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> orial expression I am very probably sifting the general feeling of the people. Of course, I always make exception of the Catholic citizen's attitude and the Catholic Church's

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Vol. L, No. 49

MONTREAL, SATURDAY, JUNE 18. 1901.

PRICE FIVE CENTS

THE DAY OF REST

A SHORT REVIEW BY " CRUX."

"The humorous view of the arrest at Yonkers for playing golf on Sunday, into which the "Tribune" cartoonist was betrayed last Wednesday, has stirred up a lively discussion. The general secretary of the American Sabbath Union started the ball after the fashion of a latter day John Knox, by telling the "Tribune" what he thought of its cartoonist and its luckless self in good set terms. Those sympathizing with the Yonkers golf player seem to be in greater numbers, but they generally evince more moderation. A variety of letters on each side have already been printed; and more are pouring in by every mail. A selection from these, fairly giving a hearing to both sides, is printed below, and will be found a curiously suggestive illustration of modern phases of thought on a question that touches everybody.

"Yo intelligent and good citizen doubts the supreme importance of

No intelligent and good citizen "No intelligent and good citizen doubts the supreme importance of maintaining the seventh day of rest from secular toil. The only dispute possible among such citizens is as to whether the State, when undertaking to safeguard this rest, must enforce it solely for religion and prohibit recreation. It is a point on which, now that the Yonkers trial has sustained the golf player, if correspondents are courteous, brief and interesting."

Here you have the subject set forth pretty clearly. It is no intention of mine to encroach on space with rereferences to or extracts from many contradictory letters which the "Tribune" publishes. They are just as conflicting—no more, no less— as are the various sects from which they emanate. It will, however, be noticed by whomsoever reads them, that there is not one Catholic letter in the batch. It is quite possible that no Catholic considered it worthy his while to bother with the matter. In this no fault can be found. We Catholics have our exact and unvaried teachings concerning the observance of the Sunday, and we have our own practices, which are either prescribed by the Church or permitted by her— prescribed in what is obligatory, permitted in what is obligatory, permitted in what is allowable. We cannot disregard the Church's ordinances, no matter how strict or how lax the law of the State may be. For this reason there is no place for us in the discussion, at least concerning the subject as viewed by the different other elements of society. But what has arrested my attention in a special manner, is the editorial pronouncement of the "Tribune." as conflicting-no more, no less- as

Naturally I must suppose that the ligious influences: it is a driving out of God from the State; it is a driving out of Sunday observance, which have been sent in, If so, I can fairly take that editorial—making due allowance for the paper's desire to keep in favor with all its readers—as a sample of American sentiment in regard to "The Day of Rest." Of course, I would not wish to saddle the whole American people with any responsibility for the individual opinions of the "Tribune," or of its editor; but I cannot close my eyes to the fact that what the editor withes is intended to harmonize, as much as possible, with the general views of its readers. Now such readers being very numerous, and of all creeds and races, it is a driving out of God from the State; it is an ignoring of all Divine authority, whence the State derives all the ignoring of all Divine authority, whence the State derives all the rights and authority that it possesses. If the enactments concerning the observance of Sunday implied a divine character and that such as view is contrary to the present day conception of the relation which the State holds to the Church, it is clear that in practice, if not in theory, the American State is just as goules, so the fact that what the editor wites is intended to harmonize, as much as possible, with the general views of its readers. Now such readers heing of the readers and the such as derives over the land. About of clock at night they started again with a new team of mules. Everything was new, the driver was new, the leaders of the heavy downpour, small rills had swollen into mighty torrents. The without seeing it refused to advance. The lash made them but swerve from the road to retrace them but where heard the reading with a new team of mules. Everything was new, the driver was new, the driver was new, the leaders of the heavy downpour, small rills had swollen into Naturally I must suppose that the la take that editorial—making due allowance for the paper's desire to keep in favor with all its readers—as a sample of American sentiment in regard to "The Day of Rest." Of course, I would not wish to saddle the whole American people with any responsibility for the individual opinions of the "Tribune," or of its editor; but I cannot close my eyes to the fact that what the editor writes is intended to harmonize, as much as possible, with the general views of its readers. Now such readers being very numerous, and of all creeds and races, it is no easy matter to move along without clashing with some of them.

In hurriedly analyzing that editattitude and the Catholic Church's teachings. These have but little to do with the "Tribune's" opinions, or the opinions of any other secular organ. With the introductory sentences of the article under consideration I have nothing to criticize. Where I find it expedient to write a few remarks, is when the "Tribune" says:

few remarks, is when the "Tribune" says:

"This is a nominally Christian country in the sense that a majority of its citizens are at least professing Christians, and therefore the Christian point of view as to Sunday recreations ought to have a certain amount of weight in the civil government. Yet when Christians urge a rigorous observance of Sunday on the ground that God hus imposed such an observance on all mankind they must be reminded that the government of this country as such has nothing to do with this view. Individuals as Baptists, Methodists, Presbyterians or what not are, of course, bound by their denomination's teaching about Sunday. But when the member of some denomination of the course when the member of some denomination.

The following paragraph from the New York "Tribune" of Sunday last will explain itself, and at the same time my reason for touching upon the above-mentioned subject:—

"The humorous view of the arrest at Yonkers for playing golf on Sunday, into which the "Tribune" cartoonist was betrayed last Wednesday, has stirred up a lively discussion. The general secretary of the American Sabbath Union started the ball after the fashion of a latter day John Knox, by telling the "Tribune" what he thought of its cartoonist and its luckless self in good set terms. Those sympathizing with the Yonkers golf player seem to be in greater numbers, but they generally evince more moderation. A variety of letters on each side have already been printed; and more are

So the American Republic is "a nominally Christian country-" Practically what is it? We have here a very clear statement to the effect that God has got nothing to do with that God has got nothing to do with the constitution of the country, or rather that the State has nothing to do with matters concerning the religious convictions of its citizens. Accepting this lamentable statement as true. I feel at a loss to know how the civil authority "may at any time strengthen or relax the laws relating to be observance of Sunday." If the State ignores Divine authority and Divine laws. upon what ground can it base its interference with such authority and such laws? Not only do we thus find the civil authority repudiating the Divine authority, but actually making the latter subservient to its whims and opinions.

Let us now pass to another para-

graph:—

"It is undoubtedly true that civil legislation concerning Sunday was criginally based on religious grounds. The state recognized Sunday as a holy day and enacted regulations concerning its observance that at least implied an admission of its divine character. It is needless, however, to say that such a view is contrary to the present day conception of the relation which the state holds to the church. It is but certain that a majority of the Christian people of the country would reject such a basis for Sunday legislation. Practically most of the laws implying a religious sanction for Sunday have fallen into disuse, and before many years it is possible that they may be wiped off the statute books, not out of any hostility to religion, but because it will come to be perceived that such a quasi-union of church and state is contrary to the genius of American institutions." graph :-

If this means anything it is a fresh repudiation of religion and religious influences; it is a driving out

following:

"But many of the old conceptions as to the mode of its observance have passed away forever. Some of them are grounded on theological views that are themselves decadent. (Ithers are founded on a strained interpretation of Biblical texts that seem to be negatived by other texts equally weighty. And still others are made impossible of realization by the changed and changing conditions of modern life."

I do not pretend that the American State and American statesmen endorse these views of the "Tribune;" but they do not repudiate them. In all this do I note the constant absence of the Catholic church; she is not considered, her doctrines and practices are appurently ignored in this g'ineral statement. I will venture to say, and I do not think that I can be contradicted, that the 'ast quoted sentences in a no application as far as Catholics and Catholicity are concerned. "The changed and changing conditions of modern life" in no way affect the Catholic Sunday. To-day, as in all the past, he Catholic is obliged to attend Mass on Sundas; the procept is there at this hour just as it was a centure or two, or three, or more centuries ago. The command to abstain from all unnecessary servile work is the same at this hour as it has been stant absence of the Catholic church

novices took part. We were all so very happy together and the days seemed so very short. The first to leave us were the Sisters of Cala. Their example was shortly after followed by those of Kokstad, who took along with them Sister Mary Berchmans, a newly professed Sieger and the state of th took along with them Sister Mary Berchmans, a newly professed Sister, and three of our boarders, for whom we had no room at our convent of Umtata, notwithstanding its large proportions. Farewells are always hard, but in this case, I do not know why, there was gloom on every face. The day had been exceptionally hot and sultry and on the horizon dark clouds were ascending. Besides, dear Sister Berchmans was a favorite with everyone; she was always so cheerful, and ever ready Besides, dear Sister Berchmans was a favorite with everyone; she was a favorite with everyone; she was always so cheerful, and ever ready to render service. The post-cart drove off at a brisk pace at 2 o'clock in the afternoon. Meanwhile the clouds silently gathered, a severe storm announced itself by the distant rolling of the thunder and the vivid flashes of lightning. We prayed hard that our dear Sisters might reach their first station before the outbreak of the storm. I have seen a good many South African storms, but this was the severest. Heaven and earth seemed mixed up together; the lightning was continuous and the rain came down in torrents. Our Sisters had not reached Tsolo before the storm caught them on the road and they were drenched to the skin. The driver however bravely battled against the elements and though long after the usual time, they arrived safely at Tsolo. Wou'd to God they had remained there! but it was not to be.

The storm had exhausted its furv. the rain had ceased, the winds were hushed; there remained but a great canopy of clouds overhead and a dense darkness over the land. About the cart was new, the leaders of the team were new. In consequence of the heavy downpour, small rills had swollen into mighty torrents. The mules which heard the rushing water without seeing it refused to advance. The lash made them but swerve from the road to retrace their steps. Three times they were made to face the torrent and it was only after strenuous efforts that the driver, helped by Mr. King, a passenger, managed to cross. There were several similar torrents to pass before they could reach Tsitsa, and, at each, the same difficulties had to be overcome. They hardly ever travelled in the road, which could not be seen, and matches were struck every now and then when they met with some obstacle. At last they were in the road and out of danger, the bad places having been safely passed. Mr. King, therefore, who was their pathsinger, and the driver, who had given the reins to one of our Sisters, jumped into the cart. You may imagine the sozry plight in which our poor Sisters were. They had recourse to prayer and said their beads several times over. Time indeed was not wanting, for they took two long, hours to cover the ground usually covered in half-an-hour. The comparative safety of the road and the confidence of the driver relaxed the awful tension. Few words however were spoken; but the children, heedless of danger, were prattling away. They wondered how Kokstad looked; if it was like Umtata. They had been told in the fun of child mythology, that they were going into a strange land, to the very borders of the next world, that six miles beyond Kokstad, there was the end of the world shut up from eternity by a wooden partition; that no-hody was allowed to climb up that partition and that only one man had been disobedient and had been punished by tumbling over and falling into the moon where he is a prisoner, now looking sadly upon the earth and weeping day and night. They wanted to know every particular of

this mythical tragedy, asking question of servile work is unaltered. Times may change; conditions of life may change; but, while she is ever willing to deal with each new condition in a rational and liberal manner, the rules and laws of the church do not change, because she is from God and God cannot change.

PERILS OF THE WILDERNESS.

The following letter from one of the nuns (of the Holy Cross) at Umtata will be read with mournful interest. (Umtata is in Tembuland, on the control of the cart was no sign.

There were several Kaffir huts in Terre were several Kaffir huts in the cart with such violence that was at the head of the mules; of the others there was no sign.

tata will be read with mournful in the street. (Umtata is in Tembuland, on the borders of Griqualand East. These and the other divisions of what was formerly Kaffraria are in united civilly with Cape Colony; but in Caholic ecclesiastical arrangements, they belong to the Vicariate Apostolic of Natal.)

"Since I last wrote to you, a dreadful accident has happened to a party of our Sisters on their way by post-cart from Kokstad. All the superiors of the various stations where our Sisters are teaching were called to the mother house at Umtata to confer together. They also joined us in our annual retreat preached by the Rev. Father Monginoux, of Durban, in which over sixty Sisters and novices took part. We were all so very happy together and the days seemed so very short. The first to leave us were the Sisters of Cala. Their example was shortly after followed by those of Kokstad, who took along with them Sister Mary Berchmans, a newly professed Sister, and three of our boarders, for whom we had no room at our convent of Umtata, notwithstanding its large proportions. Farewells are always hard, but in this case, I do not know why, there was gloom on every face. The day had been exceptionally hot and sultry and on the horizon dark clouds were ascending. Besides, dear Sister Berchmans was always so cheerful, and ever ready to render service. The vertical sale was not sign.

There were several Kaffir huts in the near vicinity. To these Sister Philotheap roceeded as soon as her senses had returned, tumbling over brillohies proceeded as soon as her senses had returned, tumbling over brillohies, and returned, tumbling over brillohies into the near vicinity. To these Sister Philotheap roceeded as soon as her senses had returned, tumbling over brillohies, and returned, tumbling over brillohies, and returned, tumbling over the hear had returned, tumbling over brillohies, all returned, tumbling over brillohies, and returned, tumbling over the house, shilling into diches; but that she did not mind, help was required and whelp sh the body, gently pulled it out and took it on her lap. What could be done to restore life was done, but alas! no earthly care could bring back the departed soul; what she held in her hands was but a corpse-(Continu?d on Page Five.)

AN AMERICAN HALL OF FAME.

At the dedication of the Hall of Fame, in New York, on the 30th May last, Mr. Chauncey Depew delivered an oration, in the course of which he said, referring to the memerial tablets that were unveiled :-

"There has been the broadest cath-olicity of judgment, and no passions or prejudices of sectarianisms, part-ies or creeds, among the judges."

A correspondent of the New York 'Freeman's Journal," one evidently acquainted with the situation, points out that while Mr. Depew may have been right in a sense, and that pos-sibly there was no intentional distory of America possesses ample evidence of the transcendent merits of several great Catholics in the Republic. He shows that Henry Ward Beecher has a memorial tablet, and John Carroll has none And it is in this connection that the writer in question furnishes a striking picture of Catholic glory won for the young Republic. We will pass over in silence his criticism of Beecher, and merely quote his words in regard to the Catholic side of the question. The following is that beautiful tribute to one of the most deserving of Americans:—

bute to one of the most deserving of Americans:—

"In the early and struggling days of the Republic there lived a Marylander named John Carroll. He was one of patriotic and loyal stock. His father was Daniel Carroll, one of the authors of the Constitution of the United States, and whose signature is upon that instrument as a delegate from Maryland, and a cousin and much loved companion was Charles Carroll of Carrolton, a signer of the Declaration of Independence, and the last of the signers to die John Carroll was a Catholic, as were all of his name and kindred. He became the first Bishop of Baltimore, the first in the United States, and afterward Archbishop. His wisdom, integrity, influence and piety were everywhere acknowledged. In his devotion to the cause of his country he was a patriot in the foremost ranks. He was the friend and confidant of Washington and Franklin and other worthies of the time. He was entrusted with and faithfully executed the most important civic missions. Largely through his influence and exertions, the aid given us by France, in our struggle, was secured. He was one of the Embassy sent by Congress in 1776 to enlist the favor of the Canadians in our behalf, and by a special resolution of Congress, he delivered on the 22nd of February, 1800, the panegwric of Washington In his writings and addresses his fervent patriotism was always their chief characteristic, and he was the composer of the only

prayer that invoked God's blessing prayer that invoked God's blessings upon the country, the President, the Congress, the Governors and Legislatures of the States, all those in authority of whatever degree, and upon all citizens throughout the land. This prayer may be found in nearly every Catholic prayer book, for nearly one hundred years it has been said aloud and precedes the High Mass in the Baltimore Cathedral each Sunday, and when any of High Mass in the Baltimore Cathedral each Sunday, and when any of our prelates are invited to deliver, the prayer at any of our great civic celebrations, this matchless prayer, written by Archbishoj Carroll, is copiously quoted. Most reasonably may it be believed that this inspired production has had much to do in keeping our beloved country in God's favor, and making us the choice people of His mercies and blessings.

"John Carroll's was a pure life

"John Carroll's was a pure life and the value of his example and lalife and the value of his example and la-bors in religion and for the nation. can hardly be estimated. He was true to every trust, religious or ci-vic. His patriotism was founded up-on a sincere love of country and his prayer and his hopes were for its solidity and perpetuation. No charge of evil ever smirched his career, no solidity and perpetuation. No charge of evil ever smirched his career, no scandals were ever laid at his door. He lived a life open to all men, a life above and beyond suspicion, true to his mission, his God and his country, and went to his eternal home, amid blessings andbenedictions lamented by all who saw in him the perfect man, the unselfish patriot, and the illustrious example of religion. gion

rion.

"There is no tablet for John Carroll in the Hall of Fame. His virtues and his patriotism and his services to his country, did not measure up to the standard of ideals raised by the unbiased, impartial and unsectarian judges. Such ideals as reached their lofty appreciation were, however, found in the life and character of Henry Ward Beecher, and hence the exaltation of the Plymouth preacher and the exclusion of one of the country's purest citizens and grandest patriots.

"And yet there is a tablet to John Carroll. It is no Hall of Fame, but in a Temple of the Living God, On one of the massive columns in the sanctuary of the Cathedral of Balti-There is no tablet for John Car

one of the massive columns in the sanctuary of the Cathedral of Baltimore, there are eight tablets bearing the names of that number of ilustrious men, who, after filling the chair of this venerable See, have passed to rewards for duty well performed. The first of these tablets ormed. The first of these tablets ears the name of John Carroll. No other inscription is needed to pro-claim his fame. His memory is hon-ored by that great church he loved so well, and its annals, as also those of his country, tell the rest"

AN ARISTOCRATIC PRISON.

Under the innocent looking title 'La Maison Paternelle," there exsts in France what might be briefly designated as an authorized aristocratic prison for juvenile offenders 14 was founded by a legal luminary M. De Metz, a man deeply interested in the training and welfare of the young, with a view to checking the growing spirit of insubordination to authority, both at home and at school, which had become specially marked in the highest ranks of society in France.

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school, which had become specially marked in the highest ranks of society in France.

One of the most salutary elements in the scheme of this institution is the absolute secrecy which is maintained in France both as to the exact locality of this house of correction and the names of those who are sent there. On an elevated, somewhat bare tract of country within a few miles of Tours stands a large quadrangular building known as La Colonie Agricole, which is a government establishment, and behind the chapel, which is situated in the centre of the west front, La Maison Paternelle is cunningly concealed.

It is a rectangular, two storied building adjoining the east end of the chapel, and the first thing that meets the eye upon entering is a huge board bearing the ominous word "Silence." The ground floor is occupied by prisonlike cells and offices; the upper one contains rather smaller cells and is surrounded by a gallery which shuts off all communication with the ground floor.

When a boy or a young man under age becomes inveterately idle, refractory or dissipated, his parents or guardians can obtain the consent of a magistrate, which is sometimes seconded by that of a medical man, and after certain papers have been signed a list of questions relating to the boy's education and present or past peculiarities is filled up by the parents, and the culprit, who in this country would be licked into shape in a healthy, outdoor fashion, is solemnly handed over to the paternal care of monsieur le directeur.

The main feature in the treatment is solitary confinement during incarceration, be it long or short. Three months is the usual time, but cases have been known in which it has been extended to one or even two years.—Fearson's Magazine.

DIAMOND JUBILFE.— The Right Rev. Dr. Crane. Bishop of Sand-hurst, Australia, colobrated the dia-imond inbilee of his priesthood on April 18th. The sermon was deliver-ed by the Very Rev. T. O'Farrell, C.SS.R., Provincial of the Redempt-orists in Australia.

NOTES FROM ROME

CARDINAL GIBBONS IN ROME, -Cardinal Gibbons, of Baltimore. since his arrival in the Eternal City, has taken up his quarters at the Canadian College. He was met at

Canadian College. He was met at Naples by a number of eminent members of the American colony, including Mgr. Denis O'Connell. He met, on arriving in Rome, Mgr. William O'Connell, the newly-consecrated Bishop of Portland, Maine. A well informed correspondent says:

"The presence in Rome of Archbishop Chapelle, Apostolic Delegate to the Philippine Islands, of Mgr. Nozaleda, formerly Bishop of Havana, coinciding with Cardinal Gibbons' visit, has given rise to exaggerated rumors concerning a political mission with which it is alleged that His Eminence has been entrusted by the United States. I have every reason to believe that there is not the slightest truth in these sensational reports. Cardinal Gibbons has been five to is not the slightest truth in these sensational reports. Cardinal Gibbons has been five years absent from Rome, and this fact is in itself sufficient to explain the reason of his visit 'ad limina.' His Eminence will undoubtedly confer with the Holy Father and the Cardinal Secretary of State on matters touching the organization and welfare of the Church in the United States and in the recently acquired American colthe recently acquired American col-onies, but that can hardly be styled a 'political mission.'"

