeds anniversary, we trust that the progress made, the successes won, and the expansion recorded will go on increasing, and that the joys of today will be only augmented by the multiplied joys of the times to come. Such is our sincere wish and prayer as we make mention of yesterday's feast.

And when we wish well to the Christian Brothers, our wish broadns out naturally until it takes in the entire Caftholic world, for to them does that world owe a deep debt of thankfulness, and through them and their labors it owes the same to St. John Baptist De La

POPE AND PRESIDENT .- After ing the visit of King Edward VII. and of the Emperor of Germany to the Vatican, it now comes to pass bears the characteristics of sensationalism. While we have no means of establishing whether the despatch in question be well founded or not, we will give it exactly as it appeared in the New York "Sun." and will draw our own conclusion from it. The despatch reads as fol-

"Rome, May 5 .- President Loube of France will visit Rome shortly after the visit of the Czar. Pope, after consulting with the Cardinals, has decided not to receive the French President. This decision will be semi-officially communicated to France in the hope that M. Louwill not ask for an interview with His Holiness. It is feared, howder to court a refusal which is certain if Prime Minister Combes, who enforcing the Religious Associations Law, is still in office when M Loubet comes here. The Pope's re-fusal to receive the President of France will certainly lead to a diplomatic rupture between the Vatican and the French Government and the

abolition of the Concordat."

There may or there not be oundation for the statement the Pope has decided not to the President. But on the a sumption that the facts are correctly stated, we will say exactly what we think of the whole affair. Firstly, we believe that the despatch is prepared with a view to

suggesting to France and her anticlerical government an excuse for breaking the Concordat. Because it has been evident, of late, has open evident, of late, that Combes has been seeking for every imaginable excuse to perpetrate that act; and so far he has been unable to find Rome at fault on any important point. Rome has given him no reason, no excuse for such a radical course. Here comes a who lets the French President understand that he can accomplish Combes' project, by simply going to Rome, asking for an interview with the Pope, and having the same refused. It even says: "It is found, however, that he will ask for one in order to court a refusal." If President of France were to put himself out of his way to court such a refusal he would be unworthy of the exalted office he holds in a great country. It would reduce him to the level of a pettifogging politician and his conduct would be worse than that of a ward heeler.

But what is there to indicate, heyond this despatch, that there is any such intention on the part of President Loubet? Absolutely nothing. Had he intended paying a visit to Rome he would likely have done so when on his way to or from Aigiers. If he were to do so now, just after a return from the south, from beyond the Mediterranean, it would be clear that he was merely the envoy, or cats paw, of the Premier, and that he had taken all that trouble for the purpose of bringing on a crisis between Church and State.

We, therefore, conclude that the above is only one more of those mischief-making despatches that are purposely concocted with a view to creating trouble where none exist. Moreover, were the Pope to have had any intention of declining a visit from the French President, it is not to the correspondent of an American paper that His Holiness would confide the secret.

Farewell to Mr. Percy Quinn.

One of the promising young Irish Catholic business men of Montreal, and a well known active member of athletic and fraternal organizations-Mr. Percy Quinn, whose recent appointment to a more lucrative position in the service of the company he has so long and so successfully served, is leaving for his new field of labor in a few days.



MR. PERCY QUINN, *************

This week the members of the Shamrock Amateur Athletic Association, gathered at their club house, mond pin. The occasion was made pleasant by songs, music and speeches. Mr. Harry Trihey, president of the S.A.A.A., presided, and in a few words referred to the excellent services rendered to the la crosse club by the retiring goal-keeper. The chairman then called upon Capt. O'Connell to make the prasentation, which he did with a word or two of congratulation, hoping the recipient would continue score successes on the business field in Winnipeg. Mr. Quinn's reply to the kind words of his friends was lost in applause, but enough was heard to assure one and all that he was leaving the Shamrock Lacrosse

Club with sincere regret.

SATURDAY, M

(By a Regular

It will be remember weeks ago we analy admirable lecture on pis, by Dom Gilber L., and that we also tions of the same. lecture, and we what we have given less it receive the ac structive matter tha end of that masterl great life. He had the period when Th in charge of the acc vent, and had shown sition was one at v tastes of the good lieved of those dut vices. Thomas com "On the Fa titled full of wholesome, I great wisdom.

The lecturer thus step in the career of But the period o

dom was not destin long. Prior Clive, three years of rulir resignation, which v place was taken by enter, sub-prior of The sub-priorship w a Kempis, who do with it a second ti the novices, for who ty sermons fraught sense piety which favorites in hundre He has also left us which he preached religious, and thirt; livered to the peop no little fame as a flocked to the M earnest words flowi his lips, touched v Divine love. His s ways prepared, and before mounting the while. The practice to the preachers of I mean those who d

pulpit. We might here characteristic rem markable and saint lecturer:-

'The remaining y a Kempis were no portant incidents fr er, but we have event to chronicle. ing for the day wh him to Master Flor ther John. His Blessed Sacrament, Cross, to our Lady patroness St. Agne creasing. Up to th he kept up his re Church, his delight tions, his practice in the presence of teristic love for so embalmed in his fa all things I have have not found it nooks and little b without deadening community, or im of affability towa He would join in creations—but whe longed on feast da after awhile, with city: 'My brethrer verse with me in t ons knew well the hasty departure, a retreating form wi and reverence."

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ERCY QUINN

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(By a Regular Contributor.

It will be remembered that a few weeks ago we analyzed part of the admirable lecture on The omas A Kem pis, by Dom Gilbert Higgins, C.R. L., and that we also reproduced sec tions of the same. We have come upon the closing part of that lecture, and we cannot feel that what we have given is complete un less it receive the addition of the instructive matter that constituted the end of that masterly review of a great life. He had been speaking of the period when Thomas was placed in charge of the accounts of the convent, and had shown us that the position was one at variance with the tastes of the good monk. When relieved of those duties and his no-Thomas composed a book en-"On the Faithful Steward," titled full of wholesome, pithy maxims of

great wisdom. The lecturer thus tells of the next step in the career of Thomas:-

"But the period of Thomas's freedom was not destined to continue long. Prior Clive, after twentythree years of ruling, tendered his resignation, which was accepted. His place was taken by William of Deventer, sub-prior of Mount St. Agnes. The sub-priorship was transferred to a Kempis, who doubtless received with it a second time the charge of the novices, for whom he wrote thirty sermons fraught with a commonsense piety which has made them favorites in hundreds of novitiates. He has also left us some conferences which he preached to the professed religious, and thirty-six sermons delivered to the people. Thomas had no little fame as a preacher. Crowds flocked to the Mount to listen to earnest words flowing readily from his lips, touched with the fire of Divine love. His sermons were ways prepared, and we learn that before mounting the pulpit he would retire to his cell and sleep there awhile. The practice is not unknown to the preachers of the present day-I mean those who do not sleep in the pulpit.'

We might here introduce a few characteristic remarks of this markable and saintly man. Says the lecturer:-

"The remaining years of the life of a Kempis were no doubt full of important incidents in the spiritual order, but we have no mere earthly event to chronicle. He was preparing for the day which would reunite him to Master Florence and his bro ther John. His devotion to the Blessed Sacrament, to the Cross, to our Lady, to his beloved patroness St. Agnes went on ever in creasing. Up to the close of his life he kept up his reverence in the Church, his delight in liturgical functions, his practice of living always in the presence of God. His characteristic love for solitude and silence embalmed in his favorite motto, 'In all things I have sought rest, but have not found it except in little nooks and little books,' increased, without deadening his interest in the community, or impairing his spirit of affability towards his brethren He would join in their common recreations-but when these were prolonged on feast days he would say after awhile, with touching simpli-'My brethren, I must go; 10 there is someone waiting to converse with me in my cell! The Canreason of his hasty departure, and gazed after his retreating form with mingled love

It was in his ninetieth year that Thomas became afflicted with dropsy. He bore the sufferings for ove a year with great patience. In 1471, on the feast of St. James the Less after Compline, he departed this life in the 92nd year of his age, the 63rd of his clothing, and the 58th of his priesthood. He was buried in the eastern cloister of his priory. Protestantism, in the name of lightenment, under the fanatical Gueux, devasted Mount St. Agnes and left not one stone on another The spot where Thomas was buried became lost as it were till, in 1572. his remains were discovered and his bones lie to-day in a splendid monu-ment raised in 1897 in the Church

of St. Michael at Zwolle.

A writer in the "Encyclopaedia Britannica," thus speaks of him:-"In Thomas we see the gathered wisdom of that idea of a quest for pardon by imitation of Christ, which began with Anselm and came down Franciscan revivals and mystical movement, through Tauler

and his imitation by renunciation through Ruysbroeck and Groot to Thomas a Kempis. But Thomas is far more than Ruysbroeck or Groot. He is wider and more sympathetic He includes Ruyshroeck, Tauler, Bonaventure, the Franciscans, Bernard, and the old Victorines. He sums up in his little books the heart religion of Latin Christianity."

It is thus that the late Brother Azarias, in his "Culture of the spiri tual sense." tells of the subject of this sketch:-

"Here is the secret of the magic influence wielded by the "Imitation." Pick it up when or where we may, open it any page we will, we always find something to suit our frame of mind. The author's genius such complete control of the subject, and handles it with so firm a grasp, that in every sentence we find condensed the experience of ages It is humanity finding in this simple man an adequate mouthpiece for the utterance of its spiritual wants and And his expression soul yearnings. is so full and adequate because he regarded things in the white light of God's truth, and saw their nature and their worth clearly and distinct ly, as divested of the hues and tints flung around them by passion and unison."

Some unknown writer has penned the following lines, which forms a fitting closing to this instructive lec ture. The lines were written on the fly-leaf of a "De Imitatione."

When thou art weary of life's dust and heat, Blinded by streaming light on sleep

less eyes, Spent with pursuing hope that eve flies, Into this garden stray with linger

ing feet. For here for every ill and ache and

smart There grows a mystic herb of heal-

ing balm. Oh! lay it, odorous, on thy wounded heart. And own in every nerve its power

to calm!

Forget both rose and laurel, all the flowers

That stood so bravely in the gates of day; Seek in the eventide these peaceful

bowers But ere thou enter in, turn, cas away,

If thou within those thymy haunts would rest,

The treasured pansies fading on thy breast.

MONTH OF MARY

(Written For The True Witness.)

Gentle, smiling spring has come and brings to us the balmy month of May. Nature is robed in her gayest attire of violet and green; biros sing gaily over meadow and grove and soar on high through the deep blue sky; babbling brooks and rivulets float noiselessly on; while the rose-trees are in full bloom.

'Tis in this festive season that the Church calls her children together, to do honor to the Queen of Heaven in that heautiful devotion of the 'Month of May." In each Church or chapel her sculptured figure stands; and see amidst the blossoms bright her loving hands outstretched; and to each weary heart that gesture seems to say, "I am the Mother of all Sorrows." It matters not whereer her statue stands; 'edifice her gaze seems just as calm, just as sweet.

What a touching sight it is to see the little first communicants kneeling before the shrine with clasped hands, beseeching that fond mother, to prepare their little wondering hearts, to receive our Blessed Lord. Dear little ones, when you have grown older oft will memories of this bright day be recalled, and force you to exclaim, "O Day of First Communion, O happiest of my life! Sweet childhood, spring time's bloom, Oh, age of innocence bright, inmarred by storms of cares and trials, undimmed by clouds of sin nasten then fond ones, our sinless hands can fashion best, those spot-

less wreaths of prayer. Before the shrine once more we beabout to quit the peace and charms to struggle with the crosses and temptations which hover about on all sides. Pray on, fair maiden, and nead, and tender eyes of this Immathe haven of safety.

man who kneels with bowed head. See his drooping frame as he clasp his rosary. Those blessed beads they tell the history of one's life from a cross to a crown.

At length, when the evening shades are falling, the faithful mingle together and with the priest recite their decades, and also that most beautiful of prayers-"The Litany." There we portray her g;orious titles. Let me recall a few: Mother of Sorrows -many a heart weighed down with grief has laid its burden at her feet and found relief there.

Refuge of sinners oft when souls vere stained with sin and came in tears to her, have learned by that sweet name pardon and peace to win.

Gate of Heaven-yes, she is truly the gate of Heaven, for without Mary sinners would despair. But that loving mother stretches forth a helping hand and leads the wan derer home.

'Mary the dearest name of all, The holiest, and the best; The first low word, that Jesus

lisped. Laid on his mother's breast.

Mary our comfort, and our hope O may that word be given: To be the last we sigh on earth, The first, we breathe in Heaven. LUCY A- COLLINS

178 Richardson street, Point St. Charles. May 12th, 1903.

Making Gentlemen

Rev. Dr. Rainsford, of New York writing about the work he has been doing at St. George's Church. in that city, tells how he would undertake to make gentlemen. We do not see much in all his lengthy article that would appear as a prescription for the creating of gentlemen, but there are a few decidedly wise remarks in the course of his correspondence. We would draw the astenion of some Montrealers, and espe cially of the "Daily Witness" to the following remark of the reverend gentleman:-

"I have studied the needs of the people and have tried to meet them. wish rich men would give the people more opportunities for pleasureinnocent pleasure. I do not specially Mr. Carnegie's gifts to liindorse braries. Libraries are good things but in New York there are things we need more. We need pleasure ho far more in New York; places of amusement that will not degrade,"

His views concerning the Carnegie library mania are in strict accord with those we have entertained all

Here is anothes statement that

ay have its application:-"I have been criticised for starting dancing class; that was a new thing not many years ago. I did it because I found that the girls were going to bad dances. Then, when started the dramatic society, some people said I wanted to St. George's into a theatre. My boys and girls want to go to the theatre; they ought to go. The drama has a great influence; that influence will increase, not decrease; it has an immense place in human life, and so we started the dramatic society they take up good plays, and it is a great success. At first, when we started the dancing class, there were always three or four of the clergy and half a dozen ladies present to look after things; the boys would spit in the corners and throw cigarettes on the floor; now there is nohing of the sort: you could not find the lone hill-side or in some grand better behavior in Sherry's, and there are often no clergy or deaconesses present. Ten years ago, if one of these boys met me in the street he would scarcely notice me; now there is hardly one who does not take off his hat when he meets me and I have never asked them to do it. Boys like brass bands; they wan to join organizations, and so we started the battalion; we have 126 in the battalion. St. George's sent seventy-one men to the Spanish war; four were killed; our battalion is a great power for good."

We have no intention of going into any commentary upon this clergy-man's plans or ideas—and both might well serve as the basis of a very interesting article. We, how-ever, would call the attention of all those who are opposed to the legihold the young convent girl, who is timate amusements and sports that are furnished to the youth of our of convent life. Onward she must go day, by our own educational institutions, that these estab, ishments are governed by men of experience, that their views chime in well with gaze on the pictured face, the veiled those of the clergyman from St George's New York. The young culate Queen, imploring her to guide must have amusement, and to save the trembling, tossing barls, back to them from that which is injurious, they should be afforded that which Again, let us turn to that aged is innocent and attractive.

The Irish

Now that the long-expected, and nuch discussed Irish Land Purchase Bill is on its way to realization, and has reached the committee stage in the House, it is timely to glean any comments of a striking nature that may have been made regarding the whole subject. Of course we, no more than any one else, cannot this moment tell what may, or may not, be the outcome. Only when the Select Committee shall have report ed the Bill to the House and it comes up for its third reading, will any person be in a position to pass judgment on ils details. Meanwhile we take the following from an English correspondent, one not likely under ordinary circumstances, to lean towards Ireland and her cause; and we consider this statement to be one of the most concise and explicit that could be made in regard to the subject. It is an analysis of the situation from the pen of one who is evidently an observer and a thinker. It is thus the writer tells his views:-

"Parliamentary opposition ha practically disappeared. The second reading of the Irish Land Bill, incomparably the most important measure of the session, was carried on Thursday night by a majority of 413 votes against 26.

This may just be described as one of the most startling and puzzling events in the Parltamentary history of England.

The bill, as Mr. Morley said in his powerful and interesting speech, is a social revolution. It aims at nothing less than the transference of agricultural Ireland from the rent receiving landlord to the rent paying tenants.

In form, no doubt, it is a volum tary measure, but the position of the landlord who refuses to sell will not be a happy one, and unless he be a man of iron resolution, he will soon fall in with the wishes of his tenants.

The sum of twelve millions ster-(\$60,000,000), which will be ling advanced from the treasury on the credit of the United Kingdom, will be increased on the lowest estimate to the extent of a hundred millions There will be nothing between the state, and the purchasing tenant paying his annual instalments for a perid of nearly seventy years.

Mr. Gladstone's Land Bill of 1886, denounced from every Tory and Liberal-Unionist platform in England made the Irish Legislature responsible for every shilling. There is no such responsibility here. Mr. Balour's act of 1891, which almost the whole Liberal party opposed, dealt with sums infinitesimal in comparison with those now involved; yet the leader of the Opposition with some reluctance supports this bill. John Morley supports it with enthusiasm; Sir Edward Grey, on behalf of those Liberals who have abandoned Home Rule, pleads for it with as much earnestness as Mr. himself, and only a handful of Radicals, scarcely one of whom had ever vote against it.

been in office, had the courage to A few months ago Mr. Wyndham was putting Irish members of Parliament in prison, and those who remained in attendance at Westminster ering the victories of the Boers. The excuse for the Chief Secretary's prosecutions was that Nationalist members invited Nation farmers to withhold payment of their just debts. This bill ceeds on the assumption that every Irish farmer ie perfectly honest. Th assumption rests upon solid ground.

Mr. Gladstone once described the Irish tenant as the champion rent payer, and the best defence for this bill, against which only four Unionists voted, is that in the transac tions under former land purchase acts there have been virtually no ar-

Mr. Wynoham's personal triumpl will be grudged by no one. Although at this moment the Nationalists are his particular friends, he is deservedly popular with all sections of the House of Commons.

There are doubtless many causes for this amazing change in the political situation, but the principal reason for it appears to be two-fold.

Those who dislike Home Rule be lieve the bill will be fatal to it. Those who like Home Rule believe the bill makes it certain. Which view is the right one time alone can show.

For the moment the Irish party

are the masters of British politics. They have tied to their chariot wheels both the Government and the Opposition. Both are equally committed to universal purchase, which will be compulsory in fact, though not in name.

