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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

DANGEROUS CELEBRATIONS.

It is natural, and it is patriotic for the people of any country to celebrate, by special rejoicings and demonstrations, the day selected as a national holiday. It is always associated with traditions and memories that are glorious and that are calculated to stir up in the young a love of country and a pride in its institutions. We would be sorry to see a lapsing into indifference, in that regard, on the part of any people; for that would be the twilight that precedes the night of national humiliation. It seems to us that among the younger nations, even as among the younger persons, that spirit is more lively and enthusiastic. We have a fair sample of it with our neighbors to the South of us. In no land in the world is there more enthusiasm on the occasion of a national festival, than in the United States. With them there is no day in all the year like the Fourth of July. And it comes at a glorious season when the days are longest and brightest, and where there is every opportunity of giving full vent to the exuberance of spirit that wells up in the breast of a young nation. And young and old seem to equally enjoy the day; they forget the cares of life and go in for a right good time.

On the other hand, none can deny that such an occasion is fraught with a thousand dangers. The very excess of enjoyment leads to mishaps that are of a most regrettable character, and that cast a cloud of gloom over the otherwise brilliant national festival. This year the list of sad events connected with the celebration of the Fourth of July in the United States is one that should suffice to make people pause and think.

Including accidents due to excursions, picnics, boating parties, fireworks and the like, we find, as far as present calculations go, that the list for the entire Republic, on the night of the Fourth of July, consisted of twenty-five dead, and one thousand three hundred and eighty-four injured; some fatally, others maimed for life, and yet others only slightly hurt. The list is already too long. Just imagine the number of families that will remember with sorrow the 4th July, 1904; and all of whom will find each other succeeding national celebration a mere anniversary of a most painful occurrence. We need not dwell to any further extent upon this phase of the subject. There may be an excuse found in the fact that all are rejoicing on that day, and that the general exultation is contagious, and drives the young and unreflecting to excesses that they would otherwise never fall into. Still, no matter how national, or how general the celebration, it is not an excuse for casting prudence to the winds, and running risks that are almost certain to result in evil for some.

In our country the population is so much smaller we have not the same excesses of enthusiasm as on the other side of the lines. But apart from any general national celebration, our people are becoming daily more and more careless and venturesome. We see, Sunday after Sunday, as well as on special holidays, over-crowded excursion boats plying the river; we see whole fleets of pleasure boats, of different kinds, from the frail canoe to the not much more secure yacht, running up and down, in and out, in all directions; we see overcrowded trains and over-jammed street cars; we see boys of all ages out swimming in places where death almost perpetually

lurks under the wave; we see un-experienced, and frequently very young, people, handling firearms in a most careless manner, or using crackers and fireworks of a character that they do not understand. These and a thousand other risks are daily incurred, and daily our press is filled with accounts of accidental deaths and fearful injuries received. And yet no one is apparently inclined to take warning. You would think that each particular individual believed himself possessed of a charm, or talisman, and that while danger menaced the general public, he was always to be the fortunate exception to escape.

It is to be hoped that a serious warning will be taken, before the awful truth is brought home to us in the form of some sad fatality. Celebrations are very good; but excesses and abuses always end in injury and deep regret.

ATTRACTIVE FIGURES.

The Revue Francaise, a publication of Paris, has just made an analysis of the recent census in Canada, of such a character that we have not found any attempt at the like in this country. In regard to the two languages spoken in Canada, the English and the French, we find some very interesting details. The reviewer only took all persons above the age of five. By the last census in Canada there were 4,728,631 persons over five years of age. And there were, in 1901, 642,684 children under five years, who are not counted in this table of statistics.

Of the 4,728,631 people with whom we have to do, there are 3,917,340 who can read and write, and only 129,450 illiterates. The last decade has shown a splendid advance in education, as in 1891 there were 207,126 illiterates. Of the 4,728,631 of the last census, there are 3,709,370 who speak French; consisting of English, Irish, Scotch, French-Canadians, Germans, Italians, Swedes, Swiss, Belgians, etc. The citizens of English, Irish and Scotch origin who speak both languages, number 126,978, while the French-Canadians who speak both languages number 529,552. There are in the country 1,019,261 persons who cannot speak English, and 3,213,654 who cannot talk French. There are also 161,124 citizens of different races, other than French-Canadians, who cannot talk English. In British Columbia there are 3062 English-speaking people who talk both languages, and 2865 French people who talk both languages. To shorten the table, the following are those in each Province who speak both languages. By English we mean all English-speaking speaking people, and by French we mean French-Canadians.

In Manitoba, English, 2614, and French 8535; in New Brunswick, English 5057, and French 38,921; in Nova Scotia, English 4101 and French 22,895; in Ontario, English, 27,578 and French, 70,208; in Prince Edward Island, English 1873 and French 9175; in Quebec, English, 80,282 and French, 376,724; in the Northwest Territories, English, 3924, and French 40,815; in unorganized territories, comprising the Yukon, English, 612 and French 1800.

These are only a few samples of that elaborate table of statistics. This was done in France in the interest of the French-Canadian people, and the compiler deserves great credit.

For years we have been asking that the same thing be done for the Irish

Catholic element in Canada. But we have not yet found any one to undertake the work. It would be one deserving of high commendation, if only undertaken and properly carried out. Perhaps some of our representatives would think seriously of having it done.

CHURCH OF THE PEOPLE.

The Catholic Church has often been styled the Church of the people, or the Church of the poor. Evidence of the justness of such title is found in the open door and equal welcome for people of all conditions in life. We have more than once pointed out that as far as temporal states and governments are concerned, the Church takes no sides in regard to form or constitution. Provided it is legitimate authority that rules, she never makes any distinction. She is a spiritual kingdom, with a ruler who is royal in so far as his sacred office makes him the Vicar of the King of Kings on earth. And yet she is so democratic that the lowliest born can be raised to the supreme office of Pope, or to any episcopal dignity, provided he is possessed of the other qualifications that such positions demand. There are to-day twenty-seven republics in the world, an evidence that the democratic spirit is abroad among the nations. And of that number we find that twenty-one are Catholic republics. "This does not look as if the Catholic Church was opposed to a government of the people," says a contemporary. "No doubt the Catholic Church is by long odds the most powerful organization on earth to-day—even from a temporal point of view."

GREAT DISASTERS.

How little we can depend on the morrow, and how completely we are in the hands of God, are matters that are brought home to us by the accounts of the terrible disasters and the sudden losses of vast numbers of lives, that are brought to our notice with astonishing frequency. Not long since had we to record the fearful catastrophe, within sight of New York, when the passenger, or excursion steamer, the "General Slocum," was burned, and hundreds of lives, especially of children, were lost. The death list ran into the thousands, and the majority were drowned in attempting to escape from the burning vessel. Scarcely has the reading world had time to recover from the shock experienced on perusing the story of that awful disaster, than we are informed by cable message of the going down of the "Norge." The story may thus be condensed:

"Over 700 Danish and Norwegian emigrants bound for New York are believed to have been drowned in the North Atlantic. Out of nearly 800 souls on board the Danish steamer Norge, which left Copenhagen, June 22, only one-tenth are known to be alive, and for the rest no hope is held out. When last seen the Norge was sinking where she struck the Islet of Rockall, whose isolated peak rises itself from a deadly Atlantic reef some 200 miles off the west coast of Scotland. Two boat loads got safely away from the side of the sinking ship, and many of the emigrants who were left on board, seizing life belts, threw themselves into the sea and were drowned."

No necessity for us to enter into details concerning the terrific fight for life that followed, nor the sad scenes that took place. All we need to know is that, in one fatal moment, hundreds of poor people, mostly all emigrants on their way to new homes in a new world, were sent, without any warning, to the "home beyond the confines of time." These ocean disasters are of such gigantic proportions that they make us forget such minor scenes as that of the Richelieu Company's steamer Canada at Sorel, or the frequent crashing of trains, with varied lists of fatalities. The very day that the press was filling columns with the story of the Norge disaster, the following news flashed over the wires: "A special from Litchfield, Ill., says that the Chicago Limited, on the Wabash Railroad, due in St. Louis at 7 p.m., and half an hour late, was wrecked to-night inside the city limits. The train struck an open switch and was overturned, and seven cars were burned. It is believed that twenty persons perish-

ed in the second and third coaches, and that forty were injured."

Without entering into any further details, we have in the foregoing examples sufficient to establish the great dangers that lurk constantly in the pathways of those who travel.

The world seems to have gone mad with movement of late. The advent of electric motor-power, and the other inventions of the age, seems to have started the entire human family on one perpetual rush from place to place.

And, in the midst of all this, there is not apparently one thought given to the great hereafter. We dash along our rails, or we glide along our waves, just as if the rest of the world might possibly be lost or injured, but that we are exempt from all such fatal encounters. Yet we are on the edge of the abyss every hour of our lives, and far more so in this new century than ever was the case in the past. We must learn to reflect to curb our rush after the new, the sensational, the unattainable. If we do not do so there is not the least doubt that sooner or later we must come to a crash. There is room to-day for serious reflection on this vital subject—more need of it than there ever was in the past. The ardor with which we pursue gain or pleasure, or license, must be calmed, or it will become a burning fever contagious and destructive.

FR. MCGARRY'S PROMOTION.

It is with the deepest of pleasure that we congratulate Rev. Father M. A. McGarry, D.D., C.S.C., on his recently announced promotion in the Order of the Holy Cross. For some twenty years past, Father McGarry (as we love to call him) has been connected with St. Laurent College. He has occupied a chair of professorship in that institution, and has also been the Superior of it. He has now been appointed Assistant Superior-General of the Order. Father McGarry is a native of Sydney, C.B. A few days ago he left for Notre Dame, Indiana, where he will in future reside, at the Mother House of the Order. While we rejoice with all the clergy, and especially the Irish clergy of Montreal, in the well-earned and richly-deserved promotion of Father McGarry, we cannot but join with them in their great sorrow at his departure from Canada. He has done noble work in the cause of education; he has gone about doing good in every sphere of life; he has never stinted the people of Montreal, when occasion arose to be of service to them. His name is a household word in almost every Irish Catholic family, and not a few owe him deep debts of gratitude for the interest he has manifested in their prosperity, both temporal and spiritual. But it was in the field of education that he has achieved the greatest degree of success and has left behind him the greatest amount of blessings. The good wishes and prayers of the whole community will follow him to his new home and cheer him in the exercise of his new and important duties; and in those good wishes and prayers none join more heartily than the "True Witness."

CO-OPERATION OF PARISHES.

On this very important theme much might be said. For the present we will merely reproduce a summary of a discourse preached by Rev. Father Fletcher on the occasion of the annual open air procession of the Guild of Our Lady of Ransom, held in London, England. The remarks of Father Fletcher are well worthy of meditation. He said: "Thanks were due to those who had come from distant parishes to help in bringing about that success. It was such a good thing to know you had the sympathy of your fellow Catholics. Sometimes he had fancied they had withdrawn in the fold of the Catholic Church something like what he used to be acquainted with when he was a Protestant—'High and Low Church.' The 'High Church' looked down upon the 'Low Church,' and the 'Low Church' would have nothing to do with the 'High Church.' They worked against each other. Of course nothing of the kind could happen in the Catholic Church, but it did some times happen that you found one Catholic parish would not help the next Catholic parish; the people of one mission looked down upon the people of another mission. That was

very Protestant, and they should never fall into such a snare. It was a snare the devil, no doubt, wanted to get them into, but they should resist the devil with all their power when he tempted them to get into such a state of things as that. On the present occasion many Catholic missions—some of them a long way off, had assisted them, and it was right that one mission should help another, that they should show, as they had done then, that they were ready to help their fellow Catholics.

DEATHS IN RANKS OF CLERGY.

The death of Rev. Father Davis, the parish priest of Perth, Ont., which we regret to see called on to record, brings to mind the memorable lines written by the late Thomas D'Arcy McGee, on the occasion of the death at sea of Father McDonough, the pastor of Perth, in 1863:

"We who sat at his cheerful hearth,
Know the wisdom rare—or priceless
worth
He bears away from the face of the
earth—
Peace to the soul of the Priest of
Perth!
Dead—and the sun of life so high!
Dead—with no cloud in all his sky!
Dead—and it seems but yesterday,
When happy and hopeful he passed
away:
Ashes to ashes—earth to earth!
God rest the soul of the Priest of
Perth!"

Father Davis was a native of Kingston, where he was born in 1845. He was thus in his sixtieth year. About twenty-six years ago he was ordained priest by the late Bishop Horan, and he was one of the oldest graduates of Regiopolis College. He possessed many qualities of heart that endeared him to the people, and many gifts of mind that made him a most effective minister of God's Church. It was in July, 1899, that he was appointed to the parish of Perth. He has left some striking monuments of his zeal, his devotedness and his administrative ability, in the Archdiocese of Kingston. Amongst others we might mention the splendid presbytery of Perth; the enlargement of the Church of St. John the Baptist, and the construction of a vestry to the same; the erection of three handsome altars, the introduction of electric lights, and the painting and decoration of that edifice.

Rev. Father Thomas Davis was the son of the late Mr. James Davis, who was a member of the Church of England, who died a Catholic, having been brought into the Church by the influence of his priestly son. Father Davis had three sisters, all of whom are dead, one of whom was Sister Mary Vincent, Mother Superior at one time, of St. Joseph's Convent, Toronto. He was the first priest born, educated and ordained in the city of Kingston. He made his theological course at Laval University, Quebec, under the Rectorship of the late Cardinal Taschereau, and among his fellow-students was the present Archbishop of Kingston, Mgr. Gauthier—who was at his death, bed when his spirit passed to its reward.

As a literary man Father Davis held a high rank, and one work of his, "Claims of Anglicanism," will always remain a standard authority, as well as a memorial of his learning. We join fervently in the prayers offered up by all who know him for the repose of his soul: "God's rest to the soul of the Priest of Perth."

