

## THE TRUE WITNESS AND CATHOLIC CHRONICLE

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### EPISCOPAL APPROBATION.

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

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

## NOTES OF THE WEEK!

**THE PASSING SALUTATION.**—A few evenings ago, two young men were standing in front of the gate-way leading to the chapel of the Hotel Dieu. As they were, to all appearances, studying the proportions of that splendid building, an humble citizen went down the street. On passing the gate he raised his hat. Needless to inform any Catholic the meaning and purpose of that simple act. When he was out of hearing, and just as another citizen was approaching the main gate, one of the young men said:—"Did you see that man lift his hat? I wonder what he was saluting?" The other made answer: "He was bowing to that cross up there." Now, this young man had a vague idea that it was an act of Catholic devotion, and that the cross on the top of the chapel roof might have been the object of that sign of faith and devotion. He was not far astray; at all events he came pretty near the mark. In fact, it might have been the cross—the symbol of redemption—that was so honored; and were it so there would have been nothing surprising in it. But there was something else, beyond and behind that cross; there was something that was no mere symbol: there was an actuality, a living, a real and personal object, within the walls of that chapel, and which the Catholic recognized, by of Whom and of Whose presence the Protestant knew nothing. It was not the cross on the roof, but the Living and Eternal Crucified One, abiding in the tabernacle under the form and appearance of the Eucharistic Bread that received that tribute of adoration from the passing child of the Church. And they knew it not. Nor was that the first time that men ignored the presence of the All-Living Saviour of man. The world slept on in Bethlehem, while poor shepherds adored at the manger; they—the men of the world—knew not that a Saviour was born, that God was in their midst. And from that hour, all through the long thirty-three years—even until He ascended Calvary, He moved amongst men, and they knew Him not. And down through the vast ages, from Redemption's hour till the present, He has been perpetually present amongst men, in the sacrament of the altar; He has fulfilled His promise to abide with His Church unto the end of time; but men, and Christian men, did not, and do not yet recognize His Divine presence. No more did the two young men know why it was that the passing laborer had raised his hat. Yet, we must admit that one of the two had a general idea of a devotedness to the cross, and naturally attributed the simple act to the presence of that symbol. So it is every day; so it is in the press, in the literature of the hour, in all the sermons from non-Catholic pulpits; they often come near the mark; they believe that they know the why and the wherefore of Catholic acts, professions, practices, discipline, precepts, and dogmas; they think that they see the reason. But they can only perceive the symbols, the exterior appearances; they fail to grasp the whole situation, they do not fathom the depths of Catholic faith or of Catholic thought; they cannot understand the mystic truths that the veil of the corporal hides from their vision. And they go away dreaming that they know

all about it, when they simply have seen the outer walls of the sanctuary.

**HIS GRACE'S ITINERARY.**—The labors of the regular pastoral visitation have commenced, and since Tuesday, 29th April, His Grace Mgr. Bruchesi, has been hard at work performing one of the most fatiguing and difficult of all the duties that fall to the share of the Episcopacy. The following is a list of the places visited up to the present, and of those to be visited to-day and tomorrow:—

The Monastery of Notre Dame de Charity of Lorette, Laval Park, at 9 a.m., Tuesday, 29th April.

Longueuil, at 11 a.m., Wednesday, 30th April.

St. Antoine Academy, at 7.30 a.m., Thursday, 1st May.

St. Cunegonde, at 2 p.m., Thursday, 1st May.

St. Henri, at 4 p.m., Thursday, 1st May.

St. Elizabeth of Portugal, at 7.30 p.m., Thursday, 1st May.

Mother House of the Sisters of Providence, at 7.30 a.m., Friday, 2nd May.

St. Gabriel, at 2 p.m., Friday, 2nd May.

St. Charles, at 3 p.m., Friday, 2nd May.

St. Anthony, at 7.30 p.m., Friday, 2nd May.

Convent of the Holy Names, at 7 a.m., Saturday, 3rd May.

St. Jean Baptiste, at 2 p.m., Saturday, 3rd May.

The Cathedral, at 7.30 a.m., Sunday, 4th May.

St. John of the Cross, at 2 p.m., Sunday, 4th May.

Our Lady of the Rosary, Villaray, at 4 p.m., Sunday, 4th May.

St. Edward, at 5 p.m., Sunday, 4th May.

To all who are acquainted with the full meaning of a pastoral visit to a parish, or community, for the special purpose of confirmation, a faint idea may come, from a perusal of the foregoing list, of all that our Archbishop condenses, of labor, zeal, fatigue, and Apostolic duty, into the short space of six days. Our readers should all pray for the health and strength of His Grace during the trying season before him.

**IDEAS OF CONFESSION.**—Our contemporary the "Daily Witness" is full of nothing if it is not full of zeal. Not satisfied with its own large daily edition, it has also undertaken to condense in another weekly publication, called "World Wide," the leading articles upon religious, but non-Catholic, and principally anti-Catholic, subjects, from all ends of the earth. In a recent number, it takes from the "Press Association" a report of the Fulham Palace Conference on Confession and Absolution in the Church of England, to which a lady correspondent has called our attention. Among the many opinions set forth, on this momentous subject by men with evidently hazy ideas of a sacrament and its value, we have one from Canon Aitken, in which he went over the

long rig-ma-role of the dangers of the confessional, the stock-in-trade stories of so-called ex-monks and ex-nuns—all of which might possibly have application in the case of confessions after his Anglican manner of understanding them, but which could not, under any ordinary circumstance, occur in the real confessional as we know it. Here is a story he told of a case in which a Protestant clergyman refused absolution. It is rich in one sense, and a splendid test of the value of their confessions in another. He said:—

"The same clergyman was applied to by a young man to give him sacramental absolution, but being convinced that the man's penitence was shallow he refused it. A week or two afterwards he received a flippant and insolent letter from this young man saying that he was glad he had found a priest who had done his duty and absolved him. Dr. Walsham How, who was then Bishop of Bedford, speaking about the man, his lordship said to this clergyman, 'I am sorry you did not give this man absolution when he asked first.' 'Did he tell you,' asked the clergyman, 'why I refused? Did he mention that I found he owed a large sum of money to you, and that although he was in a position to repay it you he would not?' Imagine (said the Canon) the good Bishop's feelings at the revelation."

Is it at all necessary that we should draw the Catholic's attention to this queer statement? It is the best possible evidence that could be adduced to show how very little is understood of either confession, confessional, confessor, or penitent, in the system of the Protestant religion. We were about to ask our readers to try and imagine a similar case in the Catholic Church; but the impossibility of it is alone sufficient to deter us from asking anything of the kind. No wonder that confession is a failure in the Anglican Church, since the confessor is not only at liberty to tell others what has passed between him and the penitent, but even to be brought to time by a Bishop for declining to give absolution, when the Bishop could be no way capable of deciding the merits of the case without knowing the secrets of that special confession. We can scarcely conceive a young man writing to a priest to upbraid him for refusing to absolve him. It is notorious that Catholic priests have died, or have undergone tortures of the most cruel kind, simply because they could not and would not violate the secret of the confessional. Moreover, it has never yet been recorded that any priest, under any circumstance, ever divulged that which had been told him under the seal sacramental of confession. So many and so thrilling are the facts that can be related in this connection, that they are not equalled by the wildest flights of romantic fancy, as far as the sensational goes.

After all, it is as well that the practice of confession and absolution should be given up in the Anglican Church; for according to the very estimate of its ministers, that Church knows not and has not the confessional. The sacrament is absent; therefore the mere external form is only a delusion. It is on a par with their Mass, a ceremony lacking the one only essential of the real Mass. Still some people dream that they are following the practices of the Catholic Church, while in reality they are so far away from them that the abyss between is wider and deeper than the gulf between the ideal and the real.

**THE "CONSCIENCE FUND."**—In Washington, the following letter, containing five \$10 notes, and addressed to "Hon. Henry C. Payne," was received:—

"Hon. H. C. Payne, Postmaster-General, Washington, D.C.:

"Dear Sir.—Some time ago I appropriated to myself out of Government funds the sum of \$50. I do not feel right over it and have concluded to refund that amount to the Government through you. You will kindly place same in the 'Conscience Fund,' and greatly oblige.

Yours truly,"

In all probability this is an additional evidence of the practical utility of the confessional, apart from

all other considerations of the spiritual benefits derived from that grand establishment. At all events, it is an evidence that there is yet real honesty down in the human heart, and that conscience is not dead in the world.

**IMITATING CATHOLICITY.**—In a lengthy article about the similarity apparent in many English churches, between the services in Anglican and Catholic churches, the London "Catholic Times" tells of a recent convert who has given that organ some strange information, of which this is a part:—

"Our correspondent also informs us that at the Anglican Church of All Souls, Brighton, Masses are regularly celebrated by clergymen in vestments, who use incense. One of the ministers told him recently that Masses for the dead are celebrated in black vestments, and confessions are heard in the Church. At the Church of St. Bartholomew, Brighton, the system is said to be pretty much the same. When our correspondent first visited Brighton, he went to the Church, thinking it was a Catholic Church. There are in the building several confessionals and various devotional objects pointing to belief in the Roman doctrines. Upon the steps leading to the Lord's table was a bell and upon the table a tabernacle. Those who frequent the church for private prayer bow toward the tabernacle and sign themselves with the cross."

As we have on various occasions pointed out all this is very well by way of imitation; but, after all there is no reality in it. A Mass without transubstantiation, and a confession without sacramental absolution, mean absolutely nothing. We would not call either one or the other a mockery, for the very good reason that it is not to mock, or laugh at, or ridicule the Church, her sacraments, her ceremonials and her doctrines that these things are done; on the contrary, we believe them to be done in absolute good faith, consequently, the most and the least that we can say is that they simply mean ceremonies without the "raison d'etre" of ceremonies. We need not go over all our arguments, so often repeated, in this connection; all we have to do is to call the attention of our Catholic readers to the anomaly; and, while we are pleased to see the Anglicans drawn to our Church, even by the exterior display, ceremonials and circumstance of her worship, and while we hope that it is the first step in the right direction, and that they will eventually come the whole road, still we pity the blindness that can take the shadow for the substance and glory in the acquisition.

**ELECTIONS IN FRANCE.**

(From An Occasional Correspondent)

Owing to the peculiar system of rebalancing in France, the first returns of a general election are never perfectly satisfactory, nor do they indicate the exact trend of popular sentiment. Until a vote is taken in the Chamber of Deputies it is next to impossible to say how the Government will stand. Three things, however, are certain; the Government will have a majority, it has lost a great many seats and has made gains on the other hand. Paris went almost entirely against the Government, and from our standpoint of seeing matters we would consider this a bigger check than had the whole of France turned against the present administration. It is admitted generally that Paris is the focus of all political influence. It is the seat of Government, it is the seat of Government, it is directly influenced by them, while the more distant departments usually acquiesce what Paris decides. Consequently, the blow dealt by Paris to the administration is a direct one of great significance.

On the other hand, the confusion of parties, the countless petty divisions into which all these parties are split up, make it a matter of extreme difficulty to obtain a practical and intelligent pronouncement from the country at large. But, if the Government is sustained to the extent of having a good working majority, it has been taught the lesson

that it is not omnipotent and that it has to count with the people and the popular sentiment of the country.

It is rather early yet to make any special pronouncement upon the ultimate effects upon Catholicity and the Church in France, that the return of the Waldeck-Rousseau administration may have; but it can be confidently claimed that, since the socialistic and anti-Catholic element of Paris gave the Government such a direct snub, there will be less consideration in the future for the fomenters of anti-religious trouble, and more for the real and solid mass of the French people led by their clergy and harkening to the voice of the Church. We will have to await further and future developments before being able to pronounce, and we are anxious to get our Catholic French exchanges, in order to properly gauge the feeling amongst the clergy of that country. But, on the whole, we are inclined to believe that while the results have not been quite as satisfactory as was to be hoped, still there is ground whereon to build up brighter expectations for the coming years.

**NEW GOVERNOR OF HIGH SCHOOL.**

The death of Mr. Frank Hart caused a vacancy on the Board of Governors of the Catholic High School. This has been filled by the election of Mr. Michael Fitzgibbon. The Board has been singularly fortunate in securing the services of a gentleman so intelligent, enterprising and energetic. He has always been the friend of the school, and in many instances has given substantial evidence of his friendship. Mr. Fitzgibbon is one of our deservedly successful mercantile men. He was born at Castlereagh, County Roscommon, Ireland, on the 23rd November, 1852. He was thoroughly trained to the dry goods business in Dublin, and on the 29th June, 1873, left his home for America. He landed in New York on the 14th July, when a dark cloud was hanging over the business prospects of that city. Hav-

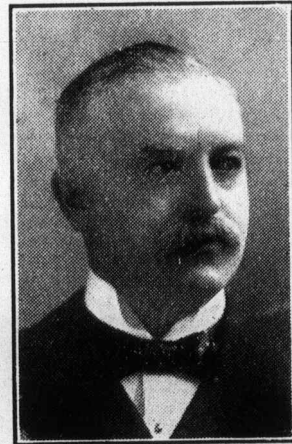
Fitzgibbon has always been a vigorous and generous promoter. He has been for years a member of St. Patrick's Society, and since the formation of the Knights of Columbus he has belonged to that useful body. An ardent patriot he had much to do with the success of Mr. Redmond's recent visit to Montreal with his colleagues. After the great meeting in Windsor Hall the leader of the Irish Party, in conformity with the wishes of Mr. Fitzgibbon's fellow-countrymen here, nominated him as first president of the United Irish League in Montreal.

**THE "BUCCO NERO" FUND.**

The Roman correspondent of "La Semaine Religieuse" gives a most interesting account of the "Bucco Nero" case before the civil courts of Rome, and of the establishment of the Fund, or Bank that bears the peculiar name that we have just given. We will not pretend to translate the entire letter, but will briefly summarize it. The "Bucco Nero" is a suite of ill-lighted rooms in the Vatican, and in which has been installed the administrative offices of a fund that specially depends on or belongs to the Holy See. The Holy Father deposited in this kind of Bank certain capital amounts corresponding with endowments that he was requested to secure as perpetual. For example, if you wish to have a Mass said for the repose of your soul, and to have it a perpetual thing, in all Europe it is hard to find any place where that perpetuity can be assured. A government may step in, declare such dispositions of your will as lapsed, seize the money and apply it elsewhere. For example, the Polish endowments, or foundations of funds, in the Roman Church of Ste. Ursule have fallen into the hands of the Italian Government, which, for the past thirty years draws these revenues, but has not had one Mass said. There are scores of families in Rome who yearly pay the contribution; the money goes to the Government; the Masses for which the fund exists are never said; hence Catholics, lacking confidence in the Government, wished to secure some means whereby they would be certain that their contributions for Masses would go for Masses, and not for anything else. It was to meet this wish that the Holy Father established this fund, or Bank.

On the 30th September, 1900, the safe of the "Bucco Nero" was opened from the top, and all packages in the upper compartment were carried off; but the robbers did not touch any of the other compartments. It is supposed they had not time to do so, being afraid of detection. They took 480,000 francs; and the Italian police authorities were notified and given a list of the bonds and checks stolen, so as to have them cancelled. The whole affair is a mystery, enclosing a dozen minor mysteries; the case has never advanced, nothing has been done by the authorities; 130,000 francs in Italian rentes have disappeared without any trace of them ever been discovered; 240,000 francs in deeds, or bonds, went into the hands of a banker who sought to negotiate them; he died in prison, and the money is still unreturned; one of the robbers was identified, but escaped before he was arrested; a couple of others accused of being accomplices said they had acted in good faith, and knew nothing of the robbery, and were let go. About 70,000 francs in title deeds and securities were sent to America, where they could not be negotiated, and are lost. In a word, the whole business seems to be one vast conspiracy to protect the Vatican and to prevent the Vatican from getting back the funds. The affair of the "Bucco Nero" is a stigma on the Italian Government and an evidence of anti-Catholic animosity.

**A REMINDER.**—Some of our subscribers are laboring under the erroneous idea that the annual subscription to the "True Witness" is only payable at the expiration of the year of its delivery. The rule of the office is that subscriptions are strictly payable in advance.



# Apostolic Letter of His Holiness Pope Leo XIII.

ON THE DANGERS WHICH THREATEN THE CHURCH AND SOCIETY, AND THE REMEDY FOR THEM.

To all the Patriarchs, Primate, Archbishops and Bishops of the Catholic World.

Venerable Brothers:— Health and Apostolic Benediction.

Having come to the twenty-fifth year of Our Apostolic Ministry, and being astonished Ourselves at the length of the way which We have traveled amidst painful and continual cares. We are naturally inspired to lift Our thoughts to the ever blessed God, who, with so many other favors, has deigned to accord Us a Pontificate the length of which has scarcely been surpassed in history. To the Father of all mankind, therefore; to Him who holds in His hands the mysterious secret of life, ascends, the canticle of Our thanksgiving. Assuredly the eye of man cannot pierce all the depths of the designs of God in thus prolonging Our old age beyond the limits of hope: here We can only be silent and adore. But there is one thing which We do well understand; namely, that as it has pleased Him, and still pleases Him, to preserve Our existence, a great duty is incumbent on Us—to live for the good and the development of His immaculate spouse, the Holy Church; and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of Our strength unto Our last sigh.

After paying a just tribute of gratitude to Our Heavenly Father, to Whom be honor and glory for all eternity, it is most agreeable to Us to turn Our thoughts and address Our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors. No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circumstances. Intimately united with you already by Our duty and Our paternal love. We are more closely drawn by those proofs of your devotedness, so dear to Our heart, for what was

personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Sees of Catholicity. If it has always been necessary, that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever. For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasure of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us, your anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity amongst the masses of the people. What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficent action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such a tenor of discourse—neither the grievous trials of the Church which call with instance for prompt remedies; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend toward a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history, proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes and various forms, the implacable war that is waged against the Church; and in denouncing its pernicious consequences to indicate a remedy. May Our words, therefore, resound loudly, though they but recall truths already asserted; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith; for they are all children of one Father, all destined for the same supreme good; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity. We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeemer Himself to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity to its immortal destinies; that is, to make it enter upon the possession of the blessings without end which God has promised us, and to which our

unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fail to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, cupidity, unbridled desire of material pleasures; against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen in consequence, since the Divine Master foretold them, and they must continue as long as this world endures. What words did He address to His disciples when sending them to carry the treasure of His doctrines to all nations? They are familiar to us all: "You will be persecuted from city to city; you will be hated and despised for My Name's sake; you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hath hated Me before you." (St. John xv, 18.)

Certainly, no one, who takes a just and unbiased view of things, can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down amongst men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had coveted neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner and the oppressed; hence His life was but a passage to distribute with munificent hand His benefits amongst men. We must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the incorruptible depositary of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries, the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred city of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like a devastating tempest, the hordes of barbarians from the north, and the Moslems from the south, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ

has been overwhelmed. There followed a Caesarism as suspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners, the protection of the weak, pity for the afflicted and the poor, respect for the rights and dignity of all men, and, thereby, as far as it is possible amidst the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced among all ranks of Christians.

We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to acknowledge the supremacy of the Holy See, the effective cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine structure of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. The way was opened. Then came the contemptuous and mocking philosophy of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from this source that have flowed rationalism, naturalism and materialism—poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the Fathers and Doctors of the Church; so that the pride of modern times, by excessive confidence in its own lights, was stricken with blindness; and paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

The struggle against the Church

thus took on a more serious character than in the past, no less because of the vehemence of the assault than because of its universality. Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which in promising him incorruptible justice and perfect happiness beyond the tomb, enable him to subject time to eternity, earth to heaven. But what takes the place of these principles, which form the incomparable strength bestowed by faith? A frightful scepticism, which chills the heart and stifles in the conscience every magnanimous aspiration.

