

SADLER'S

FOR... Prayer Books, Prayer Beads, Coral, Pearl, Ivory, etc.

IN METAL, THE POCKET, Size, 35 cents.

ADLER & CO. 1669... DAME STREET.

Books AND Editions.

Commentary on Holy the use of Catechists.

Sacred Rhetoric; or are a Sermon. By the d Feehey. 12mo. net

of the Psalms and a Commentary. By the McSwiney, S.J. 8 vo.

ph of the Cross. By Savonarola. Edited tion by the Very Rev. O.P. net \$1.35.

Imperfections. Trans- e French, by the Rev. Garesche, S.J. 12mo.

y of the Faithful Soul. ht Rev. Abbot Lewis nlated by the late S.S.R. 16mo. net

r Monks. By the Right Lewis Blossius. 16mo.

Spiritual Instruction: Spirituals." By the Abbot Lewis Blossius. rom the Latin by the d A. Wilberforce, O.P. n. 12mo. net \$0.75.

History of the Chris- For Catholic Colleges, Circles, and for Self- By the Rev. A. Gug- J. In three volumes.

e Papacy and the Em- table of Aryan Lang- a colored maps. \$1.50.

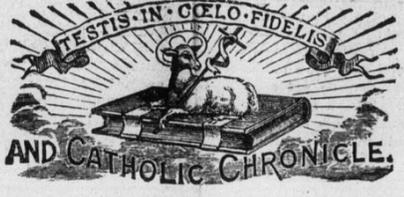
he Protestant Revolu- r colored maps. \$1.50.

The Social Revolution; red maps. \$1.50.

Bartolome de Las Ca- First Leaves of Ameri- cal History. By the utto. 12mo. net \$1.50.



Le Verme



The Witness

Closing Exercises of Catholic High School.

As we go to press the closing exercises of the Catholic High School are being held. Below is the full list of prize-winners:-

LIST OF PRIZES.

ELEMENTARY CLASS—FIRST DIVISION.

- Peter Marien... 1st prize Reading.
Angus Kilkery... 1st prize Christian Doctrine.
Eddie Kennedy... 1st prize Penmanship.
John Brennan... 1st prize Arithmetic.
James Gagnon... 2nd prize Reading.
Henry Brennan... 2nd prize Arithmetic.
David Burke... 2nd prize Bible History.
Thomas Wasbrood... 2nd prize Reading.
Emile Schneider... 2nd prize Arithmetic.
Leo Horan... 2nd prize Bible History.
Joseph Wasbrood... 2nd prize Arithmetic.
John Furlong... 2nd prize Reading.

ELEMENTARY CLASS—SECOND DIVISION.

- John Poirier... 1st prize Reading.
John McCay... 1st prize Arithmetic.
Frank Cherry... 1st prize Christian Doctrine.
James Cashion... 1st prize Spelling.
Eddie O'Gorman... 2nd prize Penmanship.
Henry McCaffrey... 2nd prize Reading.
George Larin... 1st prize Penmanship.
Emile Lefebvre... 3rd prize Reading.

THIRD DIVISION.

- James Burke... 1st prize Reading.
George Flanagan... 1st prize Arithmetic.
Gerard Beaulieu... 1st prize Christian Doctrine.
James Dooley... 1st prize Spelling.
Willie Hennessy... 1st prize Penmanship.
Edgar Fitzpatrick... 2nd prize Spelling.
Joe McGinley... 2nd prize Reading.
Rene Larin... Progress in Reading.

FIRST PREPARATORY CLASS—FIRST DIVISION.

- P. Kennedy... 1st prize Arithmetic.
Leo Hennessy... 1st prize Drawing.
Richard Lynch... 1st prize French.
Frank Christian... 2nd prize Drawing.
Albert N. Robine... 2nd prize Writing.
Bertie Wall... General Progress.
Arthur Walsh... General Progress.
John McCamley... General progress.

SECOND DIVISION.

- Roy Sanders... 1st prize Arithmetic.
Harold Fox... 1st prize Bible History.
Willie Kiely... 2nd prize Composition.
James McArane... 1st prize French.
E. Nugent... 1st prize Writing.
Richard Hennessy... 3rd prize Arithmetic.
Joseph McGovern... General Application.

- James Driscoll... General Application.
D. Mackay... General Progress.
W. Ryan... General Progress.

SECOND PREPARATORY.

- Charlie Smith... 1st prize Arithmetic.
Cyprian Duffy... 1st prize French.
Frank Doran... 1st prize Geography.
Francis Kilkery... 1st prize Drawing.
Alf. Hanley... 2nd prize Arithmetic.
Victor Byrne... 2nd prize Writing.
Willie Innes... General Progress.

THIRD PREPARATORY.

- R. Baines... 1st prize Algebra.
J. Doran... 1st prize Grammar.
E. Cardinal... 1st prize Arithmetic.
J. O'Neill... 1st prize Book-keeping.
A. Sharing... 1st prize Drawing.
W. Wall... 1st prize Literature.
F. Sanders... 2nd prize Arithmetic.
W. Meehan... 2nd prize Christian Doctrine.
J. Halpin... General Progress.

FIRST FORM.

- James McInaney... 1st prize Arithmetic.
George Beckingham... 1st prize Book-keeping.
Fred. Greene... 1st prize Christian Doctrine.
Harold Gunning... 1st prize Reading.
Henri Delabarre... 1st prize French.
Philip Langlois... 2nd prize French.
A. Dagonais... General Progress.

SECOND FORM.

- C. McCabe... 1st prize Book-keeping.
C. McCabe... 2nd prize Composition.

- M. Letourneau... 1st prize Arithmetic.
J. Lukeman... 1st prize Christian Doctrine.
E. Doran... 1st prize Latin I. Div.
B. Gallagher... 1st prize Latin I. Div.
E. Chartrand... General Progress.

SPECIAL PRIZES.

KINDERGARTEN.

- Peter Marien... Good Conduct.
David Burke... Regular Attendance.
Eddie Kennedy... Application.
James Gagnon... Application.
E. Schneider... Home Work.
Angus Kilkery... Bible History.

FIRST PREPARATORY.

- John McCamley... Good Conduct.
James McArane... Regular Attendance.
Harold Fox... Regular Attendance.
Emmett Nugent... Regular Attendance.
Willie Kiely... Regular Attendance.
Patrick Kennedy... Christian Doctrine.

SECOND PREPARATORY.

- Charles Smith... Good Conduct, Regularity and Home Work.
Francis Kilkery... Good Conduct.
Charles Fox... Good Conduct.
Charles Smith... General Proficiency.

THIRD PREPARATORY.

- Emile Cardinal... Good Conduct, Regularity and Home Work.
Richard Baines... Good Conduct, Regularity and Home Work.
Alf. Hanley... Regularity.
Wm. Meehan... Regularity.
John Halpin... Regularity.
Richard Baines... General Proficiency.

FIRST FORM.

- Henri Delabarre... Good Conduct.
James McInaney... Good Conduct and Home Work.
Fred. Greene... Regularity.
Jas. McInaney... General Proficiency.

SECOND FORM.

- James Lukeman... Good Conduct.
Marius Letourneau... Regularity.
James Lukeman... Regularity.
Chas. McCabe... General Proficiency.

KILKEEVAN PRIZE.

A gold watch for Irish History, awarded to Frank Doran; 2nd, Charles Smith.

ENGLISH HISTORY PRIZE.

Ten dollars in gold, awarded to Charles McCabe; 2nd Edw. Doran.

SPECIAL ARITHMETIC PRIZE.

II. Form.—Five dollars in gold awarded to James Lukeman. I Form.—Five dollars in gold awarded to James McInaney.

ELOCUTION.

Senior Division.—1st, Harold Gunning, ten dollars in gold; 2nd, George Beckingham; 3rd, Jas. McInaney. Junior Division.—1st, Francis Kilkery, five dollars in gold; 2nd, Chas. Smith; 3rd, Fred. Sanders.

CHRISTIAN DOCTRINE.

Five dollars in gold awarded to Chas. McCabe.

HONOUR PRIZE.

CHARLES McCABE.

THOMPSON-MAHONEY. R., and a special programme of music rendered by the Choral Union of St. Ann's Young Men's Society. The bride and groom were made the recipients of many beautiful presents. How pleasing are the meek of heart to the Heart of Jesus! Yes, He loves hearts full of sweetness, who know how to bear affronts and injuries without resentment.

HERDER, was, ST. LOUIS, MO. thing new put on your pipe automatic draft regulator. reg- 1 times, no over heated fur- ing out of grates, nor escape ilar or room. For 7 in pipe coal and trouble saver. W. REID & CO., hatlers, Heat Contractors 83-788 Craig Street

The Week in Ireland.

Directory United Irish League. Dublin, June 7, 1902.

THE LAND WAR IN THE WEST.—Messrs. Harrel and Henn, R. M.'s, sat in the court house, Ballyhaunis, recently, for the hearing of the charges of boycotting and intimidation preferred against Michael Morley, Thomas Lyons, Thomas Walfron, John Grogan, all residing in the Ballyhaunis district. On the sitting of the court evidence was given for the prosecution. Mr. Kirwan said he did not intend to examine any witnesses for the defence. He delivered a forcible and argumentative address in favor of his clients. The prosecution, he contended, arose from a desire on the part of the Government to kill the people's organization, and so leave the country at their mercy. It was a stand-up fight between the Government and the United Irish League, which was trying to safeguard the rights of the people. He asked the court to dismiss the case brought against his clients. At the conclusion of Mr. Kirwan's remarks there was applause in court, where by that time a considerable number of the public were assembled. Mr. Morphy replied at length. The Chairman announced that in the case of Messrs. Morley and Lyons the Bench had decided upon convicting, and they sentenced them to three months' imprisonment each, with hard labor. The charges against Messrs. Waldron and Grogan were dismissed. Mr. Kirwan said in the case of Michael Morley, one of the defendants convicted and directed to be imprisoned with hard labor, he (Mr. Kirwan) had respectfully to ask the magistrates to alter the sentence so far as the condition relating to hard labor was concerned. The grounds on which he made the application were that for some time past—for over six weeks—he had been under the doctor's care. He had been attended by Drs. Maguire and Crean, and at the present moment was in a very bad state of health. For this reason he would ask their worship to change the sentence so far as hard labor was concerned. Mr. Harrel said they would not alter the sentence, but they would attach a note to their warrant requesting the Governor of the prison to have the attention of the prison doctor drawn to Morley's condition. The prisoners were then removed from court, and were conveyed to Castlebar Prison by the 9 p. m. train.

IRISH PARTY ATTACKED.—On Monday morning, 2nd inst., at 8 a. m., Constable Lawlor, of Ballaghaderreen, called at the residence of Mr. J. P. Farrell, M.P., and served him with a copy of a summons, charging him with having incited certain persons, whose names are unknown, unlawfully to take part in a criminal conspiracy to induce certain persons, whose names are unknown, not to pay rents to Lord De Freyne or J. C. Murphy. He is ordered to appear as a defendant on the hearing of said complaint at Frenchpark Petty Sessions on the 11th of June, 1902, at 12 o'clock noon. Mr. Farrell was on duty on the De Freyne estate for three weeks, during which he addressed two meetings. It is supposed that the speeches made by Mr. Farrell at these meetings constitute the offence for which he is summoned.

DERRY NATIONALISTS FESTIVITIES.—A special meeting of the Derry Corporation was called recently by the Mayor, on a requisition signed by eleven Nationalist members, to have a resolution rescinded authorizing the expenditure of £400 of the public rates for coronation decorations. Twelve Nationalist members attended out of sixteen, and there was a particularly full muster of the Unionists. Alderman Thomas M'Cartier moved that the resolution to spend £400 out of the rates be rescinded. Councillor M'Nulty strongly supported the rescinding of the resolution. Councillor Patrick Crampsey, who on the previous occasion was the only Nationalist to object, reiterated his vehement protest against the rates being used for such a purpose. He added they might have their jubilation, but it might turn out

something else than a jubilation. Councillor McCarron, trades representative joined in the protest against the rates being used as was proposed. A division was taken, with the result that the motion to rescind was defeated by a majority of 24 to 11.

BEALFAST AND CORONATION.—At the monthly meeting of the Council of the County Borough of Belfast, the Lord Mayor moved—"That a congratulatory address be presented to their Majesties the King and Queen." Councillor N. J. McDonnell said on behalf of himself and his colleagues, the Catholic representatives of the Board who represented the Catholic portion of the community of Belfast, some 80,000 or 90,000 people, he protested against any address being presented from that corporation so long as the King was forced to make a declaration insulting to Catholics generally. The Lord Mayor said he had hoped that on such an occasion the motion would have been passed unaimously. For the resolution, 34: against, 6. Those who voted against were the Nationalist members—Councillors Loverty, Magee, J. J. McDonnell, N. J. McDonnell, M'Entee and O'Dempsey.

PROSECUTION IN SLIGO.—At Sligo on June 2, before County Court Judge O'Connor Morris, the hearing of the appeal against the decision of Removables Smith and Harrel at a special court in Ballymote on April 24th and 25th, sentencing Peter James M'Dermott, D. C., and Michael Gormley, joint secretaries of the Buminadden Branch of the United Irish League, to two months' imprisonment with hard labor, came up for hearing. The charge on which the defendants were convicted was conspiracy under the Criminal Law Amendment Act, 1887, against one John Durkan, to compel him to give up a farm which he had taken. When the case was called the court was crowded, amongst those present being Messrs. John O'Dowd, M.P., and B. Colliery, ex-M.P.

Mr. Howley (solicitor) appeared for the appellants, and Mr. Hynes, B.L. (instructed by Mr. W. R. Fenton, Crown Solicitor), prosecuted. After hearing statement of counsel on both sides, Judge Morris said he would reduce this penalty by one fortnight, and sentence the travellers to six weeks' imprisonment, but he would not make them first-class misdemeanants. The defendants were allowed some time to make necessary preparation before going to prison.

COERCION IN GALWAY.—At the Ballinasloe Petty Sessions on Saturday, 31st May, before Colonel Longbourne, R.M.; A. C. Newell, R. M.; Lord Clancarty, R. R. Wade, J. A. Huggins, Thos. Byrne, J. J. O'Shaughnessy, Colonel Thornhill, and J. W. Hynes, J.P.'s, the case came up for hearing of D. J. Flower, at the prosecution of the King v. Wm. Hastings, Ballinasloe, for publishing articles in the "Western News," re the taking of grass lands, etc. Mr. Blake, Crown Solicitor, prosecuted. Mr. Hastings, the defendant, said he would ask the Crown Solicitor to prove the jurisdiction of the Court, and he also wanted to know what Act he (Crown Solicitor) was proceeding under, as he (defendant) was not advised by either counsel of solicitor owing to the fact that the sentence was vague. Mr. Blake said they were proceeding under the Act of Edward III. Evidence was then given of the registry of the paper and its purchase by the police. Mr. Blake then read extracts from the "Western News" of articles condemning grazing and grabbers, reports of United Irish League meetings, and letters from correspondents. The Chairman said that the majority of the magistrates were of opinion that the defendant should be bound to the peace in two sureties of £50 each and himself in £100 for his good behavior for twelve months or in default to go to jail for twelve months. Mr. Byrne, J.P.—I desire to say that I dissent from the decision of

the Bench. I have listened to the number of articles which Mr. Blake read and I have come to the conclusion that they do not sustain the charges. I have asked myself if those articles have incited anybody to commit crime to anybody in the district around to which the articles have referred, and I have come to the conclusion that they have not, whether it is owing to the good sense of the people or the want of influence of the papers no crime has been committed. The prosecution is brought under a rusty and obsolete Act, which has not been used for fifteen years, and which was then unearthed for certain cases. I don't agree with a conviction under an obsolete statute which is revived to serve a purpose. The Chairman here made an interruption. Mr. Byrne—I have a right to say what I think is proper, Col. Longbourne. I think the case should be brought under a newer and more modern Act, and if the charges were more specific they might be grievously affected and tried by the proper authority, instead of by a statute manufactured in Dublin Castle (applause in court).

The defendant—Pending an appeal. The Chairman—There is no appeal. The defendant—The sentence of six months is heavy, and may I get time to find bail? Mr. Newell, R.M.—It is usual to give time. The defendant got until Thursday to find bail and the court rose.

MORLEY ESTATE.—Mr. T. W. Russell, M.P., who was to have addressed a meeting of the tenants on the Morley estate at Dowra, County Cavan, on Saturday, 31st ult., decided ultimately on postponing his visit to a future date. Mr. Russell's decision, communicated by wire to the secretary of the tenants' combination, was chiefly, if not entirely, due to the fact that negotiations opened within the last few days are at present in progress with a view to arranging an amicable settlement between the tenants on the estate and the proprietors, with, it is believed, reasonable hopes of an issue satisfactory to the tenants.

NOLAN-FARREL ESTATE.—Mr. Hazel, agent on the above estate, held an office at Ballyhaunis, May 31 to collect rents from the Logboy portion of the estate. The tenants were willing to pay if an abatement was granted, but the agent point blank refused to give any concession, and no rents were paid. A similar occurrence happened at Claremorris, where he held an office also. The tenants on the Ballyhowley portion refused to pay until a final settlement was made with the Logboy tenants.

NO WORK FOR JUDGES.—At the opening of Mullingar Quarter Sessions His Honor Judge Curran, addressing the Grand Jury, said:—Mr. Chairman and Gentlemen of the Grand Jury, there is only one case to go before you, a case in which a man is charged with breaking into stores on the railway. I very sincerely congratulate you on the very satisfactory state of the county. County Court Judge H. Moore, K.C., opened the Trinity Sessions for the Nenagh Division of the County Tipperary. Addressing the Grand Jury, he said there was only one case to go before the Grand Jury, and that was a very short one. It was a case in which a prisoner was charged with having stolen a donkey. County Court Judge Shaw opened the business of the Killarney Quarter Sessions. His Honor, addressing the Grand Jury, said he was glad to be able to tell them that their work was very light. There was only one bill to go before them for the stealing or embezzlement of a postal order. This was a small case, and the only one, which showed that the district was in a very satisfactory state.

LOCAL COUNCILS.—The representatives of the League have been most successful at the late Local Government elections throughout the country, a few of the most noteworthy being—Donegal; there were only five contests, which resulted in the defeat of Capt. McClintock, Col. W. J. Hamilton, Capt. Riekey, and Capt. Hamilton, Landlord and Unionist representatives. In Westmeath, Sir Walter Nugent, Bart., was replaced by a United Irish Leaguer. In Sligo the new Council is now entirely Nationalist. In the Co. Down the gross results of the elections for District Councillors show that the new Board will consist of 28 Nationalists and 24 Unionists, leaving a Nationalist majority of 4, which they can make workable by the co-option of three

additional members and the capture of the chair. In Galway the League captured 12 out of the 16 seats. In Longford Mr. Farrell, M.P., had a great League victory. In Limerick the sitting representative, Lord Emly, has been displaced by J. Sheedy (U.I.L.). In Clare the Landlord representatives were swept aside by the Leaguers. In Tipperary and Cork the League candidates were also successful. In Fermanagh there are now ten Nationalists elected on the County Council and ten Unionists. From other counties returns have yet to be made.

COERCION IN THE WEST.—In the Sessions Court of Claremorris on June 6th, before Messrs. Starkie, R. M.; Jephson, R.M.; Valentine Blake, and Dr. Maguire, Mr. J. T. Lyons, of Claremorris, was sentenced to two months' imprisonment on a charge of intimidating a boy, named Conry, at Eskerlavalla, whose father was the occupant of an evicted farm.

CRIMELESS MID-CORK.—County Court Judge Bird commenced the business of the Macroom Quarter Sessions on Wednesday, 4th June, but there were no Crown cases for disposal. Yet Mr. Wyndham thinks it advisable, in order to maintain the peace of the district, to institute a Coercion prosecution against two prominent Leaguers in Millstreet—Messrs. P. J. Rahilly, D.C., and J. Fitzpatrick. On June 6, in Sligo, before Removables Harrell, R.M., and Brown, R.M., constituting a Coercion Court, Mr. P. A. M'Hugh, M.P.; Mr. Bernard M'Ternan, T.C., and Mr. John George Quilty were summoned at the instance of the Constabulary for an alleged offence of unlawful conspiracy. Mr. M'Hugh was not present in court, and was not professionally represented. The court decided to issue a warrant for Mr. M'Hugh's arrest, and adjourned the hearing until Wednesday week.

COUNCILLOR M'CAE.—A special meeting of the Corporation was held on Friday, 6th June, at one o'clock, in the City Hall, to consider notices of motion regarding the action of the High Sheriff, Councillor M'Caie, in attending a Unionist meeting in the city, and stating that as High Sheriff of Dublin he would represent the citizens at the coronation. Alderman Doyle, in accordance with notice of motion, proposed, which was unanimously adopted:—"That this meeting repudiates the right of the High Sheriff to represent either the Corporation or the citizens, he having been nominated for the position of High Sheriff by the vast majority of the members of this Council, who believe that it is inconsistent with the position of any Irish Nationalist to take part in any loyalist demonstration so long as Coercion and jury packing are the chief weapons of British Government in Ireland, or whilst its people are denied the right of self-government."

suits as "outlaws," as members of a "seditious order," etc., and it mentioned the name of that distinguished preacher, the Rev. Father Bernard Vaughan, S.J. Sir Edward Clarke, K.C., Mr. Hugo Young, K.C., and Mr. Denis O'Connor appeared for the plaintiff; Mr. Blackwood Wright for the newspaper company. Mr. Hugo Young opened the case. Father Vaughan, he said, was a member of a very old Catholic family, a son of Colonel Vaughan, of Hereford, and brother of the Cardinal. After passing through the severe training necessary to become a Jesuit priest he had gone to Manchester, and for eighteen years had carried on the duties of a priest in that city and district. In view of the allegations made in this case, it was advisable to point out exactly what a Jesuit was. Some people thought that the whole idea of a Jesuit was something separate and distinct from any other religious Order. That was not the case. So far as teaching and doctrine were concerned, the Jesuits were members of the Catholic body, and were merely members of a religious Order in that Church. They had no secret; their vows and constitution were all public property. A Kentish newspaper, the "Chatham and Rochester News," had thought fit to attack the plaintiff, and assert that as a Jesuit he had taken a certain form of oath. Father Vaughan brought an action against the paper, which apologized and paid the costs. Then another libel appeared against another member of the same community. Jesuits attached to the Farm street Chapel, which alleged that his word was not to be believed in anything he said. Again there was an action, followed by an apology, a payment into court, and the settlement of costs. That was the position when on August 23 last the "Rock" published the article now in question. It was placed under the title "Jesuit Outlaws," and said: "Words fail to express the amazement with which I hear of the various actions taken and threatened by Jesuits in this country. Pray, sir, have we as a nation completely abandoned ordinary common sense? Is there not some lawyer to come forward and remind the British public that Jesuits are outlaws and their pretended 'actions' null and void? We read with pain the letter in the 'Ladies' League Gazette,' in which Mr. Thurston (S.J.) was permitted to insult our illustrious dead by terming Robert Ware a 'convicted forger,' and by inference to defame the memories of many of our most eminent men of letters—all of them both hated and dreaded by the infamous son of Loyola. These supplied Sir James Ware with documents, and their honor was never questioned by their own contemporaries, either at home or abroad. Against them Jesuit calumny has for the first time in history been awarded an even partial hearing. Emboldened by the impunity of success, this outlaw next calls upon the editor of the 'Ladies' League Gazette' for an apology, and threatens the Committee of the Ladies' League with legal proceedings, in order to ascertain what protection the laws of their country afford the Jesuits. The Jesuits! Men who own no nationality, no law, save the will of their own General, who were the sole cause of two revolutions here, who every day perpetrate crimes against our laws and Constitution by inciting Romanists to rebellion and to another civil war, men who introduced the shameful Canon Law of Rome into Ireland, and who are directly accountable for all the bloodshed which necessarily followed; men who have defied all authority, and to whom we owe the whole of our present troubles and perplexities! The Jesuits claim 'protection' a-

gainst the free press and against that free speech to gain which our ancestors shed their blood. The revolution of 1688 was made to the cry of 'Death to the Jesuits!' writes the historian Joly . . . 'England had waded through a sea of blood to obtain liberty of conscience' (Poor Gentlemen of Liege, vol. ci, pp. 75, 6). We have looked for a crushing rejoinder from the Ladies' League. But so far we have been disappointed. Consequently another of these outlaws, Mr. Bernard Vaughan (one steeped in sedition) 'commences an action' against the editor of the 'Chatham and Rochester News' (Jesuits cannot be kept from that editor) That is that even were the oath proved false (and it never was) Jesuits cannot be libelled. They are outlaws, and outlaws have no legal rights, either as corporations or as individuals. See their constitutions, wherein it is said in more than 500 places they are told to regard their General as God. See also the Papal bulls dispensing them from all obedience to temporal rulers."