REV. LAWRENCE BRENNAN. — From Toronto, comes the sad news of the death of Rev. Lawrence Brennan, one of the best known and most zealous of priests of the Archdiocese. He had occupied the office of pastor of St. Basil's Church for more than a quarter of a century, and the monuments of his zeal are to be seen in, and around the sacred edifice where he spent the greater part of his life. Father Brennan was a native of Kilkenny County, Ireland. He entered St. Michael's College in 1864, taught ten years after graduation, and was then chosen a college director and priest of St. Basil's. He was a school companion of the present Archbishop. Three sisters, two of whom are nuns in the House of Providence, survive. May his soul rest in peace.

LOCAL NOTES.

C.M.B.A. — Next week the members of the Supreme Council of the C.M.B.A. of the United States will hold meetings in this city. They will arrive here on Tuesday evening. On Wednesday evening, the 13th, an open meeting will be held in St. Ann's Hall, at which addresses will be delivered by the leading officers. Local members are now engaged in making all arrangements for the reception of their distinguished confreres, which will include a visit to Archbishop Bruchesi.

ST. ANN'S YOUNG MEN. — This well known society will hold their annual excursion this month. The tickets are now on sale, and judging by the success of all similar undertakings in past years there is no doubt that this year will behold a large attendance.

THE SHAMROCKS. — The "boys in Green" are busily engaged in preparing for a second triumph over the ambitious Brantford lacrosse team, which seems to have not lost all hope of capturing the Minto Cup. The admirers of the home team are confident that the visitors will again meet defeat and the trophy will remain in the possession of the S.A.A. A. for another year.

PERSONAL. — Rev. Martin Callaghan, P.P., and Rev. James Killoran have gone on a vacation of two weeks.

HOTEL DIEU. — Extensive alterations in the interior and exterior of this historic establishment have been in progress for some time. In the western wing the rooms set apart for the clergy have been renovated and equipped, and improvements in other departments of a marked character are being made. The volume of work performed silently, without any flourish of trumpets, in relieving suffering and disease in the various wards is truly wonderful to contemplate.

PRACTICAL SYMPATHY. — The other day we sent out accounts for subscriptions to our city subscribers. One of the returns came from a pastor of an Irish parish who is known and esteemed for his zeal in all that concerns our race. The account had been made for one year—\$1.50. When returned it had been changed to include another year, and was accompanied by a cheque for \$3.00. This is an example to others—clergy and laity—which if followed would in a few years bring its reward to our section of the community.

REV. L. W. LECLAIR. — This venerable and much esteemed priest is slowly recovering from the effects of the accident which he met with a few weeks ago. His medical adviser expects that he will be sufficiently recovered at the end of this week to resume his duties.

CATHOLIC SAILORS' CLUB. — This week the concert of the Club was a great success from every point of view. The attendance was large, and the programme was one of the best of the season.

Mr. Thomas Ireland occupied the chair. St. Patrick's Cadets, ever popular, performed many movements of their fancy drill and received an enthusiastic reception. The following also contributed: Miss Gertie O'Brien, Miss Maggie Walker, Miss Flossie Lynch, Miss C. Ireland, Miss McGoogan, Miss C. Costigan, Miss M. O'Brien, Miss Hazel Coleman, Master R. Lynch, Messrs. R. Quigley, W. J. Walsh, J. Farrell, E. Holland, Seaman Boyd and Malone, steamship Kensington; Ed. Gralley, F. Ward, Manchester Commerce; Geo. O'Connell, song and dance artist, Sydney Flere, Jos. Bradley, Henry Ball, steamship Turcoman; J. Wilson, C. Sutherland, steamship Escalona. Miss Lynch was accompanist.

OUR CURBSTONE OBSERVER

ON OUR CHURCH'S NAME.

There has been a great controversy going on in the British House over the use of the word "Roman" to qualify the Catholic Church.

MR. REDMOND'S OBJECTION.—In referring to Mr. John E. Redmond's objection to the word "Roman" as being offensive, the report before me, dealing with the debate, says:

"In Ireland it is used only by Protestants, and that in a sense that Catholics cannot accept, namely, that they (the Catholics) are only a branch of the Catholic Church, to which title, as the Speaker of the House of Commons observes, other churches make claim. The Irish view is that admitting "Roman" Catholic as a correct designation would imply that there is another Catholic church besides the Roman, which, of course, the Catholic Church could not and does not allow."

This is the kernel of the subject. The use of the qualifying term Roman would imply that other churches that lay claim to the term "Catholic" would have a right to it, as long as they prefixed some other qualifying word, such as "Anglican." Now the word "Catholic" means universal—both as to time and distance—and it cannot be rightly restricted by any term that creates a limitation, as would the words "Roman" or "Anglican." There cannot be two Catholic Churches—any more than two Christ's, or two Gods.

HISTORIAN LECKY.—The eminent Protestant historian Lecky, who died recently, and who could not be accused of partiality to our Church, has made a reference to this matter, and it is quoted and commented on thus:

"The protest against the insertion by the Clerks at the Table of the word 'Roman' before the word 'Catholic' in questions placed by Irish members on the notice paper may render it of interest to know that the late Mr. Lecky, when taken

to task for the use of the word 'Catholic' without the prefix 'Roman,' in a letter which was published in the Times, said that in all his writings he had used the word 'Catholic' in the sense in which it was perfectly understood; that he had never qualified it in a manner which the professors of the Catholic faith would regard as offensive, and that he would never change what had been his invariable practice with regard to a word which had acquired a distinct meaning, both in the religious and political world. By way of illustration he mentioned that the terms 'Catholic association,' 'Catholic disabilities,' 'Catholic emancipation' were all understood, and that the prefix before them would savor either of bigotry or of cant or both."

It is hardly necessary to add that "Roman Catholic" is not to be found in the creeds of the Church, nor is it ever used in any of her official documents. The popular idea, too, is "Catholic" and not "Roman Catholic." When a stranger wishes to know the way to the Catholic Church he does not need to say "Roman." The man in the street or the boy in the street will understand perfectly and at once what is wanted when "the Catholic Church" is mentioned.

CONCLUSIONS.—The last quoted passage is what exactly corresponds with my observations. I have thousands of times been asked, as I rambled along the curbstones, if I could point out a "Catholic Church." I have often been asked by the same person to show them the "Episcopalian," or the "Anglican," or any Protestant church; but never did they use the word "Catholic" save in referring to a Church of the Catholic religion. Again, I have often been asked if such and such a building was a "Catholic" or a "Protestant" institution; but never if it was a "Roman Catholic" or a "Catholic Episcopal," or "Catholic" anything else, establishment. The result is that the historian Lecky is right; the word Roman is only used by those who imply thereby the absurdity that more than one Catholic Church can exist.

and his clergy have labored with incredible self-sacrifice to attain this great end. In their trials and troubles, suffered for the completion of the sacred edifice, they have but the unstinted sympathy of the Irish people at home and abroad."

TEMPERANCE CAUSE.—At the annual meeting of the Sacred Heart Temperance League, held in Newry the other day, Rev. Father Rooney made the following remarks in the course of an address which was listened to by a large audience. He said:

"Drink has done and is doing our people more injury than the whole machinery of governmental oppression that has been and still is in operation to keep Ireland down. The drunken Irish man or woman shouting for Home Rule and an Irish Parliament is a greater enemy to this country than all the Saxon tyrants that ever flouted and despised our just demand for a native Government. If we want to see the old flag floating over the old House in College Green, why do we spend £14,000,000 a year for drink and pay £120,000 in fines to the police for being found drunk in the streets? That £14,000,000 and that £120,000 is making yourself and your children poor and ragged and degraded, and is enriching and strengthening the oppressors and tyrants, who are determined to keep you forever slaves in your own land, or else drive you to foreign lands to be either paupers or the hewers of wood and the drawers of water."

CAUSE OF CHARITY.—Madame de Navarro, better known as Miss Mary Anderson, the celebrated actress, gave a series of readings in Belfast recently in aid of charity.

MOORE MEMORIAL.—The Executive Committee of the Moore Memorial Fund have issued an appeal to Irishmen at home and abroad for support of the project they have in hand. While Moore lived, they say, he was regarded by his countrymen with such affection and gratitude as have not been bestowed on any other poet, and the lapse of half a century since his death has scarcely dimmed these feelings. Still all over the world our people have Moore's songs and poems by heart. We are sure they will be glad to give some token of their devotion by helping to repair the mischance which turned the well meant tribute of 1854 into a caricature. The treasurers of the fund for the erection of a statue worthy of the poet in Ireland's capital are Dr. Wright, 5 Trinity College, and Mr. Thomas Sexton, 20 North Frederick street, Dublin.

Ecclesiastical Notes.

THIRTEEN ECCLESIASTICS received Holy Orders at the hands of His Grace the Archbishop, at the Cathedral on Sunday morning last. Of these there were seven priests for the diocese of Montreal, two for that of St. Boniface, and four who are members of the Franciscan Order. Mgr. Bruchesi also conferred the order of Deacon on two, of tonsure on eleven and minor orders on two other subjects. Next Sunday His Grace will go to St. Scholastique, to bless the parochial church and likewise to hold an ordination service. The number of ordinations during the past few months has been large, and it must be a great consolation for the Archbishop to raise so many to the dignity of the priesthood.

MGR. ARCHAMBAULT.—The following extracts are translated from "La Semaine Religieuse."

"The 23rd June, 1904, will long remain memorable in the annals of Joliette. The new diocese, created by His Holiness Pius X., learned on that day that, or the future it would possess a Bishop and a father."

"Happy and holy day. May it be the first of a long series, filled with blessings and fecund with the glory of Christ and the prosperity of the Church."

"And so it will be. For the Holy Father's choice has fallen on Mgr. Archambault, whereby he has given to the diocese of Joliette a veritable pastor after the heart of God. And all the priests and faithful of the diocese wish to be forever united to their new Bishop, and through him to the Sovereign Pontiff, and through that Vicar of Christ to the Prince of St. Paul, all must be restored and established."

"None, we may say, was better qualified for that high office none

was better prepared, by the years given to every specialty in ecclesiastical acquirements, to assume the glorious and at the same time heavy burden of the direction of a diocese. A spirit of faith and of self-annihilation, a perpetual solicitude, and a passionate love of work, belong to all Bishops. But how much more needed are these qualities in one who is called upon by God to preside over the destinies of an infant Church. Soon will it be given to our confreres of Joliette to admire the happy reunion of all these qualities, which, from the beginning of his sacerdotal career, raised Mgr. Archambault to the dignity of a wise adviser as well as an active collaborator in the many affairs and in the delicate questions that affected the administration of the diocese of Montreal; and which, early revealed him to be a precious assistant in the special missions and the important functions with which the ever increasing confidence of Mgr. Fabre and Mgr. Bruchesi had entrusted him. "Moreover, devotion to works of public, national and religious interest which has been traditional in the family to which Mgr. Archambault belongs. Both Church and State know how that family has supplied brilliant servants. Their names shall remain gratefully in the memory of future generations."

After referring to Mgr. Archambault as the third director of La Semaine Religieuse, that has ascended the episcopal throne (Mgr. Emard, Mgr. Bruchesi and Mgr. Archambault), the article closes thus:

"We beg of Mgr. Archambault to accept the expression of attachment and respect, humble as it may be among all the testimonies flowing in from all sides, formed with ardor by his confreres in the priesthood, his colleagues of to-day in the episcopacy his co-laborers in the University, and his numerous friends of Rome. Our review, which owes so many of its most learned and best thought articles to the new Bishop, feels honored in raising its humble voice in the general chorus of those who cry out to the new Bishop of Joliette, may the Lord hear their prayers and grant their request for you: Ad multos et faustissimos Annos."

A PRIEST'S IDEA.—Mgr. Lavelle pastor of the New York Cathedral, who celebrated his silver jubilee, said an interesting thing in a reminiscent mood:

"When I was a young man and had just entered the priesthood, I was under the impression that I had accepted a contract to run the universe. Consequently I was often overworked and had to take vacations. Since then I have calmed down and decided to let God conduct the universe, while I do my little work; so I don't take vacations now. I live quietly and permit nothing to worry me."

RELIGIOUS LIFE.—On the Feast of the Visitation of the Blessed Virgin, in the pretty chapel of the Mother House of the Sisters of St. Joseph at Nazareth, Kalamazoo Co., Michigan, Miss Margaret Golden and Miss Katherine Fritz received the habit of the Sisters of St. Joseph, and hereafter will be known as Sister M. Clara and Sister M. Anna. The following Sisters made their vows: Sisters M. Loyola, Bertilla, Florentine, Charles, Theodora, Carmel, Mildred, Leocadia. A number of clergymen of the neighborhood were in attendance.

LESSON TO PERVERTS.—Referring to the reception by Pius X. of the members of the Society for the Preservation of the Faith, an organization called into existence by the persistent efforts of Methodists and other sects liberally furnished with money from England and America to make perverts among the Romans, a correspondent remarks:

On the Feast of Pentecost the Methodists received no fewer than fifteen abjurations—a rather striking way of commemorating the descent of the Holy Ghost among the Apostles. It would be interesting to follow the subsequent career of these fifteen Catholics—but here is a case that may serve to illustrate it. Last year a Roman priest allowed himself to fall into the hands of these Methodists. Private reasons had made the priesthood a burden to him, and the Methodists, always delighted to promote a scandal among the Catholic priesthood, received him with open arms. But before admitting him as a "pastor" of souls among themselves they obliged him to make a public abjuration of Catholicism and of devotion to the Blessed Virgin on the Feast of the Immaculate Conception. Last week the unfortunate man had to be confined in a lunatic asylum.

"COMPLETE SUCCESS."

CLEANING BY "CRUX."

During the past four or five years I have contributed without one week of default to the columns of the "True Witness." Last week I was going to "ask off" for one number, to take a short holiday, but I felt it would be wrong for me to make a breach in the long chain of my contributions. However, I have learned that even a regular correspondent is subjected to the ills of life, like any one of his readers, and that instead of taking a voluntary holiday, I should have been compelled to keep still whether I liked it or not. The consequence is that I am not able to give you anything in the way of criticism or study this week. But I have a little paper bag, in which I keep scraps that I glean here and there, and that contain ideas too precious to be lost and that may be of use in the future. Diving into that bag I came upon one of very recent date: it is a report of a sermon preached, a couple of weeks ago, by His Lordship Bishop Colton, and which deals with the all-important subject of success. Its object is to show that both temporal and spiritual success are impossible, unless we are guided by and follow the will of God.