If Mr. Redmond and his follower: can do this in a House where they form an insignificant minority, what will they do when they hold the balance of power?"

A Terrible Menace

The cry of Cicero, "How long! how long! Ah, Cataline, wilt thou abuse of our patience?" seems to rise to the lips of every advocate of order and social safety, when new manifestations of Mafia, Atheistic, Nihilistic and other like criminal outrages are reported. The worst that we have vet read of is that of the recent attempt in New York to place a box of dynamite, with fuse attached, on board a vessel about to sail. The letter that reported the incident to the authorities, and by neans of which the discovery made, threatens that this sort of thing will be repeated. The object itself consisted of a rough pine box containing one hundred pounds of dynamite, or enough, if exploded, to unlodge ninety thousand pounds of rock. The vessel was the Cunard line steamship Umbria, and she had on board over four hundred passen gers, including a number of people of prominence. The box had left on the wharf by two Italians, and was placed amongst the baggage. The matter was in the hands of the police, just in time to save the vessel. The aim of the Mafia is stated to be the driving of the English vessels off the ocean. their intention, say the members of this organization, to blow up every ship, carrying the British flag, and

coming into the port of New York. The following is the letter that gave the police an idea that there was such a plot about to be exe cuted:-

"Dear Sir,-The Mafia greets you and wishes you well.

"At the Cunard dock is a box con taining one hundred pounds of dynanite. Inside of that is a machine that, properly set, can explode the stuff any time within thirty-six hours.

The society has declared war gainst England and has ordered the destruction of every steamer flying the British flag that sails out of New York harbor.

"The undersigned received orders to begin operations by sinking the Oceanic, but so many women children took passage on that boat that the society's plans were changed at the last minute.

'The machine in the box, the first made, and a crude affair, is enclosed simply to show how easy it is to sink a steamer and to convince those interested that the society is not making idle threats.

"The society has undertaken to lear New York harbor of British ships and it will succeed.

The reason for this movement the society does not wish to disclose Suffice it to say that the society, in order to protect itself, must carry the war into the enemy's country and it goes without saying that it proposes to wage it as fiercely as it

"This is the society's first and last warning, and those who purpose to patronize British steamers must take their chances in the future.

"The society asks and give no quarters; so, 'Lay on! lay on! Mac duff, and damn'd be he that first cries "Hold! enough!"

PIETRO DEMARTIN.

"P.S.-The battery is not attached, fuses without caps and lighter not set, consequently there is no danger in handling the box.'

As a rule, little attention is paid to such sensational communications; but this time the matter was in dead earnest, and the results, if the discovery had not been made, would have been most lamentable.

"If the infernal machine had not been discovered the entire charge of 100 pounds of dynamite would have exploded within one minute," said Insuector Murray, of the Bureau of Combustibles, this afternoon, after he had returned from the Umbria's "There is not the slightest doubt

would but that scores of persons have lost their lives. The force of the concussion alone would have been deadly. Dynamite exerts a dowanward and outward force, and that amount would have swept the pier and considerable space adjoining It certainly was providential that the discovery was made; but that does not change the fact that the awful menace still exists. For years and years the United States Government has been warned against real.

harboring the criminal output of European lands. Under the bravadolike declaration that America is the 'home of the free,' the American people seem to have ignored the fact that freedom does not consist in license to criminals to hatch their plots and to carry out their evil designs within the boundaries of a country.

For time out of mind the Catholic Church has been warning the world against the dangers of encouraging those secret and wicked societies, and her voice has been disregarded by those who are adverse to accepting anything from Rome. But Rome has suffered so much on account of these very organizations that she was able to talk to the world from experience. The day is at hand when the American Republic, if it is to last another century, must set a face against all that savors of old world The State criminal organizations. has within the last couple of years lost one of its greatest Presidents through the instrumentality of these very secret and deadly societies; here is an outrage perpetrated by a similar body, and that organization threatens to commit future deeds of a like character. Where or when is it all going to stop? That is the duestion that now is uppermost in the minds of the people.

It will stop only when the advice and warnings of the Catholic Church are harkened to and the teachings that she has been given for long generations, and that have been disregarded by the non-Catholic world simply because they came from her.

CANNED GOODS A MENACE.

(By An Occasional Contributor.)

We have read during the past few months of a great many cases of poison from tinned vegetables and other eatables. The last and most striking effample of the danger of these goods is told as follows:-

"Six-year-old Frank Anderson, who lived with his mother, father and sister at No. 238 Gold street, Brooklyn, died recently at the Brooklyn City Hospital of ptomaine poining, as a result of eating canned salmon. Mrs. Anderson on Thursday opened a can of salmon and served it for dinner. She left the can open and the family again consumed some of the salmon. With the two children later Mrs. Anderson went to visit a friend in Flint street. While there, Frank was taken with convulsions and became very ill. His mother took him to his ome and called a physician, who advised her to have the boy taken to the Brooklyn City Hospital, Dr McKitsney, of the hospital staff, said the boy had been poisoned by ptomaines. He took the boy to the hospital, where he suffered all night, Mr. and Mrs. Anderson greatly fear they themselves will show signs of ptomaine poison, as they also ate of the salmon.

This story gives us a pretty broad hint with regard to the use of can-ned goods. Unless it be that the cans have stood for a long time exposed in shop windows, or down in damp cellars, there is not really a danger in them. Of course, we refer to fresh goods. Old stock is always more or less to be avoided, whether on account of the evaporation that has imperceptibly taken place, or of the actual poison engendered by the tin or solder.

Where the menace exists is when a remain standing for some time. Since is not possible to do away entirely with the use of this class of goods, at least every reasonable precaution should be taken. The moment a can is openeo its contents should be emptied into an earthen, or similar, vessel. Then the contents may last an indefinite time, according to the circumstances of weather, locality and the like; for none of the poison created by contact between the tin, the air and the acid, is carried away. It will be remarked that the case above mentioned, they had allowed the goods to stand can, after it had been opened; quite a while. It was during those few hours of exposure to the air and continuous contact with the tin that the damage was done.

A NEW LEGAL FIRM.

Messrs. Frank J. and Louis E. Curran, advocates, have formed partnership, and will practice toge-ther under the name of Curran & Curran. The new firm will continue to occupy the offices of the senior member; in the Savings Bank Chambers, 180 St. James street, Mont-

Gorner Mansfield

" Diagara

Sea!

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Where connection is made for cool and refreshing night ride to the famous old walled city of

883 Dorochester Street.

SUMMER HOTELS

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Owned and orerated by the Company, and charmingly situated on the Banks of the St. Lawrence.

Richelieu and Ontario

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Superstitions. About

ndents sent us an article on "Superstitious," in which the writer ought to draw the line of demarca tion between that which is really su perstitious and that which is positively supernatural. Since then we the "Strand Magazine." from the pen of Leonard Larkin, which for delightful sarcasm surpasses anything we have read in a long time. By pure dint of poking fun at them the writer exposes some of the old-time superstitious in a manner calculated to give an eternal quietus. The readof it will be well worth the

why you superstitious?" a friend will sometimes ask me. Of course I am. With so many excellent superstitions lying about to choose from; not to be superstitious would be a wicked waste of pleasant opportunities. I conform to ever superstition I can hear of, from rising to bedtime. I always spring out of bed, for instance, on the right side, for I know quite well that if I attempted to do so on the left misfortune would follow as certainly as day follows night. I know it, I repeat, and can speak from experience; for on the only occasion on which, being more than half asleep, I disregarded this particular superstition misfortune ensued, swift and sore. For surely nobody will deny that it is a misfortune, and a sore one, to bruise knees and knuckles and nose all together against a solid brick wall, such as my bed stands against on the left side! Very well, then, I am superstitious, and if you think I am unreasonable, go and bounce against a wall yourself, by way of asserting your convictions.

That is the sort of thing the antisuperstitious are in the habit of doing, or were some years ago. There was a "Thirteen Club," which used to meet at dinner for the absurd purpose of outraging all the superthat reasonable persons cherish. Instead of sitting down quietly and decently and enjoying their dinner like sensible, superstitious people, they devoted most of their attention to spilling salt, cross ing knives and forks, passing the wine round the wrong way, jumping up and walking under ladders smashing looking-glasses, score more of similar tricks. Of course, such conduct brought misfortune with it, and only a wild Thirteen Clubber could fail to see it. For they must have had a most uncom fortable dinner, which is one or the greatest misfortunes I can think of. And there was pecuniary misfortune as well, for all those looking-glasses must have cost a good deal. But on consideration, perhaps, the Thirteen Clubbers were not so very different from the rest of us, after all, For to meet solemnly by appointment on Friday evening, to sit punctiliously thirteen at table, to pass the wine the wrong way and spill salt wilfully, to go jumping about the room ladders, and conscientiously and laboriously to work through all the rest of the unnatural performance, purely in defiance of ill-luck, is -well, it is superstition, isn't it? Blank, dark, bigoted superstition!

If you have spilt salt by accident by throwing a little over the left shoulder. This is a process I earnestly recommend, especially in a gets it in the eye, or even down the back, that person will have enough misfortune for the whole room, and you may consider yourself safe - if you make no delay in getting out-

As for the ill-luck attendant or walking under a ladder, the thing is perfectly obvious that nobody but a blind unsuperstituent (or unsuperstituator, or whatever the correct term should be) could ever fail to perceive it. Walk down the street and observe the first half-dozen ladders standing against the houses and walls. From number one an overflowing paint-pot swings gracefully in the breeze, and, standing over it a light-hearted son of toil brandishes an equally overflowing brush in unison with the tune he is whistling. Sometimes he hits the wall, some times the ladder, but all the while paint that hits everything. A little farther on ladder number two supports an ascending laborer with a hod of bricks, and holes are thought- for fully provided in the ladder for the brickayer to spit through; while the holes are quite big enough to let a um. To ladder number three clings the article you get is a horoscope -

yond the capacity of any earthly ladder, and much too elevated to perceive a single hole in this one. He wields, with uncertain swoop, a vast brush dripping with thick yellow plants an unmediated kick on the pail of similar paste that hangs below. Perhaps, aiter heavily pasting very large poster, he attempts to hold it up by a corner which it doesn't possess, and while it descends with an all-embracing flop gropes for it with the brush, which feebly comes after it. On ladder number four a boy is spraying windows with an indiarubber hose. If on ladder number five somebody isn't trying to get a heavy and slippery piece of furniture into a high window or out of And now, having surveyed these ladders, I defy any Thirteen Clubster to put on a new park suit and a brilliant tall hat, walk deliberately under all these ladders, and return unconverted, if alive. I have had my own streaks of ill-luck under ladders, and I know. Probatum est, as they say in the old books of magic. And as for smashing a looking-glass, seven years' ill-luck is less than I have got for it. It must be more than thirty since I smashed one belonging to an aunt, with a cricket-ball that ought to have been left outside; and I have been out of her will ever since, and she has been dead for years. So that it was bad for both

an elevated bill-sticker, elevated be-

A properly superstitious person (like myself) is never dull. He is always playing a complicated game of Spook, shall I say?— with fortune. He sees his good and bad uck coming everywhere and everywhen, and he has all sorts of expedients ready to invite the one and dodge the other. If he is absentminded enough to put on some article of clothing inside out in the morning, and strong-minded enough to keep it so all day, he knows he is in for good fortune. Personally, am just about absent-minded enough to have put on my socks inside out quite frequently, and then any rate, I am quite sure about the forgetting. But I have never yet been quite so absent-minded as to put on my trousers or overcoat inside out, or even my hat. But absent-mindedness is an abiding characteristic of genius, and very likely shall do it some day. When I do I shall not neglect my luck, and I expect my reward, as I walk along Strand, in the shape of Fame and Popular acclamation. I might feel some little diffidence

in avowing myself a superstitious man were it not that I know most people are equally sensible. about Bond street and Regent street. are many ladies in expensively furnished rooms, earning noble incomes out of the sagacity of their fellowcitizens, who have the intelligence to understand that whether they are to die old or young, whether they are to come into money or stay out of it, whether they are to marry the right persons or the wrong ones, tirely depends on the shape of the wrinkles on the insides of their hands. So the ladies of the expensit in expensive gowns on large arm-chairs and tikkle the palms of the wise with little ebony pointers at a guinea a tickle. crowded restaurant, with people There was one lady I read of who close behind you. For if anybody could get a guinea from each by just taking her customers by the hand and gazing ecstatically over their and amuse him, and the favored perheads, such was the acuteness of son won't have it, but goes rushing their minds. I wish I could afford off and screaming to such an extent to pay a guinea for that sort of thing; because there are such a lot sight. In just such a way you may of other things I should like to buy -first. I think, by the way, that the information about the guineagazing lady came out in a police-

ourt, or some such vulgar place. Most of the ladies who charge guinea for tickling your palms gazing at the place where your hat would be if you were ill-mannered, are also ready, on equally trifling erms, to stare mighty hard at a glass ball; and the customers are qually ready to have them stare. The theory is that a properly-qualified person—and all these ladies are properly qualified, else they would be cheaper-can stare herself into a state in which she might see mortal thing and tell anylody all about it; a result which any national creature would be glad to pay

Even after that you may have the about it; a result which any rationfee; but this is a higher one, because brick or two through as well, on oc- you have something on paper to of miscalclulated equilibri- keep. The fee is three guineas, and

though it is not an optical instru-ment, as some might expect, but only a mysterious figure or diagram duction, to scale, of the royal and ancient game of hopscotch, with notes of the score by a Chinese totaler.. It is based on the obvious fact that the planets must have been somewhere when you were born, and consequently were in a great state of concern about your destiny; and that you also, being now somewhere and also in a state of concern about your destiny, have so many points in common with the planets that you will easily understand their have been clever enough to give their representative her fee. I am told, however, that the astrology of is all "put out" sweating rates to astrological "ghosts," who design the actual hopscotcheries; and, as a conscientiously superstitious person, I believe those ghosts. Also, of course, I believe in all

sorts of other ghosts, though I have

ghost believe in me, even so far as

found it impossible to mave

to show itself to me. But I love to long establithed ghost of the haunted mansion, who begins by dragging a boot-jack across the floor and ends by driving head first through a brick-and a half wall with agonized wailings (and no wonder). I should a so dearly love the acquaintance of the ghost that the Germans so disrespectfully call the "Poltergeist, which pulls away from under digni fied persons, picks up thirsty people's glasses and drinks the contents -into the surrounding air - sets heavy tables dancing round the room smashes glass, and spills salt. some ghostly member of the Thirteen Club. There are many tales of these practical pokers among ghosts in Mrs. Crowe's "Night Side of Na ture," and I read their exploits again and again, with much enjoment. But the ghosts do not reciprocate my friendly feelings. I am tired to death of trying to keep awake in haunted houses. Even at a spiritualistic seance where I went once (charge one guinea-there something weird about that universal talismanic guinea) I saw nothing more ghostly than the hostess who was certainly thin, but rather hard and bony than otherwise. The ghosts sent me messages, however the lady, though, as they were the ghosts of my uncle John and my deceased sister, I didn't see why the should be either bashful or distant. But the messages interested me deeply, and certainly surprised me, chiefly because I had never heard of an uncle John before and my only siswas still alive and quite when I returned home. But, as the lady explained, there's no accounting for the cheap adulterations in troduced into guinea seances by irresponsible wicked spirits-an assurance which consoled me almost as much as the return of the guinea might have done. I think there was sort of hint that a strictly high-class seance, warranted free from adulteration, would cost more: but I have to be economical, even

I am all the more regretful of never having met a real visible ghost pecause I am convinced that the ghost, as a-well, not as a body corporate, but, let us say, as a classhas been much maligned and misunderstood. There has never been a of creature than a ghost, and I can one injuring any living creature That people are frightened is surely no fault of the ghost's, but of their own. An affable, well-meaning ghost tries to make friends with somebody see a nervous old lady in such fits of terror at the a@iable approaches of a big dog that the affectionate quadruped presently sneaks . away, scared and abashed. Nothing could be kinder or more considerate than the behaviour of the ordinary ghost. Even those who come back to the world to make complaint of murder are much too kind to go and tell the police or a magistrate, like an ordinary vindictive human being. I never heard of any ghost complaining of murder to a policeman, even applying to a magistrate for a summons. Instead, the ghost goes to some purely neutral person never heard of the matter in his life. but who happens to sleep in some particular room, and gives a striking little performance which leaves the human being something to his friends about all the rest of his life. Sometimes it even reveals the existence of buried treasure. Nothing could be more amiable. A ghost

doesn't even resent actual assault,

with my little superstitions.

have an unjustly enraged human be-ing absolutely fall through one, which is what usually happens on these occasions. But the ghosts never hits back— it usually vanishes inoffensively, with a sigh of regret at the misunderstanding. It has co with the most benevolent intentions probably to offer a little exhibition, perfectly free, of wall-penetrating and personal transparency, and although received with ungrateful assault, and perhaps a laceration of its inmost fogginess with a flying chair, it goes off exhaling meekness and forgiveness, to write humbly on a slate under a table, so as to enable some more appreciative human being to pocket the guinea the writing earns. No, a ghost is the kindliest friendliest thing that and Think of the countless occasions on which ghosts have risen from wherthis uncomfortable world to shove the sort of thing that would amuse the company, or, perhaps, to bang a gentleman on the head with a tambourine, at a spiritualistic seance. I an afraid that their experiences among human beings give the ghosts a low opinion of our intelligence, to judge by the things they think likely to amuse us. But I should like an opportunity of clearing up all these nisunderstandings, and of reciprocating the friendly advances of a ghost the proper way, and I shall be glad to meet any respectable ghost with those views. I think I should prefer the sort that comes and beckons colemnly and leads the way to a spade and a pick, and then to a place where a chest of sovereigns is buried-a large one, but not buried too deep-in the garden. It would muse me more than seeing a table Thence on to Murray Bay: Tadousac and Points on the World's renowaed Saguenay River (the scenery of this remarkable river is unequalled for wild grandeur and variety. For Forther Particulars, Apply vo heaved up; and I should consider it far more friendly than a bang on H FOSTER CHAFFEE, W.P.A. JOS. F. DOLAN, C.P.A. L H MYRAND, 2 King St. E., Toronto, Can 128 St. James St. Montreal, Can Dalbousie St., Quebec the head with a tambourine or a

Still, I like to be just in my perstitions-I like to give them each their little corner. I never pass without picking it up; gold I am not quite so certain about, should avoid neglecting it-I like being on the safe side. I hope it will never be discovered-at any rate by the butchers-how much beef I have stolen to cure warts. It must be stolen beef, you see, and you must keep on till the warts go; so I am still persevering. And I always dent. Indeed, if the danger were the danger of drowning I think I should grab the wood with both hands—the largest piece in reach; such is the strange influence of superstition or a yielding mind.