It was quite true, said counsel, that Jesuits had the same relation to their Superior as the soldier had to his general, but it was untrue to say that they were ever instructed to commit matters of sin. The Rev. Bernard Vaughan, the plaintiff, then went into the witness-box. Examined by Mr. Denis O'Connor, he said he was the eleventh son of Colonel Vaughan, of Courtfield, Hereford, and was a descendant of Margaret Poole, who was executed in 1541 for her religion. He entered the Jesuit Order in 1868, and for many years, in different centres, went through most rigorous mental and physical training. For eighteen years he ministered at the Church of the Holy Name in Manchester. It was untrue to say that the members of the Order ever inculcated crime. Father Vaughan was cross-examined, and said there had appeared in the "Rock" a kind of lame apology which he could not accept. He denied that the action was brought by order of his ecclesiastical superiors. He had put the matter into the hands of his family solicitor. He gave particulars of the constitution of the Society, and said that amongst other things the members undertook vows of poverty and gave up their property. Mr. Macaskie: You have not suffered a farthing pecuniary damage by this libel?—Not that I know of; but persons who read the words "steeped in sedition" may have declined to give me money for charitable works. His Lordship: I should think the worst part of the libel is the use of the word outlaw.

Mr. Macaskie: Do you accept the view that there is no distinction to be drawn between Jesuits and Roman Catholics? None whatever, except that we have a stricter rule of life. Your Society has had the misfortune to be expelled from nearly every country in Europe?—That is so. In further cross-examination, plaintiff said he repudiated the old doctrine, that heretics should be sent to their place—that is, killed. It was a monstrous anachronism. After some further questions, His Lordship asked counsel not to turn the court into a scene of unseemly religious controversy. In re-examination Father Vaughan said he thought it a disgraceful thing to be spoken of as one of the "infamous sons of Loyola." He had brought the action to vindicate his character as an English gentleman and a member of a family who had fought and bled for England and England's monarchs for a thousand years. The jury found for plaintiff, damages £300. Judgment accordingly with costs.

A Victory for the Jesuit Order. Last week the "True Witness" briefly referred to a victory won in London, England, by a Jesuit Father, and through him, by the Jesuit Order in the United Kingdom. This week we are able to place before our readers full particulars of this important case which we take from the "Catholic Times" of Liverpool. Last August that notorious organ of bigotry "The Rock," published an article describing the Je-

gains the free press and against that free speech to gain which our ancestors shed their blood. The revolution of 1688 was made to the cry of 'Death to the Jesuits!' writes the historian Joly . . . 'England had waded through a sea of blood to obtain liberty of conscience' (Poor Gentlemen of Liege, vol. ci, pp. 75, 6). We have looked for a crushing rejoinder from the Ladies' League. But so far we have been disappointed. Consequently another of these outlaws, Mr. Bernard Vaughan (one steeped in sedition) 'commences an action' against the editor of the 'Chatham and Rochester News' (Jesuits cannot be kept from that editor) That is that even were the oath proved false (and it never was) Jesuits cannot be libelled. They are outlaws, and outlaws have no legal rights, either as corporations or as individuals. See their constitutions, wherein it is said in more than 500 places they are told to regard their General as God. See also the Papal bulls dispensing them from all obedience to temporal rulers."

It was quite true, said counsel, that Jesuits had the same relation to their Superior as the soldier had to his general, but it was untrue to say that they were ever instructed to commit matters of sin. The Rev. Bernard Vaughan, the plaintiff, then went into the witness-box. Examined by Mr. Denis O'Connor, he said he was the eleventh son of Colonel Vaughan, of Courtfield, Hereford, and was a descendant of Margaret Poole, who was executed in 1541 for her religion. He entered the Jesuit Order in 1868, and for many years, in different centres, went through most rigorous mental and physical training. For eighteen years he ministered at the Church of the Holy Name in Manchester. It was untrue to say that the members of the Order ever inculcated crime. Father Vaughan was cross-examined, and said there had appeared in the "Rock" a kind of lame apology which he could not accept. He denied that the action was brought by order of his ecclesiastical superiors. He had put the matter into the hands of his family solicitor. He gave particulars of the constitution of the Society, and said that amongst other things the members undertook vows of poverty and gave up their property. Mr. Macaskie: You have not suffered a farthing pecuniary damage by this libel?—Not that I know of; but persons who read the words "steeped in sedition" may have declined to give me money for charitable works. His Lordship: I should think the worst part of the libel is the use of the word outlaw.

Mr. Macaskie: Do you accept the view that there is no distinction to be drawn between Jesuits and Roman Catholics? None whatever, except that we have a stricter rule of life. Your Society has had the misfortune to be expelled from nearly every country in Europe?—That is so. In further cross-examination, plaintiff said he repudiated the old doctrine, that heretics should be sent to their place—that is, killed. It was a monstrous anachronism. After some further questions, His Lordship asked counsel not to turn the court into a scene of unseemly religious controversy. In re-examination Father Vaughan said he thought it a disgraceful thing to be spoken of as one of the "infamous sons of Loyola." He had brought the action to vindicate his character as an English gentleman and a member of a family who had fought and bled for England and England's monarchs for a thousand years. The jury found for plaintiff, damages £300. Judgment accordingly with costs.

Mr. Macaskie: You have not suffered a farthing pecuniary damage by this libel?—Not that I know of; but persons who read the words "steeped in sedition" may have declined to give me money for charitable works. His Lordship: I should think the worst part of the libel is the use of the word outlaw.

Mr. Macaskie: Do you accept the view that there is no distinction to be drawn between Jesuits and Roman Catholics? None whatever, except that we have a stricter rule of life. Your Society has had the misfortune to be expelled from nearly every country in Europe?—That is so. In further cross-examination, plaintiff said he repudiated the old doctrine, that heretics should be sent to their place—that is, killed. It was a monstrous anachronism. After some further questions, His Lordship asked counsel not to turn the court into a scene of unseemly religious controversy. In re-examination Father Vaughan said he thought it a disgraceful thing to be spoken of as one of the "infamous sons of Loyola." He had brought the action to vindicate his character as an English gentleman and a member of a family who had fought and bled for England and England's monarchs for a thousand years. The jury found for plaintiff, damages £300. Judgment accordingly with costs.

Mr. Macaskie: Do you accept the view that there is no distinction to be drawn between Jesuits and Roman Catholics? None whatever, except that we have a stricter rule of life. Your Society has had the misfortune to be expelled from nearly every country in Europe?—That is so. In further cross-examination, plaintiff said he repudiated the old doctrine, that heretics should be sent to their place—that is, killed. It was a monstrous anachronism. After some further questions, His Lordship asked counsel not to turn the court into a scene of unseemly religious controversy. In re-examination Father Vaughan said he thought it a disgraceful thing to be spoken of as one of the "infamous sons of Loyola." He had brought the action to vindicate his character as an English gentleman and a member of a family who had fought and bled for England and England's monarchs for a thousand years. The jury found for plaintiff, damages £300. Judgment accordingly with costs.

Mr. Macaskie: Do you accept the view that there is no distinction to be drawn between Jesuits and Roman Catholics? None whatever, except that we have a stricter rule of life. Your Society has had the misfortune to be expelled from nearly every country in Europe?—That is so. In further cross-examination, plaintiff said he repudiated the old doctrine, that heretics should be sent to their place—that is, killed. It was a monstrous anachronism. After some further questions, His Lordship asked counsel not to turn the court into a scene of unseemly religious controversy. In re-examination Father Vaughan said he thought it a disgraceful thing to be spoken of as one of the "infamous sons of Loyola." He had brought the action to vindicate his character as an English gentleman and a member of a family who had fought and bled for England and England's monarchs for a thousand years. The jury found for plaintiff, damages £300. Judgment accordingly with costs.

SUBSCRIBE NOW

SUBSCRIPTION ORDER

The True Witness P. & P. Co.'y, Limited P. O. BOX 1138, MONTREAL, P. Q.

I hereby authorize you to send me THE TRUE WITNESS for which I agree to pay to your order at the rate of One Dollar per year.

Signed.....

Address.....

Subscription Rates, Strictly in Advance

Canada, Newfoundland and United States, \$1.00 per year City and Foreign, \$1.50 per year.

SATURDAY, JUNE 21, 1902. OUR CURBSTONE OBSERVER.

It seems to me that this season, during the years I have always spent in the schools, the length of the long vacation that I might write could be considered new or of much importance because the occasion is now come back to the schools have closed; might say almost all may be a little early in a week in advance of the usual dates, but as he one of more than us —for the coronation—it to give the pupils a truce, that they might breath between the close and the civic holidays. few subjects that afford scope for reflection and than the one now in hand difficulty is that it is not to find anything new regard to such an import I know that there is always to be given to pupils should spend their vacation they should try to not entirely of the year's they should listen to the and assist them in every way, how they should their religious duties, as should seek to gain all vigor possible in order fresh and prepared to school; but all this advantage great deal more is given teachers and spiritual duty they are not very likely much of their time read in a newspaper. others who do read and der over, the paper, and not feel offended if one down a few suggestions benefit.

A WORD TO PARENTS. he no harm to say a word on this particular that the boys and girls home for a couple of more especially the boys girls generally get along enough with their mother not be forgotten that the parents' care, and not to be allowed to their vacation is merely between two terms of school they were at class the charge of and were rest them, and the parents, ed during so many more anxieties and troubles the care of the young, become so accustomed their authority to other might forget their duty that sway over their care far as it is possible to have them keep a little in their daily habits, to bed and rising at proper hours, and from time calling their studies of in order that when the school in September they have entirely forgotten had learned during the Then, it is well to give recreation they can find to make home so agree that they will always ure, instead of a hardy der the roof and the future by finding here and the company so worrying, that the time when they were emancipated, and that every possible opportunity into a world for which unprepared and ill-calculated with. There is mistake that some parents is that of having the work—to labor—for the vacation. If they can world for ten months without the boy's or work, they can do so well during the two In fact, the vacation portion of the child's it should not be infr more than would t and their duties. The vacation is to rest t son, to relieve the he taxing application, a growing and devel powers, by a relaxat tended to impart fre fresh spirit to the yo sides, children are should not be treatet Jet allowed to feel t

OUR CURBSTONE OBSERVER.

ON THE LONG VACATION.

It seems to me that, at this season, during the past few years I have always had a word to say about the closing of the schools, and the commencement of the long vacation. Not that what I might write on the subject could be considered as either new or of much importance, but just because the occasion is at hand, do I now come back to that subject. During this week the majority of the schools have closed; in fact, I might say almost all of them. It may be a little early in some cases and a week in advance of the customary dates, but as next week will be one of more than usual holidays—for the coronation—it seemed better to give the pupils a few days extra, that they might draw their breath between the closing exercises and the civic holidays. I know of few subjects that afford a wider scope for reflection and comment than the one now in hand; the only difficulty is that it is no easy matter to find anything new to say in regard to such an important matter. I know that there is always advice to be given to pupils, how they should spend their vacation, how they should try to not lose sight, entirely of the year's study, how they should listen to their parents and assist them in every reasonable way, how they should attend to their religious duties, and how they should seek to gain all the physical vigor possible in order to come back fresh and prepared to work to the school; but all this advice and a great deal more is given by their teachers and spiritual directors, and they are not very likely to while much of their time reading my comments in a newspaper. But there are others who do read and, they might not feel offended if one were to dot down a few suggestions for their benefit.

A WORD TO PARENTS.—It might be no harm to say a word to the parents at this particular season. Now that the boys and girls are to be home for a couple of months (and more especially the boys, for the girls generally get along all well enough with their mothers), it must not be forgotten that they are under the parents' care, and that they are not to be allowed to forget that their vacation is merely a pause between two terms of school. While they were at class the teachers had charge of and were responsible for them, and the parents, being relieved during so many months of all the anxieties and troubles incident to the care of the young, are liable to become so accustomed to delegating their authority to others that they might forget their duty of resuming that sway over their children. In as far as it is possible it would be well to have them keep a little regularity in their daily habits, such as going to bed and rising at proper and fixed hours, and, from time to time, recalling their studies of the past year in order that when they go back to school in September they may not have entirely forgotten all that they had learned during the former term. Then, it is well to give them all the recreation they can fairly enjoy, and to make home so agreeable for them that they will always feel it a pleasure, instead of a hardship, to be under the roof and the eyes of their parents. Many boys are spoiled for the future by finding home life so severe and the company of the parents so worrying, that they long for the time when they will be entirely emancipated, and they seize upon every possible opportunity to escape into a world for which they are both unprepared and ill-calculated to compete with. There is also a grave mistake that some parents make; it is that of having their children to work-to labor-for them during the vacation. If they can get on in the world for ten months of the year without the boy's or the girl's hard work, they can do so equally as well during the two summer months. In fact, the vacation is a necessary portion of the child's education, and it should not be infringed on any more than would the school days and their duties. The purpose of the vacation is to rest the young person, to relieve the head from over-taxing application, and to help the growing and developing physical powers, by a relaxation that is intended to impart fresh vigor and fresh spirit to the young person. Besides, children are not slaves, and should not be treated as such, nor yet allowed to feel that they are so

considered. The very idea of being deprived of their legitimate freedom and of having to be the "hewers of wood and drawers of water" for any person, is debasing in itself and tends to quench the nobler sparks of ambition. I do not mean that they should be allowed to run wild and to consider that they are of no service and are not required to make themselves useful. That is an entirely different extreme. It will never injure them to do messages, to perform light services for their parents, to learn to wait on themselves, to practise the art of being useful and ready on all occasions. But there is a vast difference between that and the hard labor at which young children, and growing boys and girls are kept by some parents.

PARENTS' CONFIDENCE.—Especially during the vacation time it is well to teach the children that they enjoy the confidence of their parents. The boy is a rare exception who will not feel proud of being in the confidence of his parents, and will do much better in every way if he should understand that he is trusted. Nothing helps more to establish a spirit of truthfulness, of open and frank dealing, in the lad than this confidence in him. There may be boys, they are the exceptions, in whom it is impossible to confide; but it is better to give them the benefit of the doubt—as the law says—until such time as it is discovered that another system of treatment is necessary. I am only jotting down these few remarks for the benefit of certain parents; for in the course of my long and varied observations—from Curbstone and elsewhere—I have found that many a hopeful and bright career has been blasted, not in school, but during the vacation time. The more independent and manly a boy feels the more honorable and active, useful and good will he grow up. And such surely should be the ambition of all parents.

ROMAN NOTES.

At a consistory held on June 9th, the Pope formally bestowed red hats on Mgr. Sebastian Martinelli, Papal ex-Delegate in the United States; Prince-Archbishop Skrebenksky, of Prague, and Prince-bishop von Prezyna, of Cracow. The Pontiff also formally appointed several bishops, including Very Rev. William J. Kenny, Vicar-General of Jacksonville, Fla., as Bishop of St. Augustine, and Very Rev. Philip J. Garrigan, Vice-Rector of the Catholic University at Washington, as Bishop of Sioux City, Iowa. Subsequently, at a secret consistory the Pontiff delivered a short allocution. After thanking God for preserving his life to attain the pontifical jubilee, he expressed his gratification at the pilgrimage to Rome and deplored the acts of the enemies of the Catholic faith in "seeking to dechristianize Italy, particularly Rome, by spreading and protecting heresy and Protestantism by writings, speeches and theatrical representations." The Pope, who was in excellent health, was everywhere received with enthusiastic acclamations. All the cardinals in Rome, many bishops, diplomatists, Roman nobles, the pontifical court and a host of privileged spectators attended the consistory. Judge William H. Taft, Governor of the Philippine Islands, and the Americans with him were invited. The party occupied seats in the diplomatic gallery, in the Sala Regia, or entrance hall to the Sistina Chapel. As the Pontiff passed he recognized them and smilingly bowed to them. The Pope was highly pleased with President Roosevelt's gift of a complete set of the latter's works and issued orders that mosaics of St. Peter's and the Vatican be transmitted to the President with his thanks. These mosaics are magnificent specimens of this branch of art and are made at the Vatican workshops. There are numerous ceremonies leading to the plenitude of the cardinalate which Cardinal Martinelli received when Pope Leo placed on his head the famous red hat, that is never worn, and assigned him to his "title," that is his titular church in Rome, that of St. Augustine.

The principal ceremonies are the imposition of the red biretta and the red hat. In case the new cardinal is not in Rome at the time of his creation a member of the Pope's household, usually a monsignor, who is called the ablegate, and one of the noble guards are sent to the city in which he resides with the zucchetto, the red biretta and the documents authorizing the imposition of the biretta, which is attended with much ceremony. Mgr. Marchetti, auditor of the Apostolic Delegation at Washington, acted as the ablegate and Count Colacicchi brought the biretta to Cardinal Martinelli, which was placed on his head with much ceremony by Cardinal Gibbons at the Baltimore Cathedral May 8, 1901.

In the second public consistory following the secret consistory, which a cardinal is created the red hat is bestowed by the Pope himself. The imposition of the hat comes at the close of an imposing ceremonial. This is preceded, in case the new cardinal is not in Rome at the first public consistory, by the ceremony of "closing the mouth." The Pope forbids him to speak; then the Pope "opens his mouth"—that is, he removes the former prohibition, giving him at the same time a ring and assigning to him his "title." The assignment of Cardinal Martinelli's titular church is a particularly happy one, as he is a member of the Augustinian Order, one of the oldest orders in the Catholic Church, and for a term was its prior-general.

Of the other two prelates who received the red hat at the same time as Mgr. Martinelli, Mgr. Skrebenksky belongs to an aristocratic Austrian family. He was born at Hausdorf in 1863, and was made Archbishop of Prague Dec. 14, 1899. Mgr. Kniaz de Kozelsko Prezyna, Archbishop of Cracow, was born at Gwozdzic, Sept. 13, 1843, and received the nomination to the Cracow See Jan. 22, 1895. Mgr. Kenny, whose appointment as Bishop of St. Augustine was formally announced by the Pope, was consecrated Bishop at St. Augustine May 18 last by Cardinal Gibbons. The consecration of Mgr. Garrigan as Bishop of Sioux City took place at Springfield, Mass., May 25 last.

A Remarkable Case.

TOLD BY MR. ORLIN POST, OF GRUMIDGE, MANITOWA.

Suffered Greatly for Five Years From Rheumatism—Doctors and Many Medicines Failed to Help Him, But He Got the Right Medicine at Last.

From the Echo, Dominion City, Man. Recently while chatting with a reporter of the "Echo," Mr. Orlin Post, a well known farmer of Grumidge, Man., gave the following story of five years of great suffering from that most painful of diseases—rheumatism. Mr. Post said:—"There are few people, unless they have been similarly afflicted, can understand how much I suffered during those five years from the pains of rheumatism. There were times when I was wholly unable to do any work, and to merely attempt to move my limbs caused the greatest agony. I tried several doctors, but they seemed quite unable to cure me. Then I tried several advertised medicines, that were highly recommended for this trouble, but they also failed to bring the longed for release from pain. As these medicines failed me one after the other, I began to look upon the trouble as incurable, and was almost in despair. At this time some friends asked me why I did not try Dr. Williams' Pink Pills, and I decided to make at least one more effort to obtain a cure. I knew my case was not only a severe one, but from the failure of other medicines a stubborn one, and I determined that the pills should have a fair trial, so I bought a dozen boxes. I took them according to directions, and before they were gone there was a great improvement in my condition, but I was not fully cured. I then got another half dozen boxes, and by the time the third of them were emptied I had not an ache or a pain left, and was able to do a good hard day's work without feeling any of the torture that had for five years made my life miserable. You may say for me that I do not think there is any medicine in the world can equal Dr. Williams' Pink Pills as a cure for rheumatism. It is several years since my cure was effected, and as I have never since had the least sign of the trouble, I think I can speak with authority." When such severe cases as this are entirely cured it is not surprising that Dr. Williams' Pink Pills have made such a great reputation throughout the world for the cure of

other diseases due to poor or watery blood. Paralysis, St. Vitus' dance, anaemia, consumption, dyspepsia, palpitation of the heart, nervous headache, female ailments and neuralgia are among the other troubles they have cured in thousands of cases. Only the genuine pill will cure—substitutes never cured anything—and to avoid substitutes you must see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. These pills are sold by all dealers in medicine, or will be sent post free at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Notes for Farmers.

WHAT INSECTS COST.—"The chinch bug caused a loss of \$30,000,000 in 1871, upward of \$100,000,000 in 1874, and in 1887, \$60,000,000, says Dr. H. C. McCook in Harper's Magazine. The Rocky Mountain locust, or grasshopper, in 1874 destroyed \$100,000,000 of the crops of Kansas, Missouri, Nebraska and Iowa, and the indirect loss was probably as much more. For many years the cotton caterpillar caused an annual average annual loss in the Southern States of \$15,000,000, while in 1868 and 1873 the loss reached \$30,000,000. The fly weevil, our most destructive enemy to stored grains, particularly throughout the South, inflicts an annual loss in the whole country of \$40,000,000. The codling moth, the chief ravager of the apple and pear crops, destroys every year fruit valued at \$30,000,000 to \$40,000,000. This damage to live stock inflicted by the ox bot, or ox warble, amounts to \$36,000,000.

"These are fair samples of the enormous money losses produced in one country by a few of the pigmy captives of pernicious industry whose hosts operate in the granaries, fields, stock farms and the stock yards of our country. What is the grand total? B. D. Walsh, one of the entomologists of his day, in 1867 estimated the total yearly loss in the United States from insects to be from \$300,000,000 to \$400,000,000. In 1890 C. V. Riley, long chief of the division of entomology, estimated the loss at \$300,000,000. Dr. James Fletcher in 1891 footed up the loss to about one tenth of our agricultural products—\$330,000,000. In 1899 E. Dwight Sanderson, after careful consideration of the whole field, put the annual loss at \$309,000,000."

LIVE STOCK.—The calf intended for a beef animal should be kept continuously fat from the time of his birth until he is ready for the slaughter house. The heifer calf intended for a milk cow should be kept just thrifty, but never fat.

A poor man cannot afford to waste his money on poor cows, but a rich one can. Usually, we hear it said that the poor man cannot afford to own good cows. This is contrary to all experience. If he can afford to own any he can afford to own the best.

There is plenty of time to select your best laying hens and mate them so as to insure a lot of chicks. The best laying pullets always come from the best laying hens. Mark this down for reference, and follow the rule. Don't go on guessing, but know what you are doing. Get the best from the best and keep on improving your flock of hens; winter layers are worth double those that do their laying in the spring and early summer. Eggs pay the best during the fall and winter months.

We would urge upon growers and others the importance of sending wool to market in good condition. Fleeces should be tied with soft twine, taking care to keep out tags, etc. Under no circumstances should sisal or binding twine be used for tying fleeces or sewing bags, as the small particles of this vegetable fiber adhere to the wool, damaging the goods and causing manufacturers trouble and loss. Manufacturers frequently refuse to buy wool tied with binding twine. The marking of sheep with pitch or paint, or any insoluble material, should be avoided. It frequently injures the sale of the wool, as it cannot be scoured out, and has to be clipped off, which is attended with much labor and loss to the manufacturer. In packing wool for shipment, it is advisable to keep bucks, tags, black, etc., separate.

BUTTER.—Any farmer who is unwilling to believe that his butter is not up to the standard can easily settle the matter by sending a small package to any reliable butter commission house. Most of these firms will cheerfully examine the butter and point out to the maker exactly where the defects in his methods may be remedied.

Shamrocks Made a Close Finish.

(By our own Reporter.)

"To conduct great matters and never commit a fault is above the force of human nature; but to learn and improve by the faults we have committed, is that which becomes a good and sensible man." Thus spoke Minucius to his army. He who spoke so long dead, but human undertakings go on to-day as in the historic ages; mistakes occur, some are rectified, occasionally the lesson is lost. The application of the old soldier's remarks applies now as it did then, and the attention of the members of the Shamrock lacrosse team is directed thereto.

Eye-lash finishes and garrison rallies are glorious, and it is when they work out right, but sometimes the causes leading to spectacular endings are such as to detract from the splendor of the picture. The Shamrocks won from Cornwall on a ten second margin finishing with a burst possible from an aggregation of game athletes. But, to be frank, there should not have been any occasion for such a finish. However, it is not often given to men to witness such a sight as was presented in the Cornwall-Shamrock contest. It is inspiring to read of "last ditch" stands, of "forlorn hopes" and how men were "hurled" into the breach. These things are more often read about than seen, but on this occasion all were there. It was certainly a last ditch fight, and nothing but the wonderful spirit of the champions won it, and snatched what proved a victory from absolute defeat. Nothing like it was seen in any other game, and probably will not again be seen. To score a goal under the circumstances seemed almost miraculous, and really there must have been an element of good fortune about it. The press of players in front of the Cornwall goal was so great that it required marvellous quickness and strength to catch the ball, and once on the stick there was no room in which to shoot. It was a case of hammer and tongs, and while the attack had but little room to work in, the defence was at an equal disadvantage, they could not clear. The play from which the goal was scored was the result of an instantaneous grasp of an opportunity. Right in front was McKeown, the inner circle of the defence was broken for a moment leaving a small opening. Like a flash the ball went to McKeown and it hardly touched his stick ere it was off and, whizzing by Hunter's ear, reposed in the net.