PETER'S BOAT.—The Bishop thus speaks:

But let us first pause to note that our Lord, in teaching this lesson of laboring under his direction and with the aid of His blessing, entered Simon Peter's boat. He chose his boat in preference to the others, because of all men He was to choose Peter to be His Vicar, the visible head of the Church which He was about to found and which He would build upon Peter, that is, upon the power and the authority with which He would invest him. And here it was our Lord first called Peter and the others with him to the apostolate, for after the miraculous draught of fishes which they had taken in obedience to His command, our Lord bade them come after Him and said: "I will make you fishers of men," and simply and humbly they followed Him. Our Lord taught from Peter's boat, and taught, first and above all Peter himself, for henceforth the ark of salvation would be the Church which He would build upon Peter. This would be the bark with Peter at the helm that would course the ocean of life down the ages in its mission to save men from the rocks of sin and temptation, and bring them eventually into the eternal port of heaven. It is in Peter's bark, or the Church which is thus typified, that our Lord is always faithful to the promise that, "He would be with His Church all days even to the consummation of the world"—and while at times the Church is lashed by the fury of the waves, and shipwreck seems imminent, still her lot is safe and secure, for Christ is with her—faithful to His word, and when He wishes He commands the winds and waves, saying "Peace be still," and calm and security are at once restored.

HOW TO FISH.—But to our lesson again. Our success in life depends upon our corresponding with the expressed will of God. This Our Lord teaches us by the example of the Apostles. They were fishing a whole night after their own way and had taken nothing. They were discouraged and hopeless and about to give up. When our Lord bade them launch out in the deep and let down their nets, they obeyed with no faith in themselves, but with some faith in Our Lord, and their faith was wonderfully rewarded for they took so many fish that their nets were breaking, and they called to their companions in the other boat to come and help them, and both boats were filled so that they were almost sinking.

As it was in the case of the Apostles in the more material things, much more was it in the spiritual, for as fishers of men they have been wonderfully successful. They went to the uttermost ends of the earth in their day, and ever since through their lawful successors, and they have brought innumerable souls into the fold of Christ. So also it is in their undertakings, as long as they are faithful to the teachings and commands of our Lord, the Invisible head of the Church, or to the successors of St. Peter, the visible head speaking in His name, they will have God's blessing on all they undertake and while this will be found to come

true in all that pertains to their work here on earth, much more and more clearly will it be seen to come true regarding their eternal interests and all that conduces thereto.

APPLICATION.—Let us prove this to ourselves. If we wish to overcome our poor, fallen natures; if we wish to have victory and overcome our passions, we must not give way to our whims and desires, but must oppose them, for if we indulge them they will lead us to our ruin. So we must follow our Lord's way and not our way, remembering and acting on what He teaches us that the Kingdom of Heaven is "won by violence, and the violent bear it away." If we wish to overcome Satan, we must watch, for the devil goeth about like a roaring lion, says our Lord, seeking whom he may devour. And we are to pray and do penance in correspondence with the same divine teaching lest we all perish. This is our Lord's way, it is not ours, which easily gives way to spiritual indifference and sloth, but it is the only way in which to acquire virtue and save our souls. It is only in persevering in this way that we will be saved. And, again, if we wish to overcome the world, and not be overcome by it, its folly, its infidelity, its forgetfulness of God, and worse, its hatred of Him, we have to become spiritual men. We will have to measure every thing with the scales of eternity and will have to look into all things not as they seem to human eyes, but as they are in the eyes of God. And hence, while this world, Siren-like, is lulling to sleep its votaries with its round of pleasures and taking men farther from their Maker by its sinful indulgences, while mammon is robbing them of good by its false and deceptive glare of gold and things perishable, men that wish to be good and true to the God who made them and who would reach the destiny for which He has created them, must follow the ways of God and not men's ways and see the wickedness of self-indulgence, the emptiness of human honors, the nothingness of riches, the hollowiness of this world's pleasures, the vanity, in a word, of all things human that are not directed to securing eternal happiness. The word and warning of our Lord is to be heeded and followed. We cannot follow two masters, we must make our choice between Him and mammon—between this world and the next world, for what would it profit, says He, "if we should gain the whole world and lose our own soul, or what should a man take in exchange for his soul?" It is in thus making sure of the spiritual that we gain what is really good in the temporal, for in this way we have peace here and joy and contentment which are the highest kind of temporal success, and which, through the virtues which produce them, bring about the same for all eternity, in a heavenly reward.

CONCLUSIONS.—Let us, then, follow our Lord's command and break from the shore of earthly things and launch our barks out into the deep where we shall be alone with Him and under His divine influence. In other words let us detach ourselves from earthly and temporal things, that we may be attached to Him and to things eternal. Let us not be engrossed with the things of every day life, but give our time and attention mostly to the things pertaining to the life to come. And so we are not to follow our imperfect will, but the will of God, which marks out clearly and definitely what should be our course in life, that we may attain eternal life and glory and happiness for which He has created us—which He has in store for us in heaven, if we only love and serve Him by fulfilling His commandments. So it is in obeying God we will find our true happiness. They cannot be found in any other way. God is peace and joy infinite, and from Him and through Him is true peace, true joy found. So our little barks of life must have Him as their pilot. He must be directing our course and guiding us on our way. We must sail with Him if we would avoid eternal shipwreck. He will be invisible to us, but some the less present. We shall feel His presence with us though we do not see Him, and in that faith we will sail safely across the ocean of life, and will be brought at last into the haven of eternal rest, the eternal port of heaven, when our Lord, the pilot of our souls, will show Himself to us, and clasp us to His eternal embrace. Amen.

HAPPENINGS IN IRELAND.

EDUCATION.—In Ireland as elsewhere the cause of education is one in which Catholics have to continually strive in the endeavor to secure the rights which should be cheerfully accorded to them. Speaking at the recent annual distribution of prizes and conferring of degrees in St. Patrick's College, Maynooth, His Eminence Cardinal Logue said:

"There is, however, one spot in Ireland where we have made steady progress in the matter of education. It is the College of Maynooth. The young students here have every opportunity furnished them of receiving a good liberal education over and above the technical knowledge which is necessary for their sacred calling. The great loss is, as we all feel it, that the young laymen of our country are very unjustly deprived of the opportunity of receiving a similar education which would fit them for the struggle of life hereafter. The Bishops of Ireland have been fighting for it, and the lay Catholics of Ireland have been fighting for it, and if justice were done it would have been granted long since."

"But there is one great obstacle. The great body of the Catholics of Ireland are deprived of this necessary boon and this just right by the outcry of a few people in my part of the country who are always inclined to trouble themselves more about their neighbors' business than their own. We had some promises some time ago about the settlement of the higher education of the country, but a cry from the Protestants and Presbyterians of the North of Ireland was quite sufficient to render these promises abortive. I fear it will be so to the end, if we don't find some way of giving more trouble to the Government, or at least to the English officials who are governing us in Ireland."

"We can never get anything from

them without giving a good deal of trouble, and the more we give the more likely we are to succeed. I myself believe that if the Catholics of Ireland rose up as one man and claimed their rights in this matter, of higher education, their claims would not long be resisted. I trust they will do so soon. These are the only remarks which this occasion suggests to me, except that I have to congratulate the young men who came up here for prizes on the success of their studies, and to wish them and their companions a very happy vacation.

"In the beginning I joined with your new president in lamenting the loss of those who have passed away. But I think it is a matter of justice for my part to say that though the late Dr. Gargan, who loved the college so dearly, has passed away, he has left a successor in whose hands the destinies of Maynooth will be safe for many years to come."

ARMAGH CATHEDRAL.—The "Irish News" of Belfast, says:

"The entire Catholic people of Ireland are looking forward with the deepest interest to the consecration of St. Patrick's Cathedral, in the Primatial city of Armagh, on Sunday, July 24. The ceremonies will be on a scale of impressiveness unprecedented in this country. His Holiness, as a mark of his personal interest, sends as his envoy one of the most illustrious members of the Sacred College, His Eminence Cardinal Vincent Vannutelli. Every diocese in Ireland will be represented by its Bishop or some other dignitary of high rank, so that all Catholic Ireland will be a sharer in this glorious celebration of Irish Catholic piety and perseverance. The solemn event will bring joy in a preeminent degree to the heart of the beloved Cardinal Primate of All Ireland, His Eminence Cardinal Logue; to his faithful clergy and devoted people, who have watched with pride the gradual growth and embellishment of the sacred edifice. Sunday, July 24, will be a day ever memorable in their diocesan annals, a day of exultation and congratulation. His Eminence

WANTED.—By means, a companion, and accommodations required. Thus read Mrs. Ford's notice of the death of her husband, May 15th, 1904. Her house was beset by burglars. Youthful, and cultured, France was fortunate in securing a maternal and independent turn had mapped out a career. May 20th she had her new capacity a panion. In point of location Mrs. Ford's home could be desired. A few friends were many and women. Consequence was afforded every fatal and physical death. Six months passed Mrs. Ford owing to a tition, was later than down to breakfast. Her dining room so deeply absorbed in she did not perceive "Good morning," Mrs. Ford. "Oh! good morning," she answered in a trust you have, fully "Yes, thank you, I ter. The mail man has been kind to you to "He has indeed. I no less than five letters I recognized at a glance the envelope of this one. The envelope, I found note from a young man I had befriended almost a year ago. The circumstances, "May I trouble you to experience, France?" sweet smile lingering ners of her mouth, otherwise plain face a gracious benevolence. "It will be a pleasure favor you, Mrs. Ford, ber, a few days before as is customary at the through with people a one object—the purchase was about to enter one my attention was arrested of a young man a illuminated window a brilliant display before clothes were old and pale and wasted; yet he mistakable evidence of For a moment I hesitated I heard him say, though unconsciously, am sick, hungry and less. Oh! how long words appealed to me. quietly behind him, I contents of my purse in and tried to make my es the crowd, in which att countered difficulty. glance back, and our eye my knowledge, I have him since. This letter is ident so vividly to my seems but yesterday it a Would you like to h Ford?" "I certainly would, F have become thoroughly in the case."

Montreal, Nov. Mrs. Frances Warren. My dear Friend:— I consider it my privilege to dress you in these terms; was in sore need of a friend, a stranger did not hesitate to assist me. Your act of kindness touched me that I was unpress my gratitude. I could not glimpse of your face, never forgotten it. Since that day, you never path until yesterday. I you immediately. An act with whom I was speaking time, enlightened me a name and address. If I thank you personally for the conferring of which, I a cost you no small sacrifice Yours gratefully HAROLD HUGHES

"Harold Hughes!" repeated Ford. "That name sounds familiar. A moment, she

The Recompense of Disinterested Kindness.

(By an Occasional Contributor.)

WANTED.—By a widow lady of means, a companion thoroughly educated and accomplished. Best references required.

Thus read Mrs. Ford's insertion in one of the Montreal evening dailies, May 15th, 1899. The following day her house was besieged with applicants. Youthful, attractive, brilliant and cultured, Frances Warren was fortunate in securing the position.

Frances was an orphan, left in charge of a maternal uncle. Being of an independent turn of mind, she had mapped out a self-supporting career. May 20th she was installed in her new capacity as lady's companion.

In point of location and environment, Mrs. Ford's home was all that could be desired. Among her circle of friends were many intellectual men and women. Consequently Frances was afforded every facility for mental and physical development.

Six months passed. One morning, Mrs. Ford owing to a slight indisposition, was later than usual coming down to breakfast. When she entered the dining room, Frances was so deeply absorbed in a letter that she did not perceive her.

"Good morning, Frances," said Mrs. Ford.

"Oh! good morning Mrs. Ford," she answered in astonishment, "I trust you have fully recovered."

"Yes, thank you, I feel much better. The mail man has evidently been kind to you to-day."

"He has indeed. He brought me no less than five letters, all of which I recognized at a glance with the exception of this one. When I opened the envelope, I found it to contain a note from a young man whom I befriended almost a year ago under peculiar circumstances."

"May I trouble you to relate your experience, Frances?" she asked, a sweet smile lingering round the corners of her mouth, giving to her otherwise plain face an expression of gracious benevolence.

"It will be a pleasure for me to favor you, Mrs. Ford. Last December, a few days before Christmas, I was out shopping. The large stores, as is customary at that season, were thronged with people all bent on the one object—the purchase of gifts. I was about to enter one of these when my attention was arrested by the presence of a young man at the brightly illuminated window gazing on the brilliant display before him. His clothes were old and worn, his face pale and wasted; yet he bore the unmistakable evidence of good breeding. For a moment I hesitated. As I stood I heard him say half aloud though unconsciously, 'to think I am sick, hungry and literally penniless. Oh! how long will this state of affairs continue.' The pathetic words appealed to me. Stepping up quietly behind him, I slipped the contents of my purse into his hand, and tried to make my escape through the crowd, in which attempt I encountered difficulty. I cast one glance back, and our eyes met. To my knowledge, I have never seen him since. This letter recalls the incident so vividly to my mind that it seems but yesterday it all happened. Would you like to hear it, Mrs. Ford?"

"I certainly would, Frances. I have become thoroughly interested in the case."

68— Street, Montreal, Nov. 25, 1899.

Miss Frances Warren.

My dear Friend:— I consider it my privilege to address you in these terms; for when I was in sore need of a friend, you an utter stranger did not hesitate to assist me. Your act of kindness so touched me that I was unable to express my gratitude. I caught but one glimpse of your face, yet I have never forgotten it. Since that memorable day you never crossed my path until yesterday. I recognized you immediately. An acquaintance with whom I was speaking at the time, enlightened me as to your name and address. If you permit me, I shall be pleased to call and thank you personally for a favor, the conferring of which, I am certain, cost you no small sacrifice.

Yours gratefully, HAROLD HUGHES.

"Harold Hughes!" repeated Mrs. Ford. "That name sounds familiar. Pausing a moment, she continued:

"Frances, when do you propose to have him call?"

"In that matter, I shall abide by your decision."

"Well, I think you should send him a line and say that he would be welcome to-morrow evening."

