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The True Witness AND CATHOLIC CHRONICLE

Vol. LII., No. 7

MONTREAL, SATURDAY, AUGUST 23, 1902.

PRICE FIVE CENTS.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

75, 85, 95, 105, 115, 125, 135, 145, 155, 165, 175, 185, 195, 205, 215, 225, 235, 245, 255, 265, 275, 285, 295, 305, 315, 325, 335, 345, 355, 365, 375, 385, 395, 405, 415, 425, 435, 445, 455, 465, 475, 485, 495, 505, 515, 525, 535, 545, 555, 565, 575, 585, 595, 605, 615, 625, 635, 645, 655, 665, 675, 685, 695, 705, 715, 725, 735, 745, 755, 765, 775, 785, 795, 805, 815, 825, 835, 845, 855, 865, 875, 885, 895, 905, 915, 925, 935, 945, 955, 965, 975, 985, 995.

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

NOTES OF THE WEEK.

OPENING OF THE SCHOOLS.—The summer vacation draws to an end, and within a few days the schools will again be open. We can understand, from experience, how the pupils look forward with a certain regret to the closing of the holidays; they feel that this period of comparative liberty should be unending. But, whether it be distasteful or otherwise, it is inevitable that September must follow August, and that September must mark the commencement of another scholastic term. We need not trouble these last few days of the students' recreation with advice that probably, would never be needed; but we cannot refrain from calling the attention of parents and guardians to the duties of the hour.

The first, and all important duty, is to observe punctuality in sending the pupils to the school on the very first day of the term. There is always some excuse or other for prolonging a few days, or even a few weeks, the already protracted vacation. Parents are under the impression that there is nothing very much being done during the first few days of the term, and that their children are just as well off at home, until the classes are fully organized for the coming year, and are in regular operation. This is a very mistaken idea, and frequently proves most injurious to the pupils' prospects of success throughout the year. If all parents were to act upon such an impression and all pupils were to be detained from attending in consequence, the result would simply be organized—not in months.

Boys more readily understand that which is explained to them by comparisons; if a score of boys are to run a race—say a mile race, will not each of them want to be on hand and perfectly ready to start with the others when the signal is given. A few moments of delay and several yards are lost, consequently the chances of winning are reduced to a minimum. It is the same with the classes; a number of boys—or of girls—commence together a race of ten months for a prize, and the one who starts the lists after the others have entered is necessarily handicapped. If he, or she, is to get an equal opportunity of competing, the teacher must stop the class work, stay the advance of the others, and commence all over again for the sole benefit of the tardy one—an injustice to the entire class. Then the first days of the term are those in which the pupils are graded, their competency is tested, their classes, according to their requirements, are assigned to them. If there are any absent ones, that whole work has to be done over, at the expense of precious hours that should be devoted to the actual work of the classes.

Therefore, the one who does not attend the school on the first day imposes very unnecessary, and certainly annoying duties upon the teacher; he retards the progress of an entire class; and he spoils his own prospects in the competition for success and for final honors, which marks the entire scholastic term. Parents who do not oblige their children to attend from the very commencement should not feel any disappointment if their boys or girls fail to secure the much-coveted rewards that come with the closing of the term. We know of no advice of greater moment that we could give to parents, at this period of the year, than to be punctual in having their children attend on the day of the opening of the school. And what we have said concerning the commencement of the term is equally applicable throughout the entire year;

for irregularity in attendance is almost bad as not attending at all. In fact, the parents should be the first to insist on this, for they have to pay for their children's education, and surely they are not so overloaded with wealth that they wish to pay out school fees for no benefit—and that is what they do when they pay for their children's tuition and, at the same time, allow those children to neglect their duties to absent themselves from the school, and to squander away their time and their opportunities.

We do not wish to write out a catechism of instructions for Catholic parents, but we desire to draw their attention, in a serious manner, to the grave duties they owe to their children, and one of the most important of these duties is to provide their off-spring with a thorough Catholic education. The opportunity is not wanting, the means are at hand, and they become guilty of a sin as great as that which they would commit were they to refuse to clothe and feed their sons and daughters, when they destroy the future—both for here and hereafter—of those young people, in depriving them of all the advantages of a Catholic training and a sound education. This is the time for parents to act; and we hope they will do so.

THE HUMBLE WORKER.—It is not always the one whose name is the most loudly proclaimed and whose fame is the most widespread that performs the greatest and most effective work. In the Catholic Church, above all, are there thousands of men and women of whose existence the world knows almost absolutely nothing, yet who are delving away, laboring day and night, in order that Truth may become known, or that humanity may be made happier, or that the secrets of science may be revealed, or that souls may be raised to God. They live thus apart from the glitter and glare of worldly triumph, and they die when their tasks are done, and no poet sings their praises and no historian records their deeds. Of these great and humble men we have not a few examples here in our own land. Take the following little sketch as an example:—

"One of the humble history-makers of the Canadian Northwest is the Oblate Lay Brother Guillet, who has spent over 35 years in voluntarily banishment from civilization, in the St. Peter's Mission on the shores of Reindeer Lake. For 20 years there he never tasted white bread; the last 15 years he has been able to procure 3 sacks of flour a year. He is a typical missionary's assistant, very handy at all sorts of trades, and full of ingenious resources. At a time when there was no grain at the Mission, and fresh eggs made a kinzly repast, he contrived to keep several hens laying during eleven months, with nothing but roast fish to give them. The Indians thereabout are the Montaignais or Dennes, whose language is extremely difficult, totally different from the Creole, or any other Algie tongue. The Esquimaux visit there sometimes and the Brother has educated and trained an Esquimaux boy, who now speaks several languages and is very useful to the missionaries."

Such are the men who deserve well of their fellow-countrymen and of the country; but they seek no recognition at the hands of their contemporaries, and no reward from the State; they live and labor for God, and to Him alone do they look up with confidence for their recompense.

A NEW DEVICE.—The other day we read of a cash register to be car-

ried in the pocket, and thousands of which are being manufactured in Minneapolis. The account says:—

"A cash register to be carried in the pocket is the latest novelty to be added to the list of Minneapolis manufactures. It is a device by which a shopper may ring up the nickels as she spends them, and thus keep exact tab on her financial status. Also the commercial traveler, by a simple wagging of the finger when he pays a hotel bill, may avoid the brain-racking ordeal of filling out his expense account. The register will record in amounts not less than 5 cents each up to a total of \$100 before resetting. In dimensions it is two inches and a half long and one and a quarter wide and a quarter of an inch in thickness. It is made of aluminum and weighs little. On the face is the register, the first two indicators being for dollars and the third for cents. On the reverse side is the key for registering."

One more of the methods that ingenuity has devised for the slothful and negligent. Anything to avoid work; anything to escape the legitimate use of the mental faculties. Men want to have their counting, their account-keeping, their every particle of work done by machinery. The next thing we will read about will be a device for saying prayers. Could not some one invent a machine that could be carried in the pocket and wound up like a clock, and set, like an alarm, for certain hours, at which it would ring out the Lord's Prayer, or any other invocations or prayers that people might wish to address to God? It is a pity that there is not some mechanical contrivance to make the act of dying less laborious; a machine, for example, whereby the transition from time to eternity could be made without the necessity of either effort, or pain, or perceptible change on the part the one going forth. In another quarter of a century there will be no field for work left; machinery will do everything—and the human family will have attained the acme of sluggish happiness.

A CHRISTIAN FIRST.—If the world had a few more men like Colonel De Saint Remy, of the French Army, society and humanity would be the richer. While believing that his duty of obedience to military authority is of major importance, he equally believes that obedience to God and to the voice of conscience is still a higher duty. When ordered to lead his regiment against the nuns and schools at Lanoven, he refused, and said:—

"I am a Christian and will not share in an act that is contrary to my faith and religious sentiments."
To which a contemporary very truly adds:—

"A truly noble utterance, worthy of the best traditions and the best spirit of Catholic France."

THE GRIZZLY BEAR AGAIN.—A despatch from Ottawa, on last Wednesday, says:—"Bears have been seen in considerable numbers along the Aymler road of late." There must be something wrong up north when bears are driven to within three or four miles of the Capital. That this descent of these animals upon the Valley of Ottawa is a fact—and in the past such facts were of periodical occurrence—we have the evidence in another despatch, from the same city, dated August 16th. It tells the following sensational story:—

"The strange disappearance from home on Thursday last of the seven-year-old son of Mr. Dupuis, who is the only resident at Les Cave, four miles above Mattawa, was the cause of a search party being formed and a search being instituted for the missing child. All were fearful of the result, as never in the past history of that portion of the country have so many huge bears been seen at this time of the year. A diligent search on Tuesday and Wednesday morning revealed nothing, but the search was continued. While searching in a pile of brush in the afternoon of Wednesday the searchers were horror-stricken at the sight of an arm and leg, which were undoubtedly segments of a child's body, that of the little one they were hunting for. Blueberry picking has been suspended in consequence;

in fact, the advent into that part of the country of the grizzly in such large numbers has become a menace to public safety. Mr. Dupuis, father of the unfortunate little boy, is in charge of the camp of the Pulp Mill Company, the works of which are now closed down."

CATHOLIC TRAINING.—At the Harvard Teachers' Association the annual meeting of which was held this summer in Boston, one of the speakers, Mr. Munroe, of that city, referred to the essential elements in the training for citizenship. In the course of his remarks he said:—

"Moral education must be given more attention in the public schools. The primary purpose of Christian education used to be morality, and it still is with the Roman Catholic Church. Whatever criticism may be made of its methods, its teaching is supremely moral, and as the moral is the supreme aim in life, that element should be made more of in our systems."
It is pleasant to have such testimony from such a source. To Catholics there is nothing new in what Mr. Munroe has advanced, for we all know that the Catholic Church alone has been ever uncompromising upon the question of moral training. Still it augurs well to find that leading and learned Protestants are beginning to openly admit the Church's claims to unchanging principles in matters of education. Not only has that olden Church ever aimed at securing for mankind such a moral education as would prepare man for the fruition of his virtues, in the life to come, but she has, invariably and in all lands, and under all systems of government, befriended the State in securing high and noble citizens and establishing the loftiest ideals of good and true citizenship. The days is rapidly approaching when the power and grandeur, the Truth and pure Christianity of the Catholic Church will be universally recognized.

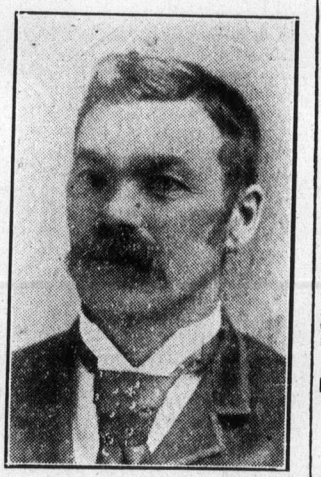
LARGE FORTUNES.—If the careers of men who, in a comparatively brief period, have made large fortunes in American industrial circles during the present generation, show what energy, diligence, competence and perseverance, and probity, backed up by opportunity and patronage, can do, they have also another lesson. This lesson is that in the feverish pursuit of great wealth the nervous forces of the body are too often overstrained, to the innermost danger of life. A man who deliberately sacrifices his life on the altar of mammon deserves not the esteem of his fellowmen. He sets a pernicious example. How different it would be if he spent his life in the performance of good, Christian works! How his name would be held in benediction for generation yet to be born, and his example would be held up by good men to their fellows as one to be admired and followed. Gigantic fortunes, in several cases, are not worth the mental and physical enfeeblement which is caused by the amassing of them.

A Tribute to Canada.

The Archbishop of St. Paul, says the Boston "Pilot," "need not travel more than half a day's journey from his home to find a country where it would not be impossible for a Catholic to be the head of the Government; where a Catholic is actually at the head of the Government to-day; where Catholic Cabinet officers of high rank, governors, chief justices, military and civil dignitaries of all kinds, are as common as in Archbishop Ireland's country they are uncommon and almost impossible; where justice in the matter of religion in education is a thing of course, as it is not in the United States. We are no particular admirers of Canada, but we do love justice; and the Catholics of the United States have much to learn from their brethren across the border, who did not attain the justice which they enjoy by folding their hands and holding their tongues lest perchance some Orangeman might doubt their loyalty."

Mr. T. Butler's Promotion

The lineaments of the above portrait are familiar to a large number of our readers in Montreal, as those of a worthy, upright, and deservedly esteemed citizen, a practical, devout and exemplary Catholic a true-hearted and patriotic Irish-Canadian, and enthusiastic champion of athletic pastimes. They will recognize the portrait as that of Mr. Tobias Butler, whose recent transfer, by the Customs authorities at Ottawa, from the Customs Department in the Grand Trunk freight sheds to the post of landing waiter at the Bonaventure Depot, gave great satisfaction throughout the whole city. Few of the other officers in the Customs Department are so widely popular as is Mr. Tobias Butler. He is about to complete his twentieth year in the service,



MR. TOBIAS BUTLER.

having entered the department in 1883. The duties of the office to which he has been promoted are by no means new to him, as he has efficiently discharged them on many occasions during the absence of officers through various causes; and he brings to their performance the intellectual ability and official capacity which are essential qualifications for the post.

Mr. Butler, we may say, while making this announcement, has been actively associated with Irish and Catholic movements in Montreal during the past quarter of a century. In athletic circles he has a record which is certainly not excelled by that of any other citizen. In the old days of the Shamrock Lacrosse Club his name was a household word with the rising generation of that period as a player on the field. He was, in fact, one of the foremost exponents of lacrosse at that time that he wore the Shamrock colors. Later on he held various offices in the organization, including those of treasurer and president. To his energy and enthusiasm, and to his executive talent, joined to those of other stalwarts of the time, the present flourishing Shamrock A.A.A., owes its existence. He was one of the first advocates of the union, in one grand association, of the different Irish elements in athletic circles; and he was connected with the incorporation of the present association. He became one of its most active and successful presidents at a critical moment when thousands of dollars were expended on the equipment of the grounds now occupied by the organization. Throughout the whole period of his connection with the Shamrocks, as player, as executive officer, and as administrator, Mr. Butler has had a happy experience which falls to the lot of few men similarly situated—he has made no enemies in athletic circles. In the temperance movement Mr. Butler has evinced the same enthusiastic interest as he did in athletics, and as he has always done in matters connected with his creed and his nationality. In St. Gabriel village, now St. Gabriel Ward, he has always been one of the moving spirits in these organizations. In the civic affairs of the same district he has ever taken a warm interest. He was actively concerned in the movement which resulted in the annexation

of the village to the city of Montreal. When the late Lord Russell of Killowen, Lord Chief Justice of England, visited Montreal, it was Mr. Butler's privilege to escort that distinguished Irish Catholic to the Shamrock grounds, and to explain to him a game which is the most interesting as well as the most distinctive feature of Canadian athletics.

The "True Witness" heartily congratulates Mr. Butler upon his promotion to a position in which he will, we have no doubt, do honor to himself and reflect credit upon his race and his creed.

A New Church in Hull

On Sunday last His Grace Archbishop Duhamel blessed and opened the new Church of the Most Holy Redeemer, Hull. He was assisted by the Very Rev. Canon Bouillon, the Rev. Father Rouleau, O.P., and the Rev. Father Alexis, of the Capuchin Order. A large number of priests were present in the sanctuary, amongst them being Rev. Father Emery, O.M.I., rector of Ottawa University; Rev. Father Richard, superior of the Fathers of Mary; Fathers Forget and Mangin, Hull; Rev. Fathers Beausoleil, St. Anne's Church; Canon Beauchamp, Gatineau Point. The Rev. Father Allard, who for many years was parish priest of Montebello, is the pastor of the new Church, his assistant being the Rev. Father Belanger, formerly of Buckingham.

The Pope's Letter To Roosevelt.

On Saturday last Bishop O'Gorman presented to President Roosevelt, at Oyster Bay, the autograph letter and the gift from His Holiness Pope Leo XIII., of which he was the bearer. The letter is as follows:—

"Mr. President: I am much pleased with the congratulations which you addressed to me in your letter of May 9. And since, in addition to the good wishes also expressed by the Governor of the Philippines, you have added a present of your own works, I am doubly grateful. You, Mr. President, will surely remember the many expressions of good will which I have uttered concerning the United States. 'Nothing could be to me more agreeable than to assure you of my continued good wishes, especially at the moment when the negotiations of Gov. Taft, having ended in a satisfactory result for both sides, have come to strengthen the excellent understanding between the Church and the United States authorities. 'As a token of my satisfaction I have charged Mgr. O'Gorman to bring to you a mosaic picture from the workshop of the Vatican, representing our gardens. 'May I ask you to keep it as a souvenir and as an expression of my friendly regard? "LEO XIII."

NUNS AS PRINTERS.

The British "Printer" says that the general belief that women were for the first time employed in typographical work in 1881 by Kignoux, a printer in Montbard, is declared to be erroneous, a printing press worked exclusively by women having been in regular use in Italy a century and a half before that date.

The printing office was the convent of St. James at Mt. Ripoli, and the women printers were Sisters of the Dominican Order. The Sisters of this convent had practiced the art of copying and illuminating manuscripts since the thirteenth century. When Gutenberg's invention made its appearance the press spread rapidly in Italy, and every town soon possessed its printing office. Florence had one as early as 1475. The Sisters appear to have devoted themselves to their typographical labors with ardor and success, for between 1476 and 1484 more than 100 works, a large number for that period, issued from the conventual press.

THE UNGUADED TONGUES OF MEN.

(By a Regular Contributor.)

As a rule women are credited with the bulk of this world's gossip and back-biting; this may be on account of the female portion of the community having more occasion than the members of the male sex to enjoy lengthy chats. Men have, as a rule, a multitude of subjects for conversation in which women are but little interested, and the exhausting of which prevents a considerable amount of small talk. For example, politics, trade, foreign affairs—stock markets, games, athletics of all kinds, commercial interests, and a score or more of like topics generally furnish the men with so much subject matter for conversation, that they rarely have time to criticise their neighbors. Seen from this point of view, there may be a good deal of truth in the contention that women are great talkers and gossips. But we must confess that the men have just as much to say as have the women—and they do not always say it in as refined or charitable a manner as do their sisters. At all events there is no excuse for a man being a gossip, a story-carrier, a family critic, a back-biter, a purveyor of slander and of scandal. He should be above all that, and his occupations should prevent him from making such a poor and questionable use of his time—and of his tongue. Still we have men, and it is too bad to have to admit that they are not few in number, who have contracted the abominable habit of criticising every person else, of jumping at conclusions regarding their neighbors, of taking delight in spreading and amplifying every evil report concerning another person, of running down those whom they pretend to hold in esteem and whose friendship they would not like to forfeit. Whence this nasty habit we do not exactly know, but it is certainly a blot upon the social customs of any community in which it prevails. We know men, and know them very well, who have never a good word to say about any person. No position, no station, no dignity, no character is safe from their attacks; nothing is too sacred to escape their evil tongues. The priest in the sanctuary and the man, or woman in the intimacy of domestic life, cannot be shielded from their attacks. Like the bird of prey that scents from afar the carion, they seem to detect by a kind of instinct the existence of a bit of scandal, and they hover over it in a twinkling. If it be not unsavory enough, they have a peculiar knack of adding to it for the benefit of others, and of magnifying its proportions beyond recognition. There is something exceedingly low

in the exercise of this unenviable faculty, and eventually it has the effect of bringing down social ostracism upon the perpetrators of the offence. It was once said by an eminent writer that a half truth is worse than a whole lie. You can meet a lie, can contradict it, can nail it down as a calumny; but when it is merely tacked on to a truth, there is a great difficulty in disproving it, and a still greater difficulty in rectifying the evil and wrong that it may have wrought, of this class of evil speaking, we might draw special attention to the habit of "imputing motives." This is one of the most effective and ruin-dealing instruments in the armory of these enemies of their fellow-men. They are never ready to admit the existence of good, or of virtue, or of disinterestedness on the part of others. They cast a hue of suspicion over every act, no matter how praiseworthy it may be. They see in every meritorious deed some sinister motive, some selfish intention. Possibly they have no other standard whereby to judge others than their own hearts, and these being unhealthy they cannot but see evil in every good. If a neighbor does not attend church—even through illness—they set him down as a renegade; if he is faithful in attending to his religious duties, they call him a hypocrite. Should he decline to have his deeds of charity published, they declare that he has none such to his credit; if they should be made known, they claim that it is for self-glorification that he performed them. If he sacrifices the one half of his existence to some sacred cause, laboring, without reward, for its success, they discover some dark and ulterior aim that he has in view, and set down his labor and humility to cunning and trickery. In a word, no man is safe from the poison of their tongues, and they imagine, all the while, that the world does not see behind the mask that they strive so hard to keep adjusted. We do not expect that any remarks we may make can ever have an effect upon these consummate evil-tongued people; but we deem it well to let them understand that they are appreciated at their proper value by their neighbors, and that the more they have to tell concerning others, the more does the world detect their own shortcomings and the more will it resent the same when, sooner or later, the opportunity arises; for they had no mercy on others and they need expect none for themselves.

facts unknown to the writer. In the days of the stage-coaches, before the railways came to spoil the happiness of life, and years before electricity was thought of, otherwise than in connection with a thunderstorm, Danny Shields carried two baskets, filled with apples, cakes, candies and tobacco, and found customers for his wares at the commencement of navigation above the Capital. In those days the "Jenny Lind," the "Dominion," and the "Iron Duke" were the stages that carried travellers from Ottawa to Aylmer. They left the city at dawn, and reached the end of their eight-mile journey in time for the steambot's departure at seven in the morning. Sometimes hundreds of men, destined for the lumber regions above, were seen packed into and on top of the stages, all gay and singing as only voyageurs can sing. From Aylmer the "Union Forwarding Company's" steamboats carried them thirty odd miles to the Quyon, or Chats Rapids. There they were transferred to a peculiar tramway, three miles in length, built on wooden trestle work, in some places seventy feet high, and consisting of a single board track along which two horses, driven tandem, dragged immense and totally unprotected cars. Yet not one accident ever happened on that strange, that unique road. At the end of the three miles, at Pontiac, they took another and smaller steamer in which brought them to Portage-la-Poutre, where they spent the night. Next morning they drove twelve miles to Cobden over the most abominable road that ever carried public conveyances. From Cobden they boarded the "North Star," a tiny boat, that paddled its way amidst floating islands over the Muskrat, or Mud Lake, and the propelling of which frequently demanded that the men should get out, and with pike-poles, and other contrivances, push the boat along. After another ride

on stages, they reached Pembroke about midnight of the second day. Thus was a distance of one hundred miles traversed. To-day a C.P.R. train takes you from Ottawa to Pembroke in less than three hours. But Danny Shields knew nothing of C.P.R.'s or any other R.'s, unless it were the famous Three Rs., of his elementary education. Now it was along this line that the good man whose name is now, possibly for a first time since his death, recalled, was wont to travel, to sell his delicacies, to canvass for the "True Witness," and to break the monotony of such a journey with his jovial outbursts and his ready wit. The stories that some of the older inhabitants still set down to his account would fill a volume. Needless to say that he was an astonishingly controversialist, and it was his delight to fall in with some unfortunate preacher, (above all if he were an Orangeman) and to administer a "tongue-threshing" such as few would care to experience a second time. On one occasion a Rev. Mr. Ralph Smith, a Methodist preacher of some local repute, was on his way to hold a camp meeting at Bristol. He went by way of Aylmer, and took passage on the old steamer "The Emerald"—the captain of the said steamer was Mr. Alexis Rajotte, at present, and for long years past, the efficient ticket agent of the C.P.R. at the Place Viger, old Dalhousie Station, Montreal. Danny Shields soon "spotted his man," as the term goes; and, in going his rounds with his cakes and candies, he asked Rev. Mr. Smith to purchase a copy of the "Witness"—omitting, of course, the prefix "True." Glad to have the "only religious daily," as our contemporary the "Daily Witness" was even then called, the reverend gentleman quickly bought a copy—surprised, however, that Danny asked two-pen-ha'penny for that which he was accustomed to buy for a copper. However, he bought the paper, settled himself down to read, and doubtless expected to secure additional ammunition for his attacks upon Rome at the coming camp meeting. Poor Danny could not resist the temptation of thanking the reverend gentleman for the purchase, and of adding that it was "a most religious publication."

After a time Mr. Smith found a quiet corner on deck, and began to read. Danny had informed a couple of his friends of what he had done, and they seated themselves sufficiently close to Rev. Mr. Smith to be able to note the effect of the newspaper upon him. Danny planted himself directly behind the reader. Without ever glancing at the heading of the paper, but, at once, turning over to the editorial page, the Rev. Ralph Smith commenced to carefully peruse its contents. For a few moments all went smoothly; but soon he began to grow uneasy, he scratched his head, rubbed his eyes, laid down the paper, took it up again, and ever and ever the astonishment, the bewilderment, the anger on his face became more and more pronounced. At last he began to comment in a hall audible tone; and, every now and again, he was heard to ejaculate: "Wrang Johnny, wrang Johnny." He was mentally addressing the late John Dougal, the founder and inspiration of the "Witness." Anon would come, in broad Scottish tones, the same "wrang Johnny,"—at last, he could stand it no longer, and he exclaimed, sufficiently loud for Danny to hear him: "Ye maun he daft Johnny! Daft Mon as a march here!" At this juncture Danny Shields quietly came forward, and said:—"Would you buy an apple to-day, sir." Mr. Smith looked at him, for a moment, and then said: "No, sir; if your fruit is as rotten as Johnny Dougal's articles in this issue, you should be fined for hawking them about." "Ah! good sir," replied Danny, "there is this difference, the apples are as nature made them, but since Mr. Dougal took to boarding all summer at the Jesuit institution in the country, his articles are not what they used to be." The minister, without ever deigning another glance at the newspaper, walked over to the railing and cast the "True Witness" into the Ottawa.