This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, Who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and the laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire of riches and an eager quest of rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and public authority, as well as by licentiousness of life which, when the condition becomes general, will mark the real decay of society.

Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No; for the reality is before our eyes and warrants but too truly Our forebodings. It is manifest that, if there is not some betterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality.

It is in consequence of this condition of things that the social body, beginning with the family, is suffering such serious evils. For the lay State, forgetting its limitations and the essential object of the authority which it wields, has laid its hands on the marriage bond to prolate it and has stripped it of its religious character; it has dared as much as it could in the matter of that natural right which parents possess to educate their children, and in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce. All know the result of these attacks. More than words can tell they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved and which, at times, bring about bloody tragedies, at others the most shocking infidelities. We say nothing of the innocent offsprings of these unions, the children who are abandoned or whose morals are corrupted on one side by the bad example of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

Along with the family... al and social order is al... ed by doctrines which a... origin to authority, and... corrupted the genuine co... government. For if so... thorty is derived forma... consent of the people a... God, who is the suprem... nal Principle of all powe... the eyes of the governe... august characteristic and... into an artificial sove... rests on unstable and sh... namely, the will of those... it is said to be derive... see the consequences of... the carrying out of our... often these laws instea... sound reason formulated... are but the expression o... of the greater number a... of the predominant polit... It is thus that the mob... seeking to satisfy its de... loose rein is given to pe... sion, even when it distu... horiously acquired tra... the State, when the disc... last extremity can only b... violent measures and th... of blood.

Consequent upon the re... those Christian principles... contributed so efficacious... the nations in the bonds... hood, and to bring all hu... one great family, there... little by little in the in... order, a system of jealou... in consequence of which... now watch each other, i... hate, at least with the s... rivals. Hence, in their g... takings they lose sight o... principles of morality... and forget the protectio... feeble and the oppresse... right to demand. In the... which they are actuated... their national riches, they... ly the opportunity whi... stances afford, the adv... successful enterprises, and... ing bait of an accompli... sure that no one will... in the name of right or... which right can claim. S... fatal principles which hav... ed material power as the... law of the world and to... be imputed the limitless... military establishments, ... armed peace, which in ma... is equivalent to a disast...

This lamentable confusi... realm of ideas has produc... ness among the people... and the general spirit o... From these have sprung t... popular agitations and o... our times which are only... ludes of much more terri... ders in the future. The... condition, also, of a larg... the poorer classes, who... merit our assistance, furni... mirable opportunity for... of scheming agitators, and... of socialist factions, whic... to the humbler classes th... extravagant promises and... carry out the most dreadf...

Those who start on a... descent are soon hurled... spite of themselves into... Prompted by an inexorab... society of veritable crim... been organized, which, at... first appearance, has, by... character, startled the wo... to the solidarity of its co... and its international ran... it has already attempted... work for it stands in fear... and recoils before no dang... diating all union with so... cynically scoffing at law... and morality, its adepts... opted the name of Anarch... proposed to utterly subve... tual conditions of society... use of every means that a... savage passion can sugges... society draws its unity a... from the authority which... so it is against authority... archy directs its efforts... not feel a thrill of horro... tion and pity at the reme... the many victims that of... fallen beneath its blows... empires, kings, presiden... erful republics, whose only... the sovereign power with... were invaded?

In presence of the immen... evils which overwhelm so... the perils which menace it... compels Us to again warn... of good will, especially t... occupy exalted positions... conjure them as We now... visa what remedies the... calls for and with prudent

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people and not from God, who is the supreme and Eternal Principle of all power, it loses in the eyes of the governed its most august characteristic and degenerates into an artificial sovereignty which rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws instead of being sound reason formulated in writing are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose rein is given to popular passion, even when it disturbs the laboriously acquired tranquillity of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into one great family, there has arisen little by little in the international order, a system of jealous egotism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which the feeble and the oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Sure are the fatal principles which have consecrated material power as the supreme law of the world and to them is to be imputed the limitless increase of military establishments, and that armed peace, which in many respects, is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times which are only the prelude of much more terrible disorders in the future. The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialist factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous descent are soon hurled down in spite of themselves into an abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has, by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work for it stands in fear of nothing and recoils before no danger. Repudiating all union with society, and cynically scoffing at law, religion and morality, its adepts have adopted the name of Anarchists, and proposed to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts. Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows, emperors, empresses, kings, presidents of powerful republics, whose only crime was the sovereign power with which they were invested?

In presence of the immensity of the evils which overwhelm society and the perils which menace it, Our duty compels us to again warn all men of good will, especially those who occupy exalted positions, and to conjure them as we now do, to devise what remedies the situation calls for and with prudent energy to

apply them without delay. First of all, it behooves them to inquire what remedies are needed, and to examine well their potency in the present needs. We have extolled liberty and its advantages to the skies, and have proclaimed it as a sovereign remedy and an incomparable instrument of peace and prosperity which will be most fruitful in good results. But facts have clearly shown us that it does not possess the power which is attributed to it. Economic conflicts, struggles of the classes are surging around us like a conflagration on all sides, and there is no promise of the dawn of the day of public tranquillity. In point of fact, and there is no one who does not see it, liberty as it is now understood, that is to say, a liberty granted indiscriminately to truth and to error, to good and to evil, ends only in destroying all that is noble, generous and holy, and in opening the gates still wider to crime, to suicide and to a multitude of the most degrading passions.

The doctrine is also taught that the development of public instruction, by making the people more polished and more enlightened, would suffice as a check to unhealthy tendencies and to keep man in the ways of uprightness and probity. But a hard reality has made us feel every day more and more how little avail is instruction without religion and morality. As a necessary consequence of inexperience, and of the promptings of bad passion, the mind of youth is enthralled by the perverse teachings of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of the youth and foments in them that spirit of pride and insubordination which so often troubles the peace of families and cities.

So also was confidence reposed in the progress of science. Indeed the century which has just closed, has witnessed progress that was great, unexpected, stupendous. But it is true that it has given us all the fullness and healthfulness of fruitage that so many expected from it? Doubtless the discoveries of science have opened new horizons to the mind; it has widened the empire of man over the forces of matter and human life has been ameliorated in many ways through its instrumentalities. Nevertheless, everyone feels and many admit that the results have not corresponded to the hopes that were cherished. It cannot be denied, especially when we cast our eyes on the intellectual and moral status of the world as well as on the records of criminality, when we hear the dull murmurs which arise from the depths, or when we witness the predominance which might has won over right. Not to speak of the throngs who are a prey to every misery, a superficial glance at the condition of the world will suffice to convince us of the indefinable sorrow which weighs upon souls and the immense void which is in human hearts. Man may subject nature to his sway, but matter cannot give him what it has not, and to the questions which most deeply affect our greatest interests human science gives no reply. The thirst for truth, for good, for the infinite, which devours us, has not been slaked, nor have the joys and comforts of life ever soothed the anguish which tortures the heart. Are we then to despise and fling aside the advantages which accrue from the study of science, from civilization and the wise and sweet use of our liberty? Assuredly not. On the contrary, we must hold them in the highest esteem, guard them and make them grow as a treasure of great price, for they are means which of their nature are good, designed by God Himself, and ordained by the Infinite Goodness and Wisdom for the use and advantage of the human race. But we must subordinate the use of them to the intentions of the Creator, and so employ them as never to eliminate the religious element in which their real advantage resides, for it is that which bestows on them a special value and renders them really fruitful. Such is the secret of the problem. When an organism perishes and corrupts, it is because it had ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again, it is necessary to restore it to the vivifying action of those same causes. So society in its foolhardy effort to escape from the salutary efficacy of Christianity which is manifestly the most solid guarantee of order, the strongest bond of fraternity and the exhaustible source of public and private virtue.

This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must re-enter, if it wishes to recover its well-being, its repose and its salvation. Just as Christianity cannot penetrate in the soul without making it better, so it cannot enter into pub-

lic life, without establishing order. With the idea of a God who governs all, Who is infinitely wise, good and just, the idea of duty seizes upon the consciences of men. It assuages sorrow, it calms hatred, it engenders heroes. If it has transformed pagan society—and that transformation was a veritable resurrection—for barbarism disappeared in proportion as Christianity extended its sway, so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the states and peoples of modern times. But the return to Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It identifies itself with that perfect, spiritual, and, in its own order, sovereign society, which is the mystical body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. It is the continuation of the mission of the Saviour, the daughter and the heirress of His redemption. It has preached the Gospel, and has defended it at the price of its blood, and strong in the Divine assistance, and of that immortality which have been promised it, it makes no terms with error, but remains faithful to the commands which it has received to carry the doctrine of Jesus Christ to the uttermost limits of the world and to the end of time, and to protect it in its inviolable integrity. Legitimate dispensatrix of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls but it is still more the internal source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possible here below.

In applying the doctrine of its Divine Founder, it maintains a wise equilibrium and marks the true limits between the rights and privileges of society. The equality which it proclaims does not destroy the distinction between the different social classes. It keeps them intact, as nature itself demands, in order to oppose the anarchy of reason emancipated from faith, and abandoned to its own devices. The liberty which it gives in no wise conflicts with the rights of truth, because those rights are superior to the demands of liberty. Nor does it infringe upon the rights of justice, because those rights are superior to the claims of mere numbers or power. Nor does it assail the rights of God because they are superior to the rights of humanity.

In the domestic circle, the Church is no less fruitful in good results. For not only does it oppose the nefarious machinations which incredulity resorts to in order to attack the life of the family, but it prepares and protects the union and stability of marriage, whose honor, fidelity and holiness it guards and develops. At the same time it sustains and cements the civil and political order by giving on one side most efficacious aid to authority, and on the other by showing itself favorable to the wise reforms and the just aspirations of the classes that are governed; by imposing respect for rulers and enjoining whatever obedience is due to them, and by defending unwaveringly the imprescriptible rights of the human conscience. And thus it is that the people who are subject to her influence have no fear of oppression because she checks in their efforts the rulers who seek to govern as tyrants.

Fully aware of this divine power, We, from the very beginning of Our Pontificate, have endeavored to place in the clearest light the benevolent designs of the Church and to increase as far as possible along with the treasures of her doctrine the field of her salutary action. Such has been the object of the principal acts of Our Pontificate, notably in the Encyclicals on Christian Philosophy, on Human Liberty, on Christian Marriage, on Freemasonry, on The Powers of Government, on The Christian Constitution of States, on Socialism, on the Labor Question, and the Duties of Christian Citizens and other analogous subjects. But the ardent desire of Our soul has not been merely to illumine the mind. We have endeavored to move and to purify hearts by making use of all Our powers to cause Christian virtue to flourish among the peoples. For that reason We have never ceased to bestow encouragement and counsel in order to elevate the minds of men to the good of the world beyond; to enable them to subject the body to the soul; their earthly life to the heavenly one; man to God. Blessed by the Lord, Our word has been able to increase and to strengthen the convictions of a great number of men; to throw light on their minds in the difficult questions of the day; to stimulate their zeal and to advance the various works which have been undertaken.

It is especially for the disinterested classes that these works have been inaugurated, and have continued to grow in every country, as is evident from the increase of Christian charity which has always found in the midst of the people its favorite field of action. If the harvest has not been more abundant, Venerable Brothers, let us adore God who is mysteriously just and beg Him, at the same time, to have pity on the blindness of so many souls, to whom unhappily the terrifying word of the Apostle may be addressed: "The god of this world has blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine to them. (II Corinthians, iv, 4.)

The more the Catholic Church devotes itself to extend its zeal for the moral and material advancement of the peoples, the more the children of darkness arise in hatred against it and have recourse to every means in their power to tarnish its divine beauty and paralyze its action of life-giving reparation. How many false reasonings have they not made and how many calumnies have they not spread against it! Among their most perfidious devices is that which consists in repeating to the ignorant masses and to suspicious governments that the Church is opposed to the progress of science, that it is hostile to liberty, that the rights of the state are usurped by it and that politics is a field which it is constantly invading. Such are the mad accusations that have been a thousand times repudiated and a thousand times refuted by sound reason and by history and, in fact, by every man who has a heart for honesty and a mind for truth.

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. Not in submitting his mind to the revelation of the Word, who is the supreme truth from whom all truths must flow, man will in no wise contradict what reason discovers. On the contrary, the light which will come to him from the Divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches of learning amply suffice to refute this calumny. It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism. It has preserved and transmitted to all generations the precious treasure of literature and of the ancient sciences. It has opened the first schools for the people and crowded the universities which still exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been equalled.

The Church the enemy of liberty! Ah, how they travesty the idea of liberty which has for its object one of the most precious of God's gifts when they make use of its name to justify its abuse and excess! What do we mean by liberty? Does it mean the exemption from all laws; the deliverance from all restraint, and as a corollary, the right to take man's caprice as a guide in all our actions? Such liberty the Church certainly approves, and good and honest men approve it likewise. But do they mean by liberty the rational faculty to do good, magnanimously, without check or hindrance and according to the rules which eternal justice has established? That liberty which is the only liberty worthy of man, the only one useful to society, none favors or encourages or protects more than the Church. By the force of its doctrine and the efficacy of its action the Church has freed humanity from the yoke of slavery in preaching to the world the great law of equality and human fraternity. In every age it has defended against the arrogant domination of the strong. It has demanded liberty of Christian conscience while pouring out in torrents the blood of its martyrs; it has restored to the child and to the woman the dignity and the noble prerogatives of their nature in making them share by virtue of the same right that reverence and justice which is their due, and it has largely contributed, both to introduce and maintain civil and political liberty in the heart of the nations.

The Church the usurper of the rights of the State! The Church invading the political domain! Why, the Church knows and teaches that her Divine Founder has commanded us to give to Caesar what is Caesar's and to God what is God's, and that He has thus sanctioned the im-

mutable principle of an enduring distinction between those two powers which are both sovereign in their respective spheres, a distinction which is more pregnant in its consequences and eminently conducive to the development of Christian civilization. In its spirit of charity it is a stranger to every hostile design against the State. It aims only at making these two powers go side by side for the advancement of the same object, namely, for man and for human society, but by different ways and in conformity with the noble plan which has been assigned for its divine mission. Would to God that its action was received without mistrust and without suspicion. It could not fail to multiply the numberless benefits of which we have already spoken. To accuse the Church of ambitious views is only to repeat the ancient calumny, a calumny which its powerful enemies have more than once employed as a pretext to conceal their own purposes of oppression.

Far from oppressing the State, history clearly shows when it is read without prejudice, that the Church like its Divine Founder has been, on the contrary, most commonly the victim of oppression and injustice. The reason is that its power rests not on the force of arms but on the strength of thought and of truth.

It is therefore assuredly with malignant purpose that they hurl against the Church accusations like these. It is a pernicious and distasteful work, in the pursuit of which above all others a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity and its life. Aiding perdition of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order and whose whole purpose is to make war against God and against His Church. There is no need of naming it, for all will recognize in these traits the society of Freemasons, of which we have already spoken, expressly in our Encyclical, "Humanum Genus" of the twentieth of April, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influences puts in motion, directing first and afterwards retaining its members by the advantages which it procures for them, bending governments to its will, sometimes by promises and sometimes by threats, it has succeeded in entering all classes of society, and forming an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose and protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations, and while loudly professing its respect for authority and even for religion, has for its ultimate purpose, as its own statutes disclose, the destruction of all authority as well as of the priesthood, both of which it holds up as the enemies of liberty.

It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the retrogression of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which we speak. Thus they are endeavoring by every means in their power first to restrict and then to completely exclude religious instruction from the schools so as to make the rising generation unbelievers or indifferent to all religion; as they are endeavoring by the daily press to combat the morality of the Church, to ridicule its practices and its solemnities. It is only natural, consequently, that the Catholic priesthood whose mission is to preach religion and to administer the sacraments should be assailed with a special fierceness. In taking it as the object of their attacks this sect aims at diminishing in the eyes of the

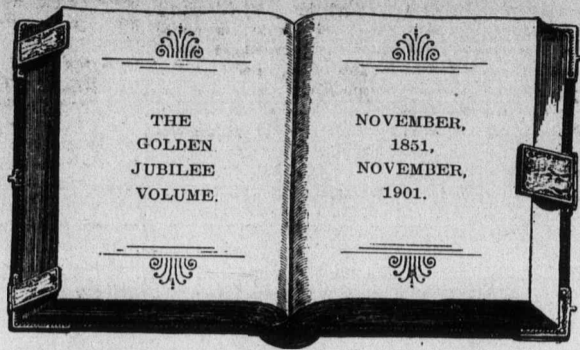
people its prestige and its authority. Already their audacity grows hourly by hour in proportion as it flatters itself that it can do so with impunity. It puts a malignant interpretation on all the acts of the clergy, bases suspicion upon the slenderest proofs and overwhelms it with the vilest accusations. Thus new prejudices are added to those with which the clergy are already overwhelmed, such for example as their subjection to military service, which is such a great obstacle for the preparation of the ecclesiastical patrimony which the pious generosity of the faithful had founded.

As regards the religious orders and religious congregations, the practice of the evangelical counsels made them the glory of society and the glory of religion. These very things rendered them more culpable in the eyes of the enemies of the Church, and here the reasons why they were fiercely denounced and held up to contempt and hatred. It is a great grief for us to recall here the odious measures which were so undeserved and so strongly condemned by all honest men by which the members of religious orders were lately overwhelmed. Nothing was of avail to save them, neither the integrity of their life which their enemies were unable to assail, nor the right which authorizes all natural associations entered into for an honorable purpose, nor the right of the constitutions which loudly proclaimed their freedom to enter into those organizations, nor the favor of the people who were so grateful for the precious services rendered in the arts, in the sciences, and in agriculture, and for the charity which poured itself out upon the most numerous and poorest classes of society. And hence it is that these men and women who themselves had sprung from the people and who had spontaneously renounced all the joys of family to consecrate to the good of their fellowmen, in those peaceful associations, their youth, their talent, their strength and their lives, were treated as malefactors as if they had formed criminal associations, and have been excluded from the common and prescriptive rights at the very time when men are speaking loudest of liberty. We must not be astonished that the most beloved children are struck when the father himself, that is to say the head of Catholicity, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of the temporal sovereignty and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled in spite of the derisive assurances of respect and of the precarious promises of liberty to an abnormal condition of existence which is unjust and unworthy of his exalted ministry. We know only too well the difficulties that are each instant created to thwart his intentions and to outrage his dignity. It only goes to prove what is every day more and more evident that it is the spiritual power of the head of the Church which little by little they aim at destroying when they attack the temporal power of the papacy. Those who are the real authors of this spoliation have not hesitated to confess it.

Judging by the consequences which have followed, this action was not only impolitic, but was an attack on society itself; for the assaults that are made upon religion are so many blows struck at the very heart of society. In making man a being destined to live in society, God in His providence had also founded the Church, which as the holy text expresses it, He has established on Mount Zion, in order that it might be a light which, with its life-giving rays, would cause the principle of life to penetrate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare. Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together.

As for us, we never weary as often as the occasion presents itself to inculcate these great truths, and we desire to do so once again and in a very explicit manner on this extraordinary occasion. May God grant that the faithful will take courage from what we say and be guided to unite their efforts more efficaciously for the common good; that they may be more enlightened and that our adversaries may understand the injustice which they commit in persecuting the most loving mother and the most faithful benefactress of humanity.