There had been an element of hard luck previous to this. Shots fairly poured in on the Cornwall goal, but they failed to find a vulnerable spot and some stops were made that were of the circus variety. It is an easy proposition that Mr. Goaltend stopped a few quite accidentally. There was an unfortunate occurrence early in this game when Brennan landed the ball in the goal, but it was not seen. From a scuffle in front Brennan pulled the ball in with a quick sweep. The ball grazed the top bar, struck the net inside the pole and slipped down the taut cording to the ground, landing several inches inside the line. As the ball bounded it was scooped out and the umpire claimed that he did not see what really occurred so the goal was not allowed. Brennan is positive that he pulled the ball in and everybody knows that his statements can always be relied upon.

Leaving the flashy part of the game aside and coming down to the work of the teams, the result was not altogether creditable to the Shamrocks. A comparison of the teams, taking them man for man, pair them off according to ability, shows the Shamrocks well in the front. On theoretical form the contest ought to have wound up in the proportion of about 7 to 2 in favor of the champions. But it did not and the story of what did happen is now well known. Reputations are good, but they require living up to and on this occasion there was a general failure to do so. The men were not in condition, were plainly lacking in team work and showed a desire to sacrifice combination for individual effort. The snappy attack which has come to be regarded as a feature of the Shamrock home was missing. The fielding was merely fair, and at times the defence was really ragged. Now, what was the reason for this? Is the team on the verge of a collapse, or was it just an off day? The latter view appears to be the proper one. There is no reason to crone, and while a serious situation

confronts the club, there exists the will and the means to overcome it. The Shamrock team presented a sorry appearance at some stages of the game, but when the reserve force was called upon, then fire dash and energy so characteristic of those who fill the green jerseys came to the front. The resolution was strong and the strong resolution did the trick. This is the brighter side of the picture, and here is to be found the cheerful view. Men make mistakes, good men, too, but mistakes can be rectified, and the good man who takes to heart the lesson of his mistakes is the man who wins out. One or two changes are necessary, and both defence and home require attention. The home field wants a smart, dashing, speedy man to supply the inner attack. The necessity of this was seen on Saturday when Hoobin and Brennan were repeatedly obliged to go out near centre for the ball. The slow passing will have to be eliminated, and the men must get down to quick, snappy work. This will, of course, come with improvement in form. A slight change at the defence end would greatly increase the strength of that portion of the team. All this is recognized by the committee, and whatever can be done will be done. The material is there, the grit and energy is there, and it will not take much to bring the whole organization to its proper form, and make it right for the Minto Cup matches.

C. J. H.

Father Doyle Speaks to Graduates.

Speaking to the members of a college graduating class in St. Patrick's Cathedral, New York, last week, Rev. A. P. Doyle, the well known Paulist, said:—

"If there be any special significance," he said, "in your gathering beneath the arches of his great cathedral, and under the auspices of this great Catholic Church, it is the reiteration and reaffirmation of a principle so very well known by the world at large, and yet, at times begrudgingly admitted and sometimes denied even by some of our professional educators, it is the profound and practical sympathy the Catholic Church possesses for the great educational agencies of the world. The Catholic Church has assumed a critical aspect toward the public school system in these United States, though not a hostile one. I would have you mark the striking difference between these words. It is the privilege of friends to criticize, it is the part of enemies to antagonize.

"What the public school system stands for—that is, a system of education whereby all the children of the common people may enjoy the opportunities of intellectual development—this principle the Catholic Church does now maintain and has always maintained as a vital principle of her policy among the nations of the earth. By her teachings she bans ignorance and illiteracy and places them in the category of things that degrade and brutalize, while on the other hand she makes adequate knowledge a stepping stone to the vestibule of the Temple of Faith.

"The attitude of the Catholic Church toward education is summed up in the following statement:—As man is a being composed of body, mind and conscience, a sound system of education to do its best work must endeavor to develop all three with equal effort. If it does not, if it neglects one or the other, it creates a one-sided being, and as a tree that grows on one side cannot stand the stress of the storm the product is a one-sided being, and as a tree make the material of which lasting republics are built.

"The Catholic Church does commend the public school system and is not in any sense hostile to its highest purposes, but it takes the liberty to say, as is the right of every one who lives in this land, it does not go far enough when it bans the idea of the soul, when it bars the concept of God, when it excludes the training of the highest nature man has."

SYMINGTON'S
EDINBURGH
COFFEE ESSENCE
makes delicious coffee in a moment. No trouble no waste. In small and large bottles, from 1/6 to 1/2.
GUARANTEED PURE.

Our Catholic Boys.

Above we present a picture of the sanctuary boys of St. Patrick's Church as they appeared on the occasion of the Fete Dieu procession, when they acted as a little guard of honor to the Sacred Heart Leave. Rev. Father McShane, who has the direction of the boys, has been successful in awakening a most enthusiastic spirit in their ranks.



A GROUP OF ST. PATRICK'S JUNIOR SANCTUARY BOYS.

- | | | | | |
|-----------------------|----------------------|----------------------|----------------------|----------------------|
| 1. TOMMY WESTBROOK. | 6. RICHARD LYNCH. | 11. ALBERT ROBINE. | 16. MICHAEL KILKERY. | 21. LEO HENNESSY. |
| 2. ANGUS KILKERY. | 7. JIMMIE DRISCOLL. | 12. RICHIE HENNESSY. | 17. M. BELLEW. | 22. JACK McKAY. |
| 3. SHERRY FITZGERALD. | 8. BERTIE WALL. | 13. HARRY LARKIN. | 18. ARTIE WALSH. | 23. JOE WESTBROOK. |
| 4. M. McARAN. | 9. EMMET NUGENT. | 14. CHARLES SMITH. | 19. WILLIE COLEMAN. | 24. FREDDIE GAGNON. |
| 5. M. MCGOVERN. | 10. PATRICK KENNEDY. | 15. EDDIE KENNEDY. | 20. M. KIELY. | 25. MICHAEL KEARNEY. |
| | | 26. JOE FEELEY. | | |

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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

250 Bay Street, Montreal, Canada. P. O. Box 1138.
 SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.
 All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

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

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

NOTES OF THE WEEK.

"THE UNITED IRISH LEAGUE"

—We had recent occasion to draw attention to the fact that the people of Ireland, like the Irish Parliamentary representatives, are becoming more and more united, and daily more determined to check the tide of emigration and to combine their efforts in favor of the national cause. In a recent letter, from Mr. John P. Boland, M.P., to the "New Century," we find some very interesting statistics given in connection with the progress made, during the past couple of years, by the United Irish League. We could almost have surmised as much from the continued attacks that have been made upon the "League" and the manner in which the leaders of British political action dread, or pretend to dread that same organization. When they display so much zeal in attempts to wipe out any Irish association, we can rightly conclude that the body in question is doing good work and is a source of peculiar strength to the national cause of Ireland. Otherwise it would not awaken the bitter antagonism of these avowed opponents of Home Rule. Mr. T. P. O'Connor, has said that never before was a national organization more successful than has been the League since 1900. It would seem as if the words of poor McGee's prophetic poem were to be realized:

"Come noble Celts, united stand,
 The League, the League will save the land,
 The land of faith, the land of grace,
 The land of Erin's Ancient Race."

We take a few facts from the body of Mr. Boland's letter, and we think they will prove of interest to all who have at heart the success of Ireland's struggle. Amongst other figures we find the following: "Cards of membership in 1900 yielded about \$4,100, this year they total over \$7,200, whilst the subscriptions to the Parliamentary Fund in the same period have increased from \$1,800 to

over \$13,300. Moreover, since the last convention, no fewer than eighty new branches have been formed. The real test of the solidity of the organization is to be found in the allusions in the columns of the press to the Irish vote whenever a by-election is impending. English political candidates, in districts where the Irish vote is strong, cannot adopt the shilly-shallying tactics that availed some years ago, when there was faction and disunion in Ireland itself. More than one recreant Home Ruler has been sent to the right-about, and many others now in Parliament by the aid of Irish votes have to face the prospect of certain defeat at the next general election, because of their trimmiag tactics."

We could not ask for stronger testimony, nor for better proof of the unifying and solidifying work being done in Ireland, as well as throughout the British Isles, by the United Irish League. All this serves to cast a light of hopefulness upon the future of Home Rule. There appears to be an earnestness and a practical patriotism abroad amongst the Irish people which cannot fail, eventually, in bringing to a successful issue the struggle so long and so persistently maintained by Ireland's representatives.

HYSTERICAL REVIVALS. — The evil effects of some forms of fanatical revivals are vividly portrayed by a correspondent of the New York "Sun," who has been investigating the "Holiness" movement among negroes of the North Carolina mountains. Several women, he says, have been rendered hysterical, and others have been thrown into trances through the violence of the emotions created by these barbarous services. Men, too, of weak minds, have been similarly affected. Describing one of the sanctification meetings which he attended, the correspondent writes: "Every man and every woman any-

where near the platform prayed with an ardor which made the perspiration pour down their faces. It sounded like the groaning and muttering and howling of an insane mob, a confusion of human voices, without one distinguishable word, save now and then a long drawn "O-o-o-oh!" or a wailing "A-ah!"
 The praying promised to go on interminably, but finally, probably from sheer exhaustion, one by one the pleaders quieted, the mob seemed to be going off into the distance, the groans died away, the cries ceased and at last there was a general chorus of amens and a cracking of stiff joints as the congregation rose. Before he was fairly on his feet, the singer started:

I'm a hallelujah Christian,
 I live in Beulah clime,
 I leap and shout and I run about,
 And oh, it is sublime!

With a swing the people took it up and made the old cracked window panes fairly jingle. The singer paraded back and forth across the platform, waving his handkerchief slapping the shoulders of ecstatic young men who came up to take a hand, and finally, at the words "leap and shout," jumping fully three feet into the air and coming down with a lurch into a brother's jovial embrace.

To one who had seen these mountaineers in their everyday life, slow of speech, diffident to the point of timidity, and undemonstrative even to the appearance of indifference, there was something irreconcilably strange in the rattle of tongues, the bear-like hugs, the abandonment of all reserve or self-consciousness.

Suddenly a woman jumped up near the still-kneeling mourners, threw her head back and, tossing her arms in the air, began to stagger about the few feet of open space, crying in a high, unnatural voice, with gasps between the phrases:

"Oh—hit's glorious!—Oh—the love of God—Glory be—to His Name! — Oh—the power of love!—Oh — the sin's all gone!—Ya-as—hit's plum' gone!"

Suddenly the preacher cried out: "Let's have a salvation march!" And, waving his handkerchief, he leaped from the platform and started down the aisle. Down one aisle he went, then across at the back of the church and up the other aisle, his flock following him, shouting a song, waving handkerchiefs which in a less strenuous moment would not have been displayed in public, reeling from side to side, so that those in the ends of the pews drew back with nervous laughing; around and around they went and then plunked out of one door, circled through the little burying ground, and came in at the other door to resume their march until they were exhausted.

The girl who had so quickly succumbed to the nervous excitement of the meeting had joined in the march and had managed to make the circuit of the room a couple of times before she was "struck down." As she turned in front of the altar for the third time, she swayed and fell backward like a log, stretching her full length on the floor.

The other marchers did not pause. They turned out a step or two so as not to walk over her, but paid no further attention to her. She lay there for hours, without moving, except occasionally to draw up her arms convulsively and then to relax them.

Reeling and staggering, she continued to pour out these disjointed exclamations, until she seemed to be tired out—or perhaps wanted to see what contributions others were making to the general confusion.

One pretty young woman, with set eyes, and a face really pitiful in its hysterical contraction, was repeating a weird, monotonous wail, at the same time, in a semi-mechanical fashion, clasping and unclasping her hands.

An old woman on her knees, began waving back and forth, her hat knocked sideways by striking against those near her; and they, drawing back with a half laugh, watched her with the same curiosity with which men in a New York street look at a drunken man lying on the sidewalk.

Three girls, perhaps 18 years old, with arms around one another, took up the space left empty by the first demonstrator of the effects of the "second blessing." They, too, reeled wildly about, giggling hysterically and lurching against the crazy old stove in a way to threaten an avalanche of rusty pipe.

One young man varied the performance by prancing on all fours up and down the aisle and finally, still in this attitude, being tossed up and down by a husky brother.

"Throw me higher!" Throw me higher!" cried the young man, whose religion seemed to develop these latent quadrupedal tendencies.

Catholicity A Bar To Office.

At least ninety per cent. of all the teachers in the Philippines are Protestants. Of these it can be safely said that seventy-five per cent. are active Sunday school workers and here to proselytize. They are preachers and preachers' sons, daughters and other relatives. We know the class. Here and there they have assured me that they were not prejudiced. Why should they mention such a thing? They know that I suspected them, and every one I have investigated proved my suspicions well founded. As soon as one of them tells me he is a great admirer of the Catholic Church I begin to look up his record. Thus far he has been the opposite. The head of the Normal School here, Dr. E. B. Bryan, occupies a pulpit whenever he has an opportunity in Manila.

Not a single Catholic teacher is employed in the Normal School of Manila. Only two Catholic teachers are

employed in the schools of Manila—both of them women, who know not how to battle for justice sake. Manila is the great educational centre from which will radiate teachers—native teachers—to spread the new tidings to the provinces. Hence the care exercised in keeping Catholics out of the schools of Manila.

No student who has ever graduated from the Normal School here has remained a Catholic.

They all come out Protestants. Mark that fact well. Small wonder when you consider the environment of the Normal. A preacher at the head of it, all bigots and evangelizers in charge of it. The Filipino is taught that Protestantism has brought enlightenment, liberty, the Bible, progress, etc., whenever it supplants the tyranny of Catholicity. They were told that had Protestantism been from the beginning, they would now have their stand among the nations of the world instead of being under the control of an idolatrous priesthood. In the composition class of the Normal a reproduction essay fell into the hands of a Catholic last week. It contains most virulent abuse of the friars and accused the Church of wanting to keep the masses in utter ignorance. It goes further and says the Bible will now at last be given the people. Several centuries ago the Bible was translated into the various dialects of the Philippine Islands, yet they overlook this unpleasant fact.

A man by the name of Oliver, a man who is so bigoted that he was expelled from a Protestant boarding house here for constantly abusing everything Catholic, is principal of the chief school of Manila, also of a night school. Mason S. Stone, city superintendent of Manila public schools, is a man whose jaundiced vision could never admit even a dim ray of justice to Catholics. This position and the head of the Normal School are the two best positions in the gift of General Superintendent Fred M. Atkinson. They could not be in worse hands than at the present. Catholics have time and again asked for positions in the Manila schools and have been refused. They fear them. They would hamper their evangelization schemes.

Only three weeks ago a graduate of the Catholic University of Washington asked for a place in Manila. A Catholic superintendent also asked as a personal favor that he be given a place in Manila. He was sent out into the wilderness and next day a Methodist of no scholarship was asked to take the place.

The best people of Manila will not send their children to the public schools. This has enraged Stone very much. He says the department has decided that no pupil except a public school pupil will be given a position as teacher—or any government position. It matters not whether they be able to pass satisfactory examinations. Merit is out of the question. They may have superior qualifications to those graduating from public schools—all in vain. They must attend the public schools. This is the neat scheme decided upon to force children to attend public

schools. A system of absolute discrimination! You cannot lay too much stress upon this attitude, especially in connection with Protestantism in the schools. It is contrary to everything American, but a natural sequence of bigotry.

Last week a Protestant minister came to a private school conducted by the Jesuits. He had evidently made a mistake. He began distributing Bibles, tracts, etc. The Jesuits drove him forth without ceremony.

Ministers are congregating here and holding revivals with a great blare of trumpets. The friars cannot offer much resistance just now, as everything they say is below par. They are regarded as down and out — as enemies of the State, as representatives of a decadent civilization, as having no influence with the American Government. They do not know American ways. They have never had any experience in combating Protestantism. Their great work has been to fight indifference among Catholics themselves. Hence they have no fixed value. They are smart men, though, and able workers. I pray that they will remain in these islands.

As soon as the American Government becomes aware that Rome does not intend to allow bigotry to dictate its policy in the Philippines, this howl against the friars will gradually diminish. It could have been stopped long ago had the American officials over here so desired. It was music in their ears, and they exclaimed, "Howl on; give us enough of it!"

If the friars were only backed by a few American priests, who could speak as American citizens and demand the rights of an American citizen, half of the ammunition would be turned into old junk.

A Catholic paper is needed here in Manila. The "Libertas" is printed by the Dominicans and is ably edited. But it is in Spanish, and is always referred to as the friar organ. It has no influence with the Americans. All the other papers are rank enemies of the Church. Catholics overlook the influence of the press.

Where even fair-minded people read every day the same charges, they soon begin to look upon them as undisputed facts.

Some of these problems will adjust themselves when Archbishop Sbarretti arrives. But he will have a great deal to do with the internal government of the Church before these things command his attention. The native clergy problem is a hard one to solve, but on these points the characteristic wisdom of the Church will assert itself.—I. C. T. S., in the Catholic Standard and Times.

The grave sweetness of meditation rests upon the faces of those painted monks, as the odour of incense lingers in the church after the censers are put out.

The more you are beaten about by the winds of temptation, the deeper you must cast your roots, by a profound humility, in the Sacred Heart of Jesus Christ.

Our



1. Rev. M. McGARR Superior.
2. JOSEPH H. LO
3. H. J. HOWARTY

A SUCCESSFUL PI

The biggest p that has left St. Ja ish for years was which went to Ste. Beaufre by the C. Saturday last. Al themselves delighte the accommodation during the journey.

LOCAL NO

CATHOLIC SAILORS' exceptionally good prog given on Wednesday eve Catholic Sailors' Club. M rane took the chair, and pleased with the concert every one present. Th crowded and many of t could not find seats. Th contributed to the progr Miss Kelly, Miss Riviers, gie Kitts, Miss Mable Ki Ferguson, Miss Isabell and Mrs. Smith. The fol tlemen also gave the ben talent: Messrs. W. Flemi ler, P. Kelly, J. Donn O'Brien.

At Belmont School.—T exercises at this well kno tional establishment in t of St. Anthony are being go to press. In our next will publish a full list of winners.

ST. ANN'S SCHOOL.— old school in St. Ann's p der the direction of Br and his excellent staff, is closing exercises as we go Next week we will give a of the proceedings inch prize-winners and honor r

ST. PATRICK'S SOCI parent Irish national so Montreal held its annual by the steamer "Three Ri Thursday. The president, tice Doherty, and member committee, are to be con upon the successful manne every detail of the arr were conducted. The atten large, and included Irishm classes.

Our Catholic Colleges.



GRADUATES '02, ST. LAURENT COLLEGE, ST. LAURENT, P.Q.

- | | | |
|---|----------------------|-------------------|
| 1. Rev. M. McGARRY, C. S. C., Superior. | 4. W. C. HUMPHREY. | 8. CHARLES LEAHY. |
| 2. JOSEPH H. LOUGHRAN. | 5. JOS. T. MCCARTHY. | 9. JOHN J. KELLY. |
| 3. H. J. HOWARTH. | 6. ED. J. CARR. | 10. A. C. KENNY. |
| | 7. F. MCGUE. | |

OUR BOYS AND GIRLS

A BRAVE ACTION.—"It was a very brave action for a little girl of eleven, but Donna Maria never thought of it in that way. You see Donna Maria's teacher gave a little lecture to her class one day about being kind to animals. She told them how noble and kind it was to do kind deeds, to feed the hungry, help the poor, lend a helping hand to the needy, and to be always courteous and obliging, and how they must not only be considerate to people, but also to animals, which were much more in need of protection than any person, for they could not speak for themselves, and make their sufferings known.

"And," Miss Andrews went on to say, "if you are kind to animals, you will also be attentive to the wants of those about you. The cruel Nero, they tell us, used to amuse himself when a child by sticking flies with a pin. If he had been trained to be tender and merciful to inferior creatures of creation, he would never have been the brutal monster he became. Now I want you all to promise to do what you can to make animals comfortable and happy. If you see a starving cat, or an abused dog, or a horse overworked, see if you cannot do something to better their condition. Will you promise me to do this?"

Thirteen little hands all rose excitedly, and thirteen childish voices exclaimed in chorus, "We will! we will!" They called themselves the "Relief Club," and every member was pledged to try to help make animals more comfortable. It was a very active society, and it was really wonderful how much misery was allayed by the efforts of the young crusaders. Starving cats and dogs had been relieved, sick birds and forlorn kittens had been looked after, and on one occasion, a horse being beaten by its brutal master found a protection. All of the members but Donna Maria had done something worthy of the cause; singularly enough, for two or three weeks she did not have a single change to help a poor, helpless or persecuted animal. But her opportunity came at last.

She was returning home from school one afternoon when, as she went past an alley that opened into her street, she heard a dog howl. Several small lads of her own age were standing in an animated group, talking and laughing.

"Let's tie a rock to him and sink him in the river!"

"No, let's get a cat to fight him, and scratch out his eyes!"

"No, let's fasten a bunch of fire-crackers to his tail, and see him run!"

The childish voices rose shrill and eager on the summer air, and the poor puppy, lifted by brutal hands, by the nape of the neck, emitted another howl for a chorus.

In a moment Donna was in their midst, her cheeks flushed an angry red, her blue eyes flashing.

"You are mean, wicked boys to treat a poor, innocent dog so!" she cried. "You shall not have him for any such brutal sport!"

Donna Maria advanced determinedly, and caught the little frightened animal from the lad who held him.

"You have no more right to the cur than we have!" cried one of the boys, as he rudely attempted to gain possession of the dog.

"You have no right to abuse him," returned Donna, standing her ground, "and if you don't let me go, and if you don't let me will put you all under arrest."

Her threat had its effect. The street arabs scampered away as if for their lives, and Donna Maria walked home with her trembling prize as proudly as though she bore a trophy from the wars.

"What in the name of wonder are you going to do with that mangy cur?" inquired her elder brother Waldo, as she entered the house.

"Oh, you won't talk so," answered Donna, "when you see what a handsome little fellow he is. I have just rescued him from some cruel boys, and mamma, mayn't I keep him for my own? No one claims him? Just look at his pretty, melting eyes. Ah, Jack, aren't you glad to be in such safe hands?"

Mrs. George intimated a willingness to gratify her little daughter; and as, after being duly advertised, no one appeared to claim the dog, Donna began to quite feel an ownership in the waif.

"Jack" was a spaniel, and after a good bath and a week's kind treatment, proved to be a really handsome fellow to look at. No one could have known him as the same dog that had been rescued in the street a few days before. He was devoted to his little mistress, constantly attending her, and her bro-

ther jokingly called them "Jack and Jill."

"They may laugh at us all they wish," said Donna, patting Jack's velvety head, "but you have the real mettle, and you are a dog worth having." And she always insisted that Jack would one day more than pay for his keeping.

One Saturday in the fall, Jack and Donna were left alone in the house. Even Kathleen, the cook, had gone out. But the little girl was not at all afraid.

"We do not fear to be alone, do we Jack?" and Donna cuddled upon the sofa, with "Grimm's Fairy Tales" in her hands, while her pet nestled close beside her. I suppose she must have fallen asleep, for she was aroused by hearing a noise in the dining room, followed by Jack's sharp barking. Startled, she tried to call the dog to her, but he would not be quieted. Going to the door and listening, she could plainly hear the sound of stealthy footsteps. It must be a burglar, she felt sure, and she began to tremble.

But Jack was brave enough; he did not mean to be frightened by burglars or anything else. He kept up a frantic barking, jumping at the door as though he would go through it. Finally it opened to his repeated assaults, and the dog rushed through with a savage yelp. There was hurried scrambling, emphatic ejaculations, and then silence.

When Donna Maria plucked up courage to investigate, she found the door of the safe open, and a mask upon the floor, dropped by one of the would-be robbers in his haste to get away. Fortunately, no treasure had been carried away, and the family had no doubt that a serious

loss had been prevented by Jack's timely attack.

Ever after Jack held a warm place in the hearts of the household, and they were quite content to let him stay. And that was the way Donna Maria frightened the burglars away; for if she had not found Jack and rescued him, the burglars certainly would not have left as they did. — Young Churchman.

Ah, Lord, I find in Thy Heart, which Thou deignest to call my temple, so sweet an abundance of good things that there is nothing left for me to desire or to seek elsewhere. — St. Gertrude.