BRESCI'S SUICIDE.—The suicide of King Humbert's murderer has givon King Humbert's murderer has given rise to much gossip, no little sensation, and considerable uneasiness in Rome. Already a number of threatening anonymous letters have been received at the Quirinal, and the vigilance round King Victor Emmanuel III. has been redoubled. Curiously enough the young King of Italy narowly escaped being the victim of what might have proved a fatal lift accident on the very day of Bresci's suicide. The police authorities have adopted severe measures against the anarchists, especially in view of the afproaching festivities in honor of the advent of an heir to the Italian Crown, when several members of foreign Royal families are expeted to come to Rome. Apropos of this happy event, some papers have announced that the ceremony of christening the Royal baby will take place in the Pauline chapel of the Quirinal. This, however, is impossible, as the beautiful Papal chapel of the Quirinal Palace has been placed under an interdict since 1870. en rise to much gossip, no little sen-

STORY OF A MANIAC .- A reli-STORY OF A MANIAC.— A religious maniac named Velentino Paterno made his way into the Vatican Monday and penetrated to the Pope's ante room, where he shouted: "The Pope is dead, and I am his successor. Give me the crown." The Pope heard the cries and ordered that he be arrested. Subsequently he was placed in an asylum.

A LADY'S GENEROSITY. — Professor Boni continues his scientific researches and systematic excavations in the Roman Forum. The distinguished archaeologist recently expressed the wish that the ancient Via Sacra and other parts of the Forum might be planted with laurels and myrtles, which would greatly add to the charm of the venerable ruins, now so bare and desolate. Unfortunately, no funds were forthcoming for the purpose. An American lady, Mrs. Higginson, of Boston, having heard of Professor Boni's plan, generously presented him with the necessary sum for its actuation, so that the Forum will soon present a changed and most attractive appearance. It is anneunced that the British Ambassador, Lord Currie, who is an enthusiastic archaeologist, has bought an estate near Sublaco, where he will excavate on a large scale. One of Lord Currie's A LADY'S GENEROSITY. - Probiaco, where he will excavate large scale. One of Lord Cu predecessors, the late Lord predecessors, the late Lord Savile, was also a most learned and ardent archaeologist, and excavated with great success at Nemi, and on the site of the ancient Lannvium, where he discovered the ruins of the temple of Juno Sospito.

THE CENSUS OF ITALY. - The THE CENSUS OF ITALY. — The census returns for Italy show an increase of four millions since 1881. The population is now 32,449,764. The strongest fact is that immense numbers have emigrated to America and yet the increase goes on. In several regions, such as Campania. Abruzzi and Basilicata, a notable decrease in the population has been observed, due solely to the enormous emigration to America. It has transpired that in spite of the stringent laws regulating emigration, no less than 170,000 persons left the province of Potenza, one of the smallest in Southern Italy, numbering 490,000 inhabitants, in the course of last year!

MR. REDMOND UNWELL. — The Liverpool "Catholic Times" makes this aunouncement:—
Mr. J. E. Redmond, M.P., who has not been well for the last two or three weeks, will be unable to attend any public meetings during the Receas. He is going abroad for a short rest, but will be back in London in time for the re-assembling of Parliament on Thursday, June 6th.

VALUE OF SELF-RESPECT.

ed by Rev. P. F. Scott before the Alumni Association of St. Toseph's High School, Manchester, N.H., on the occasion of their recent annual

"And this above all—to thine own self be true;
And it must follow, as the night the

day,
Thou canst not then be false to any

Not all of the many who so glibly quote this advice of the worldly-wise Polonius realize the full force of its meaning, for the true motive of self-consistency is a fact far higher and holier than the dictates of policy or the conclusions of mere human prudence, and that fact is the inborn dignity of the individual. Man's greatest good in this world is self and his supreme duty in life is his individual development and perfection. This statement contains no his individual development and perfection. This statement contains no irreverence, because the life and faculties with which we are born are the highest gifts of an omnipotent Creator, are in a certain sense a participation in the divine perfections, and the right direction of this life and the proper exercise of these faculties constitute the highest acknowledgment of God's supreme mastery and the most perfect compliance with His eternal will. Hence a fundamental element of all human endeavor is what we may call in the highest and best sense of the term, "self-respect." Without a becoming appreciation of self there can be no dignified conception of God, no high dignified conception of God, no high regard for one's fellow-man. To the regard for one's fellow-man. To the individual lacking in this feeling, life is an aimless journey, duty only a matter of convenience, and fellow-man nothing more than a circumstance by the wayside. Search the records of human failure from the first man down to the very friend of your school days now become a shiftless idler, and one reason accounts for them all—they failed in life because they failed to preserve their self-respect. their self-respect.

On the other hand, who are the On the other hand, who are the men whose actions have left lasting imprint upon the world's history and whose lives have been the inspiration of posterity? Are they not those who, rising to the full height of manly dignity, felt within them a power to do and who labored earnestly to accomplish their nim? Do estly to accomplish their aim? Do we not find this same truth exempliwe not find this same truth exemplified in our own limited experience? Among our friends and acquaintances, among our companions of the class room, have not those succeeded best, have they not gained to the highest degree the respect and confidence of their associates, who have most carefully guarded their self-respect?

If cannot in the nature of things If cannot in the nature of things be otherwise, for "to thine own self be true, and it will follow as the night the day, thou canst not then be false to any man." Current writters and speakers are constantly pointing out the qualities that achieve success. Underlying them all is self-respect. It is the spur of ambition, the companion of labor, the light in the dark hour of trial, the soul of perseverance, the ripe fruition of final schievement. No lottier motive can shape the designs or regmotive can shape the designs or reg-slate the life of man in any career. The man who seeks to be true to chimself must by that very efforts bring forth the very best of which he

to our fellow-men, we must first be true to ourselves, for we are made to the image of God and the real likeness must always approach, the original. Yet despite all this is it not true that as a class we fall to reach the heights for which our education has fitted us? And why is this? In plain words it is mainly because we are lacking in self-respect. We do not esteem at their true value the gifts bestowed upon us. We are too prone to sit in idle admiration of our neighbor's qualities and achievements when with a like amount of effort and perseverence we could and would show far greater results. These results will ence we could and would show far greater results. These results will never be attained by the young man who is satisfied with any chance po-sition in which circumstances may have placed him when he left school. Great results will never come to him who is content with "well enough." "Well enough" is a funeral wail over the grave of buried ambitions, a maxim that has ruined more bright careers than even the vice of intemperance. The man who pauses a perance. The man who pauses at "bad enough" and ends in worse while the man with ambition makes of the present victory a stepping stone to future success. He is ever

"Up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learns to labor and to wait."

What does it matter to him thoughtless companions sneer at his ambition and mock his honest ef-forts? He is right and he knows it! ambition and mock his honest efforts? He is right and he knows it! To be something and to do something is a part of his religion whose full inspiration is to be the noblest and to do the best.

I have no patience with the young man who on account of his religion is willing to be considered as be-longing to an inferior class. The young man who feels that because h is a Catholic he may not on that ac-count aspire to the highest positions of trust and responsibility in the commercial or industrial world, who tamely submits to the insinuation that the higher dignities of public office are reserved to those varieties. office are reserved to those not of his faith, is false to Catholic principle and tradition. office are reserved to those not of his faith, is false to Catholic principle and tradition, a traitor to his training and to Catholic manhood. For Catholic manhood only rejoices in obstacles as the more enhancing ornaments which crown success. Race prejudice and religious bigotry there may be in the local atmosphere we breathe, but the world of progress and the paths of honor open wide and vast beyond the narrow cradle of Puritan traditions and religious intolerance. The gigantic march of progress to-day calls for the very best in human skill and talents, and the highest places are opened to the most efficient. The qualities demanded are efficiency, honesty, and conscientious labor, and the man who can show these qualities to the most perfect degree is bound to reach the highest place of trust and emolument, no matter if his name give forth a rich Celtic ring and he bows the knee before that altar whose defense has won for his countrymen the admiration of the world. his countrymen the admiration the world.

The days of apology for Catholics in America have passed. We need no longer any whining protestations of our loyalty and patriotism. These are facts so deeply writ in the nation's history that without them the record were an unitablicable as well as the control of the control The man who seeks to be true to himself must by that very efforts bring forth the very best of which he is capable, must develop to their linghest degree the gifts of mind and soul that have been entrusted to him. That man's life, too, will bring the sweetest blessings to those whose hopes and happiness are centred in his career; to the parents who have cared for and educated him, to the wife who has bestowed upon him her trust and affection, to the innocent children whose silvery voices greet him with the sacred name of father. If earth can produce one picture to compel the admiration of heaven, it is the self-respecting man who, feeling that "life is real, life is earnest," finds stirring in his breast a consciousness of power for good, looking out and beyond the petty vanities and wasting dissipation of the thoughtless herd. raises his eyes to his Maker while his heart beats the determination, "I dare do all that becomes a man!" And those best equipped for the strife toward that ideal and those who should come nearest to its realization are the educated Catholic men. From childhood we have been taught to regard life under a serious aspect; we have been made to understand that the highest court of approval or condemnation is the unerring sentence of our own conscience; we have been schooled that if we would be true record were an unintelligible

CHRISTIAN EDUCATION A NECESSITY.

and his own great reputation. Every line of that speech deserves to be pretroduction he says :--

"It is not for me to undertake a definition of a Catholic's spiritual duty. That is not a subject of human speculation, but a matter of divine revelation. But while matters of belief are not to be debated on platforms, but must be expounded from Catholic pulpits, whence no error ever has been or ever can be preached, it is permissible and fitting for laymen to inquire what lessons of civic patriotism are conveyed by Catholic faith. How does

When Notre Dame University presented Bourke Cockran with the Laetare Medal, the eminent orator made a reply worthy the occasion and ble away worthy the occasion ary and the infallible exponent?"

served. For example in the very in- Catholic layman taking up some of the most important questions that affect religion in its connection with

about any feature of Gatholic doctrine but a loyal acceptance of overy line by which the divine revelation was conveyed to man, and full recognition of the authority of the Church to interpret every word of it. This may seem easy in our day when freedom of conscience is almost universally acknowledged; but in every age the most valuable of our possessions is the most difficult to guard. If there is no longer reason to apprehend attempts to drive men from the faith by furious persecution there is reason to guard against insidious attempts to seduce them from it by appeals to their self-love and to prevent flattery from proving a more dangerous weapon than fear."

In speaking of true and false Libdefinition, with a pointed distinction He says that every Catholic should be liberal in the true sense. "He who is liberal with what belongs to him is generous; he who is liberal with what does not belong to him, is dishonest." This is fallowed by one of the clearest definitions of the attitude of Catholicity towards error that we have every towards error that we have read. Mr. Cockran says:-

"Neither Church nor Pope can be liberal with the faith of which they are the custodians. Their sole duty is to guard and protect it as a precious deposit for the salvation of men. But while Catholics cannot be cious deposit for the salvation of men. But while Catholics cannot be liberal in matters of faith they can be liberal in their attitude to those who differ with them. The Church cannot compromise with error, nor tolerate it; but for those who reject the truth as she expounds it she has nothing but charity and prayers."

What a world of false impression does not this short paragraph dispel? On the question of education, and especially that section of the subject that deals with religious and non-religious institutions, the speak-er has delivered a series of remarks that we feel bound to reproduce in full. He said:—

"The history of civil institutions The history of civil institutions for niniteen centuries is the record of a gradual but constant assumption by the State of enterprises originally assumed by the Church as works of religion. The relief of the sick and the care of the needy, which the Church assumed in rade ages when the man who was unable to when the man who was unable to bear arms sank beneath the range of bear arms sand beneath the range of human sympathy, and was abandon-ed to die on the roadside in misery and suffering, the State now ac-knowledges as an obligation of civil society: and everywhere the support of hospitals and almshouses is im-posed on the community through the posed on the community through the power to taxation. During the war-like and violent period, when physical prowess was the sole method of attaining distinction, when learning was held in contempt and distrust, when a knowledge of grammar exposed its possessor to the suspicion of witcheraft, the Church maintained as part of her religious establish. of witchcraft, the Church maintained as part of her religious establishment schools which saved the light of learning from being extinguished under the feet of barbarous warring tribes: to-day the State recognizes the education of youth as a precaution essential to its own safety, and everywhere schools are maintained at public expense to prepare youth for the duties of manhood. The for the duties of manhood. The Church, believing the education fur church, believing the education furnished by the State to be inadequate and insufficient, has established at her own expense schools in which moral instruction is added to intellectual training. She does not believe that Catholics should be taxed twice, for advariance lawrences. twice for educational purposes — once by the law of the State for the once by the law of the State for the support of the public schools. and again by their own sense of duty for the support of Christian schools; but while refraining on the one hand from encouraging what she regards as injustice by approval or acquiescence, and on the other from seeking justice through disloyalty or discorder she pursues her work of merd cence, and on the other from seeking justice through disloyalty or dispersion order, she pursues her work of morality, civilization and patriotism, relying upon time, circumstance and above all on truth, to convince a highly intelligent people that the education which embraces moral and secular instruction is a powerful influence for the maintenance of order and law, and therefore a force to be and law, and therefore a force to be encouraged by every supporter of Re-

Our space will not allow of any further quotations, but this splendid effort of a gifted and conscientious Catholic orator, will stand as one of the great Catholic speeches of the nineteenth century.

THE POPE'S HEALTH.

So frequently have we sought to impress upon our readers the unreliability of all the per odical reports concerning the Pope's health that appear in the secular press that we are pleased to be able to quote this week, a very clear statement made by a correspondent from Rome who signs "Don Alessandro," in the Montreal "Semaine Religieuse." Af-ter mentioning the frequency of these sensational and baseless reports, the writer above named, says:—

writer above named, says:—

"In Rome we are accustomed to these stories; they are made up periodically, and no attention is paid to them. It is a certain thing that each succeeding year weighs heavily on the Sovereign Pontiff. God does not seem to wish a perpetual miracle; and if He accords to the Supreme Head of His Church an old age exempt from the infirmities that ordinarily constitute its companions. He does not, dispense him from the grand law of depression of physical strength.

"It is an undeniable fact that the Sovereign Pontiff's "strength wanes, which is but natural in a man who has reached his ninety-second year. For over a year the Pope scarcely

ever says Mass in public, and when he says it in private, which he never fails to do each day, except in case of illness, he celebrates it seated. Pius VI. did the same, and sometimes popes have accorded this favor to some aged Bishop, whose weaknesses bound them to their chairs and who, notwithstanding, ardently desired for their own consolation and the good of the Church, to celebrate the Holy Sacrifice.

"This sinking of his strength is manifested in a great difficulty to walk and to remain standing. But when the Pope is seated no person can perceive h,s weakness. His voice is clear and strong, his eye is brilliant, his language flowing, above all when he makes use of the Italian language. In a word, he appears as an old man, whose condition would be the dream and hope of many an individual of eighty years."

This seems to us to be a fair and

This seems to us to be a fair and orrect statement of the Holy Fa-ther's condition. According to medi-cal report he is in a condition, phy-sically, that could possibly continue for several years yet, still one that might, at any moment, terminate suddenly and fatally.

AND DECORATIONS.

It is a well-known fact that the Pope, in spite of the occupation of Rome, is still acknowledged by all Rome, is still acknowledged by all governments to be a sovereign, and as such he has the right to confer orders, decorations, and titles which are officially recognized everywhere as equal to the decorations of any other State. In considering them, we must distinguish between orders properly so called, and decorations, service-crosses, etc.

There are five orders conferred by There are five orders conferred by the Holy See, viz., the Order of Christ, of Pius, of Sylvester, of St. Gregory, to which we may add that of the Holy Sepulchre, although it is entirely different from the rest historically and in the manner of

conferring.

The highest in rank is the Order of Christ. It originated in Portugal, where it was founded in 1318 by King Dionysius as an ecclesiastical military order to defend the boundmilitary order to defend the boundaries against the Moors. Pope John XXII. approved of it April 14th, 1319, but reserved the right to confer it himself. The Portuguese order retained its ecclesiastical character until it was secularized and changed into an order of merit in 1797, but the papal soon became one of the latter class exclusively, and the highest of its kind. It is conferred very rarely. It has only one class. highest of its kind. It is conferred very rarely. It has only one class, but as a special mark of distinction a star of brilliants is sometimes given with it. The real badge of the order is an oblong enamel cross of red with an inner cross of white, and is worn around the neck with a red ribbon, whilst the splendid star ornaments the left breast. Like ornaments the left breast. Like every papal order the Order of Christ has a special gorgeous court uniform, consisting of a red dress-coat with white gold-embroidered facings and cuffs, gold epaulets, white trousers with gold trimmings, sword and two-pointed hat with white feathers. ornaments the left breast.

Next comes the Order of Pius, Next comes the Order of Pius, which was instituted in 1847 by Pius IX., who thus resuscitated the order of the Cavalieri Pii, founded by Pius IV. in 1550. Originally this order had only two classes, but now it has four, viz., the Grand Cross, commander of the first class (with star), commander of the second class, and Knight's Cross. According to the Bull of June 26th, 1849, the first three grades bestow herediing to the Bull of June 26th, 1849, the first three grades bestow hereditary, the last one only personal nobility, on the recipient. The decoration of this order consists of a dark-blue star with eight rays surrounding a white round shield, which bears the inscription of Plus IX. encircled by a gold band with the words: "Virtuit et merito." On the words: "Virtuti et merito." On the words: "Virtuti et merito." On the reverse is the date of institution, 1847. The ribbon of this order is dark blue with two red stripes. The gala uniform consists of a dark-blue dress coat with red, gold-embroidered cuffs, white pantaloons with gold stripes, epaulets with the insignia of a colonel in gold, two-pointed hat with white plumes and sword with mother-of-pearl hilt.

a colonel in gold, two-pointed hat with white plumes and sword with mother-of-pearl hilt.

The Order of St. Sylvester, according to tradition, is the most ancient of all papal orders. It is also called the Order of the Golden Spur, and is said to have been instituted by the Emperor Constantine and confirmed by Pope Sylvester I. In the Middle Ages this order was not only conferred by the popes, but also by other sowereigns, and the title "Eques aureus" or "aurearus" was considered one of the greatest titles of honor. Under Gregory XVI. the constitution of the order was amended, and it was determined that it should consist of two classes, commanders and knights. Its decoration is an eight-pointed white enamel cross with a gold border. Below the cross is a golden spur. In the centre is the picture of St. Sylvester, and on the reverse the inscription: "Gregorius XVI. restituit." The uniform for both classes is a red dress-coat with two rows of buttons, a green collar, and gold-embroidered cuffs, together with white trousers with gold stripes, and a two-pointed chapeau with plumes, sword, and the epaulets of a colonel. The decoration is worn by a red ribbon striped with black. A special distinction for both classes is the golden chain which is worn over the shoulders and on the treast. Of this order only 150 Commander and 300 Knight crosses can be given away; besides all papal chamberlains are born Knights of the Golden Spur.

Of the orders of the Holy See the one meet frequently conferred is that of St. Gregory, founded in 1831 by

regory XVI. It co vil services, and each division has four classes, viz., the grand cross of the first and second class, commanders and knights. The knights of the military division wear the decoration, which consists of a red indented enamel cross, in the centre of which is a picture of Gregory the Great and on the reverse the inscription "Pro Deo et Principe" with a trophy, and those of the civil division with a green enamelled laurel-wreath. The gala uniform consists of a dark green open dress-coat with silver-embroidered cuffs, without epaulets, white pantaloons, sword and two-pointed chapeau with black plume.

The Order of Christ holds precedence over all other papal orders.

dence over all other papal orders Next follows that of Pius, but in re

dence over all other papal orders. Next follows that of Pius, but in regard to the other two it is not certain which one takes precedence, but it is obvious that the grand crosses precede all-those of commanders and knights, and commanders the knights of all other orders.