Harold did not soon forget the hospitality extended to him at Mrs. Ford's home. He was graciously received by his young benefactress, who could scarcely recognize him, so great was the transformation his physical appearance had undergone. From the beginning Mrs. Ford seemed to take kindly to him, and the interest she manifested in his welfare surprised him not a little.

"Have you any relatives in Montreal?" she inquired eagerly.

"No, I am a stranger here. Never did I realize my position so keenly as on the occasion when Miss Warren came to my rescue. I had then been in Montreal three weeks, having come from Toronto in search of employment. By profession I am an artist. My parents made numerous sacrifices in order that I might pursue my chosen calling. An unexpected turn in the tide of circumstances reduced us almost to penury. There was nothing for me to do but abandon my brush and palette for a time, and seek occupation productive of more rapid returns. My attempt at home proved fruitless. I hoped to meet with better success in Montreal. I was, however, in a disconsolate state of mind when Miss Warren's intervention saved me. A week later I secured a very good position which I still hold, devoting all my leisure time to my profession. Several of my pictures I have succeeded in disposing of at rather fair figures. Ultimately I hope to be able to follow the bent of my inclinations exclusively as a means of subsistence. And now, what token of gratitude shall I offer to my young friend to whom I am so deeply indebted?"

"Time will tell that tale," answered Mrs. Ford, speaking for Frances. Then she continued: "What is your mother's name?"

"Mother's name is Gertrude Lloyd."

"Ah! I thought as much. When I first saw you I could trace the resemblance. You will be surprised to learn that your mother and I were class mates down home in Vermont. After she married Harold Hughes, who belonged to Toronto, I lost track of her, as they went South for a time."

"So strange," he said musingly, "that things should come about in this way. Won't mother be pleased to hear the good news?"

Among the passengers on board the Toronto train Christmas eve were Mr. and Mrs. Hughes. They had accepted a cordial invitation from Mrs. Ford to spend the holiday season at her home. Amid the general rejoicings, they were made to forget their recent reverses. A source of great pleasure to them was the fact that Harold, with health and strength restored, had improved his leisure to do justice to the talent he possessed. Many of his pictures were exhibited in the art gallery. Prominent among them was one completed just before the arrival of his parents. It represented a young man apparently ill and poverty stricken gazing with wistful eyes in the direction of a beautiful, graceful girl who stood at a little distance in the act of looking back. The expression of gratitude depicted in the face of the former, and of compassion in the latter was so life-like that the painting pronounced a decided success. Not a few messages of congratulation did he receive. To none, however, did he attach greater importance than to that sent by Frances Warren, whom he presented with a fac-simile as a memento of the incident it recalled.

When Christmas came again, Frances was no longer Mrs. Ford's trusted companion. She had become the wife of the promising young artist, Harold Hughes. In memory of the preceding year, a reunion was again held. On this occasion, however, Mrs. Harold Hughes, Jr., claimed the distinction of being hostess. When at dinner a toast was proposed to the heroine of the hour, it was generously responded to by her clever young husband, who vigorously declared that if success had attended his humble efforts, he attributed the merit to a ministering angel whose helping hand had been extended to him in the darkest hour of his adversity.

Montreal, June, 1904.

SYMINGTON'S COFFEE ESSENCE

make delicious coffee in a moment. No trouble to make in small and large bottles from all grocers. GUARANTEED PURE

The Pope and Workingmen.

The Workingmen's Club of Italy recently presented an address to His Holiness Pope Pius X. The Roman correspondent of the New York Freeman's Journal thus describes the proceedings:

On a recent Sunday afternoon Pius X. was particularly gratified, for he was to address a distinctly workingmen's congregation. Over thirty years ago Father Domenico Jacobini, who died as Cardinal of Holy Church and Vicar-General of Leo XIII. started a workingmen's club here in the Eternal City, which has thriven wonderfully since, and which now numbers no fewer than five hundred thousand members in all parts of Italy. Indeed the organization flourished better in some of the dioceses outside of Rome than in Rome itself. Father Sarto worked to develop it in his native diocese of Treviso, that when the different branches united a year and a half ago in preparing a manifestation in honor of the Jubilee of Leo XIII. Treviso was the banner diocese of Italy in the work. Leo XIII. died before the work of obtaining signatures and subscriptions was finished, and it was only last Sunday that both the one and the other were presented to the Sovereign Pontiff. Pius X. had ordered his Maestro di Camera to distribute 10,000 tickets of admission to the Cortile della Pigna—an immense square in the centre of the Vatican capable of containing fifty thousand persons. The number of persons who found their way to the rendezvous was perhaps nearer 15,000, than 10,000, for the workingmen in many cases brought their wives and children, and the guards at the entrance were not particularly rigorous. Shortly after six o'clock the Holy Father entered, surrounded by the chief members of his court, and by Cardinal Ferrata. A great outburst of cheering broke from the crowd, and the Pope made that familiar, easy gesture of his right hand which is so characteristic of him, and which means to say that he would like to give his hand to all present. Then an address was read by one of the heads of the Association, twelve huge volumes containing the names of five thousand workingmen who expressed their homage to the Pope were presented, and the Holy Father began his reply. He began in the usual way by thanking those present and praising the work of the Roman Society. He bade them fight the battle of the faith, and to strengthen, as far as possible, the number and activity of the Catholic Associations;—and then, without mere ado, he plunged into the Gospel of the Sunday:

"Of great comfort and consolation," he said, "is the gift of the signatures of the five hundred thousand workingmen who have united in one heart and in one mind to defend the Catholic faith; but this consoling fact will produce still greater and more lasting fruit if every one of you will give himself with all his energy to a holy apostolate, for thus his example and activity will be increased tenfold. And there is only one way for doing this. We learn it to-day in the Gospel of the parable of the Good Shepherd, who, having lost one of his sheep, leaves the rest and goes in search of the missing one. When he finds it he comforts it and takes it back to the fold, content with the conquest he has made. So must you, Christians, do likewise; everyone of you must make an apostle of himself, remembering that it is your duty to take an interest in your neighbor. If you find in your own workshops brothers who, although working side by side, with you, do not belong to your ranks, you must look upon them as sheep that have been lost, and you must treat them not with hard words or with vigor, but with that mutual charity which is the noble device of your Association. And since you concern yourself with the needs of the body, all the more reason why you should concern yourself also with the things of the spirit, and with this end specially in view you must strive with holy zeal to bring those who work with you into the fold of your Association. In this way those half million of workingmen's signatures may in a single year be increased until they become millions, and your activity, which is the emanation of mutual charity, will be poured out again upon yourselves, for the Holy Spirit says: 'He who saves a soul, saves himself.' To lead souls to God by means of Christian charity is a cause of holy joy. It is a day of victory, it is the choicest of acquisitions, the most precious of treasures. This is the fruit I shall expect from you after this happy meeting to-day; this is the recommendation which the Father gives to his children this is what is asked of you by the Vicar of Christ himself. I thank you again for the proofs of affection you have given me, and that you remain forever firm in the faith, firm in the principles of your religion, I invoke upon you, and your labors and your families the Apostolic Benediction, which I bestow upon you with all my heart."

The Pope's sermon lasted about ten minutes and it made an extraordinary impression. In a few simple words His Holiness explained the power for religion that may be exercised by the laity. The early Christian Church was propagated wonderfully by the example and the apostolate of the laity among their pagan fellow workers. Pius X. believes that the same Apostolate will be as fruitful for the Church to-day—and his words are as applicable to the United States as they are to Italy.

CATHOLIC TEMPERANCE WORK

The Catholic temperance societies of Connecticut had a parade recently in Waterbury. The Waterbury American referred to the demonstration in its editorial column as follows:

"A young man, a member of one of the large churches of this city, came to the rector of the church on Saturday evening and said: 'That parade was the best temperance sermon that could have been preached. When I saw those young men in line, each pledged to total abstinence, I said to myself: 'If they can be total abstainers, I can.' I have never been addicted to the use of intoxicants, though I have taken a glass of beer occasionally, when I wanted it—but never more than two glasses at any one time. But after seeing that body of young men I feel that I ought to take the total abstinence pledge, and I have come to you to-night to do so."

"In spite of what some pessimists are inclined to say, the cause of real temperance is rapidly and steadily gaining ground. There is not so much radical talk, perhaps, as there was when the matter was first agitated. But the intelligent people of the world, in all ranks of life, are learning that the proper care of the body involves abstinence from anything that weakens or injures it, whether food or drink, narcotic or stimulant. In the complicated business life of to-day, a perfectly clear head is an essential and the man who is known to be a total abstainer from intoxicants is the man who is preferred as an employee in many instances, even by those who have no prejudice against the moderate use of liquors for themselves. People are also learning that the effect of intoxicants differ according to age and temperament; that what is a moderate dose for one man is an immoderate dose for another; and that, whatever may be thought of the beneficial effects of alcohol on the system of aged persons, or in special cases of disease, the young, healthy person has no need of stimulants, and the safest plan is to abstain entirely from their use."

"The young man quoted evidently realized that the Catholic Total Abstinence Union of America, whose State organization so aroused his admiration was closely connected with the great Church to which its members also belong, as he came to his own clergyman for his pledge. With the Bishop of the diocese as the head of the society in this State, with many prominent clergy acting as State and local members, and with corporate Communion at specified seasons, the Church keeps a hold on the young men belonging to it, which acts as a restraining influence and often, doubtless, prevents the drifting away of the members. That many do drift away, as they grow older, is sadly true, but it is also true that many remain, and are helped to clean, sober living by their association together for so worthy an object. In many places the Protestant churches pursue a similar plan in regard to temperance organization, more or less directly connected with them, and in this way help their young people in keeping up to their pledge."

When life seems darkest, turn to the God of hope and consolation. He will give you sweetest comfort.

When the spirit of love ceases to exist in our nature we fall lower than the brute creation. Even those creatures are moved by an instinct of love.

Gaelic Picnic At Mayo.

(By our Own Correspondent.)

"Children of those who made thee what thou wast, Shall lift thee from the tomb, And clothe thee, for the spoiling of the past, In more celestial bloom."

The Gaelic field day is over. The Mayo picnic is an event of the past, until another twelve months roll by. The event of yesterday makes the history of to-morrow.

Certainly the promoters of the picnic have every reason to be proud of their work and its results. If good order, model conduct, a certain quiet enthusiasm and perfect arrangements with, in fact, military precision, account for anything in the sum total of success, they they deserved success.

The morning of the fifteenth dawned dark and threatening, and many misgivings were felt, but toward early noon Old Sol beamed out in all his glory and the fears of the parishioners passed away. On account of the picnic not being held on a holiday, it was understood that the attendance would not equal that of last year, but at about 1 p.m., when everything was in full swing, and the carriages pulled up to the field gates with their fair occupants and attentive escorts, the number began increasing until about six hundred ticket holders were present.

The programme began shortly before noon with the singing of that grand old ballad "O'Donnell Aboo" by the choir, followed by an address in Irish by Mayor McDonnell, which was replied to by Mr. Tobin of the Gaelic League of Ottawa. The choir concluded with the "Minstrel Boy" and "The Harp that Once Through Tara's Halls," after which all repaired to dinner and did justice to the splendid spread the ladies had prepared.

After dinner there was a general move towards the athletic field to witness the feats of strength and prowess. Mr. McMillan, the piper from "Lochaber," led the way. In the shade of the maples for those who wished to remain, the Harmony Band, in their smart new uniform, played appropriate and pleasing selections, varied with Irish airs. On the field from two till six o'clock, the different contestants strove for supremacy. Father McCauley was referee, and being thoroughly familiar with the athletic rules as he was a college athlete himself at one time, he made an able and impartial referee. Ed. Lavelle, James H. Farnand, Patrick Garvey and P. J. Murphy were judges. J. L. O'Neill recorded keeper.

It is safe to say that nowhere in this country could a band of athletes match the Mayo boys. In all the different events the scores were beyond the limit of amateurs. The game concluded with a tug of war between the bachelors and the bachelors, bachelors winning. Both teams were afterwards photographed.

After supper a concert was given by the choir, Miss Maggie Dunningan presiding at the organ, consisting of "The Rising of the Moon," (a ballad of '98), "The Song of O'Rourke" in Irish and English, "The Valley Lay Snailing Before Me," and "God Save Ireland," all the audience joining. Each song was prefaced by Rev. Father Cavanagh with a short description of its origin, history and significance. The concert concluded with speeches in Irish and English by Mayor McDonnell and Mr. Tobin. Father Cavanagh called upon the following gentlemen to speak: Father Carbery of Pakenham, Ont., who expressed his admiration for the grand scenery he viewed, the good conduct and healthy appearance of the colliers and bochais; Father McCauley of Osgoode, Ont., was impressed with the temperate appearance of the gathering. Temperance in living, he said, went a long way toward physical perfection, witnessed on the athletic field that afternoon. J. L. O'Neill, in the name of the A. O. H., spoke of the aims and intentions of the Order, drawing a parallel between its work and that of the Gaelic League, one striving for the keeping and inculcation of patriotism, the other for the preservation of the language. A notable feature of the concert was the presence of a guard of honor composed of four youths dressed in the historic costume of the Irish Gallowglasses or foot soldiers. After the announcement of the winners and the distribution of prizes, the gathering dispersed, everybody departing for home feeling that the day had been well spent.

Regarding the efforts of the pastor and people of Mayo in endeavoring to keep alive a remembrance of the Old Land by those annual picnics, and the establishment of two divisions of the Gaelic League in St. Malachy, we are glad to add our appreciation to those commendatory efforts. The day of intolerance is passing, and a broader spirit has begun to manifest itself. The discussion and study of historical and political questions between the two great races of the British Empire to-day turns on facts and principles rather than personal and political enmities.

There are indeed a few who sneer at all who endeavor to turn our attention towards the higher aims, national and otherwise, of our race in the past. These, however, are really only a few, and their number becomes smaller every day. Their pretended contempt is an indication of deplorable want of knowledge in most cases but in some, it must be admitted, it is the result of the debasing effect produced by selfishness and utilitarianism. The Irish people have a history, which, though sad and full of calamitous records, is nevertheless rich in deeds of the most noble and heroic virtue, and faithful children can well spurn the weakling who to please his savage master would asperse her high and holy fame. Let the names of all such sink into an ignoble oblivion: or, if they prefer, to live on in the unenviable infamy of a Dermot McMorrough. Our old Gaelic language is rich in the writing of saint and sage and singer, and apart from this our race is too proud and too noble to allow their language to perish without a struggle to raise it to the fore again. Irish hands are daring to assert Irish rights and Irish hearts will not prove false to the Irish tongue. Gaelic lives, and may it live and flourish long.