"Confessus est, et non negavit" — "He has confessed Christ and he has not denied Him." Such ought to be your motto in the midst of society where anti-Christians raise its head once more.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1048.—Eusebe LeBlonde, plaintiff, vs. Dame E. Denault, defendant. On the 23rd day of June, 1902, at ten of the clock in the forenoon, at the domicile of said defendant, at No. 743 Sherbrooke street, in the City of Montreal, will be sold by authority of justice, all the goods and chattels of said defendant seized in this cause, consisting of one piano and household furniture. Terms, cash. M. J. A. DeColles, bailiff S.C. Montreal, June 14, 1902.

20th Annual Irish Catholic PILGRIMAGE

To CAP MADELEINE AND ST. ANNE de BEAUPRE For Ladies and Children, Under the Direction of The Redemptorist Fathers, By Steamer "THREE RIVERS," SATURDAY, JULY 12th, At 1.30 P.M. Tickets, \$2.10; Children \$1.05.

Plan of State-rooms is exhibited every evening from 8 till 9 in St. Ann's Presbytery, No. 32 Basin St. By the new regulation of the R. & O. N. Co., tickets should be secured in advance. Pilgrims who desire to stop over in Quebec can return to Montreal by the regular line steamers of the Company. The Captain of the Steamer "Three Rivers," will on request furnish a ticket to that effect on payment of ONE DOLLAR. Said ticket will be good only for three days following date of issue.

"MARGAUX" CLARET
OUR BOTTLING AND OUR BRAND.
Quarts, \$3.50 per dozen. Pints, \$2.25 per dozen.
WE OFFER
"CLUB" CLARET
OUR BOTTLING AND OUR BRAND.
Quarts, \$4.50 per dozen. Pints, \$2.75 per dozen.
CHOICE SAUTERNS
OUR BOTTLING.
Quarts, \$3.50 per dozen. Pints, \$2.25 per dozen.

NEW SEASON'S PURE MAPLE SYRUP.
We have still on hand a fine stock in GALLON CANS AND QUART BOTTLES, from some of the best makers in the Eastern Townships. PURE MAPLE SYRUP in quart bottles, 30 cents per bottle; \$3.25 per dozen bottles. PURE MAPLE SYRUP in gallon cans, \$1.00 per can; in cases of 8 gallon cans, \$7.50 per case. In cases of 10 gallon cans, \$9.50 per case. PURE MAPLE SUGAR, in one and two pound blocks, 15 cents per pound, two pounds for 25 cents. The finest of the fine. FRASER, VIGER & CO.

THE ITALIEN WAREHOUSE, ESTABLISHED 1856.
For forty-six years has been recognized throughout the length and breadth of Canada as the leading house in the Dominion for Seaside, Camping and Yachting Stores of every description. For the Summer Season of 1902 our stocks and assortments are larger and finer than ever. The best of everything in all our lines. Careful and experienced packers and our personal and prompt attention to all orders. Send for our complete Catalogues and Price Lists. We respectfully invite the attention of families proceeding to the Lower St. Lawrence Seaside Resorts to our unequalled facilities for executing their orders and to our unrivalled stocks. **FRASER, VIGER & CO.,** ITALIAN WAREHOUSE, 911 St. J. & West 117 St.

A SUCCESSFUL PILGRIMAGE.

The biggest pilgrimage that has left St. James' parish for years was the one which went to Ste. Anne de Beaupre by the C. P. R. on Saturday last. All declare themselves delighted with the accommodation enjoyed during the journey.

LOCAL NOTES.

CATHOLIC SAILORS' CLUB.—An exceptionally good programme was given on Wednesday evening at the Catholic Sailors' Club. Mayor Cochrane took the chair, and was highly pleased with the concert as well as every one present. The hall was crowded and many of the audience could not find seats. The ladies who contributed to the programme were: Miss Kelly, Miss Riviers, Miss Maggie Kitts, Miss Mable Kitts, Miss B. Ferguson, Miss Isabella McLeod, and Mrs. Smith. The following gentlemen also gave the benefit of their talent: Messrs. W. Fleming, F. Butler, P. Kelly, J. Donnelly, and O'Brien.

At Belmont School.—The closing exercises at this well known educational establishment in the parish of St. Anthony are being held as we go to press. In our next issue we will publish a full list of the prize-winners.

ST. ANNE'S SCHOOL.—This grand old school in St. Ann's parish, under the direction of Bro. Prudent and his excellent staff, is holding the closing exercises as we go to press. Next week we will give a full report of the proceedings including the prize-winners and honor roll.

ST. PATRICK'S SOCIETY.—The parent Irish national society of Montreal held its annual excursion by the steamer "Three Rivers" on Thursday. The president, Mr. Justice Doherty, and members of the committee, are to be congratulated upon the successful manner in which every detail of the arrangements were conducted. The attendance was large, and included Irishmen of all classes.

EDWARD MURPHY'S SCHOOL.

Arrangements have been made by the Principal, Mr. P. J. Leitch to hold the closing exercises of the Edward Murphy School this morning at 9 a.m. In our next issue we will give a full report of the proceedings.

ST. ANNE'S PILGRIMAGE.

The pilgrimage to Cap Madeleine and Ste. Anne de Beaupre, for ladies and children, under the direction of the Redemptorist Fathers of St. Ann's parish, which is fixed to take place on Saturday, the 12th of July, by the reliable and commodious steamer "Three Rivers," promises to attract a large attendance. Every detail having in view the comfort of the pilgrims on the journey has been carefully arranged by the zealous priests who are experienced in such undertakings. In another column will be found an advertisement giving all information about hours of departure and rates of passage.

VARIOUS NOTES.

Those who intend to take advantage of the splendid opportunity of visiting two celebrated shrines should lose no time in securing their state-rooms.

ARTIFICIAL LIMBS.

A man died recently in Massachusetts who should have been at least 120 years old, as, according to the account given of his death, he was the inventor of the artificial leg. The statement probably passed muster with a majority of readers, on the assumption that the demand is small, the field not over promising for inventors, and the invention one of the middle of the last century. But, as a matter of fact, more than 100,000 men and women in the United States walk on artificial extremities, and very few observers know the difference.

PLAYGROUNDS.

The rapid growth of the playground movement in American educational life, the recognition of the value of organized supervised play for the proper physical and moral training of the young, is characterized as the most noticeable development of social progress in recent years.

TRAMWAYS.

Progress of the trolley, says the New York "Independent," has led to some expressed misgivings, as to the effect it will have on secluded natural resorts—places where we may have been able to hide ourselves for a time from the buzz and corrosion of work. The steam car certainly did a great deal

to spoil the woodland, and break the heart of the Fairie Queene. Has the trolley come to carry the despoiling further, to penetrate every aisle of the forest, and let commercialism use the pages of nature for its day book and journal? One thing is certain, that the trolley is bound to go much further than the steam car ever has been able to do, in hunting out the isolated places, and in linking together hamlets as freely as cities. It is going out among the orchards, and up the glens; and it will carry a certain spirit of worldliness into the rural-seclusions.

KILLED BY GASOLINE.

Nettie Lenox, a servant employed by Mrs. Kennedy, who keeps a boarding house in New York, was found dead in the bathroom. She had taken a jacket into the room to clean it with gasoline. She closed the door and kept the windows shut. When she was found she was lying on the floor. Dr. McPherson, who was called, said that she had probably been overcome by the fumes of the gasoline, and that her death had been hastened by the heat.

SULPHUR SHOWER.

A report from Cape Wolf, Prince Edward Island, says sulphur fell there on Monday night to the depth of half an inch.

HEAVY RAINFALL.

Three and three quarters inches of rain fell at Red Oak, Ind., on Sunday, and property valued at thousands of dollars was destroyed by the resulting flood.

DAMAGE BY WIND.

High wind and rain did much damage in Peoria and Bloomington, Ill., on Wednesday. At Kingston Mines, near Peoria, three people were killed, as many fatally injured and seven others badly hurt. Three lives were also lost at Meria. The cyclone left the mark clear across the face of Central Illinois.

A TORNADO FORMED FIVE MILES WEST OF ULEN, MINN.

On Monday, and swept over an area a half mile wide and twenty miles long. It killed four persons, injured many more and demolished numerous buildings.

A FAST RUN.

In a magnificent finish, and in the fastest time on record for the race, Gold Heels, the noted four-year-old colt, by The Bard—Heel and Toe, won the \$10,000 Suburban Handicap at a mile and a quarter last week, across the border line, by half a length. Shouldering 124 pounds and showing all the good qualities of a high-class thoroughbred, Gold Heels ran the distance in 2.05 1-5.

The Stricken Island of Martinique.

Rev. William A. Maher, Indianapolis, Ind., writing to the "Catholic Columbian," says:—

It is difficult for us to realize the awful calamity that befell the city of St. Pierre, the virtual capital of Martinique, on that fair and fatal May morning when St. Pelee belched forth the blazing matter that destroyed more than 30,000 human beings and left the doomed city a heap of ruins. The mind is overwhelmed with the greatness of the catastrophe. If we are afflicted by the sudden death of one of our neighbors, what must we think of 30,000 persons with a few moments notice swept out of existence!

The people that morning were going about their daily avocations—some must have been assisting at the holy sacrifice of the Mass—many were beginning another day either of happiness or sorrow—the little children were in their schools—the more grown up ones in the academies and colleges—the good priests of the Catholic college were no doubt already in class. The hard-working Christian Brothers and French nuns, occupied with the poorer class of youth, were at their places—the virtuous and the wicked were looking forward to their daily pursuits when, oh horror! A frightful noise like thunder is heard, the city shakes, and Mt. Pelee rains fire, and in a few minutes all, all were gone!

In my opinion the people no more expected that that dreadful volcano would irretrievably ruin them and their city in that way than we now to-day in Indianapolis expect to be launched into eternity by an earthquake or a volcanic eruption. Oh! it is terrible to think of those few moments of dread which must have paralyzed these people before the burning ashes, rocks and lava killed them!

The public prints of this country have given much space to the description of this city and island, both before and after the disaster. Good pictures of the principal streets and some of the public buildings of that beautiful city in which 30,000 persons met their sad end, have been published and justice has been done the tropical beauty of the island.

It is not my intention to speak in this article of those things. But there is a matter which the papers have not touched, and that is the religious side of the city and island. I shall briefly therefore state a few facts connected with the religion and education of Martinique.

The diocese of St. Pierre is a suffragan diocese of the archdiocese of Bordeaux, in France, having a bishop and about fifty-five priests. It is canonically instituted like the dioceses in France, with canons and chapter. The canons wear the dress special to such dignitaries. I do not know how many priests there were in the city or the number of churches in the environs, but I would say at a rough calculation that there must have been thirty between the parochial and college clergy. There were several country parishes, all supplied with French priests. Fort de France is the largest parish now left in the island. I do not think there was a non-Catholic Church in Martinique; I never heard of any there. There were a great number of good Catholics in the different parishes—moral men and women. Of course, as in all tropical countries, there is a certain looseness of morals in a certain class, but I maintain that the good, practical Catholics in St. Pierre were moral people. There were Christian men and women there who could compare with the Christian elite of any country.

It is wonderful how some people see immorality wherever they go. As for me, it must have been on vacation when I was in Martinique, for I never saw any sign of it more than can be seen in any of our American cities. The good people of Martinique that gave sons to the altar and daughters to the cloister were the first to deplore the immorality brought on by the infidel schools. The public school teachers of both sexes are in France as a class hostile to religion—nay, some even profess atheism. These men and women have aided the government in expelling God from the schools, and in my opinion, if immorality increased in the West India French possessions, its cause is to be found in the schools taught by the practical infidel men and women appointed by an infidel government.

Side by side with the anti-religious schools were the Catholic private schools maintained as our parochial schools are in this country, by the generosity of the good Catholic religious sentiments of a very few. Now this fact speaks well for

great number of the population. The governments schools to the pupils—only the pupils of these schools can expect government positions. Yet there was in St. Pierre a flourishing Catholic college splendidly equipped, academies for girls, parochial schools for boys conducted by the French Christian Brothers, for girls by the communities of the French Sisters, and all maintained and supported by money coming voluntarily from the Catholics. There must certainly have been good Catholics in St. Pierre when they thus sacrificed their temporalities to have their children reared as Christians.

At Fort de France on a Wednesday in Holy Week I saw the priests' house crowded at night with men going to confession. The men had the custom there of going to confession at night in the parochial residence. I would venture to say that very few in danger of death refused to be reconciled with the God that they had neglected during an indifferent or wicked life.

There is one thing which even the so-called atheistical French officials have never been able to impugn, and that is the honor and integrity, the edifying lives of the clergy of Martinique. They were and are certainly the salt of the earth.

Foremost among the educational establishments of St. Pierre was the Catholic College directed by the priests of the Society of the Holy Ghost. Its title was "Seminare College du St. Esprit." Many a French priest that had distinguished himself in France as a theologian, a philosopher, a litterateur, or a scientist taught in that institution for the past sixty years. The seminary section gave many priests to the island; and the Rt. Rev. Dr. de Courmont, Bishop of German East Africa, a native of the island, spent his youth in the college. The Very Rev. Peter Huvets, late president of Blackrock College, Dublin, Ireland, a man respected by rich and poor in that country, and whose memory is venerated by many a past student of Blackrock College, was also a native of Martinique and a student in the Catholic College there. The Seminaire College du St. Esprit also gave many prominent professional and business men to the island; and year after year the Godless French examiners commissioned by the government to confer the university degrees on the graduating classes were constrained to acknowledge the excellent training given by those learned and zealous French priests.

The government Lycees, through supported by state money, and favored in every way by the government, were shown to be inferior to that college whose professors were handicapped by red tape regulations and every mean act that Satan could suggest to men that openly denied the existence of God. Alas! Mt. Pelee has blotted that grand home of learning with perhaps twenty saintly priests out of existence. "All, all are gone the old familiar faces." I feel sad at heart as I write these lines at the thought that probably several among them were friends of other days when "life was young."

The French Christian Brothers had excellent parochial schools in the city. As a rule, they had charge of the children of the poor. Most of these latter were colored boys. Yet, the Brothers spared no expenses in the training of teachers for these schools. Every teacher passed the examinations and received his certificate from the education board after having spent years in the training school. And what for? To sacrifice his life to the Christian education of the negroes of Martinique. The respectable colored people always venerated "les bons freres," as they called them.

The girls in the Martinique schools are entrusted to the Sisters. These good religious, like the Brothers, teach the poorer classes. Yet, there were academies in St. Pierre that could compete with any Catholic academy for girls in this country. Some of the Sisters were the daughters of the most aristocratic French and Martinique families, that had given all they possessed in this world to the cause of the Master who said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Besides the houses of education the Sisters had charge of the old and the sick, doing the same work that is done by the Catholic Sisters in this and all other countries. And to think that Mt. Pelee in a few minutes ruined all, all! It staggers the imagination to dwell upon that astounding calamity.

In this country we are inclined to underrate and undervalue what is done elsewhere. Did we not hear of the appalling ignorance prevalent in Cuba and Porto Rico? Do we not have it dimmed into our ears that the Philippine friars kept the people in dense ignorance? I am proud to state that there are at this moment Cubans and Porto Ricans in this city—refined, cultured, educated, that have received that refinement, culture and education in the Catholic schools of Cuba and Porto Rico; and when at the Buffalo Exposition I made it a point to investigate the state of the Filipinos that were there, I found that there was not one among them that did not know how to read and write—in Spanish, of course—and a most respectable looking man who was there with his family and who had a daughter a Filipino school teacher, stated to me that he was and ever would be a Catholic Romano Apostolico. Now they were all natives of the Philippines and had all received their education from the friars and nuns. The day will come when the Catholics of the United States will rise up in their might to repel the foul calumny originated by sectarians against the Church in those far-away islands.

The Catholic Church was doing the Master's work in Martinique, too. Infidelity—professed atheism, hostility of the public school teachers—enmity of the Masonic lodges—the inferiority of the race that had to be dealt with—obstacles of every kind that hell and the malice of men could invent, did not prevent her from calling the many so that the elect might be chosen. The clergy of Martinique is a model clergy. The French education is the acme of refinement when Catholic. No science is left out, and yet sometimes we are asked to believe that Martinique and the French are not up to date because not "Anglo-Saxon!"

St. Pierre is a thing of the past. The grand old Seminaire College du St. Esprit that witnessed the labors of many a noble French ecclesiastic exists no more. The Brothers and their schools, the heroic French ladies that befriended the poor in the schools and hospitals are now with their Master; the good Catholic people that were generous to priest and Church and school and the poor, have departed forever, and from every Christian heart the world over has come forth the cry: "Eternal rest grant, O Lord, to the victims of the dreadful Mt. Pelee!"

Corpus Christi in Scotland.

The tendency of our people here to have outdoor processions when the festival of Corpus Christi occurs, says a special correspondent of the "London Universe," becomes more marked every year, and, as a result, the people taking part in the processions become more numerous when the festival day comes round; the banners and vestments used are more gorgeous, and the devotion displayed becomes more intense. This year was no exception. True the number of processions were not augmented; but this was owing to St. Mary's, Glasgow, having none this year. Its place, however, was worthily filled by St. Michael's, Parkhead. The procession at Dalbeth on Thursday was the grandest there yet seen. Mass was said in the Reformatory Chapel by Father McCormack. The chaplain, Father Brotherhood, of St. Mary's, gave a short sermon on Corpus Christi. This was a holiday, said the Rev. Father, and everybody was bound to hear Mass and abstain from work. Yet in Glasgow everything was going on as usual. The shops were open, as were the mills, and every one seemed at work. Why? Because Glasgow along with the rest of the country had turned its back on God and become heretic. The people had denied the faith. To-day they were singing

Jes's, my Lord, my God, my all, How can I love Thee as I ought?

because they did not deny, as the people of Scotland had done, that our Lord and God was in the Blessed Sacrament. It was hard to believe, hard to understand; but they believed it though they did not understand. That very week a learned man had said that he did not know how any one could believe that under the appearance of bread they had the body and divinity of Christ. He said it was beyond his power to believe it. The reason why he said that was because he was too proud to believe what he did not understand. His hearers did not understand it, neither did he, but they knew it was a fact, and they believed it because it was told them on good authority. Several things were mysteries in this world, and the great stumbling-block to those not Catholics was the mystery of the Eucharist. They could not believe because they could not see.

They believed, and to show that faith they were going to have that procession to honor God—not for any other reason. They were going to carry the Body and Blood of the Son of God around in order to show their belief. That was their motive. In conclusion, the rev. gentleman said that when Corpus Christi came round again many of them might not be there, but he asked them to keep the processions they had participated in in their memories, and always respect the Blessed Sacrament and attend Mass when they were able.

The procession then formed in the grounds. First came the cross-bearer attended by two acolytes, then the boys four deep to the number of some two hundred, and interspersed were banners representing St. Joseph and Child, Blessed Virgin Mary, with inscription, "Mother of God, remember me," St. Patrick, Mary Magdalene at the foot of the Cross, Sacred Heart, and others. Then came the acolytes, and a little party of girls and boys, the former in white, and the latter in Highland costumes, each carrying a basket of flowers, wherewith to strew the path of the Blessed Sacrament. Lastly came the canopy borne aloft by Messrs. Lindsay, Gallagher, Cunningham, and MacKenzie, and underneath it, carrying the Sacred Host, was Father Brotherhood, attended by Fathers McCormack and Haeger. The singing was led by Mr. Brotherhood, Deputy Governor of West Thorn, father of the officiating priest, whilst the instrumental music was looked after by Mr. Reilly, bandmaster of the institution. The procession then wended its way into the graveyard to the strains of the "Tantum Ergo" played by the band. Here the large crowd which was waiting to receive it knelt down, and when the canopy passed, rose up and joined in the procession. The singing of the boys was marked by vigor, and the chorus of one of their hymns:

Mary, dear Mother, I sing a hymn to thee; Thou art the Queen of Heaven, and thou our Queen shall be, And thou shalt guide us into eternity.

was given with such a blending of pathos, devotion, and unquestioning faith, that they would be "blase" indeed who would fail to be affected by it.

As the procession passed along the cemetery walks every one knelt down and adored as the tinkling of the bell told of the approach of the Sacred Host. At the North-Eastern gate of the cemetery, on a mound overlooking the silent rows of graves but within their own enclosure, stood a group of white-robed nuns—the Sisters of the Good Shepherd, some twenty in number. They stood motionless as statues till their Lord and Master came in sight, and then they prostrated themselves till the procession passed. Coming to what once was the gate of the cemetery, the processionists formed themselves into twos, and knelt down on each side of the path, whilst the canopy-bearers and the priests came down the centre and passed into the Mortuary Chapel, where the first altar was erected, and where Benediction was given, the people remaining outside, and singing the "O Salutaris," Litany of the Blessed Virgin, and the "Tantum Ergo." At the conclusion of Benediction the processionist again made its way through the graveyard (this time with numbers considerably augmented), and proceeded within the grounds of the West Thorn Reformatory, where, under a cluster of trees which spread their branches over both altar and worshippers alike, a temporary altar had been erected. Here the Benediction service was once again celebrated, and then, the procession forming once more, the Sacred Host, amidst hymns of joy, made its triumphal procession to the private chapel of the institution, where once again Benediction took place, after which the crowds dispersed. One cannot wonder after seeing one of these processions why they are becoming more popular amongst us every year, for they certainly waken up the latent faith within us, and, no matter how good we may be, make us better Catholics than before. Processions of a similar nature took place on Thursday, in Fort Augustus, Bothwell, Garngadh Hill, and on the Sunday, in Broxburn (Edinburgh), Gourcock, and St. Michael's Parkhead. The usual outdoor procession in St. Mary's Glasgow, did not take place this year owing to street improvements having taken place in Abercromby St., the principal street through which the procession used to pass, but inside processions took place in it, as in nearly all the Glasgow churches on Sunday, that in St. Mungo's being prominent on account of the large numbers participating in it and the splendid sermon by Father Bonaventure, C.P.

Business Caras

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

M. SHARKEY,
Real Estate and Fire Insurance Agent
1340 and 1723 NOTRE DAME ST.,
Montreal.
Valuations made of Real Estate. Personal supervision given to all business. Telephone Main 771

CARROLL BROS.,
Registered Practical Sanitarians,
Plumbers, Steam Fitters,
Metal and Slate Roofers.
795 CRAIG STREET, near St. Antoine Street
Drainage and Ventilation a specialty.
CHARGES MODERATE. Telephone 1884

CONROY BROS.,
228 Centre Street,
Practical Plumbers, Gas and Steam Fitters
ELECTRIC and MECHANICAL
BELLS, etc.
Tel. Main 3552. Night and Day Services

THOMAS O'CONNELL
Dealers in General Household Hardware, Paints
Oil, and a fine line of Wall Papers, etc.
Cor. Murray and Ottawa
STREETS.
PRACTICAL PLUMBER,
GAS, STEAM and HOT WATER FITTER
RUTLAND LINING, FITS ANY STOVE
CHEAP.
Orders promptly attended to. Moderate Charges. A trial solicited.

ESTABLISHED 1864.
G. O'BRIEN,
House, Sign and Decorative Painter
PLAIN AND DECORATIVE
PAPER-HANGER.
Whitewashing and Tinting. Orders promptly attended to. Terms moderate.
Residence 645, Office 647, Dorchester street, east of Bleury street, Montreal.
Bell Telephone, Main, 1405.

DANIEL FURLONG,
Wholesale and Retail Dealer in
CHOICE BEEF, VEAL, MUTTON and PORK.
54 Prince Arthur Street
Special rates for Charitable Institutions
TELEPHONE EAST 47.

FRANK J. CURRAN,
B.A., B.C.L.,
...ADVOCATE...
Savings Bank Chambers, 180 St. James Street, Montreal.

C. A. McDONNELL,
Accountant and Liquidator
180 ST. JAMES STREET,
Montreal.

Fifteen years experience in connection with the Liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.
TELEPHONE 1182

CHURCH BELLS
Chimes and Pells,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
5111 1/2 ST. MARY ST., MONTREAL.

MENBELY BELL COMPANY
TROY, N.Y., and
177 BROADWAY, NEW YORK CITY.
Manufacture Superior CHURCH BELLS
WORLD'S GREATEST BELL FOUNDRY. Estab. 1887.
Church, Bell and Chime Bells.
Largest Superior Cast Iron Bells and Chimes.
Price for Catalogue to W. W. VANDEUSEN CO.
Buckeye Bell Foundry, Cincinnati, O.

Society Directory.

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

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P., Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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

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

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Advisor, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

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

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

C.M.B.A. OF CANADA, BRANCH 26—Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Cassidy; Financial Secretary, Robt. Warren; Treasurer, J. H. Feely, jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

W. G. KENNEDY
DENTIST,
No. 758 LaGauchiere St.
Two Doors West of Beaver Hall

LAWRENCE RILEY,
PLASTERER.
Successor to John Riley. Established 1864.
Plin and Ornamental Plastering. Repairs all kinds promptly attended to. Estimates furnished. Postal orders attended to—15 Parly Street Point St. Charles.