There is no record of what the ultimate result of the incident was. No matter what Mr. Smith may have thought of the late able editor of the "Witness," at least Danny Shields was perfectly satisfied that he had made the clergyman read the "True Witness" whether he willed it or not. A hundred good stories could I tell of Danny Shields, and his adventures in pushing the circulation of this very paper, fully forty years ago. Some other time, perhaps, it may please the readers to hear tell of how Catholic journalism was encouraged in those early days and how men, of that time, went heart and soul into the work of building up a paper. The Rev. James Donlevy, S. J., lately returned from Austria, has just concluded a retreat for the nuns of the above convent, and is at present the guest of the Very Rev. Father Gardlan, S.J. Father Donlevy is a cousin to the Very Rev. Canon Donlevy of Edinburgh. The Irish National Foresters of Great Britain and Ireland celebrated their silver jubilee at Celtic Park, Glasgow, last week. Miss Ellen McGuinness, a young lady well known in St. Andrew's parish, Glasgow, where she was a devout and zealous member of the Sacred Heart Society, met her death under sad and unexpected circumstances in Ireland during the recent Glasgow holidays. Miss McGuinness, with a party of Catholic friends, amongst whom was her companion Miss Crilly, left Glasgow on Fair Friday on a pilgrimage to Lough Derg. While performing the religious duties of this pilgrimage, which occupies three days, the young lady took ill and died. The Rev. Father Edward Whyte, S.J., London, was recently the guest of Father Bader, S.J., for a day or two, ere proceeding to Dundee to conduct an eight days' retreat for the Sisters of Mercy in that city. Father Whyte was for twenty-five years rector of the Sacred Heart mission in Edinburgh prior to his transference a few years ago to London. During that time, while winning the hearts of his own congregation in a very endearing and fatherly manner, he became one of the best liked priests in Edinburgh, whom to know was to love and honor. After about forty years faultless fidelity to the cause of Scottish Catholicity in the Border towns of Selkirk and Galashiels, the Jesuit Fathers, whose practice of late years has been to relinquish the smaller missions committed to their care, are now on the eve of retiring, and leaving all who dearly love them in the towns in question to deeply and sincerely mourn their loss. Last week a farewell congregational social gathering was held in connection with Our Lady and St. Andrew's, Galashiels. Parish Councillor O'Hara presided over a meeting in the Guild Hall. Jesuit Fathers from near and far graced the gathering with their genial presence. Father Lea, in the course of the evening, was presented with an address on parchment, and made the recipient of an entire set of breviaries and a dressing-bag. Father Lester, the assistant, was also presented with a dressing case as a parting gift. The speeches on all sides were of a very affecting character, and the whole gathering seemed deeply moved. Father Lea, who has been about ten years in Galashiels, succeeded in wiping out a mission debt of two thousand pounds sterling. The Jesuits took over the Galashiels mission in 1863. The Leith Catholic Young Men's Society had on Monday an enjoyable excursion to Peebles. The rev. chaplain, Father O'Ryan, and other officials of the society, accompanied the excursionists, who numbered about 300, and were conveyed by special excursion train. Sports were held, and dancing on the green was indulged in by the young people. Neidpath Castle, an ancient stronghold of the Douglases on the Tweed, and other historic places, were visited. The Rev. J. J. O'Carroll, O.M.I., who was Superior of the Leith Mission, immediately before Bishop Gaughran, of Kimberley, has just been paying his old parish a visit. The habit of acting by caprice or by impulse, and of doing only what is pleasing to one's self, weakens and enervates the will.—Charles Sainte-Foi.

HAPPENINGS IN SCOTLAND.

The new chapel of the convent of the Sisters of the Good Shepherd, Dolbeth, will be blessed and opened on the last Sunday in September. Monsignor John S. Vaughan, of London, will be the preacher. The Rev. James Donlevy, S. J., lately returned from Austria, has just concluded a retreat for the nuns of the above convent, and is at present the guest of the Very Rev. Father Gardlan, S.J. Father Donlevy is a cousin to the Very Rev. Canon Donlevy of Edinburgh. The Irish National Foresters of Great Britain and Ireland celebrated their silver jubilee at Celtic Park, Glasgow, last week. Miss Ellen McGuinness, a young lady well known in St. Andrew's parish, Glasgow, where she was a devout and zealous member of the Sacred Heart Society, met her death under sad and unexpected circumstances in Ireland during the recent Glasgow holidays. Miss McGuinness, with a party of Catholic friends, amongst whom was her companion Miss Crilly, left Glasgow on Fair Friday on a pilgrimage to Lough Derg. While performing the religious duties of this pilgrimage, which occupies three days, the young lady took ill and died. The Rev. Father Edward Whyte, S.J., London, was recently the guest of Father Bader, S.J., for a day or two, ere proceeding to Dundee to conduct an eight days' retreat for the Sisters of Mercy in that city. Father Whyte was for twenty-five years rector of the Sacred Heart mission in Edinburgh prior to his transference a few years ago to London. During that time, while winning the hearts of his own congregation in a very endearing and fatherly manner, he became one of the best liked priests in Edinburgh, whom to know was to love and honor. After about forty years faultless fidelity to the cause of Scottish Catholicity in the Border towns of Selkirk and Galashiels, the Jesuit Fathers, whose practice of late years has been to relinquish the smaller missions committed to their care, are now on the eve of retiring, and leaving all who dearly love them in the towns in question to deeply and sincerely mourn their loss. Last week a farewell congregational social gathering was held in connection with Our Lady and St. Andrew's, Galashiels. Parish Councillor O'Hara presided over a meeting in the Guild Hall. Jesuit Fathers from near and far graced the gathering with their genial presence. Father Lea, in the course of the evening, was presented with an address on parchment, and made the recipient of an entire set of breviaries and a dressing-bag. Father Lester, the assistant, was also presented with a dressing case as a parting gift. The speeches on all sides were of a very affecting character, and the whole gathering seemed deeply moved. Father Lea, who has been about ten years in Galashiels, succeeded in wiping out a mission debt of two thousand pounds sterling. The Jesuits took over the Galashiels mission in 1863. The Leith Catholic Young Men's Society had on Monday an enjoyable excursion to Peebles. The rev. chaplain, Father O'Ryan, and other officials of the society, accompanied the excursionists, who numbered about 300, and were conveyed by special excursion train. Sports were held, and dancing on the green was indulged in by the young people. Neidpath Castle, an ancient stronghold of the Douglases on the Tweed, and other historic places, were visited. The Rev. J. J. O'Carroll, O.M.I., who was Superior of the Leith Mission, immediately before Bishop Gaughran, of Kimberley, has just been paying his old parish a visit. The habit of acting by caprice or by impulse, and of doing only what is pleasing to one's self, weakens and enervates the will.—Charles Sainte-Foi.



THE Catholic High School Will re-open its Classes on WEDNESDAY, September 3. For terms and particulars apply to the Principal, A. J. HALES-SANDERS.

Business Caras T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET. If you want to buy a property, want to sell your property, want your rents collected, your taxes, insurance, repairs and roofing attended to, call or write for terms. Special attention given to properties of non-residents. Prompt Returns. Moderate Charges.

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Society Directory. A.O.H., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, M.P., Vice-President; Fred J. Devlin, Vice-Secretary. 1628P Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovon, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1855.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2:30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in this hall, corner Seigneurs and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1873.—Branch, 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred J. Sear; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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Subscribe to the "True Witness"

Old Time Reminiscences

By a Special Correspondent.

Has any of the readers of the "True Witness" ever heard of Danny Shields—or Daniel Shields? In all probability the name will not awaken a single association in the mind of any living person to-day. Yet Danny Shields was very intimately connected with this organ in its younger days. During the early sixties that easy-going, light-hearted, ready-witted son of a vanished generation, walked many a mile, up and down the valley of the Ottawa, soliciting subscribers for what he was always pleased to call "the great Catholic paper of Montreal." When the writer was a boy he frequently met Danny Shields and has a vivid recollection of the old gentleman's astonishing feats of memory. He could repeat, without hesitation, almost every editorial that had appeared in the "True Witness" of that day, and he knew how to make use of that faculty in securing subscribers. That Danny Shields is dead there can be little doubt, for in about 1863, forty years ago, at the time of the commencement of the Civil War in the United States, he claimed to be seventy-five years of age. But when he died, where he was buried, and under what circumstances he departed this life are

SENTIMENT

The scientist of this age to human reason in all things included. Hence it completely fails when, at reach the Truth, inside of Christianity. He can't strate to his own satisfaction the existence of the essential underlies religion, consequently rejects all religion and the abyss of infidelity. He every conclusion upon the of human reason, and the cannot reason out, from the data at his disposal, entirely. This is the r which the modern science. The fundamental ground science must be material, the succeeding discoveries, particular branch of science ply the material links in chain, that bind the origin material results, or conclusions. It is so with astronomy, geology, any, chemistry, and ever science. So far, so good. But the moment that the believer, or speculator, step the domain of the material the field of the spirit in a totally different sphere different conditions, and he play other standards than he has been accustomed to the world of materialistic Reason exists in the new s it must accept a different point and follow another it is to logically arrive at conclusion. Take for example the Christianity as a religion from all idea of an original teachings, or the grace sary to the attainment of The same standards and m reasoning, as those empirical science, cannot be Christianity appeals to the rements more than to the re is to say to the heart rati to the mind. Take the stury of Our Lord's life on you will find that He incl

Some Phases of The Leprosy Scourge

Rev. Henry Cleary, editor "New Zealand Tablet," is th of the following vivid descr Molokai and its dreadful sc Somebody has described th of Molokai as "the sweetest, dest in the world." It is paradise of the green and things that are the gems of life. But the trail of the se over it, and in the physical has left no slimmer and fetid than that most dreaded scourges of all diseases," leprosy. Many years ago, when a student of the cornstalk or architecture, I became greatl tested in the hideous story leprosy scourge that had down among the towns and of Normandy during the mid In the neighborhood of Gae I counted the sites of no few thirteen leper houses—leprose maldareries, as they were ca the language of the time. The fascination of the grin jet has never left me. A chance threw me into persona course with a Picpus mission had spent several year in att on the lepers, who are hemm perpetual seclusion on Molok the circling blue sea on the and by an impassable barr sheer precipice on the other. I like talking leprosy in H as they dialike conversations cretinism in certain cantons o zeland. But my missionar, communicative and interesti high degree. So were a few whom I met on sea and shor who had a first-hand acquai with the conditions that prev the dismal homes where huma reaches its worst degradatio dies not, in stricken K aner Kalaupapa. But there w all, but little to tell be touching and harrowing tale rest human was and an unwilli fragmentary story of quiet Ch heroism of which the narratee serenely unconscious. Last official statistics fell into my and were eagerly scanned. The work of Hawaii deprecates talk as calculated to cause and apologetically supplies th

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F. A. & B. SOCIETY, 1863—Rev. Director, Flynn, President, D. Sec., J. F. Quinn, Financial; 18 St. Augustin St. on the second Sunday in St. Ann's Young and Ottawa 8:30 p.m.

WOMEN'S AUXILIARY, D. Organized Oct. 10th, 1895. Meetings on the first Monday of each month at 8 p.m. Mrs. J. Green, Correspondent; John Kahala; Secretary, T. P. Tansey.

WOMEN'S SOCIETY—Established 1885, incorporated 1886. Meets in the hall, 92 St. Alexander St. on the first Monday of each month at 8 p.m. Rev. Director, J. Green, Correspondent; John Kahala; Secretary, T. P. Tansey.

WOMEN'S COURT, C. O. F., meets on the second and fourth Monday of each month at 8 p.m. Rev. Director, J. Green, Correspondent; John Kahala; Secretary, T. P. Tansey.

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SENTIMENT AND REASON.

(By an Occasional Contributor.)

The scientist of this age appeals to human reason in all things, religion included. Hence it is that he completely fails when attempting to reach the Truth, inside the domain of Christianity. He cannot demonstrate to his own satisfaction the existence of the essential Truth that underlies religion, consequently, he rejects all religion and slides into the abyss of infidelity. He bases his every conclusion upon the workings of human reason, and that which he cannot reason out, from the scientific data at his disposal, he rejects entirely. This is the rock upon which the modern scientist splits. The fundamental ground work of all science must be materialistic, and the succeeding discoveries, in each particular branch of science are simply the material links in a material chain, that bind the origin to the material results, or conclusions. It is so with astronomy, geology, botany, chemistry, and every other science. So far, so good.

But the moment that the scientific helver, or speculator, steps outside the domain of the material and enters the field of the spiritual, he is in a totally different sphere, with different conditions, and he must employ other standards than those that he has been accustomed to use in the world of materialistic discovery. Reason exists in the new sphere, but it must accept a different starting point and follow another course, if it is to logically arrive at a positive conclusion.

Take for example the study of Christianity as a religion, apart from all idea of an original faith in its teachings, or the graces necessary to the attainment of such faith. The same standards and methods of reasoning, as those employed in material science, cannot be applied. Christianity appeals to the sentiments more than to the reason; that is to say to the heart rather than to the mind. Take the simple history of Our Lord's life on earth and you will find that He inculcated the

truth more through the heart and its sentiments than through the mind and its cold reasoning; yet this does not mean that the sentiments were awakened to the exclusion of the reasoning powers—on the contrary, reason proves Christianity, while Christianity is perfectly in accord with reason.

St. Peter, the Prince of the Apostles, did not sit down to reason out, in the syllogistic forms of the schoolmen, the sublime Truths that he was called upon to preach and to safeguard. His heart was touched; his eyes beheld, and his ears heard; then his sentiments were awakened, and he knew the Truth, and knew it so positively that he was happy to seal his faith with the sacrifice of his life—something that no scientist would be willing to do, even were it proven to him that such an action would prove to a demonstration the validity of his theories. St. Paul, on the way to Damascus, did not reason himself into a belief in that which, as the great Apostle of the Gentiles, he subsequently preached, and attested with his life. It was no operation of cold reasoning that converted Mary Magdalen, drawing her to the feet of the Redeemer, and chaining the entire course of her life. In each of these cases the heart was touched, the spirit was stirred, and then—when the faith was steadfast—the mind discovered the logic of the situation, and the reason was illumined by the already existing flame that the heart contained.

The truth is that Christianity is based on Love, and love is a sentiment; but the existence of that love, and Truth from which it emanates, are the most logical conclusions of which human reason is capable. So rational is Christianity, as a religion, that the most powerful engines that scientific infidelity has ever conceived or brought into play, have failed to make a single breach in the adamant wall of philosophic reasoning erected by St. Thomas.

Home." At Kalawao (we are further informed) the Baldwin Home for Boys in charge of the Brothers of the Franciscan Order. "The self-sacrifice of the Brothers and Sisters," says the Report (p. 79), "in charge of the Boys and Girls' Homes makes a lasting impression upon everyone who has visited the settlement." There is also a Receiving House for lepers near Honolulu, likewise in charge of the Franciscan Sisters.

Thus far the Report. From various other sources I learned that the Mormons and the Lutherans have each a salaried preacher in the leper-hand. In each case the preacher is a native Hawaiian. The only creed that has white representatives to tend the bodies and minister to the souls of the lepers is the Old Church of the Ages. And the afflicted ones and the public note the fact and duly appreciate it. I found it a subject of comment both on sea and shore, and on board the Moana there was, for a few days after we passed the solitary, silent, mournful island of living death, a great demand for my copy of Charles Warren Stoddard's fearfully fascinating story, "The Lepers of Molokai." To its pages I refer all who desire to know of the quiet but sunshine heroism of Father Damien among the stumps and fagends of humanity that clustered so long in unrelieved and hopeless misery on that lone Pacific isle of desolation.

The repulsive character of leprosy greatly enhances the heroism of those noble bands of men and women who banish themselves for ever from all the joys and comforts of ordinary human intercourse and devote their lives to the assuagement of the horrors of that fell disease which slowly crucifies the hapless dwellers of Molokai. Somebody has described man as by nature a quarrelling and fighting animal. It is, perhaps, for that reason that we bestow so much clamorous approval on the man in khaki uniform who bravely "faces the music" when the bugles blow and the eyes of his comrades are upon him and their encouraging shouts ringing in his ears and the war correspondent about, and the world, by deputy, looking on. It is magnificent. But a thousand times more precious and heroic is the action of those men and women who, without any of the theatrical accompaniments and physical encouragements of "battle's magnificently stern array," and solely for love of God and fellow-man, step, perhaps, from boudoir and velvet-pile carpet, voluntarily bar the way back again, enter into a living charnel house and toil and endure on and on through the ceaseless sight and touch, and smell and taste of long-drawn agony till death comes—and it is beautiful as feet of friend coming with welcome at our journey's end.

In the popular mind—so far as the popular mind occupies itself with such unpleasant themes—leprosy is labelled merely as a skin disease. But the pestiferous, burrowing bacillus discovered by the Norwegian scientist (Dr. Hansen) tunnels more deeply still into the human anatomy. It does not merely rasp and trouble the skin-surface, but mines along the track of every nerve as well. He thus gives rise to two different kinds of leprosy—that of the nerves (now called by the medical faculty arteriole leprosy), and that of the skin, which is known as leonine leprosy. Its action on the nerves of the patients is sometimes of a decidedly merciful nature—more soothing than a pad of cocaine on an aching gum. "It produces," says a work on leprosy, "a degree of local insensibility to pain which is incredible. If a man burns himself at a fire without feeling it, a strang presumption is set up that he is an anaesthetic leper; and if the bacilli are found in particular places, there is no further room for doubt." A recent work on the subject shows that the deadly bacillus refuses to be cultivated, that no animal (not even a monkey) can be inoculated with it, and that its sole affinity is man.

"Leprosy," says Charles Warren Stoddard in the book referred to above, "develops slowly. One may be a leper for month or even years before the symptoms of the disease begin to discover themselves and at last become externally evident. Then they are unmistakable. But by this time great mischief may have been done, and done innocently perhaps; for the leper will have but recently become conscious of his state." The disease is, in the present state of medical knowledge, incurable. In another part of his work Professor Stoddard gives as follows the diagnosis of leprosy "as it is found in nearly every land under the sun." "When leprosy is fully developed it is characterized by the presence of a dusky red or livid tubercles of different sizes upon the face, lips, nose, eyebrows, ears and extremities of the body. The skin of the tuberculated face is at the same time thickened, wrinkled and shining, and the features are very greatly distorted,

and lengthened chain for more than ten years.

But Molokai is not the only scene of the Church's active and tender sympathy for lepers. She follows them all over the earth and gathers them to her arms. In many a conversation on ship and shore I found the opinion curiously prevalent that leprosy is practically extinct. And yet it is more or less common in Japan, China, Burma, India and other places in the East, and I have read the opinions of several experts to the effect that the malady is rapidly increasing on the earth. Statistics on the subject have been published from time to time. But if the experience of the Hawaiian Islands is repeated elsewhere the printed figures must be very incomplete. Artemus Ward's stormy experiences as a census collector are probably often repeated by Government agents going their melancholy rounds in search of lepers for among the Hawaiians (and presumably elsewhere) patients and their friends not unnaturally conceal the disease until it has made such headway that the dreaded isolation—the sentence which practically means perpetual banishment—becomes at length inevitable. And yet the list is sufficiently high and covers a wide range of the earth's surface. In the latest edition of his "Dictionary of Statistics" Mulhall gave the numbers of lepers in various centres as follows: Canton, 10,000; Crete, 900; Greece, 350; Iceland, 13; India (1881) 131,600; Mauritius, 3,300; Norway, 1,770; Portugal, 3,000; Reunion, 600; Rio Janeiro, 123; Sweden, 100. "In Russia," says he, "leprosy is found in sixty-five districts and the number of fresh victims registered in 1887 was 615. This would lead us to suppose that the existing number of lepers in the Empire is about 6,000." Leprosy also occurs in Spain, Italy, Finland, Turkey, Palestine (near Jerusalem), many of the Mediterranean islands, all round the coast of Africa, on Robben Island (Capetown), in Madagascar, the Seychelles Islands, New Brunswick (Canada), the United States, the West Indies, many parts of the South American continent, occasionally in Australia, and "in all the countries and most of the islands on the south of Asia from Arabia and Persia to China and Japan." Here is "a girle round about the earth" such as Puck never dreamed of on that midnight night.

Some time ago, in writing upon a kindred subject, I quoted figures which showed, that during the past few decades leprosy has spread in certain places in quite an alarming way. During the nineteenth century, for instance, the number of lepers in Columbia rose from the modest 97 to 30,000. In 1862 there were 27 patients in the leper village of Contratacon, now in charge of the Salesian Fathers. It now contains a leper population of 1,000 souls. One estimate before us states that there are over 250,000 lepers in India. Some eleven years ago Sir Morell Mackenzie, who had made special investigations on leprosy, wrote as follows in the "Nineteenth Century" on its prevalence in Europe: "Portugal has more lepers than any other European country except Norway. In Italy leprosy is met with on the Genoese Riviera; it was also found till quite recently at Comacchio, in the Farrara marshes. In Sicily the disease has been steadily spreading for the last thirty or forty years. In annexing Nice, France took over with it a considerable number of Italian lepers belonging to La Turbie and neighboring places, but the disease is now almost extinct in these localities. Small foci of leprosy still exist in Thessaly and Macedonia; the affection is not rare in some of the Aegean Islands—e. g., Camas, Rhodes, Chios and Mitylene—and it is extraordinary prevalent in Crete. It is spreading to an alarming degree in Russia, especially in the Baltic provinces, and it has lately been found necessary to establish a special hospital at Riga. In St. Petersburg cases are occasionally, though very rarely, met with; at least half of them are imported from outlying provinces. 'Sporadic' cases are said to occur in some parts of Hungary and Roumania." In Sweden, where the disease was extremely prevalent up to the beginning of the nineteenth century, it seems now to have almost died out. Norway is unquestionably the most considerable leprosy centre in Europe at the present day, but the disease is curiously limited to particular regions, such as the districts around Bergen, Molde and Trondhjem.

It has occurred in various parts of the United States, chiefly on the Pacific Coast and in New Orleans. It will be remembered that cases of leprosy, chiefly among the Asiatics, but on few occasions among Europeans, have cropped up in various States of the Australian Commonwealth. And last year a case was discovered and promptly isolated at Palmerston South in New Zealand. Leprosy is

clearly not an enemy to parley with. And the health authorities would do well to read and ponder well the warning conveyed in Charles Warren Stoddard's "The Lepers of Molokai."

BRIEF NOTES.

A doctor lighted a match in a Princeton (Ky.) drug store. It caused a gasoline explosion and a fire that did \$100,000 damages.

Mr. William Dillon, who has occupied the editorial chair of the "New World" for several years, has resigned.

The Canadian Medical Association will hold its annual meeting in Montreal, Sept. 16-18. Some four hundred doctors are expected to attend from all parts of Canada, and there will be representatives from prominent American medical schools.

The Shawinigan Water and Power Company is urging a scheme to light by electricity the channel between Montreal and Quebec. The lights it is proposed to place on buoys moored along both sides of the channel.

The vicar of East Ardsley, a Yorkshire industrial centre, has raised £11,000 by begging letters. In 1881, £5,300, the cost of a new church, was raised from 1,624 subscribers in response to 125,000 written letters, the work of the vicar and his family. A mission church and school were erected in 1889, and £1,503 received from 5,000 subscribers as a result of the issue of 60,000 letters. In 1893 a club for workmen was opened at a cost of £2,000, also raised in response to 60,000 letters. Recently the Sunday schools were enlarged, for which £1,251 was obtained.

Reports from the interior of Essex County, Ont., indicate that the apple crop from this section will be a tremendous one. An estimate places the probable yield at between forty and fifty thousand barrels.

Last fall one Iowa farmer sold a carload of fat cattle for \$100 each, and another sold 99 head at \$93.55 each, or \$9,261.45 for the lot, and sired by pure bred bulls of one the beef breeds, and probably from high-grade cows.

Four burglars entered the priest's residence at St. Patrick's Church, Erie, Pa., last week, evidently in search of the proceeds of a picnic. Rev. Joseph Cauley confronted the burglars in a hallway. Three of them fled and the priest attacked the fourth, chastising him severely before he succeeded in escaping.

A Detroit judge who is hearing a divorce suit spoke of the parties to the litigation as "a pair of fools well matched."

The Cost of Conquest.

Major James Parker, of the Adjutant-General's office, has compiled some interesting statistics regarding the war of subjugation in the Philippines. It appears that there were 2,561 engagements with the Filipinos, more or less serious, between Feb. 4, 1899, which is the date of the battle of Manila, and April 30, 1902, fixed as the virtual downfall of the Filipino cause. The larger proportion of these fights were attacks from ambush on the American troops or skirmishes in which only small detachments took part.

The number of troops that have been transported to the Philippines and have arrived there up to July 16 last was 4,135 officers and 128,803 men. The average strength taken from monthly returns for the period of the insurrection was approximately 40,000.