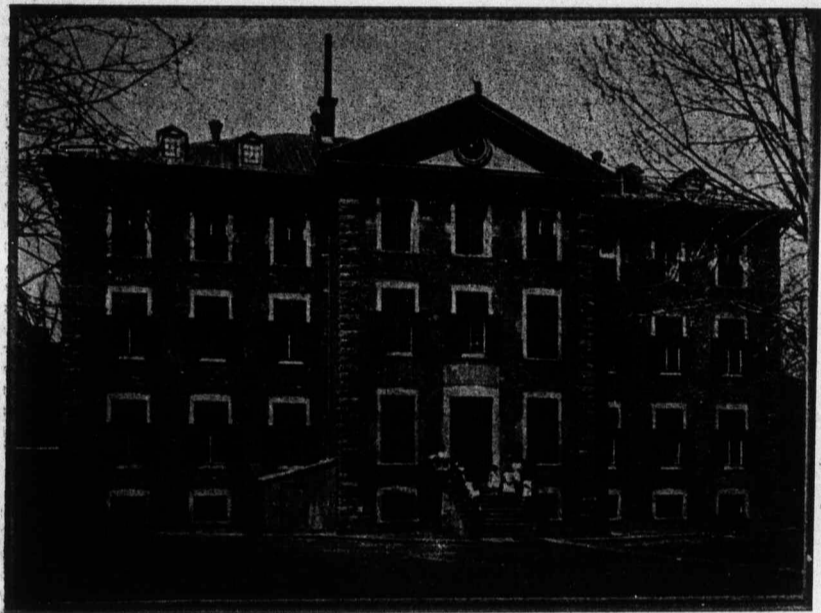
ST. PATRICK'S ORPHAN ASYLUM.



"When we look back and read over the names of the men who aided the founder of the institution, men who carved their way to honest and honorable success in life; we cannot fail to be struck with sincere admiration for their vigorous faith, their indomitable energy, their exhaustless

are giving evidence of the sterling patriotism that always characterized their fathers. These were eager to promote anything and everything, that was necessary for the glory of God or the honor of the race. Look at the churches they built, the schools, asylums and refuges they

are alluding, is now being neglected? True, in the field of athletics, a very good field, something is being done; but in intellectual pursuits are the young men of to-day the equals of those of thirty or forty years ago? Do the young men gather around their respective parish



ST. PATRICK'S ORPHAN ASYLUM

charity. Will this century gives us their equals in our community? If so, we shall be thrice blessed. But can we hope for this? The opportunities of the young men of to-day far exceed those of their struggling parents; but can it be faithfully said that, with all their advantages, they

erected, not to speak of a host of charities, whose beneficent results we feel, without dreaming of taking into account their origin. Then things were all done by dint of self-sacrifice. To-day it is not to be feared, that what gave stamina to the grand generation to which we

churches? Is the pastor of to-day, in any of our parishes, looked up to, and not merely from the lips but from the bottom of their hearts called "Father" as in days of yore? If not, then it is time that the thoughtful amongst us take heed of the signs of the times. These few pages,

hurriedly put together, chronicle many things that the Irish race in this city have reason to be proud of; but we cannot rest content with admiring complacently the work of our predecessors. St. Patrick's Orphan Asylum is a monument to its founder, and the friends who aided him. In God's name and with His blessings, let us be true to ourselves, and if we cannot surpass, let us endeavor to equal those, who had nothing to depend upon but their generous hearts and willing hands."

The extract given above is taken from the handsome Jubilee volume of St. Patrick's Orphan Asylum sent to us by the editor, Hon. Mr. Justice Curran, on Saturday last. We have no desire to indulge in praise which may, to some, seem to be hero-worship, but to the writer who has an intimate knowledge of the valuable services cheerfully and loyally given by His Lordship to religion and country for a period of more than forty years it is only an act of justice to now state that as a courageous gifted Irish Canadian Catholic, a practical and zealous parishioner of St. Patrick's, a true friend of every good work associated with our nationality, His Lordship ranks second to none in our section of this community.

No other layman in our midst, within our memory has a more intimate knowledge of the events associated with the subjects with which he deals than His Lordship.

This volume, together with another which was issued on the occasion of the golden jubilee of the late Father Dowd and the late Father Toupin, constitute an interesting outline of the history of the Irish Catholic section of the community of Montreal, the simple yet heroic virtues of which they gave touching proof in earlier days, when their devotion to their faith found expression in the erection of churches and schools, convents and institutions like St. Patrick's Orphan Asylum and St. Bridget's Home.

Beautiful and pathetic are the accounts given of the zealous and pious priests who labored for the spiritual and even temporal welfare of their Irish flock in days that have vanished. Numerous illustrations and portraits, two of which we reproduce here, enrich the volume in a marked manner giving it a permanent value. The biographies are specially interesting features, while the history of the efforts made in the trying days of the first years of existence of some of our parishes and institutions bear testimony to the zeal and enthusiasm of our people in this city during the last half of the past century. The work is brought down in chronological order to the renovation of the interior of St. Patrick's Church. The history of the Catholic High School, the death of Rev. Father Quinlivan, and the appointment of his successor, Rev. Father Martin Callaghan, also a lengthy appendix in which is contained amongst other things a touching account of the

erection in 1900 of the monument at Cap de Rosier, Gaspé, to the memory of the Irish emigrants who were shipwrecked there. The collection of portraits includes those of the charter trustees of 1855, as well as those of the present day; past lady presidents and the lady president and officers of the current year, and some of the prominent and well known

volume. Our desire naturally being to induce our readers to purchase copies for themselves, so that they may peruse it, and be possessors of a valuable and well written account of events which reflect honor and credit upon our forefathers in this city, and which, we hope, with the patriotic and talented editor of the volume, will stimulate them to imitate



CHARTER TRUSTEES OF ST. PATRICK'S ORPHAN ASYLUM (1855)

- 1.—CHAS. T. PALSgrave.
- 2.—THOMAS BELL.
- 3.—HON. THOMAS RYAN.
- 4.—CHARLES CURRAN.
- 5.—P. LYNCH.
- 6.—P. BRENNAN.
- 7.—M. O'MEARA.
- 8.—FRANCIS McDONNELL.
- 9.—THOMAS O'BRIEN.
- 10.—JAMES SADLIER.

benefactors of the institution. Other portraits are those of the governors of the Catholic High School and the clergy of St. Patrick's Church. Several chapters, it is needless to add, are devoted to the great work performed by the Grey Nuns, who have been always associated with the management of the institution. We give but a mere outline of this

as a truly noble example. The price of the Jubilee book is \$1.00, and it may be had at St. Patrick's Presbytery. Any of our subscribers outside of this city who desire to have a copy of this really interesting book may do so by sending the sum of \$1.00 to the "True Witness" office, and it will be forwarded.

APOSTOLIC LETTER FROM POPE LEO XIII.

(Continued from Page Three.)

We would not wish that the remembrance of these afflictions should diminish in the souls of the faithful that full and entire confidence which they ought to have in the Divine assistance. For God, in His own hour and in His mysterious ways, will bring about a certain victory. As for us, no matter how great the sadness which fills Our heart, We do not fear for the immortal destiny of the Church. As We have said in the beginning, persecution is its heritage, because in trying and in purifying its children, God thereby obtains for them greater and more precious advantages. And in permitting the Church to undergo these trials He manifests the Divine assistance which He bestows upon it, for He provides new and unlooked for means of assuring the support and the development of His work while revealing the futility of the powers which are leagued against it. Nineteen centuries of a life passed in the midst of the ebb and flow of all human vicissitudes teach us that the storms pass by without ever affecting the foundations of the Church. We are able all the more to remain unshaken in this confidence, as the present time affords indications which forbid depression. We cannot deny that the difficulties that confront us are extraordinary and formidable, but there are also facts before our eyes which give evidence, at the same time, that God is fulfilling His pro-

mises with admirable wisdom and goodness. While so many powers conspire against the Church and while she is progressing on her way deprived of all human help and assistance, is she not in effect carrying on her gigantic work in the world and is she not extending her action in every clime and every nation? Expelled by Jesus Christ, the prince of this world can no longer exercise his proud dominion as heretofore; and although doubtless the efforts of Satan may cause us many a woe they will not achieve the object at which they aim. Already a supernatural tranquility due to the Holy Ghost Who provides for the Church and Who abides in it reigns not only in the souls of the faithful but also throughout Christianity; a tranquility whose serene development we witness everywhere, thanks to the union ever more and more close and affectionate with the Apostolic See; a union which is in marvelous contrast with the agitation, the dissension and the continual unrest of the various sects which disturb the peace of society. There exists also between bishops and clergy a union which is fruitful in numberless works of zeal and charity. It exists likewise between the clergy and laity who more closely knit together and more completely freed from human respect than ever before, are awakening to a new life and organizing with a generous emulation in defence of the sacred cause of religion. It is this union which We have so often recommended, and which We recommend again, which We bless that it may develop still more and may rise like an impregnable wall against the fierce violence of the enemies of God. There is nothing more natural than that like the branches which spring from the roots to the tree, these numberless associations which we see with joy flourish in our days in the bosom of the Church should

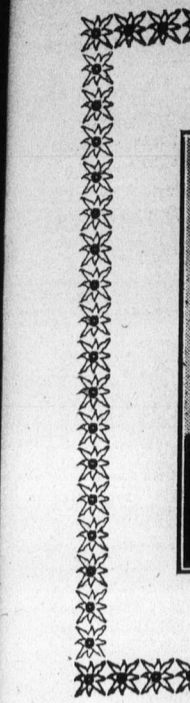
arise, grow strong and multiply. There is no form of Christian piety which has been omitted whether there is question of Jesus Christ himself, or His adorable mysteries, or His Divine Mother, or the saints whose wonderful virtues have illumined the world. Nor has any kind of charitable work been forgotten. On all sides there is a zealous endeavor to procure Christian instruction for youth; help for the sick; moral teaching for the people and assistance for the classes least favored in the goods of this world. With what remarkable rapidity this movement would propagate itself and what precious fruits it would bear if it were not opposed by the unjust and unfriendly efforts with which it finds itself so often in conflict. God, who gives to the Church such great vitality in civilized countries where it has been established for so many centuries, consoles us besides with other hopes. These hopes we owe to the zeal of Catholic missionaries. Not permitting themselves to be discouraged by the perils which they face; by the privations which they endure; by the sacrifices of every kind which they accept, their numbers are increasing and they are gaining whole countries to the Gospel and to civilization. Nothing can diminish their courage, although after the manner of their Divine Master they receive only accusations and calumnies as the reward of their untiring labors. Thus our sorrows are tempered by the sweetest consolations, and in the midst of the struggles and the difficulties which are our portion we have wherewith to refresh our souls and to inspire us with hope. This ought to suggest useful and wise reflections to those who view the world with intelligence, and who do not permit passions to blind them; for it proves that God has not made man independent in what regards the last end of life, and just as He has

spoken to him in the past so He speaks again in our day by His Church which is visibly sustained by the Divine assistance and which shows clearly where salvation and truth can be found. Come what may, this eternal assistance, will inspire our hearts with an incredible hope and persuade us that at the hour marked by Providence and in a future which is not remote, truth will scatter the mists in which men endeavor to shroud it and will shine forth more brilliantly than ever. The spirit of the Gospel will spread life anew in the heart of our corrupted society and in its perishing members. In what concerns us, Venerable Brethren, in order to hasten the day of divine mercy We shall not fail in Our duty to do everything to defend and develop the Kingdom of God upon earth. As for you, your pastoral solicitude is too well known to Us to exhort you to do the same. May the ardent flame which burns in your hearts be transmitted more and more to the hearts of all your priests. They are in immediate contact with the people. If full of the spirit of Jesus Christ and keeping themselves above political passion, they unite their action with yours they will succeed with the blessing of God in accomplishing marvels. By their word they will enlighten the multitude; by their sweetness of manners they will gain all hearts, and in succoring with charity their suffering brethren, they will help them little by little to better the condition in which they are placed. The clergy will be firmly sustained by the active and intelligent co-operation of all men of good will. Thus the children who have tasted the sweetness of the Church will thank her for it in a worthy way, viz., by gathering around her to defend her honor and her glory. All can contribute to this work which will be so splendidly meritorious for them: literary and learned men, by

defending her in books or in the daily press which is such a powerful instrument now made use of by her enemies; fathers of families and teachers, by giving a Christian education to children; magistrates and representatives of the people, by showing themselves firm in the principles which they defend as well as by the integrity of their lives and in the profession of their faith without any vestige of human respect. Our age exacts lofty ideals, generous designs, and the exact observance of the laws. It is by perfect submission to the directions of the Holy See that this discipline will be strengthened, for it is the best means of causing to disappear or at least of diminishing the evil which party opinions produce in fomenting divisions; and it will assist us in uniting all our efforts for attaining that higher end, namely, the triumph of Jesus Christ and His Church. Such is the duty of Catholics. As for her final triumph she depends upon Him who watches with wisdom and love over His immaculate spouse, and of Whom it is written, "Jesus Christ, yesterday, today and forever." (Heb. xiii, 8.) It is therefore to Him, that at this moment we should lift our hearts in humble and ardent prayer, to Him who loving with an infinite love our erring humanity has wished to make Himself an expiatory victim by the sublimity of His martyrdom; to Him who seated although unseen in the mystical bark of His Church can alone still the tempest and command the waves to be calm and the furious winds to cease. Without doubt, Venerable Brethren, you with Us will ask this Divine Master for the cessation of the evils which are overwhelming society, for the repeal of all hostile laws; for the illumination of those who more perhaps through ignorance than through malice, hate and persecute the religion of Jesus Christ; and also for the drawing to-

gether of all men of good will in close and holy union. May the triumph of truth and of justice be thus hastened in the world, and for the great family of Christ; and also for the drawing to tranquillity and of peace. Meanwhile as a pledge of the most precious and Divine favor may the benediction which We give you with all Our heart, descend upon you and all the faithful committed to your care. Give at Rome, at St. Peter's, 19th March, 1902, in the twenty-fifth year of Our Pontificate. LEO XIII. LOCAL NOTES. A PILGRIMAGE. St. Patrick's parish will hold a pilgrimage by train to Ste. Anne de Beaupre on Saturday, July 5. Arrangements have been made, by which the pilgrims will leave on Saturday evening and return on Sunday evening. BRANCH NO. 2, C.M.B.A.—At a recent meeting of Branch No. 2, C.M.B.A., a resolution of condolence was passed on the death of Rev. Francis Scanlan, C.S.S.R. Other resolutions of condolence were also passed on the death of Mrs. James Griffin and Mrs. Flavian Barbeau. CATHOLIC SAILORS' CLUB.—This most deserving institution held its inaugural reception on Saturday, and there was a large attendance of its patrons. Addresses were delivered by prominent citizens. On Wednesday evening the first concert took place. The Knights of Columbus Choral Club contributed the programme, under the direction of Prof. P. J. Shea, which was of a high standard. In an early issue we hope to present a sketch of the work of the organization during the past year.

SKETCHES OF IRISH CANADIANS.



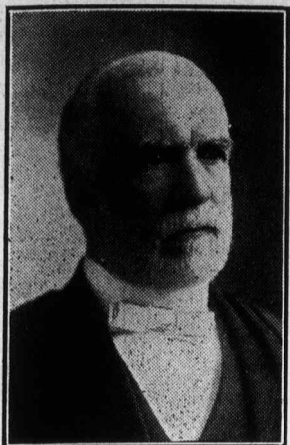
ATTRICK Mc... born in the city of Ireland, on the 14th of April, 1838, and in the year 1844. Attended common schools there, and establishment of the Christian Brothers as teachers remained their instruction during early course until 1853. Establishment of St. Michael's was one of the first pupils for class mates the prebendary of Toronto and Bishop of Peterboro. Course in classics there. In September of that year elected to Henry Eccles, Toronto, the then leader of Upper Canada, where he received his admission as a Solicitor. In 1861 commenced the law profession, and was called to the Bar November, 1861, and to practice with success. In 1871 was appointed Hon. Sanfield Macdonell Magistrate and Registrar of the district of Parry Sound, unorganized at that time. Organized the courts were held, and have since been up to the time of his appointment to the position of district judge. Was first president of the Parry Sound Railway Colonization Railway Parry Sound with the Government of Scotia, and was there until its amalgamation with the Canada Atlantic Railway. While in Guelph took a part in municipal affairs, president for years of the Irish Society in that city.

In Our Legislature

(From Our Own Correspondent) Ottawa, IN PARLIAMENT.—On as nature is now donning beautiful garments, and the flowers and all the surrounding Parliament Hill are lovely charming as it is possible to get, the legislators are to get away from these attractions to hurry the date of their departure. But there are other attractions where, far more powerful as natural. If it is in around the grounds here, they feel that "it is not here that they long for surmount their own places. Then with Ontario general elections blast. Scores of members jost to exchange the floor House for the hustings, and both sides are growing weary. But with all their lives there is a vast amount to be done; there are of important bills before the committees; and there are estimates yet to be passed cause considerable debate. The supplementary have not yet been brought and the Minister of Finance given notice that he will borrow another sum of million dollars. Needless that this a subject that will considerable amount of

SKETCHES OF IRISH CANADIANS.

HON. PATRICK McCURRY.



Patrick McCurry was born in the city of Belfast, Ireland, on the first of April, 1838, and came to Toronto in the year 1844. Attended the Common schools there, and after the establishment of the Christian Brothers as teachers remained under their instruction during his elementary course until 1853. On the establishment of St. Michael's College was one of the first pupils, having for class mates the present Archbishop of Toronto and Bishop O'Connor of Peterboro. Continued his course in classics there until 1855. In September of that year was articled to Henry Eccles, Q.C., of Toronto, the then leader of the Bar of Upper Canada, where he continued to his admission as a Solicitor in 1860. In 1861 commenced the practice of his profession, and was called to the Bar November, 1861, and continued to practice with success until 1871. In 1871 was appointed by the late Hon. Sanfield Macdonell Stipendiary Magistrate and Registrar of the new district of Parry Sound, which was reorganized at that time. Under his charge municipal institutions were organized, the courts were established, and have since been carried on up to the time of his appointment as district judge. Was first promoter and president of the Parry Sound Colonization Railway connecting Parry Sound with the Grand Trunk System at Scotia, and was president thereof until its amalgamation with the Canada Atlantic Railway. While in Guelph took a prominent part in municipal affairs, and was president for years of the St. Patrick's Society in that city.

On leaving Guelph was presented by the citizens with a complete silver service stated in the address presented therewith as a mark of appreciation for his public services and in recognition of his continued and successful efforts to establish kindly and liberal sentiments of the citizens towards each other without any distinction as to race or creed. We take the following extract from the address:— Your departure after so long a residence in Guelph will create in our private and public circles vacancies which we shall find it difficult to fill, but we reconcile ourselves to the separation by the reflection that your character and abilities have received a fitting recognition in your appointment to the onerous position you are about to assume a position which we are convinced you will fill with credit to yourself, and to the entire satisfaction of the community which has been so fortunate as to secure a public servant of your experience and attainments. Judge Curry, previous to his elevation to the Bench, was frequently requested to allow himself to be put in nomination for Parliament, but steadily refused feeling that he was not in a position to go there Independent, knowing that as matters were at that time it was almost impossible to remain tied to any party on the questions which were agitating the public attention, and because he preferred the practice of his profession. In 1864 married Emily M. Foley, daughter of the Hon. M. H. Foley, Postmaster-General, in the Brown-Dorion and McDonald-Sicotte Administrations.