> . / STRUCK BY LIGHTNING.

Lightning struck the new \$5,000 church at Dedham, Ia., last week de molishing the west and east end and setting the same on fire, but as discovery was made immediately the was put out before much damage was done. It is estimated that the damage by the lightning will not exceed \$2,000, and it is covered by

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This is a splendid op. portunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past although it cannot be comfortable to Fifty years,

The vampire superstition I am not o much attracted by. I don't like it. It is rather too horrible-and I never heard even of a member of the Thirteen Club who went about to invite a vampire to suck his blood as he slept, even from the big toe, where the vampire bat operates. And I am firmly convinced that there nothing but the vampire superstition to account for the habits of come gentlemen-not members of the Thirteen Club-who go to bed with their

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Some fifty years af Florentine's death, the obscure street in Ra those artists in iron which the towns in It full. You may see th still in Cathedral gate fretwork around a sh gratings around the S in episcopal chui you have not seen the tain any lingering do your Ruskin, and he ashamed. These were men worked slowly conscious that work w that they were laboring and not for bread. We cannot do toil in the workshops and neither games, no give the inspiration of of art, called faith. V ist's name was Jacop he had an only child, whose name was Beat ter the great poet who last home at Ravenna for he was now old, speaking to his child exile; and Bice never tioning her father a anb the wonders of I heaven. Once a mon dark shadow would for threshold; a brothe from Florence, who w to see his niece, for but she did not love the midday meal, th of the two brothers i ed upon Dante and Dante and Ravenna. it commenced, it veer round to the everlast on that they held dire tory views.

The Florentine stou that Dante was in he ly damned.

You say here," 1 pointing his long fing ing the whole of Rav cle, "Eccovi l'uomo Inferno! I say: Ecco sta all' Inferno!"

"Corpo di Bacco!" would exclaim, "you thither yourself for God couldn't send su hell. He could not g umph to Satan!"

"Dante hath sent p ops and cardinals t ther would reply. "I its gloomy caverns w He was vengeful an There is no place for

'I saw him here in Jacopo, "when you tines, drove him out walking our streets, tary man. My father out, and say: 'Look' look well! That's a

will worship to the e "A bad, gloomy fa ness and malice to G the Florentine would

Presence of the d no!" cried Jacopo. solemn, marble face, with a point of fire. He used to pass our looking forward and cloals slung around folded beret on his h kneel down and kiss where he had trod.

angels and his Beatric

he died." "Pah!" would excla "That's a pious decei ly ten commandments and one of these the shalt love!" Believe has read the Lascia once since he died!'

Then where could shouted Jacopo. "Die other circle for him le no! God does not 6 as Dante's! I allow cause we must all go damned! All heaven

So the controvers month after month, listen with wonderin But she hated her and would refuse to he went away. And f would not be the swung to his work in nt, abstracted way he would pause and from his brow, and "Dante in hell! Yes all know that; but he

it. He is not!"
And he would bring

medy,

orner Mansfield

" Diagara TO the Sea!

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repared for both.

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ches.... 75c up ches.... 95c up ches.... 95c up hes \$1.65 up

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an admirable Floor ot Weather. This to weather. This have your Summer up with New Mat. ming season. We with Mattings as Jarpets. Our New here.

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and Mountain Sts. And he would bring down his ham-

*********** THE TWO KEYS.

Rev. P. A. Sheehan in the Dolphin.

Florentine's death, there lived in an obscure street in Ravenna one of those artists in iron and brass, of which the towns in Italy then were You may see their handiwork full. You may be task in the iron and pray long and earnestly. fretwork around a shrine, in the gratings around the Sacramental algratings around the Sacramental aryou have not seen them, and entertain any lingering doubts, look up mother, who was dead; and lastly, tain any inggring details, some appearance, who was dead; and lastly, your Ruskin, and he will make you she knelt before a favorite Madonna, your Russin, ashamed. These were the days when and, remembering her father's words, men worked slowly and devoutly, she prayed long and earnestly for conscious that work was prayer, and that they were laboring for the cenand not for mere passing bread. We cannot do it now, for we toil in the workshops of Mammon; and neither games, nor fame, can give the inspiration of that mother of art, called faith. Well, this artist's name was Jacopo Second; and he had an only child, a daughter, whose name was Beatrice, called after the great poet who had made his last home at Ravenna. The old man, for he was now old, never tired of speaking to his child of the great exile; and Bice never tired of questioning her father about Beatrice, and the wonders of purgatory and heaven. Once a month, however, a dark shadow would fall upon their to see his niece, for he loved her; but she did not love him. For, after midday meal, the conversation of the two brothers invariably turned upon Dante and Florence, and Dante and Ravenna. No matter how nmenced, it veered steadily around to the everlasting topic, and on that they held directly contradic-

The Florentine stoutly maintained that Dante was in hell and eternally damned.

tory views.

'You say here," he would say, pointing his long finger and sweeping the whole of Ravenna in a cir-"Eccovi l'uomo che stato all' Inferno! I say: Eccovi l'uomo che sta all' Inferno!"

"Corpo di Bacco!" the brother would exclaim, "you deserve to go thither yourself for such a saying. God couldn't send such a man to hell. He could not give such a tri-

umph to Satan!" "Dante hath sent priests and bishops and cardinals there," the bro-ther would reply. "He hath filled its gloomy caverns with his enemies. He was vengeful and unforgiving There is no place for such in heav-

'I saw him here in exile," replied Jacopo, "when you, good Florentines, drove him out. I saw him walking our streets, a grave, solitary man. My father used point him out, and say: 'Look well, Jacopone, look well' That's a face that men will worship to the end of time!''

"A bad, gloomy face, full of sourness and malice to God and man," the Florentine would reply.

Presence of the devil! No, no, no!" cried Jacopo. "But a great, solemn, marble face, chiselled as with a point of fire. I mind it well. He used to pass our door, always looking forward and upward, his cloals slung around him, and the folded beret on his head. Men used kneel down and kiss the pavement where he had trod. God sent his he died."

"Pah!" would exclaim his brother. "That's a pious deceit. There are only ten commandments, brother mine; and one of these the greatest: "Thou shalt love!" Believe me, your Dante has read the Lasciate more than

once since he died!" Then where could God put him?" shouted Jacopo. "Did He create another circle for him lower down? No! no! God does not camn such souls as Dante's! I allow you he may be in purgatory for a short time, be-cause we must all go thither for our sins and imperfections. But Dante damned! All heaven would cry out against it!"

So the controversy would rage, month after month, and Bice would listen with wondering, tearful eyes. But she hated her uncle cordially, and would refuse to kiss him when he went away. And for days Jacopo would not be the same; but he swung to his work in a moody, silent, abstracted way, and sometimes he would pause and wipe the sweat

from his brow, and say to himself:
"Dante in hell! Yes, he was! We all know that; but he is not. I swear

mer furiously upon the iron: and Bice, cooking the midday meal, would tremble and cry.

Some fifty years after the great | But in the cool evening, when her his supper, and was poring over the great black-letter pages of his great poet, Bice would steal down to the little church just around the corner, she was a sweet, innocent child, and loved all things, but most of all God, as the Supreme Beauty. Then she prayed for the soul of her good

> the dead poet. "Abandoned and rejected in life," she said, "like all great souls, he must not be neglected in death. God may hear the prayers of a child for the mightiest soul He has made for centuries."

And she always prayed in the poet's own words, for they were as familiar as her Pater Noster or Ave Maria, as no evening ever went by but she had to repeat one of the great cantos for her father.

Then, one soft summer evening, she fell asleep on the altar steps imme diately after her prayers; and she had a dream. She saw a great sea in the dawn light, just waking up in the morning breeze, and flated in dark snadow would tall advantage of Jacopo's, long gentle plaits, that caught the from Florence, who would come over pink light from the burning East. And lo! across the waters tiny boat, propelled neither by sail nor oar; and standing in the prow was a Soul,-the Soul of a Womar, resplendent as the sun, and glowing in its crystal transparency, for Bica saw the Morning Star through her vesture, as it lay low down in the horizon. And the boat and the Soul came towards the sleeping child, un-

til the latter beckoned and said: "Come hither, O Child of Mercy, and enter with me. I have come for

And Bice said: "Who art thou?" And the Soul answered: "I am the spirit of Beatrice. I have been sent

And Bice answered: "I cannot go, for my father is old and feeble, and I may not leave him."

And the Soul said:
"It is imperative that thou come for thou alone holdest the keys of that place, where he, whom we love, is detained."

And Bice entered; and they passed out over the shining waters that trembled beneath them, until they came to a shore, horrid with beetling crags, which seemed to the sky, and beneath whose feet the sea swelled and made no sound, And they rode on the waves to the mouth of a gloomy cavern, vast and impenetrable, for the front was ciosed by a great iron gate, whose bars seemed red with fire, or the rust of eternity. And behind the bars was the figure of the great poet, wrapped in his gloomy mantle as, of old, and looking out over the shining sea with that same look of settled gioom and despair which Bice knew well. And the Soul said:

"Go forward, and open the gate, and liberate our Beloved!"

"But Bice wept and said: "Alas ! How can I? I am but a child, the gate is heavy, and the task is grievous!"

But the Soul said: "Loose the keys dle, and go forward!" And Bice found two keys at her cincture, and she loosed them. And one was marked "Charity," and it was of gold; and the other was of silver, and the word "Prayer" was stamped thereon, And going forward she fitted the former into the great rusty lock. The bolt shot backwards, but the gate would not yield. Then she fitted the silver key, and lo! the great iron barrier swung back heavily. And entering, the child caught the poet's hand, and drew him forth And the gate swung back with horrid clangor. And, entering the boat, the three sped forward rapidly toward the dawn, which is infinity, which is heaven. And the poet, plac-ing his hand on the child's head,

said sweetly and solemnly: "Thrice blessed art thou, second Beatrice; for lo! what my Beatrice accomplished but in vision, thou hast verily wrought!'

"How now? how now? giovanetta "How now? how now? glovanetta mia!" said the aged sacristan, as he rattled his keys above the sleeping child. "What a strange couch hast thou chosen! But sleep comes lightly to the young. Surge! filia! benedicamus Domino!" he shouted. He bent low and raised the face of the sleeping child.
"Jesu! Maria! but she is dead!"

First Communion Day.

An ode composed by Mr. William McLennan in memory of the children of Montreal he saw make their First Communion, and dedicated to the Right Rev. D. J. O'Connell, D. D., Domestic Prelate to His Holiness, and rector of the Catholic University of America.

Veiled from the world, absolved from

With angel light in constant eyes. She stands prepared to enter in The holiest of all mysteries.

She knows no question, feels no The Faith of Ages keeps her whole, To meet the Presence she draws near I hold his feet.

Without a shadow on her soul.

She comes to Him, a little maid So young, her life is yet to be;-Who shall gainsay when He has said, "Forbid them not to come to me. Rome, Feast of S. Agnes, 1903.

RICH AND POOR.

We must practice modesty. If we are wealthy, let us not flaunt our wealth in the face of the poor. Let us have the spirit of poverty, if we have not its substance. If we are rich in this world's goods let us love God's poor.

There is not so much difference be tween the richest man in the world and the poorest man in the world. Both have from nature the sam bodily health. Both are promised the same span of life. Both are equipped with the same five senses. Both have minds to understand, and hearts to love. What, then, is the difference between them? One owns a few more acres than the other. One is the possessor of a few millions of dollars, while the other, perhaps, hae only as many pence. But if the rich man would see length of days he must live like the poor man. If the king would preserve his health he must live as frugally as the peasant. If he would enjoy those five that he boasts in common with the poor man, he must observe the faws of morality, which are binding upon the rich and the poor alike Rev. D. S. Phelan, LL.D. Extract from a sermon preached May 3.

An Irish Fair In Chicago.

One may now kiss the blarney stone, seek a wife in St. Kevin's wishing-chair, pause at the Bachelor's Well, or kneel at the foot of the Lucky Cross in Glendalough without going outside the boundar ies of the First Wasd, Chicago. He may admire Irish colleens in the prim neatness of the native costume see the ancient pikes carried by Brian Boru when he defeated the Danes, and witness the sports which revive memories of old days in the Emerald Isle without going far out of his way.

All these may be found within four walls and be inspected within an hour. They will be found at the Colieseum where the Irish fair, under the auspices of the Seventh Regiment, Illinois National Guard, had its formal opening last week. Everything is in readiness for the diversion of those who may care to visit in doing this. Another graft is to the big building and see Irish products transplanted to an American lame. This is often done by insertbuilding and devoted to the enter-

tainment of an American audience. memories of former days to the Irishman. There are many things that will entertain the Americanborn who never has visited the green Then, aside from the castle, cottage, jaunting car, and the Irish theatre, there will be tugs-of-war, indoor baseball, jumping, jig and ree dancing, and drills by the battalion There will be enough every evening to make one's eyes ache with look-

Here are a few of the things real-

ly to be seen at the fair: A map of Ireland constructed of real Irish soil, showing the four provinces and thirty-two counties; Kevin's wishing chair; bachelor's well; the lucky cross, Glen-da-Lough facsimile of Robert Emmet's grave at St. Michael's cemetery, Dublin.

Barney Castle, fifty feet high, containing a real piece of the famous stone, the only one ever seen at an

Collection of curios, showing the

burning on the hearth, making it a typical Irish fireside. Old fashioned Irish furniture are in the rooms and Irish tea is served.

In the Irish theatre there are 100 views of historical spots, every county in Ireland being represented.

Real shamrocks may be seen every side, not growing as they do in Ireland, but carefully tended cared for as if they were worth their weight in gold.

One may kiss the blarney stone in Blarney Castle without having hang head downward and run the risk of breaking one's neck. All one has to do is to show one's faith in the cashier at the door, climb stair and look for the stone. He will find it without straining his eyes and (without the assistance of anyone to

One of the features is the jaunting car. A little black horse, which apparently does not like the smooth surface of the floor over which it has to draw the car, will take the visitor on a tour of Ireland. He may witness from this proud elevation struggles of the less fortunate who are compelled to view the sights

from an easy seat at the side.

The fair is for the purpose of rais ing funds to aid in building a new armory for the regiment. Tuesday evening will be "military evening, when the majority of the national guardsmen in the city are expected to be present .- The Record-Herald.

Horse Dealers' Trick.

"There are tricks in every trade but I think that men who deal in horseflesh have a few more than those engaged in other occupations," said Samuel Ford, formerly big stock farm near Louisville, who is at the Plankinton House. "One of the directions in which the grafter in this line turns his attention it to making horses appear younger than they are, and there are scores of methods for accomplishing purpose. The usual way of telling the age of an equine is to examine its teeth. A horse has a full set when five years old and this sists of forty teeth. Six months later the nippers, or front teeth, become marked by a natural cavity, and it is the presence or absence of these markings that demonstrates the exact age of the horse. As it gets older the cavities begin to wear away, and it is then that the faker gets busy. In order to reproduce the markings the surface of the teeth is cut with a steel tool, and the requisite black lining of the groove burned in with nitrate of silver. In this way the animals that have passed their tenth birthday are palmed off as five-year-olds. If so desired, a three-year-old may be made two years older by chiselling away the side milk teeth, which are naturally present until the fifth

"It is not in that line alone, how ever, that the fakir operates," continued Mr. Ford, "for there are other things which call the attention of a close observer to the advanced age of a horse. One of these is a hollow which invariably appears on the forehead directly over If a sale is in prospect the cunning agent introduces a fine-pointed blowpipe through the skin, and blows gently through this until the skin is perfectly level. Skill is also required to conceal the fact that a horse is broken winded, and drugs and chemicals of various kinds are used in doing this. Another graft is to ing something on the shoe so as to make the other hind, or fore foot, as There is much that will bring back the case may be, lame also, and while this gives the horse a peculia? gait, it makes the feet work alike. These are, of course, only a few of the more common forms of trickery with which horse dealers have to contend."-Milwaukee Santinel.

FORTUNE IN OLD AGE.

Just now when there is so much discussion conducted in reviews and magazines specially published to reach the young men showing how difficult it is for old men to succeed in life, the following paragraph may be interesting:-Captain John Ford, the pioneer

manufacturer of plate glass, died on May 1 at Creighton, Pa., at the age ability. of 91. The career of the deceased was one of the most remarkable of the past century. Although a man of boundless energy and ambition, Mr. Ford had accomplished nothing up to the age of 70 and was acancient pikes borne by the soldiers of Brian Boru; also shillalahs, works of art, and autographs of Robert Emmet, Daniel O'Connell and other famous Irishmen.

A country home with thatched roof and open fireplace, with Irish turf

A country home was peacefully acquired a hundred was used in Irish four home was peacefu

Progressive Town.

(From a Correspondent.)

O'Neill, Nebraska.

A Council of the Knights of Col-

May 7, 1903

ambus has recently been organized in this young city. We have a population of only 1,500 or 1,600 here, and nowhere else in the United States can there be found a town of so small a population in which you will find a Council of the Knights of Columbus. We are able to maintain council here, because of the fact that in the town and in the surrounding country we have a large Catholic population. We have a fine church in O'Neill and four others in this county. We have likewise a convent school which cost \$60,000, and which has no equal in the state except one in the city of Omaha. It is ander the direction of the Sisters of St. Francis, and the school is attended by upwards of two hundred and fifty children. We would very much appreciate it if you will publish this letter and thereby furnish information to more of our people as to the kind of a community we have here. At this time a great many people are changing their locations in the United States, and we simply wish to say to all such that the church and school facilities to be found here are unsurpassed, and that there are business opportunities still open and that a good farm and ranch lands can be bought cheap. and where growing children are sur rounded by the very best of influ-ences. We have here excellent openings for the following lines of business; we want a flouring mill; also a

of the lines indicated. Any information desired will be cheerfully given by the undersigned, or by the Rev. M. F. Cassidy, our parish priest.

hotel; likewise a steam laundry and

an electric light plant. There is an

excellent chance for the right man to

establish himself in business in each

ARTHUR F. MULLEN.