Properly speaking, the Order of the Holy Sepulchre of Jerusalem does not belong to this series, but forms a division by itself. Its history dates back to the time of the Crusades, when it was considered a special honor to be knighted at the Holy Sepulchre, and great privileges were bestowed on these knights since that time. Alexander VI. granted the Franciscans, the custodians of the Holy Sepulchre, the power to confer knighthood there. Benedict XIV. reformed the statutes in 1746 and after having lapsed into desuetude, they were revived by Pius IX. in 1837. Since then the Patriarch of Jerusalem is the representative of the Power in all affairs of this Order. In 1837, Since then the Patriarch of Jerusalem is the representative of the Pope in all affairs of this Order, and he has the power to grant it independently. In Rome he is represented by a bailiff of the order, at present the Papal Chamberlain, Count Fani. This decoration is inintended for those that have deserved well of the missions in the Holy. ed well of the missions in the Holy ed well of the missions in the Holy Land. It has four classes, and consists of the so-called five-fold cross of Jerusalem, surmounted by a golden royal crown and attached to a tlack ribbon. The court uniform consists of a white, buttoned coat with black, gold-embroidered collar, facings, and cuffs gold epaulets, white trousers with gold strips, two-pointed hat with white feathers and sword

These are the only papal orders that are conferred at the present

that are conferred at the present time, as the rest have been suspend-ed since 1870.

Now a word about other decorations, viz., crosses of honor and medals. Of these we have the cross medals. Of these we have the cross for military services rendered before the occupation of Rome "Pro Petri Sede," for the campaign of 1860, the Mentana cross of 1867, etc. Then we have the gold and silver medals "di Benemeranza," These bear the portrait of the reigning pope, and are worn with a white and yellow ribton. The cross "Pro Pontifice et Ec. bon. The cross "Pro Pontince et Ecclesia," founded by Leo XIII. in 1888, is the one most frequently conferred at present. It is in gold. silver, and nickel, and is attached to a red and white ribbon.—T— in the Review, St. Louis, Mo.

MISSIONS TO NON-CATHOLICS

Though in the summer time church work runs at a low ebb, yet it is a fruitful season for convert-making. Many converts attribute their knowledge of things Catholic to a chance ocquaintance made in the summer time at a seaside resort or at a country hotel. A well-known convert in the West, who had been brought up in a small town, during his youth in that town or during his early manhood at a Methodist college never saw anything of the Catholic Church that would lead him to think that it was anything but a mediaeval institution living beyond its years of usefulness. When he came to New York and saw the many places of worship and the crowded churches it was a revelation to him. Many converts attribute their

churches it was a revelation to him.
It led him to study the question of
Catholicism, and while he had many
prejudices of birth and education to
overcome, still he convinced himself
that after all the only Church that
was doing active and effective work
among the people was the Catholic
Church

He said when he became a Cath-

among the people was the Catholic Church.

He said when he became a Catholic: "I marvel that I was ever able to cast aside the training I received when I was a boy. I was taught to consider the Catholic Church an institution fostered by priests, whose only purpose in life was to dupe a few ignorant adherents. What they feared most of all was the spirit of progress. I had studied the question from a historical point of view in such histories as came to my hand, but I realize now that English histories have been a conspiracy against the truth Catholicism seemed to me to be destined to disappear before the keen spirit of inquiry that was abroad in this country, like the winter snow before the warm spring-time sun. It was a relic of the past, while the people of this country lived in the present and turned an eager gaze into the age of enlightenment and progress that was surely to come. I argued this way: Catholicism wrests from the people the right to choose their own ministers, and the right of election is the very essence of our institutions. It establishes an aristocratic priesthood, while the whole people are steeped in republicanism. It aims to impose restraints on thought, but the printing press is now an active factor in modern life, and people will brook no interference with free thought and eager inquiry.

"I lived and spoke and taught these opinions till I was thirty years of age. Then for the first time I took a vacation. The Columbian Exposition was the first thing that opened my ayes. I met there for the first time an intelligent body of Catholic men, and I wondered

greatly how they could pin their faith to a defunct institution or bind their hopes of salvation to a grave-yard. My visit to New York the following summer disillusioned me. I stayed a week at the home of a body of devoted religious men. It was only after repeated conversations with these worthy priests that I thoroughly realized what a fool's paradise I was brought up in. I now see that whatever the world possesses of learning, art or civilization is due entirely to the old Catholic Church that had been the best exponent of Christian ideas through the centuries. It dawned on me with wonderful force that Protestants, who value the Holy Scriptures, are entirely indebted to the Catholic Church for the Bible. Needless to say, when I saw the truth I lost no time in repudiating the errors of my early training."

verts to-day whose conversion has come about in the same way. Travel broadens one's mind, and there is no better way of dissipating prejudices than to exchange thought with men brought up in another environment and in circumstances different from our own.

On the piazzas of summer hotels there goes on a constant non-Catholic mission. There is no thought nearer the hearts of the people than the thoughts of religion. It is one's highest relation in life. So little wonder in the conversion that passes in the idle moments religion has a large share. So strongly have these considerations about the possibility of non-Catholic mission work being carried on at the summer watering places impressed a zealous Catholic layman that he is about to start a seaside apostolate. His purpose is to induce every Catholic to put a copy of some manual of Catholic teaching, like "Plain Facts," into his grip when he goes off on his va-On the piazzas of summer hotels teaching, like "Plain Facts," into his grip when he goes off on his vacation; to urge them not to neglect the opportunity when it presents itself of driving home an explanation of Catholic doctrine; to endeavor to induce the priests at the summer resorts to have a few lectures for non-Catholics.

There is no doubt about the willingness on the part of non-Catholics.

lingness on the part of non-Catholics to attend. They are curious to know what the teachings of the Catholic what the teachings of the Catholic Church are, and while they might not go to the Catholic Church in their own town for fear of being talked about, when they are away from these social restraints they will are go. They will listen with a much more open mind There is no telling how much good

There is no telling how much good work may be done under just such circumstances as those.

A. P. LOYLE,
Secretary of the Catholic Missionary Union.

FATHER MARION WELCOMED HOME

Rev. Father Marion, P.P. Douglas, who has been absent in California for the past eight months, for the benefit of his health, returned home on Saturday, May 18th, and was heartily welcomed by his devoted parishioners.

On Sunday, after his return, in presence of a very large congress.

On Sunday, after his return, in presence of a very large congregation, the following address of welcome was read by Mr. John Mc-Eachen, while Mr. Patrick M. Conway presented Rev. Father Marion with a beautiful set of gold vestments and a handsome purse, on behalf of the parish:

To Rev. H. S. Marion, P.P., "St. Michael's," Douglas.

Michael's," Douglas. Rev. and Dear Father,—When, af-Rev. and Dear Father,—When, after a long and faithful service amongst us, you were forced through serious illness to temporarily relinquish the arduous labors of the parish and seek a change of climate for the restoration of your shattered health, the members of this congregation were deeply grieved, and carne gation were deeply grieved, and earnest prayers were offered for your

speedy recovery.

We are, therefore, greatly pleased to know that you return to us with renewed vigor and strength; and with grateful hearts we thank Alm'ghty God that He has also guarded and recovery to the perile

renewed vigor and strength; and with grateful hearts we thank Alm'ghty God that He has also guarded and protected you from the perils and dangers of such a long and fatiguing journey.

It is then with much joy and pleasure we embrace the present auspicious occasion to tender you a most sincere and cordial welcome; and as within a few days you will celebrate the fiftieth anniversary of your birth, we also wish to offer you our most hearty congratulations, and pray you to accept this set of gold vestments and the accompanying purse as a slight token of our love and esteem.

We cannot close without publicly acknowledging our indebtness to Rev. Father French, for his many acts of kindness, and the faithful and acceptable manner in which he directed the affairs of the parish during vour absence.

Hoping you may be long spared to continue the many good works you so happily inaugurated in our midst, and assuring you of our fervent prayers and best wishes for your future health and happiness, we are your devoted parishioners.

Signed on behalf of the parish, JOHN MEACHEN.

PATRICK M. CONWAY, MICHAEL, BULGER.

TATRICK HELFERTY, MICHAEL, BULGER.

TATRICK HELFERTY, MICHAEL, JOHN O'NEIL, JOHN O

tion than that ism. Why it s than I dare ve facts," . s Dick Catholic paper hill road to tr are a few exce substantiate th have had ampl serving the tren and in the neig I have failed, a single examp cess. Why is it has been asked ple, all of who having good an lic journals, an

This question to my mind on ing passage in able work "The deals with the I difficulties and is general, still, the Catholic jour I sav this bed cientious Catho handicapped in istence. He is ly handicapped i existence. He is opportunities the advantage of wi The Catholic fiel exceedingly liminally poor, but nare found upon and even Protest forbidden field fotter upon it if he find therein a muthe is thereby fice principle at a significant of the control of the co fice principle at t not do so, he is not do so, he is his own conscien compensation in starve for aught care, but he mus principles for the livelihood that h

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I will reproduce graph from Cra ts truth and exa to impress the ref is thus the noveli "Among the ma

entering upon a li losing forever of t moment there is r moment there is re-Let a writer work reels and his finge hold the pen, he find it impossible imagining that he cannot escape froi drives him, because driver and the dri his victim, the tor tured. Let physicia rible consequences sive smoking, of and of morphine-of all stimulants i of taskmasters, the ating of poisons. t

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THE REV. DR. Revery probable that yery probable that my readers will recide any still live who heard him, it is we they have, in the raince forgotten him was in the class of one of the leading country. One evening rare and exceptional forded us. It was a Rev. Dr. Rogers was the city theatre, on Hereafter: " the still classes of Belles-I. and Philosophy were sion to attend the leaguestly learned that

, June 15, 1901

could pin their institution or bind ation to a graveNew York the forsillusioned me. I he home of a body is men. It was ononversations with onversations with six that I thorat a fool's paraup in. I now see world possesses of rilization is due Catholic Church best exponent of cough the centurme with wondercestants, who vacures, are entirely tholic Church for to say, when I is to time in res of my early we intelligent and the country of the contractions of the contract

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e. DOYLE, tholic Mission-

BY OUR CURBSTONE OBSERVER

the facts are there: "cold, hard facts," s Dickens calls them. The Catholic paper has always an uphill road to travel. And, if there are a few exceptions, they merely substantiate the rule that obtains. I have had ample opportunity of observing the trend and the working of Catholic journalism, both in Canada and in the neighboring Republic, and I have failed, so far, to meet with a single example of unqualified success. Why is it so? This question has been asked me by scores of people, all of whom are interested in having good and prosperous Catho-lic journals, and all of whom are, having good and prospersors
lic journals, and all of whom are,
themselves, unintentionally the
causes of much of that material failure. They lament a condition that
they have it in their power to ameliorate, yet they never dream of taking the first necessary step in that
direction.

to my mind on reading a very strik able work "The Three Fates." deals with the Pen-Worker and his difficulties: and while its application is general, still, to my mind, it fits the Catholic journalist to perfection. I say this because the truly conscientious Catholic writer is fearfully handicapped in life's struggle for existence. He is obliged to forego opportunities that others may take advantage of without any scruples. The Catholic field of journalism is exceedingly limited, and it is not only poor, but many barren patches are found upon its surface. Secular and even Protestant journalism is a forbidden field for him. He may enter upon it if he wishes, and may find therein a means of livelihood, but he is thereby obliged to sacrifice principle at the shrine of necessity. If he does so he is condemned in no measured degree; if he does not do so, he is left the reward of his own conscience, but no other compensation in this world. He may starve for aught any one seems to care, but he must not sacrifice his principles for the sake of gaining a livelihood that his own cannot afford him. I say this because the truly conlivelihood that his own cannot afford him.

I will reproduce the entire paragraph from Crawford's pages, and its truth and exactness cannot fail to impress the reflecting reader. It is thus the novelist writes :-

"Among the many consequences of entering upon a literary life is the losing forever of the feeling that any moment there is nothing to be done. Let a writer work until his brain reels and his fingers can no longer hold the pen. he will, nevertheless, find it impossible to rest without imagining that he is being idle. He cannot escape from the devil that drives him, because he is himself the driver and the driven, the fiend and his victim, the torturer and the tortured. Let physicians rail at the horrible consequences of drink, of excessive smoking, of opium, of chloral and of morphine—the most terrible of all stimulants is ink, the hardest "Among the many consequences of

I have frequently observed that there is no more ungrateful avocation than that of Catholic journalism. Why it should be so, is more than I dare venture to surmise. Yet, the facts are there: "cold, hard facts," s Dickens calls them. The Catholic paper has always an uphill road to travel. And, if there are a few exceptions, they merely substantiate the rule that obtains. I have had ample opportunity of observing the trend and the working of Catholic journalism, both in Canada and in the neighboring Republic, and I have failed, so far, to meet with a single example of unqualified success. Why is it so? This question has been asked me by scores of people, all of whom are interested in having good and prosperous Catholic journals, and all of whom are, themselves. unintentionally the lauses of rauch of that material failure. They lament a condition that hey have it in their power to amejorate, yet they never dream of taking the first necessary step in that irection.

This question was brought forcibly on my mind on reading a very striking passage in Marion Crawford's ble work "The Three Fates." It cals with the Pen-Worker and his ifficulties; and while its application general, still, to my mind, it fits accatholic journalist to perfection.

Permit me an old saying- "there Fermit me an old saying—"there is more truth than poetry" in this. Is there no way in which this sad fate of the man who devotes all he possesses of talents, time, and energy to the cause of his fellowmen, can be averted? As far as we Catholics are concerned, there is only one way: it is to seriously encourarge the Catholic press. I am fully aware that appeals in this direction are almost useless, for they have ever been that appeals in this direction are almost useless, for they have ever been more or less fruitless. Yet, it becomes a duty, at times, to touch upon the subject and to bring it out in different lights in order to attempt the awakening of very good-intentioned people from the apathy which seems to have fallen upon them.

What impresses me the most in this matter is the lack of feeling, or pride, or whatever I may call it that seems to have fallen upon our co-religionists. We would be indignant if we were accused of inhospitality, of indifference to our church, of slothfulness in matters of religion, of incompetency in competing either commercially, industrially, politically or otherwise with the other claments of the community. Yet, we either commercially, industrially, po-litically or otherwise with the other elements of the community. Yet, we witness day in and day out the evi-dences of our inferiority in matters concerning the journalism of the hour, and we calmly move along as if the affair was no concern of ours. We are not ashumed to estawaledge. elements of the community. Yet, we witness day in and day out the evidences of our inferiority in matters concerning the journalism of the hour, and we calmly move along as if the affair was no concern of ours. We are not ashamed to acknowledge the lack of support from which our Catholic papers suffer; yet we 'demand that our journalists should fight our battles when all others are against us. We permit our Catholic pen-workers to drift into misery, before our eyes, yet we would boil over with indignation if any of our neighbors declined to subscribe for a monument to the memory of some one whose death was due to the starwards the sternal upon this judgment seat, and these two souls standing there; side by side, in the awful silence of the Infinite. Were I to live a hundred years I could never forget that moment. It was eloquence reaching the very apex of the sublime. And, at that moment, when we expected a prolonged description of the judgment scene, the speaker paused, became silent, looked around for a moment, bowed and resumed his seat. He left to our imaginations the compliment to his audience which was fully appreciated.

In the course of my life I have had occasion to see and to hear some famous men; several of these have not only passed away from earth, but out of the recollections of the great public. I call them famous, because they had all attained certain degrees of renown in their own day. It occurred to me the other evening that possibly a number of the readers of the "True Witness" would be interested in a few brief reminiscences of personages whom they, too, may have met, or heard speak, Any way i have dotted down some of these personal recollections, and, if the paper's management does not care to fling them in the waste peper basket, they may see the light of day through its columns.

THE REV. DR. ROGERS.— It is very probable that not one of all my readers will recall Dr. Rogers: if any still live who chanced to have heard him, it is very likely that they, have, in the rush of life, long since forgotten him. In 1874-75 I was in the class of Belles-Lettres in one of the leading colleges of this country. One evening in midwinter a rare and exceptional treat was afforded us. It was announced that a Rev. Ir. Rogers was to lecture, in the city theatre, on "Life Here and Hereafter;" the students in the classes of Belles-Lettres, Rhetoric and Philosophy were granted permission to stited the lecture. I subsequently learned that this permission to stited the lecture. I subsequently learned that this permission to stited the lecture. I subsequently learned that this permission to stited the lecture. I subsequently learned that this permission.

hurried statement of his conversion. Without gesture, or apparent unimation, he spoke for fully fifteen minutes. Yet every eye was riveted upon him, and every breath was held. It was his voice that worked this miracle upon the audience. Such a voice I had never before heard; it was like some delicately tuned instrument that the performer could use at will, up and down the gamut of sounds and intonations he glided with an ease that was most astounding. His lowest, softest whisper could be distinctly heard in the remotest corner of the thronged theatre; and his louder tones never shocked the nerves, nor left, an unpleasant impression.

But when he had glided into the subject of his feature, when his features became animated with the glow of enthusiasm, when his grey eyes flashed rays of penetrating eloquence, when his gestures became more active, when he unbuttoned his long coat, threw back his hair, and stirred a few steps nearer to the footlights, the transformation was electric in its effect. No longer did the same man seem to occupy the platform; another being, a robed angel with a celestial clarion, appeared to have descended amongst us to proclaim some glorious message. Can I ever forget that hour and a half!

What did he say? I do not know, I cannot remember. Had I been a stenographer and commissioned to report his lecture, I could never have performed the task. It was not the man, it was the soul that seemed to permeate the whole of that vast audience. At will he carried us along with him, from scene to scene of the mental panorama that he unrolled before us: there was no resistance possible, no distraction, no inattention, no criticism, no calculation. It was a mighty river sweeping seawas a mighty river sweeping ward and bearing away, despite all efforts to the contrary, the frail vessels that danced upon its bosom.

At the close, or as he approached that which represented a peroration, he drew a picture of a battle — it might have been Waterloo, or Balaclava, or Fair Oaks, or Chatanooga. or any other modern battle—so vividly, so realistically that we could almost, hear the boom of the cannon, the clash of the sabres, the champing of the horses, the rush of cavalry, the moans of the wounded, the yells of conflict, the cheers of victory. And, in the midst of that word-painting, we saw an officer. At the close, or as he approached victory. And, in the midst of that word-painting, we saw an officer, leading on to a charge, and a Sister of Charity, kneeling beside a dying soldier, we heard a terrific volley: the officer and the nun were both killed at the same instant — that volley had swept the whole face of the field.

There was a pause: a pause of the most intense excitement. The lecturer seemed to be taking breath before attempting another eagle-flight into the realms of the imagination. The two were killed; the officer in the moment of glory's triumph, the num in the moment of mercy's last effort. He then followed the two souls in the moment of mercy's last effort. He then followed the two souls to the throne of God. The scene to the throne of God. The scen-changed. He pictured the Eternal up

drives him, because he is himself the driven, the fend and his victim, the torturer and the driven, the fend and his victim, the torturer and the tortured. Let physicians rail at the horshild consequences of drink, of excessive smoking, of opium, of chloral and of morphine—the most terrible consequences of drink, of excessive smoking, of opium, of chloral and of morphine—the most terrible to his audience which was fully appreciated.

There was no applause. The alience had been spell-bound; no one seemed to realize that the man had soft taskmasters, the most fascination that our indifference for each and of morphine—the most terrible to his audience which was fully appreciated.

There was no applause. The alience had been spell-bound; no one seemed to realize that the man had sat down. It was only when the chairman arose to propose a vote of the exception of the most insinuming the carry, but the aggregated result ating of poisons, the surest of de
MBN I HAYE SEEN AND HEARD,

BY A VETERAN SCRIBBLER.

Details to this audience which was fully appreciated.

There was no applause. The alience which was folly appreciated.

There was no applause. The alience which was folly appreciated.

There was no applause. The action of the most as couls in of President Van Burn of 2 the full of the most fascination of the most as couls in the chairman arose to propose a vote of the health and the preciated.

There was no applause. The action of the most as couls in the preciated.

There was no applause. The action of the most ascendar to the mother. Plizabeth Van Burn of 2 the first settlers in New York State.

Her father was John Rensselaer Ten Brock and mother, Elizabeth Van Burn of 2 the preciated.

There was no applause. The action of 2 the first settlers in New York State.

Her father was John Rensselaer Ten Brocke All the feather was John Rensselaer Ten Brocke All the preciated.

There was no applause. The action of 2 the first settlers in New York State.

Her father was John Rensselaer Ten Brocke All the feather was John

Who was Dr. Rogers? What became of him? Is he still in the land of the living? Did he ever since repeat for others that lecture? None of these questions can I answer. His form, his appearance, his oratory. constitute for me a mere memory—but one of those rare and charming recollections which mark, like stars of extra magnitude, the confused brilliancy of that galaxy which hangs in the sky of each man's past life.

FAMOUS YACHT BUILDERS.