Falconio, addressing the members and friends of the Order, expressed entire approval and appreciation of its aims. At the close of his address, the delegate bestowed the Papal benediction. Hon. John W. Hogan, of Syracuse, made an eloquent address on the aims and present prosperity of the Order. He told how its objects are threefold, the advancement of the religious, social and benevolent interests of the members. The membership in the States and Canada is 100,000. Reference was made to the fact that the Order has the sanction and co-operation of the Church. All persons engaged in the manufacture or sale of intoxicants are excluded from membership and lessons of loyalty to the Church and state, generosity to fellow-men and sobriety are taught. During the evening congratulatory reference was made by the visiting Church dignitaries and other speakers to the completion of the palatial home of the local council. The addresses were enthusiastically received.

Here it may not be inappropriate to say a word about the new structure, which is an honor to the Order and to the Catholics of the Capital. Finished and furnished at a cost of \$25,000, the imposing club building is a credit to the Order and the city. The location is a central and ideal one, the structure facing as it does the park-like expanse of Cartier square. The interior of the various apartments is finished in British Columbia fir, lending an attractive and artistic appearance. The furnishings are all done in solid quarter-oak. Lecture hall, library, reading, recreation and committee rooms, bowling alleys and billiard room are all fitted up in a pleasing manner. Every attention has been paid to the detail, and in the opinion of visitors the club building is one of the finest on the continent.

In the ranks of the Knights in this country there is no more enthusiastic and able administrator than the genial and patriotic Grand Knight of the local Council, Mr. John P. Dunne. To his zeal and energy, and a few others, much of the success achieved in connection with the organization in this city is due.

TEMPERANCE MEN HOLD A DEBATE.

On Tuesday evening a most interesting and ably conducted debate was held under the auspices of St. Patrick's T. A. and B. Society. The discussion was opened by Messrs. O. J. Sullivan and James Blanchfield, the former upholding "Moral Suasion," and the latter "Prohibition," as the more effectual means of repressing the vice of intemperance. Mr. Sullivan opened fire on the prohibitionists in a brief address, wherein he pointed out the failure of their principles wherever they had been applied. Mr. Blanchfield delivered a pointed, practical and forcible discourse on the necessity of legal prevention of the ravages of intemperance.

WHY STAY PALE?

A pity to see pale girls stay pale and dull when it is so easy to get Scott's Emulsion. Scott's Emulsion does a few things well. One of them is to give rich red blood to pale girls. There is a reason for it. But perhaps you are more interested in results than in reasons. The result of steady daily doses of Scott's Emulsion is an increase not only in the red color of the blood and in the appetite but in the good looks and bright manners which are the real charm of good health. Scott's Emulsion is blood food.

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ance. His reasoning was chiefly in accordance with the inductive method, and he supported his conclusions by a formidable array of statistics concerning the extent of the evil to be coped with. His effort showed considerable research, and not a little power of clear and logical expression. On the whole, the society has reason to hope to rank Mr. Blanchfield ere long among its ablest speakers. He was followed by Messrs. John Walsh, P. Doyle and J. J. Costigan, in support of moral suasion, and by Messrs. J. H. Feeley, T. Tansey and J. J. McCaffrey, as ardent prohibitionists. It is safe to say that there was no phase of the question neglected, and few possible arguments left untouched in the course of the long and interesting examination of this particularly opportune subject.

Rev. Father McGrath, who was present during the greater part of the discussion, after congratulating all concerned on the splendid success of the evening's work, declared himself a victim of moral suasion, inasmuch as whilst he was committed to its principles from his position, the prohibitionist debaters had made such effective use of its power that he found it difficult to stand securely on his usual ground.

Mr. W. P. Doyle presided with his accustomed dignity and tact. He submitted the question to the large audience. The result was a victory for "Moral Suasion." The debate was regarded by all as a very creditable one and another evidence of increased vitality and energy of the work of the Society.

THE LATE Mgr. TANGUAY.

On Monday last the Catholic Church of Canada lost, by death one of the most distinguished members of the clergy, in the person of the late Mgr. Cyprien Tanguay. Surrounded by dear friends and supported and consoled by the sacraments, he passed peacefully away, at his late residence in Ottawa, at the advanced age of eighty-three years. For some time past the late prelate had been in failing health; but he had so rallied that there appeared to be hopes of at least, his partial recovery. A brief but very complete biographical sketch of the eminent priest and author is the following:—

Mgr. Tanguay was known throughout the whole of Canada as a brilliant author and historian particularly on subjects connected with French life in Canada. In the Royal Society, which annually brings together in Ottawa the savants of Canada, he was a moving spirit and one of the founders. Born in the city of Quebec September 15th, 1819, he was the son of Pierre Tanguay and Reine Barthel. He received his early education at the Seminary of Quebec, and as a student was noted for his piety and devotion to study. Subsequently he decided to take holy orders, and after a brilliant theological course he was ordained in 1843 to the priesthood. His first charge was the parish of St. Luc in the diocese of Rimouski. Afterwards he was curé of St. Basile and St. Raymond. In 1860 he removed to St. Germain, where under his ministry was reared a magnificent Church which served afterwards as a cathedral for the diocese of Rimouski. From his youth prominent in the educational movement he founded the college of Rimouski, a thriving institution of to-day, and also the convent of Notre Dame. In 1865 he retired from the active priesthood, although continuing to exercise to some extent the functions of a prelate of the church up to the time of his death. In that year he entered the service of the Dominion Government and was attached to the department of agriculture and statistics, serving in that capacity for many years, when he was retired on a pension. In 1867 he was sent to Paris to examine the French archives in connection with the history of Canada, and in 1887 he went to Rome on an similar mission. When in the Eternal City the Sovereign Pontiff recognizing his worth as a historian and litterateur, created him a prelat remain. Mgr. Tanguay received the honor degree of LL.D. from Laval University in 1888. Subsequently he was professor of archaeology in that institution. He was one of the original fellows of the Royal Society, and in 1886 received the confederation medal from the Dominion Government as a recognition of his literary services. He was a member of the Society L'Histoire Diplomatique de France and honorary president of the Conseil Heraldeque de France. His Repertoire du Clerge Canadien was largely cir-

Apure hard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

culated, but his most celebrated work was a genealogical dictionary of Canadian families from the founding of the colony up to the present. This work, which was a brilliant effort and a most valuable store of information, received the warmest approbation of the Governor-General the archbishops and the leading citizens of the country, and won for the author no small amount of celebrity. May his soul rest in peace.

THE SERMON OF THE WEEK BY OUR OWN REPORTER.

"The Mother of God" was the theme of a touching sermon preached by Rev. J. McKenna, the new assistant priest at St. Patrick's Church, at High Mass, on Sunday morning. He took his text from St. Luke's words, "Hail full of grace!"

In these days of infidelity and agnosticism, he said, it has been the fashion to sneer at the tender devotion and love which we Catholics profess for Mary, the Mother of God, the Queen of Angels and Saints. It is stated that we rob God of the adoration due to Him when we worship a human being like Mary, when we pay homage to the Queen of Angels. But these freethinkers, these non-Catholic calumniators, do not comprehend the nature and the motives of our love and veneration for the Mother of God; otherwise they would recognize as we do that on account of the preternatural sanctity and the wonderful merits—sanctity and merits exceeding those of all the other saints, of the cherubim and Seraphim, of the Thrones and Dominations—Mary is worthy of all homage except what we owe to God Himself. Fair as the moon and bright as the sun, as the prophet of advocate and our mediator with her is seated next to the God-head, our advocate and our mediator with the Divine Son, our consoler, our help, the source of our grace, our refuge in sin, and our comforter in sorrow. She is as the poet well said: "Our tainted nature's solitary boast." She is a creature certainly, but blessed and glorified beyond all other work.

creatures. She is next to her Divine Son, who gave us His flesh and blood to be our salvation. In her the finite is exalted, so to speak, to the sublime height of the Infinite. Her immaculate soul, though she was born of humble servants, has risen to the Beatific Vision. Who can conceive her virtues, her spotless purity, her union with the God-head through her being the Mother of God, and not be overcome by gratitude for all she has done for us and all she is doing for us during our pilgrimage through this valley of tears here below?

But though she holds a position in heaven far loftier than that of any other created being, she had a sorrowful life on earth, as Catholics know well. She suffered as many deaths as her Beloved Son shed drops of blood. How her heart must have bled at His cruel sufferings, ending at the terrible sight on Golgotha. Now she is our Mother as well as God's mother—that Mother who was so intimate with Him from the cradle to the Crucifixion, who was the reflex of His earthly life, who was permeated through and through with His warm and glowing graces, and who sits next to Him in Heaven—oh, what an all-powerful, a tender, a sympathizing friend for us to have? Is it any wonder that we honor and revere and love the Mother of God?

Our Subscribers

Miss F. writes:—"I have much pleasure in sending two new subscribers to your valuable paper. Enclosed please find \$2.00." We are very grateful indeed to our fellow-countrywoman for the practical interest which she takes in the "True Witness." Her example is one that should be emulated by hundreds of others, who with the same good will, as Miss F. manifests, could assist us very materially in the endeavor to carry out the aim we have in view of improving the old organ from week to week. A subscriber J. L., from this city called at the office the other day, and paid his subscription. He said: "Keep on improving the paper as you have been doing during the past three months, and it will be only a matter of a very short time before you will make the "True Witness" a daily visitor to Catholic homes."

Mrs. J. C. writes:—"I enclose you \$1.00, and address of a new subscriber." We are thankful to Mrs. J. C. for the interest she manifests in our work.

Note the advance in prices for the "Guards" and "Hankey's" Mixtures. Mr. Carreras has been compelled to advance his prices for the "Guards" (full strength) and "Hankey's" (medium), and the following are the prices we are now compelled to charge for:

CARRERAS' "BARRIE BLENDS" of TOBACCO. THE FAMOUS English Smoking Mixtures. The CRAVEN (Mild) Price per pound. Invented by 3rd Earl of Craven. In 1/2 lb. tins 75 cents and 1 lb. tins \$1.50 \$3.00 HANKEY'S (Medium) Invented by Maj. Gen. Hankey. In 1/2 lb. tins 85 cents and 1 lb. tins \$1.70 \$3.40 The GUARDS (Full) Invented by J. J. Carreras. In 1/2 lb. tins 80 cents \$3.20 SIL PHILLIPS (Extra Special) Invented by Col. Sil Phillips. In 1/2 lb. tins 90 cents \$3.00

Delivered free by Post or Express to any Post Office in Canada. FRASER, VIGER & CO., Sole Agents for J. J. CARRERAS, London.

In Our Legislative Halls

(From Our Own Correspondent.) Ottawa, April, 30.

IN PARLIAMENT.—On all sides, as nature is now donning her most beautiful garments, and the grass, flowers and all the surroundings of Parliament Hill are as lovely and as charming as it is possible to conceive, the legislators are in haste to get away from these attractions and to hurry the date of prorogation. But there are other attractions equally where, far more powerful and equally as natural. If it is magnificent around the grounds here, the members feel that "it is not home," and that they long for surroundings, of their own places. Then we have the Ontario general elections in full blast. Scores of members are anxious to exchange the floor of the House for the hustings, and men on both sides are growing weary of the restraint. But with all these incentives there is a vast amount of work yet to be done; there are a number of important bills before the various committees; and there are items of estimates yet to be passed that will cause considerable debate. In addition the supplementary estimates have not yet been brought down, and the Minister of Finance has just given notice that he will ask power to borrow another sum of fifteen million dollars. Needless to say that this a subject that will entail a considerable amount of discussion.

THE K. C.'S NEW HOME.—Ottawa has had a very important ceremony, which took place on Tuesday night last, in connection with the Knights of Columbus. It was a really representative gathering, at which the Apostolic Delegate, Mgr. Falconio and the Archbishop of Ottawa, Mgr. Duhamel, were present. The occasion was the opening of the splendid new quarters of the Knights of Columbus. The members of the Council No. 485, K. of C. were present in full force, and delegates came from Burlington, Vt., Syracuse, Ogdensburgh, Montreal, Quebec, and Cornwall; while hundreds of Catholic citizens of Ottawa attended. Mgr.

ir desire naturally being... AN ASYLUM (1855) AN. RA. McDONNELL. O'BRIEN. ADLIER. le example. the Jubilee book is... at St. Peter's, 19th... LEO XIII. NOTES. GE. St. Patrick's... 2, C.M.B.A.—At a... SAILORS' CLUB.—

# OUR BOYS AND GIRLS.

**A DAY AT KINDERGARTEN.**—Sheelagh's birthday came in May, the 14th of May. What do you suppose one of her birthday treats, the very biggest birthday treat of all, was to be? It was to go to kindergarten. This kindergarten did not take little people till they were four years old, and for one whole year Sheelagh had waited very impatiently to begin school.

She lived quite near the school. It was a great brick building in a suburb of a city, and in her playground the little girl could hear an echo of marching and skipping songs, when the kindergarten windows were open. Sometimes if they did not draw the curtains, by stretching her neck, could look down into the pleasant schoolroom and see the boys and girls having such lovely times playing postman and grandmother's tag or rolling a ball or building a snow man—a make-believe snow man, of course, with a boy or girl as the snow man and all the other little folks to help to build him.

Sheelagh had no little brother or sisters and sometimes she was lonely; she would not be lonely any more when she could go to kindergarten.

That morning, on her birthday, she was awakened by her mamma kissing her, one, two, three, four times, on her eyes, her mouth and on the point of her funny little nose.

"Good morning, sweetness," cried mamma, "and many happy returns!"

"Many happy returns to you, mamma dear!" cried Sheelagh.

Her mamma laughed. "My little girl better save that till the 20th of September; that is mamma's birthday. But now we must get dressed. You are a really, truly school girl now and there is no lying in bed any longer to be waked by the school bell ringing."

"Oh, goody!" cried Sheelagh. "I had almost forgotten I'm a kindergarten now."

Sheelagh knew how to put on her shoes and stockings and she could put her little shirt over her head. Mamma did the rest and pretty soon she went skipping downstairs to the dining room. There papa sat reading his paper. He had to have four kisses, then he lifted a napkin which covered all of Sheelagh's corner of the table and there was a whole heap of things. A beautiful, beautiful dollie, a goose which could walk and squawk, a darling little silver thimble, a fairy tale book, a bottle of perfumery, a box of hair ribbons and the sweetest blue fan.

Between thinking of kindergarten and looking at her wonderful birthday presents, Sheelagh could scarcely eat any breakfast. She was so afraid she would be late for school. It was a lovely warm morning, so mamma dressed the little girl in a sweet yellow muslin frock and tied her hair with a brand new yellow hair ribbon.

Just as they left the house the school bell went "tinkle tinkle tinkle tinkle."

"Hurry, mamma!" cried Sheelagh, "we'll be late for kindergarten."

Mamma laughed; the school bell rang ten minutes and they had only to cross the yard.

The teachers were in the schoolroom and four or five little children were there too. Miss Morton, the principal, smiled when Sheelagh came in. She knew how eagerly the little girl had waited for her fourth birthday to come. Mamma stood talking to Miss Morton for a few minutes, and before she went away the big room was full of little folks, who laughed and skipped and jumped about happily. Pretty soon a ring of little chairs was made and on every chair sat a little boy or girl. Miss Morton took Sheelagh beside her because she was a little stranger, and she smiled delightedly when Sheelagh's tiny voice sang clearly every word of "Good morning, pleasant sunshine." Sheelagh had learned it long ago from hearing the chil-

dren sing it when the windows were open.

The little girl felt rather shy when Miss Morton took her hand and introduced her to all the other boys and girls.

"She has such a pretty, droll little name," said the teacher. "It is spelled S-H-E-E-L-A-G-H, which means an Irish fairy. You know in Ireland many, many years ago, there were hundreds of fairies. One of the prettiest and kindest of them was a Sheelagh, so you see it is a very nice name for a little girl who wishes to be sweet and helpful to everybody. Now who wants a tale about a good little fairy?"

Thirty-four little hands went up; there were just thirty-four little boys and girls in kindergarten. So Miss Morton told the story and it was such a lovely story that nobody moved till it was finished.

"Now," she said, "who would like to go outdoors for the rest of the forenoon into the woods?" The pleasant sunshine is calling us to come."

Thirty-four little hands went up again, and in another minute thirty-four little hats and caps were going on thirty-four little heads. Sheelagh had never known before how lovely the woods were. Such wonderful things were found that morning! One of them was a little nest in a bush with three tiny gray eggs in it. They tiptoed to it very quietly; for all these boys and girls had been taught that a little bird's home is so hard to build and so dearly loved that one ought merely to peep at it and not even frighten the sweet little mother. They found a late lady's slipper and a bank all blue with violets. They played tag with a gray squirrel and saw a very blue blue-bird, and they picked such handfuls of bluetts. The teacher told them about the different trees and the different leaves that grew on them, and Sheelagh discovered that where she had fancied there was only one kind of grass there were more kinds than she could count, for she could only count up to twenty-eight. Last of all they played "ring a ring a rosey," and "tree tag," then they heard the tinkle of the school bell and everybody started for home.

"Has my little girl had a nice time?" asked mamma, who stood waiting on the piazza.

"The loveliest, loveliest birthday I ever had in all my life," said Sheelagh.

### PIGEONS SAVE BABY'S LIFE.

An incident occurred recently in the family of G. F. Marsh, of San Francisco, a member of the Pacific Coast Pigeon Society, which proved to him in a most impressive manner the valuable services which may sometimes be rendered by the carrier pigeon, and probably explains some of his enthusiasm in that direction. His little baby boy was taken suddenly sick with most alarming symptoms of diphtheria. The mother, watching by the bedside of the little one, dispatched a message tied on a carrier pigeon to her husband at his store on Market street. In the message she wrote the nature of the child's alarming illness, and made an earnest appeal for medicine to save his life. The bird was started from the home of the family, near the Cliff house, five miles from Mr. Marsh's Market street store.

The bird flew swiftly to the store where Mr. Marsh received it. He read the message, called a doctor, explained the child's symptoms as his wife had detailed them in her message, and received the proper medicine. Then tying the little vial containing the medicine to another pigeon, he let it go. The pigeon sped the way through the air, straight for the cliff. It made the distance, five miles, in ten minutes—a distance which would have required the doctor an hour to cover. In twenty minutes from the time the mother's message was sent to her husband the baby was taking medicine. Naturally enough Mr. Marsh is partial to pigeons, for he considers that he owes his baby's life to one.

**A YOUNG HERO.**—It is not always the boy of great opportunities whose work is best, nor the physically strong, courageous deed that is

most far-reaching. There are opportunities everywhere and at all times, and they are just as significant to the weak as to the strong and to the child as to the man. It is not the opportunity, but the use of it that counts.

I have in mind a South Florida boy whose big, earnest eyes were looking into the future for opportunities before he was twelve. His father was an engineer on the East Coast Railway, and his mother at one time had been a teacher in one of the Jacksonville graded schools. Robert was an only child and at that time was strong and imaginative and already beginning to chafe at the confinement of his years. He had read "Thaddeus of Warsaw" and most of Scott's novels and was familiar with the deeds of the "Knights of the Round Table," and he longed for an arena in which to emulate some of their deeds of chivalry. In the school he kept easily at the head of his classes and on the playground was a leader who had a reputation for starting novel games and introducing daring feats of courage and endurance.

At one time he had an ambition of being an engineer like his father, and of controlling the great throbbing iron horse on its journeys back and forth through the wide stretches of open land and forests. Then the building of the palatial hotels on the east coast brought down a class of people he had never met before—men and women who talked familiarly of the things of which he had only dreamed; whose talk was like the books he loved and who had apparently been everywhere. Even their low, well-modulated voices had a peculiar charm for him, and he listened to one and another and asked questions, and in the end resolved to learn all he could in his school, and after that to go to larger ones until he knew as much as these people. Then he would know all about the world and would be able to choose a calling that would offer all the opportunities he longed for.