Cardinal Gibbons' Prayer At St. Louis Fair.

The following was the invocation delivered by Cardinal Gibbons at the dedication ceremonies of the St Louis World's Fair, Thursday, April 30. President Roosevelt, ex-president Cleveland, the governors of the states of the Louisiana Purchase Territory and other states, Generals Miles, Grant, Corbin, etc., of the regular army, the representatives of foreign governments at Washington, and about 20,000 others were pre-

sent on that auspicious occasion "We pray thee, O God of might wisdom and justice, through whom authority is rightly administered, laws are enacted and judgment Go creed, assist with thy holy spirt of counsel and fortitude the of these United States, that his administration may be conducted in righteousness and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.

"Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government, so that they may tend to the preservation peace, the promotion of national happiness, the increase of industry, sobriety and useful knowledge, and may perpetuate to us the blessings equal liberty.

"We pray for his excellency, the governor of this state, for the members of the Legislature, for all judges, magistrates and other onlcers who are appointed to guard our political welfare, that they may be enabled by thy powerful protection to discharge the duties of their respective stations with honesty and

"We pray for the president and directors of the Louisiana Purchase Exposition, that their arduous labors may be crowned with success, and may redound to the greater growth and development of this flourishing city on the banks of the

Catholic Sailors' Club,

ALL SAILORS WELCOME. Concert Every Wadnesday Evening

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lions of enlightened, God-fearing and industrious people, engaged in the various pursuits and avocations of life. As this new domain was added to our possessions without sanguinary strife, so may its soil never be stained by bloodshed in any foreign or domestic warfare.

"May this commemorative Exposition, to which the family of nations are generously contributing their treasures of art and industry, bind together the governments of the earth in closer ties of fellowship and good will, and of social and commercial intercourse. May it hasten the dawn of the reign of the Prince of Peace, when national conflicts will be adjusted, not by hostile armies, but by permanent courts of arbitra-

"May this international exhibition, inaugurated in the interests of peace and commerce, help to break down the wall of dissension, of jealousy and prejudice, that divides race from race, nation from nation and people from people, by proclaiming aloud the sublime Gospel truth that we are all children of the same God, brothers and sisters of the same Lord Jesus Christ, and that we are all aspiring to a glorious inheritance in the everlasting kingdom of our common Father."

BRIEF NOTES.

In the British House of Commons there are seventy three Irish Catholic members.

The Paulist Order of the United States now numbers over thirty priests, a large proportion of whom were formerly Protestants.

English statistics, just published, show there ale 1,056 Catholic public elementary schools in England and that they accommodate 403,064 pu-

From lists which have been compiled of the men of the French congregations to be dispersed, it appears that they include a total membership of about 14,700.

One of the banished monks of the Grande Chartreuse, France, to whom peculiar interest attaches, was Brother Patrice, who is a grandnephew of Daniel O'Connell,

Cornelius O'Reilly, the well-known New York architect, who designed many Catholic churches, was chairman of the Building Committee of Grant's tomb, died a few days ago, by falling from a ladder at the Church of Our Lady of Lourdes, New York, now nearing comple-

The Irish Color.

Green is universally regarded, says the "Westminster Gazette," Irish color, but antiquarians say that green as the national flag of Ireland is of comparatively modern

origin. The latest authority to express an opinion on the subject is the Rev. Canon French, a learned member of the Royal Irish Academy. He does not accept the explanation that the green flag was adopted by the Unit-ed Irishmen at the close of the eighteenth century by blending the orange and the blue, the latter then regarded by some as the Irish

CATHOLIC SAILORS' CLUB

Catholic Sailors' Club was held on A. Pitts, Miss Rosy O'Brien, Miss E. K. Peacock, Miss Margaret Kitts, Wednesday evening, under the auspices of the Young Irishmen's L. and B. Association, and was a magnificent success. The hall of the Club was crowded to the doors by an enthusiastic audience.

The regular weekly concert of the | Miss Gadbois, Miss Delahanty, Miss Mrs. Rankin, Miss Price, Miss Kitts, Miss Orton, Messrs. W. Briggs J. J. Rankin, Thos. Murphy, Kitts, B. Kitts, T. Hogan, G. Holland, Master Rankin, P. Behan, G. Morigan, M. A. Phelan, J. Hamil-



of the Association, occupied the chair, and made a spirited address. in which he paid a tribute to the management of the Club for their devotion to the visiting seamen.

The following is the list of those

Mr. J. P. Cunningham, president ton, M. J. Power, P. Flood, P. Golden, Seamen A. Terry, E. Barker, steamship Montrose; T. Bennet, Daulo, C. Harmon, steamship Manxman; Conroy, steamship Ionian; Sweeney, Donovan, Nelson,

steamship Michigan.

Next week's concert will be under who took part in the programme : the auspices of Branch 54, C.M.B.A.

Results Of Caricature.

(By a Correspondent.)

We have written and published so much on this subject that it would no easy matter to fill another column without a repetition of what we have already given our readers. But, if there is little left, by way of argument against this abomination that is rapidly becoming extinct, at least it may serve a good purpose to read about some examples, illustrative of the results that have flown from the long toleration of such an outrage. Some experienced Irishman writing to the "Irish World," on the fourth of this month, after giving credit to the editor of that organ for his efforts in connection with the effacing of the Stage Irishman. in New York city, tells a couple of personal experiences, which are both very interesting and apt. He says:-Some years ago I occupied the

position of general manager in one of the largest department stores in London, England, and in the exercise of my duties I had occasion to overhaul the management of the great concern, and in suggesting to the departmental head the necessity of having a serious talk with his men assistants with a view to an improvement in business, he replied was useless, as one-half their number was Irish-and whoever heard of an Irishman, who had any reason or common sense?' And to confirm his opinion he referred me to a London theatre in which there was an 'Irish play,' where 'the typical Irishman could be seen,' etc.
Needless to say, this incapable, indolent and bigoted Englishman lost as an 'Irish play,' where 'the typichis position, and the Irishmen made a success of the business in due time. e stage Irishman,' again taking the bread out of the mouths of those fine, honest, capable Irishmen and their families, who, driven from their homes by the brutality of England to earn a living in the country enemy, have to contend with all this defamatory buffoonery.' Further on he adds:-

"Later on I happened to be stopping at the Kirkwood Hotel in De-troit, Mich., and an 'Irish play' of 'stage Irishman' variety was

the principal 'artist' being a man named Paddy Rooney. I was unexpectedly introduced to Mr. Rooney, who cordially invited me to his show, and in my courteous but indignant declination of his invitation I pointed out to him the commercial loss to Irishmen caused by this presentation of a character which had no existence in fact, and which was only an echo of the enmity of England toward a people whom she had robbed and driven from their homes and now tries to blacken their reputations in their adopted country in the vain hope of extinguishing us as a nation. Mr. Rooney very candidly stated 'that he was born in the Bowery, New York city; had never seen Ireland, and had adopted the stage as a profession; that his sympathies were Irish,' and then made the significant statement 'that as the great majority of his patrons were Irishmen and Irishwomen, who invariably applauded his perform ances, he had felt satisfied that his presentation of the Irish character was not much exaggerated.' "

Now this Mr. Rooney's excuse, or explanation, furnishes a key to portion, at least, of the situation. We have seen how chary the managers have become of introducing Irish character plays, since so many Irish men, in so many different have effectively and openly protest ed. This again seems to corroborate the statements of actor Rooney Had he, and others of his class in the business, only been discouraged from the outset, they would never have persisted in representing the Irishman in the most unnational of all conditions. But when our own people applaud, grow merry over, and hail with delight these exhibitions, surely the actor can be cused if he takes it for granted that he is pleasing his fellow-countrymen. Anyway, the day of the "stage Irishman" is now almost a thing of the past; and it is one of those things that we trust never to see

The Case of Father Walsen.

With the rapidity of the electric spark spread the news, over two Ohio had murdered in cold blood, the | body of men exists on earth, or ever sister of another priest home he was guest. With the lowness of the condemned moving to his running in one of the theatres of that city, entitled 'Pat's Wardrobe,' priest's innocence. No thought of the lie priestheed.

whose sacerdotal career alone should have afforded him a coat of mail against the venomous shafts of legally vindicated, while its purity empted it from any need of moral vindication. The story is brief and ull of sad and oppressive details.

Father Walser, C.P.P.S., had just lebrated his sacerdotal jubilee in his own parish, and fatigued from efforts and strain of the joyous occasion, he had, on invitation, gone to rest for a few days at Lorain, O., and to enjoy the hospitality of Rev Father Reichlin, the pastor of that place. On a Thursday night Father Reichlin was called away from home to attend to some parochial duty. He left at the house his sister, Mis Agatha Reichlin, his brother, and Father Walser. On Friday morning it was found that a ladder had been placed against the window of Miss Reichlin's rooms, and that she had been murdered in her bed. An immense stone had been used to crush in her head. Suspicion fell upon ne one in particular, till blood-hounds were brought into service to dis-cover the murderer. Instead of allowing the hounds to take the scenfrom the foot of the ladder outside they were brought to the room the murdered girl, and thence they proceeded to Father Walser's room On this alone the aged priest was arrested—the authorities claiming that they did so to prevent him from being lynched by the mob. His trial was speedy; and the declaration of his innocence was immediate; but the yellow press of the country had already spread far and wide the news that the blood-hounds had traced the crime to the priest.

"Catholic Universe," Cleveland, O., referring to the matter, says:-

"The evidence produced showed that the foul charge had no foundation. Father Walser was acquitted by Mayor King last Tuesday evening. He had been acquitted publicly in the Church by Father Reichlin, he had been acquitted by public opinion, he had been acquitted by experienced detectives, he had been ac quitted by the argument of his good life, and by the argument of common sense before the inquest began But the stain of the terrible charge will that be obliterated When will the news of Father Walser's innocence overtake the news of his arrest and the intimation of his guilt? We believe that many never get the news of his acquittal and that a number will be prejudic ed enough to regret his acquittal. I some cases the wish is father to the thought as well as to the charge."

Touching upon the subject of the blood-hounds another organ says:-

"After discovery of the tragedy the brother of the murdered woman declared he saw a man go through a window and escape. At the the priest was in the room down stairs. He certainly could not have been in both places at once. Bloodhounds brought from Fort Wayne. after sniffing the scene of the mur der, went at once to his room, which adjoined that of the dead girl. This excited the suspicions of the publican anti-Catholic one it appears When, next morning, the hounds a gain tracked the suspected priest to nearby hospital, to which he had repaired, the people were frantic They would have lynched him had not the town authorities arrested him and placed him in jail as a mea sure of safety." * *

"An instance in point: In Alabama, some twenty years ago, a murder was committed; bloodhounds were brought, took up a trail, found the man traced and bayed him in A mob in hot pursuit came upon him and lynched him without ado scene of the tragedy after the deed was done, but, fearing suspicion, had fled. The vulgar rabble believed the hounds rather than the human being. Three months later the real murderer was discovered. punished, of course, but did his pun ishment right the great wrong don -the ghastly brutaffty committed ? It did not. It could not do so."

The lesson we learn from this sad story is simply that the Catholic priest can never be too much on his guard, for he is watched by the argus-eyed phantom of bigotry, and there is rejoicings of an character in certain circles the mo ment a chance exists of implicating him in aught that would reflect discreditibly upon his own personality or upon the Church.

There is something so cruelly anti-Christian in all this excess of prejusome people, who claim to be Christians, can possibly take delight in continents, that a Catholic priest in fostering it. But thank God, no has existed in this world, more free from the aspersions of the fanatical and evil-minded than has been, and still is, and ever will be the Catho-

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1903

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MAY 25, 1903,

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'INTERNATIONAL LIMITED" ar at Toronto at 4.47 p m., Hamilton 5.40 p.m., Niagara Falls, Ont.. 7.05 p m , Buffalo 8.20 p.m., London 7.40 p m., Detroit 9.30 p.m., Chicago 7.20 3.m. Flegant Cafe Service on above Train

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SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal.

No. 1703. Dame Myrtle Hungerford, of the City and District of Montreal, wife of George H. Hogle, of the same

place, livery stable keeper, VS.

The said George H. Hogle, Defendant

Public notice is hereby given that action for separation as to property has been this day instituted between the above parties. SMITH, MARKEY &

MONTGOMERY Montreal, 13th May, 1903,

On Sunday, April 26, San Antonio was the scene of the most remarkable religious demonstration ever witnessed in Texas. The occasion was the first official visit to the state of Most Rev. Diomede Falconio, D.D., Apostolic Delegate to the United States, and the blessing of the corner stone of a new eccle siastical seminary, founded by the Oblate Fathers of Mary Immaculate.

Irish Immigration

The American records of the first four months of this year show a large increase in Irish immigration over the recent years, curing which there had been a marked falling off According to the official statistics of the Ellis Island Bureau 8.206 Irish immigrants landed there ing the four months ending April period last year. Whereas all other nationalities which come here show a larger percentage of males than of females, in the case of the Irish about 70 per cent. are females

Protest Against Masonic Rites.

The movement recently inaugurated by a portion of the American Catholic press against the dedica-tion of public buildings with masonic rites is receiving support from an unexpected quarter. day the cornerstone of the \$500,000 courthouse of Polk County, Ia., was aid by members of a masonic lodge of Des Moines with their ritualistic ceremony; and the Rev. A. C. Douglass of the Second Preshyterias Church, and the Rev. M. W. Walker, of the Baptist Church, in that city, publicly protested against this reprehensible practice. They also brought the question up before a meeting of the ministerial association of Des Moines, which passed a resolution of protest in the pages of lution of protest in the name of the taxpayers.

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Girla' All-Over Embroidere Urgandie Murlin First Communion Dresses, yoke trimmed, with a deep frillo combroidered muslin and insertion, frilled cuffs and insertions, deep hem attottom Special.

4.30

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MISSES' FOOTWEAR. Misses' Fine French Kid Strap Slippers, with a bow of ribbon on strap, sises 11 to 2. Special

Misses' Fine Black Dongols Kid One Strap Slippers, turned soles, spring heels, sises 11 to 2. Per pair.

White Taffeta Gloves, with Jersey wrist.

Vhite Taffeta Gloves, 2 dome fasteners. White Silk Gloves. Per pair .. 27c and 38c

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Swiss Book Muslins, sutiable for First Com-union Dresses, 40 in. wide Per yard 250 Very Fine Organdie, extra quality, 48 in. FIRST COMMUNION VEILS.

Can't present an adequa'e idea of quality here, ac content ourselves with a list of prices: 64c, 74c, 77c, 87c, 98c, \$1 05, \$1.15, \$1.45, \$1 60, \$1.90, \$2 65, \$3,10, \$3 85 and \$4.75.

For Children and Misses. made of white sateen corded front, buttoned back. 35c, 48c, orded front, buttoned back. 35c. 48c, 73c | Feads and Bead Cases, in a case by 13c and Same with laced back and buttoned front 73c | Bound in Calf | First Communion Pictures, from

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White Lisle Thread Gloves with Jersey wrist, sizes 2 to 6. Per pair......12c, 13c and * White Lisle Thread Gloves, 2-dome fas-teners, sizes 4 to 6. Per pair.....

FIRST COMMUNION HOSIERY. Phildren's Plain Black Cashmere Hose:
Size 7, per pair.
Size 7½, per pair.
Size 3, per pair.
bize 8½, per pair. Ribbed Black Cashmere Hose (fine ril.):
Size 7, per pair.
Size 7j, per pair
Size 8, per pair.
Size 8j, per pair. White Lisle Thread Hose : Size 7, per pair. Size 7½, per pair. Size 8, per pair. Size 8½, per pair.

PRAYER BOOKS AND BEADS. FOR FIRST COMMUNION.

Dainty Prayer Books, bound in white, French or English Se to 75e Bead Cases, white and in colors. 15c to 81.00 Combination Sets containing Prayer Books Reads and Bead Cases, in a case bound in white kid \$2.30 Bound in Calf \$2.20

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See our beautiful stock and be convinced that there is, par excellence, a superior place to get Carpets, and it is at

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Marquise of Monstiers, who was formerly Miss Caldwell of New York, has written the Rev. W. B. Meenan of St. Mary's Church, Newport, R. I., asking permission to place a marble altar in St. Mary's Church, as a nemorial to her late nurse. Miss Margaret Bergen, who died in Paris about a year ago. If the plan meets approval the altar will be built in Rome and sent there.

MISSION WORK IN ENGLAND

A movement is on amongst priests of the Southwark diocese England, to take up the work giving missions in each other's par-ishes. Where it has already been tried very beneficial effects have resulted. Canon Safferata has just concluded a very successful mission at Mortlake. Father Wilderspin, of Norwood, and Father Newton, of the Borough, are engaged giving a fort-night's mission in the new church at Walworth, and Father Amigo, V.G., s doing a similar work at the Boris doing a similar work at the Bor-ough. Father Doubleday and his staff have also given a mission at Woolrich. God has blessed their work in a singular way. Outdoor preaching was resorted to as a means of bringing the people to the mission in the church.

A MEMORIAL TO A NURSE. [In Honor of a Priest.

A monument to cost \$7,000, will be erected by the Congregation of St. James' Church, Pittsburg, Pa., over the grave of the late Thomas F. Martin, who died from smallpox, as a result of his ministry to those afflicted with that dis-

Priest Killed by a Tiger

The daily papers announced last week that "Father Glader, a Roman Catholic missionary," had been killed and partly eaten by a tiger "near Someswara, in Bengal." No Catholic priest of the name is to be found in the current "Catholic Di-rectory" for India, published in Madras, and we do not recognize the name of the place; nevertheless the sad story may be true, in spite of some confusion of proper nan If so, it will destroy a pet tradition which has long been held on the for-eign missions, viz., that Catholic missionaries are never known to be attacked, or at least killed, by wild animals, or snakes, says the London "Tablet." Certainly, if the Bengal case be true, it will be the first of its kind on record. We shall wait anxiously to see what confirmation reaches us of the report.