Major Parker summarizes the casualties of the American army as follows: Killed or died of wounds, 69 officers and 936 enlisted men; deaths from disease, 47 officers and 2,535 enlisted men; deaths from accidents, 6 officers and 125 enlisted men; drowned, 6 officers and 257 enlisted men; suicide, 10 officers and 72 enlisted men murdered, 1 officer and 91 enlisted men; total deaths, 139 officers and 4,016 enlisted men. Wounded, 190 officers and 2,707 enlisted men, a total of 2,897; killed and wounded and deaths other than by disease, 282 officers and 4,188 enlisted men; total, 4,470.

A large proportion of the deaths by drowning occurred in action or in active operations. Major Parker makes the percentage of killed and wounded to the strength of the army, 9.7.

Some Phases of The Leprosy Scourge

Rev. Henry Cleary, editor of the "New Zealand Tablet," is the author of the following vivid description of Molokai and its dreadful scourge:

Somebody has described the Island of Molokai as "the sweetest and saddest in the world." It is indeed a paradise of the green and luscious things that are the gems of botanic life. But the trail of the serpent is over it, and in the physical order it has left no slimmer and fetid mark than that most dreaded of all scourges of all diseases—Asiatic leprosy.

Many years ago, when a slender student of the cornstalk order of architecture, I became greatly interested in the hideous story of the leprosy scourge that had settled down among the towns and villages of Normandy during the middle ages. In the neighborhood of Gaen alone I counted the sites of no fewer than thirteen leper houses—leproseries, or maladreries, as they were called in the language of the time.

The fascination of the grim subject has never left me. A happy chance threw me into personal intercourse with a Picipus missionary who had spent several year in attendance on the lepers, who are hemmed in a perpetual seclusion on Molokai by the circling blue sea on the one side and by an impassable barrier of sheer precipice on the other. People dislike talking leprosy in Honolulu as they dislike conversations about cretinism in certain cantons of Switzerland. But my missionary was communicative and interesting in a high degree. So were a few others whom I met on sea and shore, and who had a first-hand acquaintance with the conditions that prevail in the dismal homes where human flesh reaches its worst degradation, and yet dies not, in stricken Kalawao and Kalaupapa. But there was, after all, but little to tell beyond a touching and harrowing tale of direct human woe and an unwilling and fragmentary story of quiet Christian heroism of which the narrator seemed serenely unconscious. Last year's official statistics fell into my hands and were eagerly scanned. The Governor of Hawaii deprecates leprosy as calculated to cause alarm, and apologetically supplies the fol-

lowing facts in figures in reference to the plague that gnaws at the vitals of those sunny mid Pacific islands:

On December 31, 1897, there were 828 lepers in the settlements on Molokai. Two years later (December 31, 1899), there were 1,014. Of these 876 were Hawaiians, 34 Chinese, 5 Americans, 5 British, 4 Germans, 10 Portuguese, and one Norwegian. Some 50 years ago the disease was unknown in the group. The bacillus (discovered, by the way, by Professor Armauer Hansen among the leprosy Norwegian patients at Bergen in 1874) was smuggled into the islands under the yellow hide of a "heathen Chinese" some 50 years ago, and in the genial and balmy air of Oahu and the other members of the group it has increased and multiplied almost as fast as its deadly cousin of tuberculosis. In fact, the malady is known among the native Hawaiians as the "mai pake" or Chinese disease. The Governor's report adds various other particulars: In the great majority of cases the children of the leprosy patients are not leprosy. The native Hawaiians are most subject to the scourge, and Chinese and other Asiatics are also heavy sufferers. The segregation and isolation of patients began by Act of Parliament in 1865. The north side of Molokai was selected as the best site for the purpose. The melancholy settlement consists of 8,300 acres on the north side of the island, bounded on one side by the sea, on the other by a great precipice barrier which varies from 1,800 to 2,000 feet high. There are two chief villages, Kalawao and Kalaupapa, 762 buildings of various kinds, 299 cottages owned by lepers, 196 houses erected at the expense of the Government for those of the unfortunate who were unable to pay the cost of erecting their own buildings. The administrative buildings consist of a superintendent's residence, an abbatoir, dispensaries, a shop for the distribution of meat, warehouses, workshops, and storehouses—all under Government supervision. For the year 1900 the expenditure for the segregation, support and treatment of the lepers was \$1,359 dollars (about £16,000); the payroll amounted to \$17,837 (about £2,500). "The Bishop Home," says the "Report," "is in charge of the Franciscan Sisters. Nearly all the girls of the settlement are there. All do regular routine work when able, attend school for short hours, and their lives are brightened as much as possible by the unselfish devotion of the Sisters connected with the

the "True Witness"

The Situation in France.

(By a Regular Contributor.)

It is in vain that politicians exhaust themselves in special pleadings, that sophistry apes reasoning, and that particular circumstances are advanced as arguments "facts are facts," as Dickens says. It may be claimed that the Holy Father has observed a passive course in regard to the outrages now being perpetrated in the name of the law in France; but the attitude of Leo XIII. does not argue either approval of, or acquiescence in the so-called "law" of Association, on his part. The position taken by Pius IX., after the robbery of the Papal States by the brigand power of Italy, and held until this hour by the present Pope, does not argue an agreement on the part of the Papacy to the usurpation of the State; quite the contrary, the voluntary imprisonment of the Head of the Catholic Church, is a standing protest against the iniquitous treatment meted out to him by the temporal power of the country—for he could not accept the fragment of freedom that he might enjoy without compromising with those to whom he can, in justice, never submit. No more does the pacific course of Rome in regard to France, at this moment, indicate any lack of resentment on the part of the Holy See for the great and crying wrongs that are being done. As far as the present Government of France is concerned, it is doomed; the very first opportunity that will be afforded the people, Mr. Combes and his ministry will reap the whirlwind that will sweep them ignominiously from office. But that will not come before they shall have had time to establish their record—a record that will be read with honest shame by the noble-hearted people of that land for generations to come.

The most lucky, as well as the most sagacious man in France today, is ex-Premier Waldeck-Rousseau. That he is a statesman none ever doubted; that he is a keen-sighted politician he has proved beyond all question. He had the wisdom to resign, even after having been returned to power with a large majority, before it would become necessary to act upon the very laws which he had been instrumental in framing. He had ingenuity enough to pilot into existence the enactments now known as the "Laws of Associations," he had the cleverness to disclaim any special attack upon the religious and educational organizations of the country. But the moment the scheme was upheld by the voice of the representation in the Chamber of Deputies, he had the wisdom to foresee that one of two consequences was inevitable. Either the "Laws" had to be enforced, in the spirit in which they were conceived, and to the eternal disgrace of the tyrannic power that would have to administer them; or else they would have to remain a dead letter on the statute-book, to the stultification of the men who originated them. He had no

desire to lose his immense popularity, in one hour, by becoming that tyrant; nor did he wish to sink in the eyes of the nation, by allowing himself to be stultified; out of the dilemma there was but one course left, and he adopted that course and resigned—leaving to his successor either the odium of the enforcement of those "Laws," or the contempt inseparable from a course of inaction regarding them. He stepped out; Mr. Combes—animated, for good reasons, with a hatred of all things Catholic—the hatred that Byron tells us filled the soul of "Alp the Christian renegade"—accepted the situation, and staked all—his political future as well as his national reputation—upon the carrying out of those iniquitous provisions.

Secularists may govern in France, the infidel organizations may hold the reins of power, but the old and proverbial chivalry of the French people is not dead. That spirit was not buried for all time in the tomb of Bayard, nor did it vanish with death of the great Comde. It animated the Royalist, the Imperialist, the Republican; it whet the swords of heroes from Charlemagne downwards; it inspired the hearts of Bohemund, of Stephen of Blois, of hundreds of others in the days when French chivalry gathered its forces, traversed seas, trod the wilds of the Orient, and beheld the goal of its desires, set in the green meadows that line Orontes, the grey walls and brown battlements of the Syrian Antioch. That spirit has come down through the centuries, animating peasant and noble with an equal love for the good, the true, the beautiful, and appealing to the heart of the nation whenever and wherever the weak and the virtuous, the womanly and the brave were menaced by the hand of oppression.

Let no Prime Minister, and no set of politicians imagine that scenes such as Brittany has witnessed during the past week will fail to awaken a responsive chord in the bosom of the French nation. The soldiery of the Republic may drive the nuns of St. Meen and a hundred other places from their homes; but there is a power to-day in the civilized world that is greater than the sword and greater than the pen also—it is the ballot of the elector. It is the gathering of that mighty army that the Church can afford to contemplate in silence, for its massing is inevitable, and its work, when the proper time comes, will be most effective. There may be a glory peculiar to the tastes of Messrs. Combes and Company in work of this character; but France has been too long accustomed to another glory to permit the mind of the nation to be haunted by the reproaches, that would thunder from beneath the "Invalides" or even from out the pagan vaults of the "Pantheon."

Canadian Temperance Society Honored.

The Rev. Dr. O'Brien, chaplain of St. Peter's Total Abstinence Society, Peterborough, which won the splendid banner offered for competition at the convention of the American Total Abstinence Union, held at Dubuque, Iowa, was accorded an enthusiastic welcome on his return last week.

Over a thousand people, representing Catholic temperance and other religious societies, and accompanied by the band of the 65th Regiment, awaited his arrival at the C. P. R. depot and escorted him to St. Peter's Cathedral, where, in the presence of Bishop O'Connor, several clergymen, and an assemblage which filled the sacred edifice to overflowing the following address was presented to him:—

Rev. Michael Joseph O'Brien, D.D., Chaplain of St. Peter's Total Abstinence Society:

Rev. Dear Father,—The members of St. Peter's Total Abstinence Society are assembled this evening to welcome you on your return hom from

the Convention of the Catholic Total Abstinence Union, which was held during the past week in the city of Dubuque. We wish also to extend to you our warm congratulations on having secured the banner of the Union, as the representative of that branch, which, during the past year, has made the greatest increase in membership, and, accordingly, the most marked advancement in the holy cause of temperance. We further desire to give some expression—though in a feeble way perhaps—of our esteem for you, and of our recognition of your labors amongst us, since you were raised to the priesthood and particularly since you were appointed chaplain of our Society.

Born and bred amongst us, the work you have accomplished and the esteem you have won, forbid us to regard you as an exemplification of the adage that a prophet shall be without honor in his own country; in you the old proverb is happily refuted. As a youth you gave promise of a holy life, and of a future which should be given up to the service of God and, to the welfare of your fellow man, and although yet young in the priesthood, the expectations of your early admirers have been more than realized, and the promises of your younger years are being abundantly fulfilled. By your ordination you have accepted the responsibility of devoting yourself to the care of those souls whose spiritual welfare you might be charged with from time to time. But you do not confine yourself to the letter of any duty, nor to the literal discharge of

any obligation. While the things that are spiritual have your first attention, and your deepest consideration, you have not been unmindful of our material interests, nor of those things which contribute to our intellectual and social well-being. Less than three years ago this organization was first contemplated by your worthy and zealous predecessor—Rev. F. O'Sullivan. Under his fostering influence and inspiring instruction it soon took shape and grew in earnestness and in numbers until he was called to another field of labor. Taking up the duties in connection with the Society which by his removal he was necessarily compelled to relinquish, you have not only worked to increase the membership, but you have left nothing undone to make the Society attractive, and to render it, socially and intellectually, worthy of the great work which it is seeking to accomplish. Even in the Athletic Department where young men are encouraged to engage in the more vigorous kinds of outdoor amusements, the influence of your presence is felt in the direction of cultivating better and more manly types of character, and destroying the petty jealousies and heartburnings that are too often the outcome of the rivalries of field games.

But your zeal in our interests and in the cause of the good work to which you have so earnestly devoted yourself does not end here. In season and out of season you have preached the virtue of temperance; privately you have, by exhortation and kindly entreaty, secured the ear and the heart of those who were deaf and cold to the instructions from the pulpit; no hour of day or night; no place, no condition of things was considered by you unsuitable or unseasonable for the work you had in hand, and the thirteen hundred names that have been added to our list of members during the past year, gave abundant testimony as to how effectively and successfully you have labored.

The banner which you have wrested from the representatives of this continent, and which you have borne home so triumphantly to-night, is indeed a source of much pride—we hope a pardonable pride—to us all, yet it symbolizes, but in a very weak way indeed, the great good that has been done among us since the inauguration of this society. We have all co-operated with you in the endeavor to secure it, and we all rejoice with you in the victory that has been won, yet we all realize as you do that such things are but baubles light as air when compared with virtuous lives, peaceful homes and happy firesides, and to the thrift and industry and prosperity that can come only to a truly sober people.

In conclusion, Rev. Dear Father, we again extend to you a hearty welcome, and we congratulate you most cordially on the success which has crowned your zeal in the cause of total abstinence. May we ask that you will still continue your watchful solicitude for this society and for its best and truest interests, and that we may participate in the intentions of your good offices and particularly during the Holy Sacrifice of the Altar.

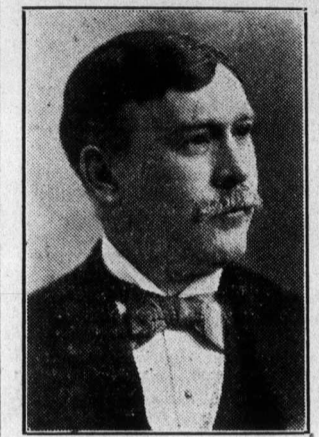
Signed on behalf of St. Peter's Total Abstinence Society. Peterborough, Aug. 14th, 1902.

Rev. Dr. O'Brien made a suitable and touching reply, in the course of which he congratulated the society on its victory in winning the banner, in a contest in which a thousand temperance societies had taken part. It was a keen contest. The victory was due to the good work done by the members of the society. He referred to its rapid growth till now its membership was over 1,600. He congratulated them upon their splendid increase made, not so much on winning the banner as upon the noble work done in promoting temperance which was doing the will of God. The society deserved the highest credit. The banner won represented a greater victory than that won by warriors. The latter won victories over others, but the members of the society had won a greater victory. They had conquered themselves, overcome their passions and appetites. The winning of the banner was not his work, he was only the instrument of bringing it to them. None could do much without the grace of God, and the help of others. The bond of charity, the greatest of the graces, impelled us to help one another. Dr. O'Brien then referred to the growth of the society. It had been started two years ago under a good and devoted priest and with the good will and favor of their beloved bishop, it had grown to its present proportions.

Bishop O'Connor warmly eulogized Father O'Brien for the enthusiasm he displayed in the cause of temperance. After His Lordship gave Benediction of the Blessed Sacrament.

THE CATHOLIC SAILORS' CLUB.

The concert given on Wednesday evening in the Catholic Sailors' Club, was of a first rate description, and was most heartily enjoyed by the large audience that was present, as was evidenced by the loud applause which greeted every singer and the frequent request for "encores." The fact that the entertainment was given by St. Patrick's Church choir, under the able direction of Professor J. A. Fowler, is tantamount to saying that it was of a very high class, and included songs of a popular and national character.



PROF. J. A. FOWLER.

Mr. Robert Warren presided; and amongst those present were the Rev. Father O'Gorman, S.J., the Rev. Father Veilleux, S.J., and the Rev. Father Singleton.

Mr. Warren made a neat and practical speech, in which he expressed his pleasure at seeing so large an audience present. He was very glad, he said, to notice that the different Irish and Catholic societies of the city were taking so deep an interest in these weekly concerts for Catholic seamen. It was a good work—a noble work—and he hoped that they would continue to do so. In conclusion, he gave the sailors some wise and practical advice.

The following ladies and gentlemen took part in the well-selected programme: G. A. Carpenter, W. J. Walsh, W. Costigan, J. Walsh, S. Cahill, J. McHugh, J. Power, cello solo; M. St. John, violin solo; Miss Hazel Coleman sang "Good morning, Carrie."

The choir under Prof. Fowler, rendered the following choruses: "Dublin Bay," "Land of My Home," "Those Shining Lights," "Dear Little Shamrock."

The sailors taking part were T. Ryan, Wm. Allen, A. Nelson, J. Ryan, H. Jones, J. Rooney, Tunisian, Wm. Flynn, Wm. McManus, Rathlin Head; Jos. Martin, Innishowen Head; James Blaney, Kastalia; M. Gallagher, Mr. Smith, Tunisian, sang the "Boys of Wexford" to a rousing chorus.

In conclusion, the choir sang "God Save Ireland," the audience, standing, joining in the chorus.

Next Wednesday's concert will be under the auspices of St. Ann's Court, Catholic Order of Foresters.

Christianization of Pagan Rome.

When the Apostles went forth to teach all nations the doctrine of the Crucified Jesus, nearly all earthly power was possessed by the City of Rome. In the course of eight hundred years she had grown from a little stone fort on the Palatine to the most powerful and perfect state the world has yet seen. From the Atlantic to the Euphrates, from the Rhine and the Danube to the Cataracts of the Nile, her will was supreme; and if she recognized these limits, it was because beyond them there was little worth fighting for. Step by step, piecemeal, she had put together the "Magna Imperii," subduing first the little towns in surrounding plains and hills, and then breaking in turn the power of Macedonia and Carthage, and Mediterranean Asia and Parthia, of Northern Africa and Egypt, until there remained but one symbol of universal dominion—one supreme owner of the habitable earth and arbiter of civilized mankind, the Roman people.

By centuries of self-sacrifice and endurance, by prodigies of patience and wisdom, by a rock-like confidence in their city, by a kind of kenosis of self in favor of the common weal, by frugality and foresight, these shepherds, herdsmen, vintners and kitchen-gardeners made themselves heirs of the vast immemorial Oriental despotisms of Egypt, Assyria and Parthia, with a hundred minor kingdoms. The same virtues made them the masters of Gaul, Spain and Britain, i.e., of the most fertile soil of Europe and of the two great rivers that almost bind the Black Sea to the Atlantic, the Rhine and the Danube. All the golden streams of the world's commerce flowed now to one political centre, bearing Romeward with equal thoroughness all the confluents of art, literature and luxury. The glorious dreams of Alexander the Great were translated into realities when Roman "Conquistadori" sat at Antioch, Alexandria, Carthage, Saragossa, Lyons and York. In the eventful struggle for the Mediterranean that began with the "Great Persian War" the first epoch was fittingly closed by the defeat of the Orient and the creation of a self-conscious Occident.

But scarcely had the city of Rome enslaved the universal earth when the chains of her own slavery were forged at her own hearth. The noise of falling kingdoms alternates with the uproar of civil discord during the century that precedes the birth of Christ, and when these ever memorable conflicts are over, the power of Caesar is securely anchored. All the reins of empire are in the hands of the young Octavius. For a while Caesar will call himself only princeps, the foremost citizen of the city; for a while the Senate holds a formal but unsubstantial equality. All the great magistracies of the city are centred now in Caesar and his heirs. The scarred legions of a hundred battle-fields are his; his richest provinces, uncontrolled revenues and fleets; his, too, the legislative power, since the servile Senate no longer dares to refuse registration of every desire or suggestion of Caesar. Wearied of self-government, with every enemy prostrate, at the acme of her glory and power, Rome abandoned all to the hands of one man, made perpetual and irrevocable that dictatorship to which in the past she had occasionally, but only occasionally, entrusted her supreme interests. The world, governed directly and immediately by Rome, reacted in turn upon the proud city, and where once a race of sturdy Italian freemen administered a humble commonwealth upon ancestral soil, there arose a new cosmopolitan government in which all the passions, vices and interests of the captive world had a growing share.

"Græcia capta ferum victorem coepit."

Flattery and corruption, ambition and hatred and envy, stood guard around the Imperial throne. The polished and conscienceless Greek, the frivolous and boastful Gaul, the debauched Syrian, an almost nameless body of ex-slaves, were the true rulers of the world. The original Roman people had in great part made way for them, being cut off in long foreign wars, greatly decimated in the civil struggles that brought about the fall of the Republic, or hopelessly confounded with the descendants of those captives and forerunners that Rome had been absorbing during more than a century of universal conquest.

But the city in turn fascinated all who came in contact with her. She lifted men to her own high level. Those born to hate her became her humble slaves, ready to die for one whom the world now called the Golden City, the City Eternal, the Royal Queen, to whose "Genius" all the deities of all the races had done homage, and whose astounding "Fortune" dominated the imagination of all. Indeed, well might they call her the Golden City, the City Eternal! The stranger who entered her gates walked entranced through long rows of marble palaces, the happy homes of victorious generals, powerful lawyers, merchant princes, when they were not hired out to a mob of Oriental kings and potentates. Splendid porticos, temples and baths dotted the city, and her public squares or "fora" were filled with forests of statues. Masterpieces of art and the curios of all past or conquered civilizations were to be seen at every turn—the fruits of foreign skill or rather of a long robbery of the world carried on with iron persistency for centuries. If this Rome was the abode of an army of spies and informers, she was also the home of literature and art and general human culture, such an abode as no city has ever been; for the relations of London to England, or Paris to France, express but feebly the intellectual supremacy of the city in the palmy days of her greatness. Within her walls she sheltered perhaps a million and a

half of people, but her empire was over three thousand miles broad, over three thousand miles broad, with a calculated population of one hundred to one hundred and twenty millions.

One may well wonder how this huge mass of empire, made up so late, by force, out of so much wreckage of nations, states and races, could be governed with success. Rome was not a victorious nation but a victorious city, and where she could she introduced her own municipal institutions, admirably fitted, as a rule, to the local circumstances of antique life. Then, she was no doctrinaire, and where the native fierceness or raw simplicity of the vanquished forbade her usual policy, she governed them in a way suited to their temper and her real power. Her provinces were usually complexions of cities, each responsible for its own "suburbium," and in each province the Peloponnesian War had wiped out all difference between Dorian and Ionian. The campaigns of Alexander had opened the Orient to Greek culture, and hellenized the enormous basin of the Mediterranean as well as the great pathways to the Orient. The last act in the preparation of that political unity which facilitated the success of the gospel was the one that placed all earthly power in the hands of Rome. It was the end and acme of state building in antiquity and furnished the needed basis for the sublime social and religious revolution then at hand.

How slow and uncertain might have been the spread of the Christian religion if its apostles had been obliged at every step to deal with new governments, new prejudices, new languages! Hence the Christian Fathers saw in the splendid unity of the empire something providential and divine. The Elder Pliny might imagine that this unity was the work of the gods bestowing polite intercourse and civilization on all mankind, but Christian writers like Origen (contra Celsum II., 30) and Prudentius (contra Symmachum II., 609) saw in it the removal of the most difficult obstacles to the propagation of Christianity, viz., the diversity of language and the destruction of national barriers. When St. Paul tells us (Rom. x., 18): "Verily their sound hath gone forth into all the earth and their words unto the ends of the whole world," he expresses a fact which the Christian society has always looked upon as an historical marvel, a prima facie evidence of the innate truth and charm of the apostolic preaching. In his apology against Celsus the erudite Origen appeals to the character of the apostles and to their circumstances as in itself a strong proof of the divine origin of Christianity.

A few poor fishermen, rustic and unlettered, go forth at the bidding of one of their countrymen to conquer for him, not the temporal authority, but what is much more difficult, the spiritual mastery of this great Roman world! They are but a handful, and Jews at that, whom the masters of Roman literature delight in depicting as the most contemptible in the Roman State. They are of the lowest in a world where birth and wealth are everything, and they were born and bred in a remote and mountainous region, where those schemes of ambition that are easily nourished in great cities could scarcely suggest themselves to men. Their Master had died a felon's death, and they themselves had abandoned him in the supreme hour, having hoped to the last that he would revive a temporal kingdom of Israel.

Yet suddenly they are filled with a boundless enthusiasm. The apparitions of Jesus have transformed them from rude Galilean fishermen into eloquent apostles of a universal religion.—Rev. Thomas J. Shahan, D.D., in the American Catholic Quarterly Review.

RECENT DEATHS.

MISS SHERIDAN.—When the announcement of the death of Miss Elizabeth Sheridan was made on Thursday, it occasioned profound regret in all circles in this city. On Sunday afternoon, August 10, as Miss Sheridan was preparing to enter the carriage to go for a drive, the horse bolted and she was thrown to the ground with great force. It was hoped that her injuries would not prove fatal, but she grew steadily worse until at five o'clock Wednesday, she died.

Miss Sheridan was a daughter of the late James Sheridan, contractor, and a sister of Dr. Sheridan, and of Mr. Phillip Sheridan, advocate. She was well known and highly esteemed in our parishes, and was a most enthusiastic worker in charitable organizations.—R.I.P.

THE CONFERENCE... annual conferences of the Young Men's Society... the most prominent... which are Irishmen or... ants of Irishmen, as... diate, are always in... their proceedings, as... read, and the discussion... they give rise, bring into... lief, as a rule, practical... regarding the present po... Catholic laity in that c... the means adopted in o... prove that position. T... note of the papers that... at the conference of the... held in Carlisle last we... utility and necessity of t... tion of Catholic laymen... clergy in many spheres... hitherto left to, priests... burdened with the work... istry.

The Mayor of Carlisle... the delegates at the town... he made a speech, in whic... ly welcomed them. Many... testant citizens joined in... welcome to the delegates... much gratified at their e... goodwill on the part of... stated brethren. Among t... were the Bishop of... Very Rev. Canon Waterto... O'Reilly, Macnamara... O'Brien, and Hughes; and... Fitzpatrick, T. Burke, W... J. Kenny, M. Hayes, T... G. Murphy, Baillie Hanlon... row, M. Dalton, etc... conference opened, the del... sisted at High Mass.