And thus one day had come a misunderstanding at the little station where he lived. The station master, who was also freight and express and ticket agent and telegraph operator and switch-tender, had failed to connect the main track for the through express after switching off the down freight. Robert was standing near the switch when he heard the rumble of the approaching express, and the whole direful possibilities flashed over him. There was no time to call the station master, for a few seconds of that deafening rumble and the express would flash by, and then—

Fortunately he was familiar with the switch and fortunately also he was strong. A weak grasp would have been useless on that great bar of iron.

A quick spring and a sudden exerting of all his strength and the through express flashed by and was soon lost in the distance.

But there had been no time to look out for himself, and when the brakeman of the freight train, headed by the white-faced station master, rushed forward, he was lying by the track, brained and unconscious.

They took him across to his mother and sent for a doctor, and when he recovered consciousness it was to learn that all his dreams of physical progress in the world must be put away, for he had no legs.

For weeks there was a look in the big eyes which sometimes made his mother turn aside and catch her breath, and then gradually the eyes began to grow stronger and more thoughtful, with a returning of their old earnestness of purpose. One day he looked at her with an odd little grimace.

"There's no use fretting over what can't be helped, mother," he said, with an brave attempt at cheerfulness. "I'm side-tracked, as father would say. Suppose you bring my school books and put them on the bed. I will keep up my studies and reading just the same. Perhaps some other road is waiting for me."

And who can doubt there is? As the days go by, bringing the old-time eagerness and enthusiasm into the thoughtful eyes, who shall dare say the time is not coming when men will concede it was good that this boy lived?—Success.

## MORE CONVERSIONS.

On Saturday, April 19, at Du-buque, Ia., the Rev. R. Percy Eubauks and his wife were received into the Church. Until recently Mr. Eubauks was rector of Grace Church, Decorah, Ia., where he was most highly esteemed both as a minister and a man. He is a native of Virginia, and was educated at Birmingham's Military School, Ravenscroft Seminary and Nashotah.

He was ordained an Episcopal minister by Bishop Lyman, of North Carolina, in 1888, and has done excellent service for the Episcopalians, being a man of culture, possessing a fine presence and being decidedly priestly in character and appearance. He has long been an intimate friend of Dr. B. F. DeCosta, who has had much to do with his decision to abandon the Episcopal ministry to become a Catholic. Mr. Eubauks is profoundly convinced of the truthfulness and claims of the Catholic Church, which he has studied long and patiently, and adopted from the most thorough conviction, Mrs. Eubauks and the children being in hearty accord. Thus the entire family comes most happily into the Church. His loss is deeply regretted by his Episcopalian friends, but he was obliged to leave them, not being able to endure the contradiction and the complete absence of authority that exists in the Episcopal denomination. Mr. Eubauks has been appointed a teacher of Latin and Greek in St. Joseph's College, Du-buque, by Archbishop Keane. Besides attending to college duties, he will be able to give a few lectures.—New York Freeman's Journal.

## BISHOP GONE TO PRISON.

Mgr. Zwierowicz, Bishop of Wilna, is the fourth occupant of that see within a period of 40 years, who has had to tread the dreary path of exile. The offence by which His Lordship has brought down upon himself this heavy penalty from the Russian Government is nothing more than a strict fulfillment of his pastoral charge to watch over the little children confided to his care. Schools are being multiplied in Poland, in which the influence of the Russian pope is supreme, and which are used as places of proselytism for robbing the Polish children of their Catholic faith. With this danger before him, His Lordship could scarcely remain silent, and he accordingly published a mandate to his clergy commanding them to do all they could to keep their Catholic children from the schismatical schools. On the morning of the publication of this circular, the Bishop was cited before the Governor of Wilna, who required him, in the name of the Russian authorities, to yield upon four points: to authorize the burial of members of Orthodox Church in Catholic cemeteries; to recall his prohibition against the Orthodox schools; to add readings from the Bible in Slav to the lessons in Catechism; and relax his opposition to mixed marriages. The result of his refusal to give away upon these points was a summons to St. Petersburg, where he was called upon to resign his bishopric. To this demand the courageous Bishop replied that the Holy See alone could sever the bond that united him to his flock. As a consequence His Lordship left St. Petersburg on Saturday for Tver. His exile was stated to be for an indefinite period, a euphemism with the Russian Government for a life sentence.

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## A QUEEN JOINS THE CHURCH.

Queen Natalie, widow of King Milan of Serbia, has become a Catholic. At Biarritz the Queen met the Abbe Soulanges, who instructed her and finally, under the grace of God, wrought her conversion from the Orthodox Greek belief. The formal ceremony of her profession of faith took place at Berck, a small seaport town in the north of France.

## MARJORIE HIGGINS DEAD.

Mrs. and Mr. A. J. Higgins, of 711 Sherbrooke street, are receiving the deepest expression of sympathy from their numerous friends, on the death of their oldest daughter, Marjorie, which took place in the General Hospital on Monday evening, after undergoing an operation for appendicitis. Marjorie was a great favorite amongst her school companions and her smiling childish face will be sadly missed.—R.I.P.

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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.

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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.

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SATURDAY, MAY 3, 1902.

BOUNDARIES OF Patrick's parish extend to Mountain and M. the west. Above SH it runs from Amber limits west beyond Seminary; on the from the corner of William street to Gill to river and east as far as Grand limit is the old city the dividing line be and St. John the and running from the West and Napoleon street Ward lies in St. P.

WHO ARE PAR All Catholics residing, and whose last, belong to St. of all other langua or other of the Fre ther Notre Dame, St. Louis, according to families where Fre are equally spoken, of the head of the f what parish the fam when the mother to of the family is Fr family belongs to th and to St. Patrick' the tongue of the h ily is English. In especially on occas parties should cons of the pastors of th which they live.

HOURS OF S

ON SUNDAYS AN Low Mass, at 6, High Mass, at 10

ST. MARY'S

(From an Occasion

Preparatory to the Lady of Good Coun "Triduum" was held ions of St. Mary's, patroness she is. D that the services wer basement of St. Br (owing to the destru parish Church) it m never before in the Mary's were the dif attended by such lar thronged the Church week.

A beautiful and ins was preached each High Mass on Sunda Father Dominic of Order, who, though already gained for h most place among th orators of the dioces pointed out the tea Church regarding ou In his closing sermo fervent appeal to the present to honor God had so honored the Mother of His Son, to honor her by lar devotion through lives, for by honori they honored the Son

"God," said the not use Mary merely ment and then cast placed her high in gl angels and saints; an Divine Child, wh pleadings of the mo He deigned to take I ture."

Concluding, Father horteds his hearers to lives that they were Mary, and when at l run its course they w a mother indeed.

Prayers were offered for the speedy recover the Brady, the past at the Hotel Dieu.

Too much praise ca

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.

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.

PARISH SOCIETIES.

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

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

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

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

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

FIRST FRIDAY DEVOTIONS.— The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

tion 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.

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

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

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

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

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

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

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

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

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

NOTES OF THE WEEK.

CALENDAR for the week beginning May 5th.

Monday, Tuesday and Wednesday: The Rogation Days, High Mass and singing of the Litany of the Saints every morning at 7.

Thursday.—The Ascension of Our Lord Holyday of obligation, Low Masses at 5.30, 6, 7 and 8 a. m.; High Mass at 10 a.m.; evening service (Vespers and solemn Benediction of the Most Blessed Sacrament) at 7.30.

Thursday, Friday and Saturday: Retreat for the First Communion children—Morning Mass followed by instruction; 2 p.m., Beads and instruction.

Sunday, May 11.—7 a.m., Mass for the First Communion; 7.30 p.m., Confirmation.

THE MONTH OF MARY.—The solemn opening of the month of Mary for the whole diocese took place at the Chapel of Bonsecours, on Wednesday evening. His Grace the Archbishop presided. Devotions will be held in our Church every evening of May at 7.30.

TO JOIN HOLY SCAPULAR.—The First Communion children will be enrolled in the Holy Scapular Sunday, May 18, at 2 p.m.

THE CHILDREN OF MARY are to offer a Requiem Mass for the repose of the soul of their late Director, Rev. Father Quinlivan, S.S., on Monday morning, May 12, at 6 o'clock. All members are urgently requested to be present, to wear mourning badges and to receive Holy Communion in a body.

The annual pilgrimage of the Children of Mary to the Chapel of Our Lady of Bonsecours, will take place on Monday, May 26.

COMING LATE TO MASS.—It is a painful sight to see how unconcernedly and how unscrupulously so many people come late to Mass on Sunday. Persons who are remarkably punctual at other things become

negligent and dilatory for their weekly Mass of obligation. From half-past six till 9 o'clock every morning our streets are crowded with men, girls and boys hurrying feverishly to their work; they will walk fast and exhaust themselves, they will take a car, they will do anything rather than arrive even a few minutes late at their work, and have their employer remark their negligence.

Is it not sad to think that so little of this activity is displayed in the service of the Divine Master.

And yet 'tis very little that he asks of us: One short half hour each week, but this he exacts under pain of sin.

A young man was speaking of the atre-going the other evening, and said that he hated to go in after the curtain had gone up, says the "Pauilist Calendar." "It would be well if some of our people felt the same way in regard to coming in time for Mass. It seems strange that the same person who would feel uncomfortable at the thought of missing part of a play or of a dinner, would feel no concern at losing part of what he knows to be the greatest act of worship on earth—the Sacrifice of the Mass."

THE GOLDEN JUBILEE BOOK of St. Patrick's Orphan Asylum is now on sale at the Presbytery.

LADIES OF CHARITY will hold the last of their euehre parties for the season on Thursday, June 5th, in St. Patrick's Hall.

HOLY NAME SOCIETY.— The next monthly meeting will be the occasion of a solemn reception of candidates and profession of those entitled to full membership.

OUR TEMPERANCE SOCIETY continues to receive proofs of marked appreciation in an increase of membership at each meeting.

ST. MARY'S PARISH.

(From an Occasional Contributor.)

Preparatory to the feast of Our Lady of Good Counsel April 27, a "Triduum" was held for the parishioners of St. Mary's, whose special patroness she is. Despite the fact that the services were held in the basement of St. Bridget's Church (owing to the destruction of the parish Church) it may be said that never before in the history of St. Mary's were the different exercises attended by such large numbers as thronged the Church during the past week.

A beautiful and instructive sermon was preached each evening, and at High Mass on Sunday by the Rev. Father Dominic of the Franciscan Order, who, though very young, has already gained for himself a foremost place among the leading pulpitorators of the diocese. He clearly pointed out the teaching of the Church regarding our Blessed Lady. In his closing sermon he made a fervent appeal to the hearts of all present to honor Mary—whom God had so honored by making her the Mother of His only Begotten Son, to honor her by some particular devotion throughout their entire lives, for by honoring the mother they honored the Son.

"God," said the preacher, "did not use Mary merely as an instrument and then cast her aside, but placed her high in glory above the angels and saints; and Jesus, her Divine Child, will not refuse the pleadings of the mother from whom He deigned to take His human nature."

Concluding, Father Dominic exhorted his hearers to show by their lives that they were true children of Mary, and when at length life had run its course they would find in her a mother indeed.

Prayers were offered each evening for the speedy recovery of Rev. Father Brady, the pastor, who is ill at the Hotel Dieu.

Too much praise cannot be given

to Rev. Fathers Heffernan and Callahan, as well to the choir, and all who took an interest in the celebration of the parish feast this year for really it did credit to the English-speaking Catholics of the east end, and must be a powerful means of drawing down upon the parish of Our Lady of Good Counsel God's choicest blessings. C.

FIRST COMMUNION DAY.

(By a Regular Contributor.)

This is the month when the Church most specially bestows upon the young the choicest of blessings and the most cherished of boons. Throughout May, in the various parishes, the children will be called upon to make their First Communions and to receive the great sacrament of Confirmation. In each parish there are numbers who have been prepared for either, or for both of these sacraments; and, as a rule, the two go together—when such is within the range of possibility. There is no day in all one's life so bright, so happy, so full of bliss and of abundance of graces as that of the First Communion; and when, at the same time, the fortifying and faith-confirming Sacrament of Confirmation is imparted by Episcopal hands, the day becomes one of double rejoicing, of two-fold bliss.

There is no end to the bright anticipations of this special season. Apart from the child that looks forward with so much faith, so much hope and so much love, to the hour when, for a first time his young soul will be united in the most intimate and sacred of unions with the very Saviour of that soul, apart from the child that anticipates with so much devotion and fervor the day when he will be made in a sacramental manner, a perfect and firm Christian, there are other joys that cluster around and spring out of the circumstances of this season. The parents of those children fully participate in all the happiness of their young and promising offspring; they feel that one, at least, of the earthly rewards

which they should expect for all the sacrifices that they had made, is about to fall to their share, and they rejoice in accordance.

Then the season of Confirmation means that of an Episcopal visit. It means all the pleasure and happiness that comes to a congregation or community when the chief pastor of the diocese comes to impart blessings, to renew acquaintances, to inquire into needs, to bestow favors, to distribute graces, and to solidify the bonds of union between each member of the flock and the Holy Mother Church which he represents. In a word, this is a season that is as replete with good things, spiritual especially, as is May with the flowers that spring fresh and beautiful from the river bank and from the heart of the meadow. If any of our readers have children who are of age to make their First Communion or to be confirmed, and who have not as yet taken the necessary steps to have them enjoy these two most precious boons this year, we would advise them to see that await till it is too late, but to see that all the graces obtainable be not deferred for another year.

First Communion will be held in our parishes as follows:— At St. Patrick's.—Sunday, May 11. At St. Anns.—Thursday, May 8. At St. Gabriel's.—Friday, May 2. At St. Mary's.—Saturday, May 10. At St. Anthony's.—Friday, May 2.

THE MONTH OF MAY.

(By a Regular Contributor.)

May, the month of Mary! It is only just that the most beautiful of all God's creatures should be specially honored during the most beautiful month of the year. While in our ever-varying climate it frequently happens that May is not as entirely delightful as in more southern lands, still it is the month of flowers, of

leaves, of balmy breezes, of returning birds, and, above all, of constantly increasing days, of "the days of the spring that grow longer, the nearer, the fulness of June." As it is in the domain of nature, so is it in the spiritual sphere; during May, the soul that rests close to the heart of Mary enjoys longer hours of real happiness, and they go on increasing in length as the weeks pass; it receives more and more abundantly the beams of warmth from the sources of grace, and the rays of brilliancy from the focus of Faith. On all sides spring up flowers of reward that exhale their perfumes of virtue, and which are twined by angelic hands into chaplets of glory, wherewith, in the far away future, the Mother of God will crown for all eternity the elect of Her Son and the beloved of her own heart.

When we consider the tens of thousands of volumes that have been written, during the long lapse of centuries, in honor of Mary, the Blessed Mother of Our Lord, we wonder if it were possible for us, for any other writers to pen anything new or additional in connection with Her glory and Her attributes. It is quite possible that something may have been left unsaid; but we doubt it. Song and music, prose and verse, history, biography, theology, even to romance, every branch of literature, and every known method of human expression have been brought in one way or another, at some time or other, into the service of Mary.

There is probably no grander testimony than this great and universal one could be paid to the dignity and surpassing loveliness of Mary. It is the fulfillment in all times, and without cessation of that prophetic outburst of unspeakable humility and recognition of the lofty purposes of the Most High, when she cried out "My soul doth magnify the Lord" • • • and, then—"Henceforth all nations shall call me Blessed." All people have called her Blessed—all, except those who style themselves Christians, who claim to be followers of Her Divine Son, yet, who, in their blind infatuation against the very Church that has perpetuated Her glory and has proclaimed Her immaculate, decline to do Her the honor that Her Son has demanded

for Her and refuse to acknowledge in Her the model of Blessedness that He, with His expiring breath, left to humanity as a model and as a mother.

It is especially during this month of May that the Children of Mary, the faithful of the great Catholic fold, make reparation for all the ignominy that a so-called Christian world heaps upon the name and fame of the purest and most exalted of God's creatures. And, it is at the foot of her flower-bedecked altar, and amidst the canticles of praise that resound, and the Rosary prayers that ascend, that the lack of the world's devotion is replaced by that constant and loving expression of faith and of confidence, which tells how truly the pious Catholics have confidence in the assurance that none were ever known to be lost who had appealed for aid to the Blessed Mother of God. We trust that the month of May this year will be a record one in all our parishes for expressions of practical devotion to Our Blessed Lady; and we need not tell them of the recompense that is sure to be their share.

IN AID OF ST. MARY'S NEW CHURCH

In our last issue we announced that the local branches of the C. M. B. A. of Canada had under consideration the question of holding a grand euehre in aid of the building fund of St. Mary's parish Church. As also indicated in these columns, an enthusiastic meeting of the Chancellors and Presidents, to the number of 50, was held on Tuesday, under the chairmanship of that stalwart administrator of the association, Chancellor Cornelius O'Brien, of Branch 54. The result of the meeting was never in doubt for a moment. All present earnestly supported the project, and said it was one worthy of the best efforts of the association in this district. Several committees were named to take up

the preliminary work, such as printing, etc. The gentlemen named to rent a hall, we are informed, completed all arrangements on Wednesday, and secured the Victoria Rink, which is capable of accommodating several thousands of people.

The Hall Committee is to be congratulated on its good judgment and its enterprise in selecting the rink to be the scene of this great function.

The date fixed is June 12. This is an opportunity for Irish men and women of all classes to gather together and hold a social reunion which will eclipse any similar event ever held in this city. The object of the undertaking is one which should appeal to every loyal Irish Catholic heart. We sincerely hope the C. M. B. A. will meet with that generous and enthusiastic support on this occasion which it so well deserves.

ENGLISH NUNS.

Miss F. M. Steele has just published a deeply-interesting book under the heading "The Convents of Great Britain," to which Father Thurston, S.J., has written a preface. According to Miss Steele, there are at the present moment over ninety distinct congregations of women settled in Great Britain. The number of separate communities which own a chapel with reservation of the Blessed Sacrament is over 600. As there are very few communities of nuns with less than ten members we may safely conclude that the number of nuns domiciled in England and Scotland at the present hour is well over 6,000, and may even be 10,000. Miss Steele deals in succession with the contemplative Orders, which are usually cloistered, and with the active Orders, which are generally unclioistered. She directs attention, too, to privileges possessed by the members of the royal family of entering any part of a Catholic convent, and has much to say concerning the daily life of the Bridgettine Nuns, who are the only pre-"Reformation" community now existing in England.—London Catholic Universe.

SADLER'S... FOR... Prayer Books, Prayer Beads, Metal, Pearl, Ivory, etc. DAME STREET. Books AND Editions. Commentary on Holy... Sacred Rhetoric; or... of the Psalms and... of the Faithful Soul... Spiritual Instruction: Spirituals. By the... History of the Chris... Papacy and the En... Protestant Revolu... the Social Revolution... Bartolome de Las Ca... The Martyr in England... An historical tale... Dreams. Four stories... of Laurentia. By... ERDER, ST. LOUIS, MO. THE GOLD Powder Quick, with... GROCCERS

Some Notes

CANADA'S PROGRESS IN IRELAND.

"BY CRUX."