Cosmo Church

(By An Occasion

It is frequently the manner in whi Protestant denomi each other and gi their realousies. A Catholic Church, t give each other sor The "Interior," a gan of Chicago, st Vork "Churchman, journal, publishes merit attention co confirmation class in one of the Epis Chicago. It says:-

"Of this whole were reared in the while 25 had bee Lutherans, 25 as M Baptists, and 11 the whole number t Roman Catholics. certain whether the our contemporary this showing is qu ther a church por a unlimited immigrat effected by it. It ticeable that accord ing the Episcopal comparatively few church which needs churches as 'feeders good a claim to be salt by which the saved. This indicates no

tian spirit between ans and Episcopali proves a lack of t ation on the part one will claim for there can ever be the Episcopalian absorbing all others words of the critic in this instan these converts to merely new adheren and they bring no old forms of belief. matter of importan all that is asked is the services of that But when the asse

is made generally

church, or to all c comes faulty. For foretold that eventu gathered into one f one shepherd; and none other than th Church, and that s car of Christ. And comes it will not 1 that the Church wh "feeders" is not ground of Truth. I not then be "feeder ful would have to their errors and ac to the teachings of They can bring not union of all under th mean the absorbing one, and the growin identity of that one Protestantism, in conflicts with gener these branches all c

GOOD PROTESTA

Speaking of creed ied acceptations the dependent" says:-

"The right way i take their creeds w and those to discard no use for them, fo substantially the so and love. It is not and do that keeps what we want othe Those who now will, we trust, see fore many moons, s will join in the se ome portion of the Protestant Christian This surely sound

the Protestant stand or leave it, just as y you please. By this who could not before be united—that is to all agree to a doctr them 'perfect freedom reject its principles.
of Protestants (their on all questions of a overcome. Of course longer be able to sa no unity between the ather Laced Shoes, turned hed, sizes 1 to 5. Per \$1.50 S' CLOVES. ad Gloves with Jersey wrist, air.....110, 13c and ad Gloves, 2-dome fas-

********* MUNION HOSIERY lack Cashmere Hose mere Hose (fine rib) :

Hose : ****** OKS AND BEADS.

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of a Priest.

to cost \$7,000, will the Congregation of rch, Pittsburg, Pa. of the late Rev. tin, who died from result of his minisflicted with that dis-

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her Glader, a Romspionary," had been ly eaten by a tiger ra, in Bengal." No rrent "Catholic Di-India, published in e do not recognize e place; nevertheless, nay be true, in spite on of proper names. stroy a pet tradition been held on the forviz., that Catholic never known to be least killed, by wild kes, says the London ainly, if the Bengal will be the first of ord. We shall wait

A Cosmopolitan Church.

SATURDAY, MAY 16, 1908.

(By An Occasional Contributor.)

It is frequently amusing to note the manner in which some Protestant denominations fight with each other and give expression each other and give expression to their sealousies. As long as there is no need of combining against the Catholic Church, they are sure to give each other some very hard raps. The "Interior," a Presbyterian organ of Chicago, states that the New York "Churchman," a Episcopalian journal, publishes some facts that merit attention concerning a recent confirmation class of 166 members in one of the Episcopal churches of Chicago. It says:-

"Of this whole number only 53 were reared in the Episcopal Church, while 25 had been brought up as Lutherans, 25 as Methodists, 21 were Baptists, and 11 Presbyterians. Of the whole number 8 had been reared Roman Catholics. We are not quite certain whether the patting which our contemporary gives itself over this showing is quite justified. Neither a church nor a State can receive unlimited immigration without being effected by it. It is especially noticeable that according to this showing the Episcopal Church receives comparatively few from the world. A church which needs a gozen other churches as 'feeders' can hardly make good a claim to be the regenerating salt by which the world is to be saved.

This indicates no very united Christian spirit between the Presbyterians and Episcopalians, but it also proves a lack of thorough consideration on the part of the critic. No one will claim for a moment that there can ever be any likelihood of the Episcopalian Church eventually absorbing all others. Therefore, the words of the critic may fittingly apply in this instance. Besides all these converts to that church are merely new adherents to its forms, and they bring nothing with them, nor do they actually discard their old forms of belief. That is not a matter of importance in their case all that is asked is that they attend the services of that church.

But when the assertion of the critic is made generally applicable to any church, or to all churches, it becomes faulty. For Our Lord has foretold that eventually all would be gathered into one fold and have but one shepherd; and that fold can be none other than the great Catholic Church, and that snepherd, the Vicar of Christ. And when that time comes it will not be right to say that the Church which had so many "feeders" is not the pillar and ground of Truth. But these would not then be "feeders," for the faithwould have to come out from their errors and accept and submit to the teachings of the one Church They can bring nothing of their former creeds in there. Therefore, the union of all under the one head would mean the absorbing of all by the one, and the growing of all into the identity of that one. Thus it is that Protestantism, in all its branches, conflicts with general Truth, while these branches all conflict with each

Speaking of creeds and their varied acceptations the New York "Independent" says:-

"The right way is for those to take their creeds who want them, and those to discard them who have no use for them, for they all hold substantially the same faith, hope and love. It is not what we hold and do that keeps us apart. but what we want others to hold and Those who now could not unite will, we trust, see a new light before many moons, and other bodies will join in the same union, and ome portion of the shame of our

Protestant Christians be removed." This surely sound doctrine, from the Protestant standpoint. Take it or leave it, just as you like; or take as much and leave as much of it as you please. By this means those who could not before unite will soon be united—that is to say that will all agree to a doctrine that gives them perfect freedom to accept or reject its principles. And the shame of Protestants (their utter disunion or all questions of religion) will be overcome. Of course, we will no longer be able to say that there is no unity between the hundreds of sects. There will be at least a perfect agreement upon this one teaching, for this one leaves them all free to think and do as they individually please. What a magnificent specta-cle a union of this kind will be! They call their actual lack of unity the shame of Protestants; but they will be glorying in their shame the moment that they are thus united, and able to agree to disagree.

German Emperor's Visit to the Pope.

Emperor William was received by the Pope on May 3. He had a conference with the Pontiff lasting forty minutes, and then returned to the residence of the Prussian Minister to the Holy See. As the Emperor traversed the streets of Rome he was enthusiastically acclaimed.

Upon his three previous visits to the Vatican, says an Associated Press despatch, Emperor William returned direct tn the Quirinal. This was not liked at the Vatican, as it was thought he should first return to neutral ground. It was appreciated, however, at the Quirinal, as it was considered somewhat of a slight upon the Pope. King Edward followed this course. To-day Emperor William returned from the Vatican to the Prussian Legation accredited to the Holy See, where he changed carriages, his cuirassters remaining at the legation. This course is supposed to imply that his Majesty wished to pay particular deference to the feelings of the Vatican.

There was another new departure at this visit of the Emperor. Previously Cardinal Rampolla had returned the Imperial visit to the Vatican at the Prussian Legation, and had found only the Prussian Minister. Today, however, Emperor William waited at the legation, received the Cardinal most cordially, and had a long

conference with him.

Emperor William presented to the Pope a large photograph of Metz Cathedral. The Pope expressed his thanks for this gift, and remarked that the cathedral greatly resembled that at Rheims.

The Vatican is delighted at the importance given by Emperor William to his visit to the Pope, and the authorities consider this visit an answer to what they call the present persecution of the Church in France.

Pope Leo speaks highly of Emperor William, and has several times said that his conversation with the Emperor was very i nteresting. In the course of the interview Emperor William brought up the subject of Biblical studies and historical works. The Pope remarked that he had opened the Vatican library to German scholars, because, he said, science is what unites Rome and

Germany in brotherly relationship. The conversation then turned to the work of German missionaries who number about 1,200, in addition to 300 nuns. Emperor William said these missionaries would al-ways find the protection of their country wherever they might wander and the Pontiff declared that the work of missionaries increased the influence and prestige of Germany.

The German Emperor's visit to the Pope, says the Berlin correspondent of the London "Times," is a subject for congratulation in Berlin.

A Berlin despatch, referring to the Emperor's visit, said:-A trainload of Emperor William's horses and GOOD PROTESTANT DOCTRINE equipages left Berlin for Rome, so that His Majesty, when calling on the Pope, need not use a carriage of King Vector Emmanuel whose liveries have not yet been seen inside the Papal precincts. The Emperor has sent two vehicles, with eight coach horses, three saddle horses, twenty coachinen, grooms and host-

The Cost of Anti-Clericalism.

The cost to France of the policy of suppressing the religious orders has been roughly computed by the Paris 'Gaulois.' The official figures allow £1,080,040 for the construction of 2,257 new schools, £190,000 for fitting the schools up, and £328,128 per annuam for the stipends of the new teachers. In addition to this there are said to be about 250,000 aged or invalided persons subsisting on religious charity. Their support may be reckoned at about £20 annum each—a total of £5,000,000; and, whether the State of their relatives support them, they cannot be left to starve. Adding up, we find the country involved in a capital outlay of £1,270,040, and an annual outlay of £5,828,128, without counting anything for the depreciation of school buildings.

Infallibility And Antiquity.

(By a Regular Contributor.)

Standing, as we do to-day, on the first steps of the twentieth century, ceive the monuments built by the hands of men-some crumbled, some still standing, but hoary with the moss of time and grey with signs of approaching decay - while, like a solitary pyramid in that desert of the past, towers aloft the on ly immutable institution, the handiwork of Divinity, bearing upon its face the seal of perpetuity and casting its giant shadow upon the littleness and instability of its surroundings. It is the Infallible Church of Christ! All history, since the dawn of Redemption, points to that infallibility, and history is according to Cicero, "the witness of ages, the tight of truth, the soul of memory, the teacher of life, and the messen-ger of antiquity." To that vener-able chronicler of the grave we make appeal against the feeble attempts at anti-Catholic arguments in our

If the Church is not infallible she is not of God; if she is not of Goo the whole fabric of Christianity is but a gigantic delusion; if there is no infallibility, there is no certainty, no safety against error, no reli-ance on the Scriptures, no inspiration of man, no heavenly mission, no unerring principles, no Spirit of Truth, in the religion of Christians, no Incarnation, consequently no Redemption. What the Church is today, she must have been yesterday and a century ago, and twenty centuries ago. The definition of Infallibility by no means gave birth to that characteristic, its definition merely shows that it had been denied by the world, and the Church's assertion of its existence was deemed necessary. But at no period in her history could the Church err.

Let us quote once more from the words of Father Fidelis- himself at one time a Protestant and a great disbeliever in this note of the Church He says:-

"Either there is to-day in the world a Church which is the organ and mouthpiece of the Holy Ghost, and whose teachings are infallibly true, or there is not. If there is not then there never was; and to search for it in the past may be interesting occupation, but will certainly be profitless. Put the dilemma back to the third century. Either the Church was then infallible, or it was not. If it was not, then what earthly use is there in referring to it? For without infallibility there is no certainty, and it is simply certainty that we are in quest of. If, however, it was infallible, then it could no more cease to be so than God could cease to be God. People who talk about limited or a suspended infallibility talk nonsense."

Run back over time and mark the action of the Church in each century. Pause when you come to a gap, to a broken link in the chain of succession, to a period, howsoever remote, or howsoever short in dura tion, when the Church erred in her teachings.

Let us suppose-for mere argument teenth, or ninth, or third century you come upon a year in which the Church was not infallible, or ceased to exercise infallibility. If such took place in the third century, then from the days of Christ, during two hundred years, there could not have been an infallible Church; because Christ did not promise to remain only two hundred years with His Church. He promised to remain until the end of time; neither did He send the Holy Ghost to remain a couple of centur ies and then to abandon the institution. If the Holy Ghost were with the Church and Christ abided with her, the infallibility could not have ceased at that period. Therefore, if there were a break of even one second in the continuity of the infallibility; there never was such a thing as an infallible Church, and if such en interruption occurred in the third, or in any other century, who is to tell us when the Holy Ghost returned to take up the broken chain of Divine inspiration? In fact, if the Church is infallible to-day, she must have been so uninterruptedly since the time of Christ; and if she has not been infallible from the beginnot been infallible from the begin-ning, then either Christ did not es-tablish her—or, if He did establish a fallible Church, He was not the Son of God and the Truth itself.

There is no escape from this dilem—of the control of t

ma. If Christ was Divine, and if He established a Church; of necessity that Chrch must have been infallible; il it was infallible for one moment of time, it could never cease to be infallible for all time; and if it never ceased to be infallible, it is as much so to-day as it was in the days of Christ-no matter whether that dogma had ever been promulgated or not.

As it is with infallibility so is it with every other dogma of Catholicity. But our non-Catholic friends point to the changes of discipline that are necessitated by the fluctuations of time, and the mutability of and glancing back over the great level that extends to the beginning thou the Church of Rome changes."

This is simply because they cannot the difference be made to understand the difference between a fundamental dogma and a rule of discipline. Here is anothe argument from the able Passionist and one that deals with a point to which the Rev. Dr. Hackett made reference in his critical sermon of some weeks ago. The writer says:-"Let me put into your hands

single, simple argument, which will

sweep away like so many cobwebs the labored dissertations of these erudite Englishmen. Look away from the noisy and shifting contro versies of our Western Christianity off to the silent and stationary East There, scattered in patches amid the fossil civilization of the Orient, you will find remains of certain ancient churches, dead churches, which were cut off from the living trunk centuries before the days of Peter Lombard or the schoolmen, in some of which the names even of Ephesus and Chalcedon are as much unknown as those of Lateran and of Florence existing still, preserved, as De Maistre beautifully says, 'in the midst of Mahometanism as an insect is preserved in amber'-preserved by onderful providence, it would almost seem for the very purpose of bringing to naught the allegation of more modern heretics. Go there, con front the present with the past. them how many sacraments the hold. Ask them whether they believ that the Son of God offers himself up on their altars in unbloody sacrif for the living and the dead. Ask them whether they invoke the pray ers of the saints, and whether the honor their relics; whether they offer their own prayers, and their alms for the souls which have not yet en tered the abodes of bliss. Though each church has some antiquated he resy of its own, they will ten you one and all-not Greeks, alone, but Armenians and Nestorians, Jacobites and Georgians, Copts and Christians of St. Thomas-that the particula doctrines and rites which enterpris ing Protestants have discovered be the accretions of mediaeval Romanism, they received from the Ap ostles, and that they hold them more dear than life itself."

No, there has never been and can

never be a change in the principles

of the Church. The "differentia of

the Roman Catholic Church," as

Protestants call them, are merely as heresy has caused them. When an article of faith is not denied there is no need of undertaking its defence but when it is called into question the Church explains, justifies and promulgates it. Until the days of Nestorius no one ever thought of refusing to call the Blessed Virgin the Mother of God, Vigilantius was the first to question the propriety of invoking the saints; before Aerius the offering of the Mass for the souls of the departed was not called inefficacious by any Christian. The moment, however, that any individual arose to dispute a dogma of Catholicity, immediately the Church fended its truth—a truth which had existed undisputed from the beginsake-that at some time in the fif- ning and will continue to exist despite all dispute, into the end of time. Take up the unbroken line of Pontiffs, from Leo XIII. to St. Peter; follow the history of the Church back through the ages; take up the different councils from that of the Vatican to the first held at the Last Supper; study the great Fathers of the Church and their works, all agreeing most perfectly; go to the stake of the American savage, where the missionary preached an infallible Church and suffered death for an unchanging faith; go to the catacomb and read the inscriptions recently discovered, and those especially unearthed by the antiquarian Rossi; go to the ruins of the Flavian Amphitheatre and pick up the dust once dampened with the blood of Christian martyrs; go to the archives of the centuries in the treasure house of Rome; go to the banks of the Jor dan and enter the sacred precincts of Jerusalem; go walk in the foot prints of the Apostles and Disciples stay along the million by ways o antiquity, and everywhere, on all sides, in books, on walls, on monu-ments, in cities of to-day, in the ruins of cities long lost in the debris

able doctrines, her unbroken infallibility, her Divine origin and her undeniable immortality Let us pause now for one moment;

and in presence of the great faith of the past, with its testimonies and its relics, we challenge any Christian sect, outside the Church of Rome, to contemplate the same scene, and to trace for us the antiquity of its foundation and to point out the evidences of its truth and infallibility. Let Protestantism come stand besides us on this same emin ence; look back over the desert. centuries, see the caravan of Catholicity moving out of Jerusalem, the first year of our era, and winding its way, without interruption, down to the present hour. Now, let Protestantism point us out its monuments away back there, in the ages; show us the signs of its infallible Christian truth; tell us of its beginning. When we shall have had all that information we will be the better able accentuate the arguments that we now reserve for future con sideration.

Wouldn't Marry Divorced Man

With the bridal party approaching the chancel and the church filled with fashionable people, Rev. Dr. Jame-J. Goodwin of Christ Episcopal Church, New Haven, Conn., refused to perform the ceremony and dis issed the guests because in reading the marriage license he found the bridegroom had been divorced ten ears previously.

The wedding was to have been that of A. Lincoln Chase and Miss Glady: A. G. Geer, daughter of one of the oldest residents of Hartford, and rominent socially.

Mr. Chase and Miss Geer had start ed down the centre aisle when such denly at the rector's call, the part stopped within a few feet of the chancel rail. After a hurried con sultation, Mr. Chase and Miss Geer such embarrassed, turned and hur ied from the church. Advancing to the altar, Dr. Goodwin said:

"Friends, the wedding has been ostponed." This was all the exdanation he made. Later Dr. Good vin said: "The laws of the Epis sopal Church forbid me to marry divorced person. I did not know the circumstances until I read the li while I was in the Church ready to perform the ceremony, im very, very sorry to have cause the party any embarrassment, but I ald not act otherwise."

Miss Geer and Mr. Chase, after leaving the church, were driven to the home of Rev. H. H. Kelsey, Congregationalist, and were married

Spicy Remarks on Marriages for Money.

Commenting on the Yarmouth Thaw wedding in Pietsburg recently the Boston "Herald" says:-

In all the features of the too ofter shoddy civilization which the acqui sition of great wealth has brought into American society, the palm in disgusting evidence, we are inclined to think, is to be accorded to the disposal of American heiresses to de crepit or impecunious offshoots foreign families accounted in what is recognized as the nobility. Let a fortune be squandered at the gambfrequently a physical frame be wasted in concomitant excesses, the resort to reconstitute the means of living for the victim, if nothing forther is to be attained, is to quarter him on some American millionaire's daughter in marriage. Indignation here is not first to be visited upon the person pecuniarily benefited by this arrangement. He simply profits by our national weakr provided for by the gift of the earndespises not altogether unjustly. The contemptible creatures are those who bow down before nobility in its depasement and sell their pwn lesh and blood for its sustaining. We pre moved to these remarks by an instance just recorded in which one of these English bridegrooms had sheriff's writs for debt served on him shortly before his wedding, and they ceremony itself was delayed because kind of drinks. This was the deciof the failure to appear promptly of sion reached by the annual concluve a guarantee of a certain amount of of the Grand Commandery, held last the bride's dowry to that interesting

When God exhorts you to forgive your enemies, He does not profess to exculpate the transgressor; for if the transgressor were innocent you would have no occasion to pardon him.—Bourdalone.