WHAT LAYMEN SHOULD... Montreal Catholic laymen... -olic laymen throughout t... -ion, should take to heart... made by the writer of the... paper, Mr. Thomas Kelly... of the Liverpool Select Ve... Chairman of the Liverpool... house Committee. He sa... if any, will deny that the... of the raising up and the b... of the position of the Cath... in Great Britain deserves p... a higher plane than that... party politics. We are, or... should be, an important fa... the public and social life... Britain. We are often tre... negligible quantity. Our... invariably is in the rear... should be in the forefront... in what is termed an age... civilization, an age of ast... advance in material and so... gress, in an age of great u... ed democratic activity. W... contributed our share toward... progress. We pride ourselv... ing or seeming to be a de... people, and yet we must ad... we have not received and do... cente our due share of the... tages accruing from the mate... social advance to which we... largely contributed. During... decades we have made ren... progress from a numerical... point, but it is undeniable t... social advancement of Catho... not been by any means pro... ate with the increase in nu... strength. The causes are m... One cause is that Catholics... minority (and a very submissi... are still, though less openly... the past, persecuted for cons... sake, and the persecution take... forms tending to retard the... progress of those professin... faith. Another cause is th... people are often forced from... necessity to accept emp... which, owing to the heavy lab... the long hours entailed... leaves but small room for

CATHOLICS IN ENGLAND AND PUBLIC AFFAIRS.

THE CONFERENCES.— The annual conferences of the Catholic Young Men's Society of England, the most prominent members of which are Irishmen or the descendants of Irishmen, as their names indicate, are always interesting in their proceedings, as the papers read, and the discussions to which they give rise, bring into sharp relief, as a rule, practical suggestions regarding the present position of the Catholic laity in that country and the means adopted in order to improve that position. The dominant note of the papers that were read at the conference of these societies held in Carlisle last week, was the utility and necessity of the co-operation of Catholic laymen with the clergy in many spheres of activity hitherto left to, priests already overburdened with the work of the ministry.

The Mayor of Carlisle entertained the delegates at the town hall, where he made a speech, in which he heartily welcomed them. Many other Protestant citizens joined in offering a welcome to the delegates, who were much gratified at their expression of goodwill on the part of their separated brethren. Among those present were the Bishop of Galloway, Very Rev. Canon Waterton, Rev. Fathers O'Reilly, Macnamara, O'Neill, O'Brien, and Hughes; and Messrs. M. Fitzpatrick, T. Burke, W. Byrne, D. J. Kenny, M. Hayes, T. Kelly, J. G. Murphy, Baillie Hanlon, W. Sparrow, M. Dalton, etc. Before the conference opened, the delegates assisted at High Mass.

WHAT LAYMEN SHOULD DO.— Montreal Catholic laymen and Catholic laymen throughout the Dominion, should take to heart the points made by the writer of the following paper, Mr. Thomas Kelly, a member of the Liverpool Select Vestry, and Chairman of the Liverpool Workhouse Committee. He said: Few, if any, will deny that the question of the raising up and the betterment of the position of the Catholic body in Great Britain deserves placing on a higher plane than that of mere party politics. We are, or rather we should be, an important factor in the public and social life of Great Britain. We are often treated as a negligible quantity. Our position invariably is in the rear, when it should be in the forefront. We live in what is termed an age of high civilization, an age of astonishing advance in material and social progress, in an age of great unparalleled democratic activity. We have contributed our share towards that progress. We pride ourselves on being or seeming to be a democratic people, and yet we must admit that we have not received and do not receive our due share of the advantages accruing from the material and social advance to which we have so largely contributed. During recent decades we have made remarkable progress from a numerical standpoint, but it is undeniable that the social advancement of Catholics has not been by any means proportionate with the increase in numerical strength. The causes are manifold. One cause is that Catholics being a minority (and a very submissive one) are still, though less openly than in the past, persecuted for conscience's sake, and the persecution takes many forms tending to retard the social progress of those professing our faith. Another cause is that our people are often forced from sheer necessity to accept employment which, owing to the heavy labor and the long hours entailed thereby, leaves but small room for mental

improvement and effectively chokes off aspirations after social advancement.

Another cause is that Catholics fail to support one another in trade and in business as they ought. I do not advocate exclusive dealing or business support, but I do advocate an alteration in the present almost general Catholic action. At present as a rule, where two business establishments exist, one Catholic, the other Protestant, the Catholic purchaser gives his custom to the Protestant trader. There are, unhappily, very many Catholics who seem utterly unconscious of the idea that they owe any duty to the common Catholic cause. An almost general spirit of negligence and indifference is exhibited by Catholics of the better—perhaps richer is the proper word—class towards questions affecting the general improvement of the Catholic body. If we compare the indifference of our richer Catholic brethren with the activity of those of a smaller standing in other denominations, we shall find the comparison will certainly not be favorably to those of our creed. Another barrier to our social progress is the lack of united Catholic action. A good work our young men could set about is the cultivation of that disposition in themselves and others which will render unity of Catholic action practicable and easy of accomplishment. For this there is no reason to insist on or to expect absolute identity of opinion. What is wanted is the cultivation of that spirit which induces men to sacrifice some points of feeling and some of their theoretical ideas when an opportunity is open to achieve by united action a practical benefit for the common cause.

Another and a much neglected lever for obtaining social improvement is through the Catholic press. In our fight for justice and for social recognition we may always rely upon our Catholic journals to take a bold and fearless part. But if our press is to be thoroughly effective it must be properly supported. To properly support it would not cost us much individually, and certainly would very materially benefit us collectively.

THE DRINK QUESTION.— Mr. Thomas Burke, who has for years been a member of the Liverpool City Council, in a paper on the temperance question, said: Disguise the fact as we may, I make bold to say that the Catholic body in these islands which ought to be in the front rank in the promotion of temperance is indifferent and lukewarm when compared with other religious organizations in the country. The subject is not popular with us, and even a Manning or a Nugent may be looked at askance if too persistent in its advocacy. Some years ago a drunken man with very unsteady steps said to me in Dale street, Liverpool: "Tis well for you that can walk straight." That man had grasped the importance of sobriety in an abstract way, but failed to apply the principle. Many Catholics of this type regard the matter as one entirely for the clergy and too serious for the intervention of the laity. The Bishop of Liverpool, in a letter to his clergy issued recently, says: "Many a priest when he reflects upon the duty his high calling imposes on him of fighting against moral evil of every kind must have asked himself whether he is doing all that he reasonably can to mitigate, even if he cannot effectually check, this great evil that paralyzes so much of his work among his flock. It is true, no doubt, that he is, as a rule, almost powerless to remedy some of the more prolific causes of intemperance, such as poverty, casual labor, insanitary dwellings, the excessive number of public houses, and the want of suitable places of amusement. I may remark in passing that it is distinctly encouraging to social reformers to find His Lordship so clearly indicating the bottom

causes of intemperance, causes which I call upon you to ponder over, though their consideration forms no part of my present paper. I must, however, express my individual opinion that the clergy could remove the prolific causes mentioned, as no movement for moral progress could fail led by an educated priesthood such as we have happily in this kingdom.

Catholics, however, expect too much from their ecclesiastical superiors in this matter of temperance, forgetting that the responsibility is theirs as well; and even supposing for one moment, and that purely for argument's sake, that the clergy did not take a vital interest in the subject, what thoughtful laymen could satisfy his conscience with that? The multifarious duties of missionary work in these islands stand in the way of the clergy undertaking the entire responsibility of leading the attack on the causes mentioned by Dr. Whitehead, to say nothing of certain risks involved in coming into collision with vested interests. Too many Catholics are the aggressive agents of the drink trade in large and small centres of Catholic population to ensure a successful clerical onslaught on the outworks of intemperance. The walls of the new Jericho—Bung—are not going to fall at the mere flare of ecclesiastical trumpets. The foundations will, however, collapse when the individual Catholic becomes personally convinced that his best worldly interests, to say nothing of the eternal, demand his personal, whole-hearted allegiance to the cause of temperance.

LAY CO-OPERATION.—On this important matter, Mr. A. C. Thomas said: Even at the risk of rousing the attention of half-a-dozen placid Catholics, I venture to say that the Church in this country is nearer to a time of trial than many who wrap themselves in the mantle of comfort, or display the stole of power, or glory in the point-lace of work well done, are willing to admit. Hitherto things have gone so delightfully with the Church that many delighted Catholics imagine they will continue to go on as delightfully. Can we hope, is it reasonable to expect, that the Church in Ireland will go on perpetually increasing our numbers in England by lessening her own? Must there not come a time when Ireland will strive to keep its Catholic people at home? Nay, if we will only hear the declarations of the Irish Episcopate, has not that time already come? And can we Catholics in England—increasing proportionally to the rest of the population at a rate which is, in its resultant, leaving us numerically a smaller part of the population every year—can we hope to make much headway when emigration from Ireland ceases, as it must cease, and we are left to ourselves? I leave any man to answer who cares to undertake the task. And should such a one arise, and point out for my confusion the vast augmentation in the number of our churches and schools. I shall reply that mere material improvement is not that point with which I am concerned, and am concerned about. What I ask is whether we have not rejoiced in the accession of strength which came to us in '47, forgetful that, in a country like ours, it was not likely to increase, but, all things considered, was far more likely to diminish and, unless we are careful, gradually to dwindle away? Each one may answer that question as he likes; for my part I am convinced that we stand in great need of awakening ourselves to the prospects which, to many minds besides mine, threaten us in a future now very near.

"Our priests are overwhelmed with work; cannot the laymen come to their aid. In many missions there are flourishing societies, foremost among which is your own. Do the members give, are they invited to give, all the help they would or could afford? This problem of lay co-operation—no one talks of lay help merely now—is not dead. It may be sent down, like an unruly boy from college or a Sandhurst cadet; but it will come back again. The demands, the necessities, of the Catholic community will imperatively call for its presence and its recognition as one

of the most potent factors in building up that prosperity of the whole body without which the Church cannot progress, nor for long continue to exist in activity and ease. With the growth of a less devoted Catholic public will come an even less devoted Catholic public spirit. Now, at this present hour, while we are yet untouched by the perils of tomorrow, is the time to be up and doing. The Young Men's Societies must throw themselves into the work of saving the young and such as are in peril of losing their Faith. "We have again and again insisted," says Cardinal Vaughan, "in season and out of season, on the necessity of lay co-operation. We need at least as many zealous persons to look after the young people who have left school, during the most critical years of their life, as there are persons employed in their education while they are of school age. These must be found among our laity." This trying duty, you see, is not to be shelved or turned over to the already overburdened shoulders of the clergy. The Catholic Church is not made up of and for the priests only; but she is made up, you know, of and for the people also. The people, therefore, must bear their part in advancing her interests. If there be not, as yet, that recognition of solidarity among us which we desire, let us, each in his place and time, strive to accentuate the principle by carrying it out in a spirit of self-sacrifice and friendly co-operation with our bishops and pastors. Let every Catholic understand that, as Cardinal Moran said recently, he has a stake in the welfare of the Church, and consequently has the duty and the right of consulting and promoting its progress and prosperity.

THE EDUCATION BILL.— This subject which is attracting so much attention in Parliament and amongst the masses was treated by Mr. W. J. Sparrow, L.L.D., in a masterly paper. He said:—

The great point to which we must direct our attention is the question of the control of the schools. Under the present Bill the education authority has the right to appoint not more than one-third of the managers. Now, it is clear that if the education authority or anyone else were to have the power to appoint the majority of the managers the schools would cease to be Catholic in any sense, and would become exactly the same as the schools provided by the authority, that is, the same as the Board schools now. Unless the provision of the Bill in this respect is maintained, the measure simply means the destruction of our schools, and it will advantage us but little if the schools are maintained out of the general funds if they cease to be Catholic. The injustice and unfairness of the Non-conformist view appears from the following considerations. There are two classes of schools' one in which the teaching satisfies the Nonconformists but not the Catholics; a second in which the teaching satisfies the Catholics, but not the Nonconformists. Now, even under the present Bill the schools of the first kind are to be built out of the public funds, while those of the second kind are to be built and provided by voluntary subscriptions. But this inequality is not enough; the Nonconformists claim that the first class of schools are also to be maintained out of the public funds, and those of the second class are not to have the same claim because, firstly, they christen the first class of schools public or national, meaning in reality suitable to themselves, and then say that schools maintained out of public funds must be controlled by the public—disregarding the important fact that the public funds are provided by those who conscientiously object to those who approve of them. The so-called religious objection to the second class of schools amounts to this: We object to any portion of a fund raised from you as well as ourselves being employed in the way you wish and not in the way we wish. A truly liberal and tolerant sentiment! The real difficulty of the question arises where there are school districts in which there is only a school of one kind in existence. There are a number of districts in which the only school is one of the Established

Church, and there are a number of districts in which the only school is a Board school.

In both cases there is undoubtedly a hardship, and an equal hardship, and our Nonconformist friends would show truer liberalism and greater wisdom if they were to try and devise some plan which would meet both cases. At present they calmly say that the remedy is to provide for their grievance by abolishing all schools whose teaching is unsatisfactory to them and having a Board school in every district and no other school allowed. Can intolerance go further? It would not be accurate to say that even if this Bill passes Catholics will be upon exactly the same footing as regards educational advantages as the rest of their fellow-countrymen, but they will be in a position immensely superior to that in which they are at present. We lose, of course, by the abolition of School Boards the advantage of the cumulative vote and the advantage of our greater zeal and interest in the education of our children, so that we may find ourselves less represented on the education committees than we are at present on the various School Boards. I do not, however, anticipate unfair treatment in this respect, for I think that those interested in education are willing and ready to hear our views. I believe they recognize that with us the question is a vital one, that it is really a matter of religious conviction, and that we occupy a definite position of our own quite distinct from that of the Church of England or any other denomination.

No paper, said Mr. Sparrow, in conclusion, would be complete without a full acknowledgment of the splendid manner in which the Irish members have performed their duties. Although it has necessitated cleavage from those who were for the most part their political allies, and although they were threatened in no ambiguous terms by the opponents of the measure with withdrawal of support in future of their political aspirations, there has been no hesitation, no dillying with the enemy. The Catholic case has been admirably put before the House by John Dillon, whose speech received the approval and extorted the admiration even of the enemies of the Bill. We ought all to follow humbly in their footsteps and not allow any other matter to attract our votes until the question is definitely settled. As all secondary schools are to be under the charge of the local education authority, and no catholicism or religious formula distinctive of any denomination is to be taught, a great struggle lies before us in providing suitable secondary schools in various parts of the country, where they do not at present exist, and in educating and training a sufficient supply of teachers for them.

A DANGEROUS CLAUSE.— Mr. Fitzpatrick, member of, and formally Chairman of, the Liverpool School Board, proposed a resolution to the effect "That the proposal to throw upon the trustees of the school the cost of lighting, warming and cleaning, as also that of 'ordinary repairs' and 'minor improvements' all of which have hitherto been recognized by the Board of Education as part of 'maintenance' chargeable on the grant must be resented as disastrous." For the last twenty years they had always had a resolution on the education question, said Mr. Fitzpatrick, and for the last twenty years Dr. Sparrow had contributed most lucid papers on the subject. He was not going so far as to say the present Bill was the outcome of that, but he had it on good authority that the Liverpool School Board—of which Dr. Sparrow and himself were members—had been the means of clauses beneficial to Voluntary schools being brought into the Bill. The Bill satisfied all our wants, but there was a great danger of the Bill suffering in the committee stages. One of the dangerous points was the management of the schools and the other was that of "maintenance." The word maintenance had a technical meaning. It meant everything connected with the working of the schools, repairs, painting, cleaning, lighting, and warming. He was satisfied with the good meaning of the Bill, but owing to the way the

"Maintenance" Clause was worded there was danger, and he, therefore, considered it a necessity to draw the attention of Parliament to the matter, and get it to still further safeguard the interests of the schools. One thing he did not understand, and that was the Nonconformist conscience. They said their conscience would not allow them to pay for the teaching of a religion they did not believe in. Catholics had hitherto paid a school rate. Was that fair to their conscience? All the money was not Nonconformist money, and Catholics must have a share of it.

EPISCOPAL APPROVAL.— Letters were read by the secretary from Cardinal Vaughan, who referred to the papers read at last year's conference on an apostolate for laymen. He knew of no better work that the Society could take up than that of an apostolate for boys. He mentioned the work done by Catholic ladies for girls, and urged the Young Men's Society to take up a similar work for boys. The Bishop of Portsmouth wrote expressing regret at being unable to attend, and urged the Society to try and extend its operations in the South. The Bishop of Birmingham wrote blessing the conference. The Bishop of Newport expressed his approbation of the work of the Society. Others who wrote were the Bishop of Salford, the Bishop of Liverpool, the Bishop of Aberdeen.

The Bishop of Galloway told the assembly that he knew of no association that was doing greater work for the Church than the organization under whose auspices the Convention was being held. It was foremost in every Catholic movement. They had just heard what good work was done by the Society last year from the lips of the highest in the land. It was recognized by all that the Society was a most valuable one in every work for the benefit of society. It had had to fight its way—in the early days had had to fight its way even into the good graces of the Church, for Churchmen as a rule were slow and cautious. It had been found to work well, and it was now a valuable auxiliary of the Church. By all who had taken the trouble to study its aims and methods it was regarded as an institution well calculated to uphold and advance the best interests of religion and to promote the social elevation of Catholics. It reached the masses rather than the classes. The Society began at the root of social life. In it working men were brought into direct touch with the Church, and realized that they also had their useful share in her beneficial and religious work, and they became important and conscientious agents in the great Christian movement. The Society was a very active and efficient branch of the popular movement known as Christian Democracy, whose aim was the social, moral, and intellectual improvement of the masses through the application of the teaching of the Gospel to the actual conditions of modern life. Here was no hankering after mere novelty; no new ideals were proposed, no new tendencies developed. There were no attempts at mere modernism. The great aim and the scope of the whole organization was to promote and preserve a thoroughly Christian tone and spirit in the working men, and especially in youth.

DEATHS.

AN.—When the angelic death of Miss ... was made on ... occasioned profound ... in this city. On ... August 10, as ... preparing to ... to go for a drive, ... and she was thrown ... that great force. It ... her injuries would ... but she grew stead- ... five o'clock Wed- ... was a daughter of ... Sheridan, contractor, ... Sheridan, and of ... and highly es- ... and was a ... worker in charit- ... R.I.P.

Soft Harness EUREKA Harness Oil. Advertisement for harness oil with an image of a harness.

The Week in Ireland.

Directory United Irish League.
Dublin, Aug. 2nd, 1902.

FIELD DAY AT CASTLEBAR.

On the 2nd of August the famous town of Castlebar presented a spectacle typical in every way of present Government rule in the West of Ireland. An army of nearly 600 police were drafted into the town from every part of the province, and from early morning kept marching, and counter-marching in batches through the streets as if some great upheaval of public opinion was expected. That a representative body like the County Council, which administers the money collected from the ratepayers, should be allowed to exercise the right of using their own room for the purpose of presenting an address to a popular leader like Mr. William O'Brien would apparently be putting too much of a demand on the graciousness of the potentates who are down here, like so many Pashas, for the administration of Castle rule in Connacht. It was to prevent the exercise of what seems to be only an elementary right of the people's representatives that Castlebar was held by a force of several hundred police, and that almost every known leader amongst the people was shadowed wherever he went about the streets. The courthouse was packed with police, every possible entrance was guarded, so that the recent experience of Cork might not be repeated in Castlebar. Lord Bingham, the High Sheriff, whose title and appearance seemed to be absolutely unknown, arrived from London on Friday, and at once put himself into communication with the Sub-Sheriff and County Inspector Brooks to devise means by which the courthouse might be preserved inviolate from the pollution which would necessarily attach to it if its atmosphere were allowed to become tainted with anything approaching the character of a popular demonstration. The elaborate display of force was not the means, after all, of preventing the courthouse being made the scene of a very determined and unmistakable attack upon the High Sheriff and the Government which he represented, and it is difficult to see how, even if the County Council had been allowed their will, any more bitter things about the conduct of the powers that he could have been uttered than were said in the very presence of the protectors of law and order. Be that as it may, the day was an exciting one, and supplied incidents which are likely to blossom into larger prominence later on.

The principal objective of the day was, of course, the courthouse and its surroundings. From shortly after ten a solid body of police took up their places outside the building, while inside all the passages were filled by Coostabulary. In the Chamber itself, twenty men were posted in the gallery, a dozen at the barriers separating the Council seats from the body of the Chamber, and on each side of the latter a file of nine men was posted. Practically the whole of the building was held in force by the High Sheriff, who, along with the Sub-Sheriff, Mr. Rutledge, and Mr. Coll, B.L., a son of Sir Patrick Coll, C.B., Chief Crown Solicitor, who acted as legal assessor, awaited developments. Shortly after twelve o'clock, Mr. Conor O'Kelly, M.P., Chairman of the County Council, who was accompanied by thirty-one other Councillors out of a total of thirty-four, proceeded to the courthouse, having with them Mr. William O'Brien, M.P. The party were followed by a large crowd, and all entered the courthouse through files of police, and proceeded upstairs to the Council Chamber without hindrance.

All the district Councils of Mayo were also represented.

Mr. Conor O'Kelly, M.P., Chairman of the Council, at once took the chair, and beside him sat Mr. William O'Brien.

The Chairman called for order, declared the Council meeting open, and requested the secretary to read the minutes of the last meeting.

The secretary—There is a letter from Lord Bingham, from 89 Bryanston Square, London, W., in which he states he would not permit the address to Mr. O'Brien to be presented in the courthouse.

Mr. Walsh, Co. C.—The courthouse is the property of the people.

The Chairman—That is a most audacious letter. Is the High Sheriff in the Chamber?

Lord Bingham—I am here.

The Chairman—Did you address

this letter to the County Council? Lord Bingham—Yes.

The Chairman—May I ask the High Sheriff a question—whether if we are to proceed with the business we are to discharge, the business on the agenda and the business of presenting an address to Mr. O'Brien, he will use force to clear the building?

Lord Bingham—I cannot allow that address to be presented.

Mr. O'Brien—If you do not want to organize a row in this Chamber, surely you can have no difficulty about saying whether you will or will not use the immense armed force you have at your back to carry out your orders. If you say that, then we shall know what to do.

Lord Bingham—I can only repeat that this address cannot be presented in this building.

Mr. O'Brien—I assume that is a direct incitement and instigation to trouble in this hall. You know well, Mr. Sheriff, that if you announce that you have your 500 armed men to clear out this room—you know well that the representatives of the people will not attempt resistance. What you are doing is to try to seduce the people here into doing something that will give a pretext for the use of that enormous power for your own cowardly purposes.

Lord Bingham still remained silent.

Mr. O'Brien—Proceed with the business.

Mr. Costelloe, Co. C.—With your permission, Mr. Chairman, as one of the elected representatives of the people in this Council, I would ask the High Sheriff one question.

The Chairman—The High Sheriff has refused to tell us whether he will clear this building if this address to Mr. O'Brien were presented. That being so, I will infer that he has no such intention, and, therefore, I will ask Mr. Costelloe to present the address to Mr. O'Brien.

Lord Bingham—I shall have to repeat, Mr. Chairman, that if this address is persisted in I shall have the Court cleared.

Mr. O'Brien—You have answered at last.

The Chairman and Mr. O'Brien consulted for a few moments, and voices were raised.

The Chairman—What I wish to say now is this. I dare say what Mr. Wyndham and his subordinates would desire most to-day would be that the people should come into collision with the police, but we have no intention of doing anything of the kind. We know perfectly well that the police, the five or six hundred of them here, are masters of the situation. I have now to say that, having consulted thirty-one of the thirty-four members of the County Council, on their behalf I say now that we resign the Council Chamber and this courthouse to the High Sheriff. If we have no interest in this courthouse, if we have no claim on this courthouse, we will have no responsibility for it. If the courthouse does not belong to the people, the people are not going to pay for the courthouse. All I can say is this, that this courthouse at Castlebar, and all the courthouses in the county, from this day forward we throw over on the hands of the High Sheriff to pay the expenses of them, and we will see by-and-by how he will like it. After three years in the courthouse we find now that it does not belong to us, but that it belongs to some gentleman named Bingham, who came over from London and evicts the representatives of the people. We never heard of Mr. Bingham in the County Mayo before, and I dare say when this business is over we will never hear of him again. We resign this courthouse now to his charge. We wish him luck with his responsibility, and we hope he will like paying the cost of it, and we now proceed to do the business of the people elsewhere.

Mr. O'Kelly, Mr. O'Brien, and the others present then left the courthouse and walked to the Workhouse, where they took possession of the boardroom. They were cheered along the way.

When Mr. O'Brien and Mr. O'Kelly, and the members of the County and District Councils reached the Workhouse, which is situated close on a mile from the town, they found that the meeting of the Guardians was in progress. A few members of the Board was transacting the business, and they received Mr. O'Brien, Mr. O'Kelly, and the others with cheers. A body of police, with a police note-taker, followed Mr.

O'Brien to the workhouse, but the gates were banged against them, and they remained outside on the roadside while the presentation of addresses was proceeding in the building. The boardroom is a fairly large one, but it was crowded to excess, and many members of the County and District Councils had to stand on the stairs and passages leading to it.