The fame of the Defender and Columbia has fallen, curiously enough, upon an entire family. A few yachtsmen and the people of Bristol know the Herreshoffs man from man; the numerous inlander knows only "the Herreshoffs," a dim aggregation of genius that designs and builds extraordinary sailing craft. There are nine of the Herreshoffs, seven brothers and two sisters, now nearly all men and women well along in years. Four of them are blind—a curious malady which has attacked this family of genius without seemingly impairing its power of achievement. Only two of the brothers are connected with the yacht-building establishment. John B. Herreshoff, the president of the company, though blind from his boygood, has built up and managed the business which has made the name famous—even concerning himself with the intimate details of con-

struction and finance. Captain "Nat"—Nathanici Green Herveshord—is the other member of the Grana, the other member of the Grana and them to victory. These two med a name in a single generation—they did not inherit their reputation.

They came rightfully by their love of the Grana and them to victory. These two med a name in a single generation—they did not inherit their reputation.

They came rightfully by their love of the Grana and the other, and he beat all comers with the sailed her twenty-one miles an hour over a measured courte. At another, and he beat all comers with the r. It is recorded that he not offer of the met the Sound steamer at Newport, and beat her into Proyed of Grana and the other of the State of Bristol as having been a tall, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all, so the other of the sole of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all so the of Bristol as having been at all, so the of Bristol as having been at all, so the of Bristol as having been at all,

the right he can see the old ho stead which his father built and in which he grew to manhood. He has a family of six children—five boys and one girl—all of whom take to the sea with happily less enthusiasm than their father. Indeed, Mrs. Herreshoff comes from the ancient Bristol family of De Wolfs, of whom Captain "Jim" De Wolf built the famous privateer Yankee in 1812. stead which his father built and in

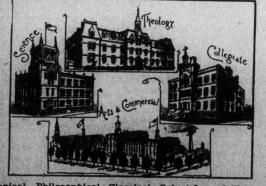
MADAME TEN BROECK

It is appropriate to give now, in June, a brief sketch of Madame Ten Broeck, a member of the Society of the Sacred Heart. Madame Ten Broeck's ancestors were among the first settlers in New York State. Her father was John Rensselaer Ten Broeck and her mother Elizabeth.

the scientific, insight and the mathematical accuracy of a Herreshoff to produce a racing machine such as the Defender or the Columbia.

Captain Nat has built his home even nearer to the sea than did his father. High tide in the harbor reaches within fifteen yards of his front doorway. It is a big, roomy, yellow house with the models of yachts showing in its upper windows. From his front door he can look across the beautiful harbor of Bristol; he can see, scarcely a hundred yards away, the big twin sheds which have been the cradle of so many famous yachts, and further to many famous yachts, and further to

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attend school, she was placed in the "Hudson Academy." Here her attention was directed toward the Church by hearing a man, who claimed to have once been a Catholic, talking against the Church. The young girl thought, as she listened to the speaker, "I wonder if this is all true. Are the Catholics as black as he paints them?"

Notice is hereby given that a Dividend of Eight Dollars per Share on the Capital Stock of this institution has been declared, and the same will be payable at its banking house in this city on and after TUESDAY, the 2nd Day of July next.

The transfer books will be closed from the 15th to the 30th of June next, both days inclusive.

By order of the Board,

HY. BARBEAU,

Manager.

of God. When she was not in the school-room teaching, she gave many hours at her desk writing charming books for both young and old. Her magazine articles as, also, her books, were signed "E. V. N."

She died at the convent of the Sacred Heart, Eden Hall, Pa., on March 19, 1901. Thus passed away a soul ripe for the Kingdon of Heaven, one who needed but to know a duty and her plassing was as a soul ripe for the Kingdon of duty and her plassing was the same was a soul ripe for the Kingdon of Heaven.

a sour ripe for the Kingdon of Heav-en, one who needed but to know a duty and her pleasure was to do it. —From Messenger of the Sacred Heart for May, the article "A Hid-den Toiler."

Religion is the fear of God; its de monstration is good works, and faith is the root of both.

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EPISCOPAL APPROBATION

"If the English-speaking Catholies of Montreal and of this Province consulted their best interests, they would soon make of the "True Wilness" 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."

SATURDAY JUNE 15, 1901.

Truly our separated brethren must be hard up for arguments against Catholicity and poor in means of evangelization. A reader has sent us a tract-we may call it such - con sisting of four small pages, in the French language, and purporting to be a dialogue between an Irishwoman and her dying daughter, which dialogue is continued between h?r Patrick and the same dying girl. The girl is made to say the unlikely things imaginable about Purgatory, and the brother is made to console her in her last moments, with the assurance that all she needs is the Bible—the priest, the absolution, the rosary, the acts of contritions, the general prayers for the dying, according to Patrick are good for nothing. And the poor girl listens with joy to her brother and crying out that she is saved, she expires in peace and goes to heaven. This ract was distributed in large numbers at the doors of Notre Dame Church a few Sundays ago. Whoever invented such a rig-ma-role must have been very innocent, or very ignorant. If it required a given amount of cheek to hand around such a document at the very door of Notre Dame, it needed a still greater degree of self-assurance and consummate ignorance to concoct a like story. Written in French. and about an Irish Catholic family, it bears upon its face the unmistakable evidence of humbug. The author should have selected some other characters than Irish people; any one who has ever stood by an Irish death-bed in an Irish-Catholic home would smile at the simplicity of the fool who thinks that any one living could be imposed dpon with such rubbish.

ACTING AS ARBITRATOR .- One of the daily papers, during the course of last week, published the

'Archbishop Bruchesi has been asked to act as arbitrator in any disputes that may arise between the boot and shoe manufacturers Montreal, and their workingmen committee representing the boot and shoe manufacturers recently waited upon His Grace, and explained a plan of arbitration for the settlement of all differences. Archbishop Bruchesi also received the workingmen's delegates. The plan proposed is similar to that which has been tried in Quebec."

ly asked to arbitrate in this matter, or not, is more than we know nor do we know whether or not he would have time, in the rush of pas toral visitations and other multiplying occupations to accept the task But we see in this movement a hopeful sign. It is evident that the im partiality, the ability and the interin the temporal, as well as spiritual welfare of all sections the community, that characterize the pastors of the Catholic Church from the Pope to the last curate or dained are becoming duly recognized in the very sections of the world's ial industrial and political organizations.

REV. DR. WILLIAMS AGAIN. -We have often remarked the unreliability of despatch reports of important specches, lectures, sermons and other public pronouncements; if in the case of Rev. Dr. Williams, the accounts of his sayings in Toronto be not merely sensational and unauthentic, we can but conclude that the gentleman has been too much preoccupied and over-worried with the sideration of the St. James Methodist Church debt. Certainly he gives utterance to very much nonse; and that would not be so bad it not injurious nonsense. Here report, in the form of a deatch from Toronto to the

Notes of the Week.

"The Young IRISH GIRL."

Truly our separated between must

Suppose two crosses were placed on the spires, what objection can a sane Christian have to the sign redemption. According to Holy Writ, to tradition and history, the cross was the instrument of man's salvation? Does Rev. Dr. Williams know of any other kind of gibbet upon which Christ wrought the redemption of our souls? Holy water and metred chants seem to constitute the frame-work of his nightmare. It would be a mercy to the poor man if some charitable Chris tian would awaken him from his ghastly dreams and visions.

But better still is the next paragraph, which runs thus :-

"If the Methodists let this magnificent edifice slip out of their hands Dr. Williams said it would surely be purchased by the Church of Rome. The old property had been incorporated into the Temple building, which was connected with the church, and was rented for offices, which brought in an excellent income. So the prospects for the future were very bright; but for the incubus of this remendous debt Montreal Confe had promised to give \$50,000 had already paid \$30,000."

What on earth do the Catholics want with that massive structure. Right around are St. Patrick's Patrick's Church, the Jesuit Church, the Cathedral and a number of chapels. But the nightmare will not be broken. In a frenzy of vision the great dreamer savs :-

"That the priests of the Roman That the priests of the Roman Catholic Church had already measured the altar and other portions of St. James, anticipating that it would be up for sale in the near fu-

Catholic priests are not in the habit of going into Protestant temples, even for the purpose of measuring altars. If the church is ever under the hammer it is much more likely that some theatrical speculator would turn it into a play house, and measure the space for a stage We would, be very curious, had we been invited to help in clearing off the debt, to know the names of the priests who went measuring for altars in this Methodist Church, how they succeeded in getting access to the building, and what kind of measures they used. Above all let Rev. Mr. Williams give details. He need not have any dread of the Catholic priests, we can promise him that they are far better occupied than Whether His Grace has been actual-spending their time with tape-meas-

> THE YEARS OF ST. PETER. On June 9th, in the Church of St. Ignatius. Rome, the Cardinal-Vicar said Mass and gave Holy Communion for the purpose of obtaining from God the prolongation of the Pope's life, so that His Holiness may see the years of St. Peter. When the Pope celebrated his ninetieth birthday, the Archpriest Pietro Placenza published a study which has gained in interest as the years have gone past. According to this study: His Holiness Leo XIII. was born

on March 2, 1810, and he was elected Pope on February 20, 1878; thus, on June 7, 1901, he had reached the age of 91 years 2 months, and 27 days, and 22 years, 3 months, and 17 days in the Pontificate, Now, the following is the place he occupies in the order of the longest lived Popes: 1. St. Agatho, died in 682, aged

2. Gregory IX., died in 1241, aged 3. Celestine III., died in 1198, aged 92.

5. John XXII., died in 1334, aged

90.
6. Leo XIII., on June 7, 1901.
counted 91 years, 2 months and 27
days. It may be noted here that
Pius IX. whose days seemed very
long, died in 1878 at the age of 85
years. 8 months and 24 days. Proceeding in his study the author
found that three Popes lived to the
age of 83, five to 81, five to 80, two
to 78, one to 77, one to 76, one to
74 and four to 70 years of age. The
others lived from fifty to 70 years
With regard to duration of Pontifi-

cate. Leo XIII. has geined a high position. The longest reigns are:

1. St. Peter, who from A.D. 33 to 68 reigned 34 years and 6 months,

2. Pius IX. (1848-1878) reigned 31 years 7 months, and 22 days.

3. Pius VI. (1775-1799) reigned 24 years, 7 months, and 14 days.

4. Adrian I. (771-795) reigned 23 years, 10 months, and 17 days.

5. Pius VII. (1800-1823) reigned 23 years, 10 months and 6 days.

Leo XIII., up to June 7, 1901, had reigned 22 years, 3 months and 17 days. Another fact of interest in this respect is, that being consecrated Archbishop of Damiata on January 27, 1843, at the age of 33, he is at present the most ancient of all the Bishops of Christendom, and the only one living promoted to the Episcopate by Gregory VI. He is also the most ancient in the Cardinalate, having been elected on December 19, 1853. The Bishop who follows next the Pope in the order of time is Mgr. Joseph George Strossmayer, Archbishop of Sirmio.

THE IMMIGRANTS' CEMETERY.

It will be remembered that on the 27th May last a meeting of delegates from the Irish societies and o representatives chosen from the five Irish parishes unanimously passed resolutions protesting against the threatened acquisition by the Grand Trunk of the cemetery at Point St. Charles, and requesting Archbishop Bond as owner and trustee to require the Grand Trunk to restore the monument to its place in the cemetery at Point St. Charles. mittee was appointed to act with a view to accomplishing the wishes of the meeting, which was adjourned to June 17th, Monday evening next, if not sooner convened, as it was expected that before that date the committee would be in a position to report that Archbishop Bond had definitely refused to transfer the cemetery to the Railway Company. However, the three weeks are nearly up and no meeting has been called. We do not blame the committee, because we do not know that there has been neglect on their part, but from the fact of their not being ready to report sooner the inference is rather that difficulties have arisen where none should have been found.

We understand that the matter has been referred by Archbishop Bond to a committee of the Synod of the Church of England. However, the ultimate decision rests with His Grace as well as the responsibility. therefore, while his committee may nesitate and delay, we still have no reason to anticipate that Archbishop Bond will ever consent to make over to the Grand Trunk the graves our unfortunate countcymen of 1847-48, which were committed in trust to the Lord Bishop of Montreal his corporate capacity and to his successors in office.

We have heard that some of the lay advisers of Archbishop Bond pretend now that the land where the monument stood is not a cemetery at all, and that no burials ever took place there. But we are quite safe in believing that His Grace will not accept any such finding, and for the simple but excellent reason that His Grace cannot do so, because in 1896 he refused to transfer the land to the Ancient Order of Hibernians; first, because in his opinion the terms of the trust would not allow it, and secondly, giving as his reason that so many Protestants, as well Catholics are buried there. To advise the Archbishop now to say that no bodies were buried there, would be to advise His Grace to contradict

And even if there were not writing, there is the fact of the trust accepted by the Anglican Lord Bishop, and the object of that trust, The deed does not mention the object, but the Archbishop's predecessor accepted the lot with the monument and the inscription, "to preserve from desecration the remain 'of 6,000 immigrants." Is it not patent to the Synod's committee that the Archbishop cannot aban don the trust and give his consent

to the desecration of the graves. Out of respect for the memory of his predecessor who accepted the trust, the present Archbishop cannot do anything or consent to anything which would be a violation of it, and as we do not know who compose the Synod's committee, having heard the name of one only of its members, while we think its final report should be favorable to the Irish Catholics. even were it otherwise we would still confidently hope that His Grace 4. Gregory XII., died in 1471, Archbishop Bond, true to the trust. would refuse to give the graves the railway. It is nonsense to talk about public necessity in this mat-ter. If there were any real neces-sity the Grand Trunk has the means at hand. The law provides for such case, and all the Railway would have to do would be to take legal eans to have the property expro no one could be blamed, and no one could reproach the Archbishop. But His Grace must feel that, if without

ceedings he were voluntarily to consent to a desecration of the ceme for reproach and blame.

This sad subject has one bright side to it. It has been shown that the Irish Catholics know how to unite at times when the occasion de mands it; their coming together from the four quarters of the city and the unanimity of their action on that occasion show that they all feel as one man on this subject, and when the Irish feel like one man they feel like a strong man whose strength commands respect, Anothe feature of this incident which we are pleased to note is that in this matter the Irish Catholic press of the country has lent its voice to tell the Irishmen of Montreal and all whom it may concern, that the Irish of Canada insist upon it that sacrilegious hands be not allowed to touch the last resting place of the Irish victims of persecution, famine and pestilence in 1847-48.

THE POPE'S NOBLE GUARD.

A very impressive function was celebrated within the walls of the Vatican last week, when His Holiness received the Noble Guard, whose office it is to defend his person and accompany him in the solemn functions which are so frequent in Rome. It was the occasion of the celebration of the centenary of their organization. Before then the Pope was protected by a body of Nobles organized in 1485, known first as the "Cavaleggieri," and after as the "Lance Spezzate." When Rome was assailed in 1527 by the hordes of the Grand Constall by assailed in 1527 by the hordes of the Grand Constable, and Clement VIII was obliged to seek salety in the castle of St. Angelo, the "Broken Lances" took their stand around the Lances' took their stand around the Tomb of the Apostics, which was the special object of the barbarous greed of the invaders, and there every one of them fell endeavoring to defend the sacred relics and treas-

They were suppressed in 1798, when the French Republicans, after They were suppressed in 1798, when the French Republicans, after occupying the States of the Church and the Eternal City itself, proclaimed the republic, and led away into captivity the holy Pontiff, Pius VI. His successor, Pius VII., returning to Rome from Venice in the year 1800, appointed a commission composed of three Cardinals and two prelates to provide for the reconstitution of the "Cavallegieri" and "Lance Spezzate", but hefore, there. ution of the "Cavallegieri" Lance Spezzate," but before that completed their labors the me had completed their labors the members of many of the fo(emost partician families of Rome and the States of the Church begged to be formed into a body guard for the Supreme Pontiff. The request was granted, and ever since then the Noble Guard has never been separated from the Pope on solemn occasions.

The Noble Guard has the custody of two precious standards— its own, blessed for it by Pins VII. In 1890.

The Noble Guard has the custody of two precious standards—its own blessed for it by Pius VII. in 1820 and the Standard of the Holy Church. When Boniface VIII. appointed James, King of Sardinia and Corsign to underslow the daties. pointed James, King of Sarding and Corsica, to undertake the deliv erance of the Holy Land, he consig ed to him the Standard of the Church, nominating him Standard Bearer. Supreme Commander of the Troops and Defender of the Church. In the course of time the same dignity was conferred by successive pontiffs on different kings and princes, until Urban VIII. made it hereditary in the family of John Baptist Naro, from were traveled by the control of the ed to him the Standard ary in the family of John Baptist Naro, from which passed into the family of Naro Patrizi, with whom it rests to-day. The wife of the present holder of the dignity is the grand-daughter of General Lee.

The function last Saturday was rendered especially solemn by, the presence and the inspiring words of His Holiness, who was in splendid health once more and by the execution.

health once more, and by the excel-ient music performed under the di-rection of the Maestro Perosi. —Ro-nan correspondence, New York Free-

THE SPANISH ELECTIONS.

While the elections to the Spanish Cortes have resulted in the return of the veteran Premier, Sagasta, yet his majority will not be sufficient to guarantee any radical changes in the existing condition of affairs being existing condition of affairs being secured. Considerable disturbance, scenes of disorder and violence, marked the contest. According to a correspondence in English Catholic exchanges, it would seem that Church and State are at deadly warfare in the Penisula. One correspondent tells how:—

warfare in the Peninsula. One correspondent tells how:

"Socialistic and Anarchist propaganda has been openly advocated and permitted under the aegis and shelter of the law for the last six months. Meetings were held with the permission of the authorities and the assistance of their delegates at which the extermination of the clergy was advocated and encouraged, and religion and its ministry in its varied grades openly assailed. It is not astonishing, then, that elections which excited the worst passions of the populace, and which brought into the arena all the political sections of the nation and appealed to the revolutionary instincts of many should be attended by a few fatal casualties. Previous to the contest, at one of the meetings, a Socialist. Pablo Iglesias, urged in blasphemous tones that the clergy are not the tree, but rather that noxious growth that remarkably shades the capitalist trunk; that it is therefore necessary to cut it down, in order that the trunk may dry and wither; and it will then be easier to drag it

Pastoral letters, by the Senate, in their diocesan and national synods, have year after year appealed to a deaf, unwilling Government. At the first National Council held in Madrid in 1899, and at those subsequently held year after year since, in Saragossa, Valencia, Tarragona, Lugo, Sevilla and Burgo, Sevilla and Sevil those subscute, in Saragossa, Valen year since, in Saragossa, Valen Tarragona, Lugo, Sevilla and gos, collectively and indivudally prelates of the Peninsula begged prelates of public education confi a law of public education confeable and in harmony with the cordat. They sought, as is sought in Ireland, the delivery a law of partial and in harmony with the Concordat. They sought, as is now sought in Ireland, the delivery to the Catholics of one of the universities, where Catholic Faith and Catholic teaching might be fully unfolded under Catholic professors. To all these requests the Government turned a 'eaf ear. Their written appeals have remained in the Cabinets of have remained in the Cabinets of have remained in the Cabinets of the Ministry as waste paper. So says the Bishop of Oviedo, Dr. Vi-gil, in a brilliant article which he has published under the title of La Formula Catolica para la Union de los Espanoles.' Within the year three different ministries have come to grasp the reins of Government one as incompetent as the other. So far as religion and Christian educa-tion is considered, it matters not whether it is a Liberal or a Conservative that has grassed the helm of

State."

To us the whole anomally seems to hinge upon one fact, namely: That Masonic influence has control of the Masonic influence has control. Spanish Government, and the representatives of the people are mere sentatives of the people tools of the lodges.

CHANGES IN THE CHINESE CAPITAL

Many and great are the outward and visible changes which at once strike the eye of any one who knew Peking in the old days, says the correspondent of a leading London daily, but there is another and more subtle change less easy to describe. Shorn of all the mystery which threw n weird glamour over its hidden life, the squalor of Peking seems to stand out now absolutely naked and unashamed. Formerly, for instance, unashamed. Formerly, for instance, there was at least a suggestion of exotic grandeur in the stately outline of halls and temples and the occasional shimmer of yellow tiles through the trees, which were the only glimpse of the Forbidden City allowed to the "outer barbarian" from the Tartar walls. Now its inmost sanctuaries have been laid bare. The treasures of bycone centuries most sanctuaries have been laid bare. The treasures of bygone centuries which may have helped to disguise the ravages of senile decay have become the spoils of the conquerors, and nothing is left to hide the decrepitude of a slovenly old age. The barbaric gaudiness of the very throne room itself is overlaid with the accumulate filth of years, the red and gold lacquer of the pillars has peeled off in great scaps. has peeled off in great scabs, webs and birds' nests defile painted ceilings.