Mr. Devlin To Speak In Quebec.

A general meeting of the members of the Quebec branch of the United Irish League, was held last week in St. Patrick's Hall to make arrange ments for the reception of Mr. Joseph Devlin, M.P., the popular and gifted orator, and member of the British House of Commons for Kilkenny, who has consented to lecture in that city nn the 27th instant. Mr Devlin, as ambassador from the Irish Parliamentary party, has been travelling throughout the United States for several months past, organizing and strengthening the American branches of the United Irish League. He is one of the most popular and gifted young members of the Irish party, who enjoys the entire confidence of his leader, Mr. John Redmond, M.P., who is responsible for Mr. Devlin's present stay in America. The member for Killbenny is now at the end of his work in the United States, and proposes to return to Ireland in the early part of June. The Quebec branch of the United Irish League has prevailed upon Mr. Devlin to visit Quebec, and he will appear in Tara Hall on the night of the 27th instant, when he will lecture on the Irish question.

College Athletics.

The report of the Yale Financial Inion for 1902, made recently, shows, by comparison with the reo which Yale athletics are growing:

RECEIPTS.

	1899.	1902.
Football \$	30,317	\$50,219
Baseball	17,450	21,644
Boating	5,931	7,877
Track athletics	2,040	4,220
Total\$	55,738	\$83,460

EXPENSES.

Football\$19,391 \$24,911 Baseball 12,511 17,080 Boating .. Boating 12,691 16,716 Track athletics 3,989 8,007 Yale field expenses 6,800 7,900

Total \$55,382 \$74,614 The gross annual receipts from Yale athletics are now between onethird and one-quarter as large as the ncome from investments of the university and all its departments. They exceed by about \$33,000 the income of the academic department rom investments, are considerably more than one-half as large as the total gross income of the Scientific School, exceed the total gross come of the Theological School by about \$31,000, are almost times the gross income of the Law School, and about four times that of the Medical School and equal the Yale professors .- New York Post,

TEMPERANCE NOTES

AN INSPIRING SCENE.-The en tire congregation of the parish of which Rev. Father Curran is pastor, in Wilkesbarre, Pa., recently took the temperance pledge for a year. Over 1,200 persons marched to the church, the girls and women wearing white dresses and carrying flowers, the boys in uniform and the men wearing regalia. They raised their right hands and swore to abstain themselves and to prevent intemperance in other ways.

NO WINE AT SOCIALS. - There will be no wine at the banquet of the Knights Templar of California hereafter. When the members of the Order come together at social affairs no liquor or fermented beverage of any kind will be allowed on the table, and the guests will have to comweek in San Francisco.

"True Witness."

The Apostolate Of the Press.

Many valuable suggestions made with regard to the support of the Catholic Press in England at the annual meeting of the "Catholic Newspaper Guild," held in the Throne Room of Archbishop's House, Westminster, recently. Mr. Lister Drummond, the acting president of the Council, occupied the chair, and mongst those present were Right Rev. Hedley (Bishop of New-port), the Right Rev. Dr. Bellord (Bishop of Milevis), the Very Rev. Dom Gilbert Higgins, C.R.L., Rev. Philip Fletcher (Master of the Guild of Ransom), Dowager Lady Count Moore, and Mr. Dudlev Baxter (hon. sec. and treasure of the Guild).

Mr. Drummon, in his opening re marks, explained the objects of the Guild, which was founded some years ago by Mr. Dudley Baxter, with the sistance of Miss Busk, who from the beginning had been a most zealous supporter of the work. The object of the Guild was perhaps best laid down in its golden rule: "Never throw away Catholic pa-

pers or magazines when read, but always distribute them for the bene fit of others." The speaker explain ed in detail the work of the Guild, which included the supply and dissemination of Catholic newspapers, magazines, books, etc., in free braries, hospitals, workhouses, and infirmaries, as well as in Catholic clubs, public reading rooms, etc. The only drawback to the development of the Guild, said Mr. Drummond, was the absence of funds. In pointing out the usefulness of the work of supplying free libraries, the speaker said it was very unfortunate owing to the apathy of Catholic rate payers those libraries which provided religious newspapers out of the rates were in so many cases without Catholic newspapers.

His Lordship, Dr. Hedley, heartily commended the work of the Guild. There was much talk, he said of the Apostolate of the Press, and the phrase he considered to be a very just one, because not only did the Press do the work of the Apostle, but it was necessary that the gentlemen who were responsible for Press required the endurance of the Apostle. There were many people who frequented the free libraries of this country. Indeed he did not think they fully appreciated the importance of the reading room in modern life. Such places were resorted to by the lower middle classes to obtain information which they are most anxious to possess. There were many who went there merely to read the daily papers, but there was also a numerous attendance of the public-serious working people - who wished for information, and who went to the reading room to obtain It was upon the voting and the action and the conversation of such people that a great deal of the public life of our towns depends (hear, hear). Certainly it was true that Catholic literature was very badly represented in places frequented by such persons he had referred to, and he thought they did not realize the importance of placing Catholic newspapers within the reach of such a class of people (hear, hear). How could they expect to bring Catholic without some such means? (hear, hear). Ignorance on Catholic topics had spread all over the country, and it was very difficult to estimate i!s and therefore any effort by which Catholic newspapers could be placed before their fellow-countrymen was most laudable and most important, and should be well supported.

He (His Lordship) had the greatest possible respect for the Catholic Press. When many of them talked of what ought to be done the men who carried on the Catholic Press set to work to do it, and sometimes under great difficulties. A movement such as that which they such as were assisting that after noon brought to mind the conviction that they could not be too particular or too anxious to support the Catholic Press and the conductors of the Press.

When they found they had a public of the description which the Guild was desirous of assisting must un-derstand they were not to confine

themselves to mere theology, purely Catholic topics, or not treat things in a slip-shod way, but to speak as though they were speaking to the great public of the and the proprietors and editors try, and the proprietors and and writers of our Catholic newspapers would be inspired by society thought that there was a which was determined that their productions should not be hidden away, should not be kept in darkness or in the back-ground, but should be distributed as far as possible amongst those whom it was necessary to influence from the Catholic point view (hear, hear). That was their object as Catholics and citizens- to bring the knowledge of Catholic prinand practice, as far as they ciple could, before the whole country Therefore as far as he could he (His himself Lordship) would consider honored in taking a part in the promotion of a society such as the Catholic Newspaper Guild. If they were to do anything for the Press they must try to put their hands to work of this description (hear, hear). It was a common-place thing to say, but it was nevertheless true, that the most powerful agency in the world at the present moment was the Press. Therefore anything could do to propagate good Catholic liferature-anything they could to support the Catholic Press do a work of the highest purpose, and would be blessed in every case He (His Lordship) therefore wished success to the Newspaper Guild.

His Lordship, the Bishop of Milevis, congratulated the founder of the Guild. He thought that the greatest amount of profit to the Catholic Church in this country was to be expected from a Guild of this description. With regard to the circulation of Catholic newspapers, His Lordship was struck with the fact that there were many people who never procured them. When they had been supplied by a newsagent or by a priest to be sold at the church door on Sunday morning a large number were bought. As the socie ty was for the benefit of Catholic newspapers, and as it was to promote the sale of the first copies as well as distributing the used copies, the management of those papers might allow an advertisement of the Guild to be inserted free of charge, or perhaps insert from time to time a brief article on the objects of the organization. His Lordship thought that there should be a member the Guild in every town. Catholic newspapers had had to labor under great difficulties, often of a financial character. A newspaper was a very expensive and difficult thing to start, but he hoped that by the operation of this Guild the circulation of the Catholic papers would be materially increased, the result being that certain improvements might be carried out, so that no grumbler could possibly find fault.

The Very Rev. Dom Gilbert Hig-

gins, C.R.L., thought that the Catholic newspapers had never been properly supported in Catholic England. The correspondents and reporters labored assiduously to collect the latest and most interesting news, such efforts did not seem to be fully appreciated. If it were only possible to get a Catholic newspaper in the homes of Catholic families throughout the land, in homes where perhaps members of other denomina tions resided, an increased interest in the work of the Catholic Church would be the result. For years he had taken a great interest in the information before the general pub- Catholic Press. Father Higgins expressed his conviction that it was necessary for Catholics to be better educated-to know better the glories of their Church, to learn of struggles, and to know where was being attacked. How were they to obtain news about the warfare which was being carried on? were they to know of their successes or of the surprises which might be made against their forces? Was it in the secular Press? No, emphatically, no. If they wanted to know of the glories of their fighting men, if they desired to learn something the heroism of their sisters on the field of battle, or to know of the labors of their missionaries in foreign lands, if they desired to know what laymen were doing throughout the world, they must go to the Catholic Catholics had to face a newspapers. over the London Education Bill. How, he asked, were Catholic ratepayers to understand this question except through the columns of the Catholic Press? They were told by secular newspapers that the new Education Bill meant the restoration of England to Popery, which had en the woe and the misfortune of this country in the past. The statements would send men to the voting stations and make them rec-

upport their papers, which provided Dr. Zahm an antidote to such false statements. This was a work which directly affected the Catholic newspapers. They must be circulated broadcast over the country.

grumbled People often grumbled about the Catholic Press, they must remember that if such people only threw themcaused the papers to be better known, and to see were sold wherever possible, the proprietors would feel it duty to spend more money in the production a better article. Catholics had it in their power to elevate the Catholic Press, as they desired it to be lifted still higher, so that Catholics and Protestants alike knew that there was culture, there was something for the mind in the Catholic newspaper. They knew that progress was to be made, but let them be practical, them try and provide the sinews of war so that Catholic newspaper proprietors could do better.

Advice About Breathing

Most persons live by throat breathing, very few breathing from the chest. When you consider the human anatomy, and see nature's evident ntention that we should breathe from the chest, the wonder is that most of us live at a;l. How many people do you know who regularly or frequently take deep breaths, com pletely filling and exercising lungs? If an organ is unused it grows weak and dull, and tends toward disease. This law applies to he lungs, in fact has a special application; and yet, to put the proportion high, it is ignored by ninety nine people of every hundred.

This neglect of proper breathingthis failure to take deep, full draft. of air-is producing catarrh, asthma, bronchitis, consumption and various other nasal, bronchial and pulmonary diseases. Every year thousand people die young of these complaints, who, if they had spent five minutes a day in painless, yea, pleasurable, exhilarating breathing exercise, would have lived healthy old age. Some fail thus to exercise their breathing machinery on account of laziness; some, on ac count of carelessness, lack of a little will, a little system; and many, be cause they think disease is for other people, and will never come to But disease is for all who violate the laws of nature and if consumption, as it often does, can carry off the trained athlete, "how shall we escape, if we neglect so great salvation" of the body?

Whoever fails to practice deep breathing, whether consciously or unconsciously, soon ceases to breathe, in the strict sense of the word, and takes to panting instead. A hundred yards of rapid walking puts him out of breath, so that he wheezes and pants. Such a person-man woman-is then in hourly danger of attack by some bronchial or pulmon ary disorder. Especially, can no reader or speaker afford to allow himself to become short-winded; for it is uncomfortable to get out of breath in the presence of an audice, besides being most unpreasant and embarrassing to the hearer.

Deep breathing-drafts inhaled four or five times a day-is easy, especially if done systematically-at fixed hours. The air so breathed should be comparatively pure, preferably outdoor atmosphere, and should be warmed and further purified by pass ing through the nose. The person who breathes through the mouth, under any circumstances, thereby gives disease a most cordial invitathereby tion to enter. Inhale deeply slowly through the nose; not however to your utmost limit, as long as convenient: then slowly exhale it without opening the mouth. Repeat nce or twice at each exercise. The colder the air, the slower should be the inhalation, in order that the current may be sufficiently warmed be fore entering the lungs. The breathing can be done lying down, sitting, standing or walking; alone, or in company. Many people who have practiced it for years say they never catarrh, asthma or bronchitis; and all, that it has greatly increased their chest expansion, made ordin-ary breathing easier and deeper, and in other ways added to the happi-

On Situation In France.

Very Rev. J. A. Zahm, provincial of the Order of the Holy Cross in America, has just returned to Notre Dame from his trip to Europe, where he spent the last four months labor ing in the interest of the Order of the Holy Cross in France. When interviewed, according to the "Catholic Citizen," Milwaukee, Dr. Zahm spoke freely concerning the French friar troubles, and gave new information and important data which thorough investigation has brought clearly to

his knowledge.
During his absence Dr. Zahm has been overtaxed with the cares of the order in France, providing for the are compelled to leave the country. Many of the community will be brought to America, where they will be sent to Notre Dame and its different branch schools in Cincinnati: Austin, Tex.; Portland, Ore.; Watertown, Wis., and Washington. Several will go to Canada, and provisions have been made for more in the far eastern missions of Bengal, while others will go to the Philippines as oon as arrangements can be made with the bishops there.

When asked on what grounds the French Government attempted to justify the confiscation of all religious property, Dr. Zahm said:

"That is a question that no quite able to determine. In fact, the Government does not make any attempt to make an explanation of its attitude. It is simply a question of 'might makes right,' or application of the fable of the wolf and the lamb. Undoubtedly, it is an attempt to ultimately drive all religion from France. The Government claims it wants the state to control all education and all schools. That is the only explanation offered for closing the schools.

"All the property of the different ommunities will be confiscated by the Government and sold at public auction, barring, however, any of the religious orders from repurchasing it Thus the work of a hundred years will be destroyed in a day. Even the libraries will be a total loss. friar will be allowed to leave with anything but his clothing.

"The loss of our order will be enormous, but I a@ unable to state just at present what it will be. The proceeds of the sale will go to the Government, but I fear that before the question is settled the French Government will be the greatest loser, for the religious orders have secured the very best legal talent, and the Government will have thousands of suits on its hands, as the legality of the confiscation will be assailed from many points.

we are suffering greatly from the loss of property, we will have no trouble in securing homes for our members. Most of them will be taken to our schools, and I am receiving many letters daily different laymen and others offering homes, lands, money and assistance

"March 19, the preaching orders were given fifteen days in which to leave. A few went to other missions, but the majority stayed. These are not offering resistance, but the people are sympathizing with them, and I believe the worst is yet to come. There is not so much sympathy aroused as yet over the expulsion of the male orders as there will with regard to the religious orders of women, who are very popular in France. The teaching orders will have to leave at the end of the scholorders will astic year, which ends June 1.

"During the last twenty-five years I have visited in France frequently I know that the Government has no more to fear from the French orders than it has from those that do not belong to any sect. Some favor monarchy, and many favor a republic. I believe that if the laity have a right to their preferences, that the religious orders have the same right to theirs.

"It would be hard for one not hav ing witnessed those scenes to imagine the pitifulness of it," said Dr priests and nuns who have spent cational work, and are now too old to begin life anew in a foreign land, and yet must now face the world without that protection which they have known almost since their child-

se aged nuns and priests it is in deed a terrible trial. accustomed as they have been to their cloistered life for so many years, to be compelled now to dis-card their habit and go into the world in the garb of women of the world, entirely dependent upon their friends and the Church outside of France it is especially hard. We shall locate the members of our order in the United States, mostly in West and Southwest

"At the new college at Austin Tex., which I shall immediately be gin to rebuild, I can provide nearly fifty of our fathers. I may also possibly establish a college in New York. Some of my congregation will go to our college at Wash ington, and a number of them also the sisters to our university at Notre Dame."

Asked if any of the priest and nuns would go to the Philippine islands, Dr. Zahm said: "The Philippine islands now furnish the richest field of labor in the world, as well as the hardest, for teachers and missionaries. The great dearth of priests there now offer a home for many. I shall arrange for a numbe of my order to proceed there at an date.

"I have the authority of the Superior-General of one of the expelled orders to arrange with the authorthe establishment of his entire following in the Philippines."

BEAUTY'S CHARM

A Clear Skin, Rosy Cheeks and Bright Eyes Compel Admiration

No woman needs to be told . the charm of a clear complexion. No man can be blind to the beauty of rosy cheeks, or the power of sparkling eyes. And every woman-no matter what her features may be—can have perfect complexion. Bright eyes and a perfect complexion come from pure blood-and pure blood comes Dr. Williams' Pink Pills. By enriching the blood Dr. Williams' Pills give vigor, strength, health, happiness and beauty. Here is a bit of proof: "For upwards of three years I suffered from anaemia," says Miss Mary Jackson, of Normandale, Ont., "I had no color in my face, my lips and gums were bloodless and I grew so weak I could scarcely walk about the house. I doctored a good deal but got no benefit until I began using Dr. Williams' Pink Pills. Before I had taken them more than couple of weeks I could see change for the better, and continuing the use of the pills for time longer my strength returned, the color came back to my face, and I gained fourteen pounds I can recommend Dr. Williams' Pink Pills to every weak, ailing girl or women.'

These pills are good for all troubles due to poor blood or weak nerves. Don't take any other medicine—see that the full name, "Dr. Williams' Pink Pills for Pale People," is found on the wrapper a-round every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents per box or six boxes for \$2.50.

WOMAN'S WORK.

At a reception tendered last Sunday night by the Catholic Women's National League in the Auditorium parlors, Chicago, to Archbishop Quigley, he paid a high tribute to woman and womanhood. He said they were the inspiration every movement for good in the history of the Church.

When St. Paul was establishing missions in Greece the women offered Wim the greatest encouragement, said His Grace. "They attended in larger numbers than the men and helped to spread his doctrines plant them in the hearts of all humanity. Then and ever since woman has been behind and inspired all the good work accomplished by Church. But, while it's true woman has been the cause of all good works in the Church, I can scarcely recall a schiem or trouble or evil result of any nature in the Church that cannot be traced to her. It is necessary that she remain faithful to the teachings of the founders of the true religion and work in har mony with them."

CARICATURIST MUST GO.