PURE GOLD
Jelly Powder
Joyfully, Quick,
Flavored with
PURE GOLD EXTRACTS
Always true
To Name!
AT YOUR GROCERS

SAVE
YOUR EMPTY BAGS.
Use of BRODIE'S SELF-RISING FLOUR and preserve the empty bags and return them to us will receive from them to us will receive beautiful colored picture in splendid gilt frame. Larger picture 6 in. gilt frame 10 in. gilt frame. Two three pound bags may be sent in place of one six pound bag. BRODIE'S FLOUR, 10 & 15 Steary St., Montreal.

ALL COMMUNICATIONS TO THE CHRONICLE TO BE SENT TO THE EDITOR, 1000 MOUNTAIN ST., MONTREAL.

PARISH SOCIETY

FIRST SUNDAY OF
Holy Scapular Society, and investment in scapulars after Vespers in the General Communion Heat League at 8 o'clock.

SECOND SUNDAY—
Temperance Society, including of temperance plenary Vespers in Church. General Communion Name Society at 8 o'clock. Station of office of Holy Spirit at 8 o'clock.

THIRD SUNDAY—
Society after Vespers, in Church, after which social attended to in large sac.

FOURTH SUNDAY—
Mary, general Communion at 8 o'clock, meeting in St. Patrick's (girls') school at 8 p.m.

Promoters of Sacred Heart hold meeting in large hall, 2.45 p.m., distribution of Holy Scapulars, etc. in library, 3 to 6 p.m. on 4th Sunday, 3 to 6 p.m. evening service, and day, after evening service.

FIRST FRIDAY DEVOTION The Blessed Sacrament exposed all day in St. I. every first Friday, solemn Mass and Act of Reparation at 8 p.m., followed by short.

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

ANNOUNCEMENT
AND
SERMON
AT
ST. ANTHONY'S
CHURCH.

RICE-THROWING—The Rev. Donnelly, the zealous pastor of St. Anthony, has organized a Rice-Throwing Club. He took occasion of the feast to make some remarks which are applicable to parishioners besides his own. The mention of coming marriages leads to the pagan habit—fortunately not a Catholic throwing rice at a new couple at the doors of the church. It is a reprehensible practice not at all in keeping with the sanctity of the God. The rice is sometimes thrown into the faces of the bride and groom, which is obviously a dan to do. Moreover, it is work of the sexton, who for this additional labor who make it necessary to get this habit. I do those who have indulged for the reasons I have given occur no more. I feel sure will be guided by this future.

HAND BILLS—I mention the practice of handing bills at the door of the church, without permission only to Catholic societies, or the privilege of newspapers is accorded. take these hand bills from them away when they are instead of throwing them walk in front of the church.

FORTY HOURS—In the Blessed Sacrament

OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. - Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church.

General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY. - Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church.

General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

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

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

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street, on 4th Sunday, 3 to 6 p.m., and after evening service, on 1st Friday, after evening service.

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

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

PARISH REGULATIONS.

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

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

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

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

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

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

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

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

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

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

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

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

BOUNDARIES OF PARISH. - St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street.

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

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

HOURS OF SERVICE.

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

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

Notes of the Week

SUMMER ARRANGEMENTS. - During the summer holidays for the convenience of priests and people the Church services are somewhat modified.

The Masses on Sundays and weekdays are at the usual hours, but at the 8 o'clock Mass on Sundays there is no instruction. Sunday evening devotions are suspended, and the parochial societies do not hold their regular meetings.

Vespers are sung as during the rest of the year, but there is no catechism on Sunday afternoons during July and August.

The children will have catechism as usual on Sunday next; the closing of the classes does not take place till Sunday, June 29, when the prizes will be awarded.

PEW RENT. - The limit for the payment of pew rent has now expired. Excellent sittings are at present available for those who would desire to secure them for the term.

PILGRIMAGE TO STE. ANNE. - Great preparations are being made for the pilgrimages to Beaufort. Those in charge are displaying no little activity to secure good accommodation and comfort for the pilgrims and everything points to a successful event.

The catechism of Deharbe concerning pilgrimages tells us that when made as the Church desires they are highly commendable and praiseworthy, and have always been practiced by the saints.

But the Church desires that in undertaking these pious visits to re-

nowned shrines we should have a good intention, that we should employ at least part of the time of the journey in devotional exercises, that we should pray at the holy place and if possible receive the sacraments there.

SACRED HEART LEAGUE. - The promoters of the Sacred Heart League meet to-morrow for the last time before the vacation.

During the months of July and August the office hours remain the same; leaflets and messengers may be called for and distributed as usual.

ABOUT HANDBILLS. - We respectfully renew the regulations published some time ago concerning hand-bills and posters at the Church door.

They require in every case the authorization of the Pastor.

THE SANCTUARY BOYS, juniors and seniors, will have their picnic at the priests' farm next week on Thursday, the 26th, if possible.

OUR DEAD. - Nellie Ward; Catherine Crosby, widow of Jas. McCormick; Bryan Nolan, Hugh Tierney, Martha Fowler; Lucy O'Ready; Jos. Bernier.

On Monday last a Mass of Requiem was sung for the repose of the soul of Nellie Ward.

A solemn service was also chanted on Wednesday for the late Mrs. Campbell, nee Mary Madden.

May they rest in peace.

ANNOUNCEMENTS AND SERMON AT ST. ANTHONY'S CHURCH.

patron saint of this Church, I thank the large number of people, who have been present at the opening and closing exercises of the Forty Hours adoration, particularly the young men who watched and prayed during the night; the members of the choir, whose fine voices enhanced the beauty of the sacred services; and those who so prettily and tastefully decorated the altar and the sanctuary with flowers, plants, etc.

ON SUNDAY last the Feast of St. Anthony was celebrated with customary solemnity at the Church, which bears his name on St. Anthony street, and of which the Rev. Father Donnelly is pastor. There was a large and devout congregation present.

The Rev. Father Shea was the preacher. Taking for his text the words from Ecclesiastics: "He was beloved of God and men, whose memory is in benediction," he said: A saint, as we understand him, is more or less an exact copy of Jesus Christ, as far as man can imitate that Divine model. The man whose life is spent in doing good, who labors daily with meekness and patience to love and serve God, whose every deed is done for the love of God, is a saint. He is a common saint, to whom it is not given to shine forth as an example to all men and to be raised to the dignity of the altar, but whose mission is to pass his life amongst a few, who are edified by his example, or who passes his days in obscurity. It is from these common saints that the great and illustrious saints are chosen. St. Anthony was a model of humility, patience, sanctity, sweetness and tenderness. He is a great luminary of the Church, who infused the love of God into the hearts of countless thousands. The reason of his great success, I think, was that he was a man of prayer. While he was preaching to vast congregations his thoughts often seemed to wander, as he became rapt in prayer. To-day, as we celebrate his feast, we feel our hearts going out towards him, for he is the patron saint of our parish. He ranks high amongst the saints on account of his great virtues and good life, his wonderful energy and his untiring self-

sacrifice, his ardent charity and his unflinching gentleness. Thousands on thousands have made him the example of their lives.

St. Anthony was the son of an officer high in rank in Portugal. He received the name of Ferdinand in baptism. He spent some time with the Augustinian Friars in Lisbon, his native city. But as he received numerous visits from friends he longed for a more secluded life, for the quiet of a monastery. He told this to his superior, who at once gratified his pious desire by sending him to a distant institution belonging to the order. Here he passed eight years in studying theology. Then he left the Augustinian Order, and joined a more austere one—that founded by St. Francis of Assisi — and asked to be sent to Africa to convert the Mahometans and to win the crown of martyrdom. Sickness, however, prevented him from carrying out his wish. At the age of twenty-seven he was ordained with several others; and the bishop called upon these others to address the congregation. None of them could obey as they were unprepared and confessed. The bishop then called upon St. Anthony, who, in his great humility believed and openly stated that he was better able to wash dishes than to preach the Word of God. The bishop, providentially, insisted upon his addressing the congregation, and he thereupon, preached a sermon which astonished all who heard it, for they had never heard such a discourse before. St. Anthony's success as a preacher and his merit as a saint were not owing to remarkable wisdom, but to his great humility. He preached through France, Italy, and Sicily, and converted many thousands by his teachings and his miracles. He was a prodigy more to be admired than an example to be copied. The Pope called him to Rome, where so many flocked to hear him that he had to address them in the open air, there being sometimes, it is stated, as many as thirty thousand people listening to him expounding the doctrines of Christ with such fervor that tears were seen and signs of repentance were heard on every side.

During the latter part of his life St. Anthony labored in the city of Padua. When he had yielded up his

soul, children for miles around were heard to say: "The saint is dead," and a distant church bell rang of its own accord. Thirty years afterwards, in 1231, Padua raised a magnificent temple to his memory; and when his grave was opened nothing was found but dust, as was the case with many other saints' bodies. His tongue, however, was found, red and perfectly preserved. St. Bonaventure took the tongue and kissed it, saying: "O blessed tongue that hast praised God and caused so many others to praise Him!" The tongue of the saint was richly encased in a reliquary, which still exists.

We must not imagine that great sanctity comes from austerity. It did not do so in the case of St. Anthony. His great merit lay in constantly and continuously struggling in moments of temptations. He was tempted in extraordinary ways, but, like gold when it was passed through the furnace, he emerged stronger. Let us admire his fortitude; and let us never forget that the kingdom of Heaven is only to be gained by overcoming ourselves. Pray to St. Anthony for the blessings and graces we need to combat with success the temptations which assail us.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 3 new Subscribers to the True Witness.

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholic Priests and laymen in Montreal during the past Fifty years.

ARCHBISHOP BRUCHESI AND THE CORONATION.

WITH OUR SUBSCRIBERS.

The following is a translation of an official announcement from Archbishop Bruchesi, published in his diocesan organ, "La Semaine Religieuse": -

"The faithful are already aware that the coronation of His Majesty King Edward VII. will take place on the 26th of the present month of June. It will be a happy event for England, and her colonies. We ought to thank Divine Providence for it, and at the same time to pray for the prosperity of the British Empire. In order to impart befitting solemnity to these prayers and to this thanksgiving, a "Te Deum" will be sung in all the churches and public chapels throughout the diocese.

In his benevolence towards the English people and his desire to allow all Catholics to take part in the rejoicings with which the coronation will be accompanied, the Holy Father has granted, by a "motu proprio," the two following dispensations which are applicable not only in the United Kingdom, but throughout the colonies:

- 1st. A dispensation from the abstinence of Friday, the 27th of June. 2nd. A dispensation from fasting and abstinence on Saturday, June 28th, the vigil of the feast of St. Peter and St. Paul.

The faithful of the diocese of Montreal are therefore authorized to avail themselves of both of these dispensations, so liberally accorded by the Sovereign Pontiff. But Catholics would be responding to the de-

sire of the Pope if they replaced these acts of Christian mortification by reciting some prayers—for example five Paters, Aves, and Glorias on each of the two days.

Parish priests and chaplains are requested to communicate the foregoing to the faithful."

A subscriber from Carleton County, N.B., writes: -

"Enclosed find \$1.00 for my subscription to the "True Witness" for one year, commencing May 24th. I cannot send this remittance without letting you know what I think of the "True Witness." I think it is the best of any I have seen, (and I have seen quite a few of our Catholic and other papers). The only thing I have to complain of is; it is too good for the price. A very good fault.

I wish the Catholics of this country, especially the Irish, would step up and support their own papers as they should do, as they support almost any paper except their own. Some of them are so low spirited as to take weekly papers connected with secular daily journals that are doing everything to injure the Irish Catholics and other Catholics in this country. I must close this note lest I might say something hurtful to the feelings of some enlightened Catholics who do not take a Catholic paper."

We are exceedingly grateful to our friend and subscriber, from Carleton County, for his kind words of appreciation. Some people seem to think that it is injurious to our co-religionists and fellow-countrymen to speak out. We do not think so, and we admire our subscriber all the more for the manner in which he has expressed himself regarding the difference which is so manifest in the ranks of Catholics speaking English in connection with the press which is conducted for their special benefit and for all they hold dear.

G. KENNEDY DENTIST, 158 Leguachetiere St.

LAWRENCE RILEY, ASTORIA.

FIRE GOLD Fully Powder

YOUR GROCERS

YOUR EMPTY BAGS

CO. LIMITED.

St. James Street

AY, JUNE 21, 1902.

coverings

urable kind, conveni-
ng exertion this hot

quares, size 2 x 2 yard,

quares, size 2 x 3, \$1.20

quares, size 2 1/2 x 3 1/2,

quares, 3 x 3 1/2, \$2.10

quares, size 3 1/2 x 4 1/2,

quares, size 3 x 3, \$1.80

quares, size 3 x 4, \$2.40

quares, size 4 x 5, \$4.00

creens.

or the mountains take
your health.

Y SCREENS.

ow Screens, with exten-
o fit almost any ordin-
widths from 20 to 44 1/2

ices from 20c to 34c ea.

creens, handy and indispen-
of strong and well sea-
ood, plain and orna-
a, in three sizes, prices
35 each.

iture.

you in a splendid as-
le for Country Villa,

Tables in Elm, top 40 x
ed with 5 heavy fluted
to 7 feet, nicely finish-
neat design \$4.90.

ites, 3 pieces, in hard-
enish, bureau fitted
nd mirror, combination
full size bed, all nicely
and well finished. The

ILT WARE.

Ewers and Basins in fine
i-Porcelain variety of
you would think them
c. Price 29c each.

onery.

s and styles always to
rment.

together with an equal
inting, the whole neat-

in the most workman-
outer envelops, the

uding plate, \$1.80.

iding plate, \$1.80.

nd Small, octavo size,

FILLED.

O. LIMITED.

imes Street, Montreal.

Irish

rs

N & SON

s.

N

still Whisky com-
ondon and Dublin
and Purity.

al City and District

ings Bank.

ereby given that a Divi-
t Dollars and a Bonus
rs per share of the Cap-
f this Institution have
t, and the same will be
s Banking House in
and after Wednesday,
of July next.

er Books will be closed
to the 30th June next,
clusive.

t the Board.

P. LESPERANCE,
manager.

1st May, 1902.

Some Notes

Poisoning the Wells.

BY CRUX.

IN the June number of the "Messenger Magazine" the editor has a most timely article under the heading "Poisoning the Wells." It is a lengthy and considerable detailed criticism of "Apleton's Universal Cyclopaedia and Atlas," an elaborate work of its class, which has just been completed. The editor confines his criticisms to the articles that refer to Catholicity, Catholics and Catholic subjects; but he has certainly gone into the matter with a determination of showing the anti-Catholic bias of the entire cyclopaedia, and of proving the lack of sincerity in the writers selected to produce the various articles in question. That which I have before me, at this moment, is by far and way too lengthy and too detailed to permit of either reproduction or of condensation. The purpose of this exceedingly well-written and most timely contribution is to warn Catholics, and honest-minded Protestants, against the mistake of accepting the cyclopaedia in its present condition. It fairly bristles with errors, and the very statement of its editor-in-chief, to the effect that, "it has always been the policy of the editors of the cyclopaedia to hold the balance fairly in controverted matters, and to be impartial in every way, and that, 'in no department has this policy been more rigorously observed than in that which relates to religious belief and Church polity,'" is contradicted by almost every article on these subjects within the covers of its many volumes. This work is in twelve royal octavo volumes, each of about 650 pages, and 1,250,000 words. It is edited by Charles Kendall Adams, LL.D., president of the University of Wisconsin, amongst the assistant editors there is one Catholic, and it is evident that he has been assigned tasks in fields entirely different from the one in which he would have had it in his power to render the work more reliable.

AIM OF THE CRITIC.—As far as the aim of the writer, whose critical article I am now commenting upon, goes, I will allow him to state it in his own language. He does so in the closing paragraph of his contribution when he says:—
"The editors of this cyclopaedia owe not only to Catholics but to Protestants also, and to the entire English-speaking world in which they seek a market for this work, and above all to some of the eminent scholars and specialists who are among their contributors, to revise it thoroughly, to change it at least in what we have shown it to be antiquated, superficial and partial even to the verge of bigotry, into the up-to-date, scholarly and impartial Cyclopaedia they have hitherto falsely proclaimed it to be. To help them in this act of reparation, there are scholars and dictionaries and books of reference in abundance, if they will look for them. Until they have done this, they cannot in good faith sell one more copy of any volume of this set, for errors abound in all. Those who have been misled into purchasing the Cyclopaedia on the strength of the assurances given in the circulars issued to announce it, may in all justice return the volumes thus far delivered to them and demand revised copies or the money they have paid. In general, it is advisable to buy no work of this kind without testing it, and for test topics those we have just mentioned will serve very well. We all have a duty to tell the truth, and to help others to tell it likewise. To encourage the publication of books of this sort is to contribute to the perpetuation of falsehoods which do more spiritual harm than any benefit to be derived from the book can possibly counterbalance. Just so soon as men learn or feel compelled to tell the truth, just then and not before may we hope for Christian unity whether among churches or individuals."

HOW LONG? HOW LONG?—Away back in 1902, the editor of "The Month" asked the following question:—
"How long is every assertion, however ridiculous, to be at once accepted, or at least tolerated, if only it tends to discredit the Catholic Church? How long in regard of her, and of her alone, are all rules of criticism and common sense to be cast to the winds? How long shall the well-meaning and usually not un-intelligent multitude be scared away

from her by clumsy calumnies which proclaim themselves as frauds far more clearly than do the tattered demagogues set up by farmers with the vain purpose of keeping the crows out of their cornfields?"
The editor of the "Messenger," continuing, in reply to the foregoing, asks again "How long?" and he makes reply: "Perhaps we can calculate this more precisely if we inquire into the sources of these ridiculous assertions and clumsy calumnies." And this is exactly what he does in the pages of criticism that follow.

THE ANSWER.—In elaborating his answer to that "How long?" the writer says truly: "Just so long as the source of information, the wells from which our reporters, essayists, and book-makers draw are poisoned; in a word, just so long as our cyclopaedias are edited and published by men who make no account of Catholics except as unwary purchasers upon whom they hope to impose." There is the key to the situation. It is from cyclopaedias works that almost all the journalists and hurried writers of the hour draw their information. They prey upon the compilations of others, and, without sufficient original study or individual research to enable them to judge of the articles, that they find so alluringly and alphabetically arranged, they seize the volume, hunt up under the needed word, and give to the world whatsoever they find in that Cyclopaedia. It seems to me that, for half a dozen years at least, the "True Witness" has been preaching and warning on this very topic. I think I could count half a hundred articles, of one kind or another, in the columns of this paper, in which our Catholic readers are warned against the dangers of these compilations, and in which it has been insisted that the daily and secular press cannot possibly be a guide for Catholic readers. In aught that affects their Church. Here we have an illustration of what has been so frequently pointed out. The writer of the article before me, has discovered errors in every article affecting the Church, her history, her doctrine, her ministers, her discipline, and even in every article that deals with the individual lives of eminent Catholics. It is but natural that, when so special event takes place in which the Church is concerned, the hurried editor of the secular press will take down the Cyclopaedia, look up the article appropriate to the occasion, and copy it out, with all its errors and calumnies, and circulate it for the benefit of his paper and to the injury of the Church and of truth. And that is what the Catholic readers will get for his money.

ERRORS OF DOCTRINE.—To insist on the pretended intellectual superiority of Protestantism would seem to be one of the objects for issuing this Cyclopaedia." It would be out of the question for me to attempt reviewing the scores of errors, injustices, historical misstatements, intentional omissions, deliberate misrepresentations, and baseless as well as oft-refuted calumnies, that are pointed out by the writer of the article before me. But I cannot but note how natural it is that the editors of the Cyclopaedia should err in regard to Catholic doctrines, when they almost absolutely ignore all great Catholic writers, the theologians included, and misconstrue the works of the few they do deign to recognize. In this connection I quote the following from the article:—
"It is plain, therefore, that throughout this work the religion and accomplishments of Catholics are ignored, depreciated, misrepresented, and that Protestantism is invariably recognized, magnified, and represented to its best advantage, even at the expense of truth. Moreover, for this partiality some of the leading editors are clearly responsible. To the instances already given, others might be added in abundance, more than enough to show that an anti-Catholic animus pervades the Cyclopaedia. Nor need one search long or arduously for such instances in articles on recalcitrant subjects. They actually thrust themselves on one's notice unthought. To use the offensive distinction of the editor-in-charge of General Religious History, "enlightened Roman Catholics" may not suffer harm from reading them; for by far the major-

ity of Roman Catholics are enlightened sufficiently at least to detect both the errors and the animus thus far pointed out, and others also which we are to enumerate. That is not the point. We are immediately concerned about the Protestants and the vast number of our fellow-citizens who profess no religion, who are utterly ignorant of the belief and practice of Catholics, who have no means of discovering either, and who in but too many cases are deceived by such teachers as we have just heard speak. In the light of this disclosure, we might ask who now are the obscurantists? Who is responsible for all the bigotry and mistrust a Catholic still meets on all sides? How long is it to last? Just so long as the publishers can make it pay?"

ONE EXAMPLE.—Let us take just one example, out of the scores that are given—I select this one on account of its brevity. Under the word "Hugh O'Neil, Early of Tyrone," we are simply told that he was an "Irish Rebel." The writer says: "What else could be expected after resisting successfully the attempts of the Reformers on the faith of Ireland, and dying a pensioner of the Pope?" If, however, I dare not attempt to tell of the countless errors and misrepresentations in the immense Cyclopaedias work, in connection with Catholic doctrine and history, at least, I can reproduce the story of the omissions, as described by the writer, and that record alone will suffice to put every honest intentioned reader, and every man who is not prepared to pay money for a false article; upon his guard against the Cyclopaedia in its present unrevised and uncorrected state.

WONDERFUL OMISSIONS.—I quote the writer:—
"But enough of this wearisome exhibition of ignorance and prejudice on the part of these ablest and most distinguished scholars in the United States and Canada. It is surprising that men who ignore, depreciate and misrepresent Catholic doctrine, history and practice on every occasion should ignore or overlook a vast number of Catholics who surely deserve to be included among 'noted living men and women in every department of learning, science and action,' more than the hundreds of obscure subjects selected for honorable mention in these pages? Why should we not look for the names of Cardinals Satolli, Martinelli, Mazzella and Archbishop Bedini in this list? Why omit from it the names of the Venerable Archbishops Ryan, Elder, Feehan and Williams? Bishop Neumann is not there, nor are the famous pioneer bishops of the West duly recorded. The great Catholic Missionary of the Rocky Mountains, De Smet, is not included in it, and Le Moynes, discoverer of the Salt Lakes, is passed over; Jayme, Farmer and Rasle also, although Elliot is never forgotten. These men have been vital factors in our history."

CATHOLIC WRITERS IGNORED.—"Governor Dongan of New York, the great upholder of Home Rule, of the principle of no taxation without representation nearly one hundred years before 1776, to whom we owe the 'Charter of Liberties and Privileges,' who saved the boundaries of New York State against the encroachment of Penn.—his name too is omitted, though Andros who preceded and succeeded him is duly remembered. Among our editors, Lambert and his famous 'Notes on Ingersoll,' are ignored, but the lecturer and all his works are commemorated. We look in vain for the names, Donahoe, Wolfe, McMaster, Clancy, Roche, Phelan, Pallen, Cronin, Hudson, Heuser, Desmond, O'Shea, Doyle, Yorke and others of equal prominence as editors; in vain, too, we look for Corcoran, Azarias, Parsons, O'Callaghan, Thebaud, Ives, Clarke, Middleton, Pise, Moriarity, Ryan, Miles, Keon, Dorsey, Guiney, Tierney, Repplier. One would imagine that some of the editors should have known of the venerable Father Sorin and Doctor Magnien, or Madame Hardy; and why overlook Hagen, Sestini, Zahm and Bayma? We are picking names almost at random, with no effort at completeness. It may seem unimportant to some; but to omit these and a host of other names that can easily be found in the records of our historical societies, implies, that Catholics are not doing their share for the learning, science and activity of the country, and that as an element they can be for the most part ignored."

CATHOLIC INSTITUTIONS.—
"Yes, ignored; for they and their institutions and their great societies are omitted in a way to justify the charge that they are actually ostrac-

cised. Why, for instance, is Holy Cross College, Worcester, Mass., omitted, though it has been the Alma Mater of so many bishops and priests all over New England, while the Worcester Polytechnic School is not lost sight of? Why Haverford (Quaker), and not Villanova? Why St. John's, Annapolis (Episcopalian), and not St. John's, Fordham? Why Bryn Mawr and not Eden Hall, or Vassar and not Trinity, Washington? Why (x, 367) pass over the Catholic seminaries, merely giving round numbers, and mention specifically about forty Protestant seminaries? There are Knights of Pythias and Knights Templar, but no Knights of Columbus, Luther League, Epworth League, Brotherhood of St. Andrew, Young Men's and Young Women's Christian Associations, Christian Endeavorers, King's Daughters and a host of others, are all mentioned, but none of the many Catholic leagues, no Order of Foresters, no Commandery of St. John, Benevolent Legion, or Young Men's Institute. These are all Catholic. The Ancient Order of Hibernians is reputed to be Irish as well as Catholic, and therefore outclassed; and yet some people apprehend danger from federation!"