The same atmosphere of dirt, discomfort and neglect pervades the private apartments of the Emperor and Empress Dowager, and the dilapidated temples sacred to the dynasty. The foul and tattered robes of the few cunuchs who still hears about

and Empress Dowager, and the dilapidated temples sacred to the dynasty. The foul and tattered robes of the few cunuchs who still hang about the imperial palaces are only less offensive than the oily smile to which they train their evil countenances in the prosence of the hated foreigner. Sturdy weeds have grown up between the marble flags of the spacious courts, and pools of fetid water lurk beneath the marble bridges of ornamental streams. Here and there a magnificent array of gilded lions and brouze vases of the Ming Dynasty or the painted fretwork of a cloisonne screen behind an ancestral shrine serves only to heighten by force of contrast the general sense of desolation.

In the streets of the capital the same sense of desolation prevails. Some of the chief thoroughfares have resumed in a measure their normal physiognomy, varied only by the incongruous presence of the Bengal lancer or the German Uhlan, the French zouave or the Italian maring But most of the streets are still comparatively deserted even in the busiest hours of the day-time, and at night the whole city is hushed in unaccustomed silence. The stillness is no longer broken by itinerant hucksters and story tellers, or by the bawling runners of high officials proceeding long before daybreak to the imperial audience chamber Even the music of the pigeons as they circled in the early morning among the trees with a sort of jewsharp strung about their necks has ceased.

No one knew exactly what the population of Felting was before the

The same writer says:—

"The lishops of Spain in their Pastoral letters, by their voices in the Senate, in their diocesan and national synods have received by the constraint of the senate of the constraint of t arrives for evacuating Peking, there will be an awkward period of transition during the withdrawal of the troops and the restoration of responsible Chinese authority. In the mean time, whatever of the glory and glamour of the East still clung to Peking has departed, probably for ever; the havoc alone remains.

CONVENTION OF CATHOLIC FORESTERS.

Fraserville, P.Q., June 13. A grand reception awaited the delegates of above order on their arrival here to attend the fifth Provincial Convention. The two local courts of the town turned out in large numbers with two bands of music, and escorted the delegates to the different hotels, the Commercial House being the official headquarters. On Tuesday morning the local members and bands marched the members and bands marched delegates to the parish Church wh they assisted at High Mass Father Blas, P.P., being cele Rev. Fathers Brossard and C Father Blas, P.P., being celebrant, Rev. Fathers Brossard and Caston-guay—both delegates to the convention—being deacon and sub-deacon. The sermon, in Englist, was preached by the Provincial Chaplain, Rev. Father Chatelaine, of Thurso, and in French, by Rev. Father Morrissette, of Quebec. A selected choir of fifty male voices rendered the musical portion of the Mass. After Mass the delegates were escorted to the Convention hall, and the first session opened by receiving the report of the credential committee, which reports. opened by receiving the report of the credential committee, which reported 180 delegates present, after which the obligation was taken by all present. Chief Ranger Gibeault presiding. The various committees were named, and the Convention adjourned until 7.30 p.m. At the evening session the local clergy, accompanied by the Mayor, attended, and addressed the Convention. On Wednesday morning the Convention opened with prayer by the Rev. Chaplain, after which the report of officers. Chief Ranger, Secretary and Treasurer was read and commented upon. The total strength of the Order showed 194 courts and 14,672 der showed 194 courts and 14,672 members: a gain of 58 courts and 4,000 members since the last Con-vention two years ago. Members exvention two years ago. Members expect to leave for home Friday morning.

HEROIC MARTYRS.

At a time when worldliness and the love of wealth so largely pervads society, it is cheering to read of the heroism with which Christians in China have been facing death for the Faith which they loved more than life. Some remarkable instances of the exhibition of this fearless spirit life. Some remarkable instances of the exhibition of this fearless spirit are recorded in the latest issue of the "Annals of the Propagation of the "Annals of the Propagation of the Faith." One missionary tells how Venn Yinn, the mayor of the Christian portion of a village in North China, was cited to appear before the local mandarn. Pareseeing that he would be put to death, he knelt down to ask his mother's blessing Like the mother of the Macchabers, she exhorted him to be true to God. "It," said she, 'you die for the Faith, God will take care of us. Give no thought to me or to your children. If you apostatise, I will no longer recognize you as my son". The mayor bade ner to be confident as to his fidelity, and he did not deceive her. After having been basten almost to death with a bastinado he was hung in a worden cage, and here he expired, his lips moving in prayer to the last. Another martyr, before being put to death at Tsindho, said to his persecutors "It you chop my body into partions and question each portion, it will answer you that it is Christian." This Christian bravery is mantestly of the same type as that evinced by the early Christians in the midst of danger.—Catholic Times, Liverpool.

the furnace. Let us not, continues this Godless Socialist, be satisfied with the mere suppression of the supper continues that the mere suppression of the supper continues and the nun, but let us also get rid of the secular clergy, who shelter the capitalist whilst at the same time they preach heartless resignation to the poor. First finish with the monk and the friar and the nun, and then uncercomoniously suppress the capitalist and manufacturer. Fortunately Barcelona, with its vast cosmopolitan population, amongst whom the Anarchists and Socialists of Europe find a home, and too often willing disciples to inoculate with their pernicious doctrines, is yet Catholic to the core. "Save in the Basque Provinces of Viscaya and Guipuzcoa, in no other cities outside Ireland would you witness on Sundays such crowded churches, where multitudes are to be met who, finding it impossible to enter the aisles and naves of the spacious buildings, contentedly hear mass in the approaches to the sanctuary or in the open streets in front. particularly at the 12 o'clock services."

The manner in which the various governments have ignored the representations made by the Church is a matter of astonishment to all who know the Satholic history of Spain. The same writer says:—

"The Itishops of Spain in their Pastoral letters, by their voices in the reason of some provinces in their perments have ignored the representations made by the Church is a matter of astonishment to all who know the Satholic history of Spain. The same writer says:—

"The Bishops of Spain in their Pastoral letters, by their voices in the continue of the streets in the content of the streets and the half, and women are more than ever rarely seen. The vast najority of the upper classes have fied, and the upper classes have fied, and the upper classes have fied, and the imight well have diminished by one half and woner are more than ever rarely seen

PRINCIPAL'S lowing report from ers was then read Catholic Rev. Chairman a have the honor to second annual rep. High School. The boys enrolled on the year amounts

pared with 115 la pared with 115 la age attendance 1. 38 1-3 per cent. on tendance of our fir was 90. This atter been considerably not been for the s throughout the city ter.
The work done it sions of the schoothink, very favoral year's results. Wo had our troubles as

surmount, and one

these arises from a might least be e parents themselves.

to achieve any gre the parents recognized the regularity al the attendance of have been forced to uses, often of the ture, sent by parent tardiness in the most to say the result ha With regard to classes, under the Rev. Sisters of the Rev. Sisters of the Notre Dame, too gree be bestowed. The res these two classes m equalled by other te tainly could not be tendance of these 1 though sadly deple though has been good, and Rev. Sisters painsta mitting. In the two we have established and a much higher sticiency has been arri ing our first session started a class for qualified teacher has by the Board to tak system of specializing branches of studies continued this year. satisfactor perhaps, the best fee pernaps, the best fee school is the ever-granon and manliness, dually developing its boys. Punishments he and complaints few-to-speak volumes for the success of the school usual at this time of lost some of our number of the pernaps.

During the year we sports, and the great and energy with which tered into testify that not intend to be behing schools in the second se schools in this branch cation. Owing to sicl only had one enterta this year, but we s

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DECADE

A special correspond Liverpool "Catholic Ti Portugal once held a rank amongst the Cath of the world. The gene kings and nobies, and sangs and nobles, and the state of the people had obtained well-deserved title of well-deserved title of Faithful Kingdon. The Faithful Kingdon. The people a few centuries a questionably a brave a peit a somewhat rude. The ready Portuguese navigations, achieved at the cosacrifices and in the tee early insurmountably obhardly bren equalited, an never excelled by any mever excelled by any mever excelled by any of the composition of their former had the composition of their former had composited the composition of the composition its people had obtained onfidence inspired s by the national-inistrative mercies mmitted rit still lurks beand of late espe-has been reported the populace that Boxer movement only asleep, and a to smite the for-it the sap rises in the present neco-end and the time ting Peking, there and period of tranthe sap rises in the present nego-end and the time ting Peking, there ard period of tran-withdrawal of the storation of re-authority. In the tever of the glory e East still clung rted, probably for one remains.

THOLIC FORESTERS.

P.Q., June 13. a awaited the deder on their arri-the fifth Provin-The two local turned out in two bands of the delegates to the Commercial ficial headquartorning the local dish Church where High Mass, Rev. being celebrant, and and Caston-s to the convenand sub-deacon list, was preach Chaplain, Revolution of Thurso, and in ther Morrissette, and choir of fifty and the musical d the musical After Mass the rted to the Conrted to the Con-the first session the report of the , which report-sent, after which aken by all pre-Gibeault presid-bumittees were rention adjourn-At the evening rgy, accompanrgy, accompan-tended, and ad-

RTYRS. orldliness and largely pervads to read of the Christians in Christians in a death for the d more than instances of fearless spirit test issue of ropagation of romart tells how of the Christian in North the care of the care of us.

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and a much higher standard of proficiency has been arrived at than during our first session. We have also started a class for elocution and a qualified teacher has been appointed by the Board to take charge. The system of specializing the different branches of studies has also been continued this year, and has proved eminently satisfactory. But what is, perhaps, the best feuture of the school is the ever-growing sense of honor and manliness, which is gradually developing itself among the boys. Punishments have been rare, and complaints few-two facts which speak volumes for the well-being and success of the school. Lately, as is usual at this time of the year, we lost some of our pupils, who have obtained very good positions in the city.

During the year we had our day of the properties of the properties of the properties of the properties of the year we lost some of our pupils, who have obtained very good positions in the city.

not intend to be behind their sister schools in this branch of their education. Owing to sickness, we have only had one entertainment so far this year, but we sincerely hope

DECADENCE OF PORTUGAL.

of the world. The generosity of its kings and nobies, and the piety of its people had obtained for it the well-deserved title of the "Most. Faithful Kingdoni." The Portugues people as we centuries ago were unquestionably a brave and robust, albeit a somewhat rude, race. In those days fortugues an arrigators ranked among the boldest and hardiest in the world. Their maritime discoveries, achieved at the cost of heroic sacrifices and in the teeth of apparently insurmountable obstacles, have hardly bree equally. Of the Cape of Good Hope, of the East Indies, of an enormous portion of the African Coast—these, together with the first circumavigation of the globe, rank among the heroic less brave on land than the world in the protugues average to less brave on land than the world in the protugues are interpolated by any nation. The Giscovery of Brazil, of the Cape of Good Hope, of the East Indies, of an enormous portion of the African Coast—these, together with the first circumavigation of the globe, rank among the heroic else brave on land than the very with the first circumavigation of the globe, rank among the heroic struggless against the fortion of the series of the carting the portugues are avigators. And the Portuguese were no less brave on land than the very displayed by the protugues and maintended to the company of the carting the protugues are avigators. And the Portuguese were no less brave on the protugues and maintended to the people withing the protugues and maintended to the protugues and plety of the series of the series the intended to the carting the protugues and plety of the series of the protugues and maintended to the protugues and plety of the series of the protugues and plety of the series of the protugues and plety of the series of the protugues and plety of the protugues and plety of the protugues and plety of their navigators and maintended to the protugues and plety of its people had obtained for it the

A special correspondent of the Liverpool "Catholic Times" writes:

Portugal once held an honorable rank amongst the Catholic nations of the world. The generosity of its kings and nobies, and the piety of its people had obtained for it the well-deserved title of the "Most Faithful Kingdon." The Portuguese people a few centuries ago were unquestionably a brave and robust, albeit a somewhat rude, race. In those days Portuguese navigators ranked among the holdest and hondest in

ed to for many years past. So much for the rottenness of the Portuguese educational system. We should naturally expect, under such circumstances, that the press of Portugal would be largely tainted with infidelity and bigotry, but no words can give an idea of the shameful reality. The infatuated politicians who have governed the country since 1834 could not conceive a press as free if it were not at liberty to calumniate innocent men, to villify defenceless ladies, and to outrage religion and public decency. Suffice it to say that the Portuguese press is at perfect liberty o calumniate the most virtuous and deserving citizen, and to publish the most infamous libels about him, day after day, and year after year, and the law, as at present administered, allows him practically no redress. If he prosecutes the paper, he will, in ninety-nine cases out of a hundred, be only wasting his time and money. And should he, by a miracle, obtain a verdict in his favor, he will be awarded only a ridiculous trifle in the way of damages, Nay, more, he will the heavy legal expenses of the prosecution, not only his own expenses, but also those of the opposite side. by the Board to take charge. The system of specializing the different branches of studies has also been continued this year, and has proved aminently satisfactory. But what is, perhaps, the best feuture of the school is the ever-growing sense of honor and manliness, which is gradually developing itself among the boys. Punishments have been rare, and complaints few—two facts which speak volumes for the well-being and success of the school. Lately, as is usual at this time of the year, we lost some of our pupils, who have obtained very good positions in the city.

During the year we had our day of sports, and the great enthusiasm and energy with which they were entered into testify that the boys do not intend to be behind their sister schools in this branch of their eduing dry-rot. Unquestionably there are men of the strictest integrity among the Portuguese judges and magistrates, but there is good reason to believe that such men do not by any, means form the majority. Be that as it may, the prevailing impression is that the administration of justice in Portugal is very far indeed from being carried out with strict impartiality, and that the number of corrupt and time-serving judges is by no means small. This corruption of the judicial bench is one of the werst and gravest features of the present situation. I have said enough to give your readers an idea of the mendacity and bigotry of the Portuguese press, and of the facilities afforded it for calumny and defamation.

She wept and did not know for whom; the darkness was so great that no features could be distinguished. Meanwhile Mr. King who had to remain with the restless mules to keep them quiet, was relieved by the driver, who; badly bruised himself, had crept out from under the cart. He set at once to work cutting up thongs and removing post bags. In this sad work he came upon a corpse; it was the body of one of the Sisters. Without saying a word, he quietly removed it out of sight, the surviving Sisters, he thought, would learn it but too soon. All he could do was done; they had to wait, for the Kaffirs to lift up the cart, for their united effects they had to wait for the Kaffirs to lift up the cart, for their united efforts were of no avail to release the prisoners underneath. Striking a match, he held it near the face of the victim on Sister Philothea's lap and they recognized the features of Katie Walters, the eldest of the three children. A gaping wound was on the Walters, the eldest of the three children. A gaping wound was on the side of her face near the temple and she had her mouth half open as if gasping for breath. It had seemed to the Sister who held her that she had stirred a little while before, so Mr. King poured some brandy down her throat to revive her if possible. In the meantime the Kaffirs arrived one by one, and with their help the cart was lifted sufficiently to allow the prisoners to creep out. The two cart was lifted sufficiently to allow the prisoners to creep out. The twe little girls made their appearance one after the other, none the worse for their fright. One of them ex for their fright. One of them explained how, as soon as she fell on the ground, she went off to sleep. The poor thing did not know what it was to be stunned. In vain did the nuns wait for the apperance of their fellow sister. Not finding her under the eart, they were about to search for her among the boulders, when Mr. King brought them to the place where she slept her last sleep. Poor Sister Berchmans must have been killed on the spot, for she never spoke a word. Little Katie had asked for help, but just then the mules, yet free, advanced a couple of had asked for help, but just then the muies, yet free, advanced a couple of paces, dragging the cart after them and she never spoke any more. The bodies were laid side by side on the bank of the road. The surviving Sisters, exhausted by their exertions and three hours' excitement and anxiety, sank to the ground at their feet and wept and prayed. It was just midnight.

midnight.

Mr. King, the sole comfort in their sad distress, was everywhere and did everything. He gathered some rugs and made a little bed for the two surviving children, who were soon fast asleep; he entreated the two Sisters to take some brandy out of his flask and was not satisfied until they had complied with his request; he ordered some Kaffirs to proceed at once to Tsolo to report the matter to the magistrate and to the doctor, in one word he did everything which could be done under the circumstances. Early in the morning Mr. Simpson, the magistrate, and Doctor Melville of Tsolo, arrived at the place of the accident. They offered their condolence to the bereaved Sisters and the magistrate took down their evidence, whilst the doctor examined the victims. Sister Berchmans had her neck broken and her death must have been instantaneous. Katie Walters also had her neck broken, with a fearful gash at the temple, which wound in itself would have caused her death. As I have mentioned, she spoke after the capsizing of the cart: she must have been all right then as she could not have spoken, had she had any of the

CATHOLIC HIGH SCHOOL,

The analysis of the Great of the School of the Sc

held at Bristol, recently, Hon. Edward Blake, M.P., who was most cordially received, proposed the first motion on the agenda, which was—"The United Irish League of Great Britain exists to enable the Irish people resident in Great Britain to do their part in obtaining the freedom of their country; the self-government of Ireland is the supreme purpose of the organization, and to that purpose all others must remain subordinate until the full concession of the Irish National claim by the establishment of a native Parliament in Ireland." Mr. Blake said he finished the convention would agree that there was really nothing more in the proposition than the convention might be unanimous in accept—sing, inasmuch as it dealt with a government. that purpose all others must remain subordinate until the full concession of the frish National claim by the establishment of a native Parliament if Ireland." Mr. Blake said he thought the convention would agree that there was really nothing more in the proposition than the convention might be unanimous in accepting, inasmuch as it dealt with a certain line of action to proceed upon in future. They had a speech at the last convention in Dublin from a Herein lies the vital weakness of Protestantism. It first of all prevents the really able man from going into the ministry. Little wonder that from the graduates of colleges only a small percentage goes into the ecclesiastical seminaries. It moreover obliges the minister to seek refuge in the sensational topics of the day. The people are thirsting for the waters of life, and there is none to give them to drink.— The

man that is so hide-bound by the trammels not only of a narrow public sentiment but by the openly expressed dictation from the pews as a minister is. It is only a fiction when it is said that he is free to preach the Gospel of Christ. Let him do so; let him enunciate the truth as he knows it, and he will be very soon asked to retire. If such a calamity happens he is without support, or even the necessities of life till some nappens he is without support, or even the necessities of life, till some other congregation chooses to call

Herein lies the vital weakness of

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\$4.50 per Case of 1 dozen Quarts. \$5.50 per Case of 2 dozen Pints.

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Water

South Poland, "Water

CARBONATED (SPARKLING) POLAND WATER in pint bottles,
NATURAL (STILL) POLAND WATER in quart and half-gallon bottles,
116 Cases, each 12 half-gallon bottles Still Poland
20 Cases, each 12 half-gallon bottles Still Poland
10 Cases, each 10 quart bottles Still Poland
10 Cases, each 10 pint bottles Sparkling Poland
Our-prices for Poland Waters, to consumers are as follows:—
STILL POLAND WATER.—50 cents per half-gallon bottle; \$5.00
per case of 1 dozen half-gallons, \$9.00 per case of 2 dozen half-gallons,
\$2.60 per dozen quart bottles, \$10.00 per case of 50 quarts.

SPARKLING POLAND WATER.—\$1.65 per dozen pints; \$12.50 per case of 100 pints.

The Trade supplied at Trade prices

PRASER, VIGER & CO., Importers, Italian Warehouse, 207-211 St. James St.

Little Maggie climbed up on the against the window-pane. She was ne except for the kitten and a scantily clad rag doll, who stared straight ahead with shoe-button

ther in the corners of the kitchen and the wash-tubs full of soaking clothes made great patches of black on the wall.

Maggie could not see into the alley below, because she was in the top of the building, and she rested her chin on the sill. She watched the tops of the ship-masts over the roofs of the other houses, gliding silently up the harbor or swaying lazily at anch-

orage.
"I wish mamma would tome," sh lisped, "'tause Pinky wants h

Pinky purred at the mention of his Pinky purred at the mention of his name and restlessly stroked his fur against the tiny shoe on the sofa. The child grew tired of watching the naked masts flit by, and returned to the rag doll and other playthings on the floor. The dirt and disorder of her surroundings did not disturb her, for she was accustomed to them both, having been born among them. But the house seemed strangely silent, and the rumble of the traffic in the streets sounded louder, and the shricks of the steamer whistles startled her, now that er whistles startled her, now that the playthings had lost their interest and the darkness was coming on. She sang to herself and talked to the doll and kitten, pausing frequently to listen for the footsteps of her mo-

She explored the bottom bureau she explored the bottom bureau drawer, removing the articles one by one and taking them to the window to examine them. None of them seemed to please her childish fancy, until she discovered a small crucifix with the bronze image of the crucified Saviour.