Now that a deserved crusade has been organized against the stage Irishman, the good work should be tion to the cartoonist, and also to the idiot who manufactures the stor-ies about Pat and Bridget—Chicago

PRESERVATION OF TIMBER. . That common salt will preserve timer is announced by a correspondent of a Southern paper as an important discovery. "It is well known," he says, "that salt is used to preserve meats, and why not timber?" the preservative qualities of salt are not limited to meats, however, is no new discovery, as we are reminded editorially by "The Railway and Engineering Review." Says this paper: "It has been well known for a

ong time that any metallic salt in-

jected into timber will preserve it

from decay as long as it remains in

the timber in considerable quantity. Common salt is the chlorid of sodiim, and chlorid of zinc is the salt used in the Burnett process of timber treatment, which engineers have applied to structural timber and railroad ties for a long time. In many respects, including those general appearance, and deliquescence presence of moisture, these in the two materials are very similar. This latter property gives rise to one of the difficulties in the use of metallic salts as a timber preservative. In desert countries, where the atmosphere is very dry almost all the year round, railroad ties and other timbers retain the salt and resist decay for a long time, but in ordinary climates the moisture in the atmosphere, the rains, and the moisture in the ballast will cause the salt to leach out of the timber in a few vears, and the antiseptic is thereby removed. Other salts which have been used for timber treatment to a of copper (blue vitriol) and the bichlorid of mercury (corrosive sublimate). These also disappear from the timber in the presence of moisture. The problem with engineers has been to devise means to retain the antiseptic in the timber in sufficient quantity to protect it from germs of

decay. "The tendency of the salt to reach out of the timber seems also to have been 'discovered' by the correspondent referred to, for he recommends that the salt be renewed annually, and thinks that if this were done the timber would last indefinitely. He has had experience in applying salt to telegraph poles. This he has done by boring a hole diagonally downward into the heart of the timber, starting about three inches above the ground line and going three or four inches below the surface. hole is filled with salt and then plugged. He states that after many years of observation this method of treatment has shown good results, and such is about what would be expected by experts in timber treatment. What this man has found out about timber treatment has been well known to engineers who have worked in that line, for a long time. What engineers have been looking for in the way of cheap substances for timber treatment is not so much a cheap material with preservative properties as one which will remain in the timber when once applied, or means to hold it in the timber. One means which has been extensively applied is to force in a solution or glue by hydraulic pressure, after the preservative has been injected. In order to properly impregnate the timber and to protect it from loss of the preservative it has been found necessary to stem the timber, place it in a vacuum, and finally use pressure to secure the desired penetration of the solution, and these various pro cesses are what figure largely in the expense of the treatment. Should it be found advantageous to substitute common salt for other metallic salts used in timber preserving, the ment would still be expensive, owing the cost of handling the timber and the various proc to get the material into the timber in the desired quantity, and hold it there."

TESTIMONIAL TO A BISHOP.

Dr. Dougherty, bishop-elect of the diocese of Nueva Segnvia, Philippine Islands, sailed from New York Rome recently.

Dr. Dougherty's departure was eded by an event eminently calculated to inspire and encourage him in the performance of his new and exalted duties. As many of his most intimate clerical brethren as could be accommodated at St. Mala-chy's rectory, Philadelphia, met him at a farewell dinner given in his honor by Bishop Prendergast. In the course of his remarks Bishop Prendergast said it was his pleasure and privilege to present to the bishop-elect, in the name of clergy of the diocese, a check for \$11,000. Father O'Connor presented another check for \$550 on behalf of a number of the laymen, friends of the bishop-elect.

WITH THE SCIENTISTS

CHAPTER Y 000000000000 HOW THE GENTLEM SPENT THE EVENIN WHICH PROVE RATHE WARME THAN HARDRE

SATURDAY, MA

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"Peace!" said He with a face of drunk peace to the manes

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EXPECT

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Creagh, "although sel toast a man who dies "That's all trash Creagh," cried Connol you yet upon the flat and roaring for a pries

"Upon my honor as

I am serious," said C may talk of the field bloody breaches forlor hollow squares, and s what is the glory of all! To drag through a whole campaign, wi itants of night-watche marshes, and bivouacs ther, and with no bri at the year's end than ing one among half a fighting fellows who heap like larks; and meet, not hand to he to cloud, moving abo and waiting your turn allowance of cold lead with your neighbors. glory is there in figur types among a list of wounded? the utmo that a poor sub can Why, a coward is no 1 than a gallant fellow, often shine together u No-my ambition a higher aim. While I life be that of a fearl when I die, let my ep in a handsome paragra head of 'Domestic Int the county journal. A -Yesterday morning meeting took place-H Esquire, attended by -and Captain Blank, tended by Blank, Esqu state-Mr. Creagh-th tally wounded-born ground. The affair, w originated in a disput lovely and accomplish brated as a reigning

"And the grand-niec stand," added Hard "to the unhappy gent fate we have just rec There was a laugh a "Nay, my young fri

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the mountains the day supercilious smile: "m pas mon affaire. I ha honor to belong to his "Oh," cried Mr. Cr enough. You belong to

"There you have the me," said Connolly, " Papist. Well, Creagh, to impugn your gallant this: a Papist, to figh quires and possesses a Protestant ten time

'Pray, will you obli reason for that pleasan "Tis as clear as gli testant is allowed a

SCIENTISTS

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AL TO A BISHOP.

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ty's departure was event eminently cal-ire and encourage him ance of his new and As many of his modated at St. Mala-Philadelphia, met him dinner given in his op Prendergast. In the emarks Bishop Pren-was his pleasure and esent to the bishopame of clergy of the

COLLEGIANS.

ATALE OF

GARRYOWEN.

Gerald Griffin.

CHAPTER XVIII.

000000000000000000000 HOW THE GENTLEMEN SPENT THE EVENING WHICH PROVED RATHER WARMER THAN HARDRESS EXPECTED.

'Peace!" said Hepton Connolly, with a face of drunken serious "peace to the manes of poor Dal-

"Amen, with all my heart!" ex-claimed Mr. Cregan, "although the cocks are well rid of him. But better horseman never backed a hunter."

"I drink him," said Hyland Creagh, "although seldom I care to toast a man who dies in his bed."

"That's all trash and braggery, Creagh," cried Connolly; "we'll have you yet upon the flat of your back, and roaring for a priest into the bar-

'Upon my honor as a gentleman, I am serious," said Creagh. " They may talk of the field of battle and bloody breaches forlorn hopes and hollow squares, and such stuff, but what is the glory of a soldier after all! To drag through the fatigues of a whole campaign, with its concomitants of night-watches, marches in marshes, and bivouacs in rainy weather, and with no brighter prospect at the year's end than that of making one among half a million of fighting fellows who are shot on a heap like larks; and even then you meet, not hand to hand, but could to cloud, moving about in a flock, and waiting your turn to take your allowance of cold lead, and fill a pit with your neighbors. Glory! What glory is there in figuring in small types among a list of killed and wounded? the utmost distinction that a poor sub can ever hope for. Why, a coward is no more ball-proof than a gallant fellow, and both may often shine together upon the same list. No-my ambition should have

higher aim. While I live, let my life be that of a fearless fellow; and when I die, let my epitaph be found in a handsome paragraph, under the head of 'Domestic Intelligence,' the county journal. Affair of Honor -Yesterday morning at 5 o'clockmeeting took place-Hyland Creagh Esquire, attended by Blank, Esquire and Captain Blank, Esquire, attended by Blank, Esquire - regret to

state-Mr. Creagh-third fire- morwounded-borne from the ground. The affair, we understand, originated in a dispute respecting a lovely and accomplished lady, celebrated as a reigning toast in that quarter.

'And the grand-niece, we underadded Hardress, laughing stand." "to the unhappy gentleman whose fate we have just recorded." There was a laugh at Creagh.

"Nay, my young friend," he said adjusting his ruffles with the air of a Chesterfield, "the journal that shall mention that circumstance must be dated many years nence." "Adad, not so far off neither, Creagh," exclaimed Mr. Cregan, and if you were to go out to-morrow morning I should not like to see you go posting to the Devil upon a mission as that."

"Talking of the Devil," said Hepton Connolly, "did you hear Creagh, that the priest is to have us all upon the altar next Sunday, on account of that little squib we had in

the mountains the day of the races?"
"It may be," said Creagh, with a supercilious smile; "mais ce n'est pas mon affaire. I have not the honor to belong to his communion."

"Oh," cried Mr. Cregan, "true enough. You belong to the genteel

There you have the whip hand of me," said Connolly, "for I am a Papist. Well, Creagh, not meaning to impugn your gallantry now. I say this: a Papist, to fight a duel, re-

quires and possesses the courage of a Protestant ten times over."

"Pray, will you oblige me with a reason for that pleasant speech?"

"Tis as clear as glass. A Pro-

tionary range on most ethical. well as theological points of opinion. A poor Papist has none. The Council of Trent, in its twenty-fifth

ession (have it from the Bishop), excommunicates all duellists and calls the practice an invention of the Devil. And what can I say against it? I know something of the common law, and the rights of things persons, and so forth, but the can onical code to me is a fountain sealed. 'Tis something deeper than a cause before the petty sessions. easier to come at Blackstone, or even Coke upon Littleton himself, than at Manochius or Saint Augustine." Well, but how you run on! You

"I say a Papist must be the brave er man, for, in addition to chance of being shot through brains on a frosty morning in this world (a cool prospect) it is no joke to be damned everlastingly in the next."

were talking about the courage of a

Protestant and Catholic."

"That never struck me before " exclaimed Cregan.

"And if it had." said Creagh. "I confess I do not see what great disadvantage the reflection could have produced to our friend Connolly, for ne knew that, whether he was to be shot yesterday in a duel, or physicked out of the world twenty years hence, that little matter of the other life wi,l be arranged in precisely the same manner.'

"As much as to say," replied Connolly, "that now or then the Devil is sure of his bargain."

idea precisely, but infinitely better expressed."

"Very good, Creagh, I suppose was out of a filial affection for the sooty old gentleman you took nuch pains to send me to him the other morning.'

"You placed your honor in my hands, and I would have seen you raked fore and aft fifty times, rather than let the pledge be tarnished. If you did go to the Devil, it was my ousiness to see that you met him with clean hands.

"I feel indebted to you, Creagh."
"I have seen a dozen shots ex changed on a lighter quarrel. I was present myself at the duel between Hickman and Leake, on a somewhat similar dispute. They fired fourteen shots each, and when their ammunition was exhausted, actually remained on the ground until the could fetch a new supply from the nearest market-town.

"And what use did they make of it when it came?"

"Give me time, and you shall hear. Twas Hickman's fire, and he put his lead an inch above Leake's right hip, (as pretty a shot as ever I saw in my life). Leake was not killed through, and he stood to his ground like a man. I never will forget ghastly look he gave me (I was his second), when he asked whether the laws of the duel would allow wounded man a chair. I was confident they did, so long as he kept his feet upon the sod, and I said so. chair was brought. Well, th took his seat somewhat in this manner, grasping the orifice of the closely with his disengaged wound hand. (Here the speaker moved his chair some feet from the table, in order to enact the scene with greater freedom). There was a fatal steadiness in every motion. I saw Hickman's eye bink, and not without cause. It winked again and never opened after. The roof of his skull was literally blown away."
"And the other fellow?"

"The other gentleman fell from his chair a corpse at the same moment, after uttering a sentiment of savage satisfaction, too horrible, too blas phemous to think of, much less to repeat."

"They were a murderous pair of ruffians," said Hardress, "and ought to have been impaled upon a cross

road." "One of them," observed Hyland

Creagh, sipping his punch, "o them was a cousin of mine." "Oh! and, therefore, utterly blame less, of course," said Hardress, with

an ironical laugh. "I don't know," said Creagh. "I confess I think it a hard word to apply to a gentleman, who is unfor-tunate enough to die in defence of his honor."
"Honor!" exclaimed Hardtees.

with indignant zeal (for though he was no great devotee, he had yet some gleams of a half religious virginials and the second se some gleams of a half religious vir-tue shining through his character." "Call you that honor? I say a duel-

list is a murderer and worthy of th gallows, and I will prove it. The question lies in the justice or the injustice of the mode of separation That cannot be a just one which subjects the aggressor and aggrieved to the same punishment. the duellist be the injured party, he is a suicide; and if the inflictor of the wrong, he is a murderer."

'Aye, Hardress," said his father; 'but there are cases-"

"Oh, I know what you mean, sir, Fine, delicate, thinspun" modes of insult, that draw on heavier saults, and leave both parties laboring under the sense of injury. But they are murderers still. If I filled a seat in the Legislature, do you think I would give my voice in favor of a law that made it a capital offence to call a man a scoundrel in punishment? And shall I dare to in flict with my own hand in the streets that which I would shudder you see committed by the hang-

"But if public war be justifiable said Connolly," why should not private?"

"Aye," exclaimed Hardress, "I see you have got that aphorism of Johnson's, the fat moralist, to support you; but I say shame upon the recreant, for as mean and guilty a compliance with the prejudices of the world as ever parasite betrayed. I stigmatize it as a wilful sin, for how can I esteem the author of Rasselas

"Very hardly," said Creagh; "and pray what is your counter-argu-

'This public war is never (when justifiable) a quarrel for sounds and conventual notions of honor; imblic cannot be embraced without the full concurrence of society, expressed its constituted authorities, and ob tained only in obedience to the necessity of the case. But to private war society has given no formal sanction, nor does it derive any ad vantage from the practice.'

'Upon my word," said Creagh 'you have some very curious ideas." "Well, Hardress," exclaimed Cor nolly, "if you have a mind to carry those notions into practice, I should recommend you to try it other country besides Ireland; will never go through with this."

"In every company, and on every soil," said Hardress, "I will my sentiments. I never will fight a duel; and I will proclaim my pose in the ears of all the duellists

"But society, young gentleman-"I bid society defiance- at least that reckless, godless, heartless crew to whom you wrongfully apply th form. The greater portion of those bow down before this bloody who error, is composed of slaves cowards, who are afraid to make their own conviction the guide

their conduct.

Letting I dare not wait upon whon I would.

Like the poor cat i' the adage." "I am sure," said Creagh, rather shoot a man for doubting my word, than for taking my purse.

cifer," exclaimed Hardress. "Who but the great father of all injustice would say that he deserved to be shot for calling you a (it is an ar pleasant word, to be sure)—a liar?'
"But he does more; he actually does strike at my life and property, for I lose both friends and fair re pute, if I suffer such an insult to

pass unnoticed." In answer to this plea, Hardress made a speech, of which (as the newspapers say) we regret that our space does not allow us to offer more than a mere outline. He contended that no consequences could justify a man in sacrificing his own persuasion of what was right to the error of his friends. The more general this error was, the more criminal it became to increase the num ber of its victims. The question was not, whether society would disown or receive the passive gentleman, but whether society was in the wrong or the right; and it the former, than he was bound to adopt the cause of justice at every hazard. He drew the usual distinction between moral and animal courage, and painted

force and feeling the heroism of a brave man encountering alone the torrent of general opinion, and tak-ing more wounds upon his spirit than ever Horatius Cocles risked up-

on his person. He quoted the celebrated passage of the faithful seraph in Milton, alluded to the Athenian manners, and told the well known story of Lucian Anacharsis, all which tended considerably more to exhaust the patience than to convince the

understanding of his hearers.
"Finally," said he, "I denounce the system of private war, because it is the offspring of a barbarous pride. It was a harbarous pride that first suggested the expedient, and it is an intolerable pride that still sustains it. Talk of public war! The world could not exist, if nation were to take up the sword against nation upon a point of honor, such as will call out for blood between nan and man: The very word means pride. It is a measureless, bloody pride, that demands a reparation so excessive for every slight offence. Take any single quarrel of them all, and dissect its motive, and you will find every portion stained with pride, the child of selfshness-pride, the sin of the first Devil-pride, the poor pitiful creature of folly and ignorance, - pride

"Oh, trash and stuff man," exclaimed Connolly, losing patience; "if you are going to preach a ser-mon, choose another time for it. Come, Creagh, send the bowl this way, and let us drink. Here, young gentleman, stop spouting, and give us a toast. You'll make a fool of yourself, Hardress, if you talk in that manner among gentleman."

Without making any answer to this speech (which, however he felt a little difficulty in digesting) Hardress proposed the health and future fame of young Kyrle Daly.

"With all my heast," his father and Connolly.

"I'll not drink it," said Creagh, putting from him his glass. Hardress was just as proud (to

borrow his own simile) as Lucifer himself, and, probably, it was on this account he held the quality so cheap. It must be admitted, likewise, that his ambitius love of singularity formed but too considerable a part of his motive in the line of argument which he had followed up; and he was by no means prepared to perform the heroic part which he had described with so much enthusiasm. Least of all could he be pected to do so at the present moment; for while he was speaking he had also been drinking, and the warmth of dispute, increased by the excitement of strong drink, left his reason still less at freedom than it might have been under the dominion of an ordinary passion. He insisted

upon Creagh's drinking his toast not drink it," said 'I shall Creagh; "I consider him as an impertinent puppy."

"He is my friend," said Hardress. "Oh, then, of course, said Fireball, with an ironical smile, evidently intended as a retort, "he is uterly blameless.

To use a vulgar but forcible expression, the blood of Hardress was now completely up. He set his teeth for a moment, and then discharged the contents of his own glass at the face of the offender. The fire-eater, who, from long experience, was able to anticipate this proceeding, evaded by a rapid motion, the degrading ile, and then quietly resuming seat, "Be prepared, sir." he missile, and then quietly said, "to answer this in the morn-

"I am ready now," exclaimed Hardress. "Connolly, lend me your sword, and be my friend. Father, do you second that gentleman and you will oblige me.'

Mr. Barnaby Cregan rose to interfere; but in doing so, he betrayed a secret which had till that moment lain with himself; he was the first who fell.

"No, no swords," said Connolly; "there are a pretty pair of pistols over the chimney-piece. Let them decide the quarrel."

It was so agreed. Hardress and Creagh took their places in the two cormers of the room, upon the understanding that both were to approach step by step, and fire when they pleased. Hepton Connolly took distant corner, while Cregan crept along the floor, muttering in an indistinct tone: "Drunk? aye, but not dead drunk. I call no man dead drunk while he lies on the high road, with sense enough to roll out of the way when a carriage is driving to-wards him."