FINAL COMMENT.— "We could continue this investigation indefinitely. We have not yet said one word about the articles on literature, Science, Philosophy, nor all we might say about the articles on education and other subjects; this would require a series of papers quite as elaborate as this. We have already written more than enough to prove that Appleton's 'Universal Cyclopaedia and Atlas' is eminently untrustworthy and, if worth consulting at all, valuable only as a storehouse of antiquated Protestant traditions and misrepresentations of our religious belief and history, and as a clue to the reason why so many of our fellow-citizens remain in ignorance of our character and regard us with suspicion and prejudice. We may confidently submit to our readers that those who thus ignore us as ignorant, obscurantist, unprogressive and slaves to ecclesiastical authority are doing all in their power to keep unsuspecting readers in error and darkness, out of the progressive march of knowledge, and forsworn to the traditional Protestant view."

BABIES WITH WORMS.

A Grateful Mother Tells How Her Little Boy Was Cured.

Mrs. A. Sauve, Rowanton, Que., is another happy mother who thanks Baby's Own Tablets for the health of her boy. The little fellow became the prey of worms—that curse of childhood. His rosy cheeks lost their color; his little legs and arms became skinny; his eyes lost their sparkle and he became sickly and peevish. His sleep was restless and feverish, and his food seemed to do him no good. His anxious mother almost despaired of seeing him back again to good health. However, she heard of Baby's Own Tablets, and gave them to her child, and now she says:—"The Tablets made a wonderful change in my little boy. All signs of worms have disappeared, and he is now in the best of health. I can honestly say that Baby's Own Tablets have no equal as a cure for worms."

Baby's Own Tablets are a certain cure for all the minor ailments of little ones, such as constipation, colic, sour stomach, indigestion, diarrhoea, simple fever and the irritation accompanying the cutting of teeth. Guaranteed to contain none of the poisonous opiates found in the so-called "soothing" medicines. They are for children of all ages, and dissolved in water can be given with absolute safety to a new-born babe. Sold by druggists at 25 cents a box, or sent postpaid on receipt of price, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

A Remarkable Operation

A silver vertebra in his backbone distinguishes James Mullen, of New York, from other men if he recovers from the daring and marvelous operation which was performed at the Kings County Hospital. In the operation a fractured vertebra just below the neck was delicately lifted from the sensitive spinal cord and a silver plate substituted to protect the nervous tissue.

Mullen is only 21 years of age—and his face is notable for its lines of strength and determination. He met with the accident which resulted in the fracture of the vertebra at Coney Island a week ago, and after being in the Emergency Hospital on the island for a day was taken to the Kings County institution. Mullen says he was walking along

the boardwalk of a bathing pavilion, near Brighton Beach, in the evening, when his attention was attracted by some stirring scenes to his right. Still walking, and failing to notice that the walk ended, he stepped into space, fell fifteen feet, his head struck the hard sand and his back was broken at the seventh vertebra.

After a few moments of agonizing pain he became unconscious and several hours elapsed before he regained consciousness. Then he was lying on the cold, damp sand, with the waves rolling near to his feet while he could hear, see and talk, he could not move his body. In the morning he was found and sent to the Island Hospital.

While at the Brooklyn Hospital it has been necessary to hold Mullen's head in a sling, so that the fractured vertebra should not press upon the spinal cord. Most of the time he remained in a heavy stupor, from which he was aroused with difficulty. When the doctors told him an operation was necessary to save his life, he gladly welcomed the news.

The operation was performed by the two visiting surgeons, assisted by the house staff. The incision and examination of the fractured vertebra were made without the administration of ether. The paralysis of his body saved him from pain.

In placing the silver plate in the backbone Mullen was by far the most attentive witness of what was being done. The doctors believe that Mullen will live for many years.

A Plea For Historical Study.

Of all reading I esteem well-written history and biography the most profitable, says a correspondent to the Detroit "News-Tribune." It possesses much of the fascination of fiction, which is really only imaginary history or biography highly colored. It is extremely useful in setting before us the experiences of individuals and nations for our own guidance. There is nothing truer than that history repeats itself, and that the same causes always bring about the same effects. Hence, in any situation in the life of an individual, or of a nation, one has only to search history to predicate what the natural outcome will be. Forewarned is said to be forearmed, and hence the great value of history in aiding us to deal wisely with any existing conditions. It may not be far out of the way to say that the wise men of all ages have been those who have been the closest students of history.

And what history is in the guidance of statesmen, biography is to the private individual. It is from the lives of others that we derive stimulus for the best ordering of our own. The study of the lives of pious men and women, is one of the best means for cultivating piety. Hence it is, no doubt, that the "Lives of the Saints" holds so important a place in the reading of all religious bodies in the Catholic Church.

When a young man or woman has a course of life outlined, or has discovered special tastes or adaptations in any direction, I can conceive no better education than the reading of the biographies of every individual who has achieved distinction in the same field. Intense interest will thus be awakened and inspiration be gathered.

Books on science are constantly getting out of date. Fiction will rarely bear reading twice, but history and biography are perennial in value and interest. Good editions of the best histories and biographies are alone entirely standard in character, and as valuable, if indeed not more so, as they increase in age.

History is something that everyone can study. And in this field there are possibilities for original research only open in other fields where unusual opportunities are afforded. The home student may not discover a new asteroid because only the largest telescopes are capable of it and only a few enjoy their use, but by careful research, comparison and reasoning a missing fact in history may be established, even by one who takes up the study only as a recreation. It is a mine which at best has been only superficially worked and in which important finds are possible to every thorough prospect- or.

BUSINESS.

The Vestryman—I have been appointed by our committee, sir, to extend you a call. The salary will be double your present figure.

The Clergyman—Um. I can't give you my answer now. I shall have to pray for guidance.

"We must have the matter settled soon."

"Well, can't you give me, say, a three-days' option?"—Brooklyn Life.

LONG LITIGATION.

A firm of London wine merchants has just received from the Court of Chancery a check for £95 for wine supplied to a customer in the year 1816, the litigation lasting eighty-eight years.

AN HISTORIC BOOK.

Every Irish Catholic Should Buy The Golden Jubilee Book, And Read The Story Of The Irish Priests And Laymen In Montreal During The Past Fifty Years.

FOR SALE AT

St. Patrick's PRESBYTERY, and at Miss MILLOYS, St. Catherine St., Or a Telephone to Main 1182,

WILL ENSURE PROMPT DELIVERY OF THE BOOK.

PRICE, \$1.00.

Special Terms to Book sellers or Agents,

ADDRESS, TRUE WITNESS, Box 1138 P.O., MONTREAL.

A MOTHER OF EMIGRANTS.

NE evening in the earliest month of summer, as I rambled over the roads of pleasant Elphin, a borean between bowers of hawthorn tempted me from the highway. There, the drouth of seven days was in the parched grasses of the wayside banks, and in the pale purple of the fading violets, and in the crinkled leaves of crowding yellow primroses. But the borean sped beneath the shadow of green boughs, and there was a trickle of amber water in the dykes upon each hand. Betimes the trickle broadened into a pool, glassy and still, safe from every wind; and there tall blades of grass rose slender and upright, each apart, and not leaning upon the other, but casting, separate, an emerald spear of shadow into the water. In another place, the stream was lost, and you saw only a shimmer of silver through plentiful verdure and tufts of rushes; but the moss about the thorn-roots higher up was of a more vivid green than elsewhere, and you felt that the long-stalked pale primroses were budding and growing to their full in an atmosphere of delicious moisture. In the bowers of leafy and bloomy thorn there were rifts and openings, and beyond these the pastures spread; long peaceful slopes they were, rising to the dark blue of the northern sky. A flock of sheep browsed upon that one nearest to me, each dull, tender creature with a little lamb gambolling or softly bleating by her side; the wind took up the clear cries, with their strange plaintive note that stirs the heart, and bore them far and near, up to the gorsy hill-heads where the larks brooded over their young, or abroad upon the bog that stretches its brown waste south and west over the Plain of Ross. I had followed the borean a good distance up the hill when I saw a field-gate upon my left hand. On the other side of the gate was a beaten track, not traversed by many feet, for here and there it was overgrown, but yet not entirely forsaken since you might trace its white ribbon to the door of a mud-walled cabin, roofed with many-weeded thatch, and set into the side of the hill. Outside the door of the cabin, and under its one window, there was a seat, regularly built of stone; you will find them by almost every house in the more cultivated portions of the west, where the Irish cabin of tradition, the hovel with the swine in the corner and the rags in the window is happily rare enough. This stone seat, of which I have spoken, is used for various purposes, sometimes as a place to set the pot as it is being scoured out, and sometimes as a seat from which you may cast your looks over the country, and take the evening air at leisure. Here, by this lone house, upon this lone hillside reddened by the dipping sun, a woman was sitting upon the low stone bench. As I halted by the gate, she stood up, rather of a sudden, and remained in that position watching me; with her hand over her eyes to keep the sun out of them. There was something so expectant in her attitude, and something so attractive in the intensity of her gaze, that I was drawn to pass in by the gate and follow the track over the dark-green field. The little path wound as waywardly as such paths are wont to do, and it was a few minutes before I came before the woman. As I did so, she took her hand from her forehead, and she let it drop by her side. Hanging there, every line of it expressed utter and absolute weariness. I knew what her face would be like, before I had lifted my eyes from that woman's hand. "Tis askin' your pardon, I must be, for lookin' so hard, ma'am," said she. "I do keep thinkin' 'tis the childer." She sighed after that, and her gaze wandered away from me. She sat down as I had seen her at first, and she leaned her chin into the hollow of her palm; she seemed to have forgotten all about me. She was a handsome old woman, of a dusky type. Her face was browner than a hazel nut ripe for plucking; her eyes were dark and melancholy; she had a thin red mouth, but finely cut and curved. And she looked tired to the very heart. I stood and watched her, loath to go away. But in a moment she remembered her company. "Wisha, I'm

a bad-mannered old woman!" she said. "Won't ye sit yourself down, and take a spell of rest, ma'am. 'Tis no small climb up this hill; my word! no." I sat beside her on the stone seat. "I'm a visitor in the town," said I, to make talk between us. "I came out by this road to see the country. I haven't been in this part before." "I suppose you like it well, ma'am?" she said, without turning her face to me. "A pleasant place is Elphin, a very pleasant place. The childer says there is no more pleasant place than Elphin." She was talking to herself now, not to me. She stroked the wrinkles out of her cheek, and stared abroad over the bog, her voice slow and dim, like a voice out of a dream. The scent of the hawthorn in the borean blew to us on the wind, and the subtle sweet fragrance of furze stole from the hill behind us. "The childer say that—the little childer that's gone from me. Every one of them gone from me!" The long breath came and went again; the weary hand tried to stroke away the wrinkles. "Are your children away?" I asked. Perhaps it was wrong of me to force the secrets of that lone woman, but her brown face had got to hold upon my fancy and her melancholy looks were a trouble to me. "They're all away, over the sea, the big wide sea that keeps the mother from the child, and the husband from the wife, same as the deep black grave," she answered me, slowly. "'Tis in America they are, everyone of them, and me left to myself. But they say for all that there's no place like Elphin, and a pleasant place it is, if it weren't for the loneliness of it, ma'am." The western heaven began to change its flashing silver expanse, keen and bright as the swords of the archangels, into a deep and mellow gold; for the sun was now dipping low over the rim of the wide-spread waste, where the moor-birds made their dwelling among reeds and rushes and pale meandering streams. The green fields and the gentle hills around about us had a touch of homeliness and peace beside that broad desolation. "The childer say that there's nothin' like it in the new country," said the lone woman, with a jealous love of her land. It was like to me as if she had been understanding my thoughts, for running in my mind was the lament of Ossian, returned from Tir-na-n-oge, old and grey and querulous, with heavy grief upon him forever more. "Long is the night in cold Elphin!" said he, when he abode there with the son of Calpurn, Patrick the saint. And a moody and bitter-tongued guest was that old grey man, if the bard tells the truth concerning him. Not such was his repute when, with Finn, his father, and Caoilte, and Dermot of the Love-spot, and many another Fenian hero, he hunted the red deer over the side of Slieve-na-moon, and saw the fountains of Assaroe fling threads of silver down the steep, and heard, among the leafy boughs of Letter Lee, the warbling of melodious birds. But when sorrow and age made together a sad company in his heart, and the Fenians were dead, he wearied with desire for the radiant sun and the golden moon of that fairy-place wherein for three hundred years of un fading youth, he abode with Níav the immortal maiden, whose hair was of the dye of the primrose, and in whose cheek the hue of the foxglove made a ruddy color. But to-day, the men of Erin, rapt over the perilous seas to that enchanted land, love Erin better than Hy-Brassil. There, indeed, the Tree of Life bears the fruit of gold for their gathering; but, comfortless, they sigh for the clouded sun of Erin, and the moon in a mist of rain, like Columcille, in far Iona amid the grieving of the gray waters, they will have it that "one day of life in Erin is more than a thousand years in Alba!" Nevertheless, the fruit of gold grows plentifully only in Hy-Brassil beyond the western waves, and every man must pluck of that fruit, though his seeking shall lead him to the door of death. "Will you tell me about your children?" said I to the lone woman. And the bleating of the young lambs came to us, there on the Irish hillside; and the broad land began to be melancholy, as the light of the day was withdrawn. The woman gave a shiver, and drew the little red shawl closer about her. "Come within, alanna!" said she. "There's a chill in the wind. I'll tell ye of the childer when we're by the fire. Who can tell of them as well as me, myself, that reared them in my bosom! But now, they're all gone, and left me alone." She went before me into the dusk of the cabin. It was lit from the door rather than from the window, but one pale yellow ray struck the pane, and shot across the twilight to the inner wall of the house. It rested

there, a golden spot upon the little china chepherdess that stood on a shelf by the wall. "It reminds me of my Mary," said the lone woman, pointing to the pretty figure, with its rounded arm raised to a basket of greenery upon its head. "And just such another smile she had, as sweet as a May morning." And then she bade me be seated in the nook where the peat smouldered on the open hearth, and the wicker chimney opened a great black mouth over you, and you heard from some crevice the piping of a cricket. I took the place shown to me, and Mary's mother went down on her knees and blew up the fire, using her apron for a fan. It was not long until the embers twinkled into sparkling red, and the fresh-laid sods on top began to send forth long curls and wafts of blue smoke, pungent and odorless as the spices of the East. The uncertain glimmer leaped fitfully upon the twilight, and shook the shadows into ghostly life. The cabin was no longer lonely. "No better a wan to tell of the childer nor meself," said the old mother, with a light shining out of her dark eyes as she fixed them upon me. "Good childer, and the very best of childer, they were, achorra. Sure the post-master in the town below will tell you how much money does come to me from America. But what's the yalla good, when ye want your own childer!" The light of the fire died down, and the shadows leaned out to the lone woman, as if they would catch her in the embrace of spirit-arms. "How many of them are there?" I asked. She let her apron fall upon her knee, and began to count on her fingers, after the manner of her kind. "There was Micky and Pat, and little Dan, and Mary—her that I mentioned. How many is that?" She had dropped her hand, forgetting to count. "That's four," I answered. "Were these all you had?" "No, achorra, there was big Martin as well. Straight as a rush, he was, and strong as an oak. He's earnin' I dunno how many dollars a week, carryin' goods in a store. Oh, a great man to lift weights was my Martin!" The lone woman stroked the wrinkles in her cheek again, and her eyes grew far away in thought. I said in my mind that it were well if Martin were here, to lift the weight from the heart of the mother who had borne him. "Martin, he'd wish me to go out to him," said the old woman after a minute. "But there's wan buried in the churchyard below the town, an' I gev him my word that I'd be laid wid him. God rest his soul this night!" She let her head fall a little towards her bosom, but before her face went down I saw the flash of her tears for the husband who was dead. "But you're very desolate here," I said. "All in this solitary place so far from everybody. Would you not be afraid of the loneliness at night?" She looked at me with simple surprise. "Why, no, alanna," she said. "I have God and me Guardian Angel here wid me. An' I scatter a sup o' holy wather round about be the door an' th' wind, an' never a bit o' harm comes next or nigh me. Only I do be frettin' for the childer! Me heart does be breakin' in the night for them, achorra,—for little Dan that used to lay his head o' curls here and say to me, 'I'll never leave ye, mammy achushla.' His head o' curls it was as golden as the sun." She put one withered hand over the other, close against her empty bosom where the child's head used to lie. "But when he grew big, sure he heard them talkin' in th' town below, an' sayin' how a body might pick up money off the street beyond there in New York. Yerra, they riz his mind, an' twasn't for me to put stop nor stay upon the boy. Look, child, here's his top an' his bit o' string." She went to the dresser, set with glimmering clean delf and old willow-pattern ware; and she took from a jug on the shelf, a worn wooden top and a ragged piece of string, and brought them to me. They lay in the hollow of her hand, her two treasures, the oil and the chrism of the sacrament of Remembrance—a worn wooden top, and a length of ragged string! "He went the last o' them all," said she, turning them about in her palm. I did not dare touch them. "He had th' gay word wid him to the last, until th' big engine come steamin' into the station at Carrick beyond. An' then all at wanst he melted same as I'd often seen a bit o' cold snow meltin' in the sun; an' my word! he sobbed upon me bosom till he was almost ashamed to turn about an' look at the people wid us at the thrain. 'Mother agra, I'll be back wid ye, sure as th' hand's to me body!' sez he, wid his handsome head out o' th' carriage windy, an' th' big engine puffin' off

wid herself up th' line. Aye, deed, that was the very word he said, me little Dan!" "And will he come back to you?" said I, watching the lone woman's countenance. A shadow came over it, like a wind upon the water. She turned away, and laid back in their place those things she had brought from the little jug on the dresser. She remained a while there, with the width of the house between us; and her brown hand fluttered with a quick unnecessary movement, touching the old noggins, and the copper-golden jugs, and the blue plates; settling and rearranging what was all in good order. When she came back to me, and to the warmth of the fire-lit hearth, her face was calm and kind again. "Danny, he will never come back to me now," said she. "He's married a wife, God bless both him and her, and the childer that will come after them! But Dan, he will never come back to his mother." She took the brush of heather out of its corner, and swept up the hearth, before she seated herself in the ingle-nook, opposite to me. I have in my memory that picture, still; the shadow and the twilight, warm and red; the blue mist of the turf-smoke, with its pleasant reek; the bare, clean, earthen floor; the twinkling ware upon the dresser, and the china shepherdess upon the shelf. I see again the lone woman; the white frill of her cap framing her dusky face; her thin mouth, strongly red; her dark eyes with the hunger in them, forever on the strain after the children who had left her to herself. "And where is Mary?" I asked. The glimmer of the fire was on the forehead of the pretty shepherdess, and it was like a rosy blush; but the calm of her smile was sweet and unstirred. "Mary an' Pat an' Micky is together in Boston city," the mother told me. "'Tis good for them to keep together, achorra, for a colleen without a mother is in a bad way. But sure, my prayers do follow Mary—aye, an' all o' them. Not a Saints' Day passes but I go across the fields to Tubbermore, to th' holy well, an' 'tis there I do go roand, makin' th' bare-foot prayer for them. Never you heed what people will thry to persuade you, achorra, but believe me, th' bare-foot prayer is th' best!" She leaned her chin into her palm again, and set her gaze upon the glow of the piled-up turf upon the hearth. Outside, the dark was falling, and the evening-mists were spreading over the fields in cold white fogs of vapor. The breath of the hawthorn came breathing through the doorway. "Sometimes, I do waken in th' night, with a start, an' catchin' me breath," said Mary's mother, out of her dream. "An' I do hear a voice whisperin' me that there's danger drawin' nigh to the childer—th' little childer that I carried in my arms long ago!" She drew that long and heavy breath once more, and let her hand drop from her chin. Her arms hung down by her knees, passive, empty, not needing their strength to uphold against her bosom the blessed burden of a little child. "'Tis then I do pray harder than ever for them God gave me. I do think 'tis their Guardian Angels, comin' to me to give me the warrin'!" Would that be it, ma'am?" She turned her looks upon me with something like anxiety. I thought it would be to her comfort to tell her I thought so, too. To have the children's angels coming in the night, was the next best thing to having the children. And the mother's belief was very beautiful. I said that a heavenly spirit would understand the worth of a mother's prayer, and then we talked a while of the miracle at the marriage-feast in Cana of Galilee, when the First of all Sons anticipated His time at the asking of the First of all Mothers; and of penitent Augustine and saintly Monica in the early Church. The night was falling fast, then, and I rose to go. I said good-bye to the lone woman, and took my way down the narrow field-path, and went out, by the gate of the pasture, into the borean. Dark and mysterious spread the waste of the bog; in the long meadows the sheep were lying with their lambs; the wind was full of the sound of sighing. I turned my face, and looked backward up the hill. The sky behind it was lit with stars, as bright as the Guardian Angels. The upland was very vast and grey. The larks were brooding over their young in the hidden nests among the furze. The sheep had their lambs; the birds had their fledgelings; but the Irish mother, in the silent house upon the silent hillside, was childless and alone. —Alice Furlong, in Donahoe's Magazine.

THE GAELIC MOVEMENT IN IRELAND.

ANY people have ridiculed the idea of reviving the Irish language. In the course of his annual report, read at the Irish Congress in Dublin, the General Secretary of the Gaelic League, stated that the number of branches affiliated with the Executive was 412 as against 227 last year. Since the last Congress two additional organizers had been appointed, and had gone through the Irish-speaking counties of Cork, Galway and Mayo, and devoted special attention to the schools of the districts, and brought pressure to bear on the managers and teachers. Within the past year Irish has been introduced into no less than 1,800 National schools, and previous to that the number of schools in which the language was taught was only 189.

ARCHBISHOP OF TUAM VISITS PARISHES.

URING past months columns of sensational despatches have been published by secular dailies regarding the intemperate habits of the people of Ireland. It is a cause of gratification to us to reproduce the following brief extract for an interview recently given by the Archbishop of Tuam to a representative of the Catholic press: "In my tour of inspection of the different parishes in my district," said His Grace, "I have reason to be highly pleased in beholding the flourishing state of religion, education and temperance."

THE VALUE OF PENNIES.

N American writer revamps the old threadbare story of saving the pennies in order to provide for the rainy day. She says:—Pennies are little things, indeed, but they have a peculiar way of rolling up into respectable sums, a peculiarity which is fully understood by large business houses when they mark articles with a price ending in a half a cent. To avoid giving a half-cent to the business, buyers must double a purchase, and that is not often done. You would be amazed at the sum which covers one day's accumulation of half cents in a large business. It is enough to make a dealer feel the profit of his business and incidentally mark up a few more articles to contain the convenient, for him, little half-cent. I saw a computation one day of the proportions a cent a day would reach in a lifetime, provided it was saved and put on interest. I do not remember the figures, but I have a recollection of being convinced that small savings were worthy anybody's consideration and a wish that every mother could be induced to give each child a start in life by putting by a penny each day of its life until the age of saving for itself was reached. I know children who save their pennies and have a bank account. I have seen women save for some spe-

cial purpose in pennies only, and I have never known them to fail in that purpose. I have also seen well-dressed women who, nevertheless, could not afford to throw money away, refuse to wait for change when it was but a cent or two, while they know that every act like that swelled the profits of the store. In other countries small change does all of the buying, for the wholesale fashion of stocking up is purely American, and sometimes very wasteful. In France food articles are bought in very small quantities, and every bit of money is made to count for its entire value. The nation is prudent, and the result is an absence of pauperism, as we understand the word.

THE FINANCIAL SIDE OF STRIKES.

NDER the caption "Strikes—Their cost," the "Catholic Universe" of Cleveland, says: Carroll D. Wright, U. S. Commissioner of labor, shows in the current "North American Review" the losses caused by strikes. The records of the past twenty years, from 1881, inclusive are his basis. In the strikes of that period the aggregate wage loss of the strikers was \$257,638,478, against a loss to employers of \$122,731,121. The total of losses was \$380,594,599. These figures are drawn from the history of 22,793 strikes, involving 117,509 establishments, and throwing out of employment 6,105,694 wage-earners. Mr. Wright further shows that about half of the strikes instituted have been successful, while 13 per cent. succeeded in part and 36 per cent. failed completely. The plain demonstration of the figures is that the strike is a terrible costly instrument, even for redress of undoubted grievances. Starting as is this statement of twenty years of loss through strikes—the grand total averages over \$19,000,000 a year—it falls short of the full truth by many items. It includes reckonings only for employers and employed. Losses in house rentals, in retail trading, in other industries affected by falling demands—these and other incidental losses to the general public cannot be calculated even approximately. Something should be done to remedy a condition that is fraught with such grave injury to the entire country. How powerless our solons appear to be when it is a question of making the social machinery to run without friction. The public good is paramount to individual profit. The New Zealand arbitration law appears to have accomplished much good in settling labor disputes. If we cannot better it, should we not adopt it?