HERE is a practical side to every question, and there is one of paramount importance in matters of faith and religion. That the Faith of our fathers is strong—I had almost said stronger than ever—in Ireland and that it is daily expanding, none can doubt. But there are often certain material evidences that go to show in a clearer light the extent to which a people is ready to cooperate in the great work of Catholic progress, and instances frequently serve as the best means of illustration. I came upon a report of a meeting held, a few Sundays ago, in St. Peter's Church, Phibsborough, Dublin, for the purpose of raising funds for the completion of that sacred edifice. Two things attracted my attention, in a special manner to the account of that meeting: one was the statement that the Archbishop of Dublin had there pronounced a most timely address, in which the progress of the Catholic Church in Ireland was most graphically described; the other was the name of our fellow-countryman, Mr. C. R. Devlin, of the Dominion Immigration Department, who spoke in support of a resolution, moved by him, to the effect that a subscription be at once opened. We are told that there was a very large attendance, which gave evidence of the sympathy in favor of the Vincentian Fathers who have charge of this new and important parish. One fact, while not quite astonishing me, still had the effect of awakening a feeling of intense pleasure and admiration; it is that, when the subscription list was opened, and those present put down their names, the sum there and then subscribed was a little over \$25,000. Imagine twenty-five thousand dollars subscribed at one public meeting to complete a Church.

IRELAND'S CATHOLICITY.—As the address delivered by His Grace, the Archbishop of Dublin, is, in itself, a sufficient commentary upon the progress and stability, the fervor and practical aspect of Catholicity in that old land, I will reproduce here, for the information and benefit of the readers of the "True Witness," the principal parts of that lengthy speech. I will leave aside the introductory remarks, which, in their application, have regard to local situations and circumstances which are not of such immediate interest to us here in Canada. After referring to the fact that this Church of the Vincentian Fathers has remained for some thirty years as it is to-day, being first built outside and beyond the limits of the city, he turns to the principal part of his address and to subject before them: DUBLIN'S GROWTH.—The Arch-

bishop said that:—"These thirty years had witnessed as they all knew, the progress of a marvellous change in that district of their city. New streets, new roads, new terraces had been built, and were being built, from year to year and, he might say, from day to day. Now, in diocesan administration the extension of the city in that direction and all round them, there had long since been recognized. It had been recognized by them as rendering imperative the recasting of the old parochial arrangements that no doubt met all the essential requirements of the past. As to that he need hardly go back so far as thirty years. In the northern district of Dublin, which stretches across from Drumcondra, on the one side, to the Phoenix Park, on the other—twelve years ago there were but two parishes. To-day there are five (ap- plause). One of these parishes, as many of them might remember, was erected in 1890, the second in 1893, and the third within the last few weeks. Now, all round them there was progress—progress in the work of religion and education, that was fully keeping pace; he thought he could say, with the continuous and progressive importance of that district in that material aspect."

ABOUT EDUCATION.—"Speaking of the work of education, indeed, he should not omit to bear his willing testimony to what had been done in that very district of Phibsborough. Within a stone's-throw of that yet unfinished church there had been erected within the very time that he was speaking of a splendid school house to meet the need that had arisen for additional school accommodation, as the natural result of the increase in the population of the district, and the provision that was made for the education of the children was the effort mainly of the people of Phibsborough, encouraged and led on as they had always been in good works of every kind by word and by example by the Vincentian Fathers of that church; and the Vincentian Fathers, he knew, would themselves be the first to recognize how much of the success of that particular work, as well as of many other successful works for the spiritual good of the people around them there, was due to the wise guidance and paternal rule of their community and its Venerable Superior, their old friend Father Hickey (applause). Now that brought him to the point, and he could best put it by asking a question. Was it creditable to them that in the midst of all this advancement and improvement that was in progress all around them there that there should be upon a site that was in more than one respect the most prominent site in all that district—a building such as

that, a building comprising as it did in painful incongruity comparatively old work and work that was comparatively new, work that represented a great variety of styles of architecture and some that represented no style of architecture at all? He felt that it would be a mere waste of words for him to dilate upon that aspect of the case. The removal of the reproach, which could be removed by the completion of the church, must be as fully recognized by everyone there as by him. It might not be superfluous to add that the need that exists for the completion of the Church was not one that arose from the present unsightly and unbecoming appearance of the church outside—unsightly and unbecoming, especially in view of the prominent and commanding place in which it stands. The church was now not large enough for the needs of the crowded congregations that at times attend it."

CROWDED ATTENDANCE.—To my mind the following is a most important passage, as it is illustrative of how universal is the practice of faithful attendance at Mass in Ireland. His Grace said that:—"He did not speak there of the need for increased accommodation that sometimes seemed to be attendant on the fact that there were to be seen outside more than one of their city churches crowds who cannot possibly gain admittance owing to the throng already inside, and to endeavor to comply with their religious duty of attending Mass on Sunday by forming a part of that unbroken throng that extends from the Altar rails out into the street. It was said to him sometimes such and such a church is plainly too small—why not enlarge it or build other churches in the neighborhood and provide accommodation enough for all people. His answer was that church building was no light matter, for those by whose magnificent generosity the churches of Dublin and its immediate neighborhood—there are about 50 of them in all, and they had all been built, practically every one of them within the lifetime of not a few who were still amongst them. Whenever the real need for providing additional church accommodation in any district, exists he had never hesitated to make an appeal to that already over-taxed generosity, and no such appeal had ever been made, and he was confident no such appeal ever will be made, in vain. At the present moment there are three or four projects of the kind in active preparation. But the need of a new church or the enlargement of an old one was not shown by the fact that there was no room in their churches—and, of course, there was not and could not be for all the Catholics of Dublin at one particular Mass. In the churches where there were Masses practically every half hour from an early hour to midday, the people were not to be called on to spend thousands of pounds for the convenience of those for whom there was an abundance of room if they only go to Mass half an hour earlier, which means if they only get up in the morning half an hour earlier, he spoke of there when he said there was need of the congregations that attended that church."

ST. BRIDGET'S NIGHT REFUGE. Report for five months, from 1st Dec., 1901, to 1st May, 1902: Males 9,929, females 964. Irish 4,081, French 2,903, English 397, Scotch and other nationalities 308. Total 7,993.

A Minister's Estate. Rev. Thomas De Witt Talmage, an American Protestant minister, who died last week in Washington, was considered the greatest sensation of his day. One of our exchanges says:—"I was certainly a copious and picturesque writer and lecturer. Before going to Palestine some years ago he dictated a series of sermons which were afterwards published as though they had been cabled and delivered at the places indicated in the Holy Land. However, his antics and his methods paid, because he left an estate of over \$300,000."

LAWRENCE RILEY PLASTERER Successors to John Riley Established in 1866. Plain and Ornamental Plastering. Repair of all kinds promptly attended to. Estimates given. Postal orders attended to. 15 Paris Street, Point St. Charles.

WORLD'S GREATEST BELL FOUNDRY Estab. 1857. Church, Post and Marine Bells. Large Bell Foundry and Machine Works. Write for Catalogue to E. W. VANDEUSEN CO. Bostons Bell Foundry, Chestnut St., Phila.

GRAND TRUNK RAILWAY SYSTEM THE INTERNATIONAL LIMITED Lv Montreal daily at 9 a.m. for Toronto 4:50 p.m., Hamilton 5:50 p.m., London 7:45 p.m., Detroit 9:40 p.m., (Central Time), and Chicago at 7:30 a.m. A Cafe Par. r Car is attached to this train, serving meals in car and refreshments, at any hour during the day.

SPECIAL COLONIST RATES To Western and Pacific Coast Points Will be in effect until April 30th, 1902, as follows: Seattle, Victoria, Vancouver, Portland, Rosland, Nelson, Trail, Robson \$48.65 Spokane \$46.15 Anacosta, Butte, Helena \$45.65 Colorado Springs, Denver, Pueblo, Salt Lake \$45.65 San Francisco, Los Angeles \$49.00

CITY TICKET OFFICE, 137 St. James Street. Phones Main 460 and 461, and Bonaventure Station. CANADIAN PACIFIC ADDITIONAL TRAINS TO SHAWBRIDGE ST AGATHE, LA BELLE, and Intermediate Stations, (From Pace Viger): 1:55 p.m. Saturdays. Returning, leave Labelle Monday 4:30 a.m., arriving Montreal 8:40 a.m. 9:15 a.m. Sundays. Returning, leave Labelle 5 p.m., arriving Montreal 9:40 p.m. TO ST. AGATHE and Intermediate Stations 9:00 a.m. Week Days commencing Monday, May 5th. Returning, leave St. Agathe at 7:15 p.m., arriving Montreal 7:55 p.m. (This train runs t. and from Labelle Thursdays). TO PLANTAGENET and Intermediate Stations, (From Windsor Street) 8:15 p.m. Week Days commencing Monday, May 5th. Returning, leave Plantagenet week days 7:15 a.m., arriving Montreal 9:34 a.m. These trains are in addition to present service.

Cafe Dining Cars on Day Trains between Montreal and Toronto and Toronto and Detroit. QUEBEC TRAIN SERVICE. (From Place Viger): 10:30 a.m., 12 p.m., 3:30 p.m., 11 p.m. Daily. \$5 Sundays only, 1 Week days.

SPRINGFIELD MASS. Through Coach and Sleeping Car. From Windsor St. Station 7:45 p.m. daily, except Sunday. MONTREAL—OTTAWA. SLEEPING CAR SERVICE On Train leaving Montreal (Windsor St. at 10:05 p.m. daily. Passengers from Montreal can remain in Sleeper until 9 a.m., and passengers from Ottawa can board Sleeper any time after 9 p.m. City Ticket and Telegraph Office 129 ST. JAMES STREET, next Post Office

Eureka Harness Oil A good looking horse and neat looking harness is the result of a combination not only makes the harness and the horse look better, but makes the leather soft and pliable, puts it in condition to last just as long as it ordinarily would. Sold everywhere in one-half size. Made by IMPERIAL OIL CO. Give Your Horse a Chance!

MR. BEAUDIN HONORED. NEW BATONNIER.—Mr. S. Beaudin, K.C., who has for many years occupied a place of distinction in the ranks of his profession, has been elected Batonnier of the Bar of this district. He has many friends in Irish Catholic circles, and is esteemed by all classes for his broad views on all questions. Early in his career he married a daughter of the late Mr. John Norris, who was a prominent member of St. Patrick's parish and a well known contractor in Montreal. The "True Witness" congratulates Mr. Beaudin on his appointment.

We should not hold with the very popular idea that a man may do what a woman may not do. The evil which degrades a woman also degrades a man. The rarest feeling that ever lights a human face is the contentment of

SYMINGTON'S COFFEE ESSENCE makes delicious coffee in a moment. No trouble no waste. In small and large bottles, from 5 Cents. GUARANTEED PURE.

THE S. CARSLY CO., LIMITED. Notre Dame Street. Montreal's Greatest Store. St. James Street. SATURDAY, MAY 3, 1902.

CARSLEY'S SPECIAL IN Axminster Carpets. A magnificent line of New Axminster Carpets in the most beautiful effects with rich, handsome borders to match. SPECIAL PRICE \$1.25 Per Yard. This line of Carpets is undisputedly the choicest of this Spring's importations, and it is conceded by all who have seen them that they are the handsomest Drawing Room Carpets in Canada.



Japan--Mattings--China. A splendid range of new season's crop of China and Japan Straw Mattings is the finest assortment ever shown. Prices—13c, 18c, 21c, 24c, 30c, 35c Yard.

Iron Bed Special. Regular \$7.00, Tuesday \$4.95. 19 Brass and Iron Beds, fitted with Brass Rails, Knobs and Caps, Heavy Posts and Fillings, in one size only, 3 feet 6 inches wide, this is our regular \$7.00 Bed reduced for Tuesday, to \$4.95.

Dining Tables. 12 Dining Tables in Hardwood Top, 44 x 44 in., extend's to 8 feet, 5 fancy turned and fluted legs; this is a very handsome and massive table, and well worth \$8.00. Tuesday's price, \$6 10.

Window Draperies. Just put into Stock a beautiful range of New Nottingham Lace Curtains in a variety of exquisite floral designs—72 inches wide by 4 yards long. Prices, \$2.15 \$2 65, \$3.40 to \$7.20 pair. New Tapestry Portieres in Rich Art Designs and Colorings. Oriental effects. Prices, \$2.25, \$3 50, \$5.20 to \$10.00.

New Wall Papers. When in need of Wall Paper visit THE BIG STORE'S DEPARTMENT. A great saving can be made by doing so. Prices are fully 10 per cent. to 20 per cent. lower than ordinary stores.

New Wall Papers "FOR THE KITCHEN," hundreds of new, neat and dainty patterns. Prices from 3c to 7c piece. "FOR THE BEDROOM" a large variety of very pretty designs, Prices from 5c to 10c piece. Rich Wall Papers "FOR THE SITTING ROOM" handsome patterns in Art Gold with 9 and 18 inch fringe to match. Prices from 14c to 23c piece. "FOR THE DRAWING ROOM" new designs for spring in latest art colorings. Prices from 23c to 37c piece.

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OUR ASSORTMENT OF Carpets, Curtains, Rugs, Oilcloths, And all kinds of Floor Coverings for the Spring is bigger and more up-to-date than ever. Parties furnishing should call and make their selections as the Spring rush is now on. MAIL ORDERS CAREFULLY EXECUTED.

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The World's Standard J. J. & S. JOHN JAMESON & SON Celebrated PURE POT STILL DUBLIN WHISKY J. J. & S. commands the highest price in the markets of the world.



SATURDAY, MAY 3, 1902. OUR CURBSTONE OBSERVER.

THE Irish race has a proverbial fondness for the wittily served. Other people have had their wits sharpened in quick and timely and amusing sayings. He of these classes of wit is not mean by this that you detect the nationality of the nature of his remarks you would by his accent. French man considers a Scotchman, or the Englishman, or the Irishman, do not understand at all; advice versa. But the Irish detect the humor or wit of almost any people in the world can laugh-compelling nature of man's witty sayings. It is a good size library to be necessary to record sayings of the various above all of the Irish ever, my purpose, this is exactly to give illustrations—Irish or otherwise—rather draw attention to the wit of wit that we are expected in our day. There is the and the borrowed wit; the distinct as the light of that of the moon. The springs from the burning of the sun itself, and is part and native to that orb; light is merely a reflection coming from the sun, and is not its own. It does not glow and glory; but they are beauty and glory of the sun.

NATIVE WIT.—On this subject I need scarcely say any extent. To do so would be to waste space and of which I cannot suffice. There is something excessive and charming in a native wit. It is the outward evidence of inward delight, it is the words of sentiments at once refining and insistent never clashes with our idiosyncrasy; it never gratifies our vanity; it never shocks our modesty. It makes us feel that we are not alone in our world; it adds zest to enjoyment, it stings from pain, it chases shadows that often lower the horizon, and it replaces with the smile, the frown of contentment. When a piece of genuine, spontaneous wit, you feel as if a stimulant had been added to you, and your heart is happier pulsations, while detects beauties and delicacies where before it could only see common-places or the repetition of what more me for the moment—that borrowed, or false wit that too frequently pawned off reading world, or in the world upon people in general those who would faintly borrowed plumage.

BORROWED WIT.—Take daily paper, and you are small paragraphs—used spaces—that are supposed samples of wit. Also no daily paper has a column or supposed original item expected to be considered. Not more than one or two of these items is ordinarily generally short and concocted stories. They sharp sayings and ready of which have evidently writers of them no end and research, study and they are forced, and very

STUDY OF THUNDER Probably no other scientific has so much interest for public as that of meteorology work of the Weather Bureau watched more closely than any other department of government, and scarcely a newspaper fails to see what it has about the weather. One of meteorology, however, has interest, especially for women, any other just at present the hot season with its storms is approaching, attention against lightning is subject for discussion. Tradition has two sides—that



OUR CURBSTONE OBSERVER.

On Wit, Borrowed and Native.

THE Irish race has ever been proverbial for wit, and I must say that it has been deservedly so. Other races also have had their wits, or ex-

I do not say that some of them are not cleverly done; but it is clear to any person of a reflecting mind that they are not genuine, not native wit. Not only are they borrowed, as far as the writer goes, but they are sometimes plainly stolen from the original producers of them.

THE PROFESSIONAL WIT.—As a rule, the professional wit is one who makes it a kind of business of his life to construct, to invent, to concoct all kinds of possible funny sayings, or humorous stories, which he launches at every one with whom he comes in contact.

OFFENSIVE WIT.—There are people who, through lack of good breeding, or lack of education, or lack of instructive sentiment, are constantly intruding their so-called wit upon others. Above all, do they break in upon every conversation, no matter how private, upon subjects that will not admit of the very slightest approach to the trivial or the slighting nature.

NATIVE WIT.—On this phase of my subject I need scarcely dwell to any extent. To do so would necessitate illustration, and illustration would demand space and time—both of which I cannot sufficiently afford. There is something exceedingly rich and charming in a native, or natural wit. It is the outward expression of inward delight, it is the translating into words of sentiments that are at once refining and inspiring.

BORROWED WIT.—Take up any daily paper, and you are sure to find small paragraphs—used to fill up spaces—that are supposed to be samples of wit. Also nearly every daily paper has a column of original or supposed original items, that are expected to be considered as witty. Not more than one or two in a hundred of these items is original.

bureau was employed in 1899 and 1900, and in the two years nearly 30,000 clippings were received. The search was then abandoned, one reason being the work of classification of the enormous mass, and another the conviction that no really useful information was obtained in this way.

In his report he shows that, as far as the Bureau was able to learn, 713 persons were killed or received fatal injuries from lightning in 1900. Of this number, 219 were killed in the open, 158 in houses, 57 under trees, and 56 in barns. The circumstances about the rest, 151, were unknown. The number more or less injured was 973, of whom 327 received their injuries in houses, 243 in the open, 57 in barns, and 29 under trees.

The greatest number of fatal cases occurred in the Middle Atlantic States, and the next greatest in the Ohio valley and Tennessee. The greatest number of deaths in any single State during the years 1896-1900 occurred in Pennsylvania—186; followed by Ohio with 135, and Indiana, Illinois, and New York with 124 each.

Mr. Henry says that while the belief is general that the chance of injury by lightning is less in cities than in the country, it is hard to determine what the foundation is for such an idea. It is not surprising that so few lightning strokes fall in cities when their area is compared with the immense territory embraced in the rural districts.

Editor "True Witness." Montreal, April 14, 1902. Dear Sir,—I enclose an article from "World Wide" of April 5th, with marked passage, which seems to me well worthy of editorial "eulogy" from your pen.

THE NATIONAL MOVEMENT IN IRELAND.

THE Irish national movement has once again advanced to a front place in the political life of the British Empire. Not for many years have the vast majority of the Irish people been so thoroughly united in the Home Rule cause, and so admirably represented in the House of Commons as we see them at the present day.

After that event, and indeed after the division in the Irish Party which preceded it, the cause of Home Rule appeared for a time to be in a languishing and discredited condition. The national representation of Ireland in Parliament was divided into two parties, one by far the larger in numbers and the other although numerically very small yet strong in the intensity of its emotions, and what seemed to be its utterly irreconcilable attitude.

WILLIAM O'BRIEN.—The sudden and complete revival of the United National movement is, however, due mainly due in the first instance to the patriotic energy and fervor of one Irishman, William O'Brien. This man who has been imprisoned more than once in Ireland for delivering speeches against the existing government and against some acts of legislation which any Englishmen might have delivered in England and any American might have spoken in Washington, had won a reputation even in the hostile House of Commons for sincerity, for unselfish devotion to his cause and for thrilling eloquence.

DILLON AND REDMOND.—The National League became a complete success, and is now thoroughly established all over the country. O'Brien's health, however, completely broke down under the strain and pressure of the great task he had undertaken, and his country has for a long time had to dispense with his services in the House of Commons, in order that he might as far as possible recruit his physical energies by travel and by intervals of complete rest.

the abandonment of all the internal disputes which had led to the disunion of the Parliamentary Party, and the reconstitution of that party under one chosen leader. The leading men, and indeed all the men of both sections of the party, readily and gladly fell in with the proposition. Those who composed the majority of the party not only declared their readiness to accept the terms, but even of their own accord declared their willingness to elect a leader from that small section which had always proclaimed itself Parnellite. John Dillon was then the chosen leader of the majority, and by his sincerity, his self-sacrificing patriotism and his great political capacity he had won the full confidence of those who followed him, and in the ordinary course of events might have been elected and re-elected as leader through the whole course of his life.