"Oh! a nice dolly!" she cried in

"Oh! a nice dolly!" she cried in delight, kissing it again and again. delight, kissing it again and again. "See the dolly, Pinky, nice dolly, tiss dolly, Pinky," she said, holding it out to the kitten, who purred louder at the attention, and "kissed" the ivory crested cross.

"It's my dolly, ain't it, Pinky," hugging it to her breast, "an' I'm doin' to teep it, 'tause it's a nice dolly."

Pinky agreed in his own way and came closer to show his apprecia-tion, but he visited the milk tir-quite as often, despite his satisfac-tion with the new member of the

the person heard coming up

creaky stairs. it's papa," she said, in evi-"Oh, it's papa," she said, in evident disappointment, as a man staggered into the room. The new-comer fell into a chair by the table, and after repeated attempts, managed to light a bit of candle stuck in a bottle. He then rested his head in his hands and blinked at the sputtering light before him, in a sullen mood.

Maggie stood in the centre of the room watching him with distrust, while she clutched the crucifix under her arm and pinched her cheek with her disengaged hand. The kitten ceased his purring and retreated behind the stove.

the stove.
apa," ventured the child in a

The man gave no sign of having The man gave no sign of having heard her, but took a bottle from his pocket. The movement gave the child courage, and she ran forward with the crucifix outstretched, exclaiming in her glee: "See my new dolly, papa—ain't it nice!"

The father turned his swollen face on the child, and gazed for an instant at the image held before him. With a muttered imprecation he

With a muttered imprecation he swung his clenched fist and dashed the crucifix to the floor. The force of the blow dazed Maggie and she, too, tell. The kitten scampered into the mail.

and the crucifix, with one arm broken off, attracted his attention. As he peered at the object on the floor, the flushed face grew ashy pale and an expression of horror came as he realized what he had done.
"Me poor old mother's cross," he muttered, with a shudder, "an' I broke it."
He was sober now "Pad to the contraction of the cont

was sober now. "Bad luck to rising from the table and hold me," rising from the table and holding the bottle between himself and the light he said. "Twas you that done it, an' curse ye, I'll have no more of ye." He hesitated for a moment, and glancing at the child, he flung the bottle through the open door and it clattered down the stairs. He fell back into his chair and burying his face in his arms, sobbed without restraint. ed without restraint

sobbed without restraint.

Little Maggie stopped her crying and regained the broken treasure which she fondled on the sofa. "Papa bwoke it," she said, "naughty papa, bweak Maddle's dolly and run Pinky 'way. Nice dolly, 'tause it's nine," and she kissed the bronze figure and held it up in the light.

The clock on St. Stephen's church in the square had struck eight, when Mrs. Kerrigan climbed the stairs and entered the room. Maggie was sleeping on the sofa, the crucifix clasped in her arms. The man had not changed his position, but was now silent.

silent.

"The same old tale," she whispered to herself, as she deposited her bundles on the table and went about making the fire. "Me slavin' an' him drinkin' an' Jinmie gone away with his papers. God help me with me burthen, it's heavy enough."

"Is mamma tome?" asked a voice. "Yes, pet," said the mother cautiously. "it's me that's come what little of me that's left. Did Jimmie go away an' lave me darlint all alone?"

She stooped and kissed the child.

bwoke it."

"The Saints preserve us i Where did you get the cross? Mamma must take it, pet."

"No, don't tate it, mamma. It's my dolly 'tause Pinky said so," and Maggie ran away to the sofa.
"Indeed, then, an' it's a naughty papa ye have."

Mrs. Kerrigan prepared the evening meal, but her husband remained quiet. She supposed he was in a drunken sleep, and did not disturb him.

Maggie was sleeping in her her's arms when Jimmie arr ther's arms when Jimmie arrived. He carried a bottle in his hand.
"I found it outside," he explained,
"an' there'll be ructions if he don't have it."
"Lave it beside him," said Mrs.
Kerrigen "the'll get more so what's

Kerrigan; "he'll get more, so what's the use."

Jimmie took the bottle to the ta Jimmie took the bottle to the table. The father raised his tear-stained face and looked at the astonished mother and son.
"That yours, dad?" asked Jimmie, as he put down the bottle.
"It was mine, but it ain't now, bad luck to it," said Mr. Kerrigan. without a quayer in his yoice.

without a quaver in his voice "Pitch it out in the street." His

"Pitch it out in the street." His face fell on his arm again, and the mother smiled at the boy.

"Mike has turned agin the bottle," she said, as she wiped away a tear with her apron. "Father Kelly said he would, an' he has. Thank God, an' may he bless Father Kelly."

The sleeping child muttered in her dreams and held to her breast a broken crucifix.—Fred F. Moore, in the Guidon Magazine.

MEMORIAL CHAPELS.

An interesting manifestation of b nevolence peculiarly American, and one which has steadily grown during the last decade, is the building of memorial chapels by individuals whafterward present the result of their

afterward present the result of their generous expenditure of money unconditionally to the parishes in which they are situated.

St. John's Church, at White Plains, N.Y., which was erected in 1892 at a cost of \$150,000 by Mrs. Jules Reynal, of this city, who died recently, is one of the most imposing of the Roman Catholic memorial places of worship in this country. The seating capacity is nine hundred. A handsome bronze tablet inserted near the pulpit testifies that the church was built in memory of was built in memory Nathaniel Higgins and Jules Reynal Nathaniel Higgins and Jules Reynal, The architecture is old English Gothic, Vermont granite is used for the walls, and the interior finishings are of solid quartered oak. The pulpit and throne in particular are remarkably beautiful specimens of carved oak. The altar is of French Caen stone, and the heautiful striped stone, and the beautiful staine glass windows, representing figure of the saints, were imported from beautiful stained Liverpool. Designs for the church were selected by the Rev. William Dunphy after several months spent in Europe in company with Natha-

Another handsome memorial built by a woman is St. Gabriel's Roman Catholic Church, at New Rochelle, given to the parish by Mrs. Adrian Iselin, of New York.

The structure illustrates the Romanesque in architecture, and, although comparatively small, attracts attention because of its unusual massiveness and solidity. Not far from \$150,000 was spent in building St. Gabriel's. The costly appointments include an extremely beautiful marble altar, statues of marble, mosaic flooring and windows of Munich stained glass, designed; however, in this country. The outer walls are of Massachusetts bluestone lined with pressed brick. The church was consecrated by Archbishop Corrigan in May, 1893

Ground will be broken this st for Lady Chapel, the gift of the late Mrs. Eugene Kelly, of this city, to St. Patrick's diocese. When finished it will stand a memorial to the donor and 'ler husband, the late Eugene Kelly. A bequest of \$200,000 in Mrs. Kelly's will assumes the evention. Kelly. A bequest of \$200,000 in Mrs. Kelly's will assures the erection of the chapel, which will take the form of an extension to St. Patrick's Cathedral, at Fifth avenue and Fiftieth street. Plans for the building have been in preparation for more than a year. As they now stand, instead of being separated from the Cathedral, the membrial will join the great edifice at the east end, and the robing room of Archbishop Corrigan, now situated behind the main altar, will be merged into the newer structure, the principal entrance of which will be from Madison avenue. The style of architecture, like that of the Cathedral, will be thirteenth century Gothic, and when it is considered that the entire amount of the bequest will be spent on the structure alone (the land is included in the Cathedral property), some idea of the beauty and richness of its appointments may be gained. Kelly's will assures the erection of

As a builder of chapels, Mrs. Thomas F. Ryan, of this city, has, perhaps, few competitors. Mrs. Ryan is a daughter of the late John S. Barry, of Baltimore, consequently much of her charitable work is in behalf of the South. She has for many years devoted much time and large sums of money toward the erection of Roman Catholic chapels in the more impoverished districts below the Mason and Dixon line. No fewer than twenty-one small chanels owe their existence mainly to Mrs. Ryan's generosity: three of them, indeed, were entirely by, her. None of these, strictly speaking, were in memoriam except that dedicated last October in Washinston, DC, in connection with the Convent of Perpetual Adoration, which, together with an endowment for the support of the inmates, was a gift from Mrs. Ryan.

An interesting feature in connection with this gift is that although the Old World order of Perpetual Adoration was established in the United States several years ago it had no permanent home until Mrs. Ryan came to the rescue by purchasing a plot of 10,000 feet of ground in V street, Northwest, and erecting the convent and chapel, Immediately after the dedicatory services the convent was closed to the world, but the chapel, whose main entrance is from the street, is always open for public worship. Both buildings are of brick, with stone trimmings. The of brick, with stone trimmings. The interior of the chapel is white marinterior of the chapel is white mar-ble, carved to represent Da Vinci's "Last Supper," and has onyx col-umns and windows of Munich glass. The sacred vessels of the Host are fashioned out of the Barry family

costliness the chapel given to George-town University, situated on the out-skirts of the National Capital, by Mrs. John Vinton Dahlgren, of this city, as a memorial to her son, Jos-eph Drexel Dahlgren, 18 months old, has few equals among edifices of the same size.

Jesus, as the Dahlgren memorial is named, has the distinction of being the only Jesuit chapel of early Gotthe only Jesuit chapel of early Gothic architecture in the world. The beauty of the building is enhanced by two side chapels in the transepts, composed of Italian mosaic and containing altars dedicated respectively to St. Elizabeth of Hungary and St. John the Divine.

The main altar is of Carrara margle, tringed with Maylean any could

The main altar is of Carrara marble, trimmed with Mexican onyx and embellished with three panels carved in figures of adoring angels. The door of the tabernacle is of Russian enamel. Both the main altar and the side altars are exceedingly rich and were executed in Rome. The stained glass windows are of royal Bavarian glass The chanel is constructed of glass. The chapel is constructed brick and Indiana limestone and seats four hundred. It was consecrated June 9, 1893, by Cardinal

It is not generally known that the pretty little stone chapel which occupies a corner of the grounds of Bellevue Hospital, this city, and which is intended for the use of inmates of the hospital only, was built by Miss Leary, of this city, as a memorial to her brother, Arthur Leary.

For many years convalescing Roman Catholic patients at Believue—always more numerous than the Protectaria were necessaria. testants—were practically deprived of religious services until they left or religious services until they left the institution, and in recognition of this, to her, distressing condition Miss Leary offered about eight years ago to build a chapel within the hos-pital inclosure, and her offer was ac-cepted. The chapel is situated at the Twenty-eighth street corner, with a main entrance; into the hospital a main entrance into the hospital grounds. A narrow private door, used occasionally by Miss Leary and used occasionally by Miss Leary and her friends, opens upon First avenue from a small reception room at the rear of the church. Below this room, in the basement, is another room of the same size, used as a storage place for the garments made during the winter by Miss Leary's sewing class composed of fashionable, we also class, composed of fashionable men. These garments are freely dis ong the needy patients of tributed an

tributed among the needy patients of the hospital. Every spring Miss Leary' invites her friends to the little parlor to in-spect the work of the year and at-tend Benediction in the chapel, on which occasion there is special music by noted artists engaged by Leary.—New York Tribune.

OUR BOYS AND GIRLS.

JIMMY'S ENTERPRISE. - The old merchant handed the charter-party copies back to young "Jimmy

Evans, and remarked:

"These are very nice, my boy. I like to see them done so neatly and ruled so correctly. Little things like that add greatly to the reputation of our office, Keep on as you're doing, and we'll see if we can't make a first-class ship broker out of you."

The lad's face flushed crimson with mixed pleasure and ambarrassment, and, saying nothing, which was a very good answer under the circumstances, he hastened back to his tall desk.

desk. "Gec-whillikens!" ejaculated Ralph "Gee-willikens!" ejaculated Ralph Connor, after Mr. Grenhard had left the office. "I've been here over a year now, and the old man has never given me any such dose of taffy in the whole time."

"Good reason why." growled the

'Good reason why.' growled the elderly office manager, who could not help overhearing the conversation of the two lads. 'You take a whole day to make a set of copies, what with tearing up expensive blanks and beginning again, and even then they're so smudgy and blurred that it's all one can do to read, let alone admire them. The trouble with you, Ralph Connor, is that you don't unadmire them. The trouble with you, Ralph Connor, is that you don't understand the meaning of what you are writing. You go at it just as if you were a parrot. Young Evans has pretty nearly bothered the life out of me by asking questions, but I will say that he seems to profit by what he is told."

he is told."
"I'm sure, I'm very much obliged,
Mr. Waldron, for all your kindness
to me" said Jimmy, "I know that owe a great-

"Oh. it's all right," interrupted the manager. "Come over here and check off these commission accounts

with me"

At the close of this lengthy task

At the close of this lengthy task, young Jinmy fidgeted about a moment or two, and then said:—
"Mr. Waldron, may I ask—"
Ralph Connor, over at the next desk, commenced to snicker and work one arm like a pump handle. The office manager turned on his high stool to glare at the humorist, and then back to Jinmy, merely saying, "Well?"

"Er — may I ask," repeated the boy, nervously, "may I ask why Mr Grenhard is so excited about not get ting this two thousand ton steames charter?"

"Can't get the steamer," replied the office manager, without turning around.

harbor," persisted the youth. "Why, I saw dozens when I came over in the ferry-boat from Jersey this

mornine"
"Yes, I dare say; but they're all either liners or ready chartered," said Mr. Waldron, fussing with some documents as he spoke. "You see, this war in South Africa has made a great scarcity in tramp steamships at New York, as well as at other ports. The British Government is using a great many in its transport. ports. The British Government is using a great many in its transport service I'll venture to say there are a dozen firms waiting to snap up just such a ship as we want, the moment she arrives. I don't suppose you really know what a tramp steamer is."

"No, sir," said Jimmy, "I do not. I've always lived inland until we came here, and am not posted on any

came here, and am not posted on any kind of shipping, very much; but now that I'm in the business, I'm going to learn all I can about them"

em."
"That's right," returned the man-er, admiringly. "Here's a little ager, admiringly. "Here's a little pointer for you, now. A tramp steamship is one belonging to no

regular line, but seeking cargoes from one port to another, wherever she can get them."
"And we have an order to charter a two-thousand-ton tramp steamship, and have not been able to find one as yet?" inquired the led one as yet?" inquired the lad.
"Just so," assented Mr. Waldron;

but what makes the thing worse is this order comes from our big customer, and he declares that, less we can secure the charter him by to-morrow morning, he take his business to another kerage concern."
Whew!" whistled Jimmy, doleful-

'So. I shouldn't wonder if we lost our biggest account went on Mr

our biggest account, went on Mr. Waldron, sardonically.

"Bift such a tramp steamer may come into the harbor by to-morrow morning," spoke up Jimmy, eagerly.

"Yes, but if it should, how can we be supported for the bary bord." be sure of getting her? The time Exchange serves us all alike in the matter of reporting arrivals. Other brokers have the same as we do," observed the manager.

And he concluded by nodding his head, significantly, over toward the piled up work on the junior clerk's

And Jimmy Evans and the rest of the office staff of Grenhard and Company, ship brokers, of New

pany, ship brokers, of New York City, were soon immersed in the details of their regular labors.

Late that afternoon Jimmy lelt the office and hastened toward his suburban home. In going to the ferry he had to pass along a portion of West street, and became very much excited on noticing a certain graft in West street, and became very much excited on noticing a certain craft in the North River. The vessel was heading inshore, and evidently was about to come alongside of a dock. Any longshoreman, and half the city landlubbers, could have told at a glance that she was a private yacht, but Jimmy never asked. He was possessed with the insane idea that she was a tramp stemmer, just are the was possessed with the stemmer instance. she was a tramp steamer, just ar

she was a tramp steamer, just arriving. The question of her probable tonnage bothered him.
"I'm sure I can't guess whether she is of two or ten thousand tons," he muttered desperately.
But putting this detail aside for a moment, the lad dodged his way across the street, in and out among the recklessly driven teams, extered

the recklessly driven teams, entered the freight shed, very much out of breath, and waited for the craft to make her landing. This was accomplished in short order, and scarcely had the gang plank touched the wharf hefore Jimpy, was run-

"Well, young man," began the lat- to load at once ter, a trifle brusquely, as he stag gered back from the shock of the encounter, "what are you trying to do? Knock me-'

"Please, sir,—er,—captain,—excuse my haste, but are you a tramp?—er,—that is, your vessel, I mean,—is she a tramp steamship?" interrupted the excited youth.
"Hey?" sported the Hey?" snorted the other, won

"Because, if she is, I can offer you

"Because, if she is, I can offer you a fine charter," went on the guileless Jimmy, "that is—er,— if your boat does not run much over two. thousand tons."

"Bless me! The boy must be crazy," exclaimed the portly indivi-

crazy, exclaimed the portly individual.

"If I'm right in my guess that
this vessel is a two-thousand ton
tramp steamer, and I do hope I am,
you really must give our firm the
chance of chartering her," rattled on
the enthusiastic youth.

"What is the name of your firm?"
queried the other commencing to be

queried the other, commencing to be interested by the lad's combination

interested by the lad's combination of ignorance and earnestness.

"Grenhard and Company, one of the oldest and best in our line," declared Jimmy, proudly.

"And what share may you have in the firm?" questioned the elderly

"And what share may you have in the firm?" questioned the elderly man.

"Me? Oh, I'm only a junior clerk, the lowest in the office. I suppose I ought to be really called the errand boy, but Mr. Waldron—"

"If the office boy of the concern runs around hunting up steamships for charter, I wonder what duties the head of the firm reserves for himself?" commented the portly gentleman much amused,

"But you have not answered my question yet," put in Jimmy, fearing that he was not making a good impression. "I don't mind telling you that it is a very important matter for us. Unless we make this charter for us. Unless we make this charter by to-morrow morning, we shall lose our biggest customer."
"Dear me, dear me," cried the other: "that's too bad!—after all your exertions, too."

"Then you're not a two-thousand-

"No, only a two hundred thousand dollar steam yacht," replied the portly individual, gravely. "but I like your spirit, and I'll tell you what we might do. We might help you to find what you're looking for."

for."

Jimmy was overcome by the friendly tones of the other, and stood
abashed, but secretly hopeful,
"Captain Patterson," called the
other, beckoning a grizzled old sailor to his side, "this young man is
in search of an incoming trampsteamer of about two thousand tons,
that may be open for charter. See if
you can help him out. I won't need
the yacht again until late to-morrow"

finger, and speaking as if such ar order was nothing out of the com-

mon way.

"And, by the way, young man,'
the portly individual, inter "And, by the way, young man," said the portly individual, interrupting Jiminy's torrent of thanks, and turning to descend the gang plank, "you would better send a telegram to you home people, so that they won't be worried, should you be absent over night."

And away he went to a waiting cab, with an attendant valet and two sailors loaded down with small luggage. After having followed the suggestion of the thoughtful yacht owner, Jimmy returned aboard, the gang plank was taken in, hawsers cast off, and the little steamship de-

cast off, and the little steamship de parted upon her odd mission, steam-ing directly down the New York Bay

On the following morning the senior partner of Grenhard and Company showed some excitement in his face as he entered the office.
"Where's Evans?" he demanded,

looking over at the unoccupied desk, "Not here yet, sir," chirped Ralph Connor.
"Sick, I guess," growled the office

manager.
"Well, well, I hope not, returned the kindly old man. "Mr. Lawson has not been here yet, Waldron, has

"No, but he telephoned that he would be in a few minutes. Here he is, now."
"Good morning, Mr. Grenhard,"
cried a thin, unsized personage, with
bright red hair, entering at the mo-

ment. "I hope you've got that charter all fixed for me."

charter all fixed for me."
"My dear Mr. Lawson," commenced the old broker, in an evidently apologetic manner; "I trust you—"
"I am a man of my word," interrupted the newcomer. "If you haven't that steamer for me, I'll transfer my custom elsewhere. Grimshaw has cut in ahead of me twice shaw has cut in ahead of me twice now, and if you can't supply the ves-sel.—" While Mr. Lawson was delivering

this tirade, Jimmy Evans had come in, looking very white about the face, but with excitement glistening in his eyes. Hastily scribbling a few words upon a scrap of paper, he stepped forward and presented it to his employer. He returned to his desk immediately after doing so. Mr. Grenhard glanced carelessly at

Mr. Grenhard glanced carelessly at the little memorandum, started, read it again, and then stared over at the now busily-engaged junior, in openmouthed amazement.

"—I'll simply have to do ag I said," continued the would-be charterer, "and make a new connection."