A FRANCISCAN RETURNS TO CHINA.

ATHER Joseph Vila, the well known Spanish Franciscan missionary, of Barcelona, Spain, has returned to the missions conducted by his order in China. Poor as the Spanish people are they did not allow him to return empty-handed. Before embarking he published a letter thanking the citizens of Barcelona for their generosity and appealing for their prayers that his life-work may be successful. He considers it improbable that he shall return alive from the Celestial Empire.

A CATHOLIC STATISTICIAN.

HE government statistician for New South Wales is a Catholic Irishman, named Thomas Coghlan. Just now his latest report is provoking much discussion among physicians of that continent. By an array of irrefutable figures he shows that during the last thirty years cancer has increased in that country at an alarming rate, and asserts that the more medical science attempts to conquer it the more fatal it becomes. Physicians dissent from his views, yet it is probable that his suggestion of government inquiry will be acted upon.

AN HISTORICAL ROMANCE OF THE Queen Elizabeth.

CHAPTER XXVI. My betrothed was the cry us, and he hastened me. Then he called I was impossible not to reluctance with which came towards us, on p I was there. But I ki to him, and when he ther a shamefaced man mer some words of ap ed him to come with don. He declined, alle portant engagements, I hoped on the morrow, after, to make his exco to Mistress Bellamy, if a kind word for him in I was not sorry, for I the meeting with Anne got over first, especiall cil was there. So An of her husband, and w accompanied by my dear gave as a reason for party that he had a c of moment to make to I need not say that I fort to dissuade him f The long summer day to a close when we rea at the crossroads. enough, sat our dear ther by the wayside, standing beside her. I scribe the scene that I pardon which Anne bes willingly granted; and came out one by one ing twilight, it seemed gels in heaven, who rej return of the repentant more sang their song earth to men of good As we proceeded s wards, Windsor inform my that his object in evening, was to tell hi ccellent opportunity had presented itself to get Robert out of the Cl; plained Bill Bell's pro and we clapped our h light, explaining: "Th special interposition of Then we in our turn, Lord Burghley's daugh and how Father Westo sooner they could croc ter. If Uncle Robert the same vessel could to France, and thus, a said, we could kill tw one stone. "I have another s make," Windsor said. it be if my sweetheart company the fugitives, already told you, I sh leave England with month, for an indefin could then join Mary Cologne." After a few moment Uncle Remy replie no objection to this s posed it, however, s not bear to leave gran Windsor urged that so the parting must com promised to be his wi only a question of a f gave such good reason parture, that I was o sent, although with a and on the condition t mother's approval was We agreed not to me fect until after supper, found the table alrea; we reached the hous. thanks were returne, pounded his scheme, who had the greates Father Weston's judgm him the responsibility what it was best to d Father asked several o sently, after a short p vine guidance, he pron or of the plan. It wa ed that Windsor shou return to London, an thing in readiness to gatives in his house in Uncle Remy meanwhi cort us through the w where he knew a fisher boat he had often gon river at night, harpo torchlight. In this b row us to the riverst of Windsor's garden, trothed would await u and two in the mornin break, that is. This was no sooner s for there was no time hurriedly put togeth grandmother gave Fri blessing, holding us c fond embrace. The fr

Subscribe to the "True Witness."

AN HISTORICAL
ROMANCE
—OF THE—
Times of
Queen
Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

PUBLISHED
—BY—
Permission
—OF—
B. HERDER,
St. Louis, Mo.

CHAPTER XXVI. CONTINUED.—
My betrothed was the first to des-
cry us, and he hastened up to greet
me. Then he called Babington; it
was impossible not to observe the
reluctance with which the latter
came towards us, on perceiving that
I was there. But I kissed my hand
to him, and when he began in rat-
her a shamefaced manner, to stam-
mer some words of apology, I invit-
ed him to come with us to Woxin-
don. He declined, alleging more im-
portant engagements, but said he
hoped on the morrow, or the day
after, to make his excuses in person
to Mistress Bellamy, if I would say
a kind word for him in the interval.
I was not sorry, for I preferred that
the meeting with Anne should be
got over first, especially as Miss Ce-
cil was there. So Anne took leave
of her husband, and we rode on, ac-
companied by my dear Windsor, who
gave as a reason for joining our
party that he had a communication
of moment to make to Uncle Remy.
I need not say that I made no ef-
fort to dissuade him from coming.

The long summer day was drawing
to a close when we reached the beech
to the crossroads. There, sure
enough, sat our dear old grandmoth-
er by the wayside, Uncle Remy
standing beside her. I will not de-
scribe the scene that followed; the
pardon which Anne besought out was
willingly granted; and as the stars
came out one by one in the deepening
twilight, it seemed as if the an-
gels in heaven, who rejoice over the
return of the repentant sinner, once
more sang their song: "Peace on
earth to men of good will!"

As we proceeded slowly home-
wards, Windsor informed Uncle Re-
my that his object in coming that
evening, was to tell him that an ex-
cellent opportunity had unexpectedly
presented itself to get poor Uncle
Robert out of the Clink. He ex-
plained Bill Bell's proposal to us,
and we clapped our hands with de-
light, explaining: "This is indeed a
special interposition of Providence!"
Then we in our turn, told him about
Lord Burghley's daughter and Frith,
and how Father Weston thought the
sooner they could cross seas the bet-
ter. If Uncle Robert were set free,
the same vessel could carry them to
France, and thus, as Uncle Remy
said, we could kill two birds with
one stone.

"I have another suggestion to
make," Windsor said. "How would
it be if my sweetheart were to ac-
company the fugitives. As I have
already told you, I shall have to
leave England within the next
month, for an indefinite time, and I
could then join Mary in Brussels or
Cologne."

After a few moments' consid-
eration, Uncle Remy replied that he saw
no objection to this scheme. I op-
posed it, however, saying I could
not bear to leave grandmother. But
Windsor urged that sooner or later
the parting must come, as I had
promised to be his wife, and it was
only a question of a few weeks. He
gave such good reasons for my de-
parture, that I was obliged to con-
sent, although with a heavy heart,
and on the condition that my grand-
mother's approval was gained.

We agreed not to mention the sub-
ject until after supper, for which we
found the table already spread when
we reached the house. As soon as
thanks were returned, Windsor ex-
pounded his scheme. Grandmother,
who had the greatest confidence in
Father Weston's judgment, left to
him the responsibility of deciding
what it was best to do. The good
Father asked several questions; pre-
sently, after a short prayer for di-
vine guidance, he pronounced in fa-
vor of the plan. It was then arranged
that Windsor should immediately
return to London, and get every-
thing in readiness to receive the fu-
gitives in his house in the Strand.
Uncle Remy meanwhile was to es-
cort us through the wood to Putney,
where he knew a fisherman, in whose
boat he had often gone out on the
river at night, harpooning fish by
torchlight. In this boat he would
row us to the riversteps at the end
of Windsor's garden, where my be-
trothed would await us between one
and two in the morning, before day-
break, that is.

This was no sooner said than done;
for there was no time to be lost. I
hurriedly put together a few things;
grandmother gave Frith and me her
blessing, holding us clasped in a
fond embrace. The farewells were

heartrending; we had to tear our-
selves away. Frith enjoined upon
Anne to take good care of his pony,
saying when the Queen was dead we
should come back, as the child Je-
sus did when Herod was no more.

"Yes, children," said grandmother,
"think of the flight into Egypt, and
take for your companions Jesus, Ma-
ry and Joseph. May God and His
good angels be with you!"

Again Uncle Remy warned us that
time pressed; once more I embraced
my grandmother and sister, and
then the gate closed behind us. I
turned to take one last look at
Woxindon, whose turrets stood out
darkly against the star-lit sky, be-
fore the trees of the wood we were
entering, shut it out from sight.
How bitter was my grief at that
moment! May I not hope that God
in his mercy will grant, that those
who thus left home and home for
His name's sake, will be received by
Him into everlasting dwellings?

Scarcely a word was spoken as we
rode through the wood; even little
Frith was silent. When we drew
near Putney, Father Weston parted
from us as his course lay up the
river to Henley. We found the boat
moored by the riverside, and Uncle
Remy succeeded in making it loose.
He made Miss Cecil and me crouch
down in the bottom of the boat,
while Frith took the rudderstrings,
steering by uncle's directions. Not
a syllable was uttered as we shot
rapidly down the stream, aided by
the current. We made it our aim
to keep as much as possible in the
middle of the river, and thus could
scarcely distinguish anything on the
banks. But as we passed Westmin-
ster, the moon came out from be-
hind a cloud, and lit up the outlines
of the Abbey. By its light Uncle Re-
my descried a barge, moored a short
distance ahead of us, which he
rightly divined to be that of the
river watch. He begged Miss Cecil
and me to lie down flat in the bot-
tom of the boat and over our pros-
trate forms he threw a dragnet,
which was in the skiff. A few mo-
ments later a challenge rang out;
uncle answered it. Almost immedi-
ately a boat came up alongside of
us. "Any priests on board?" a gruff
voice demanded.

"Not a man alive, save this lad
and myself," was the reply.
"What have you got there in the
bottom of the boat?"
"Nets, as you may see if you care
to look."
"Well, well, give us a trifle, and
we will let you pass."
Uncle handed over a gratuity; then
he plied the oars vigorously and we
glided swiftly onward. I heard the
Westminster clock strike one; about
a quarter of an hour later we stop-
ped at the steps on the river bank.
As soon as the boat was made fast,
I heard Windsor's voice asking where
the ladies were? Uncle bade him to
be silent; then he drew aside the
dirty, unsavoury nets, and helped
Miss Cecil and me to get up. A
thick bank of clouds had come up
before the moon, so that it was very
dark on the river; in the space of a
few moments we were safe indoors.

We found Tichbourne awaiting us.
Some light refreshments were laid
out on a table, and some mulled
wine was prepared for us, of which
we were very glad on coming in from
the chilly night air.
Windsor had given up his room
and helped old Barbara to get it
ready for us girls, while a bed had
been made up for Frith in Tich-
bourne's bed-chamber. There Uncle
Remy left us, for he had to take the
boat he had borrowed back to Put-
ney, but he promised, if possible, to
come again in the evening, as the
next night was to be that of our
flight.

We then retired to rest, old Bar-
bara showing us to our room, and
very civilly offering her services to
undress us. This however we declin-
ed, as we preferred to be alone.
The whole of the next day we kept
ourselves carefully, out of sight,
much to the vexation of little Frith,
who peeped longingly between the
half closed shutters, now at the
street and now on the river. The
confinement was however less ir-
ksome to him than it otherwise would
have been, on account of the weath-
er, for the rain fell steadily all
day long. When I complained to
Windsor at having such horrible
weather for our flight, he said, we
could not be thankful enough for it.
On such a night as this the Thames

was as safe as the Rhine, and the
sentries on the Clink did not stir
from their boxes. Had there been
intervals of moonlight as there were
yesternight, the venture would have
been too hazardous to be attempted,
and we need not fear a wetting, for
Bill Bell would provide us with tar-
red capes and cloaks.

After supper we lay down for a
brief rest. I fell into a sound sleep,
from which I was startled by a
knock at the door, warning us that
it was time to start. Uncle Remy
had come, bringing all manner of
affectionate messages from Woxin-
don, where nothing had occurred
since our departure. We were soon
attired in oilskin cloaks, with sail-
or's hats on our heads, and such
comical figures did we cut in this
disguise, that, for all our grief and
anguish of heart, we could not re-
frain from laughing at one another.

Just as the bell of St. Paul's tolled
out the hour of midnight, the
boatman's boy came to tell us his
father was ready. We bade our
host farewell; I promised to write
to Windsor as soon as we reached
Dunkirk. One last kiss, one last
embrace, and out we went into the
dark night and fast falling rain.

We two girls and Frith took our
place in the bottom of the light
skiff which our conductor had chosen
for this expedition; the seats were
reserved for the rowers, and the
boatman's boy, a sharp youngster,
took the rudderstrings. The neces-
sity of preserving absolute silence
having been duly impressed on us,
we pushed off in the name of God,
and drifted down alongside the bank
until the frowning walls of the Clink
were discernible through the gloom.
The footsteps of the patrol going
his rounds were audible; we waited
in breathless suspense until they had
passed; then finding ourselves unob-
served, with a few quick strokes of
the oars, the skiff was brought close
under the walls, below the fourth
window.

Again we waited and listened; no
sound was to be heard but the pat-
tering of the rain and the rush of
the water as it flowed past. Then
up got Bill Bell, and taking a dark
lantern from under the seat, opened
it, and threw a ray of light on the
roof of the prison, lowering it gradu-
ally till it shone full on one of
the windows just under the eaves. A
figure appeared at the window, re-
moving one by one the iron bars
which had been filed through. As the
light fell upon his countenance, I
recognized Uncle Robert: I could
hardly repress a scream, when I saw
him secure a rope to the bottom of
the iron bars, throw the end down
to us, and then clamber out through
the aperture. Our men drew in the
rope and held it tightly; the lantern
was closed, and in a few moments,
during which I held my breath in
terrified apprehension, the prisoner
slid down the rope and let himself
noiselessly into the boat. We shook
his hand without a word. The men
resumed their seats, and taking up
the oars, put off from the bank.

We now breathed freely, imagining
all fear of discovery was past. Sudden-
ly a warder, probably the one
whom the boatman had bribed, anx-
iously to avert suspicion from himself,
raised the cry: "Turn out the guard!
a prisoner has escaped! Help!"
"Shout yourself hoarse," muttered
old Bell, "it will not be easy to
overtake us. Pull a long stroke and
all together, we have a good quar-
ter of an hour's start."

He gave Johnny a sign, the boat's
head was turned, and until we were
out of sight of the shouting warder,
we made a feint of going up the
river. But soon resuming our former
direction, we shot down the
stream like an arrow, propelled by
four pairs of oars, tide and current
both with us. Passing by on the op-
posite side, we saw lights gliding
to and fro outside the Clink, and
some of the guard running down to
the docks, where the boats lay.
Swiftly we flew past the crowd of
vessels anchored below London
Bridge, past the gloomy walls of the
Tower, where so many Confessors of
the Faith were immured, past the
outlying houses and the City Wall.

Now we thought it was safe to
speak. But the boatman said there
was still great need for caution.
The rain and darkness which were
so much in our favor at the Clink,
were now just the reverse, for we
were now just run upon a sand-bank,
or come into collision with one of

the vessels waiting in midstream for
the turn of the tide. He himself
took the helm, and sent his boy into
the bow, to keep a sharp lookout.

The first streak of light in the
east, heralding the dawn of day,
found us between Woolwich and
Gravesend. The river was getting
broader, the banks flatter; nothing
was to be seen but water, sandy
reaches, left bare at low tide, and
on the banks a few stunted willows.
When the tide began to flow, rowing
became more difficult, but a light
breeze sprang up, our sail was hoist-
ed, and we sped onwards to Grave-
send.

As it was nearly light when we
got there, Bill proposed that we
should go ashore, and pass the day
at a secluded tavern which he point-
ed out to us, as he thought it un-
safe to go on board the Jeanette by
daylight. The police were sure to
come down before long, and make
inquiries for the fugitives. We fol-
lowed his advice, and lay hidden till
evening, when he came and under
cover of the darkness, took us on
board the Jeanette.

"God who has helped us so far,
will help us till the end," whispered
my affianced husband, as he assisted
me up the ship's ladder. I pressed
his hand and followed the others in
silence on to the deck. A few mo-
ments more, and the friendly skiff
disappeared from our sight.

CHAPTER XXVII. — My friend
Windsor desires me now to continue
our story, and I will not deny that
there is much that I can tell which
ought not to be omitted from this
eventful narrative.

The reader would not be greatly
entertained were I to dwell upon the
struggle that went on in my soul,
distracted as it was by doubt. It is
to my own humiliation and shame
that I recall the resistance I offered
to the truth, a resistance every day
more culpable, as conviction was
borne in upon me with greater force.

Walsingham's design in desiring
me to take up my residence, as I did
for a time, at Chartley, was that I
might watch Windsor and the cap-
tive Queen. The more I saw of Win-
sor, the greater was the esteem I
felt for him. He seemed to devote
himself to the care of the sick poor,
seeking no other recreation than a
solitary walk, reading his favorite
Virgil in the shade of some spread-
ing tree, or angling in the Trent or
the Dove. In fact he appeared to be
the most pacific of mankind, and
had I not known for certain that he
was involved in Babington's plot,
I should have thought him the last
man to engage in anything in the
company of suspicious characters. He
avoided me; this was only natural,
as he could not but be aware that I
was there to play the spy on him,
and put a spoke in his wheel, when
opportunity offered.

Still greater was the esteem
wherewith Mary Stuart inspired me.
I had sought to stifle the admira-
tion which her bounty to the poor
excited on the occasion of my first
visit to Chartley, by persuading my-
self that she was actuated by mot-
ives of policy, or at least, by Pop-
ish ideas of self-righteousness. But
now, when I saw and talked to her
almost daily, I was forced to ac-
knowledge that her motives were of
the most exalted character. Her pa-
tience and gentleness contrasted
strikingly with Sir Amias Paulet's
harsh, uncourteous behaviour: scarce-
ly ever did a word of bitterness es-
cape her lips, although the indisposi-
tion from which she suffered might
have excused some amount of irrita-
bility. Nor, in spite of the humili-
ations to which she was subjected, did
she ever lose the sense of her regal
dignity. Of Elizabeth, her deadly
enemy, she always spoke with mod-
eration, repeatedly expressing the
wish that she could have a personal
interview with her, as she was cer-
tain that all the misunderstandings
caused by third persons would then
melt away like snow in the spring
sunshine. She complained very much
of her Royal Sister's persistent re-
fusal to allow her this favor that
she asked. Of my uncle Walsingham
she judged too leniently; perhaps
from politeness towards myself, more
probably because he had advocated
her release. Burghley she regarded
as her bitterest foe, and when his
name was mentioned, begged me
never to speak of him before her, as
she found it almost impossible to
forgive him for having lent his
weight to the Scottish rebels and
murderers, to destroy her good
name.

She related to me her whole his-
tory, from the time when, a child of
six, she was taken to the French
Court as the future bride of the Dau-
phin, there to spend twelve happy
years, the only happy years of her
life. She told me how she had, on
the death of Queen Mary, as the
heir to the crown, assumed the arms
and title of Queen of England, there-
by provoking Elizabeth's undying en-

imity; and how, a widow when scarce-
ly eighteen, she left France to as-
cend the throne of Scotland, dis-
turbed and in unruly times, when
the hand of a young and inexperi-
enced woman was singularly ill-fitted
to take the helm of the State.

"I should have been treated with
the greatest regard," she said, "had
I consented to adopt the doctrines
preached by Knox. But as I an-
nounced my determination to adhere
to the Roman Catholic, the only
true Church, Knox openly insulted
and defied me, and in league with
him and his fanatical preachers, the
Lords of the Covenant never rested
until they ruined my good name and
saw me cast into prison. And yet I
solemnly swore to respect the Re-
formed religion as then established,
nor did I ever persecute one of my
subjects on account of his creed."

She then proceeded to relate how
her marriage with her cousin, Henry
Darnley, had been a further cause of
offense to Elizabeth; how she had
proposed, in a constitutional man-
ner, to establish the Catholic reli-
gion; how Darnley betrayed his ro-
yal consort, and caused Rizio, her
secretary, who was conducting the
proceedings, to be assassinated in
her very presence. How Darnley
was deceived in his turn by the Cov-
enanters, who refused him the reward
of his treachery, the kingly power
to which he aspired, and displayed
to the Queen the document he had
signed, in proof of the infamous part
he had played. How she had, at his
entreaty, freely forgiven him, re-
fused to consent to a separation, and
after his illness, been fully recon-
ciled to him.

And then came the explosion which
destroyed the house of Kirk-in-the-
Field where Darnley was sleeping!
Murray, Morton and Ruthven were
accomplices in this murder; Bothwell
was acquitted by his judges, and
their verdict was confirmed by Par-
liament. "But suspicion still at-
tached to him," the Queen said,
"and therefore I steadfastly refused
to marry him, despite the pressure
brought to bear on me by a strong
party of the Lords. Then he resort-
ed to violence, carried me off to his
castle at Dunbar, and compelled me
to go through the ceremony which
would give him the position of pow-
er he coveted. Would that I had
died a thousand times rather than
submit to it! For this compulsory
marriage put a weapon in my ad-
versaries' hands, and gave a color-
ing of truth to the vile accusation
they brought against me of having
connived at my husband's murder.
Some forged letters were brought
forward in support of this charge,
and my fate was sealed. An insur-
rection of the Lords of the Covenant
was followed by my incarceration at
Locheven and the compete abolition
of the Catholic religion. After my
escape from and the fatal defeat at
Langside, I fled to England, where,
as you know, instead of the promis-
ed assistance on which I relied, I
found perpetual imprisonment in
store for me. My principal enemies
were, within a short time, arraigned
before the judgment-seat of God;
Murray was assassinated, Mar died
suddenly, Morton and Ruthven were
executed for the murder of Darnley,
almost all met with a violent death;
may God forgive them, as I strive
to do! Only one thing is a source
of continual anxiety to me; the sal-
vation of my only son, whom I left,
an infant in the cradle, when I was
taken as a prisoner to Locheven. To
win him back to the Catholic faith,
I would gladly sacrifice my life."

This sorrowful story, which was
told me in detail, differed on many
points from the account which I had
previously heard. I cannot deny
that I was deeply moved by it.
Everything about it seemed to bear
the impress of truth, and I said
within myself, if this is a tissue of
lies and hypocrisy, Mary Stuart is
an accomplished deceiver, and I
shall find the means of unmasking
her. Could I discover her to be in
any way mixed up in the design of
murdering Elizabeth, not a single
word will I believe of her self-de-
fence, although it is stated so calm-
ly, and bears so strong an appear-
ance of truth.

The captive Queen did not tell me
her history as a connected whole,
but in parts, at different times, yet
I never detected any discrepancy in
her statements. Once I asked her
what she would do if she were set at
liberty. She replied that formerly
it was her design, should she regain
her freedom, to hasten to Scotland,
to withdraw her son from the influ-
ence of sycophants, and defeat their
schemes; and to call upon the faith-
ful Catholics in the lowlands, as well
as the highland clans, to unite in
one supreme effort to maintain the
Catholic faith in the country. But
now she had completely abandoned
all such ideas; the time for action
was past, her son was already 20
years of age. She would therefore
retire to her beloved France, to her
relatives of the House of Guise, to
end her days in peace and the undis-

turbed exercise of her religion. Mary
and many a time had she besought
her Royal Sister of England to re-
lease her from this almost intoler-
able captivity, but she would only
consent to do so on certain condi-
tions, two of which could not be ac-
cepted, namely that she renounce her
claim to the crown of England, and
abjure the Catholic faith. In the
first she was now willing to acqui-
esce, as far as she was personally
concerned, provided her royal rank
was recognized and no obstacle plac-
ed in the way of the practice of her
religion. The other was of course
impossible.

I uttered a few words of encour-
agement, although I saw the block
already prepared for her in pros-
pect; alas, did I not myself aim at
obtaining proofs of her guilt! The
continual struggle that went on
within me was most painful. Was
she innocent or the contrary? Was
her faith true or a delusion of the
Evil one? Ought I to lend my aid
to Windsor and Babington for the
rescue of the Queen, or hand both
her and them over to the execution-
er? What counsel should I give to
Miss Cecil? How were her doubts
and my own to be solved? Was it
not possible I might finally discover
it to be my duty to return to the
Church of my forefathers, and give
in my adherence to doctrines which
I had till now regarded as deadly
error? Then all the frightful con-
sequences of such a step rose up before
my mind's eye in vivid colors; the
loss of position, the loss of wealth,
honors, high office, which the future
had in store for me—exile from my
country. No, a thousand times not
I exclaimed, I will not, cannot be-
lieve. It is all a lie, a delusion and
a deceit!

This conflict went on within me
for several weeks, during which I
found no rest by day or night, for I
had not recourse to the only means
of relief, humble prayer for enlight-
enment and guidance,—I was heartily
glad when towards the end of
June, Gifford brought me a note
from my uncle, requiring my presence
in London. I preferred to start on
my journey alone, rather than wait
for Windsor, who was going a day
later than myself, although on ac-
count of the insecurity of the roads,
especially in the neighborhood of
the metropolis, the company of a
fellow-traveler was generally accept-
ed gladly. On my arrival, I betook
myself immediately to my uncle's
house.

He received me very kindly, but
remarked upon my altered appear-
ance, for I was looking thin and ill.
This was owing to my mental un-
rest, but I told him I had not slept
very well lately, and did not think
Chartley a healthy place. He an-
swered that he was all the more
pleased that there would not be oc-
casion for me to remain there much
longer, as matters must soon be
brought to a climax. He then took
me into his private room, and asked
me a great many questions about
the royal prisoner and her new phys-
ician, all of which I answered truth-
fully, to the best of my knowledge.