SELF HELP.—Redmond has proved thus far a brilliant and capable leader, and he has received the most loyal and indefatigable support from men like John Dillon whom a short time before he might have regarded as personal opponents. Since the general election the Irish party have become with every succeeding day a more and more powerful influence in the House of Commons. Owing to the late differences and disputes in the English Liberal Party, the Irish national cause has lost some of the support on which it might once have counted.

THE IRISH PARTY.—In the meantime all this tells immensely for the advantage of the Irish Parliamentary Party, united, disciplined and nationally supported as it now is. The Irish Party makes itself conspicuous in every great debate. It always stands by the cause of the

working classes, the poor and the oppressed whenever such a cause is brought by any member of any party under the consideration of the House of Commons. Only the other day the Irish vote enabled the Labor Party in the House to obtain a victory over the Government on an important question concerning the hours of work imposed on one class of operatives in England. It is now beginning to be thoroughly understood among the working population of Great Britain that the Irish National Party may always be counted upon to help in every Parliamentary effort made for the lightening of their labor and the improvement of the conditions under which they have to toil. There is always a large body of Irish National members in attendance during the sittings of the House ready to take advantage of any opportunity that may arise for the support of their friends and the confusion of their enemies.

SIGNS ON THE HORIZON.—I must not omit to add that the utter failure of the Government's recent endeavors to deal with the land question in Ireland has converted the Ulster constituencies into sincere and active opponents of that system of administration which until thus lately they alone had been willing to support. The peaceful revolution which is accomplishing itself among the Ulster constituencies under the leadership of that remarkable man, Mr. T. W. Russell, is one of the most instructive political events of the time. Mr. Russell is or was a Conservative, and a strong opponent of the present Tory administration, his place in which he resigned only a short time ago because Lord Salisbury and his colleagues could not be prevailed upon to deal fully and justly with the Irish land question. Mr. Russell is one of the readiest and most effective debaters in the House of Commons; and it may be taken for granted that the moment he sees, as he soon must see, that a full settlement of the land question is not to be obtained without Home Rule, he will become one of the most earnest and resolute of Home Rulers. Even the intense hostility which has been aroused against the Irish National members because of their open and avowed sympathy with the Boers in the South African war has a wholesome influence on the minds of some calm and reasonable Englishmen. Such men are beginning to ask themselves, as that eminent Liberal, Lord Aberdeen, put it the other day, whether there must not have been deep injustice done toward Ireland in order to make representative Irishmen thus sympathetic to the enemies of England. I venture to predict that before long there will be a healthful reaction of public opinion in Great Britain and that statesmen will come to the front endowed with heart and intellect enough to see that there is but one way of making Ireland loyal to the British Crown, and that that is the way which has already wrought such a change in the Canadian populations—the concession of the right to national self-government.

I need hardly perhaps tell my American readers that I am but an observer of all that has been recently going on in our political life here, and that I no longer take part in the active movement. I think, however, that I am in a position to observe with accuracy and to make myself acquainted with the conditions and prospects of the struggle. I indulge in the hope that the American public may feel some interest in the expression of my views on the subject at the present hour.—Justin McCarthy, in the Independent.

STUDY OF THUNDERSTORMS.

Probably no other scientific subject has so much interest for the general public as that of meteorology. The work of the Weather Bureau is watched more closely than that of any other department of the Government, and scarcely a newspaper reader fails to see what it has to say about the weather. One division of meteorology, however, has more interest, especially for women, than any other just at present, now that the hot season with its thunderstorms is approaching, and protection against lightning is a fruitful subject for discussion. This protection has two sides—that of life and

property—one interesting the farmer more than any other person, and the other mainly womankind. It has been commonly asserted that more lives have been lost by lightning than by violent winds and tornadoes, but that seems to have been disproved by the United States Weather Bureau, which has been investigating the subject for the last dozen years. The subject was taken up in 1890 by the Bureau in a desultory sort of way, a few of the largest newspapers in the country being carefully searched for records of deaths by lightning. Then the officials at the various Weather Bureau stations throughout the country searched the local newspapers and reported their facts. As this did not yield the results desired, a clipping

THE CHURCH AND LABOR.

Over in Wisconsin, a few evenings ago, Mr. Eugene V. Debs, who is a Socialist and a freethinker, asserted (if he be correctly reported) that the Catholic Church has never helped the common people, that she has never done anything to make their burdens lighter, and that, as a matter of fact, she has always sided with the rich against the poor.

Let us be just to these men. They have heard such statements often, of late: they have seen them in print; they have never seen any contradiction of them; consequently they knew no better.

For unquestionably Mr. Debs ought to know better. In various encyclopaedias, it is true, he can read fearful things against the Church; but, if he pretend to real scholarship, as he claimed for him in sundry prints, he must know that there is a great deal of encyclopaedic information which is not accurate.

As a freethinker, Mr. Debs ought to be familiar with the works of the rationalist historian, Lecky. In Vol. 2, of his "History of European Morals," he will find the Church credited with having gradually brought about the abolition of the slave system that existed in pagan Rome.

Another authority who ought to weigh with Mr. Debs and persons of his type is the atheistic German historian, Mommsen. In his massive work on the Roman empire he admits again and again that the Church unquestionably was on the side of the common people.

Coming to the present time we learn that there are no less than eight hundred banks in Italy operating under the auspices of the Church.

for the purpose of lending money to tolling workmen and at a rate of interest so low that it is almost incredible. Taking up the Revista Popular, of Barcelona, we see that similar banks are being established in the large cities and populous districts in Spain, and we notice, moreover, that they are beginning with the approval and blessing of His Holiness, Leo XIII. The Raffeison system has often been heard of in this country. In Belgium there is a Catholic association which aids workmen to purchase and pay for the homes in which they live, and it has the approbation and blessing of Cardinal Goossens and every Bishop in the country.

THE CATHOLIC SUMMER SCHOOL.

The Catholic Summer School of America has plans for several new buildings to be erected before the coming session, which this year will extend over a period of nine weeks, from July 6 to September 5.

A special course in philosophical studies will be conducted by Rev. F. P. Siegfried, of St. Charles' Seminary, Overbrook, Pa., assisted by the Rev. Thomas O'Brien, S.J., St. Francis Xavier's College, New York City, and Dr. James J. Fox, from the Catholic University, Washington, D.C., and special studies in literature will be in charge of Dr. Conde B. Pallen and Rev. Hugh T. Henry, rector of the Catholic High School, Philadelphia.

Plans for a comprehensive treatment of the middle ages from different points of view have been arranged by the Rev. D. J. McMahon, D.D., of New York City. The object is to present historical research up to date in six courses of lectures dealing with the Popes, the rulers, the philosophers, the writers, saints and sages. The lectures on these topics will be given by Rev. William Livingston, New York; Right Rev. Monsignor Loughlin, D.D., Philadelphia; Very Rev. D. J. Kennedy, O. P., Somerset, Ohio; the Rev. Thomas I. Gasson, S.J., Boston; Dr. Conde B. Pallen, New York, and Dr. Charles P. Neill, who holds the Bangian chair of political economy at the Catholic University, Washington, D.C.

Some notable events in American history will be presented by Thos. A. Mullen, Boston, and other names on the list of speakers are: Hon. Thomas B. Connery, Commissioner of the New York Board of Education; James A. Rooney, editorial staff of the "Brooklyn Eagle"; Thomas P. Garland, A. M., Harvard; J. Vincent Crowne, Ph. D., University of Pennsylvania; Rev. Thomas F. Burke, C.S.P., and Thomas Swift, editor of the "Union," Ottawa, Canada.

Dr. James J. Walsh will continue the course of study in biology begun at a previous session, and the recent book by Professor Royce, of Harvard, treating of the world and the individual, will furnish subject matter for five lectures by Rev. John T. Driscoll, S.T.L., whose writings on theological subjects have been favorably mentioned by W. H. Mallock in the "Fortnightly Review."

The prospectus of the Champlain Assembly is being prepared by the secretary, Warren E. Masher, No. 39 East Forty-second street, New York City, and it will contain detailed information about the social and athletic attractions of the coming session.

THE QUESTION BOX AT MISSIONS TO NON-CATHOLICS.

"What is a nun?" "What is the Holy Ghost?" "Why do Catholics always have a cross about their house or person?" "Who has charge of Purgatory?" "What is the Apostolic mode of Baptism?"

"Do not Catholics worship pictures and images that hang in their churches?" "Why do you make your members wear shot and corn in their shoes when they are bad?"

"Do you believe the Pope is infallible? If so, how could Napoleon have taken him prisoner to France, and why did he not wrest himself from the clutches of Napoleon?"

The above are some of the questions that were asked of the priests of the Missionary Union who are lecturing to non-Catholics in Kentucky. They indicate a more than ordinary ignorance of things Catholic. Missionaries of experience in various parts of the country can tell pretty well the character of the questions that will be put to them, but for genuine simplicity of form and for dense ignorance of matter one must get into the South.

In the New Hampshire mission, conducted by Father Sutton, the question box was an interesting feature. "Why do priests wear beards?" was a question that had haunted the soul of one truth-seeker. "Why do you pray to the saints?" was another, and "Do you pretend to deny that Luther did a great and noble work when he unchained the Bible?" was volunteered by a personage whose gray beard and venerable air would bear evidence of better sense.

A new sect has sprung up in that vicinity, called "the Holy Ghost and Us." One of their leaders attended the lectures and handed in this question:

"If priests have the power to forgive sin, why do they not have the power to heal the sick, as our Saviour did?"

Answer: Christ came into the world, established His Church and founded the priesthood for the welfare of our souls. The object of all He did had this in view. He desired our spiritual welfare, hence He gave no direct power to the priests over the body as He did over the soul. Christ was God and had power over spirit and matter, hence He could by His own power restore sick persons to health.

The following must certainly have puzzled Father Sutton, as the emphatic questioner sweeps away the only possible answer:

"Please make it known why priests are in the habit of preaching in Latin when the congregation are ignorant of what he is saying? Now, don't say for an excuse that they do not do it, because I have heard them."

A priest of the New York Apostolate writes: "The questions were numerous, real Protestant questions, about convents and the public inspection thereof, and the sale of indulgences that Peter was never in Rome, etc. One questioner asked about the locking up of nuns in convents against their will, never thinking for a moment that day after day he saw on the streets Sisters of Charity, who could run away if they liked, on appeal to a policeman or to a Protestant citizen for aid. As proof he quoted from the twenty-fifth session of the Council of Trent a paragraph which is not in it at all, nor anything like it. But he saw it in an anti-Catholic book. He must have doubted the statement somewhat, for he asked if it were authentic. If it takes a hundred truths to catch a lie, I wonder when we will catch up with all the lies that have been told about us for the last three hundred years. The same questioner 'wanted to know' if this decree, as taught by the Catholic Church in the 'Monita Secreta' (whatever that is) were true: 'Is it lawful for a wife to steal from her husband in order to give to the Church.'"

"One lady, cultured and refined, attended night after night, and towards the end of the week received a visit from her pastor, who expressed surprise that she should do so when she told him, 'Don't you know,' said he, 'the oath these priests take at their ordination?' Yes, she did know, for the very night before the lecturer called Heaven to witness that this oath, found also in an anti-

Catholic book, was a diabolical lie. She was therefore ready for him, and since their interview they do not like each other so well as before.

"We nailed the usual number of misconceptions of Catholic doctrine, —to call them by no worse name. I often wonder how hard-headed American Protestants can be 'buncoed' by the cock-and-bull stories they read in anti-Catholic books. Talk of the intellectual servitude of Catholics! Why Protestants are chained to every outlandish statement of book and preacher."

The ignorance and bigotry encountered by these zealous missionaries is astounding. When they were lecturing in Sandusky, O., a minister gave an eloquent address on "Away from Rome and On Toward Christ." His oratorical flight culminated in this choice sentence: "If I knew the Catholic Church to be the Church established by Christ, then would I become a pagan!" This was his interpretation of "On toward Christ."

Among the converts at Sandusky is a young married man, whose father he declared "would rather see him in hell than a member of the Catholic Church." It was to escape that warm place that the young man's wife and two children later joined husband and father in his Roman journey.

Father Brannan, the intrepid Texas missionary, tells this amusing incident:—

"During my last lecture at Hopkinsville, Ky., I saw two women sitting together. I think they were mother and daughter. The elder one had an expression like a masculine representative of the bovine species during the whole time of the lecture. There was a Catholic gentleman sitting near them, and when I got through, the younger of the two said she would like 'to hire somebody' to kick her all the way back home. I have thought about this feminine 'kicker' a great deal, and have tried to put the most favorable construction on her act of calcitrance, not only out of regard for her, but for myself also.

"But the preponderant idea with me now is, that she was so prejudiced that she was angry with herself to see the 'old Catholic Church' so easily vindicated. Were it not for the indelicate character of the performance, so destitute of aesthetic suggestion, I am sure there could have been found a factor who would have taken pleasure in accelerating her locomotion homeward in the manner suggested by herself."

A young woman, who is now a Catholic, informed her non-Catholic friend about her intention to enter the Roman Catholic Church. "I would sooner see you in your coffin," was her reply. This remark the young woman thought unkind and not at all complimentary. However, she invited her friend to witness her baptism. She came, met the fathers, and asked a few questions about the Church. She seemed surprised that a Catholic priest would be civil and courteous to her. She left with more kindly feelings toward the Church, and with respect for her friend who had the courage to make the change.—The Missionary.

FINANCIAL RETURNS TO INVENTORS.

Mr. Plimpton, the inventor of the roller skate, made \$1,000,000 out of his idea.

It is stated that the wooden ball with an elastic attached yielded over \$50,000 a year.

The lady who invented the modern baby carriage enriched herself to the extent of \$50,000.

When Harvey Kennedy introduced the shoe-lace he made \$2,500,000, and the ordinary umbrella benefited six people by as much as \$1,000,000.

The gentleman who first thought of placing a rubber tip at the end of lead pencils made quite \$100,000 a year by means of his simple improvement.

The Howard patent for boiling sugar in vacuo proved a lucrative investment for the capitalists, who were able to remunerate the inventor on a colossal scale. It is estimated that his income averaged between \$200,000 and \$250,000 per annum.

Some of the largest fortunes appear to have been derived from the invention of trivialities and novel-

ties, such as the once popular toy known as "Dancing Jimcrow," which for several years is said to have yielded its patentee an annual income of upward of \$75,000.

Sir Josiah Mason, the inventor of the improved steel pen, made an enormous fortune, and on his death English charities benefited by many millions of dollars. He was one of the most generous of men, and during his life gave enormous sums to hospitals and industrial schools.

Many readers will remember a legal action which took place some years ago, when in the course of the evidence it transpired that the inventor of the metal plates used for protecting the soles and heels of shoes from wear sold 12,000,000 plates in 1879, and in 1887 the number reached a total of 143,000,000, which realized profits of \$1,150,000 for the year.

MAKING STATUES OF THE SAINTS.

Since the firm of Raffl, in Paris, was founded a century ago, no fewer than 50,000 different models of saints have been executed, and to this number constant addition is being made. The sale of statues by this house alone exceeds 50,000 a year. Of these about a quarter are statues of the Blessed Virgin Mary and next in demand comes St. Joseph.

"For every ten statues of the Blessed Virgin which we sell," said Monsieur Pacheu, "we sell about eight of St. Joseph and as many statues of the Sacre Coeur. The remaining 35 per cent. covers all the other saints—St. Peter, St. Paul and the rest. Now and again, it is true, the demand for one particular saint increases in enormous proportions. Thus, for some time past there has been a great call for St. Anthony of Padua. We sell as many St. Anthonys just now as we do St. Josephs."

"It is an industry for a man who is fond of frequenting the public libraries, who takes pleasure in pouring over old books and documents, who delights in research. One has to hunt up the particulars of a saint's life, the period in which he lived, the costumes of that period, to find out what were his special attributes, what was his martyrdom, if martyrdom there was."

"Thus, some time ago we received from a priest in the south of France an order for a statue of St. Fris. I had never heard of such a saint, nor does he figure in our catalogue, though that volume contains over 180 closely printed pages of the names of saints. We applied to a priest who is a great authority on this subject, and we learned that St. Fris was a captain of barbarians under the Roman domination, and that he was martyred at the age of twenty. This gave us the period and the rest was easy."—Catholic Citizen.

IF YOU WANT TO SELL ANYTHING TRY THE ADVERTISING COLUMNS OF THE TRUE WITNESS. RATES ARE LOW.

HOUSE CLEANING AT THE VATICAN.

After four hundred years the Vatican has undergone the first general house cleaning. The process occupied a space of eight months, and its cost would buy a new palace, and a good sized one, in any capital. The cleaners formed an army greater than that the Popes, commanded when they were still kings. The area cleaned was equal to a German principality, while the rubbish carted away would make a small island. The brooms used up would supply a big town for a year, and the house flannels, generously contributed by Irish Catholics, would clothe 10,000 people.

There is no royal residence or other building in the world even approaching the Vatican in vastness. The Papal castle is not a regular structure, but a collection of separate buildings, occupying a space of 384 yards in length, and 256 yards in breadth. It has eight grand staircases and 200 smaller ones, and its inner apartments receive light from twenty inclosed courts. The number of its chambers, halls and galleries exceed 11,000. By way of comparison, it may be mentioned that the imperial Schloss in Berlin, certainly a big pile, has less than 700 rooms, while the famous Neues Palais in Potsdam has only 200.

And these 11,000 rooms, including the Pope's private quarters, the Sixtine and other historical chapels, the picture galleries, library, museums of sculpture and archaeology, and lastly, the Pope's casino in the Vatican gardens, hadn't seen a tidy housemaid since the glorious reign of Sixtus V.

That, notwithstanding the Vatican was always noted for its air of spotless cleanliness, even though no one was ever seen to handle a broom there, yet the ban placed upon female help was sure to make itself unpleasantly felt sooner or later.

Like his friends and numerous visitors to his great palace, Leo saw that the Vatican was clean, but after he began taking an interest in bacteriology—a study he took up at the beginning of the new century under the guidance of his well known physician, Dr. Lappone—he concluded that it wasn't clean enough.

The monsignors of the household were sorely perplexed when Leo ordered that 500 abled-bodied scrub women be hired, besides double that number of male cleaners. It was "against tradition," "would cause no end of talk," the palace "always got along quite well without feminine help," but the Supreme Pontiff's word is law, and on the day there assembled in the square of St. Peter's 1,500 persons of both sexes to receive commissions as "house-cleaners to His Holiness."

The numerous women that made up two-fifths of the Pope's army of cleaners were on their hands and knees six months out of the eight—when they weren't carrying water. They never had such a continual siege of scrubbing in their life. How industriously they worked is shown by the fact that they used up from 2,000 to 2,200 scrubbing brushes weekly, likewise 5,000 pounds of soap and 2,000 pounds of soda.

The brooms were principally handled by men—after the first week there were only 8,000 sticks left. As the work proceeded, fewer brooms were used up, but never less than 1,000 a week.

The Major Domo's report says that the dust lay in some apartments fully an inch high, the workmen being obliged to put cotton in their ears and nostrils and a cloth before their mouths ere they commenced to sweep. "Such dirt accumulations were found principally on top of and behind tall pieces of furniture, difficult to move, and which the ordinary servants, content with the mere appearance of things, had neglected shamefully."