Garret O'Shaughnessy.

Popular Route to the World's Fair

Now that the World's Fair is in complete running order, the Grand Trunk Railway System have inaugurated a double daily through car service, Montreal to St. Louis, which gives the public an exceptional route to the Ivory City. In addition, patrons are offered stop-over at any point in Canada, Detroit, and Port Huron, or Chicago, Ill., without extra charge. Do not make a mistake, but see that your tickets read via the Grand Trunk—the great double track route to St. Louis. Send four cents in stamps to J. Quinlan, District Passenger Agent, Montreal, Que., for the handsomest publication yet issued on the World's Fair.

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Random Notes and Cleanings.

NIGHT WORKERS.—We have from New York, a striking demonstration of the comparative strength and weakness of the Catholic Church and of the sects in attracting people to prayer. About three years ago a three o'clock Mass for night workers was inaugurated in St. Andrew's Church in Duane street. Almost from the beginning there has been an average attendance of three hundred. A similar service was started at St. Francis of Assisi's Church in West Thirty-first street, for the night workers of that vicinity. The attendance there was equally gratifying. Encouraged by these Catholic successes, Trinity congregation arranged for 2.30 a.m. services in St. Paul's Episcopal Church. An invitation to attend was extended to all night workers, without regard to creed lines. The result will be found in the following most interesting letter:

The night workers who have attended the 2.30 a.m. services at St. Paul's Episcopal Church since last February, when they began, heard with regret the Rev. Dr. Geer's announcement last Sunday morning that the services would be postponed until further notice.

The attendance on these services has not been, perhaps, as great as it might have been if there had not been the misapprehension on the part of some of the church-going night workers that the services were held for members of the Episcopal Church, although Dr. Geer stated several times that all were welcome, irrespective of denominational affiliation. Yet I dare say that there are a number of churches in New York that have as small an attendance at their 11 o'clock services.

When the services were begun Dr. Geer announced that they were simply an experiment; that Trinity Corporation was a conservative body and opposed to any innovation that would in any way reflect upon the dignity of the church. At that time it was intended, I believe, that the experiment should last until Easter. If the attendance did not increase, it certainly did not diminish, and the services grew in interest and furnished an opportunity for men to attend divine worship who would otherwise have been unable to do so.

The question has often been asked: "Why is it that the Catholic Church continues to grow in strength?" A few years ago St. Andrew's Catholic Church, in Duane street, inaugurated the services for night workers. It is never too cold in winter nor too hot in summer for the priest to be at the altar and from 150 to 300 night workers to be in their places—the Church open and a welcome extended to all. The question, it seems to me, is easy to answer.

I do not wish to be understood as criticizing Dr. Geer in any sense. At great personal inconvenience he has labored faithfully to make the services successful, and he declared last Sunday that he made the announcement of their discontinuance with great regret, but that the trustees of Trinity, after careful consideration, had decided to discontinue them, at least for the present.

THE POPE'S JAILERS.—A San Francisco organ has given expression to some remarkable ideas concerning the Pope's jailers. It begins by saying that the Papacy is not of human foundation, but that it is built on the corner-stone of Divinity, on Christ. It is a stone cut without hands out of the mountain which breaketh in pieces the idol of the monarch's vision and grinds into dust the gold and silver and the brass and the iron and the clay tempered with the blood of men. And it thus concludes:

"To-day the Papacy is more powerful than ever. The Pope, it is true, is a prisoner, despoiled of his patrimony, but are his jailers secure? The Jews of old made one journey to Pilate to beg him to seal the tomb; the House of Savoy is making the round of the world begging the rulers of the earth to hurry to Rome and set their signet on the sepulchre of the Vatican. But as it was with the seal of Pilate, so shall it be with the seal of Loubet. The Lord shall arise in judgment and the earth shall tremble and again be at rest. When God's peace shall come, men shall look in vain for guards, and of the House of Savoy there shall not be found a shred of all the pieces, for it shall be broken small as the potter's vessel is broken all to pieces with a mighty breaking."

MEXICAN CHARITY.—A rare example of charity was noticed one day recently, by a crowd collected at San Juan de Larrain and San Francisco streets, in Mexico. A poor woman had been run down by an automobile and painfully hurt. Just at this time Mass was dismissed and one of the worshippers, a richly dressed young lady, passed, and seeing the prostrate woman, pushed herself through the crowd, knelt beside her in the dirty street, slipped her rosary around the woman's neck, changed her position to a more comfortable one, and then slipped a sum of money into her hand, arose, and was soon lost in the crowd. That is charity as it is practised in a Catholic land.

RELIGIOUS EDUCATION.—The Rev. Charles Coppens, S.J., writing in the "New Voice," tells how proudly the Catholics of the United States may congratulate themselves upon the good work done in the cause of religious education. He claims that history does not furnish a grander exhibit of devotion to that cause than the system of parochial schools, colleges and universities, built up and supported by Catholic effort in the United States. Within the last fifty or sixty years Catholics have had to provide the finest church buildings in the land, the most substantial and most elegant, both in large cities and in all the smaller towns; they have enabled the Bishops to give most thorough education to the clergy; and all this has been done by the willing contributions of the people, rich and poor; all this time they have been handicapped by the taxes imposed on them for the building and supporting of schools to which, in conscience, they could not send their children. Having set forth all these facts and commented upon them in detail, the article is terminated with the following very consoling and cheering information:

As a consequence, Catholics are reaping consoling fruits from all these labors and sacrifices. The condition of the Church in this land, whether as regards its material improvements, its mental eminence, its moral influence, the multitude of its societies, the commanding excellence of its clergy, the affection and devotedness of its laity, is a source of deep consolation, a thing of beauty in the sight of angels and of men.

If others will not co-operate with them in promoting religious education, then let them steadily look the fact in the face that religion is losing its hold on the country; after awhile there will be no Christianity in the United States but that of the Catholic Church.

SECTIONAL DIVISIONS.—We have scores of times contended that the one of the great notes of the Catholic Church by which it is distinguishable from all other churches is its unity, also that it knows no difference of race, color, or condition, but is universal—that is Catholic; and finally that it has no political leanings, for being a spiritual body with eternal aims, it belongs not to the narrow sphere of human politics. That such is not the case with other churches we have the following from the New York Sun, which proves our contention on all three points, unity, impartiality and non-political leanings, in the Catholic Church, and the opposite three characteristics in non-Catholic churches. Here is what the Sun says:

"The continued separation of great churches like the Baptist, Methodist and Presbyterian into distinctive Northern and Southern divisions, in spite of the restoration of the political union of the States, affords practical evidence of a survival of the spirit of discord which provoked the Civil War."

"Besides the peculiarly political causes of the separation at the time of the Civil War, practically removed by the restoration of the Union, the difficulties raised by the race and color question remain as serious obstacles to the concord for which the Northern Baptists, Methodists and Presbyterians are generally so urgent. By the Southerners, of course, the color line is regarded as a matter of vital concern. It is the cause of eight of the 150 Protestant denominational divisions in distinctly negro churches is included a membership of the great total of 3,228,398. The whole number of Baptists in 1903 was about four millions and three quarters, and considerably more

than a third of these were negroes, while the six million and more Methodists about one-fourth were negroes. The Southern Presbyterians represented by the late General Assembly at Mobile numbered 235,142 in 1903; the Northern, represented at Buffalo, 1,044,161.

"The membership in the five religious divisions caused purely by the Civil War is 8,606,356. Add to it the membership of the divisions due to the color line, and we get about one-third of the whole Protestant membership in the United States. The separation, therefore, is a matter of very serious importance, not only religiously, but also politically and socially."

"In the Southern States the Baptists and Methodists are greatly preponderant among both whites and blacks. The white membership of these denominations is more than that in all the other churches combined, and more than fourteen times the white Southern Presbyterian membership. In the whole Union in 1903, it may be remarked, negroes comprised 17.1 per cent. of the Protestant communicants, though in 1900 they were only about 11.6 per cent. of the whole population. Moreover, the negro communicants here enumerated do not include many negro members of churches in which are whites also."

"The only considerable churches in which there is neither race nor war division are the Roman Catholic and the Episcopal, but as yet their membership is greatly in the minority in the Southern States, where Baptists and Methodists largely predominate. That there is no immediate prospect of anything more than a fraternal federation between the Protestant churches divided into Northern and Southern branches is an unhappy conclusion."

MCKINLEY MEMORIAL.—The Americans are preparing to raise a monument to the memory of the late President McKinley, who was assassinated a couple of years ago. The monument will be erected at Canton, Ohio. It is to be of colossal form. The general aspect of the monument will be somewhat like the Pantheon in Paris. The cost of the entire structure will be about \$400,000. This will mean an entire Pantheon for one man alone. "It would seem," says the Paris Universe, "that the Americans want to show the old world that they can do things on a gigantic scale such as has never before been known." All the same the Americans have the millions to build great monuments to their great men.

ABOUT IMMIGRANTS.—A New York Catholic journal, in noting the wild remarks of its local contemporaries in regard to certain restrictions imposed in connection with the admission of immigrants, makes the following comments:

Some of the papers urge that ability to read and write should be a legal requirement for all immigrants admitted to the United States, the object being to secure that they shall be good citizens. But is that object attained by such qualification? Are not our worst citizens, bribers, grafters, political corruptionists generally—persons who can read and write—many of them gentlemen of college education?

CATHOLIC INDIANS.—A new society bearing the honored name of the great Jesuit missionary, Father Marquette, has been organized in New York. Its aim is to awaken interest in and to secure aid for Catholic Indian schools and missions.

A PRAYER BOOK.—One penny is the price of a new Irish Prayer Book published by the Catholic Truth Society of Ireland. It contains all the usual features of a Catholic prayer book, and has been compiled from the approved sources by Father Maurus, the Prior of Mount Melleray Abbey.

TEMPERANCE WORK.—A department in every city which should meet with enthusiastic support in every Catholic parish is that of temperance. There is too much indifference displayed in regard to the question which concerns every family directly or indirectly.

Father O'Connor, of Holy Cross Church, Harrison, N.J., has just organized a temperance society on entirely new lines. To begin with he got all the young women of the parish interested and the rest will be easy. The reverend father gives the "joiners" choice of six different pledges, to wit: First, total abstinence for five years; third total abstinence for one year; fourth, abstinence from intoxicants on Saturdays and Sundays; fifth, temperate use of intoxicants.

cate, sixth, temperate use with the privilege of occasionally visiting saloons.

FRIEND OF FREEDOM.—Speaking to the students of Boston College on the occasion of the closing exercises recently, Hon. Bourke Cockran remarked:

"We have heard explained with the utmost plainness in the address to-night that the Catholic Church from the beginning was the friend of freedom, of progress, was the agency that addressed itself to the settlement of social problems and was, above all, the support of republicanism. Everything that you said was strictly true. If it were open to criticism at all it was on the side of moderation. You might have gone further and said with perfect truth that the Catholic Church is not merely the friend of freedom, but she is the fountain of freedom, that she is not only the friend of progress, but she is the light of progress; that she is not only the natural support of this government and of the republicanism of these United States, but that the origin of the constitution which we value is hers, that every feature which we prize is not to be found in any proceedings in Philadelphia at the close of the last century; it is not to be found in the declaration of independence, in the bill of rights or in the Magna Charta, nor in any monument to human wisdom or of human freedom. It is to be found on the shores of Lake Galilee when the Gospel of Christ was preached to all men, and its fundamental feature was that all men were born equal in the sight of God."

NOTABLE CONVERTS.—The Boston Pilot reports:

The Hon. Seth Cobb, former president of the Merchants' Exchange, St. Louis, was recently received into the Church by the Most Rev. Archbishop Ryan of Philadelphia, his long-time friend. Mr. Cobb has always been prominent in the business and social life of St. Louis. His wife and daughter are devout Catholics. The latter, Miss Josephine Cobb, graduated honor at the Visitation Academy, Georgetown, D.C.

Miss Stella Collins, of Warrenburg, N.Y., for twelve years a member of the Protestant Episcopal community of St. Mary's, with headquarters at Peekskill, N.Y., has been received into the Church at the Motherhouse of the Dominican Nuns, the Monastery of the Sacred Heart, Albany, N.Y.

THE TRADE OF POLITICS.—Under this caption the Western Watchman says:

There was a time when statesmen ruled the world; now it is governed by politicians. But politics was once an honorable profession; now it has become a trade. It invites not the first minds of the land; it affords no diversion to men of leisure; it has become a miserable scramble for the spoils of office. The Republican convention which adjourned on Thursday was a conciliabulum of spoilsmen. Not one note was sounded from the opening prayer to the motion to adjourn sine die, that was pitched above the clink of the dollar. Office holders and office seekers held a national pow-wow and held out a platform of principles which was in the shape of a gold platter to receive votes. We do not quarrel with the personnel of the convention. They are the natural and necessary product of our popular form of government. The idea that the office shall seek the man may sound very well at the graduation exercises of a college and may even have some practical application in the young and heroic days of a republic; but here and at this time it is not meant to express an actual condition. Men who would hold office in this country in our day must seek it by all the wiles known to demagoguery. The people will not run after the politicians; the politicians must run after the people. There is honor and ease and profit in office; and these considerations appeal very strongly to people in a country where there is no privilege and official society is the only one that is based on solid advantage. The vast majority of our politicians comes from the towns and villages of the land where promotion is impossible and wealth improbable outside the arena of politics. Men in large cities have other distractions, chief among them being the pursuit of wealth.

BUYING HUSBANDS.—"The Rambler," in his column in "The Michigan Catholic," remarks:

Will some women never learn common sense? A young lady matrimonially inclined, advanced the agent of a marriage bureau \$250 to procure her a husband, with a promise of \$350 more if the magnetic disintegrator and search English law for a precedent. Why do matrimonial bureaus flourish? Because of the gullibility of women and soft-headed young men. If a young woman or young man desires marriage let them seek a partner in a way that is honorable. If they possess a good character there is no difficulty in finding a suitable mate.