KILKENNY'S TRIBUTE.—On August 3rd His Eminence Cardinal Moran, Archbishop of Sydney, was the recipient of a splendid tribute of esteem from the citizens of Kilkenny. His Eminence was accorded a magnificent reception by the people of Kilkenny, and the crowning work of the welcome was performed when the addresses from the various public and religious bodies were presented. The presentation took place in St. Mary's Cathedral at the conclusion of High Mass, which commenced at 12 o'clock. Shortly before twelve o'clock a procession was formed, in which the clergy, assisted by the students of St. Kieran's College, escorted the Cardinal, accompanied by the Most Rev. Dr. Brownrigg, Bishop of Ossory, to the Cathedral, where High Mass was celebrated in presence of a large congregation.

At the conclusion of the Benediction the addresses were presented inside the altar rails of the church. After the presentation of addresses, His Eminence ascended the pulpit and said:—I beg to return my sincere thanks to the Mayor, aldermen, the Corporation, and to the other devoted citizens of Kilkenny for the beautiful addresses with which they have been pleased to present me, and I do so the more readily because I recognize that those addresses are not prompted by any mere personal merit of mine, but that they are the outcome of your devotedness to religion, and of your desire to give some expression of affection to a pastor whose privilege it was for some years to labor here amongst you. His Eminence next referred to a monument erected in the vicinity by an Australian who was himself an Ossory man, and stated that it was a link between the Ossory men in Australia and the people at home. "Speaking of Australia," His Eminence continued, "I read the other day in the public Press the statement of the Colonial Minister that, as a result of the conferences which he has held with the illustrious statesmen who came from Australia and the other colonies to confer with him, he has come to the conclusion that the colonies are not up to the mark—that appears to be the phrase which he used. I beg to assure him, and to assure you, that nothing will give greater joy and greater consolation to our Australian citizens than to learn from him that our colony is not up to the mark of his aspirations and of his designs. In Australia we enjoy the fullest freedom that citizens can enjoy. We are a true Republic in the genuine sense of the word. We make our own laws, and our citizens legislate for their country and the welfare of our citizens. Even the very name which has been given to United Australia—the Australian Commonwealth—shows that, in the fullest and most vigorous sense, it is a genuine Republic. The King is our President, not an elected President, but a perpetual President, and his representative, the Governor of the Commonwealth of Australia, resides in this Australian Republic. But we make our own laws, and I am sure there is not amongst us in the Empire possessing any measure of commonsense, who will hesitate for a moment to say that our Australian colonies justly rank amongst the most loyal and most devoted colonies of the Empire—any colonies in the world. Our people are loyal because they are free. And precisely it is because they enjoy that freedom that they repudiate the Imperialism that those statesmen would seek to fix upon them. Were Australia to be governed as Ireland is—that is, according to the whims of the statesmen who rule at Westminster—I tell you that Australia would not be united with the Empire for 24 hours. And this it is, precisely, which makes our people truly loyal—because we are free and quite independent of the whims of the statesmen who rule for the passing hour. A stranger coming from a free land to Ireland asks himself how it is, in the dictates of common sense, the same measure of freedom given to the colonies is not given to this fair land? There is no citizen of Australia who would seek to break the bonds which unite that colony to the home country; no one would like to break up the Empire that holds such sway at the present time. But we in Australia are convinced that the extension of the fullest measure of freedom to Ireland would not only disrupt the Empire, but would not only disrupt the Empire, but would scatter parts of the Empire and bring forth that loyalty at

home, so characteristic of the children of the Empire abroad. In Australia we are famed for our determination to uphold the Empire with genuine loyalty. But I assert that, in the very same measure, we are determined that, in the fullest measure, Ireland shall be partaker of the same freedom. In conclusion, His Eminence again thanked the people of Kilkenny for the very hearty welcome which they had extended to him during his visit.

THREATENED EVICTIONS.—Castlebar, 6th August. — Yesterday the tenants to be evicted with the new batch of six were consulted as to the situation. Mrs. Kneafsey, whose holding of a few acres is in Carrogghill North, and who lives with her son and daughter, is taking the situation calmly. The costs in this, and the other cases of Mrs. Drury, Mrs. Morrisroe, John Fitzpatrick, Mary Hanly, and John M'Dermotroe, are, as in the other cases already reported, the costs of the Superior Court actions, and of course are as high as the others. The holding of John Fitzpatrick is some seven or eight acres, which the tenant says is rented at over £1 per acre. He entered the Land Courts some years ago and got only 10 per cent. reduction. The holding, which is only able to graze two cows, and no hay raised on the farm, is one of very poor quality, and from the scanty grass growing upon it evidently unable to afford even sufficient pasturage for two cows. Flanagan, De Freyne's agent, visited the place some short time ago, and demanded full costs, which the tenant refused to consider under any circumstances. John M'Dermotroe's land is situated almost on the shores of Lough Sara. It is comprised of a few fields of green, poverty-stricken land in the centre of a great bog tract, and the road approaching it is grown over with grass and fallen into very bad repair. The humble cottage in which this poor man, with his wife and family, live is one of the worse seen on the estate. There are no outhouses, and the whole place bears the stamp of poverty. The situation of this holding amid the bogs, now coveted by Lord De Freyne, affords for the observer one of the most striking examples of landlord tyranny on record. The land has been entirely reclaimed by M'Dermotroe himself, and the little meadow and grass on the farm is of the most scanty character. The only son, a boy of tender years, is in England, "struggling" to earn a little for to support the family. So his careworn and grey-haired mother said recently.

The case of Mrs. Morrisroe, who is to be one of the new victims, is another instance of tyranny. Her holding is one of some 3½ or 4 acres, and is situated on the borders of the vast bog tract by the lake shore, in the same district as the holding of M'Dermotroe. She was written for some £8 and the costs of the Superior Courts piled upon this helpless widow, who despite her struggles has had to live on Indian meal and water on the little holding, which is also rented at almost £1 per acre.

Mrs. Drury, of Ratis, is another on the new list. Her home is a very dilapidated cottage in the Frenchpark district also, and is in very bad repair. She paid a year's rent last August, and has paid the rent regularly for years. Her husband died some eighteen years ago, leaving the United Irish League, has been care for. Ever since she has remained in widowhood, and struggles to keep the place for the boy to whom she is so much attached.

From the receipt she holds it appears that she is cleared up to the last year in the matter of rent-paying. She is some day—perhaps tomorrow—to be driven from the home of her heart, and the boy is in England, earning a little to keep body and soul together. Only for his earnings she could not live. The land was no good to her; so she says. The poor woman's cattle "went agin" her, and she has barely been able to raise the rent annually for years.

The greatest indignation prevails in the district at the coming batch of evictions, and the tenants, who are the poorest yet attacked, are bearing up well under the circumstances. The Sheriff may be down on them any moment. Four of the new lot of six threatened live in the Frenchpark district, and two in the Lisacul district.

The people anxiously await the coming, as they say, of the "Crowbar Brigade."

Mr. Denis Johnston, organizer of the United Irish League, has been visiting the tenants daily.

LANDLORD AND LEAGUE.—On 6th August, in the King's Bench Division, before Mr. Justice Barton, a motion was made in the case in

which the Leader of the Irish Party and others are plaintiffs; and the Duke of Abercorn, the Marquis of Waterford, and others are defendants. The motion was to the effect that the proprietor and editor of the "Daily Express" be adjudged guilty of Contempt of Court in having published an article in that journal of July 28th, in prejudice of the trial of an action instituted by Mr. Redmond, Mr. Dillon, Mr. O'Brien, and Mr. Davitt, against the newly-formed Irish Land Trust.

Mr. Matheson, K.C., who (with Mr. Bodkin, K.C., and Mr. J. Muldoon, B.L., instructed by Mr. Valentine Kilbride) appeared for Mr. Redmond, published the motion. He read that gentleman's affidavit setting forth the contempt, and then referred to the action brought in the name of Lord De Freyne against the principal members and officials of the United Irish League.

Mr. O'Shaughnessy, K.C., replied on the part of the defendants, Lord Ardilaun and Mr. H. L. Tivy.

Mr. Justice Barton adjudged that the article was a contempt of court, and ordered Lord Ardilaun and Mr. Tivy to pay the costs of the motion.

Mr. O'Shaughnessy asked for a stay to be put on the order as he would take the case to the Court of Appeal.

Mr. Justice Barton said he would do so.

The Catholic Graduate.

One of the papers read at the recent conference of Catholic educators in Chicago was by the Rev. Father Quirk, S.J., who compared the results of the Catholic and the secular systems of education as manifested in the graduates of each.

"Summing up the results of the respective systems of study," he said, "I would say that the graduate in the Catholic system is more enlightened and more roundly educated in each and all his faculties than his fellow of the nonsectarian system. He is, for instance, better informed in mind with those principles which lead to knowledge of himself, of his limitations and of the unexplored field of knowledge as yet lying beyond his ken. Especially is he the gainer over his fellow who has not enjoyed his own fair opportunity in that he has 'the unbought grace of life, the pursuit of heroic ideals,' which spring from a right study of religion and philosophy.

"In other words, he has the gift of spiritual insight and endeavor and that of courage to face and encounter evil out of the motive of supernatural duty. If these gifts happen to be the precious holding of the graduate in the other system, they are only accidentally so; they do not belong to the system, but to some home or other noble influence.

"In the final study of these graduates, representative of their respective systems, we cannot fail to see that the man of settled principles and unified knowledge, as well as of spiritual ideals, must deserve better of society than his fellow-man who may be fuller in matter of knowledge and can boast a greater freedom and impatience of restraint. He is certainly to be deemed better fitted for benefiting society, for he is apt to be a more thoughtful and conservative, while none the less energetic, member in all that concerns its interests.

"He is a better citizen of his country than his fellow with whom he is compared by reason of his greater acquired reverence for authority. He is again a better example of the patriot because he has learned to merge in one his love of God and country. For he has been taught to view all piety as united in his love for God, so that God, country and parents blend together in his eyes as almost one object compelling like, though unequal, love and devotion.

"To say all this is, I well know, striking a high keynote of praise, yet I dare to claim all this for the graduate of the Catholic system who pursues his course of study faithfully to the end. I claim for him in society a place of pre-eminence as a lover of law and order, as a useful member of its ranks, as the embodiment of civic virtue and patriotism. Finally, I attribute much of all that he is and has to the character of his education."

It is necessary to do good by good, and to will it both in the means and in the end, in the method and in the object. Good which has been produced by evil is a chameleon, corrupt gold, and will sooner or later bring forth the evil of which it already contains the germ: it is a stream whose pure waters have been corrupted by canals.—J. Joubert.

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- Dark Gray Organdy Muslin.....15c per yd.

All our Muslins and other Wash Goods must go, and go they will if low prices will do it. The greater part of the above lot were from 25c to 45c per yard.

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ALL COMMUN FORE 6 O

PARISH SOC

FIRST SUNDAY OF Holy Seapular Societ and investment in sea ately after Vespers in General Communion Heat League at 8 o

SECOND SUNDAY—Temperance Society, in giving of temperance Vespers in Church. General Communion Name Society at 8 o'clock of office of Ho 7.30 p.m.

THIRD SUNDAY—Society after Vespers, Church, after which so attended to in large sa

FOURTH SUNDAY—Mary, general Commu o'clock Mass, meeting i Patrick's (girls') schoo pers.

Promoters of Sacred I hold meeting in large 2.45 p.m., distributio

OUR CURBSTONE OBSERVER.

WAS somewhat am other day to read a of all the contrivance the owners of fast l the purposes of speed in the animals. W comment I will reproduce of the article to which I runs thus:—

"The equine flyers of t sometimes protected by armor of leather and cloth legs, to shield them from defects of action or chance when moving at speed. Cr champion trotter, is boote heels to his forearms for from his pasterns to his hind. Separately and in tion 18 boots are carried o legs, but most of these ar ther as a matter of precau from necessity. He wears tion knee and arm boots, place by elastic suspenders over his shoulders; below t bination shin and ankle bo led around the legs, under and low cut quarter boots, round the hoofs. On his r combination hock, shin and speed cut, or pattern covering the inside of the the hoofs up as high as a strike. These are not the o worn by trotters. Scalper tive boots, for protecting t tive coronet, where the hoo hair come together, are am most common of all and t are tendon and elbow boot protect the tendous and kn front legs."

Pretty well clad is the h is accommodated with sc kinds of boots, leggings, ar coverings. It once was a wonder with me how the wa the regular chargers, of o possible move under the v their coats-of-mail, but the horse of Coeur-de-Lion ne put upon the modern trotte is worse, the foregoing doe tain a quarter of the applia tually in use. There is not about the many kinds of and the unnumbered ways of ing them. The toe weigh first are bad enough; but t have the spreaders, gaiting pokes, dorricks, headsticks, ors, chin checks, and the less variety of bits. It is r me to enter into all the det these many inventions; but I very well like to have the o some horse upon the effects

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. - Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY. - Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY. - Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY. - Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets.

etc., in library, 92 Alexander street, on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES. - Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Ranns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holidays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion. They should also ask him for

a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES. - It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are

conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises - 2 o'clock, opening prayer, recitation; 2.20, discursive remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B. - The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

BOUNDARIES OF PARISH. - St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street, it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS. - All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS. - Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS. - In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

OUR CURBSTONE OBSERVER. ON PROTECTING ANIMALS.

It was somewhat amusing the other day to read an account of all the contrivances used by the owners of fast horses for the purposes of developing speed in the animals. Without any comment I will reproduce a portion of the article to which I refer. It runs thus:-

"The equine flyers of to-day are sometimes protected by a perfect armor of leather and cloth on their legs, to shield them from habitual defects of action or chance missteps when moving at speed. Cresceus, the champion trotter, is booted from his heels to his forearms forward and from his pasterns to his hocks behind. Separately and in combination 18 boots are carried on his four legs, but most of these are used rather as a matter of precaution than from necessity. He wears combination knee and arm boots, held in place by elastic suspenders passing over his shoulders; below these combination shin and ankle boots, buckled around the legs, under the knees, and low cut quarter boots, fitting around the hoofs. On his hind legs are combination hock, shin, ankle and speed cut, or pastern, boots, covering the inside of the legs from the hoofs up as high as a horse can strike. These are not the only boots worn by trotters. Scalpers, or hind toe boots, for protecting the sensitive coronet, where the hoof and the hair come together, are among the most common of all and then there are tendon and elbow boots, which protect the tendons and knees of the front legs."

Pretty well clad is the horse that is accommodated with so many kinds of boots, leggings, and other coverings. It once was a matter of wonder with me how the war-horses, the regular chargers, of old, could possibly move under the weight of their coats-of-mail, but the favorite horse of Coeur-de-Lion never was encased in anything like the rigging put upon the modern trotter. What is worse, the foregoing does not contain a quarter of the appliances actually in use. There is nothing said about the many kinds of weights and the unnumbered ways of adjusting them. The toe weights come first are bad enough; but then we have the spreaders, gaiting poles, pokes, derricks, headsticks, governors, chin checks, and the endless variety of bits. It is not for me to enter into all the details of these many inventions; but I would very well like to have the opinion of some horse upon the effects of so

taken from the pasture. But those horses were never booted, and weighted, and checked, and encased in all manner of instruments of torture. They had the free and natural use of their limbs, and they were never driven to death at one time and then allowed to become spavined from inaction and insufficient exercise. In a word, they were treated like all faithful servitors of man should be - with humanity and judgment. I do not say this through any boastfulness - the satisfaction is all my own and can but little help to increase my reputation in the minds of my friends - but I speak from experience, in order to point out how thoroughly selfish is the general conduct of men towards the dumb animals - especially the horse.

One evening, not long ago, I was standing on a balcony with a lad of some twelve summers; it was a warm day, or rather evening; a cab passed by, and the horse gave signs of a hard day's work, as he slowly sauntered along in his wet coat. The cabman was evidently in no hurry, as his day's work was done, he was going home, and he wanted to let his horse take it easy and cool off a little. I remarked, "that horse has had a hard day of it, but the man is four or five dollars richer than this morning." "Yes," replied the lad, "but the horse is no richer; he did the work, but he won't get any more for all that." The reply awakened very serious reflections in my mind. The boy was right. And as it is with the horse, so is it very often with men. It is not the one who sits on the "high seat," cracks the whip, and does all the talking, while he gathers in the dollars that generally does the real work; rather is it the "hewer of wood and drawer of water," who has been harnessed by circumstances between the shafts of poverty and adversity, who performs the labor - yet he only gets his three scanty meals and his stable-roof as a protection, by way of compensation. Ah! there is much to be observed, even from the curbstone as the horses and the men of a great city pass to and fro.

An inn-keeper observed the postilion with one spur, and inquired the reason. "Why, what would be the use of the other?" said the postilion; "if one side of the horse goes, the other can't stand still."

"If you could coin all the silver in your hair, how rich an old man would you be?" "Not half so rich as you would be, young man," answered Sophocles, "if you could sell the brass in your face."

Champlain Summer School.

Cliff Haven, Clinton Co., N.Y.

CATHOLIC SUMMER SCHOOL. - A reception to one of the foremost naval heroes of our country, the annual grand concert, always the artistic event of the season, the production of Haydn's magnificent oratorios, "The Creation," and lecture courses of unsurpassed excellence, these are but few of the events of the week past, which show how full of variety and activity is life at Cliff Haven.

The reception to Admiral Schley, who is a guest for a few weeks at the Military Post near by, was by far the most brilliant event of the season. The Auditorium, the scene of the reception was lavishly decorated with bunting in the national and Summer School colors and with evergreens and golden rods. The eminent guest was received by a committee composed of Rev. M. J. Lavalle, Francis P. Siegfried, John F. Mullaney, Daniel J. Hickey, John Talbot Smith and Hon. John B. Riley. He was conducted to the stage, the Plattsburgh city band, meanwhile stirringly playing America. A song of welcome composed for the occasion by Dr. Marc F. Vallette of Brooklyn was then sung by the entire audience. At its conclusion the Reverend President, Father Lavalle, arose and addressed a few words of welcome. He spoke of the many distinguished men who had visited the school, but he said none had been more cordially welcomed than their present guest.

In reply the Admiral expressed his deep gratification for the warmth of his reception. He then said a few words in praise and in encouragement of the school.

A short musical programme in which some of the most talented members of the school took part was next given. At its conclusion the Admiral, and Mrs. Schley, who was present, received the members of the school, shaking hands with them.

The party was then driven to the Brooklyn cottage, where they were received by little Miss Margaret O'Reilly, who presented the Admiral with a beautiful bouquet of flowers. They then proceeded to the Champlain Club, where they were entertained by the administration at supper. The grand military ball which ensued was a brilliant climax to a memorable evening.

The annual concert given at the Auditorium for the benefit of the Chapel Fund, from every point of

view surpassed its memorable predecessors. An elaborate programme full of music of the best sort was given. Rev. J. Talbot Smith, Mrs. Amelia Devin, Miss Berthe Clary, and Mr. Bernard Sullivan of New York, were among the principal soloists.

On Friday Haydn's "Creation" was magnificently sung by the Champlain Choral Union. The other festivities of the week which add lustre to this session's programme are many. The Bostonians entertained at a musical, the Philadelphians at a dance, and the Brooklymites at a euchre. The devotees of each of these pastimes were many, as was evidenced by the large attendance at all the affairs.

The social activity so noticeable at the height of the session does not lessen the interest in the intellectual side of life here. The regular class-work is progressing favorably, much to the delight of the instructors. During this week and next week the course in Metaphysics is given by Rev. F. P. Siegfried, who is the supervisor of the entire four years' course in philosophy. Father Siegfried is first vice-president of the school, and a professor of theology in St. Charles' Seminary, Overbrook, Pa. His subject of study this week was the "Phenomena of Organic Life."

The materialistic theories of the origin and propagation of life were examined in a philosophical light, and their fallacies pointed out. Possibly the most interesting lecture was on "The Evolutions of Organisms." The unbiased, logical attitude of the lecturer was particularly refreshing.

The great poet of the reign of Queen Anne, Alexander Pope, was ably treated in the course in literature given by Rev. Hugh T. Henry. His work as a critic, epic-writer, moralist, satirist and lyricist was considered in a manner notable for its impartiality and sympathetic appreciation as well as for its keenness and brilliancy.

Dr. Taylor is now engaged in a thorough discussion of the Inductive, Deductive, Socratic and Heuristic methods of teaching. He has shown the difference between inductive reasoning and inductive teaching, deductive reasoning and teaching, and the relation of induction and deduction to analysis and synthesis. It has been shown that all these processes are normally present in learning and teaching, and the relation of induction and deduction to analysis and synthesis. It has been shown that all these processes are normally present in learning and teaching, and their proper order and limits have been pointed out. In discussing the Socratic method Dr. Taylor brushed away the vague verbiage with which the topic is usually invested, and went directly to Socrates for an answer as to what the method really is. Three of the dialogues of Plato were analyzed, and as a result of this study, a description of

real Socratic teaching was undertaken.

In Prof. O'Callaghan's class the general topic for the week was intellect. Under this head was taken up necessarily the discussion of sense perceptions, images and concepts.

The superiority of the higher senses in the acquisition of the percept from sensations was shown. The importance of training the powers of perception was emphasized and illustrated. The relation of perception to imagination was then taken up and the reproductive and creative power of imagination explained in their relation to education.

The progress of development from the presentative or lower processes to the representative or higher forms of intelligence was emphasized.

The distinction between particular ideas and the abstract general ideas or concepts and their relation to imagination was clearly pointed out. A lecturer, new to the students of the school, but one whose fame had preceded him, was this week's speaker in the course in Medieval History, Rev. D. J. Kennedy, O. P. Father Kennedy is a professor in the House of Studies of the Dominican Order at Somerset, Ohio. The subject of his series was the Philosophy of the Middle Ages and he followed out the plan of his predecessors by using the selective method of treatment. He singled out the philosophers of those days as Anselm, Thomas Aquinas, Albertus Magnus, and Abelard, who represented special phases of thought or great intellectual movements.

Two evening lectures were given by the well known Paulist Father, Rev. Thomas F. Burke, of New York, on non-Catholic Difficulties. Father Burke's successful career as a missionary among non-Catholics made him particularly fitted to speak on this topic. The different sorts of mental attitudes to be encountered, and the best methods of dealing with them were told in a straightforward, eloquent fashion. The difficulties of a historical nature which have to be overcome were discussed. The causes of their prevalence were ascertained and the means of their solution explained.

One lecture on "The Newspaper and its Place in the Community," was delivered by Thomas F. Woodlock, of the "Wall Street Journal." The newspaper as a social necessity was the special phase considered, particular stress being laid upon it as the moulder of public opinion.

The instructors in the special courses remain the same next week. The general courses will be a series of five lectures on Medieval Society, by Charles P. Nell, Ph.D.; Bangson, professor of political economy in the Catholic University, and an old favorite at the school; a series of three illustrated talks on Art, by Miss Anna Caulfield, of Chicago, who has twice been heard at Cliff Haven, and a conference on Catholic Charities, under the supervision of Rev. D. J. McMahon, D.D., of New York City.

Vertical text on the left margin containing various notices and advertisements.

Catholic Notes.

The Patriarch-Archbishop of Goa has, at the desire of His Holiness the Pope, brought with him to Europe a relic of St. Francis Xavier...

Amongst the names of several Catholic officers mentioned by Lord Kitchener for favorable notice for good service in South Africa is that of Rev. Father Alexander, Chaplain to the Forces.

Last Saturday, August 16th, St. Joseph's Home for the Poor, High Barnes, Sunderland, which has flourished under the tender and practical care of the Little Sisters, was en fête...

The Right Rev. Dr. Brindle, D. S. O., Lord Bishop of Nottingham, on Sunday morning last, raised to the dignity of the priesthood, in St. John's Cathedral, Salford, the Revs. Daniel Shea and Cuthbert Chronnell...

Cardinal Moran states that the Cause of Beatification of the Venerable Oliver Plunkett, Archbishop of Armagh, has been set up anew. Cardinal Vincenzo Vannutelli is still Pontefice; Monsignor Murphy, the rector of the Irish College, has become procurator.

The "Osservatore Romano" announces that, as the result of amicable negotiations between the Holy See and Russia, Mgr. Zwirowicz, Bishop of Vilna, has been removed from his diocese by order of the Russian Government...

Mr. Daniel O'Connell French, who died at Wimbledon recently, says the Liverpool "Catholic Times," was well known as the judge of county courts of Bow and Shoreditch. He was born on the 24th May, 1843, at Liverpool...

Great preparations are being made for the celebration, in Pittsburgh, of the Golden Jubilee of the founding of the Passionists' Order in the United States.

Very Rev. Martin Carroll, rector of St. Vincent de Paul's Church, Brooklyn, whose ankle was dislocated and fractured in an accident on the Saratoga Lake branch of the Hudson Valley Railway...

roll was a native of County Tipperary, Ireland, and was 64 years of age.

Another federation of Catholic societies is now being advocated in the New World—this time in Mexico.

During the existence of the much-abused monks in the Philippines more than 3,000 volumes on botany, ethnology and every conceivable subject have been written and published by them...

Cardinal Kopp, Prince-Bishop of Breslau, is urging upon the Prussian Government the advisability of asking the Vatican to erect a nunciature at Berlin.

THE QUESTION BOX.

Replies to queries propounded at a recent mission to non-Catholics. Question.—What proof have you that a baby dying before baptism shall not enter heaven?