I would remind you that I also fess that I really did not think that I could fill your last order, but, by complished in short order, and scarcely had the gang plank touched the wharf before Jimmy was running up it, very nearly bowling over a portly individual who was about to commence the descent.

"Well, young man" began the lat-

> Indications point to the lowest of he junior clerks of Grenhard and company as one of the coming essful merchants of the great city. Percie W. Hart in Success.



ST. CROIX SOAP MPG. CO.

is until it falls, nor how unstable the wall until it crumbles. And so

can come to your liness and cottons only by the use of SURPRISE Soap which has peculiar and remarkable qual-ities for washing clothes. SURPRISE to a pure hard Soap

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Society Directory.

Ished March 6th, 1856, incorporated 1868, 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. J. Quinlivan, P.P. President. Wm. E. Doran; 1st Vier, T. J. O'Neill; 2nd Vice, F. Casey, Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording-Secretary, T. P. Tansey.

YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April, 1874,
Incorporated, Dec. 1875.—Regular
monthly meeting held in its hall,
19 Dupre street, first Wednesday of
every month, at 8 o'clock, p.m.
Committee of Management meets
every second and fourth Wednesday
of each month. President, M. A.
Phelan; Secretary-Treasurer, M. J.
Power. All communications to be
addressed to the hall. Delegates to
St. Patrick's League, W. J. Hinphy, D. Gallery, Jasf McMahon.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Livision meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., and third Thursday, at 8 p.m. of every month. President, Miss B. Mack, Vice-President, Miss B. Harvey: Financial Secretary, Miss Emma Doyle, 68 Anderson street, Telephone, 1006 Main; Treasurer, Mrs. Mary O'Brien: Recording Secretart, Lizzie Howlett, 383 Wellington street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings. LADIES' AUXILIARY to the An-

A.O.H.-DIVISION NO. 2.- Meets A.O.H.—DIVISION NO. 2.— Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President.

John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street telephone Main 2239. Recording—Secretary, Thomas Donohue, 312 Highering street.—to whom all secretary. bernia street,-to whom all munications should be addre Peter Doyle, Financial Secretary
E. J. Colfer, Treasurer, Delegates
to St. Patrick's League:— J. J.
Cavanagh, D. S. McCarthy and J.
Cavanagh,

A. O. H., DIVISION NO. 3.- Meets on the first and third Wednesday of each month, at No. 1863 Notre-Dame street, near McGill. Officers: Ald. D. Gallery, president; T. Mc-Carthy, vice-president; F. J. Dev-lin, recording-secretary, 1635 Onta-rio street; John Hughes, financial-secretary; L. Brophy, treasury, M. secretary: L. Brophy, treasurer: M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIE-TY organized 1885.—Meets in hall, 157 Ottawa street, on first Sunday of each month. first Sunday of each month. at 2.30 p.m. Spiritual Adviser, Rev E. Strubbe, C.SS.R.; President, D. O'Neill; Secretary, J. Murrav-legates to St. Patrick's League-Whitty, D. J. O'Neill and M.

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

C.M.B.A. of CANADA, BRANCH 26.—(Organized, 13th November, 1883.—Branch 26 meets at St. Pat-rick's Hall, 92 St. Alexander St. on every Monday of each month. The regular meetings for the trans-action of business are held on the 2nd and 4th Mondays of each, month, at 8 p.m. Applicants for 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Bragh may communicate with the following officers: Frank J. Curran. B. C.L., President; P. J. McDonash. Recording Secretary: Robt. Warren, Financial Secretary: Jno H. Feelev. ir., Treasurer. ren, Financial Secre-Feeley, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY established 1863.—Rev. Director. stablished 1863.—Rev. Director,
Rev. Father Flynn. President, D.
Gallery, M.P.; Sec., J. F. Quian.
625 St. Dominique street. Meets
on the second Sunday of ever
month, in St. Ann's Hall, corner
Young and Ottawa streets at 3,30
p.m. Delegates to St. Patrick's
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Wrong, Has not its archiv city, Finds not its ecl song."

You must give h
He is not fit to co.
The girl raised h
lids and glanced u
stern face of her
somewhat mutinous
curves of her lips.
"I—I cannot give
mio," she exclain
"I have wished hin
long, and—I may b
good some day."
The priest shrugg
"Oh you women!"
to himself. "That is
say."

It was an April n stretched southern sky, blue On the right their ri On the right their ri-fined, rose the purp-tains and in the di-beams glittered or and lofty towers in of B—. The inexplica-magic of the Italian permeating the very ling through every but ing through every pubody. It was a day body. It was a day alive, and rejoicing shine, is sufficient pl moment; when one's is to relegate the car of existence to a far background, and to hand hope all things it seemed to Bianca It seemed to Bianca spring morning that spring morning that go wrong. It was trained to the man she low the blackest sheep in hood, in a village where the exception rarule, and that Padre forbidden her to thin surely—with God a possible, and, sooner prayers in his behalf and answered in heavy

prayers in his behalf 'and answered in heav.

"Listen to me figling nued the priest grave heard a good deal al lately and nothing to visit to Rome did him got into a set of free anarchists and what I religion he ever had set. religion he ever had s been extinguished like been extinguished like candle. When Rome desaints she creates dev has been her effect on Bianca shuddered ar ready tears of her class

se to her eyes.
"But—but at least I him," she faltered. her hands with an imur?, "I know what I c make the nine Fridays is just time, and the finish on the 'festa' of i di Gesu!"

Padre Anselmo's gra-Padre Anselmo's gra

Padre Anselmo's grawith a smile of approved to the Sacred Heart was especially trying to this rural village, and a few exceptions, his efdirection had not approximate aproximate approximate approximate approximate approximate approxim

concerned, the command is regarded as sacred and quiesced in, if not invaried out to the letter. gave the required promis Anselmo continued his problems of existence we what heavily on his mind Bianca meanwhile hur wards mentally marging.

wards mentally mapping gramme for the future brimful of good resolutions together in an exalter there are moments when road of self-sacrifice seem easy but soft and yieldin moments when the soul rior to the body, and who pulses of one's lower na subservient at the feet of and more spiritual portice being. And then, as a reference the cobble paved diminut the first person upon who rested was Antonio, leanithe fountain in the centre ards mentally mapping the first person upon who rested was Antonio, leani the fountain in the centre by the exterior he was lover of a young girl's far skinned and clean limbed, silky black lashes shading lustrous brown eyes, those eyes in whose depths seem lurk a shadow of some lord and the shadow of an Italian runs chiefly channels,—cating and mon this prosaic fact is one will don corroborated by the appearance.

appearance appearance with a special state of the state o

What do you want?" quietly.

This meeting was not at the food imagination of but her fond imagination of the food in the

June 15, 1901 Directory.

SOCIETY - Establish 1856, incorporated 1864. Meets in all, 92 St. Alexanst Monday of the tee meets last Wedles Rev. Director ann, P.P. President. 1st Vic?, T. J. St. Vic., T. J. Curran, F. J. Curran, pr. F. J. Curran, pr. F. J. Curran, pr. F. J. Curran, pr. Secretary, T. P.

EN'S L. & B. ASen's L. & B. AS-canized April, 1874, ec. 1875.—Regular 7 held in its hall, first Wednesday of at 8 o'clock, n.m. Management meets. I fourth Wednesday President, M. A. ry-Treasurer, M. J. nunications to be nunications to hall. Delegates eague, W. J. I Jast McMahon

Hibernians, Divi-e above Division crick's Hall, 92 St. crick's Hall, 92 St.
on the first Sunp. m, and third
8 p.m. of every
tt, Miss S. Mack,
Miss B. Harvey,
try, Miss Emma
rson street, Telerson street, Telerson street, Telerson treet, Telerson treet, Mrss
Recording Secreett, 383 Wellingvision Physician,
Curran, 2076 St.
pplication formsrom the members,
fore meetings.

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tre and Laprairie
d and 4th Friday
8 p.m. President
885 St. Catherine
dviser, Dr. Hugh
ntre street ntre street 9. Recording-Se Donohue, 312 Hi o whom all comld be addressed;
ancial Secretary;
assurer, Delegates.
League :— J. J.
McCarthy and J.

N NO. 3.— Meets hird Wednesday of No. 1863 Notre McGill. Officers Hughes, financialohy, treasurer: M. of Standing Com-M. Stafford.

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C. A. & B. SO-the second Sun-th in St. Pat-Alexander St... Vespers. Comrement meets in Tuesday of every Rev. Father Mclent; James J. President; Jao. tary, 716 St An-Henri.

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HIS SOUL'S SALVATION

Never a cry of passion or of pity. Never a wail of weakness or of wrong, Has not its archive in the angels'

city, Finds not its echo in the angels'

You must give him up, my child. He is not fit to come near you."

The girl raised her drooping eyelids and glanced up at the grave stern face of her menter with a somewhat mutinous expression in the curves of her lips.

"I—I cannot give him up Padre mio." she exclaimed passionately. "I have wished him well for so long, and—I may be able to do him good some day."

The priest shrugged his shoulders. "Oh you women!" he muttered half to himself. "That is what you all say."

It was an April morning in Italy. It was an April morning in Italy. Overhead stretched the cloudless southern sky, blue, unfathomable. On the right their ridges clearly defined, rose the purple crested mountains and in the distance the sunbeams glittered on the gray roofs and lofty towers in the little town of B—. The inexplicable undefinable magic of the Italian springtime was permeating the very air and thrilling through every pulse in Bianca's ing through every pulse in Bianca's body. It was a day when to be alive, and rejoicing in God's sunshine, is sufficient pleasure for the moment; when one's primal impulse is to relegate the cares and worries of existence to a far place in the background, and to believe all things and hope all things for the future. It seemed to Bianca on this bright spring morning that nothing could go wrong. It was true that Antonio, the man she loved, was one of the blackest sheep in the neighborhood, in a village where white ones were the exception rather than the rule, and that Padre Anselmo had forbidden her to think of him, but surely—with God all things were ing through every pulse in Bianca's body. It was a day when to be den her to think of him, but with God all things were surely—with God all things were possible, and, sooner or later, her prayers in his behalf would be heard

prayers in his behalf would be heard and answered in heaven.
"Listen to me figlia mia," continued the priest gravely. "I have heard a good deal about Antonio lately and nothing to his credit. His visit to Rome did him no good. He got into a set of free-thinkers and anarchists and what little faith or religious he aver hear seems the heaver hear grown the heaver hear the hea religion he ever had seems to have been extinguished like the flame of a been extinguished like the flame of a candle. When Rome does not make saints she creates devils, and that has been her effect on him." Bianca shuddered and the ever ready tears of her class and nation

rose to her eyes.
"But-but at least I can pray for min," she faltered. "And," clasping her hands with an impulsive gestur?, "I know what I can do. I will make the nine Fridays. Yes, there is just time, and the Novena will finish on the 'festa' of il Sacro Cuore di Gesu!"

Padre Anselmo's grave face lit up with a swile of anyonal. Description

with a smile of approval. Devotion to the Sacred Heart was what he was especially trying to establish in this rural village, and so far, with a few exceptions, his efforts in that direction had not apparently been crowned with success.

Faith such as yours will move ountains and prayer can soften th mountains and prayer can soften the hardest heart. But remember," he added solemnly, as he turned to leave her, "until your prayers in his behalf are answered, I order you under obedience to hold no unnecessary communication with this young man. Do you understand me?"

Both in Ireland and in Italy, so far at least as the peasanty was

Both in Ireland and in Italy, so far at least as the peasantry are concerned, the command of a priest is regarded as sacred and as such acquiesced in, if not invariably carried out to the letter. 'So Bianca gave the required promise and Padre Anselmo continued his walk, the problems of existence weighing somewhat heavily on his mind.

Bianca meanwhile hurried homewards mentally mapping out her pro-

Bianca meanwhile hurried homewards mentally mapping out her programme for the future. She was brimful of good resolutions and altogether in an exalted condition. There are moments when the rocky road of self-sacrifice seems not only easy but soft and yielding to treadmoments when the soul rises superior to the body, and when the impulses of one's lower nature kneel subservient at the feet of the higher and more spiritual portion of our being. And then, as a rule, comes the reaction. As Bianca turned into the cobble paved diminutive Piazza, the first person upon whom her eyes the first person upon whom her eyes rested was Antonio, leaning beside the fountain in the centre. Judged by the exterior he was quite the rested was Antonio, leaning beside the fountain in the centre. Judged by the exterior he was quite the lover of a young girl's fancy. Olive skinned and clean limbed, with long silky black lashes shading a pair of lustrous brown eyes, those southern eyes in whose depths seem always to lurk a shadow of some inherited sorrow. The ordinary conversation of an Italian runs chiefly into two channels,—cating and money,—but this prosaic fact is one which is seldom corroborated by their poetic appearance.

appearance.

"Bianca mia." he exclaimed eagerly as he caught sight of the girl's siender figure. "Where have you been? I have been waiting here for nearly half an

What do you want?" she asked

"What do you want?" she asked quictly.

This meeting was not at all what her fond imagination of but an hour ago had pictured it. Had she followed her own impulses her joy in his near presence would have shone in her eyes and found fervent expression on her lips. But Padre Anslmo's valedictory sentence was ringing in her ears, and though she longed to disobey it, something within her—something even stronger than her love for this black shop—

Impressed upon her unistated units and the production of a state by time of the production of the control of th

"Bianca, Bianca!" she exclaimed in somewhat irritated tones, you are always chattering. Come and boil the maccheroni; this is not the time of day for love making!"
"Mother wants me: I must go," murmured Bianca hurriedly. The prosaic interruption had done its work and her mood was your strictly nor. and her mood was now strictly norand her mood was now strictly normal. The duty she owed her shrill voiced parent had recalled to her the obedience due to her confessor—the saintly guide of her soul who had baptized her, and taught her her catechism, and administered to her weekly the Body and Blood of her Redeemer—and this obedience was a habit which had now become second nature.

nature:

"Addio Antonio," she said releasing her hands from his lingering

Bianca! Bianca!" 'I am coming, mother," and as he broke out into a storm of blasphemy and imprecations, she hastily ran into the house and closed the behind her.

II.

"Then pray for a soul in peril,
A soul for whom Jesus died;
Pray by the Cross that bore Him,
And by Her who stood beside." -Adelaide A. Proctor.

And by Her who stood beside."
—Adelaide A. Proctor.

It was the hour of sunset and the bells of the "Ave Maria" were ringing out over the quaint little_village in the hills. The fair loveliness of spring had ripened into the more glowing beauty of summer, and June, with her wealth of blossoms, her daus of languorous sunshine, and her magical moonlight nights was smiling throughout the land.

It was a Friday, the ninth Friday of Bianca's Novena for her erring lover, and Padre Anselmo and his parishioners were celebrating with much solemnity the feast of the Sacred Heart.

The burning zeal of this fervent shepherd for souls had met with its reward and this devotion, which he had so long striven to inculcate, had finally been firmly established amongst his flock. On each successive first Friday the confessionals were thronged, and the altar rails crowded with communicants, and almost every man, woman and child in the congregation wore that little red and white badge which is so far reaching in its effects, both on soul and body. But Bianca's devotion out-soared that of her neighbor's and was, moreover, highly practical in its results. The girl had changed. That was the general verdict. "She was always a pious 'ragazza.'" remarked old "Mariuccia"—the village authority on every subject, both within and without her own particular sphere of knowledge. "But since"

at last met with its reward. Again she bowed her head on her hands in a fervent act of thanksgiving, and when Benediction was over she waited in the Church until Padre Anselmo came out of the sacristy.

'Father!' she exclaimed her eyes shining with spiritual exaltation, "Antonio's soul has been given to me in answer to our Novena. He is safe now. I am certain of it."

me in answer to our Novena. He is safe now, I am certain of it,"

The priest looked at her for an instant in silence, as an expression of intense compassion softening his usually somewhat stern features, "He is safe my child," he answered gravely. "I have just received news of him; he died this morning after having received the last secrement. having received the last sacraments

"Addio Antonio," she said releasing her hands from his lingering grasp.

"When shall I see you again?" he demanded eagerly. "You will not listen to the priest any more? You will be true to me? I cannot marry you yet Carissima. I have to return to Rome first. that is what I came to tell you to-day. A friend has found me employment, but when I come back again—"

"When you return to your religious duties, "Tonio mio." she said quietly. "When you kneel once more in the confyssional and at God's holy altar, I will be your wife and be true to you forever, but until then—"

"Bianca! Bianca!" eyes were tear stained, but the peace which invariably follows upon a sorrow willingly accepted lingered in every line of her face. Antonio was lost to her forever in this world—yes,—but the Sacred Heart had heard and answered her prayers in his behalf and had secured his soul's salvation.—Grace V. Christmas, in the Rosary Magazine.

NOTES FOR FARMERS,

00000000000000000000

Thirteen years have clapsed since this work was begun, and during that time agriculture in Canada has made great advances. While it is not claimed that this progress has been wholly due to the work and influence of the Dominion Experimental Farms, much credit is justly due to the various measures carried on by the useful organizations which have been established by the several provinces. There is, however, no doubt that the institutions established by the Federal Government have been a most important factor in this connection. The progress referred to has resulted in improving the condition of the farmer all over the country, and in a vast increase in the exports of agricultural products. in the exports of agricultural pro-

and the farmer must turn to practical account every advantage within his reach, bearing on improvement in the quality of his products and in lessening the cost of their production, if he is to maintain and improve his position.

It was intended at the outset that the experimental farms should become bureaus of information to which farmers could apply to aid them in the solution of difficulties which frequently present themselves in the course of farm work. Evidence of the usefulness of the farms, in this respect, is furnished in the rapid increase of the correspondence carried on with farmers in all parts of the Dominion. In 1889, the year after the farms had become fairly organized, the number of letters received was about 8,000. During the past four years there has been received at

ized, the number of letters received was about 8,000. During the past four years there has been received at the Central Experimental Farm alone a yearly average of 50,271 letters, to 27,839 of which written replies have been sent each year, the remainder being answered by printed circulars. Of reports and bulletins there have been sent out an annual average of 204,542, and of printed circulars 69,130. The correspondence is also large at each of the branch farms. There is thus a constant flow of information going to Canadian farmers from all the experimental farms which is producing excellent results.

Prof. William Saunders, director of Dominion Experimental Farms, at a series of meetings of the Committee on Agriculture and Colonization held during the course of the last session of Parliament gave some very interesting evidence regarding the organization and workings of Experimental Farms in this country, from which we take the following extracts:

Trior to 1884 agriculture was in a depressed condition and in that year the House of Commons appointed a select committee to inquire into the best means of encouraging and developing the farming interests of Canada, of which Mr. G. A. Gigault was chairman. This committee made a careful inquiry into the subject, also as to the advantages and wants experienced by agriculturists in Canada, taking evidence from various persons who had made a special study of the different branches of industry included under the general term agriculture, and from others having scientific knowledge on this subject. In the report afterwards submitted to the House of Commons the substance of the evidence gathered is thus summarized:

Maintaining the fertility of the land, mainly by the proper care and use of barn-yard manure, and the ploughing under of green clover, thus adding fertility and humus.

Adopting a judicious rotation of crops.

Choosing the best methods of pre-paring the land.

Early sowing.

Choosing the best and most productive varieties for growing.

The principles which underlie successful crop growing in Canada may be thus summarized:

Maintaining the fertility of the land, and humus.

Adopting a judicious rotation of groeps.

Choosing the best methods of pre-paring the land.

Early sowing.

Choosing the best and most productive varieties for growing.

Along these several lines many experiments have been made to gain knowledge as to the best methods of maintaining and adding to the fermital farms which is produced as the best methods of handling and simple produced as the continuance of good crops. Special attention has been substance of the evidence gather of the produce

tier, residing at No. 8 Lallemand street, Quebec city. Mr. Cloutier in an interview with a representative of the "Telegraph" gave the following account of his daughter's illness and recovery: "Almost from infancy my daughter had not enjoyed good health, her constitution being of a frail character. We did not pay much attention to her weakness as we thought that she would outgrow it. Unfortunately this was not the case, and as she grew older she became so weak that I got alarmed at her condition. For days at a time she was unable to take out of doors exercise; she became listless, her appetite failed her, and as time went on she could not stand without supporting herself against something and at times she would fall in a faint. I called in a doctor, but his medicine did not help her and she was growing weaker than ever. Another physician was then consulted who pronounced her case one of general debility, and gave me very little hope for her recovery. Some months ago while reading one of the daily papers I came across the case of a young woman cured by the use of Dr. Williams' Pink Pills, so I deterin the exports of agricultural products. Fourteen years of solid and persistent experimental work have been done, and fourteen annual reports given to the country, each containing a mass of valuable information bearing directly on the work which daily occupies the farmer's attention. The farmer needs all the information he can get, for there is probably no employment which engages man's attention, which requires more skill and more general information than farming. Competition is keen throughout the civilized world, and the farmer must turn to practical account every advantage within his reach, bearing on inverse, and she level to the color began to come back to her echecks and she began to grow stronger. Greatly encouraged by this, she continued to use the pills for several months and now she is a well as any girl of her age. Her appetite is good and she has gained thirty-five pounds in weight. Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills her system and have made her healthy and active after doctors failed to be her system and have made her healthy and active after doctors fa appette is good and she has gained thirty-five pounds in weight. Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. 'I believe that Dr. Williams' Pink Pills are the greatest known medicine for convictional.