For a short time Walsingham sat
silent, apparently pondering over
what he had heard. At last he
said: "It is really much to be re-
gretted that Windsor and Tichbourne
who seem to be honorable and estim-
able young men, should have associ-
ated themselves with that fellow Bab-
ington. However, it is their own do-
ing, and they must suffer for it. We
have abundant evidence of their trea-
sonable designs. What we now
want, is to procure some proof of
Mary Stuart being a party to those
designs, and this I fully expect to
have within the next fortnight. All
the conspirators are to meet at the
Blue Boar on Friday. Babington
will then probably acquaint them
with Savage's proposal, of which
they are for the most part ignorant
and there will be rather a sharp con-
test, for strangely enough, these
Papists are in the main wonderfully
loyal to Elizabeth. What I trust to
is the influence of a man named
John Ballard, formerly in my pay
as a spy. He was instrumental in
bringing many a Papist to the gal-
lows, but, for what reason I know
not, he became a Papist himself, and
made some studies—not very pro-
found ones I should imagine—in
their college at Douay. Well, as is
often the case, this convert evinced
extraordinary fervor, and this in-
duced Dr. Allen to ordain him
priest. Now, so Gifford informs me,
this zealous, but not very wise per-
sonage, desires to wash out with his
blood the stain of having once been
a persecutor. We will see that this
wish is gratified."

(To be continued.)

It is best to begin your folio; even
if the doctor does not give you a
year, even if he hesitates about a
month, make one brave push, see
what can be finished in a week.

THE
FINANCIAL
SIDE
OF
STRIKES.

the caption "Strikes
their cost," the "Catholic
Chronicle" of Cleveland, says:
All D. Wright, U. S.
Commissioner of Labor,
current "North American"
the losses caused by

of the past twenty
1881, inclusive are his
the strikes of that period
wage loss of the strike-
,638,478, against a loss
of \$122,731,121. The
losses was \$380,594,599,
are drawn from the his-
tory of 2,793 strikes, involving
establishments, and throw-
ing employment 6,105,694

It further shows that
of the strikes instituted
successful, while 13 per-
cented in part and 36 per-
cent completely. The plain-
ness of the figures is that
a terrible costly instru-
ment redress of undoubted

is this statement of
of loss through strikes
total averages over a
year—it falls short
truth by many items. It
concerns only for employ-
ment. Losses in house
retail trading, in other
affected by falling de-
and other incidental
general public cannot
even approximately.

should be done to rem-
tion that is fraught with
injury to the entire coun-
tryless our solons ap-
when it is a question of
social machinery to run
tion.

good is paramount to
profit. The New Zealand
law appears to have ac-
coun good in settling la-
. If we cannot better
e not adopt it?

A
FRANCISCAN
RETURNS
TO
CHINA.

IER Joseph Vila, the
known Spanish Francis-
missionary, of Barcelo-
Spain, has returned to
missions conducted by
China. Poor as the
ple are they did not al-
return empty-handed. Be-
ing he published a letter
the citizens of Barcelona
generosity and appealing
ayers that his life-work
successful. He considers it
that he shall return alive
lesterial Empire.

A
CATHOLIC
STATISTICIAN.

government statistician
New South Wales is a
holic Irishman, named
omas Coghlan. Just now
latest report is provok-
discussion among physi-
cal figures he shows
g the last thirty years
increased in that coun-
larming rate, and asserts
more medical science at-
conquer it the more fatal
Physicians dissent from
ret it is probable that his
of government inquiry
ed upon.

SURPRISE

SURPRISE

SURPRISE

SURPRISE

SURPRISE

is **SOAP**

Pure Hard Soap.

SURPRISE

SURPRISE

Household Notes.

CHARLOTTE RUSSE.—A correspondent asks for a receipt for "the old-fashioned charlotte russe, such as I used to see served in a large glass dish at my grandmother's tea party, says a writer on domestic topics. It was as different from the modern caterer's variety as possible. The top was frothy and rich, but as the dish began to be served there came out morsels of delicate, flavoured blanc mange and bits of rich wine-soaked sponge cake that I should love to taste again." It seems almost ungracious to remind this writer that her enthusiasm is probably largely tempered by the glamour of her youthful appetite. It is much to be feared that the duplicate of that dish set before her to-day would not produce the same joy and relish. From a scrapbook, compiled about thirty years ago, a receipt for home-made 'charlotte russe' is taken: Soak a quarter of a box of gelatine in a little cold water until soft; flavor a pint of cream with a half a cup of powdered sugar and a teaspoonful of vanilla. Whip it, skimming the froth on to a hair sieve that rests on a pan. Line a high glass dish with strips of plain sponge cake or separated lady-fingers, sprinkling the cake, after it is put in the dish, with a wine-glass of sherry wine. When the cream is whipped, mix the gelatine with that which has drained through the sieve, add the whipped portion instantly, stir the whole through lightly once or twice with a silver fork, and pour at once into the dish. Lay on the top two or three strips of cake or lady-fingers, sprinkle with a few drops of wine that has been saved for the purpose, and set the dish on ice till ready to use. Cream, gelatine, and all dishes used should be kept very cold. It is a good plan to set the draining-pan which holds the sieve on a bed of ice in a second pan. The success of the dish depends largely upon the rapidity and delicacy with which the final putting together of cream and gelatine can be managed.

PAINTED FLOORS.—Floors that have been shellacked may be cleaned without injuring the polish by wiping over rapidly with clean cloths dipped in clear warm water, to which kerosene has been added in the proportion of a tablespoonful to a pail of water.

PRESEVERING TIME.—Mrs. Lincoln's directions for canning strawberries are to be specially recommended. She emphasizes the use of sound, perfect fruit, for one overripe spot or berry may spoil the whole jar. If they are gritty wash them quickly, before removing the hulls. Put only a few at a time in a colander into a pan of clear water, toss them about carefully, drain, and turn on to a clean towel to dry. Pull off the hulls with the little pinners which come for that purpose, and put all the perfect and largest berries by themselves. Mash the smaller berries with the sugar, allowing one cup of sugar to each pound of the fruit. The fruit should be weighed in the beginning. Cook these mashed berries with the sugar until the juice flows freely, then strain it through cheese-cloth, and squeeze till dry. Put the syrup on to boil, add the large berries, and boil fast about three minutes. Keep the fruit under the syrup, but do not stir or break it. Skim out the berries into sterilized jars, boil the syrup down, then fill to overflowing and seal.

TONIC FOR HAIR.—It is said that the frequent sun baths are the best known tonics for a woman's hair. The Greek maidens of old, who sat on the walls of the city and combed their hair owed the beauty of their tresses to the sun's rays. When the hair is washed sit beside a lowered window, as the sun shines

stronger through glass, and allow the hair to dry as it is being brushed. No bleach has been found so successful as the sun, which strengthens and beautifies generally. When the hair shows a tendency to fall out, the very best thing to stop its coming out and promote its growth is the abundant use of genuine olive oil. Saturate the hair thoroughly, and keep it saturated for a week until the dry scalp has absorbed all it will, then wash with pure soap and water. If this operation is repeated every two or three months, the effect is said to be marvelous.

St. Peter's Chair.

Twice a year, in January and February, the people of Rome observe the Feast of the Chair of St. Peter, and this year additional interest attaches to the occasion owing to a discovery recently made by Prof. Marucchi. He has shown that the first "Seat of Peter"—that is, the place where he exercised his apostolic ministry in Rome—was in the ancient Church of St. Priscilla, and not at the catacombs of St. Agnes, as hitherto believed. The question is a very interesting one for those who have studied Christian archaeology, and the traditions concerning St. Peter's life and work in Rome; but for the general reader it can hardly be as interesting as an account of the chair itself in which St. Peter taught and which has for ages symbolized the infallible teaching of the Roman Church and Pontiff.

A tradition dating back to the earliest times supported by the most illustrious doctors of the Eastern and Western churches, tells us that St. Peter used the chair which is contained in the great bronze frame, which rises in the apex of the extremity of St. Peter's. Ancient documents prove that the Chair of Peter used to be exposed for the veneration of the faithful in the century in which liberty was granted to the Christians of the Roman Empire. Everything goes to show that previous to that time it was kept concealed in the tomb of the Prince of the Apostles. In the succeeding centuries it was moved from one part to another of the great Basilica which Constantine erected to St. Peter on the very site of his crucifixion, until, in the seventeenth century, it found a permanent resting place in its present prominent position at the end of the majestic temple, lighted from above by the aureole of the Dove, who seems to brood upon it, crowned by a host of joyous bronze angels, lightly supported by St. Ambrose, St. Augustine, St. Athanasius and St. Chrysostom, and raised above an altar dedicated to the Blessed Virgin and all the sainted Pontiffs.

For several centuries the Popes have ceased to use it on solemn feasts, principally, no doubt, because use would wear out or damage a relic too precious to be lost. But anybody who likes may see a copy of it in the Vatican sacristy. It is made of wood, and richly decorated with ornaments in gold and ivory, executed with a perfection which enables us to date its origin to the best days of Roman art—that is, to the age of Augustus or Claudius. The little ivory sculptures which adorn it represent the labors of Hercules and prove that it is of pagan origin. A glance serves to show that this chair was originally used for carrying a distinguished personage from one place to another.

St. Peter came to Rome under the reign of Claudius, and received hospitality from the Senator Pudens, whom he converted to Christianity. In the house of the Roman noble were held the first meetings of the faithful, and here doubtless the Prince of the Apostles was presented with the chair from which he taught them. The chair in those days was

an emblem of authority, the sedes gestatoria being eminently so and reserved for the emperor and the great functionaries of the empire. Hence the pagan ornaments which decorate the chair now held in veneration throughout the whole world. From the purely archaeological point of view it is interesting to find a chair made of wood which has been preserved practically intact for over eighteen centuries. Even the veneration due to precious relics can hardly be regarded as an adequate explanation of the phenomenon in the case of the Chair of St. Peter. All the chairs of the other Apostles have perished either by the hands or by the negligence of men, while that of the Roman Pontiff has been preserved in a providential way. During the four centuries between Alaric and Totila the Eternal City was served in a providential way. During the Great Constantine put himself at the head of barbarian kings to destroy the Imperial city, and then bade adieu forever to the Eternal City, carrying with him an immense quantity of booty, ranging from precious Greek statues to the bronze tiles of the Pantheon. In the eleventh century the Emperor, Henry IV., had just ravaged the part of the city known as the Leonine Borough, which contained the Basilica of St. Peter, when the army of Robert Guiscard, which came to expel him wrought even greater havoc. The sack of Rome by the Lutheran hosts under the constable of Bourbon destroyed an immense number of religious treasures which had escaped preceding invaders. During these disastrous epochs Rome saw her sacred treasures pillaged, her sacred relics scattered to the winds, her columns of granite lying broken in the dust—and yet the fragile seat in which St. Peter taught the infallible truths of the Catholic Church has come down to us through all the ages to represent Catholic truth.

Torrigni, who examined the chair carefully in 1637, and who measured it exactly on all sides, has left us the following description of it: "The front of the chair is four palms broad and three-and-a-half high; its sides are a little more than two-and-a-half in breadth; its height, including the back, in six palms. It is of wood with small columns and little arches; the columns are one palm and two inches high, and the arches two palms and a half; on the front part of the chair are chiselled eighteen subjects in ivory, executed with rare perfection, and mingled with little ornaments very delicately worked. All around are a number of figures in ivory. The back of the chair is four fingers thick." The Roman palm was equal to about nine inches of our measure.

Before the time of Alexander VII., who transported the chair to its present position, it was venerated in the chapel which is now used as the Baptistry of St. Peter's. Previous to this it had been in the Chapel of Relics in the old sacristy; and there are documents to show the Pope Adrian I., in the eighth century, had it placed in the chapel dedicated to his patron St. Adrian. In the early centuries the Pope always sat in the Chair of Peter during the solemn services celebrated on the Feast of the Chair in January and February. Peter Manuilus, in the thirteenth century, relates having read in an earlier author how the Chair of Peter had been respected during a fire in the Basilica. From chronicles belonging to the eighth and ninth centuries we learn that a newly elected Pope was first conducted to the Pontifical throne, and that on the following Sunday he proceeded to the Vatican Basilica, robed in the Papal mantle and accompanied by sacred chants, and that there he took his place on "the Apostolic and Most Holy Chair of Peter." In still earlier times the neophytes, robed in their white baptismal robes, used to assemble before the chair to venerate it and the Prince of the Apostles. In short, we have authentic documents referring to the chair, dating from the fourth century down to our own time.

It would be a mistake to suppose that the custom of attaching importance to a chair as an emblem of authority is confined to the chair of St. Peter. From the very beginning of Christianity the bishops occupied special seats as a mark of honor and a token of authority. At their death their chairs were sometimes placed in their tombs. The early Christians entertained the highest respect for the chairs of the Apostles, which were carefully preserved by them. In the second century Tertillian wrote: "Go through the Apostolic churches in which thy very chairs of the Apostles preside in their place, and where their authentic epistles are read aloud." Eusebius tells us that in his time the Chair of St. James the Less was still to be seen in Jerusalem, and had been preserved by the Christians through all the disasters which overwhelmed the Holy City. We also

know that the Church of Alexandria preserved for long ages the chair of its first bishop, St. Mark. The Church of Rome naturally was very anxious to retain intact the Chair of the Prince of the Apostles, and in the catacombs they had a safe hiding place during the ages of persecution for this and other precious relics.

IRISH LITERATURE.

Writing to the American Catholic press Mr. M. J. Murphy, of New York city, a well known Irish scholar and writer, says:—

The lamentable dearth in our public libraries of works written on Irish subjects by persons competent to take up such material and do it justice, prompts me to offer a suggestion. Let us effect a national organization throughout the country that will demand of the public libraries that such works be placed upon their shelves, and then read them. In most cases where the public library is supported by a municipal fund or endowment, these books will be placed upon the shelves at the request of one or more citizens. Therefore, such an association as that suggested, is not handicapped by the necessity of raising any fund; organization is all that is necessary. Librarians usually complain that when some patriotic Irishman has a number of Irish works placed on the library catalogue, they remain untouched and unread; proving that such purchases are a useless expense. This is an evil that our association can prevent by furnishing readers for the books as soon as they are available.

While good, wholesome Irish fiction is always welcome, it should be the aim of the association to see that the major portion of the books thus placed is Celtic in spirit and comprises works on the arts, sciences and literature of ancient Ireland. These should be chosen very carefully by a committee of able Irish literati, chosen for their knowledge of such subjects as well as for general literary ability. It may be difficult to select a large committee of such men at first, but after a while they will readily be found and there is no doubt that all such men will heartily enter into the work and serve such a cause with all their hearts. The nucleus of such an organization could be formed in each town with five or ten people. Several small circles would, indeed, be more effective than one large one, as the facilities for meeting often would be better.

Summing up the foregoing, briefly, the objects of the association should be:

- 1.—To select at regular intervals a national committee or advisory board which shall select a certain number of works each year for the purposes of the organization.
- 2.—To meet once every month, at least, to discuss current Irish literature and receive reports from the advisory board, in reference to works on Irish subjects.
- 3.—To see that approved works are placed on the shelves of every public library.
- 4.—To have these works read when they are thus placed, each member pledging to read as many of them as feasible during the year, and then interesting as many acquaintances as possible outside of the association.
- 5.—To interest the newspapers of the country in Celtic, particularly Ibero-Celtic literature, so as to bring the publication of such matter prominently before the public.
- 6.—To encourage the production of all new works on important Irish subjects and give moral support to researches into Irish antiquities.
- 7.—To study the Irish element in American history and bring into prominence the part taken by the Irish race in the founding and maintenance of the American Republic.

For this apathy the Irish people, however, are not wholly to blame, as it is a product of English misrule over their native land. Dr. Sullivan, the erudite editor of O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," in writing on this very subject says: "During the first part of the eighteenth century the possession of an Irish book made the owner a suspected person and was often the cause of his ruin. In some parts of the country the tradition of the danger incurred by having Irish manuscripts lived down to within my own memory; and I have seen Irish manuscripts which had been buried until the writing had almost faded, and the margins rotted away, to avoid the danger their discovery would entail at the visit of the local yeomanry."

The number of books required to furnish the public libraries of this country would make an edition of

sufficient size to amply repay any author for spending months on a work. The ancient manuscripts would be brought into English for the world to read, and reproductions made of the originals. Ireland's great epic poems would be popularized; and the revelations of her ancient arts and sciences would startle the world. Our ancient literature is a field that is yet unexplored, and the person who knows only the frothy tales of Lever, Carleton and others, as Irish literature, is ignorant of that wonderland of story and song which is alone worthy to be called Irish. All this splendid work is within the possibilities of such an organization as that suggested.

JOHN MURPHY & CO.

FABRIC GLOVES.
A lot of Ladies' Tan Fabric Gloves, in Taffetas and Lisle Thread. Were 40c, 50c and 60c. For, pair 27c.

JEWELLERY DEPARTMENT.
A lot of Sample Rings, for men and women. Some of them set with genuine opals, 75c, \$1.00, \$1.25. Special 25c each.

PERFUME DEPARTMENT.
Trefle & Rosely's Perfumes, in bulk, per ounce 25c.
Farina's German Cologne, 2 oz. bottles, 12½c.

MEN'S FURNISHINGS.
Men's and Boys' Colored Shirts, stiff (short) bosoms, on soft body, neat, up-to-date patterns. Sizes run from 12½ to 17½. Price \$1.00 each. For 69c.
Men's Washing Ties, Strings, 3 for 25c.
Hemstitched Pure Linen Handkerchiefs, 15c each.
White Cotton Night Shirts, 75c ones, for 57c each.
Double Thread Balbriggan Underwear, 37½c each.
Cardinal Cashmere Half Hose, 35c worth, for 25c.

SPECIALS IN THE BASEMENT

Our Special Wash Day Set.
5 only, Sets. Come early. Set consists of—
1 Folding Tub Stand, worth \$1.50.
2 Large Size Tubs, at \$1.50 each, \$3.00.
1 Royal American Wringer, worth \$3.50.
Solid rubber rolls, steel springs. Total value of set, \$8.00.

While These 5 Sets Last Only
\$4.98 A SET.

JOHN MURPHY & CO.

The OGILVY STORE

PURE LINEN MESH UNDERWEAR.

Pure Linen Mesh for \$1.50 a Garment!
Men's Pure Linen Mesh Underwear, keeps the skin dry, prevents colds and rheumatism, promotes health. The proof of this Underwear is the wearing.
We have a special line, in different sizes, worth \$2.50 a garment.

Our Price is on y \$1.50 a Garment

SUMMER HOSIERY.

Misses' Tan Ribbed Cotton Hose—
Size 5½, 15c; size 6, 18c; size 7, 23c; size 7½, 25c; size 8, 25c; and size 8½, 25c a pair.
Boys' Ribbed Black Cotton Hose—
Size 6, 20c; size 6½, 25c; size 7, 27c; size 7½, 30c; size 8, 30c; size 8½, 35c; size 9, 35c; and size 10, 35c.
Misses' Ribbed Cotton Vests—
Size 20, 15c; size 22, 24c; size 24, 17c; size 26, 20c; and size 28, 25 cents.

Ladies' Ribbed Cotton Vests.

10c, 15c, 20c, 25c, 30c and 35c.
Best Attention Given to Mail Orders.
JAS. A. OGILVY & SONS,
St. Catherine and Mountain Sts.

GO TO SADLER'S

...FOR...
Handsome bound Prayer Books.
Neatly mounted Prayer Beads.
Crucifixes in Metal, Pearl, Ivory, etc.
Religious Pictures, small and large.
Medals in Gold and Silver.

STATUARY IN METAL,
FOR THE POCKET:
BLESSED VIRGIN... 5c, 10c, 15c
Larger Size, 35 cents.

D. & J. SADLER & CO
.....1669.....
NOTRE DAME STREET.

New Books

AND
New Editions.

A Practical Commentary on Holy Scripture; for the use of Catechists and Teachers. By the Right Rev. F. J. Knecht, D.D. With illustrations and maps. Second edition. Two vols. 12mo. Half morocco, net \$4.00.

Manual of Sacred Rhetoric; or How to prepare a Sermon. By the Rev. Bernard Feeney. 12mo. net \$1.25.

Translation of the Psalms and Canticles with Commentary. By the Rev. James McSwiney, S.J. 8 vo. net \$3.00.

The Triumph of the Cross. By Fra Girolamo Savonarola. Edited with introduction by the Very Rev. John Proctor, O.P. net \$1.35.

The Little Imperfections. Translated from the French, by the Rev. Frederic P. Garesche, S.J. 12mo. net \$0.60.

The Oratory of the Faithful Soul. By the Right Rev. Abbot Lewis Blossius. Translated by the late Bishop Coffin, C.S.S.R. 16mo. net \$0.20.

A Mirror for Monks. By the Right Rev. Abbot Lewis Blossius. 16mo. net \$0.20.

A Book of Spiritual Instruction: "Instruction Spirituals." By the Right Rev. Abbot Lewis Blossius. Translated from the Latin by the Rev. Bertrand A. Wilberforce, O.P. Second edition. 12mo. net \$0.75.

A General History of the Christian Era. For Catholic Colleges and Reading Circles, and for Self-Instruction. By the Rev. A. Guggenberger, S.J. In three volumes. 8vo.

Vol. I. The Papacy and the Empire; with a table of Aryan Languages and ten colored maps. \$1.50.

Vol. II. The Protestant Revolution; with four colored maps. \$1.50.

Vol. III. The Social Revolution; with six colored maps. \$1.50.

The Life of Bartolome de Las Casas and the First Leagues of American Ecclesiastical History. By the Rev. L. A. Dutto. 12mo. net \$1.50.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Servant of God, Dom. John Roberts, O.S.B. By the Rev. Dom. Bede Camm, O.S.B. 12mo. net \$1.25.

Lucius Flavius. An historical tale of the time immediately preceding the destruction of Jerusalem. By the Rev. Jos. Spillmann, S.J. 12 mo. \$1.50.

The Place of Dreams. Four stories by the Rev. William Barry, D. D. 12mo. net \$1.00.

The Marriage of Laurentia. By Marie Haultmont. 12mo. net \$1.60.

B. HERDER,

17 S. Broadwas, ST. LOUIS, MO
Something new
to put on your pipe
Fowler's automatic draft regulator, regular draft at all times, no over heated furnaces, no burning out of grates, nor escaping gases in cellar or room. For 7 in pipe \$3.50. A great coal and trouble saver.
GEO. W. REID & CO.,
Roofers, Asphalters, Heat Contractors
788-788 Craig Street-

Gardien de la Salle
Lectures
Assemblée Legislati

Vol. LI., No. 5

THE TRUE WITNESS

IS PRINTED AND PUBLISHED BY
2 Busby St.
SUBSCRIPTION PRICES
Canada, \$1.00; United States,
and France, \$1.50; Belgium,
advance.
All Communications
to "P. & P. Co., Limited,"
EPI

If the English-speaking
best interests, they would
general Catholic papers in
work.

Subs
us of any ch

to ensure pro

NOTES

STRIVING AFTER
of the greatest evils
which we live in the
pursuit and accumula
for its own sake. T
and richer and richer,
round us, in this not
tries, but most note
United States, men de
talents with which Go
them, to the sole objec
millions. The effects
ple are deplorable; bu
quences to themselves
stely worse. In this f
most frantic race for
forget that very busin
tion put by Our Savio
to the root of the pro
"What doth it profit
gain the whole world
loss of his own soul?"

A CATHOLIC CON
international congress
in honor of the Blesse
incidentally in comm
the silver jubilee of t
of His Holiness Pope
be held at Fribourg,
from the 18th to the 2
next. This city conta
oldest churches conse
the protection of th
Conception. It celebr
hundredth anniversary
struction this year.

YEARNING FOR TH
The unauthorized limit
testants of Catholic
been going on in Eng
fifteen, with the resu
years thousand earne
the true Church annua
movement has of recen
in the United States,
us hope, have a like r
the latest phases of i
in a New York journal
that a hundred women
society in that city an
towns, are attending
that they are "Associ
of the Order of St. Ma
are Episcopalian, and
treat" is taking place
briel's Convent," "t
house" of the "Orde
will. "Mother" Edith
"associate" as she arr
ducted her to the cell
her. Silence is observ
retreat. This parodyi
sisterhoods, like the
other things Catholic,
its humorous side. Bu
its serious side, for th
part in it are well-me
misedged lovers of Chr
of them, realizing the
sition they occupy, in
sense, are accorded th
conversion. This and
ments among a large
the most influential s
United States, are sy
& yearning for Catholi

METHODS OF SECUR
—An American newspa
partment conducted
and devoted to "Love
which the following ex
the flippant, illogical
character:—
"I have been correspo