Answer.—To understand the proof one must remember the Catholic doctrine of heaven. The Church teaches that in heaven we see God face to face, and that we see Him as He is, or as He sees Himself.

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Perhaps it were well to add that the Church does not say that the soul of the child who dies unbaptized will go to hell. The Church is silent as regards the place to which the child will go.

The Master-General of the Dominican Order, Most Rev. Father Andrew Fruhwirth, has conferred the title of Preacher-General upon the Very Rev. Father Wilfrid Lescher, O. P., on the petition of the Provincial Chapter of the English Province, held at Hawkesyard in April, 1902.

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authority of Professor Salmon in his introduction to the New Testament, edition 1894, page 489. He says there has been a great deal of controversy as to the place of composition of the first epistle of St. Peter.

On page 441 he says the Roman martyrdom of St. Peter is well attested, and no other city but Rome claims to have been the place. Since St. Peter was at Rome, taught from Rome, died at Rome, and as he was a Bishop, naturally he was Bishop of Rome.

Question.—Why do Catholics pray for the dead? If there is such a place as Purgatory, why do we not find the word in the Bible?

Answer.—Our Saviour said, "He that shall speak against the Holy Ghost, it shall not be forgiven him in this world nor in the world to come."

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cleansed there, hence the name Purgatory. The Church has done the same thing with the word Trinity, which is not found in the Bible, but is applied to something recorded in the Bible...

GRAND TRUNK CHEAP PLEASURE TRIPS. Cheap by Rail, Returning by Boat. Cornwall, Return Fare \$2.70. For Vancouver and intermediate points, 9.20.

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SUPERIOR COURT. PROVINCE OF QUEBEC, District of Montreal, No. 2455. Dame Marie Antoinette Proulx, of the Town of St. Louis, in the District of Montreal, wife common as to property of Joseph D. de Lamirande, of the same place, plaintiff, and the said Joseph D. de Lamirande, defendant.

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SATURDAY, AUGUST 23, 1902. CASHE... continued. My last contrit subject I mapped gramme that I ha would be impossib As my main pur the story of the Episc ther the Archbishop el, I feel that any leng of the buildings and ru superfluous. In givng of the archbishops, fro to A.D. 1902—over o years—I must necessari bout the sacred edifices torical memorials with place abounds. Cons save time and space, mence at once with th the Archbishops who h crozier of Cashel. In s will have to curtail otherwise my task woul pleted, even at the end Before, then, entering work—and I am vain e sider it a work of grea —I will have to preface piscopal story of the gr somewhat lengthy, bu nent and necessary pu Ware's "History of the Ireland."

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CASHEL OF THE KINGS

Continued. In my last contribution on this subject I mapped out a programme that I have since found would be impossible to follow. As my main purpose is to give the story of the Episcopal, or rather the Archbishopal See of Cashel, I feel that any lengthy account of the buildings and ruins would be superfluous. In giving the history of the archbishops, from A.D. 901 to A.D. 1902—over one thousand years—I must necessarily tell all about the sacred edifices and the historical memorials with which the place abounds. Consequently, to save time and space, I will commence at once with the history of the Archbishops who have held the crozier of Cashel. In some cases I will have to curtail biographies, otherwise my task would not be completed, even at the end of a year. Before, then, entering upon this work—and I am vain enough to consider it a work of great importance—I will have to preface the Archbishopal story of the great See with a somewhat lengthy, but very pertinent and necessary passage from Ware's "History of the Bishops of Ireland."

THE ARCHBISHOPS OF CASHEL.—(From Ware's "History of the Bishops of Ireland.") "This Archbishopal See bears sapphire, two keys in saltier, bows downward, Topaz.

"It is valued in the King's book by an extent returned anno 29 Hen. 8th, at £66 13s 4d Irish, amounting to £50 sterl.

"The Chapter of Cashel is constituted of a Dean, Chantor, Chancellor, Treasurer, Archdeacon, and five Prebendaries, viz., New Castle, alias Mullaghnoy, Killardry, Kilbragh, Fenor, and Glankeen, which last is united to the archbishopric. Yet anciently it consisted of 12 canons, which were confirmed by the Bull of Pope Honorius, the 3rd A.D. 1224. The diocese is divided into 5 rural deaneries, viz., Muscry, Featherd, Outhy, Ely, and Stewardgha.

"The College of Vicars Choral of Cashel consisted anciently of eight vicars and choristers; besides an organist, a sexton and a purveyor or steward of the college. The Vicars Choral and the organist had an annuity of 25 sterl. a-piece; and the said college had then half a cople of land, called by the ancient rolls, Thursles-beg, on the north side of the River Suir, since known as Baon, or Baon-Thurles-beg. But now there are only 5 vicars, who are nominated by the 5 dignitaries, and are instituted by the dean. They were formerly composed of clergy; but now are all of the clergy.

"Cormac, King and Bishop of Cashel, is commonly reputed to be either the founder, or at least the restorer of the Cathedral of Cashel, (which bears the name of St. Patrick, as being consecrated in his honor); and it is past doubt that we have very few traces left of the bishops of Cashel before his time. The annals of the Priory of All-Saints inform us, "That the Church after the restoration of it was solemnly consecrated and a synod held in the year 1134." But Donald O'Brien, King of Limerick, built a new church there from the foundation, about the time of the arrival of the English, in the reign of King Henry II., which he endowed with lands, and converted Cormac's old church into a chapel or chapter-house, on the south side of the choir. He also made large grants of lands to the See of Cashel, which his son Donat, surnamed Carbrac, afterwards enlarged by other grants in Thornond; and among other benefactions he endowed it with two islands called Sulleith, and Kismocayl. King John confirmed this donation on the 6th September, 1215. About 200 years after Richard O'Hedian, Archbishop of Cashel, repaired this church, which through age was grown ruinous. He also built a hall for his vicars choral, and endowed them with the lands called Grange-Connell and Baon-Thurles-beg. The church is built without the city, and is situated on a rocky steep hill, which is a defence to it, though it is thereby too much exposed to the violence of the storms. In the ascent it appears a large stone, on which (as the inhabitants report from tradition) every new King of Munster was anciently, according to custom, solemnly proclaimed. (Cashel was in old times the royal seat and metropolis of the Kings of Mun-

ster; and in it one of the synods of Ireland was held by St. Patrick, St. Ailbe, and St. Declan, at which also St. Kieran and St. Ibar assisted in the reign of Aengus, King of Munster). There is another Cashel, called Cassel-Irra, in Connaught, the first Bishop of which was St. Bron, who died in 512; which I thought proper to hint, for this reason, because some are of opinion that this St. Bron was Bishop of Cashel in Munster."

CORMAC MAC-CULLINAN.—(Promot. A.D. 901, Died A.D. 908).—There is no doubt that after the conversion of Aengus, the son of Nafrach to the Christian religion by the preaching of St. Patrick, the people of Cashel were for some ages subject to the jurisdiction of St. Ailbe and his successors, whose See was at Emly, twelve miles from Cashel. But it is difficult to point out exactly who was the first bishop of Cashel. Historians mention St. Albert, called Archbishop of Cashel, who is said to have abdicated his See about the middle of the eighth century, and to have travelled into Germany. John Colgan is of opinion that Albert was Bishop of Emly, the Bishops of which See were in ancient times called Archbishops of Munster. But to give the general opinion, the whole history of this Albert and his brethren is too confused as to circumstances and is involved in great obscurity. We will, then, proceed to Cormac, the son of Cullinan. He was descended from Aengus, and began his reign A. D. 901, and (which may seem strange) at the same time exercised the functions of Bishop of Cashel.

It would, if I had space and time, be an interesting study to point out how the ancient Irish rulers, were not the only leaders of old who combined in their person the attributes of king and bishop. Amongst the Jews, the Romans, and even the Mahometans, not to speak of the earlier Christian nations, we find numerous examples of both civil and pontifical government being vested in the same individual. But this is apart from our subject. In the year 906 Flan Mac-Meisechlin, King of Ireland, levied an army, broke into Munster and plundered and laid waste that province as far as Limerick. Cormac was forced to give way and made good his escape. But the year following he marched an army into Meath, overthrew King Flan in battle, and obliged him to give hostages, which hostages he brought to Cashel. But in the year 908 (some say 907) King Flan had his revenge; he broke the articles of agreement, treated with the Kings of Leinster and Connaught; invaded Munster, and on the 16th August, at a place called Moy-Abbe, defeated Cormac. In that battle King Cormac, and almost all his sub-chiefs were slain. There are, however, half a dozen different accounts of Cormac's death; still the foregoing seems to be the most generally accepted. According to Keating he was buried at Castle Dermot, as his will directed; but all other historians agree that his body was brought to Cashel. He was a prince of great learning. He wrote in his native language a history, commonly called the Psalter of Cashel, which is yet extant, and a copy of which I believe to be in the possession of a gentleman in Montreal. The Irish historians greatly praise him, not only for his learning, but for his piety, charity, valor and magnificence.

From Archbishop Cormac to Donat O'Lonargan, who first made use of the pall, or pallium, we find but four prelates mentioned, who occupied the See of Cashel. Donald O'Hene, who died in 1097. The Annals of the Four Masters place his death in 1098, and say that "he was descended from the family of the Dalcaissians; that he was the fountain of religion in the western parts of Europe, was second to no Irishman in wisdom and piety, that he was the most learned Doctor of Ireland in the Roman Law, and died on the 1st of December." He assisted at a council held in Ireland A.D. 1097, in which Waterford was erected into a bishopric.

Miler O'Dunan died at Clonard, on the 24th Dec., 1118, in the 77th year of his age. Maelisa O'Foghlada died in 1131. Donal O'Conaing died in 1137. Our historians call all these archbishops,

although the use of the pall or pallium, was not yet introduced.

This brings me to about the year 1152, from which date we can trace more exactly and with greater assurance the history of the Archbishops of Cashel.

With the Scientists

CAST STEEL.—The Brylson Steel Foundry Company of Reading, Pa., is building a big shop on the Delaware River, near Cramps' shipyards, to use the Bookwalter process for making cast-steel. The building will be 700 x 60 feet, and will contain three converters of two, five, and ten tons respectively. There will also be electric travelling cranes, metal-saws, and all modern appliances to make the foundry an ideal one. The process is founded upon the Bessemer process, and is an evolution of the Robierre process bought ten years ago in France by Mr. Bookwalter. The patents cover the making of steel, and might be described as follows: Steel is simply iron with the impurities eliminated from it. These impurities are silicon and carbon, largely, and are eliminated after the iron is melted to about the fluidity of milk, and this is accomplished by forcing air through the molten iron, the oxygen uniting with the silicon and carbon and literally burning it up, leaving the metal pure. The converter accomplishes this in a very simple manner, although the process was long in being discovered. The "heat," which is melted iron, representing something over 500 degrees Fahrenheit, is poured into a boiler-shaped vessel through which the Bessemer process tubes run vertically. Eight tons of metal constitute an ordinary "batch," and when all is ready, the vessel is tipped upon end and the blast is turned on, forcing currents of air through the molten metal. In the Bessemer converter the air enters at the bottom, of necessity having a pressure and velocity sufficient to overcome the gravity of the molten metal. For this reason, by the Bessemer process, it is claimed, the steel is often overoxidized. The Bookwalter patent is so contrived that the air enters the iron at the side, pushing the melted metal constantly away from it, in this manner creating a circulation of the metal in the vessel which finally brings all in contact with the current with the desired result. Not having to contend with gravitation, it is possible with the Bookwalter patent to admit just the amount of air necessary, and no more, and thus avoid overoxidation.

FOR LIQUEFYING AIR. — Prof. W. P. Bradley of Wesleyan University, has perfected a machine for making liquid air in quantities, 1-1.5 quarts an hour being the product from a small machine. The machine which generates the liquid air consists in the first place of a moderate-sized kerosene engine, which furnishes power to a pump for compressing the air. The air is taken in from the outside of the laboratory by a pipe, which, before entering the pump, passes through a 60-gallon boiler full of quick-lime. This is to assist in taking out the moisture and carbonic acid gas which enters with the air. In the pump there are four cylinders, and as the air enters the first cylinder, it is put under a pressure of about fifty pounds. On suddenly compressing air, it becomes hot, and it is necessary therefore to pass it through a tank filled with cold water pipes before it goes into the next cylinder to be compressed further. In this way the air is pumped through four successive cylinders, being cooled between each, while the pressure is constantly getting higher and higher, until after the air has passed through the fourth cylinder it is under a pressure of about 2,500 pounds. The air now passes through two cylinders of caustic potash to remove any moisture or impurity that escaped the quicklime before entering the compressor. Then the air enters the liquefier proper, which consists of a very small copper pipe, formed into a compact coil. At the other end of this coil is a valve regulated from the outside. This whole coil is so arranged that the air which rushes through the valve, made intensely cold by its own expansion, passes back over the pipes of the coil through which it came. The coil itself is thus cooled and the incoming air within it. But this produces in turn greater cold still at the valve, and so the liquefier becomes continuously colder and colder until the temperature of liquefaction is reached. Thus the whole process depends, in a sense, entirely on pressure, but only in so far as pressure produces cold. Cold produced by releasing air from pressure is the cause of the liquefaction.

The King And Catholics.

The Sydney "Evening News" recently commented on the fact that in the memorial window which the king has erected to his mother in Windsor Chapel the great feature is the figure of the Blessed Virgin, in orthodox Catholic design.

Certainly the king is remarkably free from bigotry, and he has always manifested a desire to show his friendship for Catholics and his sympathy with the Church. Only the other day he sent Lord Denbeigh as his Special Envoy to the Pope, to congratulate His Holiness on the attainment of his Pontifical Jubilee. Catholics and Irishmen in a special way have good reason to entertain a kindly feeling for the new sovereign. As Prince of Wales he bore himself well through many difficulties, and no instance can be pointed to in which he has lent his name or his presence to any form of bigotry or to any anti-Irish movement. On the contrary, in religious and Irish affairs he has set English Catholic snobs many lessons in liberality, courtesy and justness.

On his first visit to Canada the Prince (to give him his old title) point blank refused to walk under an Orange arch. In later years he refused to accept, while on a visit to Ireland, an address from the Boyne-water men. In 1897 the Duke of York, while in Ireland, taking his cue from his father, said "no" very decisively when the L. O. L. came along with another address. The prince picked not a few of his associates from the ranks of the Liberals, and those who profess intimate knowledge of his political predilections assert that Gladstone converted him body and soul to Home Rule. The prince attended the House of Commons when Gladstone made his famous Home Rule speech, and manifested a keen and sympathetic interest as the debate progressed.

It is interesting to recall now the curious story that the King was baptized a Catholic, which went the rounds many years ago. In well informed Catholic circles in England the story is accepted as absolutely true. Here it is: "When the time came for the baptism of Albert Edward, then a bald and bawling infant, water was brought from the Jordan. The Archbishop of Canterbury and the Bishop of London arranged to divide honors on the occasion, with the result that one poured the water, while the other read the form of baptism. This was the perfection of Anglican politeness, but all the same it was a blunder which made the baptism invalid. After the ceremony, the Queen of the Belgians, one of the young English sovereigns' confidential friends, who had been an observant witness, spoke to the queen privately, and pointed out that the interesting infant had not been made a Christian in the proper way. Victoria was much troubled, and asked: 'What can I do?' 'Oh,' said Her Majesty from Belgium, 'it is easy enough,' adding: 'I have here in the palace a Belgian priest, my chaplain; let me call him in to baptize the child properly, and no one outside will be any the wiser.' The young Queen of England at once gave her consent, and the Catholic baptism was gone through with only two witnesses."

It is of importance to note in accepting or rejecting this story, that King Leopold I. of Belgium, whose worthy spouse is said to be responsible for the present King of England being 'half a Catholic,' was Queen Victoria's uncle. Writing to King Leopold a month before the christening, Her Majesty said: 'I wonder very much who my little boy will be like. You will understand how fervent are my prayers, to see him like his father in every respect, both in body and mind.' Queen Victoria, in the earlier years of her reign, had a "weakness" for the Belgium Court. It was here she met the present illustrious Pontiff, Leo XIII. His Holiness, then in Belgium as Papal Nuncio, had only reached his thirtieth year. That meeting of the young sovereign and the young Nuncio was the foundation of the mutual respect and esteem which continued until the queen's death. On the occasion of the Holy Father's Sacredotal Golden Jubilee Queen Victoria sent him with an autograph letter a magnificent gold basin and ewer for use in the ceremonies of the sacrtuary. The queen's presents His Holiness used at his jubilee festival for the washing of the hands. In the marvellous changes of the world the Venerable Pontiff, not many years after ascending the throne, had the happiness to receive in special audience and with special honors the eldest son of the Protestant queen,

whose acquaintance he made, as stated, in Belgium.

Apart from his baptism under "circumstances over which he had no control," the King of England had always exhibited almost sympathetic feeling towards the Catholic Church. He has befriended more than one Catholic Sisterhood in England, especially the Little Sisters and the Sisters of Nazareth, and he has on many occasions attended Mass in connection with both weddings and requiems. Cardinal Manning had no warmer champion and supporter than the then heir to the throne, who on a memorable occasion placed the Cardinal on a royal commission next to himself, and before the premier and the Protestant Bishop of London. This was the commission to inquire into the housing and education of the poor. At the time it was freely rumored that the prince had suggested the elevation of the Cardinal to the House of Peers. In this regard he had not the gratification of seeing his desire to show honor to Cardinal Manning fulfilled. The noble Marquis of Salisbury blocked the way, so it was said at the time.

Casting our thoughts back a few years we see the entirely reverent way His Majesty acted when he visited Lourdes when he was able to get about after his almost fatal typhoid fever illness. He not only visited the holy shrine, but spent days there, and it is said privately used some of the miracle-working water. He bought medals, crosses, rosary beads and scapulars, all blessed by the priests at Lourdes, and it was rumored at the time that his A. D. C.'s and the other members of his suite were quite ready to hear him announce at any moment his conversion to Catholicity. Somehow his retainers managed to make away with the Catholic emblems before the prince returned to England. The medals and scapulars were conveniently "lost."

When the Prince of Wales, now king, visited Rome he was shown over St. Peter's and several other churches by Prior Vaughan of the Benedictines, afterwards Archbishop of Sydney. And it should not be forgotten that His Majesty practically started the successful movement in England to honor the memory and perpetuate the heroic Catholic deeds of Father Damien, the Apostle of the Lepers. The prince acting in conjunction with the Rev. Mr. Chapman (a Protestant clergyman) started the Damien Memorial Fund with a handsome subscription, and he interested personally himself in the designing and execution of the massive marble monument which, as the expression of the admiration and reverence of the Christian world, Catholic and Protestant, now marks the resting place of Father Damien at Molokai.

No one has even ever faintly hinted that the Queen has narrow religious views. She has attended Catholic churches and Catholic ceremonies without asking any one "by your leave." Yet the London "Daily Chronicle" of July 23, 1898, gave prominence to the following: "For the first time in her life the Princess of Wales opened a bazaar for the Catholic charity. It was held at the Imperial Institute in aid of the Norwood Orphanage for Girls, conducted by the Sisters of Mercy. This is not the first time that the convent has been heard of for hence came many a candidate for the service of the sick and wounded in the Crimea, when such service was sorely needed by the British soldier. The patrons of the bazaar include nearly all the names most prominent in the Catholic world, though not that of Cardinal Vaughan, who does not disapprove of bazaars, but yet does not care publicly to approve them. The Duke of Cambridge, Lord Pembroke, and the Duchess of Devonshire, among friendly outsiders, are also on the list. So is the Spanish Ambassador." — Sydney Catholic Press.

Do not stop to examine the evil which others do, but think only of the good that you should do yourself.—St. Jerome.

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The influential men of a province, a city, a village or a hamlet will have to answer, not only for their own souls, but for a great number of souls.—Mgr. Pie.

One must never say "I will do such and such a thing because I wish to do it," but "because I have reason to do it."—Gobinet.

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THE DUTY OF CATHOLICS TO-DAY.



At the Catholic Summer School on a recent Sunday, Rev. W. O'Brien Pardo, S. J., preached at the late Mass; his subject was the healing of the deaf and dumb man, as narrated in the Gospel of the day. He said: "Before working the mightier miracles, our Blessed Lord went through a whole series of ceremonies. He might have cured the man by a single word, but instead of this He thrust His fingers into the ears, and touched his tongue, raised His eyes to heaven, and pronounced the life-giving words, and only then was the cure effected. This is a clear Biblical confirmation of the entire Catholic doctrine of ceremonial in the Church. Our Lord was teaching a great truth, and in order that this truth should sink more deeply into the minds of the whole world, He taught it by means of a living object lesson. He groaned. Now, why should our Lord have groaned if His attention were only centered on the man before Him, whom He was going to cure? He groaned undoubtedly because He realized that the lesson would not reach all the souls that were deaf in the world. I may say at once that this object lesson is the one most needed by the world in which we live. "Nation" is well as individuals, are becoming de-Christianized. They are striving in a half-hearted sort of way after ethics and morality, independently of the teachings of Jesus Christ. But there is no cure, either for the individual or for society, unless the Man-God thrust His fingers far into the world. "We hear, the true, nowadays, a great deal of praise of Christ as man. He is lauded to the skies as the noblest boss of human nature; and then, almost in the same breath, He is pronounced the greatest impostor that ever lived! For if He is not true God, as He claimed to them then He outsatans Satan himself. This point we must insist on with all possible vehemence. Any praise of Christ less than the highest—that is the Divine—is only gilded blasphemy. "The thrusting of His fingers into the ears of the deaf man, and thus reaching down to his very soul, was the fulfilling, in part, of the mission given Him by His Father. But the great work was not to be done by Christ alone. As the Father hath sent me," He said, "so I also send you." The mission of Christ thus becomes the mission of His Church. Christ's fingers are to thrust deep into the ears of the world, by the institution of which He said: "He that heareth you, heareth Me." "It is this divine mission of the Church that the twentieth century opposes with all its vehemence, for this mission is the thrusting of the supernatural into mundane affairs. Very many consider Christianity as nothing more than a sublime effort of the human mind; but if it is only that, it is a dead issue. "The world does not object to having the Church go to the slums and help the great 'unwashed'; it does not object to the Church going to the battlefield and staunching the blood that flows from the veins of the wounded soldier; but when the Church wishes to enter the domain of science and of social questions, the world raises its drawbridge and cries out: "Thus far shalt thou go, but no farther." "But how can the Church of the Incarnate Son of God agree to any such limitations of its powers? How can the Church accept any definition of its sphere, which would leave all real speech and all real influence and power to the State, with the politicians for its priests? These men would fain drive the Church off, bid her stay apart with folded arms, and look upcast to the sky, contemplating the pale-faced virtues of a far-away heaven, while they make their own robust sort of heaven on earth. But the Church stands for Divine law, the Law of laws; and, if true to her mission, can never be satisfied with a little mountain-top, up-in-the-air-citadel, where she would feel impregnable only as long as she remains shut up behind its gates. "It is true, 'business is business' and 'politics are politics,' but as soon as a social question comes to be speculative and grows urgent and palpitating, as soon as it becomes

ethical, it also becomes political, and then religion cannot step back and play the indifferent, or at least the mute, spectator. "It is because the divine interests of Jesus Christ are seriously menaced in the world to-day that the Catholic Church speaks out in unmistakable tones. The Catholic Summer School of America has a duty in this regard which it owes to the country and the world. We live in days when nothing is hidden, when that which is spoken in one corner of the globe is immediately blazoned forth from the house-tops by the telegraph and the press. Thus the intellectual stand taken by the Summer School concerning the mighty questions of the past and the present will be like a beacon light to our Catholic brethren the world over. "It is because we Catholics are convinced that the teachings of our Church are the surest support of the nation that we insist on them with ever-increasing energy. Our great Pontiff, who personifies before the world the teachings of the Church, has set us a noble example, and has never ceased to proclaim during his pontificate the sublime lesson of the Gospel. This explains his attitude in the momentous questions that have come up for settlement in the last few days. It was his love for our great country that made him wish that we should not sully the pure white stripes of our flag by any hasty decision at the risk of giving to all the other nations of the world an example of unfairness and bigotry. "One of the fundamental principles on which the American Constitution is based is the trial by jury. "Even when a vile assassin a year ago struck down with treacherous hand our late lamented President, although the deed was witnessed by hundreds of men, yet the country, in spite of its indignation, gave the assassin the full benefit of legal defense by an able advocate and a trial by jury. Even though so many saw him do the deed, still the inhuman wretch was not to be considered guilty until he was legally proved so to be. "A few days ago our great country seemed to be on the verge of driving, by skillful diplomacy, some four or five hundred men from the very homes which they had created, from the very land which owes to them its civilization; and yet we did not think of giving one of these accused men the benefit of legal defense or a trial by jury! "The Vatican, which was accustomed to deal with mighty questions and mighty peoples fifteen centuries before we were born as a nation, asked us to stop and think, assured that American fair-mindedness would finally gain the day over misrepresentation and bigotry. The American people have not been allowed to know that the most respectable and order-loving element among the Filipino laymen element was not permitted to give testimony in favor of the Friars. But great stress was placed upon the testimony of the avowed enemies of the Friars. Had they been officially cited, the professional men and merchants, as well as landowners among the Filipinos, would have testified in strong terms in favor of the accused. When the news reached Manila that the Bishop and clergy of the dioceses of Grand Rapids and of Hartford had respectfully protested against the expulsion of the Friars, one million five hundred thousand Catholic laymen in the Philippine Islands sent a cablegram stating "Filipino Catholics desire the Friars to remain." "This is only one example in which the renowned prudence and slow deliberation of the Vatican has prevented many a sad mistake. This is a case in which the Church has thrust the fingers of Christ into the deaf ears of some politicians. But there is another topic which is of still greater interest to all Catholics, and, therefore, the Catholic Summer School of America. It is the question of our schools. Any one who has followed this question for the past twenty-five years can see how the tide is turning. Not long ago it was supposed by many of our intelligent fellow-citizens that the instruction in the three R's, 'reading, 'riting, and 'rithmetic,' would be the remedy for all our woes and a sufficient training for every American citizen. "The Catholic Church, of course, had no objection to the 'three R's,' only it wanted religion, reading, 'riting, and 'rithmetic. Recent discussion in the press, on the platform and in the pulpit shows how our people are beginning to realize the fact that mental development is not necessarily moral development, and that if the country is to rear a race of men and women on whom it can count in the day of need, it must somehow or other increase the moral power of the schools. Protest-