LARGE DONATIONS.—Referring to the erection of the new Cathedral in Salt Lake the "Inter-mountain and Colorado Catholic" says:

"Nothing could be more encouraging to our worthy and esteemed Bishop than the active part taken by the members of the Church and their generous support to complete the new Cathedral now ready for the roof. In the history of the Church in America, that of Salt Lake is unique. The Catholic population of the diocese is the smallest, excepting three other dioceses, in the United States. Five years ago, to commence his new Cathedral, seven persons donated \$10,000 each. Three of the donors were not members of the Catholic Church. Now fifteen members have guaranteed \$5000 each. With this \$75,000 at his command, Bishop Scanlan will be able to complete and furnish his new Cathedral, which will be an ornament to Salt Lake, and one of the finest Church buildings in the country."

THE IRISH LEADER.—Mr. John E. Redmond, M.P., leader of the Irish Parliamentary Party, accompanied by Captain Donnellan, M.P., will sail from Ireland on August 18 for New York. Mr. Redmond and his confederates are coming to this country to attend the national convention of the United Irish League of America, which will be held in New York August 30 and 31 next. They will remain in America three weeks. Public meetings have already been arranged for them in New York, Boston and Philadelphia. They intend to address great meetings in Detroit, Cleveland, Cincinnati, Chicago, St. Louis, Minneapolis and St. Paul, between Sept. 6 and 18.

WEDDING BELLS.

A quiet but pretty wedding took place the 21st of June at the Church of the Nativity, Hochelaga, the contracting parties being Mr. Raymond Altimas, youngest son of Mr. James Altimas, and Miss Catherine Whittaker, second daughter of Mr. Francis Whittaker. Rev. Father Macphail, C.S.S.R., of St. Ann's parish, officiated.

The bride, who was given away by her father, wore a costume of white organdie with wreath and veil, and carried a shower bouquet of white roses, and was attended by her sister, Miss Annie Whittaker, who was dressed in white, with large white chiffon hat, and carried a bouquet of pink roses. Mr. Altimas was attended by his cousin, Mr. Thomas Altimas.

After the wedding breakfast, which was served at the home of the bride's mother, Mr. and Mrs. Altimas left for a trip to Muskoka Lake. The bride was the recipient of many handsome and useful presents.

The parish church of St. Gregoire, P.Q., was the scene of a pretty wedding on June 27, 1904. The contracting parties were Mr. W. J. McCormick, of St. Brigid, and Miss R. Tetreault, of St. Gregoire. The bride was attired in white voile, and carried a bouquet of white roses. After a short trip to Lake Memphrigo, Mr. and Mrs. McCormick returned to St. Brigid, where they intend to reside. The happy couple were the recipients of many valuable presents.

IRISHMEN ELSEWHERE.

The New Zealand Tablet notes: The balancesheet in connection with the St. Patrick's day celebration in Ballarat showed a profit of \$3000.

FIREMEN'S DONATION.

The Melbourne Fire Brigade has donated \$100 to St. Vincent's Hospital, Melbourne. The money collected from visitors to the station is distributed among charities.

NOTES FROM QUEBEC

(From our Own Correspondent.)

ST. ANNE DE BEAUPRE.—More pilgrims than ever are this year flocking to the far-famed shrine of St. Anne de Beaufre, both by boat and very long distance. During the month of June 29 pilgrimages went to the shrine by rail, while not a few went by boat. No less than five pilgrimages are booked for the 10th instant. Among other pilgrimages to take place in the near future are the following:

July 18—Knights of Columbus of Buffalo, and a pilgrimage from Lewiston, Me.

On the 20th there will be a pilgrimage of the Holy family of St. Sauveur.

July 17—Members of the League of the Sacred Heart of St. John's Church, Quebec.

On the 20th there will be a pilgrimage from Kingston, Ont., and on the 22nd one from Waterville, Me.

PRESENTATION.—The officers of the Quebec Council of the Knights of Columbus, on behalf of the members, last week presented their chaplain, Rev. Cure Faguy, with a beautiful oil painting in honor of the 25th anniversary of his ordination to the priesthood. Rev. Cure Faguy is extremely popular with his brother Knights, and has done much in the interests of that organization, and his services are fully appreciated by the members.

DOMINION DAY.—The anniversary of Confederation was observed here as a general holiday, and the city was almost entirely depopulated, great crowds attending the picnics, while private picnics almost most beyond number were held. Many of the disciples of Isaac Walton took advantage of the holiday and hid themselves to the fishing resorts to spend the day at their favorite sport.

MUST BE STOPPED.—A determined effort is being made to put an end to the illegal sale of liquor in certain establishments known as pork and beans shops, but which are really only unlicensed saloons. During the past week the Inland Revenue officers closed up four of these houses and are now at work hunting up any others of the same kind that may still be in business. It is said that even after the hotels were closed liquor could be obtained in these houses. If an example were made of all those detected, it would no doubt deter others from engaging in this unlawful business.

THE FLOBERT RIFLE.—A most regrettable incident occurred a few days ago which brought death and mourning into the family of Mr. J. A. Fortin, a prominent merchant here, by the accidental shooting of his young son with a Flobert rifle in the hands of a friend. Parents cannot be too careful in withholding from their children weapons of this kind, at all events until they have been taught how to use them, and can do so without endangering life.

THE LAVAL MONUMENT.—Subscriptions for the monument to be erected to perpetuate the memory of Mgr. Laval are rapidly coming in. Although the list has been open only a short time, the sum of \$4000 has already been received. Contributions have been sent from all parts of Canada and many places in the United States. The work of demolishing the buildings where the monument is to be erected has been completed, and Mgr. Hamet and Architect Berlinguet have waited on His Worship the Mayor with a view of ascertaining just what space will be given for the monument. It is the intention of the city to widen Mountain Hill, Dufort and Dauphine streets, and the ecclesiastical authorities and the committee in charge of the affair were desirous of knowing exactly what space was to be allowed them.

CURRENT TURNED OFF.—The electric railway service at Levis is tied up as the result of a difficulty between the Railway Company and the Canadian Electric Power Company. As the difficulty could not be satisfactorily settled the Electric Company almost without notice cut off the current and left the Railway Company no alternative but to cease running their cars. Considerable inconvenience was caused by the tie-up.

OUR OTTAWA

(By Our Own Correspondent.)

THE SESSION.—Here where the long vacation does not look that way, in fact the full blast, just as usual and right this time, the entire summer all indications, at this 20th, or 21st July, end of it. There is no done except pass the ball, estimates and the Militia may be withdrawn, how so it will cut the session full week at least. The question of discussing the concession on the Yukon, not of a nature to occupy one day. This week the three sittings per day, a.m. to 1 p.m., until 8 and from 8 p.m. until 10 the morning. The result, goodly amount of work in this week to expedite in the end. All the private is through, and the Senate again next Monday to run balance of the few measures demand its attention. If we are within reach of this session, and it will be a very long one after about four months.

A question that is now in the minds of the people is the coming Autumn: will general elections or not? not possible for any one that at present; but it is correspondent that it is likely that it was last year so much fuss was made. Still, the decision entirely in the hands of the and he alone knows whether there will be another session present Parliament.

CONFRATERNITY MEET.—Quite a large attendance of members of the Confraternity of the Holy Blood marked the feast was duly honored at the m. Elmank, on Sunday last. Rev. Charles O.M.I., of the institution, preached a sermon to the lay members of the Confraternity. The day of general festival with the community.

A SPECIAL SERVICE at the Basilica on Sunday at seven o'clock, when Rev. Sylvio Corbell, of the Archdiocese, preached a sermon for the annual pilgrimage for the annual pilgrimage. The age left on Monday and was by the record one from Ottawa, count of these exercises prey to the pilgrimage, there was pers at the Basilica on Sunday though the usual hour of admission from 3 to 4 in the afternoon observed.

MOVEMENTS OF CLE.—Rev. Father Boyle, O.M.I., of the University, has gone to Ham, Ont. to assist Rev. Corkey, the parish priest. Fathers Sherry and Kerwin, same institution, are spending holidays, as guests of Mr. Davis, at Chaudreuil, Quebec.

CHURCH ATTENDANCE.—Father Whelan, at High Mass Sunday, in St. Patrick's Church, pressed his disappointment at small attendance at the evening services on Sundays since the weather began. He described in English the meaning of the Blessed Sacrament. The service, apparently as a result, very well attended.

THE AYLMER CHURCH.—A week a very unfortunate condition took place in Aylmer. In the forenoon fire was colved in the roof of the Church before sufficient help could be the entire edifice was in a. Before noon the entire structure was a magnificent. It cost \$50,000, and had just completed. A good many of the Stations of the Cross and most of the vestments were. They say that there is some consolation, but it is very fortunate. In 1891 the Church was then a new one, which was down on Christmas eve. One was built on its ruins, and

QUEBEC

OUR OTTAWA LETTER

(By Our Own Correspondent)

THE SESSION.—Here like elsewhere the long vacation is on. But it does not look that way on Parliament Hill. In fact the session is in full blast, just as if it were the usual and right thing to do at this time of the year. Still, from all indications, at this moment, the 20th, or 21st July should see the end of it. There is nothing to be done except pass the balance of the estimates and the Militia Bill. That may be withdrawn, however, and if so it will cut the session short by a full week at least. Then there is question of discussing the Treadgold concession on the Yukon, but that is not of a nature to occupy more than one day. This week the House has three sittings per day. From 11 a.m. to 1 p.m., from 3 to 6 p.m., and from 8 p.m. until any hour in the morning. The result is that a goodly amount of work will be done this week to expediate matters to the end. All the private legislation is through, and the Senate will meet again next Monday to run over the balance of the few measures that demand its attention. In a word we are within reach of the close of this session, and it will not have been a very long one after all—only about four months.

A question that is now uppermost in the minds of the people is that of the coming Autumn: will it bring general elections or not? It is not possible for any one to answer that at present; but it seems to your correspondent that it is far more likely than it was last year, when so much fuss was made on that score. Still, the decision remains entirely in the hands of the Premier, and he alone knows whether or not there will be another session of the present Parliament.

CONFRATERNITY MEETING.—Quite a large attendance of the members of the Confraternity of the Precious Blood marked the feast which was duly honored at the monastery, Elmhurst, on Sunday last. Rev. Father Charlebois, O.M.I., chaplain of the institution, preached a special sermon to the lay members comprising the Confraternity. It was a day of general festival with the entire community.

A SPECIAL SERVICE was held at the Basilica on Sunday evening, at seven o'clock, when Rev. Father Sylvio Corbell, of the Archbishop's Palace, preached a sermon of preparation for the annual pilgrimage to St. Anne de Beaupre. The pilgrimage left on Monday and was certainly the record one from Ottawa and all the surrounding country. On account of these exercises preparatory to the pilgrimage, there was no Vespers at the Basilica on Sunday; although the usual hour of adoration, from 3 to 4 in the afternoon, was observed.

MOVEMENTS OF CLERGY.—Rev. Father Boyle, O.M.I., of Ottawa University, has gone to Pakenham, Ont. to assist Rev. Father Cokerly, the parish priest, and Fathers Sherry and Kerwin, of the same institution, are spending a few holidays, as guests of Mr. M. P. Davis, at Chaudere Curve, near Quebec.

CHURCH ATTENDANCE.—Rev. Father Whelan, at High Mass, on Sunday, in St. Patrick's Church, expressed his disappointment at the small attendance at the evening service on Sundays since the warm weather began. He described at length the beautiful service, giving in English the meaning of the hymns used at the Benediction of the Blessed Sacrament. The evening service, apparently as a result, was very well attended.

THE AYLMER CHURCH.—Last week a very unfortunate conflagration took place in Aylmer. About nine in the forenoon fire was perceived in the roof of the Church, and before sufficient help could be secured the entire edifice was in a blaze. Before noon the entire structure was gone. It was a magnificent Church; it cost \$50,000, and had just been completed. A good many of the statues, all the Stations of the Cross and most of the vestments were saved. They say that there is \$30,000 of insurance on it. This may be some consolation, but it is very unfortunate. In 1891 the Church, which was then a new one, was burned down on Christmas eve. This one was built on its ruins, enlarged

and improved greatly in every way; a new organ, new hall, and new internal fittings, including a magnificent altar were added. And now this grand structure is in ashes. But it is hoped it will soon be rebuilt.

A STRANGE CASE.

A special despatch to the Baltimore Sun on Monday night from Washington says:

Verification was had at St. Patrick's rectory this evening of the Baltimore story that a divorced man had been married to a Baltimore woman by a priest of St. Patrick's Church, Washington.

Cardinal Gibbons has always taken a strong stand against divorce and it is a rule of the Church for priests not to officiate at any ceremony the persons to which, either or both, had been previously divorced. The case of the recent marriage at St. Patrick's is unique in several respects, and is said to have "grown out of the boast of a woman that she could do anything with money."

A correspondent of the Sun called this evening at the St. Patrick's rectory, and there saw Rev. William J. Carroll, a priest well and favorably known in Baltimore, who, it was claimed, had performed the ceremony. Father Carroll gave the following version of the case:

"On June 15 George W. Fleckenschildt, a German Lutheran, and Roberta A. Dobbin, who claimed to be a Catholic belonging to St. Charles' parish, Pikesville, Md., called at St. Patrick's rectory and asked for a priest. I saw them and they stated that they wished to be married, and requested my name for a license. I was given to understand by them that they were perfectly free to marry. During the day I procured the necessary dispensation from the Chancellor of the Archdiocese in Baltimore and also secured the required permission from Rev. M. J. Reardon, the pastor of St. Charles' Church, in Pikesville.

"The ceremony was performed at 8 o'clock in the evening (June 15) in the presence of the bride's mother and sister and of the groom's brother Theodore Fleckenschildt, all of Baltimore, and of his cousin, a Mr. John Cheluter, of Washington. I took all precautions to insure myself that there was no impediment to their marriage, and submitted the case to Rev. Dr. Stafford, my pastor, who advised me to proceed with the ceremony if I were satisfied.