Hardress fired after making two naces Creach who was unhurt reserved his shot until he put the pistol up to the head of his opponent. Hardress never flinched, although he really believed that Creagh / was about to shoot him. "Come," said he loudly, "fire your

shot and have done with it, I would have met you at the end of a handkerchief upon my friend's quarrel j' Hyland Creagh after enjoying for moment the advantage he pos

a moment the avantage ne possessed, uncocked his pistol, and laid it on the table.

"Hardress," said he, "you are a brave fellow. I believe I was wrong.

I ask your pardon, and am ready to

drink your toast."
"Oh, well," said Hardress, with a laugh, "if that be the case I can not, of course, think of pursuing the affair any further. And he reached his hand to his opponent with the than receiving a kindness. The company once more

their places at the table somewhat

sobered by this incident, which, though not unusual at the period, was yet calculated to excite a little sesious feeling. It was not long, however, before they made amends for what was lost in the way of intoxication. The immense blue jug, which stood inside the fender, replenished to the brim, and the bowl flew round more rapidly ever. Creagh told stories of the Hell-fire Club in the sweating and pinking days. Connolly overflowed with anecdotes of attorneys outdone, of plates well won, of bailiffs maimed and beaten; and Cregan, whose tongue was the last member of his frame that became accessary to the sin of intoxication, filled up his share in the conversation with accounts of cocks and of ghosts, in the appearance of which last he was a irm though not a fearful believer Hardress remained with the company until the sound of a vehicle drawing up at the hall-door an-nounced the return of his mother and cousin He then left the room and hurried to his own apartment, in order to avoid meeting them under circumstances which he well supposed were not calculated to create any impression in his own favor.

We cannot better illustrate habits of the period than by transcribing an observation made in Mr. Cregan's kitchen at the moment of the dispute above detailed. Old Nancy was preparing the mould candles for poor Dalton's wake when she heard the shot fired in the diningparlor.

"Run into the gentlemen, Mike eroo." she exclaimed, without even laying aside the candle, which she was paring with a knife, in order to make it fit the socket more exactly. 'I lay my life the gentlemen are fighting a jewel."

"It can't be a jewel," said Mike, the servant boy, who was courting a slumber in a low chair before the blazing fire. "It can't be a jewel, when there was only one shot.

"But it isn't far from 'em.. I'll be bail, till they'll fire another, if they do not be hindered; for 'tis shot for shot with 'em. Run in, eroo.

The servant boy stretched his limbs out lazily, and rubbed eyes. "Well," said he, "fair his all the world over. If one fired, you wouldn't have the other put up with it, without havin' his fair revinge?" "But may be one of 'em is kilt already!" observed Nancy.

"E'then, d'ye hear this? Sure you know well, that if there was any-body shot, the master would ring

the bell." This observation was conclusive Old Nancy proceeded with her gleomy toil in silence, and the persuasive Mike, letting his head hang from his shoulders, and crossing his hands upon his lap, slept soundly on undisturbed by any idle conjectures on the cause of the noise which they hard heard.

(To be continued.)

BABY'S HEALTH. Mothers all over the Dominion will

e spared many an anxious hour if they will keep always at hand a box of Baby's Own Tablets and give them to their little ones as occasion may require. These Tablets have saved thousands of little baby lives and grateful mothers everywhere acknowledge the good they have done a benevolent, conscientious man, and their little ones. Mrs. E. J. McParit was his intention, if possible, to land, Wylie, Ont., writes:-"I cannot praise Baby's Own Tablets enough. When I got them my baby girl was very bad with whooping cough, and cutting her teeth besides. With both these troubles at the same time she was in a bad way and slept but little either day or night. After the second dose of the Tablets I found there was already a change for the better. She slept well through the day and nearly all night, and this was a great relief to me, as I was nearly worn out losing so much rest at night. She cried almost inces santly before I began giving her the Tablets, but in a short time the cough ceased, she cut six teeth, grew cheerful and began to gain wonderfully. In fact, I believe I owe her life to Baby's Own Tablets, as I do not think she would have pulled through had it not been for them. I can recommend the Tablets to any mother who has a cross, frethit, sickly child.

These Tablets will cure all the minor ailments of little ones; they are guaranteed to contain no oppute, and can be given with advantage to the youngest and most delicate child. Sold by all druggists or sent by mall, at 25 cents a box, by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Lack of Public Spirit In Catholic Ranks.

Under the caption "A Belated Community," the Boston "Pilot" says:-

"It is some time since we have heard of any knownothingism in Massachusetts, but we learn from "The Messenger," of Worcester, that it infests the lovely town of Leomin-

ster. This community numbers about 15.000 persons, and the last asse sor's list showed that there were 3,-795 voters. Nearly one-half of the latter are Catholics, and yet, according to "The Messenger"

The water works system is an extensive one, but no Catholic name appears on its membership.

The valuable school property, for which Catholics pay their full share, is handed solely by non-Catholics.

No Catholic is chosen to the library committee, and consequently the list of Catholic books is meager and inadequate.

The selectmen, the town clerk, the collector and treasurer, the auditor, the highway commissioner, the assessor, the constables, the field-drivfence viewers and pound-keeper are all Protestant.

No Catholic owns, or controls a clothing or shoe store, nor is there an Irish or Catholic clerk in any such business house.

The above facts are as discreditable to the Catholics of Leominster as they are disgraceful to the Protestants. Our co-religionists seem to fail to realize that they have nearly half the votes and consequently almost enough to turn any electionthat the determined demand of so numerical a body for a fair showing in regard to candidates for public office would probably be with; otherwise there it nothing to prevent those boycotted from nominating a ticket of their own-that a Catholic vote counts for as much as a Protestant ballot-that a Catholic dollar is as much appreciated by the

tradespeople as that of a Protestant. The Catholic citizens would not suffer from this political ostracism if they would show as much enterprise and brains-an easy matter as their bigoted townsmen. And if the tradespeople will not hire a person, solely because he or she is a Catholic, then the Catholics ought in self-respect to refrain as much as possible from purchasing any of their stock. Merchandise as good and cheap can be procured in adjoining places where such prejudice does not exist, at the expense of a little in-

We trust that the Catholics Leominster will wake from their lethargy and secure their rights. they do not they deserve to suffer

from the religious boycott. are many cities and towns nearer home where the same sad spirit of indifference prevails in Catholic ranks.

THE FARMER AND STATESMAN

Those who imagine the Irish farmer has a fair chance may be interested in knowing the following facts: To deliver a ton of eggs from the banks of the Boyne to Leeds, in England, costs more than ninety

To take a ton of eggs from St. Peersburg to Leeds costs less than thirty shillings, and from the south of France less than twenty shillings

A member of the British Government, Mr. Shaw-Lefevre, was traveling in Ireland. Mr. Shaw-Lefevre is awaken the Irish peasants to the error of their ways, from the point of view of political economy. Wherever he went he had the latest reports from the London "Times, showing the market value of eggs, chickens, pigs, etc., and he always impressed on the peasants the value of enterprise.

He found one old Irishman sitting beside a small pool of water, watching some chickens on the bank some ducks on the water. This conversation took place:

"My good man, what do you do with those chickens?"

"Eat them," said the Irishman. "What do you do with the ducks

and with the eggs?" "Eat them, too."

"But let me read you the price of eggs, chickens and ducks in London this morning, and you will see how prosperous you would be if you would sell in the big city the things

"Do you see that pool of water?" said the Irishman. "Well I suppose if I had that pool of water in hell I

tould get any amount of money for it. The trouble is to get it there."

Mr. Shaw-Lefevre is now an ardent advocate of reduced railroad transportation rates in Ireland. — The Gael.

Our Boys And Girls.

"Good afternoon, Father," says the boy to the priest who happens to pass by while the boy is talking other boys, for example, on-Catholics. The priest very kindly returns the greeting and goes his way. But then, frequently he hapto overhear the questions hur riedly put to the Catholic boy by non-Catholic comrades. "What you say? Who is that?" they Hearing this the priest curious ly thinks, "I wonder what they are saying now, what remarks those non-Catholic lads are making, and how they are being answered by the Cath-

Well, let us see what Catholic boys will do in such a case, how they will answer the questions put, and meet the remarks made.

No doubt, most Catholic boys in such a moment, when being asked the question "Who is that?" will give a speedy reply and say, "That is our priest, Father N. N. He's a fine man. We all like him." And then, if any remarks should happen to be made or reflections cast upon priests, teachers, prothers, sisters, Catholic schools, religion, etc., they will immediately put a stop to it; they will either refute the assertions made, or if they lack the necessary information and tarent for so doing, they will simply state that they will not stand for any such remarks and will not allow any such reflections to be made in their company, Every good Catholic boy will act thus.

But while most Catholic boys would proceed in this way, there are on the other hand some who would not have the necessary courage to stand up in such a moment for their priests, teachers, schools, religion or whatever may be attacked by such non-Catholic fellows. We can hardly suppose this to be the case, but, alas, it is.

There are, for instance, boys, who

when confronted in the way described, would be so weak as to take part in the offensive, ungodly, even blas-phemous remarks made by their non-Catholic comrades. Mark the circumstances which generally lead so cowardly an act. A priest having perchance passed by a company where some Catholic boy is engaged in conversation with some non-Catholic boys, these latter fellows imme diately begin to crack jokes about Catholic priests, in general, about brothers, sisters, etc. They also run down the Catholic school, saying, for instance, "Ah, pshaw, Catholic schools, you don't learn anything ther but catechism."

The idea! Did you hear that? And what is the Catholic boy going to say to this? Alas, the Catholic boy is a slave of human respect. His courage has left him. Fie, on him! Our Catholic lad must needs say something to the remarks of his non-Catholic associates. They expect an answer from him. Not having the necessary courage to defend his side, he anxiously looks for something to say which will be suitable to the "crowd." And what does he say? He foolishly mentions some shortcoming or fault of the good priest who has just passed by and whom he greeted, saying, "Father" to him. He misrepresents, he exaggerates, he lies, and all this only to incite laughter among the rest, to have say like the others, to be a favorite with the "push." And how does he answer that slur on the Catholic The Bill her already process. ool? Oh, he does not answer it at all. He approves of it; he justifies it, saying, "Yes, you're right; when I went to school we had to pray, and learn catechism all day, I wanted to go to the public school, but my pa wouldn't let me."

Well now, that beats everything. What was that you said? How dare you say such a thing? You miserable liar, you! What are you saying is it true? Say, is it true? When you to school, did you have to study catechism a:l day? Is it true? Did you have to pray all day? Is it true? And didn't you learn arithmetic, geography, spelling, reading, writing, perhaps even bookkeeping, shorthand and typewriting? Is is true? Haven't you tearnt anything but catechism and Bible in all the you've gone to school? Is it true? And haven't you always thought yourself thrice happy, be-cause your parents sent you to a Church are concerned, it need only Catholic school? Say, is it true? Havent't you always felt proud of your whole education is a product of the Catholic school, and it is an ashamed of either. Say, have you ashamed of either. Say, have you law of God. ashamed of either. Say, hav, you ashamed of either. Say, hav, you there is the second of the same of t



You have acted the part of a hyp ocrite. You have smiled kindly at the priest passing, you have greeted him most amiably, and now, when he has turned his back, you assail his good name and character. In school and in church you have ways posed as his friend and admirer, but now, in the company of these youthful scoffers you turn his enemy. Besides, you are acting part of a traitor. You .oke about priests and religions in general, you criticise your religion or some ceremony or precept of it, you join hands with these fellows in ridiculing sacred things and practices. You are a traitor. You are two-faced; fine and courteous to a person when standing before him, ugly and deceitful when he has his back turned. Can anything be more detestable?

But this is only one way some of our boys fall into the snares of the enemies of our Church through human respect. There are many others. Think of the stores, offices, shops and factories, where people of all religious and beliefs come together and work side by side. How many of our boys through human respect act the part of hypocrites and traitors, when in those places the conversa tion is turned on to the subject of priests, brothers, sisters, confession, They have no backbone, no sense of principle, no moral courage

to defend their side. Boys, do not follow their example. You're in the right, go ahead. You're Catholic boys, own up to it, and don't be ashamed of it. There is no reason why you should, no reason at all, my boys!-Father Klasen, in the "New World."

The Old Struggle Renewed.

The deceased wife's Sister Bill came up again, on the first of May, in the British House of Commons and having been discussed along the usual old times, it passed its second reading by 104 to 94 votes. Quite a small majority to all appear ances. Yet this proves very little in favor of the Bill, or of its ultimate success. This year Sir Gilbert Par-ker, has charge of the measure, and support thereol he presented a petition hearing the signatures of 75, of Bermingham and its suburbs. This would indicate that either there are thousands of sisters of departed wives who are anxious to step into their late sisters' shoes Bermingham, or else that hus bands have been so good to their de ceased wives, in that city, that the other ladies of each family would like to keep the gentlemen within the domestic hedge. In any case there is something very peculiar about Ber-

The Bill has already passed its secand reading sixteen times by large majorities, and once it got through the House of Commons, but was thrown out by the House of Lords Consequently its present advanced stage in no way indicates that it will ever become law. There is one thing remarkable about it; it was a Canadian statesman, Lord Strathcona, who had charge of the Bill in the House of Lords the time it was rejected; and it is now a Canadian, Sir G. Parker, who comes along with it, for the seventeenth time, in the House of Commons. We do not suppose that this would indicate that the Canadian people are favor able to such a measure, any more than does Mr. Charleton's persistent demands for a Divorce Court prove that any such tribunal is wanted in

As far as we of the Catholic uncompromising opposition to both above-mentioned sense that they are subversive of the

Men show their characters in nothing more clearly than by what

thers and sisters? Shame on you a Titled Organ-Grinders

We have drawn attention, at som professional and other gentlemen who are to be found in the work houses of London, and therefrom we made certain deductions regarding the overcrowding of professions in this country. We have now come upon an account of the class itinerant mo ney-gatherers that pray hand organs in the streets of the same city, and the statements made are very interesting. It is not a case that find as ready an application in Can-ada, as does the other, but it is still quite interesting. It says:-

"A passer-by who gives a copper to an organ grinder may be patronizing a gentleman unawares. The case has come to light of an Lieutenant of the Middlesex regiment who at one time of his career com manded an expedition which resulted in the capture of a notable Ashanti chief, and who is now engaged in playing an organ in the streets of Chelsea. Inquiry among the firms in Saffron Hill who make a business of letting out piano organs on hire discloses two instances of peregrinating nusicians who have fallen from ever higher estate. One is the younger son of a Viscount; the other the third son of an Earl. The latter, af ter performing before a house, quests to see the mistress, to whom he hands a collecting book bearing a coronet. Therein, if she chooses she enters her name and the amount of her donation. Several composer: are at present trundling handle organs through the streets. One is a song writer who paid 10 shillings to have his latest composition included in the repertory of his machine. A placard at the front of the organ announces that he is the author of the ong, and underneath is a rack containing copies of rt. After singing the song he sells the copies to the assembled listeners—"words and music complete, 1 penny." For another penny he will scribble his autograph on the title page. A less common use to put a barnel organ to is to advertise on it by means of a flaring bill how the player has been deprived of his heritage by a relative. Whe ther there is any foundation for the story or not, it appears to bring sympathy and many coppers to the well-dressed and well-spoker player. It is certainly a story that we be

lieve, for the fate or a great many scions of old families in England in anything but enviable. The younger sons are generally brought up in species of idleness and trained to "Great Expectations;" while the day inevitably comes when they are cast upon the world with no ex perience, no profession, no trade, no real practical occupation, and without any means of competing success fully in the great battle of life. A onies to "rough it," and they invariably burn out to be failures. Many are sent into the army, and amongst them it that one will rise to distinction. For others pocket-boroughs are secured and they go into Parliament, to sit on back benches and to vote accord ing to the crack of the party whip But a vast majority of them, thank to their early training and habits, drift into lower grades, and once on the down-level they proceed break-rock pace. It is thus that they ing in low theatres, frequenting the tainted with the crimes of their inferior associates. pity that these children of good families, should not be taught the dignity of labor in their youth, as well as the fact that they must necessar ily one day earn their living

FOR HOME INDUSTRIES.

The Boards of Guardians of Ath-lone and Roscommon have decided to grant no tobacco contracts except to merchants who will guarantee the goods to be supplied are manufac-tured in Ireland.

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SUPERIOR COURT.

PROVINCE OF QUEBEC. District of Montreal, No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown,

Vs.

Plaintiff

The said Louis Blanchet. Defendant

An action in separation as to property has been instituted this day

against the Defendant. Montreal, April 24th, 1903. BEAUDIN, CARDINAL, LORANGER

& ST. GERMAIN. Attorneys for Plaintiff.

The truly patient man neither complains himself nor desires to be pit

ied by others.-St. Francis de Sales

All that God gives or takes from us, ever turns to our advantage; since such is His good pleasure. It is our place to conform to the will of

God, in which consists all our per-

fection and happiness.

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All Communication " If the English-spe est interests, they would overful Catholic papers

NOTES

SCHOOL EXERCI son is rapidly appro-school term will be in the different instit tribution of prizes, panying entertainme place. It may not be place, since others h the subject, to occur in dealing with this rather amused on rea ments which appeare American Catholic co regard to the closing schools. We do not how our readers will tion. Here are the "Our esteemed con Catholic Columbian,

suggestion on a man interest, that will no even beyond the imn ably cultivated by t The Ohio journals apthose charged with to of programmes of 'c for such institutions, so the comfort and p ance of patrons of th tertainment. It remi not care for tiresome by children. They go says that reach the musical pieces that

ski could properly pl "Give us a simple ! few songs, some class show what the pupil little good music ers men who have se 'cut it short' on a ho when the prize medal master's oration and ence are out of temp disguised as an addre

all of which heartfelt 'Amen!' wil 'grown up,' througher and breadth of this

From the standpoir the infirm, the hurrie and the generally di-rather uninterested, to If it is such a fatigu not refrain from goir have no more ambiti in their children than away as soon as should let it be unde public manner. There excuses why they con but not one excuse once they have gone is purely from the v ed in the light of the But the closing exerg no person seems to l

year, and that the cl ward, during long n enjoyment and trium afford them. Each or the oldest to the mo ious to have his tur jous to have his turplay. It may not be portance to the repe business man, or the it is of paramount the boy, or girl. Am opinion that the youn be allowed this their in full. They have er work during the past months; and they she the encouragement.

It must not be for