A PROGRESSIVE COUNTRY.

They say that Japan has made giant strides along the highway of modern progress. The Japanese have become quite civilized of late, and have adopted European names of every kind. However, in one respect they seem to outstrip all other other countries—in that of labor strikes. In America we have periodical str'kes in almost every branch of industry, but it has been reserved for Japan to exhibit a strike of judges. Almost all the judges in Japan have gone out for higher salaries. If the judges of our courts were to make such an attempt to have their salaries raised (and it would not be out of the way if such were granted) we can readily understand the row that would follow. Yet in Japan they closed up all the civil courts, informing the Government, that unless they were allowed to govern themselves there would be no administration of justice this year. A serious threat and one they mean to put into execution.

A single lie destroys that absolute confidence which for certain souls is the foundation of love.

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Various Notes....

PARLIAMENTARY FUND. exchange says:—The fund for apport of the Irish Parliame.

Party has now reached well

HOME RULE.— The United Irish League of Great Britain held its annual meeting at Bristoli recently, under the presidency of Mr. T. P. O'Connor, who said that, being in a strong ilnancial position, the League was about to appoint more organizers. The importance of the Home Rule question was emphasized by the passing of a resolution, which was spoken to by Mr. Blake and Mr. W. Redmond. Mr. T. P. O'Connor was re-elected president for the year.

MRS. BOTHA IN LONDON .- The mrival of Mrs. Louis Botha in London this week, according to English correspondents of American newspapers, has been the signal for a revival of peace rumors. She speaks English well, and has informed reporters here and at Scatthanner. here and at Southampton that she has no communications make respecting her mission here.
Mr. Fischer, who accompanies her, is equally emphatic in refusing to impart any information. They had litthe to say to their fellow-passengers during the voyage from the Cape. They met one or two sympathizers when the ship reached the dock, and drove quietly to their lodgings from the station, taking pains to conceal their odders. The sympassis to conceal their odders. the station, taking pains to conceal their address. The rumor mongers have little but sheer guesswork to go upon when they draw the inference that she has come to London to deliver messages and proposals from her husband respecting a suspension of hostilities, and that as soon as she has consulted with Lord Salisbury and Mr. Chamberlain she will go to Holland and talk with will go to Holland and talk with Mr. Kruger,

'A PRIEST'S DEVOTION.— About nidnight of a recent Sunday, Rev. A PRIEST'S DEVOTION.— About midnight of a recent Sunday, Rev. L. A. Tieman, pastor of St. Rose's Church, Cincinnati, received a summons to the bedside of one of his mons to the bedside of one of his sick parishioners. The boy who carried the message, trought with him a horse for Father Tieman to ride. a short distance when the horse bewas not saddled, and started on his mission of mercy. He had gone but a short distance when the hotse became frightened and threw him to the granite payement. which he the granite with the back of his head Father Tieman then returned to his residence, and, after having his wound dressed by a physician, insisted on carrying to his sick parishioner the consolation of our holy religion. After fulfilling his mission the devoted priest returned home. Not arising at his usual time next. Not arising at his usual time next morning, he was found unconscious when an attempt was made to arouse him. The physician was summoned, and, after considerable work, sucand, after considerable work, suc-ceeded in restoring Father Tieman to consciousness. He has been steadily improving and is now out of danger.

of the week in Paris, France been the arrest of Mme. Mon-c, a rich, miserly land owner of the neighborhood of Poitiers, and the neighborhood of Poitiers, and her son, a former sub-prefect of the Department of Vienne and a leader of Poitiers society, on the charge of incarcerating Mile Blanche Monnier, daughter of Mmc. Monnier, for 25 years in a room of Mmc. Monnier's house. The police were anonymously informed of the woman's detention. informed of the woman's detention entered the house and found entered the house and found Mile. Monnier shut up in a room in darkness, lying on a mattress stark naked, and so emaciated that she appeared to be a living skeleton. The room was covered with filth, bones, refuse food, worms, rats and all kinds of vermin. The unfortunate woman. who had partially lost her reason, was taken to a hospital. It was thought she would die, but she is

A TERRIBLE CRIME.-The sense

son, was taken to a hospital. It was thought she would die, but she is now improving.

Twenty-five years ago she was a beautiful brunette, and fell in love with a lawyer without means. Her mother disapproved of their love, and confined her in the room which she has only recently left. The son after his arrest pleaded that he acted as he did on account of filial piety, and that the mother was responsible. The lawyer died in 1885.

There was a dramatic development in the case to-day, Mme. Monnier died in prison of heart disease. The gravity of her crime was brought home to her at the judge's examination on Thursday. She became ill, and died suddenly in the infirmary of the prison this morning.

of the prison this morning

HUMBUGGING THAT PAYS. There is a man out in Chicago by the name of John Alexander Dowie. Last Sunday, addressing a vast as-semblage in the Auditorium, he said: "I am the messenger of the coven-ant. I am the forerunner of Christ. I am be who will smite the enemies of the Lord of Hosts. I am he who will subjugate all government. I am Elijah."

will subjugate all government. I am Enijah."

There is no significance in the fact that there is a lunatic in Chicago. There are many of them roaming about the country, harmless and otherwise. There is, then, no significance in this Dowie's being abroad. The significant fact is that he had a large and applauding audience, and that their contributions for the last few years have made him a millionaire. Barnum was an adept in the foibles of mankind, and ne roeant more than a joke when he said. "The people like dearly to be humbugged."

There is an old woman up in New Hampshire who announces to the world that there is no such thing as sickness or disease. She is the inventor of the Christian Church, scientist, and has, it is claimed.

adepts among them undertake, for a consideration, to cure diseases whose very existence they deny. This inventor, like Dowie, has accumulated a fortune. The age of incredulity is the most credulous age. This may look like a contradiction, but it is an idea of Pascal.—New York Freeman's Journal.

BROOKLYN'S IRISH CENTENARIAN

Barney Morris atteined his 109th birthday on Monday last, and he celebrated the event by working from 7 a.m. until 5 p.m. in Prospect Park, where for many years he has been a laborer. A reporter who congratulated him on his 108th birthday, a year ago, talked with him again this year There was not another wrinkle in his face, scarcely a hair gone from his head, not an extra quaver in his voice. His complexion is as ruddy and his eye. as clear as it was a year ago. If anything, the old man seemed younger, more spry and more happy than he did then.

Barney lives with his third wife at the home of their son-in-law, H. D. Cohen, No. 842 Fulton street, Brooklyn, and still earns his daily bread by assisting it keeping Prospect Park free from papers and other refuse scattered by pleasure seekers. Asked if he did not think he would ever die, Barney replied, with a twinkle in his eye:

"I've got the best chance in Brooklyn to live. There's nothing the matter with me, barring a little trouble with my feet from corns and bunions. Not one in ten who are seventy-five years younger than I am can say that."

"Well, don't you think you've earned the right to retire?" Barney was asked, "Are you never going to stop work?"

"I shall work as long as I live," was the quick reply. "How can I live if I haven't got money? Why, I wouldn't live here with my daughter unless I paid my board. I never accepted charity from any one. I can

wouldn't live here with my daughter unless I paid my board. I never accepted charity from any one. I can get along out there in the park as well as any of 'em. None of 'em can carry more in his scrapbag than I."

"But, haven't you laid up enough money in all these years see that

money in all these years so that now you can retire?" Now, how could I do that on the small pay of a laborer? If I had been a good rogue I wouldn't have had to work in my old age. That's the wav people grow rich— by being dishonest. I never did a dishonest thing in my life. Nobody could ever say that block was the

say that black was the eye in m

head."

Mrs. Morris explained that Barney meant by the last statement that he had never told a lie.

Barney has a claim against the city for \$755 in back pay, and declares that he intends to sue the city for his honest money. In 1893 a law was passed allowing all city laborers to get \$2 a day Barbay and law was passed allowing all city laborers to get \$2 a day. Barney and other employees continued to get no more than \$1.50 until January 1, 1900. His claim consists of an extra 50 cents for 1,510 days.

Barney says that he was born in the parish of Central Port, County Cavan, Ireland, June 10, 1792. He came to America seventuather record

came to America seventy-three years ago, and became a coachman. Then he drove a hack of his own for nearly half a century. Many is the interesting tale of adventure that he tells of the early days of Brooklyn. The old man has always been a great fighter. great fighter.

"I never met a boy or a man that could lick me," he says proudly. "If I was as young as I used to be I could handle them all out there in the park. One day, long ago, I beat seven roughs. seven rogues, who tried to

Even more wonderful than Even more wonderful than his strength of limb is the remarkable way in which the old man has retained his eyesight. He has never worn glasses, and can read as well to-day as he could fifty years ago. His hearing is fair, and his voice is clear. He eats heartily of anything that strikes his fancy, and sleeps from nine to ten hours every day. Soon after 7 o'clock each night he goes to hed and is always un before Soon after 7 o'clock each night he goes to bed, and is always up before 5 in the morning. Never has he missed a day at the park on account of sickness, and his slight, wiry form, somewhat bent, is familiar to many regular visitors to the park, al-though few ever dream how old he

Barney has a ready tongue, and no

"Say, what would you do if you were Mayor?" laughingly said some facetious young person the other day, when Barney was relating his

anecdotes.

"I'd teach you some manners."
flashed back the old man. "Yes, and
I wouldn't let these rogues steal any
money from the city, either if I was
Mayor."

Mayor."

That his long life and continued

That he long life are the reward That his long life and continued strength and health are the reward of virtue and temperance in all things Barney is firmly convinced. He never used tobacco or strong drink, has always taken plenty of exercise and sleep, has been honest and honorable with every one, and has lived and is still living a God-fearing, happy, busy life.

AN OLD CATHOLIC CEMETERY.

we who have so many places of in-terment in our own city, and over so many of which the busy tide of unreflecting life and activity ebbs and flows, can appreciate an account given of the oldest Catholic cem-tery in New York. As the article is somewhat lengthy, as well as inter-esting, we will simply reproduce it without other comment. It runs thus:—

"The oldest Catholic Church build-ing in this State stands in this city, but it is on the other side of the East River and in the borough of Brooklyn. St. Peter's in Barclay



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Goodyear welted; made in Enamel Calf, Box Calf, Wax Calf, Velour Calf, Russia Calf-light and heavy sole-all sizes, 3 to 10.

MANSFIELD, The Shoelst, 124 St. Lawrence st., cor. Lagauchetiere.

street was the first congregation organized in New York city (1786), but the present church is a comparatively modern structure. It is the second building on the site and was put up in 1836. St. Patrick's, in Mott street, built in 1810, was nearly all destroyed by fire on Oct. 6, 1866, and had to be rebuilt. St. John's in Utica, St. Mary's in Albany and the Church at Carthage have all disappeared. St. James's Church in Jay street, Brooklyn, built in 1823, is therefore the oldest original Catholic Church structure built in 1823, is therefore the oldest original Catholic Church structure in the whole State. It is used now as a pro-cathedral, and stands surrounded by a graveyard within whose narrow confines, eight city lots, it is said no less than 6,000 persons are buried.

persons are buried.

'In the old times every church had a place of burial attached to it. There were a number of Protestant churches near St. James's, but all these contemporaneous fanes with their graveyards have been sold for commercial uses. St. James's steeple alone stands guard over the last resting place of the pioneers of Catholicity in Brooklyn. A ramble among the tombstones gives many interesting mementos of old Brooklyn families, and of the poetic style of elegiac tribute in vogue in the early elegiac tribute in vogue in the early

gegata tribute in vogue in the early years of the last century.

'In the corner at Jay and Chapel streets stands the bronze memorial bust to Peter Turner, the layman who organized the congregation that built the church in 1822. It was erected there on Oct. 22, 1895, by the Brooklyn Catholic Historical Society. Mr. Turner, who, died in ciety. Mr. Turner, who died in 1862, is buried in Flatbush Ceme 1862, is buried in Flatbush Cemetery, but one of his children was buried in a grave in St. James's yard on July 6, 1825. His surviving son, William, a man 85 years old. died on May 30, 1901. Near the Turner memorial is the grave of one of the first priests of the church, over which is a horizontal sleb in a fair. which is a horizontal slab in a fair state of preservation. The inscrip tion on it reads :-

"Beneath this tomb, erected to his memory, he interred the remains of the Rev. James McKenna, a native the Rev. James McKenna, a native of the Parish of Rathdowney, Queen's County, Ireland, who was called by Him that giveth to receive the reward of his labors as a minister of Christ, on the 3rd of October, 1824, in the 60th year of his age, Also Michael McKenna, brother of the above named. This stone was placed by the widow of the was placed by the widow of latter:

Mind the memory of men that are eeping; p, but in death, never earth to

Naleep, but in death, never earth to value more, Removed by their God from a world

of weeping, Great joys to receive for the just there in store.

"Another priest, the Rev. James Doherty, a native of the parish of Desernety, County Donegal, Ireland, who died on March '0, 1841, is buried in the grave adio'ning. A short distance back from this on the Chapel street side and about the middle of the church is the oldest known Catholic grave in Brocklyn. It is that of John O'Connor, once a grown in Cherry street, near Jame's

that of John O Cohnor, cer in Cherry street, near Jame's slip, Manhattan. His epitaph says: "Sacred to the memory of John O'Connor, a native of the Parish of

O'Connor, a native of the Parish of Kildinig, County of Limerick, Ireland; died Aug. 19, 1822, age 36 years. Erected by his affectionate brother. May his soul rest in peace. "On the south side of the church the Jay street front of the yard in a well-kept circular plot are the graves of the relatives of the well-known Brooklyn pol tician, Hugh McLaughlin. They are marked by four high marble slabs. Nearby is the resting place of the ancestors of nour nign marble slabs. Nearby is the resting place of the ancestors of the Longstaffs, Colgans, Bennetts Murrays and other well-knownBrook-lyn families of to-day.

lyn families of to-day.

"In the old parish records is to be found this entry: "Sept. 12, 1823, J. Mehaney was appointed school-master and sexton, and to take care of the burial ground." The salary was \$60 a year. He was the first Catholic schoolmaster in Brooklyn. His grave is to be found under the eaves of the vestry in the rear on the south side of the church. The stone over it is in a good state of preservation and has inscribed on it the following:

"Sacred to the memory of Jeremiah Maheney, a native of Ireland. County of Cork, who departed this life April 19, 1827, aged 36 years. Requiescant in pace.

"In this dark tomb remains my

partner dear.
So much esteemed and loved by me whilst here.
I hope and trust to see thee as thou art.
In Heavenly glory never more to part

not for me my wife most

DUTIES OF PHYSICIANS.

In a lecture on physicians' professional rights and duties, Father Coppens, S.J., points out the duties which physicians owe their patients which physicians owe their patients not as men but as Christians, All of us enjoy the blessings of Chris-tian civilization, even those who are not Christians themselves. We are dealt with by others on Christian principles, and we ought to treat others in the same spirit. What duties does this impose?

When your patients are in real danger of death, let them have a good chance to prepare properly for their all important passage into eternity. Give them fair warning of their situ Give them fair warning of their situ-ation. Doctors and relations are of-ten afraid of alarming the patients and thus injuring their health. But those who attend Catholic patients at least soon find out by experience that the grace and consolations of the Last Sacraments usually bring a peace of mind that benefits even the bodily health. In any case, the interests of the future life are too important to be ignored.

interests of the future life are too important to be ignored.

For the same reason the physician should not prescribe such doses oi morphine or other anaesthethics as will render the patient unconscious at a time when he ought to be prescribed. paring to meet his judge. This would be not kindness but cruelty A little suffering more in this life may save much suffering more in this life may save much suffering in the next. If a Catholic priest, on being called to a patient's bedside, finds that the family's physician has been so nconsiderate, he cannot help pro testing against employing such

man in Catholic families. If you attend a woman in child-birth, you may be asked by a Chris-tian mother not to let her child die without baptism. The vast majority of Christians believe that this sacra-ment is recognized. ment is necessary to obtain superna-tural happiness. The ceremony is easily performed; no harm can come of it, but immeasurable good for easily performed; no harm can come of it, but immeasurable good for eternity It should properly be performed by the clergy. But if this cannot be done, any man, woman or child, even not a Christian himself, can administer the sacrament. Every doctor in a Christian land should learn how to do it, and do it with precring accuracy. It were a disunerring accuracy. It were a dis even an ordinary child is expected to

RED TAPE METHODS.

A Somerset House clerk entered the private room of the head of his department to ask for a fortnight's holiday. The official received him with his usual affability, and told him to hand in his request in writ

ing.
"Oh, I did not think that was ne cessary if I applied to you in person," said the clerk.

"Oh, yes; in fact, it is indispensa-

blc."
"Then I will go back to the of-

'No need to do that: see here ar pens, ink and paper; sit down write."

The clerk obeyed. The petition was written out, signed and folded. "Now," said the functionary, "you have only to present it." 'To whom?

"To whom?"
"To me, of course." And, taking the petition, he wiped his glasses, carefully adjusted them, read the document from beginning to end, placing it on file along with a number of similar applications, and then remarked with the utmost gravity:
"I have read your petition and re-"I have read your petition, and regret exceedingly that I am compelled to inform you that I cannot accede to your request."—London Tit-Bits.

age in speech, courage not so muc to maintain opinions as to confes ignorance. There is often room for much cour

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These suits are of very fine Serge, thoroughly well shrunk, fast indigo dye, fine light weight, suitable for present wear, made in the latest style, equal to custom-made garments, regular prices \$12.50 and \$15.95. Special prices,

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Boys straw hats Boys fancy straw hats. Boys' white straw hats Ladies' fine quality Taffeta Silk Gloves, in new Summer shades of Tan, Fawn, Grev,

also Black and White. Special, 25c. Ladies' Extra Quality Pure Silk Gloves, pretty shades of Tan, Fawn, Grev, Green,

Helio, Purple, Cyrano, also Wh-te, Cream and Black. Special, 35c. "Kathleen" Ladies' Fine French Kid Gloves, new two-dome astener, in Tans, Fawns. Grey, Green, Navy, Helio, also Black Fawns. Grey, Green, Navy, Helio, and White, with dainty silk points.



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A STRANGE CASE.

A remarkable instance of arrested development comes to light in the death of Aurelis Rodriguez, which occurred on May 28. He was born August 10, 1879, in Eagle Pass, and was an ordinary, healthy baby. A few months after birth he ceased to grow, and for nearly twenty-two years he remained literally a baby. He never talked or walked, never developed any muscular power, could not turn over in his crib, and was

fed with liquid food, from a spoon, by his mother, for the whole time. He would indicate displeasure or a bodily need by an infantile cry, and express pleasure by a little laugh or chuckle, and could recognize his friends as does any baby of his apparent age.

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PROGRE

was read in al

we laid before the financial incose, in order it ter realize the progress of the We explained the lucky necessary borrowing, in ter—such as gration of souls; a ney in this way ject is thorough business point oprovision is man have frequently missions are boo in justice to matained efforts to extinguish their in the last two pily, been able to portant scheme of the principal making exception. insurance company whereby the who tomatically wipe riod of about for adding a penny to terest hitherto of sions. But it is that the mission of their burden of a much earlier de we trust that the ed by the adoptic under consideration under consideration under consideration under consideration of the prospect advantages to the greatest exertion, personal effort is plishing may be that, within the 1 \$150,000 have be duction of capital connection it is riname the late-lam James's. Spanis, the administrator dral, and the receiph's, Poplar, and kingsland. So far dual liquidation of concerned the matoughly in hand, at may take heart ar with confidence to years, if moderate not wanting on the

CHURCHES ER a brief retrospect work accomplished decade. 1. First, ei have been opened, manent churches ha the following place moor (together with Tring, and Berkha Stortford, Bow Co Cheyne Walk (Chel) Sea, Cricklewood, East Finchley, Ilforrow, St. Vincent's Hampton Wick and row, St. Vincent's
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