"A few days afterward I received a letter stating that George W. Fleckenschildt was a divorced man. I at once started to investigate the matter, and for that purpose went to Baltimore, where I had an interview with the said George Fleckenschildt, who admitted that he was a divorced man. I learned that he had been married on June 4, 1901, to Riddell, and that she had procured a divorce from him on the ground of unfaithfulness, the lawyer in the case being Mr. Charles Hull, who had an office at 410 South Sharp street, Baltimore, Md.

"I learned further that all the parties present at the ceremony were aware that Mr. Fleckenschildt was divorced, and that Miss Dobbin's mother, who is known as Annie Harvey, had made the boast that with her money she could buy anything—not excepting the priest. As a matter of fact, the fee given me was \$5, which I have returned to them, after deducting the necessary amount of money spent for telephones and telegraph charges.

"The affair was arranged to deceive the priest, as far as the Catholic party is concerned the marriage is null, and she is excommunicated.

"Rev. Dr. D. J. Stafford, rector of St. Patrick's, stated to the correspondent of the Sun that Father Carroll had taken all ordinary precautions against deception, and that any priest would have acted in like manner, there being four or five relatives present, including the girl. He said: "The whole thing was an outrageous proceeding. We denounce all the parties concerned and disclaim all responsibility in the matter whatever."

AN AGED IRISH EXILE GONE.

(By an Occasional Contributor.)

May 9, June 20, "The leaves of the oak and willow shall fade, Be scattered around and together be laid."

Another one of the many Irish exiles who made their home in this Part of Canada has gone to his reward. In this case it is one who has well nigh touched the century mark, and is well and widely known in Buckingham and vicinity, Mr. J. Cavanagh.

As to his age, there is some uncertainty, but to judge by what seems to be the best evidence attainable, Mr. Cavanagh was born in 1806, and though born of Irish parents, he was not born on Irish soil, but first saw the light on the bosom of the deep. His father was a soldier, and it was at the opening of the Peninsular war, when this Irish soldier, accompanied by his wife, was on his way to the scene of these history-making struggles, that this recently deceased member of our community was born. His mother returned to Ireland later and settled near the place where she herself was born, in the County of Mayo, near by Killala Bay. His mother died when he was yet young, and his father married a second time. When yet quite a stripling, he readily accepted the offer of one of the recruiting officers to Ireland, and joined the English army. After serving his time as a soldier, and without the opportunity of genuine service in the field, he retired from the army and took up the more useful occupation of earning a livelihood in the actual fields of labor.

He spent his first few years in the time when dark clouds of trouble and dire calamities were overshadowing his native land. He made his way to the town of Buckingham, where quite a large number of his countrymen from the same part had been induced to come by the successful colonization agents of the time. He spent his first few years in the village of Buckingham, and the neighboring district, engaged in the lumbering industry. He was a man of thrifty and sober habits, and wisely sought for a more independent way of living by taking up land in the vicinity. This land, then in its wild state, is now the site of the present beautiful homes of the deceased man's sons. As soon as he succeeded in making a little home for himself in the place, he entered into married life, taking for his happy and loving partner—Margaret Dunningan, who was also a child of the Isle of Killala Bay. This marriage was blessed with six children, four girls and two boys: Mrs. Thos. Rowan, Mrs. Martin Lavelle, Mrs. Thos. McNamara and Miss Ellen Cavanagh, and James and John Cavanagh. The helpmate of his lifetime preceded him to his grave about nine years ago.

His example throughout the course of his life has been that of a man always faithful to duty. It may not be without a purpose of benefit to others to mention this fact, that for the sake of good example, and not because of any danger discernible for himself, he took the total abstinence pledge many years ago, and remained faithful to it to the end. The eventual history of his native land, though sad in many of its records of failure and calamity, as is the case for most of her exiled children, had always a charm for him. He was a faithful attendant to all the sacred duties of his religion, and certainly proved a most useful recruit in the land of his adoption.

His funeral service took place on Monday morning. An unusually long line of sympathizing friends and neighbors formed the funeral procession. Father Croteau, the parish priest of St. Gregory's Church, Buckingham, chanted the solemn High Mass, and performed the last sad rites. May his soul rest in peace.

M. C. B.

A MYSTIC ORDER.

(By a Regular Contributor.)

If there is one accusation more than another that the enemies of the Church constantly launch at her it is that of being too mystic, too incomprehensible, too full of ceremonial, pomp, and circumstance in her forms of worship. In a word, they accuse the Catholic of superstition and the Church of inculcating superstitious ideas and principles. Of course the falsehood of such an accusation has been proven time out of mind. But the more a falsehood of that character is established, the more do those who are interested in spreading it continue to repeat the same. But all the ceremonies of our Church are easily explained; they have each a meaning that is clear to the most dull intellect. There is no superstition in either the principles taught or the dogmas established. There is much of the supernatural, because these teachings are

RIGHT SPIRIT.

We are firm believers in the maxim that, for all right judgment of any man or thing, it is useful—nay, essential—to see his good qualities before pronouncing on the bad. —Carlyle.

A NARROW ESCAPE.

During a heavy thunderstorm in Syracuse, N.Y., recently, the Wesleyan Methodist Church at Pine Meadows was struck by lightning. The

Rev. W. J. Wilson, pastor was struck by the bolt, which passed down his body from the right shoulder to the left foot. A hole was burned in his foot and his clothing was stripped from his body.

WHITE GLOVES.

The Westmeath grand jury has for the third successive season presented white gloves to the judge.

OUR POPULATION.

Mayor Laporte says that the population of Montreal has increased 75,000 during the past three years.

SOME JUNE SAINTS.

The close of the month of June presents us with some very important Saints, whose festivals are held in those last days.

ON THE 26TH JUNE, we have Saints John and Paul, who were martyrs under Julian the Apostate. In the days of Catholicity in England, on the feast of those Saints, all had to attend Mass, according to a decree of the Council of Oxford, in the reign of the pious King Henry III.

ON THE 27TH JUNE, the Church celebrates the feast of St. Ladislaus, King of Hungary. He was a son of King Bela, and on the latter's death in 1080, he succeeded to the throne. He made religion flourish in his kingdom, and was a model of charity and self-mortification. He was engaged in preparing the first Crusade, in 1095, which he was to command, when death summoned him to his eternal reward.

THE 28TH JUNE is the commemoration of St. Irenaeus, Bishop of Lyons, and a martyr under the Roman Emperor Septimus Severus—the same who built the wall across Britain from the Firth of Forth, and who died at York in 211. St. Irenaeus was a Greek of Asia Minor and was trained by St. Polycarp, who was a disciple of the Apostles. Owing to the trade between Asia Minor and Marseilles, in France, the Saint found his way, as a preacher of the Gospel, to the latter country. He was ordained priest at Lyons by St. Pothimus, first Bishop of that city, who was martyred under the Emperor Marcus Aurelius, in 177. St. Irenaeus succeeded to the Bishopric, and during the persecutions under Septimus Severus he was martyred. His relics were kept in the Church of St. John in that city until the 16th century, when the Calvinists—so-called Christians—threw them out and kicked the Saint's head through the streets.

JUNE 29TH.—This is the feast of Saints Peter and Paul; both of whom were executed on the same day, in the year 65. It is a feast of obligation. No need to dwell upon the histories of the Prince of the Apostles and of the great Apostle of the Gentiles; but mention may be made of the last day of June.

JUNE 30TH.—On this day is commemorated the beheading of St. Paul. Although beheaded at the same time as St. Peter was crucified, in the persecution of Nero, yet to conclude the first half of the year the execution of St. Paul is commemorated on this day.

from God and about God. But there is a vast abyss between the supernatural and the superstitious. In fact no establishment on earth was ever more severe than is the Catholic Church upon the matter of superstition. She forbids all practices of such a character under pain of a most deadly sin. For example, her faithful are forbidden to have recourse to fortune-tellers and to all such characters who play upon that weak human cord that vibrates constantly in the presence of the mysterious.

But it is quite otherwise with those who are our Church's accusers. They are steeped to the eyes in a superstition that is worse than paganism. Or rather, the leaders of those so-called mystic bodies, are fully aware of the nonsense that they preach, but they are equally aware of the ignorant superstition of their mystery-loving adepts; and they use such means to tickle the vanity of the poor dupes from whom they derive their own support; and upon whom they depend for the perpetuation of their gigantic deception. They have "secrets" and "mysteries" the possession of which constitutes the blind aim of their followers, but the possession of which is never granted. All through life the poor foolish member of such a body goes on, paying his contribution and living upon the hope of some day penetrating behind the great curtain of mystery; but he invariably dies before he ever reaches a knowledge of that so-called "secret." And well for him it is so; otherwise he would be so disappointed that his misery could not be described.

The other day we read of a family tragedy at the town of Elmira, N.Y. A man named Owen, the manager of the Western Union Telegraph office, was shot by his wife, who subsequently committed suicide. The reason given was that Mrs. Owen was tired of having her husband always away from home at the lodge. On that fatal night he had attended the annual outing of his lodge. It is not the sad sequel to the outing that attracted our attention, but the name of the Masonic body to which this unfortunate man belonged. Mark it well. He was a member of the

Cashmere Grotto Mystic Order of the Veiled Prophets of the Enchanted Realm of Masquetry.

If it were a lot of children that were being amused with fairy stories, or tales of the Arabian Nights, we would not wonder so much; but when serious men in the world's great battle, are led not only to make fools of themselves; but to neglect their homes, their families and all their dearest ties and most sacred obligations, for the sake of calling themselves Veiled Prophets and of imagining themselves in some enchanted realm, we feel more pity for them than aught else—but we feel great contempt for those who thus play upon their susceptibilities and superstitions.

Imagine those men daring to talk of the religion of Christ as superstitious and of the ceremonies of the Church as mere mummery. It is, perhaps, the best reply to the enemies of Catholicity to hold up the mirror to them that they may contemplate their own deformities. It is no wonder that the Church has been the perpetual object of persecution on the part of those secret societies. She, in her great Truth, her uncompromising doctrines, and her severe condemnation of all superstition, stands forth as the safeguard of humanity against the snares of this character that they set along the pathway of life for their victims.

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THROUGH THORNY PATHS.

BY MARY ROWENA COTTER.

PART SECOND.

CHAPTER I.—Continued.

one thing the father was doom- to disappointment. Allyn had a... He spoke vehemently, and his mother looked at him with a strange expression, for, like his father, he was a mystery to her.

what utter foolishness for intelligent people of our enlightened twentieth century. It was well enough for the dark ages of the past, but not for us, mother... "You are right, Allyn. Certainly I shall not allow myself to believe in such nonsense."

longer had not Mrs. St. Clair's eyes begun to grow heavy. Then her boy bade her good night. He had a little more packing to do, and supposed that she was asleep before he retired, but her motherly love would not allow it, and after he had fallen into a quiet slumber she stole into his room and kissed his brow, as she had often done when he was a child, a tear falling on his cheek.

bon over the shoulders. It was an elegant affair which had been worn on one or two occasions by the lady whose place she had taken, and in company with her aunt and two of the leading ladies she was in the dressing room when it was sent up. Her companions, who had greatly admired the gown, looked on in envy as she unfolded it and held it up for inspection.

pany with her aunt, would be driven directly to her hotel and always refused to leave her rooms to partake of the elaborate suppers served for the actors. Some said it was due to thrift, as she did not wish to spend any of her earnings in giving treats, and the fact that she drew a salary far greater than any of them made her appear more distasteful to her enemies.

so wholly unlike other girls? If he must still be denied the privilege of speaking with her, he would watch her more closely in order to learn that secret charm which he hoped might eventually give him the key with which her heart was so closely locked.

CHAPTER II.

Human nature, especially in youth, is full of fickleness and inconsistency; the resolutions made to-day are forgotten, perhaps, to-morrow, and in many instances never fulfilled. But it will be so as long as the world lasts; human nature is ever the same and those who look with scorn upon the changefulness of others might under the same circumstances do worse.

On the eve of his departure from home Allyn St. Clair had earnestly declared that no woman excepting his own dear mother could ever find a place in his affections, and he had said, too, that he would not marry; but now, at the end of five months, he finds himself in love, deeply in love, while the fair object of his affection absolutely refuses to return any of that tender feeling as far as he or any man he knew was concerned her heart was as cold as a stone, but he loved her none the less for that, and he was determined to leave nothing undone by which to win so fair and lovely a prize.

He did not consider that low by any means, and if you only realized how prettily it will show off your beautiful neck and arms you would not refuse to wear it.

"I think it will, but of course a great deal depends on the singers." She bowed her head in silence and turned her attention to some children who were playing in the snow outside.

Directory... SOCIETY... B. SOCIETY... MEN'S SOCIETY... BRANCH... BELLS... COMPANY... & CO.

(To be Continued.)

week we referred at some of the "Slocum" disaster, the fatality and the Wabash were penning the lives, fearful accident took place, New Jersey. This time an excursion train that was led by a regular train. So were wounded and seventeen killed; of the injured some since died. There is no sum into details, or repeating the of such scenes. It is sufficient to point out that such are of weekly, almost daily. It is difficult to make pause and realize how close daily in touch with death, aside the general question of great accidents that are taking in every part of the world—and on sea—we need but look record of our own city. The Saturday for example, during most the entire day the were on the rush. We do keep a record of accidents, but for the sake of the variety of ways in which young and old, are rushed destruction, we will take one of accidents. Mr. Charles Benjamin two legs crushed by an car; amputation took place Notre Dame Hospital. Knester, aged 60 years, living Duke street, fell down a street fractured his skull. Hector, aged 9 years, living on St. street, fell from a third story of the street; he was taken to Hospital and is expected Samuel Wmamt, aged 8 years on Delisle street, was crushed baker's wagon; his left leg fractured. Jos. Renillard caught between two street cars the corner of Notre Dame and near streets, and was interned, Edouard Lupien, aged years, of Gain street, was by a street car on Craig had an ear cut off and his head injured. Petrone Georgi struck by a street car at the corner of Craig and St. Denis and was taken to the hospital. Clossom was knocked from wharf by a Grand Trunk engine picked up by the ambulance foot of St. Sulpice street. Mr. Langer, aged 45 years, residing Lagachetiere street, fell down and received internal injuries. Boots, of Champ de Mars street, into the hold of the steamer, mouth of the C.P.R. line and badly injured on the head. Prie, 28 years of age, of St. nic street, a colored person, with a razor and had to be taken to the Hospital—he claims it accident. John Daly, aged 45 of McCord street, had received injuries to his head. A Flowers, aged 46 years, of St. nic street, had a sunstroke at taken to the Royal Victoria tal. Now, this is an imperfect list of the accidents for one day in our time. Our purpose is to give our readers an idea of the variety of ways in which can meet with serious injury even death. There is no need going in search of danger. You it right here on the street, you it in your own house. It is everywhere; it dogs the steps of from the cradle to the death-bed, strong and the weak, the young the old, the rich and the poor, are perpetually exposed to danger. This cannot be helped. We change conditions. The most v

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Hundreds of pairs of Swiss, Brussels, Irish Point, Applique, Battenberg Lace Curtains, at specially reduced prices during July Cheap Sale.