ants now join their Catholic brethren in clamoring for a truer basis of education. "The reasoned basis of the public school," said recently an Episcopal minister, "is to make good citizens. If it does not achieve this, it has failed of the purpose for which it exists. Now, does it make good citizens by emphasizing the head at the expense of the heart, by training the intellect and slighting morals? "The crucial point at present is how to teach morals and leave out religion. No clearer statement of the seriousness of the question and of its solution can be found than that which appeared as an editorial in the Brooklyn "Eagle" of June 1. The editorial is entitled, "By the State—Or Without It." Every mother and every father should weigh well the crisp and cogent arguments of this article. We select a few thoughts. "Right or wrong," so runs the leader, "in the affairs of conduct are matters which have to be learned just as truly as history and handicrafts. Is this knowledge being imparted to our children in any efficient way? Is the public school doing it? Is the church doing it? Are the fathers and mothers doing it? We are compelled sadly to say "No" to all these questions. There have been times and places in which no distinctive instruction of this sort was needed, the standard of right living being at those times and places so clearly held and practiced that the children came into the knowledge of it unconsciously. There were, no doubt, bad boys a century ago, and when they were bad they knew they were bad. There never was any question in their minds as to what they ought to do. Their duty to God and to their neighbor was as clear in their minds as any other fact, but the conditions in life have wonderfully changed in this regard. The truth is we are taking for granted a moral intelligence that does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there. "The great company of educators and the whole American community need to be warned that if morality can not be specifically taught in the public schools without admitting religious dogma, then religious dogma will have to be taught in them. And school which permits a pupil to be in it for six months without seeing to it that he has learned essential morality has shown its unfitness to be a place of training of future citizens. "We thank the Brooklyn "Eagle" for this plain speech. We believe that it has the honor of being the first of the great daily papers to dare to speak out what thousands of men and women have felt in their heart of hearts, but had not the courage to utter. The Catholic Church in America has been for years educating one million children at its own expense, in both mental and moral attainment, and yet it has hardly received even recognition, let alone praise, from the country, although it has been doing, at the expense of untold sacrifice, the very thing that is now claimed by all true educators to be essential to the formation of the young. The Catholic Church has never divorced morality from instruction. The mistake which we Catholics have made is that we have been expecting all along that things would rig themselves. There was enough power to right the wrong, but we did not take the pains to make the necessary connection between the power and the evil. "Let me illustrate my meaning. We have stood in breathless admiration before the mighty cataract of Niagara. We have realized the tremendous power of those rushing, whirling waters. For centuries that power had been in existence. It had indeed lifted up at times the imagination of a passing poet or stirred the pen of an enthusiastic author. It had done little else. It had never lifted a hammer or turned a wheel. Some thinker saw a way to harness Niagara Falls. "Before long," he said, "you will be able to ride in the trolley cars of Buffalo, impelled by the waters of Niagara." No sooner said than done. That man made the proper connection between the mighty power-house and man's material needs. Something like this must we Catholics do. "Through ages has coursed a mighty cataract—mightier than the mightiest. This is the cataract of the blood of Jesus Christ. Power is there to illumine every nook and corner of the world, and to inflame the hearts of all mankind with the love of what is right and noble. That Divine cataract has not done all that it has the power to do. Whose the fault? In many cases yours and mine. "We Catholics have not bestirred ourselves to make the proper connection between the Divine power-house and the needs, political, social, educational and moral, of our

day and country. The Catholic Summer School is a grand object lesson, which will encourage our fellow-Catholics all over the land in making this necessary connection and taking the proper stand as regards the tenets of our faith. What our fellow-citizens need is to know us better. As has been ably stated in the "Messenger" for July: "The people are not altogether to blame for having wrong ideas about us. Those who are really to blame are the publishers, who for over a century have been poisoning the wells." "Very many men and women who boast of their intelligence and call themselves 'advance thinkers,' have in reality never advanced beyond the popular encyclopaedia as the source of their information. The need of our day is to refuse such second, or third, or fourth hand information; it is not to believe all that one sees in print, and to be absolutely convinced that more than nine-tenths of the accusations found in certain histories against the Church are absolutely without proof that would stand before a jury. If the twelve millions of Catholics in the United States would take a firm and united stand; in other words, if all the Catholic societies throughout the land would be alive to the great power of Catholic federation, then might we hope to have justice done us; and justice is all that we are clamoring for. Let us, then, be up and doing. Let the Catholic spirit of our Summer School bring all our people, from North and South, and East and West, into one grand union for the spread of true Catholic ideas, which will be no less a support to the State than to the Church. Several of our recent visitors have remarked that the prevailing Catholic spirit which one feels in the very atmosphere around Cliff Haven reminds them of what they have read concerning the early Church, when, as the Scripture says, "All the faithful had but one heart and one soul." "Let us, in conclusion, never forget that the Church of Christ must continue the mission of Christ, and realize to the full the words of St. Paul, "Woe to me if I do not preach the Gospel." "Now, every true child of the Church must help in this divine work. Preaching is not confined to the pulpit, for, as the old adage has it, "actions speak louder than words." We must all aid the Church in pushing the fingers of Christ into the ears of the world. This will be to carry out the purpose of the Incarnation, since God has become man, and the Incarnation is the solution of all problems, the one dominant principle of economics and politics, as well as of ethics and religion. Man means all that man thinks, desires, does; in a word, the entire scope of humanity. God must not be excluded from any part of His creation. A fenced-out God is no God at all. Since, then, the Incarnation reaches into all society, we must have, as has been truly said, the Christ of the home, the Christ of the school room, the Christ of the workshop, the Christ of the chisel, the brush and the pen; or, as the Bible puts it, "All things, and in all things Christ."

The War on the Church in France.

To the President of the French Republic:— Sir,—A profound and painful impression has been created throughout all France by the decree which has closed one hundred and twenty-five schools and by the ministerial circular which has shut up two thousand five hundred additional schools. It is our duty to communicate to the official head of the State the solicitude we feel on this occasion, on religious as well as patriotic grounds. The first question which suggests itself is: What are the motives which have called for this sudden and violent measure? There has been no scandal, no disorder in these educational establishments which are under the direction of teachers holding certificates, as the law requires. The only reason there can be advanced is that the instruction given in these schools is in keeping with the principles of the Catholic Faith, and that the teachers belong to religious congregations. An additional reason is that every Christian idea shall be eliminated from the education of the young. This is a violent attack upon conscience directed against families. As a bishop, it is our duty and our right to protest in the name of these families against this sort of tyranny which is the most cruel of all tyrannies. It is to be noted that these attacks have been systematically planned by the anti-Christian sects. In 1886 a law dealing with schools eliminated religious instruction from the school curriculum. Four years later teachers who were members of religious congregations were excluded from the public schools on the grounds that these teachers, being Catholics, taught things the State could not permit teachers in its pay to refer to. Families, by way of reply to these laws, established schools at the cost of many sacrifices frequently renewed. Great crowds of children flocked into these schools. As a counter stroke to this continuous manifestation of the wishes of families, the Freemasons enacted the law of association, which aims at making the establishment of free schools impossible. The simultaneous closing of about three thousand schools has no other object in view than the doing away with religious instruction in the free schools after it had been excluded from the public schools. After the statement of these self-evident facts, we deem it useless to stop to discuss in detail the measures adopted for the closing of the schools. After the declaration made by Premier Waldeck-Rousseau, a great number of the directors of these schools felt they were safe. Their sincerity cannot be called in question. The ministerial circular closing two thousand five hundred schools had not made its appearance, and, besides, a ministerial circular cannot order the closing of educational establishments. If the authorities desired to afford, we shall not say in a spirit of kindness, but in a spirit of equity, to the teachers who had not done so an opportunity of complying with legal formalities, they could have manifested this desire by granting reasonable delays. The grating of such delays was rendered more necessary by the fact that persons versed in knowledge of the laws and of administrative regulations question

the necessity and the legality of the formalities required of the teachers. The measures adopted manifest an evident desire to close the schools after every means had been employed to bring this about. These measures are the more regrettable because France needs an era of good feeling. You yourself, Mr. President, have given expression to this view on more than one occasion. We all share it. Now, there can be no harmony of feeling unless due regard be had for religious and civil liberty. The history of the past teaches this lesson. At the dawn of the century just closed France demanded a cessation of the tyranny which the anti-Christian sects had imposed upon her. Very instructive is the spectacle of the legislative assemblies studying in 1802 the essential conditions on which social order depends. The first cry, so to speak, that went up from all parts of France was that religion was absolutely necessary. M. Portalis a man of eminence, who was intrusted with the task of presenting to the legislative body the grave questions involved in the restoration of social order to the country, declared: "The laws and morality will not suffice. The law can only stay the uplifted arm; religion rules the heart." The conscience of the Nation manifested itself in a most unmistakable manner, especially in respect to the vital question of education. M. Portalis asserts that the voice of all good citizens was heard in the departmental assemblies, proclaiming: "The time has come when theories must give way to facts. There can be no instruction without education; there can be no education without morality and religion." Then, recalling the marvelous works accomplished by the Catholic Church among us, M. Portalis adds: "Catholic piety has founded and sustained our charitable institutions. What have we done? After the general devastation, when we desired to re-establish our hospitals, we recalled those Christian virgins known as Sisters of Charity, who generously devote their lives to the service of distressed, suffering and infirm humanity." M. Portalis, summing up the situation, concludes that "France cannot deliberately abjure Christianity * * * without effacing the monuments of her own glory. He then adds: "There is no religion better adapted to the prevailing conditions in all well-governed countries, nor more suited to the political life of all Governments. It is not the religion of a people, but of Man; it is not a national, but a world-wide religion." Plus VII. came to us, and, though the Concordat sealed the religious peace, France resumed her centuries national traditions, which had been swept away by the tempest of the Revolution. To-day Leo XIII. comes to us in the same spirit of love for our fatherland. "We have omitted to mention for France the work of pious effort," says Leo XIII. "to accomplish for France the work of pacification which will secure for her incalculable advantages, not only in the religious, but likewise in the civil and political order." The French bishops share Leo XIII.'s desire to bring about harmony. Thus do we respond, Mr. President, to the wish you recently expressed in reference to the subsidence of animosities and the union of our dearly beloved France. Respect for religious and civil liberty will bind mind to mind, and heart to heart. If France is attached to existing political institutions, and we unhesitatingly recognize that she is, she does not desire religious persecution. The Free Masons are unceasingly at work trying to create division by attacking Christian institutions. As for us, Mr. President, we will continue, with God's aid, to fulfill the duty of a bishop—of a French bishop. We will defend religious liberty; we will defend the liberty of the family in matters touching the education of children; we will defend all legitimate liberties to which, as citizens, we are entitled. We ask no privileges, but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens. We are convinced that in acting in this way, we shall be working for the general pacification. In closing this letter, we express, our venerable predecessor, Cardinal Guibert, before us expressed, the hope that France will never permit herself to be despoiled of the sacred beliefs which were the source of her strength and of her glory in the past, and which placed her in the first rank among nations. I commend, Mr. President, these grave considerations to your wisdom, and beg of you to accept the expression of my most respectful consideration. FRANCIS CARDINAL RICHARD, Archbishop of Paris. Paris, July 19, 1902. Translation of the Freeman's Journal.

COMMERCIAL EDUCATION IN JAPAN.

It is not generally known, says London "Engineering," that during the last quarter of a century Japan has paid much attention to the commercial side of education. At present there are twenty-seven commercial public schools in Japan. These may be classified in three divisions, according to their standard of education: (1) The higher commercial college; (2) ordinary commercial schools; (3) elementary commercial schools. The higher commercial college of Tokyo was organized by the Department of Education in 1885. In addition to the Japanese professors, several foreign instructors in commercial subjects and languages have been called in. The work of the college is supplemented by sending a number of the best students to foreign countries for the study of special departments. The course of instruction extends over one year in the preparatory course, three years in the principal course, and two years in the professional department.

Into
Dwell who will in the
I go up into the s
Free and warm and glad
Light and life are in eve
Burning to brighter
day.
Let who will in the vall
I go up into the s
A clear, birdlike young
the words, and they ven
the scented summer air f
er-laden garden through
open windows of a richl
room. But though the s
of cheer and the surrou
lightful, no joy, or e
fort was brought thro
solitary listener, the occu
handsome apartment and
truce of the splendid hom
it was a part.
A little, shrivelled wom
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describes her; always pla
marred still more by g
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Judge Vernon, notwithsta
great wealth.
"Oh, papa, papa!" she
new anguish, as the singe
and the words became
"There is no sunshine for
Allie, any more, now that
gone away from her—aw
those awful clouds that d
night—And where? oh, wh
the darkness, papa dear, f
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in darkness here, there to
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if that could only be now
could go and meet you th
the sunshine come to me,
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to linger on here alone, a
one to care for me—the
formed creature, the insign
tiple cripple who can only b
tion with money! Not a
thought or a real kindness
from a living soul! Oh,
hear it—I cannot bear it!"
With arms outstretched
between, pressed against t
ed mahogany table she hal
lay, sobbing wildly.
Judge Vernon had died a
month before, seated in hi
He had passed away some
ter midnight, when a fierce
was raging without. Allie
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for remaining up so late
seek his company when she
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in death.
The shock almost destr
life, then the reason of v
daughter—the cherished,
father, who was now utte
in the world, and who had
of solace and love. Wealth
indeed, but as to all the
life fair, she was poor as
test pauper. She was unlo
ble in health and deformed
Timid and reserved, cling
the one parent she had eve
and receiving from him the
of a father's affection and s
to him his little Allie—hi
girl" always—was the swee
most beautiful of living c
Nothing was too good for
attention too lavish. He su
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and she was happy—so happ
for one day waking separa
"dear papa."
But now he was dead, and
sick and alone—alone, and
lonely, so wretched and de
The doctor had ordered her
air of this mountain hamlet
she could "get into the sun
gain strength," he said. An
had come up here to the gre
where she was born, and wh
had never seen since her ear
hood: all her life since hav
spent in a splendid city hon
travel in foreign lands. Sh
come up to the old house w
maid only the night before
nounced even to the faithfu
takers. And now she is see
the drawing-room thrown o
of the sunshine for the first tim
full score of years, while her
gathering flowers for mant
table, carols gay notes in the
beyond.
The long, weary summer da
and the evening falls. Allie
of the approach of the night
somber hours accord best w
gloomy feelings. As the shad
ther she suddenly starts up f
couch upon which she has
prone for hours, and downin
the hat with veil closely draw
sobbling across the lawn an

Into the Sunshine.

"Dwell who will in the valley below I go up into the sunshine! Free and warm and glad is its play, Light and life are in every day, Burning to brighter and brighter day.

Let who will in the valley stay, I go up into the sunshine!"

A clear, birdlike young voice sang the words, and they were borne on the scented summer air from a flower-laden garden through the long, open windows of a richly appointed room. But though the song was full of cheer and the surroundings delightful, no joy, or even passing fort was brought through all to the solitary listener, the occupant of the handsome apartment and the mistress of the splendid home, of which it was a part.

A little, shriveled woman, well towards middle life; yes, "shriveled" describes her; always plain of face, marred still more by grieving and disease, which last had also distorted the frail form, so that few could envy the sole heiress of the late Judge Vernon, notwithstanding her great wealth.

"Oh, papa, papa!" she moaned in new anguish, as the singer moved on and the words became inaudible. "There is no sunshine for your poor Allie, any more, now that you have gone away from her—away behind those awful clouds that dark, dark night—And where? oh where? Into the darkness, papa dear, far, far, far from your Allie. And you left her in a darkness here, there to stay until she goes out into the night too. Oh, if that could only be now! — if I could go and meet you then would the sunshine come to me, no matter how deep the night all about us. But to linger on here alone, alone, no one to care for me—the poor, deformed creature, the insignificant little cripple who can only buy attention with money! Not a loving thought or a real kindness to expect from a living soul! Oh, I cannot bear it—I cannot bear it!"

With arms outstretched and face between, pressed against the polished mahogany table she half sat, half lay, sobbing wildly.

Judge Vernon had died suddenly a month before, seated in his library. He had passed away some time after midnight, when a fierce tempest was raging without. Alice, aroused by the storm and fearful, had gone to the library both to chide her father for remaining up so late and to seek his company when she found the hand upon which hers rested rigid in death.

The shock almost destroyed the life, then the reason of the bereft daughter—the cherished, idolized daughter, who was now utterly alone in the world, and who had said need of solace and love. Wealth was hers indeed, but as to all else that makes life fair, she was poor as the meanest pauper. She was unlovely, feeble in health and deformed in body. Timid and reserved, clinging only to the one parent she had ever known and receiving from him the tenderest of a father's affection and solicitude. To him his little Allie—his "wee girl"—always—was the sweetest and most beautiful of living creatures. Nothing was too good for her—no attention too lavish. He surrounded her with luxury but more with love, and she was happy—so happy—never for one day waking separated from "dear papa."

But now he was dead, and she was sick and alone—alone, and oh so lonely, so wretched and despairing. The doctor had ordered her to the air of this mountain hamlet, where she could "get into the sunshine and gain strength," he said. And so she had come up here to the great house where she was born, and which she had never seen since her early childhood; all her life since having been spent in a splendid city home or in travel in foreign lands. She had come up to the old house with her maid only the night before unannounced even to the faithful old caretaker. And now she is seated in the drawing-room thrown open to the sunshine for the first time in a full score of years, while her maid, gathering flowers for mantel and table, carols gay notes in the garden beyond.

The long, weary summer day passes and the evening falls. Alice is glad of the approach of the night—the summer hours accord best with her gloomy feelings. As the shadows gather she suddenly starts up from the couch upon which she has been prone for hours, and donning a little hat with veil closely drawn, goes hobbling across the lawn and out

upon the well trodden path to the village.

"No, don't come with me, Lena," she calls back to the maid, who is about to follow. "I want to be alone. I am only going to walk a little way. I will be back presently."

So she goes down the gradually sloping descent, passing huts and cottages until presently she approaches a little frame edifice, where from a tiny belfry a harsh toned little bell is sending out its summons. About the doors is gathered a motley group, among which a company of little girls in coarse white frocks and flower-wreathed heads are conspicuous. These form into line, two by two, and after them a company of boys in white blouses and blue badges follow in the same fashion. The procession enters the church, the stragglers about the door swarming after.

By an impulse, half involuntary and half desire perhaps to divert her mind, Alice enters also sinking into the first seat just within.

"A Catholic Church!" she says to herself and gazes about with contemptuous comparison of the poor, bare little temple with the magnificent cathedrals of the faith, she had so often visited abroad. Here are blank walls, unpainted woodwork, a bare floor, where the footfalls—the tramp of coarsely shod feet, resound distressingly. The altar, a cheap wooden structure, is scarcely made attractive by a profusion of common garden flowers. But the people assembled seem content and devout within. From the old woman beside her in the print gown, running a big wooden rosary through her rough, red hands, to the rapt young priest, whose profile looks so like the pictured saints of some of the masters, all are lost to earth, unpraised beyond the cloud of human care as they conduct and join in the act of worship, so strange and incomprehensible to the one apart, the rich owner of the mansion or the hill, but really the dweller 'in the valley below."

It is a strange ceremony to a non-Catholic truly. The children in gala attire again form in line, the foremost carrying a little tinsel-fringed banner. Toward the end of the ranks of the girls four of the larger ones bear a flower-entwined litter on which is a statue of the Blessed Virgin, in comes the priest in robes of white and blue, carrying the Sacramental God, an acolyte, swinging a smoking censer, preceding him. "O gloriosa Virgo," sang the children, placing their burden, the painted statue, on a flower-decked shrine. Another hymn, also in the language of the long past, then the priest makes the sign of the cross with uplifted monstrance over the low-bowed, hushed assembly, and a few moments later the crowd sages out.

Alice remains, lost in thought, engrossed in study of a problem which in absorbing rests her tortured mind. The subject of her speculation is: What is it in this singular creed which brings the seen and unseen into such close communion, which makes the mysteries beyond part and parcel of life here, which soothes and solaces every lot, gilds the commonplace and hard ways—brings all, who truly follow the light of this faith up, out of the mists of the mortal sphere—up into the sunshine!

Her occupation, or preoccupation, was so deep that it was with a start she aroused as the last light was extinguished save one glimmering red shining along from the direction, doubtless coming to lock the doors, and Alice, rising, groped her way into the little vestibule. The priest, just turning away from the outer door, stepped aside and held it for her to pass.

It was not late and the long summer evening had not yet faded into night, so that Alice, looking up as she passed the black-robed figure, caught sight of a kindly, pitying look in the face that inspired her with the desire in some way to seek his assistance. The priest, by the same intuition, divined that the afflicted little stranger needed help, and as she for a moment hesitated slightly on the step, he addressed her with a kindly, commonplace remark about the beauty of the evening.

Alice, answering, turned her wistful, grief-racked face toward him. She had pushed up her veil and her expression told a story of sorrow, even before her faltering voice gave utterance to words. "Sir," she said, huskily, "I am in very great trouble. I have recently

met with a sad bereavement, a loss by death which leaves me quite alone in the world. I am physically afflicted also, as you see, and I have no friends—no soul who really cares for me. I have no religion, either, nothing real I mean, nothing that can do me any good now. Like those acquaintances, whom I called friends, who were pleasant to deal with when one did not need anything from them, I have adhered to a form of religion—a denominational profession, you know, but I find it has nothing for me in my hour of trouble. I have noticed—I was noticing tonight, when I happened in here, how this belief of yours seems to compensate for everything—seems to reach the depths and heights of human living. Will you tell me about it? Will you explain it to me, and see if I cannot get something of its solace—something of the enthusiasm it lends and which lightens—which seems to lighten even the gloom of the grave—the awful gloom in which I am now despairing?"

She was in tears as she concluded, and the priest took her cold, trembling hand in gentle clasp.

"My child," he said, and his voice had a joyous ring strange in the mission of consolation, "you are going to be very happy by-and-by—yes, happy beside your grave, because of it. Come to me at the rectory at any hour convenient for you to-morrow. It was by no chance, sad little one, you came into this church to-night. God's good angels led you thither. You are going to come often now and find here such joy and peace as you have never known. You are going to be a Catholic."

Alice did not feel so confident of this last, neither desirous, but she went away with a sense of hopefulness of something better to come, she had not experienced in any degree in the dreary weeks since her loss, and for the first time since went to sleep that night on a pillow stained by tears.

The next morning she arose refreshed and with mind alert with a plan she had conceived just before dropping to sleep the previous evening. She had determined to study out in the human side the excellence of this religious system in which she was to be instructed; she would conceal her identity as the rich Miss Vernon, in her intercourse, with this priest and such others here as she might be brought into contact with. She would be known only as a poor, dependent friend of her housekeeper, come to make a little visit for her health, then she could better learn from their conduct toward her the depth and sincerity of their profession as the true followers of the great Friend of the lowly—the Christ of the manger and the carpenter's shop at Nazareth.

Accordingly her first step that morning, it will be remembered that she only arrived one day before—was to dispatch her maid Lena on a visit of weeks to a relative in a village several miles distant. Her next move was to have the house closed up again, save, as before she came, the caretaker's quarters. Here she took the little room that was to have been Lena's, gave the housekeeper and her good man strict injunction that she was to be known only as Alice Fayne, this last her middle name, a friend come to visit them, and that on no account must it be made known to any that she was really mistress of the place.

Her visits to the rectory began that afternoon and were faithfully continued. Her zealous tutor found her aptitude great and disposition of the best, so it was not a month later when he was able to pronounce her ready for reception into the One Fold—for citizenship in the Land of Sunshine.

And had the promised happiness come to her, at least begun to dawn, on her night of woe? Ah, yes, truly. You would scarcely have known the little woman, who tolled up the hill now each morning from the early Mass, and again from her afternoon visit—that is, to take note from her countenance. The drawn expression is gone, lusterless eyes are full of life, and observation, and in their depths, too, is that look of a vision beyond; she is nearing the heights—"going up into the sunshine."