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Ladies' Fine White Cambric Drawers, Umbrella style, made with two hem-stitched tucks and wide hem. July Sale price..... 24c

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speaks of the Pope's protest to the Catholic Powers as a crude diplomatic blunder, and as but another indication of the blindness of the Vatican to things as they are. He makes no attempt to give the Vatican side of the matter, nor to do justice to it. He speaks as though the settlement of the temporal power question to the satisfaction of the Vatican implies the denationalization of Italy. I do not think any responsible Vaticanist dreams of restoring the political status of Italy as it existed previous to the revolution, or of ousting Italy from her position amongst the great Powers. The essential claim of the Holy See is that its present position is altogether unsatisfactory and intolerant; that the Pope must have perfect sovereign freedom in the exercise of his singular office; and that this freedom must be guaranteed against the interference of the Italian State. Under the present civil regime this is not so. Were the Pope to accept the conditions in which he finds himself, he would still have to exercise his independence by constant petty friction with the civil government—a condition of things far less dignified than his present attitude of protest—or else he would become a virtual dependent on the State. In either case the confidence of Catholic Christendom and his spiritual influence would be weakened.

What the eventual sentiment will be it is as yet impossible to say. But the present position, created by the Italian Government, is a failure. Until the question comes within the range of practical politics, the Pope can do nothing but repeat the non possumus of his predecessors. And in this attitude he has the right to claim that the Catholic Govern-

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pray lest the souls of your children be led into temptation." The speaker closed with this appeal, which was loudly applauded: "Back to the good old German ways; back to the description of a truly Christian family life, back to a just estimate of our holy Church and its doctrines, back to respect for modesty and purity, for piety, temperance and frugality and for charity! There exists no connecting link between good books and trashy literature. Publishers, authors, priests and teachers must co-operate to protect our youth. The labor of our committee on 'books for the young' has been greeted by the Bishop of Paderborn as a noble work of rescue and by the Bishop of Cullin as a new apostolate. Our aim is the true, the beautiful, the good. Save the ideals is our watchword."

CATHOLIC WOMEN TEACHERS.

—While their colleagues of the sterner sex were deliberating in Strassburg the Association of Catholic Women Teachers held their annual reunion in Berlin. To the number of two thousand their delegates had hastened to the capital from all parts of Germany. From the interesting, varied and important proceedings we single out for notice the address on "The Woman Question."

1 Greater attention, recognition and furtherance must be given by Catholics to the modern demands of women.

2 Our standpoint in the study and treatment of this question must be the moral and religious ground of Christian principles.

3 Above all, the education of the woman of the cultured classes for the vocation of wife and mother, in order to be brought into harmony with the changed conditions of the times, must be deepened and broadened.

4 The University must be opened to woman; the preparation to enable her to enter upon this study belongs to the Girls' High School, the curriculum of which must be modified and extended for the purpose. This flourishing association, although of recent date, already counts more than 8000 members.

France and the Vatican

Father Cuthbert, O.S.F.C., of Crawley, has the following letter in a recent number of the Spectator: The writer of the article in The Spectator of May 21 on the relations between the Vatican and France

Catholic Teachers In Germany.

Referring to the annual Convention of the Society of Catholic Teachers of the German Empire, the Messenger Magazine says:

From the many interesting proceedings we single out the address delivered by Rector Bator, of Thorn, on "Weeds and Poisonous Plants in the Garden of Literature for the Young." "An experience of twenty years," said the speaker, "has convinced me that in this garden not many beautiful flowers mature; on the contrary, this literature is moving in a fatal direction. Apart from stories about Indians, robbers, and other adventures, which are marked with the sign of Cain, I have recently ear-marked more than 1200 books for the young which the Catholic teacher must reject. The list will shortly be published." The following principles ought to guide us in the selection of books for youth:

1. Books intended merely for amusement should be rejected. Books for youth should not be sugar-plums, tickling the palate while poisoning the stomach. The young need a strong, wholesome, home-made diet. To be suitable for boys and girls, a book must contain educative elements. A book which has not an elevating influence upon the heart has missed its aim. The best is just good enough for the young.
2. Books with trivial contents, inartistic jumbles, are to be rejected. Life is only enkindled by the living. Works that professedly preach morality cannot be accepted. It is a fact of experience that unctuous writings in the style of religious tracts do not reach the heart of the child. The religious principle must permeate the whole food like a leaven; it must impress itself in the thought and action of the characters.
3. Books that are not models of style, or whose outward appearance is faulty, are also to be rejected. Books for the young must form in the child a feeling for language, and refine his taste. Away with monstrous constructions of sentences, with unseemly and coarse jests, with curses and abusive words. Away with trivialities, that are only one step removed from the obscene. Provincialisms do not belong to literature for the young, dialect to be used sparingly, foreign words should be avoided.
4. To the books that are poison for youth belong those with untrue and phantastic contents. The story must contain not only the possibility of truth, but its probability. Also it is a sign against truth when only ideal characters and unattainable ideals are depicted. The faults and shortcomings of men should be represented. Esthetic considerations, however, forbid the painting of what is coarse and vicious. Youth should not be made acquainted with vices that were better concealed from it. The presentation of jailbirds has no place in books for the young. There are Catholic writers for whom probability and reality do not exist. They fly through walls and oceans as if it were a pleasant walk. To the books which overhear the imagination belong many fairy tales like "Thousand and One Nights; also stories of Indians and robbers. Such books drag the boy into a pool of passions and vices and tempt him to violence and adventure. They smell of powder and blood and become the text-books for rowdyism and crime.
5. Socialistic literature for the young is found everywhere to-day. In these books the bulwarks of modern society are pulled down. Religion and patriotism, whatever is sacred to us, is trodden under foot. Cold calculation takes the place of the holiest laws.
6. A pestilent poison are the books hostile to the Church, feeding the minds of children with prejudices against other beliefs. This literature is almost exclusively directed against the Catholic Church and its institutions. The number of such books is legion, and they are often found in school libraries.
7. In the name of the association of Catholic teachers, the speaker publicly and solemnly protests against such literature. He points out that the highest school authorities have repeatedly directed teachers to remove such books from the libraries, and he calls upon Catholic teachers to bestir themselves in this matter. The worst books of all are those with immoral and lascivious contents and they are very numerous. The havoc wrought by these books is almost incredible, and in view of this danger we must cry out to parents as well as teachers: "Watch and

tended to give. Of course there was no collection for there was no one to contribute to it. In the afternoon, when the weather had cleared up, we all went to pay a visit to the sorely disappointed nuns. The ravages of the storm were but too evident in all directions. We had to pick our way through the ruins it had caused. But out of evil cometh good. One end of the old barn had collapsed and half of its roof had fallen to the ground, so that the owner thereof sent word while we were yet in the convent that he wished to wash his hands of the whole affair, and that he was willing to sell the place for a mere bagatelle, in fact for far less than the value of the ground on which it stood. So that storm sent by Almighty God was the most eloquent sermon of all.

Let me give you one more anecdote here before I take leave of County Wexford. The Bishop of Ferns, in whose diocese the whole of this county is comprised, the Right Rev. Dr. Furlong, invited me to preach the panegyric of St. Aidan, the patronal saint of the diocese in his Cathedral at New Ross. This feast is observed in the parish Church in Ferns on the day on which it occurs, and in the Cathedral on the Sunday within the octave. When I arrived at the Bishop's house on Saturday he told me that on the previous Wednesday a great gathering of devout Catholics was assembled in Ferns for the festival. The Rev. Father Anderdon, chaplain to the Catholic University in Dublin, a nephew of Cardinal Manning, and a preacher of some celebrity, had been invited to deliver the sermon, but late in the previous evening a telegram had been despatched to Ferns announcing that Father Anderdon had been stricken with illness and could not leave his bed. In the days of which I am writing there were still numerous examples of zealous, excellent but eccentric priests, who preserved the faith amongst the devoted people, and were rather admired than criticized even for their eccentricities. Of this number the Rev. Father Roche most certainly occupied a prominent position. His parishioners simply adored him and everything he said passed for gospel truth amongst them, and all that he did, no matter how extraordinary soever it might be, was in their estimation the action of a saint. Thus on the following day when the Bishop had arrived and scores of priests from all parts of Wexford were surrounding him, Father Roche went from one to another of them, canvassing for a substitute to Father Anderdon. But he failed in every quarter, and when the time for Mass arrived he said to them in a loud voice, "Well, I am sorry that neither the Bishop nor any of my fellow clergymen has charity enough to come to my help, but I shall give you a good dinner just the same. I see I shall have to preach myself." He let them all into the chapel and then went himself into his house to think over his sermon. In due time he mounted into the pulpit, but before doing so, when kneeling before the Bishop to get his benediction, he said audibly, "You will have to give me a couple of blessings, my Lord, for I don't know what in the world I can preach about." However, after making the sign of the cross upon himself and explaining the reason of Father Anderdon's absence, he proceeded in the following manner: "Not one of all these priests, from the Bishop downwards, would offer to help me, so you see I am obliged to preach myself. I have often heard you say, 'What does Father Roche do with all the books he has in his library?' So when they left me in the church, God forgive them, I went into my library and took down one book after the other to see what I could find about St. Aidan, and I came to the conclusion that it was very doubtful whether such a man lived at all, but that if he did he must have been a great saint to have given his name to this parish and to this diocese, and that if he were a saint he must have been fond of children. So I will speak to you about my school."

IMPERIAL PARLIAMENT.

Premier Balfour, at a dinner given this week by the Unionist members of the House of Commons, announced that there would be no general elections this year, unless, he said, he should fail to secure the support of his colleagues.

A STEAMER AGROUND.

The Dominion liner Vancouver, which ran aground in Lake St. Peter some days ago, is still in the same position. The cargo is being removed to barges in the hope that when the ship is lightened she may float off the mud bank.

Reminiscences of Missionary Life.

Rev. L. C. P. Fox, O.M.I., contributes another chapter of his most interesting "Reminiscences of Many Years of Missionary Life" to the current number of Donahoe's Magazine, from which we take the following extracts:

"Another mission in County Wexford was that of Newtonbarry. There was a wealthy Protestant gentleman living near that town, who was so liberal in his sentiments that he ordered his dinner to be an hour earlier than usual, so that his servants, who were numerous and exclusively Catholic, might be able to attend the mission devotions every evening. His son, who was of a wild and reckless disposition, was riding on horseback with another gentleman, one afternoon, and having to pass by the chapel, outside of which were a certain number of stalls for the sale of objects of piety, he saw numerous scapulars of different orders and colors, and he asked his companion what was the meaning of all these little flags. On being informed that they were he alighted from his horse, saying that he would buy some of them, his friend cautioning him to say nothing offensive about them. Putting what he had purchased into his pocket he rode to his father's house, and after dinner he tied all the scapulars around a little dog's neck. He then carried the dog to the hall where the servants were taking their supper preparatory to going to the mission. Opening the door he threw the dog among them. Before he had time to retreat the housekeeper, who was a privileged domestic, and had nursed him when he was a baby, cried out: "Master Willie, you ought to be ashamed of yourself. It would be no wonder if God Himself would punish you for that insult to our holy religion." This was the last time any of them saw him alive, for in the morning, when some one went to his room to call him, he was found stiff and cold in his bed, having evidently been dead for some hours. The story, which was noised abroad, created a great sensation among persons of all creeds, and we were informed that it brought up some laggards to the reception of the Sacraments.

My memory sometimes brings to my remembrance incidents connected not precisely with missions but with sermons which I was invited to preach. Thus I was asked to preach by the parish priest of Ennis-corthy, in the same county of Wexford, for the Sisters of the Good Shepherd. There was a considerable number of poor penitents under the charge of these holy nuns, and in order to cover the expenses they needed a separate building where linen and articles of clothing could be dried after being washed. There was a large old barn jutting out into the yard which belonged to the convent and the Sisters were anxious to purchase it. But the proprietor, although he had no use for it and was willing enough to dispose of it, provided he could fleece the nuns thereby, asked such an enormous sum for it that all hope of coming to terms with this man, who was a bigoted enemy to everything Catholic, had to be given up. I stopped at the presbytery the night before the sermon was to be given, and there was every sign of a terrific storm. In the midst of a deluge of rain the venerable Bishop of the diocese arrived from New Ross. When the hour for Mass arrived there were not six people in the chapel. Chimney pots and slates were flying about in all directions and crashing into the streets. But the Mass had to be said, not sung, for there was no choir, and the sermon had to be preached. The thunder was deafening, the lightning was blinding, the rain was coming down in torrents. There was a narrow passage between the priest's house and the chapel, and we had to traverse its full length in order to reach the sacristy! The Bishop led the way, the parish priest holding an enormous umbrella over his head. I followed a few yards behind, but it was hard work to hold my umbrella. When we had advanced about half way to the sacristy an enormous slate fell from the roof of the chapel, between the Bishop and myself, and sank down fully six inches into the ground. Had it fallen upon the head of any one of us it must have caused instant death. But this was not the only miraculous interposition of Providence in connection with that memorable storm. I preached a short sermon instead of the one I had in-