And she has met with such genuine, such disinterested human sympathy, too. The little rectory is a very home to her, the grey-haired, gentle, motherly woman, who has its domestic arrangements in charge, at the hint of the priest took the forlorn felding under her wing, so to speak, and has formed the demands of generous Christian charity. Alice gets such petting and coddling from good Mrs. Dunn at the rectory, that she often closes her eyes during the administration and imagines papa is with her once more. Father Henson, too, is kindness and solicitude personified, even though to him she is a needy afflicted creature only, with no common interests save her desire to learn the truths of

faith. She has taken care not to let him know she is finely bred and highly educated, though, of course, he perceives that she is not uncouth or really ignorant in a literary sense.

"And so it is all true," she says to herself over and over again, "there are people who are not all self—who can minister to and care for the unfortunate from the highest motives—who can even cherish and be devoted to those they befriend."

She is now thinking, with heart bounding with delight, of the rewards she will lavish in return. Father Henson has promised to get her a place as seamstress with the only family of means in his congregation, when they return from their summer sojourn at the seashore in a week or two more. She smiles as she thinks of his concern that she should find means of maintaining herself in this place, where she has come to feel so much contentment. What a grand surprise it will be for the good Father to learn that she is rich, very rich, and that she can bestow material benefits on the needy ones about, whose care so taxes him, instead of adding to the humbler.

She was heard of the demise of Judge Vernon spoken of regretfully—and it was only by a great effort that she was able to maintain composure at these allusions. It had always been hoped that the judge would some day come back to take up his residence, even temporarily, in the old home, and expend some of his immense capital on the languishing industries of the little village, long neglected. The people at the mills—and the bulk of the population of the place was employed there—were hardly able to gain the poorest livelihood, the way these institutions were being conducted. Alice looked back at the tall chimneys and thought with delight how she would replenish the fires below, put in new appliances and new life everywhere, and she thanked God over and over again that she was so blessed in the ability to work to such vast good.

She had heard herself spoken of, too, the judge's only daughter—fortune's favored child. They have not seen her here since she went away, a plain little girl, twenty odd years ago, nor heard aught of her, so it is not known that she is feeble and physically afflicted. It is presumed that she is a lady of fashion, possibly wedded to some nobleman in those foreign countries, where most of her life has been spent. It is never expected that she will come back to live in this dull out-of-the-way mountain town, but rather that the Vernon interests here will be disposed of to others in the early future.

No wonder then that the faded little woman has joy in the glad surprises she is about to unfold, and the work she has planned to follow, as she goes up to her home this last evening but one before her baptism. Her maid is to return that night, the house to be again and permanently thrown open on the morrow. Then Father Henson is to be invited to call and, with humble apology, the identity of his poor neophyte made known to him. At the same time he is to be presented with a check to pay off that thirteen hundred dollars debt on the little church, even the keeping up the interest on which taxes his resources so severely. And after this, on the day of her First Communion, she decides, it will be her happy privilege, God willing, to hand the gentle pastor another donation of thrice the first amount, with which to have the little edifice beautified—literally made over. It must be made as beautiful, this dear little church—within whose barren walls, the light came to her soul sitting in the darkness,—as beautiful as some of those splendid oratories she has seen abroad. And oh, what joy is hers, to be able to accomplish this!

And has she so soon forgotten to grieve for her dear, dead father? Ah, no, her sorrow is still deep and keen, but it is no more hopeless and all-pervading. As the sunlight gilds the storm clouds, so is the gloom about her less lighted by faith, hope and holy resignation. She realizes now that the way is short and the trust sure whither the path tends—up, always "up to the heights"—"into the sunshine."

Judge Vernon was a man of strictest integrity and broad charity. He lived faithful to his knowledge of right, and his daughter to whom it is given to receive in its entirety the divine testament to mankind may well take with it the blessed hope of reunion with her father in the land where parting is no more.

A year later, and it is the Feast of Assumption again. The little black-robed woman is in the first instead of the last pew of the village church this time. Village church! Can it be possible, that this gem of beauty both in architecture and ornamentation is the house of pray-

er of a handful of poor mill-hands? But so it is, for the generous lady of the great house on the hill has worked wonders here and all about her. Everything has revived and developed at her golden touch in a manner truly marvelous. The children chanting the hymns to-night are well-clad and refined. Their fathers get good wages and can afford to provide properly for their little ones, while the gentle nuns in the new school near by, though they have been but a few months in charge, have made their influence felt, and manifest too, in the manners of all the young people who come under it.

Father Henson is so happy that he is firmly convinced—so Mrs. Dunn declares—that he must have died and gone to Heaven since that evening, a year ago, when he bid welcome to the angel unawares—the angel of benefaction, in the guise of the poor cripple lingering at the doorway of his forlorn little tabernacle. As for Mrs. Dunn, herself, having adopted Alice from first acquaintance, her feelings of motherly pride in the abundant works of her rich protegee are literally unbounded.

But happier far than any she so blesses—for "it is more blessed to give than to receive,"—is she of the grateful heart and generous hand who is never weary of well-doing. Orphaned, and afflicted in body she is in indeed, but grief no longer attends upon her misfortunes; these are veiled from her sight, as it were, by the ministers of consolation, religion, true religion has brought instead. With so much to do and plan for the good of others, she has no time now for idle mourning. Her exquisite taste and skill with the needle keeps her hands ever busy in the adornment of the sanctuary. The choicest laces, the finest and costliest embroidery in its furnishings are her work—and what happiness, what delight she finds in this employment! No dainty-fingered enthusiast over "fancy work" could ever experience the satisfaction in her most elaborate creations that Alice Vernon feels in the work of her own hands for the altar where the divine and human meet—where the Sun of Justice—ever faithful to His promise, abides to light the way up, up to the glory of the hills, into the realm of eternal sunshine.—Rosary Magazine.

FROM DEATH'S DOOR

THE TIMELY RESCUE OF A BRIGHT LITTLE GIRL.

Was on the Verge of Complete Nervous Prostration and Her Parents Thought Death Would Claim Her.

When growing girls or boys are ailing, too many parents experiment with doubtful medicines, which only touch upon the symptoms of the trouble, leaving it to return later in a more aggravated form. When you use Dr. Williams' Pink Pills for Pale People, you are not experimenting—they go directly to the root of the trouble by making new, rich, red blood, and building up weak nerves.—In this way they cure, and the trouble does not return. It is because these Pills always cure when given a fair trial, that they have the largest sale of any medicine in the world. They are not an experiment—most other medicines are. Mrs. Wilson Johnson, Hemford, N. S., gives the following strong corroboration. She says:—"At the age of nine, our daughter, Albertha, began to decline in health. The color left her cheeks; her appetite failed and she complained of headaches and a weakness of the limbs. Her health grew so bad that we were forced to take her from school. We tried several remedies, but they did not help her, and she kept growing weaker all the time. She was very pale, had almost constant headaches, and was on the verge of complete nervous prostration. In fact, we feared that death would take her from us. One day I saw an account in a newspaper of a girl who had been cured of a similar trouble through the use of Dr. Williams' Pink Pills. We decided to try these, and before three boxes were used, there was a decided improvement in Albertha's condition. We continued giving her the pills for probably two months, by which time she was as healthy as any girl of her age. Her appetite had returned, the headaches had disappeared, and her cheeks had regained their rosy color. It is now nearly two years since she took the pills and she has not had a sick day since. We are very grateful for what Dr. Williams' Pink Pills have done for her, and would advise all parents whose daughters are ailing to

give them a fair trial and not experiment with other medicines." Dr. Williams' Pink Pills will cure all troubles that arise from poverty of the blood or weak nerves. Among such troubles may be classed anaemia, headache, neuralgia, erysipelas, rheumatism, heart ailments, dyspepsia, partial paralysis, St. Vitus' dance, and the ailments that render miserable the lives of so many women. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers, or sent by mail, post paid, at 50c per box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Company, Brockville, Ont.

Notes for Farmers.

A NEW INVENTION.—A Chicago man has recently invented a method for fattening cattle, which, it is declared, will reduce the cost one-half, and thus bring down the price of beef. The invention consists of a large case made of galvanized iron, about three and a half feet wide and deep, and five feet high. The case contains a number of shallow drawers, in which corn can be placed in layers about three inches deep. All around the outside of the case, on the top and four sides, is a layer of common wood-moss, such as grows in the woods everywhere. This moss is about three inches thick and is compressed by wire-netting, so that it forms practically a sponge, capable of absorbing a large amount of water. The corn is placed in the drawers and water poured into the moss. Almost immediately a process of sprouting begins that in three or four days converts the hard grain into a mass of tender young shoots, fed by the softened pulp. It is then ready for feeding, and is taken out of the drawers, fresh corn being substituted, and the process of sprouting repeated. It is declared that the best kind of beef is produced by this system of feeding, that it is firm and tender and the fat is distributed throughout the lean, and that all the corn is digestible instead of one-half, as in ordinary feeding. The moss has to be renewed once a year, and the case will last for twenty years. A company has been formed to exploit the invention.

FARM NOTES.—The outlets for dairy produce are continually on the increase, and dairymen should be on the alert so far as possible to supply the demand.

Labor upon the farm costs much and labor spent in working poor soil does not pay. Make what land you till rich, and remember that it costs no more to hoe an acre of good corn than it does to hoe an acre of poor corn. This is true of all crops raised upon the farm.

The improvement of the soil should then, be the aim of all true farmers and especially all farm-owners. As a rule, however, we have two distinct classes of farmers; the first and larger class being those who farm for dollars and cents, that can be got out of the farm during the current season; the second class are those who farm for permanent improvement and the dollars they expect, not only in the present, but in the future. If their crops do not pay the first season for the extra labor, they know they will certainly pay the second season, the future crops being benefited thereby.

The good farmer is supposed to clean and house all farm implements as soon as he has finished using them each day, but many do not do this. They should devote at least one day to the work of collecting them, rubbing the rust off, oiling the iron work, and putting in good order for another year's work. When well housed it will pay to go over the woodwork with a coat of paint. Do this before the snow comes, and when the tools are wanted for use next spring, and they are found all ready and in good condition, this will prove one of the best days' work done this year, as it will save several days' time and bother with them in the busy season, save strength of men and teams, and prevent many of the accidents that unlucky men are so apt to have, in breaking down when most in a hurry.

Life is too short to be spent in nursing animosities.

He who shows justice and charity in his conduct accomplishes the noblest of all works. An upright man is, in his own way, the greatest of all artists.—Cousin.

and the legality of the required of the teachers. adopted manifest an to close the schools ans had been employed about. res are the more re- use France needs an eeling. You yourself, ave given expression n more than one occa- share it. Now, there mony of feeling unless had for religious and The history of the this lesson. At the e century just closed ed a cessation of the ch the anti-Christian osed upon her. Very the spectacle of the e assemblies studying in erential conditions on der depend. , so to speak, that all parts of France ion was absolutely ne- Portalis a man of emi- as entrusted with the ting to the legislative a questions involved in n of social order to declared: "The laws will not suffice. The stay the uplifted arm; the heart." e of the Nationa man- a most unmistakable ally in respect to the of education. M. Por- that the voice of al- was heard in the de- demsifies, proclaiming: s come when theories to facts. There can action without educa- be no education with- and religion." Then, marvelous works ac- the Catholic Church Portalis adds: "Cath- founded and sustained e institutions. What After the general en we desired to re- hospitals, we recalled n virgins known as arity, who generously ves to the service of ring and infirm hu- summing up the situ- s that "France can- y abjure Christianity effacing the monu- ment glory. He then is no religion better prevailing conditions erved countries, nor the political life of e. It is not the reli- e of Man; it is but a world-wide re- e to us, and, though ealed the religious e resumed her centuried ons, which had been e tempest of the e-day Leo XIII. comes e spirit of love for e. "We have omitted e the work of pa- Leo XIII.," to ac- e the work of pa- will secure for her antages, not only in e likewise in the e- order." The French eo XIII.'s desire to mony. Thus do we e resident, to the wish e-ressed in reference to e animosities and the e-ly beloved France. eous and civil liberty e to mind, and heart e-ance is attached to e institutions, and e recognize that she e desire religious per- ns are uneasingly at e-reate division by at- n institutions. As e-ident, we will conti- e aid, to fulfill the e- of a French bishop. eligious liberty; we e-erty of the family e-ing the education of e- defend all legitim- e-ich, as citizens, we e-ask no privileges, e- that Catholics shall e- of rights which they e- with all French ci- e- convinced that we e- shall be work- e-ay pacification. e- letter, we express, e-decessor. Cardi- e-ore us expressed, the e- will never permit e- spoiled of the sacred e- the source of her e- her glory in the e- placed her in the e- nations. I com- e-ident, thse grave e- your wisdom, and e-cept the expression e-ful consideration. e-INAL RICHARD, e-ishop of Paris. e- 1902. e- the Freeman's Jour-

A pure hard Soap.

SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

Household Notes.

TIGHT BOOTS.—Relief may be quickly had from the pinching of a boot or shoe by expanding the leather with hot water. Moisten a cloth with very hot water, and, after wringing, lay it over the offending part while the shoe is on the foot. Rarely is more than one such application required.

IRON GRATES and other metal furniture may be preserved and kept bright when out of use by painting with a thick paste of fresh lime and water. Use a fine brush and smear the lime on as thickly as possible over all polished surfaces. Even if a house be closed the iron work will be safe without further attention.

ABOUT CARPETS.—Many fine carpets are prematurely worn out by injudicious sweeping. Before sweeping an expensive carpet the floors should be thickly strewn with tea leaves, which attract the dust. Tea leaves may be used also with advantage upon rugs and short piled carpets. In sweeping thick piled floor coverings, such as Axminster and Turkish carpets, the broom should always brush the way of the pile. This simple precaution will keep the carpet for years, while with careless sweeping dust will enter the carpet and soon spoil it.

CLEANING GLASS.—Decanters or dulled glass bottles may be made literally as bright as new by cleansing with raw potatoes and water. Scrape the raw potatoes into the bottles, fill with cold water and allow this cleansing solution to remain in them for several days.

PRESERVING EGGS.—In the summer months, when eggs are very cheap, it is a simple matter to store them for use in winter, when they are likely to become a luxury. Take a large earthen jar with a wide mouth and place alternate layers of salt and eggs clear to the top. A thick layer of salt should cover the whole. The jar should have a stone cover and be kept in a dry, cool place.

HAIR BRUSHES may be best cleaned with ordinary soda and hot water. Take two brushes, free them from any hair there may be in them, dip them in the soda solution and rub them vigorously together for about a minute. Rinse in clear water. Dirty combs should be soaked in the same solution till all the dirt will readily brush out.

UTENSILS.—Kettles which become "furred," i.e., coated on the inside with a hard mineral deposit, should be cleaned by boiling ordinary whiting in them for two hours. If a small piece of marble be kept in the kettle at all times it will very largely prevent the accumulation of this mineral deposit or fur.

THE LAMP.—What object of household care causes so much annoyance as the lamp? Yet the most refractory chimney may be controlled with a little intelligent care. Keep all openings in the lamp perfectly clear and free from obstruction, both inside and outside, to insure perfect draught. In cutting the wick remove all the char from it, leaving a thin line of black. Be careful to cut it evenly, slightly rounding it at the corners. It is better to rub the char off with a soft cloth than to cut it with a knife or scissors.

CLEANING SILK.—The best preparation for cleaning silk consists of grated potato and cold water. Add one large potato, grated, to one

quart of water and allow it to stand a day or two before using. Use only the clear part of the water. Merely dip the soiled silk into it and hang it up to dry.

WINDOWS.—The cleaning of windows may be greatly facilitated by first dusting them with whiting. Sew up some whiting in a small linen bag and rub the whole window and ledges. Rub this off with a rough cloth and polish with chamois. Another plan is to rub the glass with a chamois, dampened with whiting and polish with soft cloths.

THE SPONGE.—To keep a sponge from becoming sour or slimy soak it frequently in strong borax or soda water. After each immersion wring it out thoroughly and afterward hang up to dry in the sunlight.

WALL PAPER.—Dirty wall paper may be made to look as fresh as new by painstaking use of bread crumbs. First brush it over in straight lines with a soft broom, covered with a clean, soft cloth. Next cut a very stale loaf of bread into slices and go over the paper very lightly, always in a downward direction. Do not clean more than a yard at a time, always working one way and leaving no marks behind.

BABY'S OWN TABLETS.

Cure All the Ills of Little Babies and Big Children.

This medicine is good for all children, from the feeblest infant, whose life seems to hang by a thread, to the sturdy boy whose digestive apparatus occasionally gets out of order. There is no stomach or bowel trouble that Baby's Own Tablets will not speedily relieve and promptly cure, and do it in a natural way, as the medicine is guaranteed to contain no opiate or harmful drug. Experienced mothers everywhere praise Baby's Own Tablets above all medicines. Mrs. James A. Wilson, Wyoming, Ont., says:—"I have used Baby's Own Tablets for both my children, and consider them indispensable in any home where there are young children. One of my children was very fretful, and I always found the Tablets comforting, and a splendid regulator of the stomach and bowels. I think the Tablets have been the means of promoting many a sound night's rest for both myself and children."

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RULE AND DUTY.

To be always a man of rule and duty—to follow with fidelity to the end the way of honor—to renew each day, without weariness and weakness, the laborious struggle of a soul wrestling with itself, to draw from the sacrifice of the eve the force necessary to accomplish that of the morrow—to attach one good work to another, like the link of a chain, of which each one is joined to that which precedes it, and supports that which follows it—to accomplish in silence this slow and prolonged immolation of the senses to the spirit, of reason to faith, of interest to duty, of passion to law, of self-will to authority, of our own welfare to the general good, of one's whole existence to God—this is true perfection of life.—Mgr. Freppel.

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GUARANTEED PURE.

OUR BOYS AND GIRLS.

HOME FROM SCHOOL.

Now here I am in a good old place—
Yes, little mother, I'm here to stay,
Let me hold your hair against my face
And kiss both cheeks in the dear old way,
Just look at me hard—I'm well and strong;
Just feel my arms—they'll stand the test;
I'll go to the kitchen where I belong;
You go to the porch and rest,
Now, hear, little mother, you dear little mother,
Sit under the vines and rest.

I liked my teachers; I like my books;
I had my share of the pranks and fun;
But my heart came back to the sweet home nooks,
And rested with you when the day was done,
I used to think what you had for tea;
Just what you were doing and how you were dressed;
And somehow or other it seemed to me
You didn't take half enough rest,
You sly little mother, you sly little mother.

Dear little mother, it brings the tears
Whenever I think what I've let you do;
You've planned for my pleasure years and years—
It's time I planned a little for you,
So drop that apron and smooth your hair;
Read, visit or knit, what suits you best;
Lean back in your chair, let go your care,
And really and truly rest.
You neat little mother, you sweet little mother,
Just take a vacation and rest.

—Eudora S. Bumstead.

HELPING OTHERS.—In a little suburban village near a great city in the far west, great excitement prevailed. It was the Fourth of July, and in addition to the usual celebrations, another great event was to take place. Not often did it happen that Ringling Bros.' circus favored this one-horse town with a performance, but so fate had decreed, and everyone in town was to be present and see, hear and know all about what was in that wonderful tent, whose sloping white sides and inviting appearance attracted all. The first performance was to begin at 2.30 p.m., and as it was

now almost 2 o'clock, flocks of men and women could be seen hurrying in every direction; nearer the cause of commotion, crowds of young men, in their best Sunday apparel, were in evidence, walking lazily round the tent. But, by far, the surplus number, both of those eagerly awaiting the opening of the tent and those hurrying to the scene of action, were boys of all sizes and ages. Among the hundreds of these, no one was more anxious to be on time, so as to have a front seat and see the sights, than Herbert Harris.

He and five or six companions were strolling along a by-street, talking excitedly and giving full vent to their individual thoughts concerning the circus.
"We have very little time to get there," said Dick Field.
"Yes; it is just fifteen minutes past 2 o'clock," chimed in another lad.
Herbert, however, had nothing to say, for he was looking up the street where but a few rods ahead of them and coming towards them, was an old woman bent down by a heavy bundle of sticks which she was carrying home.

As she approached nearer, all the boys, save Herbert, began to laugh and make fun of her, calling her "old witch."
Herbert's very blood boiled within him, and his noble spirit revolted at such mean action. Bursting out indignantly, he said:
"Shame on you, cowards, how would you like anyone to treat your mother in that fashion? The one that dares say another word will feel the weight of my fist."

Calming slightly after this outburst, he looked first at one and then at another of his companions. A moment of silence ensued, and there they stood, shame-faced and crest-fallen, writhing under the bitter sting of Herbert's words. But in this short interval a mighty struggle was taking place in Herbert's soul. He could not bear to see that poor old woman, already bent with age, still more bowed down with her heavy burden and suffering from its weight, while it would be so light to his strong, boyish arms. Only a minute, he thought, it would take to carry that bundle home for her—but then, in that minute he might miss some of the circus, that circus he had been longing to see for years. Even this would not be so bad—but the boys—what would they think? Would they not make fun of him, tease him, and call him "Goodie Good?"

But his manly little soul rose above these petty thoughts, and thinking of Him, who is ever kind to the lowly, he walked resolutely over to where the old woman stood, thoroughly astonished by the turn events had taken.
"Let me carry your bundle for you," he said, in a kind, loving voice, and throwing it lightly across his shoulder, he trudged off, whistling to himself.

His companions were dumb-founded and thoroughly ashamed of themselves, but Dick Field, the very one whose taunting Herbert dreaded most, shouted after him in a derisive tone:

"You big fool; I tell you, I wouldn't miss this circus for ten old cronies with their bundles. Think of that mamma's darling! Been waiting six years to see Ringling, and when it does come, he must carry an old hag's wood for her and miss it. Oh, how good he is!"

Though these words stung Herbert to the quick, the thought that he had relieved a sufferer and been generous, more than compensated for Dick's unkind words. In about ten minutes he reached the old woman's house, and when he had brought the faggots in, he saw at once that there was no one to build the fire for her. He knew if he did it, his last chance to see the clowns would be gone.

"After all," he thought, "what is a circus compared to the happiness I will experience in giving this good woman the little help that I can, and would I not like the same done for my own mother?"
So he fixed the fire and left everything in readiness for her to prepare her evening meal. When he had done all this, and was about to go, the old woman put her feeble hand upon his shoulder, and with tears in her eyes, murmured again and again, "God bless you, my boy." Yet it spoke more of her gratitude than all the eloquence of the world could have done.

Then off Herbert trotted, humming gaily, for though he had missed the show, he knew he had done what was right, he had pleased his mother, and most of all, he had pleased his God. So, far more happy was he that night when he went to bed than if he had seen ten circuses, and he realized fully then, that the only true happiness consists in giving pleasure and sacrificing self for the interests of others.

A. M. POWER.

A BOY'S RESOLUTIONS.—1. When I awaken in the morning, at once, I'll make the sign of the cross and say, "God sees me!"

2. At morning prayers I'll say: "My God, I will live this day for Thee—I offer Thee my prayers, works and sufferings. Whatever I do, I will do for Thee."

3. At every meal I will make some little act of self-denial—taking a half slice less of bread, or a bit of butter, or get along without sugar, or dessert—something of sacrifice to offer Thee, in memory of Thy thirst on the cross.

4. Whenever I am tempted, I will bless myself, and cry quickly: "Jesus, save me. Lord, let me not sin against Thee, Mary mother, help me, and drive away the evil spirit who tempts me."

5. At night prayers I will think over my failings of the day and make an act of contrition for them.

6. I have a guardian angel to urge me to good, and a wicked spirit to tempt me to evil. Will I listen to the angel or to the devil?

7. God never stays in any one's debt. If you do anything for Him, He will do more for you, sure here, or hereafter. I will be generous in making sacrifices for His sake.

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Vol. LII, No. 8

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NOTES

SWEDEN'S METHOD.—Curtis, writing to the Chron. Herald, states that the saloons are closed, which is the universal plan the savings banks remain till midnight on Saturday, the plan is not a bad one, speaks volumes for the legislators in the matter of that country. It is on Saturday that the m is committed and the effects from the saloon a week men are at work after the time nor the moment the saloons; but they are comparatively free have in hand the money have earned and that they carry home to provide for their families. The temptation is and they unfortunately few hours the fruits of a hard work, while their children are liable to be asked for a week or more. Here our system is the Sweden: our savings bank ed at a very early hour day, and our saloons are until midnight. Would Swedish method be worth some of our Canadian of such could be done we have least doubt as to the results that would issue.

TEMPERANCE ADVANCE.—New York journal says that years ago twenty per cent of the New York Railroad were dismissed drinking, and adds that:—"Now only about one year ago are so dismissed. ters a decided advance in tion on the temperance of least where it comes to ment of men in responsibility or commercial position. We might safely add that strata of society the drink is becoming not only un but even undesirable. T gone when one could this feats of temper day the world, if sober itself, will play or tolerate those who strictly temperate. Their chance for the drinker, arguing to discover this."

A MEMORIAL CHURCH.—learn that the new St. P vier's Church, now nearly at Sixth Avenue and Car Brooklyn, at a cost of \$2 to have eighty-nine Am memorial windows of sta to cost nearly \$20,000. dow will be a memorial t of the Rev. Father Hicke If the windows of this Church are to be memor parishioners, decidedly th itself will be magnificent to the pastor.

SISTERS OF THE HOLY CROSS.—From Notre Dame, Ind., that the mother house of of the Holy Cross, St. M the scene of a double cere August 15, the feast of th tion. On that day seven ladies renounced the world religious life and received veil of the noviceship, an four pronounced their final received the insignia of pr Sisters of the Holy Cross

A PESSIMISTIC VIEW.—"Revista Popular," of Sp