The work of the cleaners cost over 1,200,000 francs—probably the largest sum ever spent to set a house in order with rebuilding and refurnishing it. But even if the report noted should prove exaggerated or altogether false, the money spent on this house cleaning of eight months' duration, conducted by 10,000 busy hands and superintended by 700 overseers, is well invested, for all dwellers of the great beehive will reap its benefits by enjoying better health and greater comforts.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth

If the truth be told, way out of the difficulty would not own this to less to my companion. began to speak vaguely fallacy of such reason it might as well be all individual teacher could a thing obviously untrue her head at this object joined that Christ did to preserve every indivi who should be comm teach his Church from error, but He had said should be an infallible teacher of truth. There of the bad lives of so Popes, who nevertheless regarded as infallible doctrine, and asked, ho coincide with the promis would be ever present in She replied that it was the apostles and the should be without sin, doctrine should be pres corruption. And for the that, I need not speak failings: the innovators sent day were no saint Henry VIII., and—but not say a word against although her Court was pleasant to live,—I ther subterfuge by saying the words might be interpret ing to the invisible Ch souls, taught by the ins the Holy Spirit and by Scriptures.—She asked really believe that? He pious and god-fearing pe the Eastern and the Wes for a thousand years an the authority of the wor expounded by the Church ped God under the sacr of the Host? Or were apostates like the Wal other heretics the only s the Holy Spirit vouchsa lighten? To speak only trine of the presence of O Holy Eucharist, could I how indispensable it was that our Lord would pro Church from error on the When at the Last Supper the words: "This is my He not in His divine pres ly foresee that the whole all ages up to our day w stand them in their lite And were they not intend understood did He not fo they would give rise to worship? To permit such that could hardly be rec our idea of His Godhead, granting that the Church ror concerning this funda man and chief article of which of the hundred con ories promulgated by the each one of whom profess lightened by the Holy Spi taken as the correct one? I was for speaking at o sion, indulgences, purgato like, but Miss Cecil would me shirk the great difficu ture: Either the Church as appointed Teacher has ne on any essential point, or not the omniscient God, I His promises, whom we a to adore. Finding myself unable these arguments, I got a of temper, and spoke rath to my companion, bidding heed, lest it should be I brought her in danger of faith. Did she consider h and more clear sighted th excellent and enlightened both in England and on t ent who were unanimous in the Papacy to be the har the devil? Then the teas to Miss Judith's eyes, and ly answered that she too the same thing; but she c humbly pray God to enli To whom could she go fo Not to the Anglican clerg was impossible to feel an for men who altered their at the pleasure of Queen a ment. To her father! Un was only too well persuad he had already changed from political motives, he hesitate to do the same a licy so dictated. She co look to God, and to co science in this perplexing a I could render her any she would be eternally gr me.

HOUSE  
CLEANING  
AT  
THE  
VATICAN.

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

# The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

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If the truth be told, I too saw no way out of the difficulty, but I would not own this to myself, much less to my companion. I therefore began to speak vaguely about the fallacy of such reasoning, and said it might as well be alleged that no individual teacher could ever err, a thing obviously untrue. She shook her head at this objection, and rejoined that Christ did not promise to preserve every individual teacher who should be commissioned to teach his Church from falling into error, but He had said: I will be with you; that is, the Church herself should be an infallible and unfailing teacher of truth. Thereupon I spoke of the bad lives of some of the Popes, who nevertheless were regarded as infallible in matters of doctrine, and asked, how did that coincide with the promise that Christ would be ever present in the Church? She replied that it was not said that the apostles and their successors should be without sin, but that the doctrine should be preserved from corruption. And for the matter of that, I need not speak of the Popes' failings; the innovators of the present day were no saints, witness Henry VIII., and—but no she would not say a word against Her Majesty, although her Court was not one pleasant to live,—I then found a subterfuge by saying that our Lord's words might be interpreted as referring to the invisible Church of elect souls, taught by the inspirations of the Holy Spirit and by reading the Scriptures.—She asked me, did I really believe that? Had not all pious and god-fearing people both in the Eastern and the Western Church for a thousand years and more, on the authority of the word of God as expounded by the Church, worshipped God under the sacramental veil of the Host? Or were a handful of apostates like the Waldenses and other heretics the only souls whom the Holy Spirit vouchsafed to enlighten? To speak only of this doctrine of the presence of Christ in the Holy Eucharist, could I fail to see how indispensable it was to believe that our Lord would preserve the Church from error on that point? When at the Last Supper He uttered the words: "This is my Body," did He not in His divine presence clearly foresee that the whole Church in all ages up to our day would understand them in their literal sense? And were they not intended to be so understood did He not foresee that they would give rise to idolatrous worship? To permit such a thing as that could hardly be reconciled with our idea of His Godhead. And even granting that the Church was in error concerning this fundamental dogma and chief article of faith, pray which of the hundred conflicting theories promulgated by the Reformers, each one of whom professes to be enlightened by the Holy Spirit, may be taken as the correct one?

I was for speaking about confession, indulgences, purgatory and the like, but Miss Cecil would not let me shirk the great difficulty. She returned to the main question at issue: Either the Church as a divinely appointed Teacher has never erred on any essential point, or Christ is not the omniscient God, faithful to His promises, whom we are taught to adore. Finding myself unable to answer these arguments, I got a little out of temper, and spoke rather sharply to my companion, bidding her take heed, lest it should be pride that brought her in danger of losing her faith. Did she consider herself wiser and more clear sighted than all the excellent and enlightened divines, both in England and on the continent who were unanimous in asserting the Papacy to be the handiwork of the devil? Then the tears came into Miss Judith's eyes, and she gently answered that she too had feared the same thing; but she could only humbly pray God to enlighten her. To whom could she go for counsel? Not to the Anglican clergy, as it was impossible to feel any respect for men who altered their doctrines at the pleasure of Queen and Parliament. To her father! Unhappily she was only too well persuaded that as he had already changed his creed from political motives, he would not hesitate to do the same again if policy so dictated. She could only look to God, and to her own conscience in this perplexing struggle. If I could render her any assistance, she would be eternally grateful to me.

This was said in so simple, straightforward a manner, that I felt heartily ashamed of having reproached her with pride. Moreover the doubts she had expressed had awakened so loud an echo in my own mind, that I was at a loss what to answer. It was a relief to me that we reached the tent at that moment, and looking for the missing kerchief put a temporary stop to our conversation. It was found at the back of the chair upon which the Queen sat to watch the games, and we started on our walk back to the palace without delay.

I was the first to begin the conversation again, by entreating her not to be hasty in deciding on so important a matter. I would give more thought to the difficulties she propounded; I would read books on the subject and consult some learned divines. Meanwhile we must both be earnest in prayer for light from on high; it was quite possible that the Catholic Church was the true Church of Christ. She thanked me, and promised to do nothing rashly; as yet she was far from seeing her way clear on many points. She begged me not to allow her mother or the Queen to know anything about her difficulties for the present; to this I readily assented. Then it suddenly occurred to me to ask, whether these dreadful doubts had suggested themselves to her mind, or whether some meddling Papist had done the mischief.

"The principal difficulty that I mentioned to you," she answered, "has staggered me for a long time, but not until quite recently has it clamored for solution. It is ever since I read a little book, I dare say you know it, for it has been much talked of for the last four years, I mean this one." So saying she drew from her pocket a pamphlet, which she handed to me. I looked at the title, and exclaimed, "What! the Rationes decem of Campion, the Jesuit! Now I see it all. Those serpents have instilled their poison into you!"

"I am perfectly aware, Mr. St. Barbe," Miss Cecil calmly responded in answer to my angry outburst, "that our preachers hate the Jesuits, and say all manner of evil against them, for they regard them as their deadliest enemies. In all my life I have never seen one of them, except this very Campion, the writer of this little book, and of him I never can think without emotion. He was brought as a prisoner to London, three weeks after it was published, and taken to the Tower gagged and bound, on horseback. It was market-day; I was standing in Cheapside, near the cross, and I saw how his countenance beamed with holy joy while the populace surged around; I saw how reverently he saluted the cross. A few days later, the Queen expressed a desire to see the noted Jesuit; I was one of the few persons selected to accompany her to the house of the Earl of Leicester, where the interview was to be held privately. How Leicester, Bedford, and the Queen herself were all deeply touched by the calm, modest demeanor of the young man, just entering upon the prime of life, thus brought face to face with death in its most terrible form. The Queen made him most brilliant offers, promising him the highest dignities, the richest benefices, if he would renounce his allegiance to the Pope. He declined them all, but so gently, that it was impossible for her to be angry, and we all expected his pardon would follow. Far from this, on the very next day he was placed by her orders on the rack, and so cruelly tortured that he could not raise his hand in the presence of the Judge. And then, in the terrible condition to which he was reduced, no remedies having been given to him, he had to appear in public disputation against our most learned and able theologians, concerning the contents of this very book. He silenced his opponents so completely, I heard my father say, that all further disputations were prohibited. After that a most scandalous trial took place; it is enough to read the official report, though in that a great deal is suppressed. Last of all he was executed at Tyburn, forgiving his enemies, praying for the Queen, like the holy martyrs of old. Such was the maligned Jesuit, the author of this little book! Now I ask you as a favor to read his "Rationes decem," his ten arguments in defence of the Pap-

acy, for which he, and many of our best and noblest fellow-countrymen—witness Sir Thomas More—have laid down their lives. But first of all try to lay aside your prejudices against the name of Jesus, so far as to give the reasons he adduces your deliberate and impartial consideration."

This I promised to do, and put the pamphlet, which I had long been desirous of possessing, into my pocket. Yet I went on railing against the Jesuits and repeating the slanders that I had heard or read about them. At length Miss Cecil begged me to leave off, and think what a lovely evening it was. The crimson glow of sunset had faded from the sky, and the moon had risen; a light breeze whispered in the tree tops, and ever and anon the sound of the flowing river fell on our ear. But fair and tranquil as was the face of nature, I was not in a mood to enjoy the beauty of the scene, my mind was too much agitated to feel its charm. Miss Cecil walked in silence by my side for a considerable distance. When I looked at her refined and aristocratic features, the turmoil within my breast rose higher. Was this adorable creature to become a Papist? My whole being rose against the thought, and I resolved to spare no effort in order to snatch his prey, as I said to myself, from the evil one. As we approached the palace, I spoke to her on the subject, imploring her with passionate earnestness, not to listen to the seducer, but for God's sake to think of the consequences a change of religion would involve.

"The consequences?" she repeated. "Which consequences, the temporal or the eternal? And pray whom do you mean by the seducer? There is but one question to be answered: what is the truth taught by Jesus Christ? And when one is satisfied on that point, there only remains to act in accordance with the words: 'What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?'"

CHAPTER XVII.—When Miss Cecil and I reached the palace, we found a page waiting to conduct us to the Queen's presence. We handed over the kerchief; the Queen at once sent away my companion, and inquired whether I had confessed the fair Judith, and what was the result? I replied that Her Majesty's penetration had not been at fault; there were, it was true, some clouds of doubt which disturbed the serenity of Miss Cecil's faith, but I trusted they might be dispersed before they threatened a storm. She desired me to be more explicit. Fortunately for me at that moment the Earl of Essex was announced, and I was dismissed, the Queen saying that I must at some other time tell her more about my penitent's state of mind. I answered that the seal of confession must not be broken; she laughed, and gave me a playful tap of the shoulder as I withdrew, a sign that I was in great favor.

That night I could not sleep. After tossing on my bed till midnight was past, my mind dwelling continually on the objections Miss Cecil had stated, I rose, and lighting a taper, sat down to read the "Rationes decem." The arguments were so irresistible, couched as they were in pithy latinity, that I could not help reading the book all through. More than once I threw it aside angrily, and paced up and down my chamber; still the agitation it awakened; but each time I took it up again, and read some more. Campion's reason struck me like so many blows; I could have cried aloud, as with physical pain. The mishandling of Holy Scripture by the Reformers, Luther rejecting the Epistle of St. James, his followers rejecting other books, the Genevans repudiating the Book of Esther, just as the Manichees did St. Matthew's Gospel and the Acts of the Apostles, the Ebionites the Epistles of St. Paul; the wresting of the sacred text by recent expositors for the support of their own opinions, the example cited by Campion, being the words Miss Judith had mentioned. 'This is my Body' to which most contrary meanings were attached; the impossibility that a Church out of whose pale there is no salvation, should be an invisible Church; the Occumenical Councils, from the first four of which, recognized by Parliament in the first years of Elizabeth's reign, the Je-

suit drew proofs of the primacy of Peter; the sacrificial character of the Mass, the veneration of the saints, etc.; the authority of the early Fathers and their exposition of the Sacred Scriptures; the testimony of history; the obvious contradictions and false conclusions in the tenets of modern innovations; the fair flowers of Paradise, the hate and rage of hell; the hierarchy on earth, the Church with her missions, her colleges, her canon laws, her clergy, regular and secular; the splendid adornment of her cathedrals, the pious institutions of our forefathers—all these and more besides, that I cannot now recall, burst in upon my soul with tempestuous force, shaking in their foundations those religious convictions which, imbibed in my childhood, had every year grown with my growth.

My first feeling was one of rage against the writer of a book whose object was to overthrow all that I had hitherto regarded as sacred, and call upon me to venerate what till then had been an abomination to me. It was actually a satisfaction to me to know that the man had met his end at the hangman's hands. But this state of mind could not last long; my own good sense told me that an outburst of anger was no answer to arguments founded on reason, and evidence adduced from Holy Writ and from history. So I took up Campion's pamphlet again, and tent my whole mind on the endeavor to detect the fallacy on which his argument rested, but try as I might, I could discover none, and the dawn of day found me in as much perplexity as ever.

As soon as it was light, I went out into the park, to cool my fevered blood in the fresh morning air. It then occurred to me that a special commission had been appointed by the Queen to answer this Jesuit's pestilential pamphlet. I was in Paris at the time, consequently I had heard nothing of the controversy. I resolved forthwith to return to London; at my uncle's house I should be certain to find the refutation and the protocol of the commission, and then it would doubtless be easy work to draw the poisoned shaft out of my own and Miss Judith's heart. I determined besides, that as soon as this was done, I would ask for the young lady's hand; for the service I should have rendered her would give me a claim to it, and I knew that the Queen approved my suit.

Hastening back to my chamber, I wrote a note to Miss Cecil, telling her that I had read the "Rationes," and acquainting her with what I intended to do. I begged her to make my excuses to the Queen, and herself to take no step towards Papistry until she had received the report I would give her of my investigations. Having sealed the letter, I gave it to a servant with orders to deliver it at once; and immediately after breakfast I rode away from Richmond, with a far heavier heart. I must confess, that I had brought to it the day before.

While I was waiting at Putney to be ferried across the river, I saw Lady Tregian with her three children. She had taken the Queen at her word, and was actually asking alms for the love of Christ of the passers-by. She spoke to me, and embittered as I was against the Papists, I could not help being touched by the humility she showed, and by the sweet innocent face of the little girl with whom I had been so pleased the day before. I slipped a few gold pieces into the child's hand, and told the mother to apply to Walsingham on the same or the following day; I would see if I could get him to do something for her. She thanked me, saying God would reward me, and that her children should pray for me.

I experienced a feeling of relief, as I crossed the river, for a good deed acts as balm upon the wounded spirit. My way led me past Tyburn, where Campion had ended his days on the gallows, while I was still at some distance from it, I noticed a stream of people all going in the same direction as myself. In answer to my inquiries, I was informed that two Popish priests were to be hanged and quartered for high treason, and I then remembered hearing this casually mentioned at the Court yesterday, as a matter of every day occurrence. I never was a friend to these scenes of horror, but the anger excited by Campion's book still glowed in my breast, and induced me to make an exception for this occasion. So I rode with the crowd to Tyburn, where I arrived just as the two condemned men were taken from the hurdles and placed in the hangman's cart. I managed to get near enough to see them well, and hear all that was said. They were young men; their countenances were pale and grave; but they betrayed none of the fear of death that I should have expected idolatrous priests to feel when summoned to appear before the judgment seat of God. The

words they addressed to the people, with the halter already around their necks, bore the stamp of truth. They died for the ancient faith of their forefathers, they said, and were traitors neither to the Queen nor country. Some of the bystanders clamored for them to be cut down before life was extinct, but I am glad to say the sheriff did not allow this. When at last he gave the order, I rode off, not caring to witness the butchery that ensued.

The heroic and truly Christian manner in which these men met death impressed me deeply. There was no doubt that they were in good faith, confident of the truth of the religion for which they suffered. I tried to persuade myself that they were duped by the Jesuits, at whose door I was fain to lay the death of these innocent persons. I did not find Walsingham at home; he had gone to some meeting of the Privy Council. But Gray, the head of the Government offices, a small, spare old man, brought me the books I asked for; the writings of Aylmer, of Jewel, of learned professors of theology at the universities, altogether a host of volumes bearing on the subject of Campion's "Rationes decem." The protocol of the commission and the report of the disputation in the Tower, the latter written by his own hand, were also laid before me.

"There is plenty of learning in these big books, sir," the old man said. "Greek and Hebrew too." But there is not a complete and conclusive refutation amongst them all. Any one who wrote that would indeed do good service to the Gospel."

I asked him some particulars about the disputation in the Tower. He shrugged his shoulders and said it had fared ill with Campion. The unfortunate man had been tortured on the rack within an inch of his life, and half starved to boot; yet he maintained his cause, albeit a bad one, so valiantly, that an end had to be put to the debate, as the impression produced on the audience was the reverse of what was desired. Walsingham had foreseen this, and wished a first trial to be made before the Privy Council. But our divines were so certain of victory, that they would have liked to have held it in St. Paul's. True enough they had the better of him as far as voice and elocution went; but whenever a clear, definite answer to his arguments was definite answer to his arguments was required of them, they had recourse to declamation and abuse. In a word, it was a failure; and the commission itself was even worse, for our divines began to fall out among themselves. "Well, Mr. St. Barbe no offence, sir, but I have learnt one lesson from it: Believe what Her Majesty the Queen, the true Head of the English Church, and her Parliament propose for your belief, and beware lest you be drawn into controversy on matters of faith with the devil and his agents, the Jesuits, or you will surely get the worst of it. Always barring better understanding and sharper judgment, and herewith, I wish your excellence a very good day."

So saying the dapper little man trotted away. I applied myself diligently to the books and the reports before me; the more I read of them, the more convinced I was of the accuracy of Gray's description of them. So much dry learning, greek and latin quotations, heavy argumentation and inconclusive proofs, interlarded with abuse of the Pope and his followers, at last, tired and fretful, I laid the books aside, and leaving the house, to get a breath of fresh air, when I met my uncle coming upstairs.

He took me into his cabinet, and made me give him a full account of what had occurred at Richmond. He seemed very well pleased with me. He laughed Miss Cecil's difficulties scorn, and said they would die a natural death, as soon as she was married, and her idle time filled up with the cares of the nursery and the household. "As soon as this business about Mary Stuart is done with," he said, "I shall myself ask Burghley and Her Majesty to give you the young lady's hand. I have just heard something more about Babington and his companions. One of the barmaids out there at the Blue Boar, played the eavesdropper; they seem really in earnest about those plans and mean to attempt the coup. I am afraid my spy was rather imprudent, it will not do to let them suspect that they are watched. You must try to make acquaintance with one or other of them. I have a picture of Babington and all his crew which Philipps—that fellow can do everything—copied for me. The likenesses may not be very good, but you may know Babington by his costly and fashionable clothes. He is to be seen nearly every evening in the 'Paris Garden,' and they have a gayboot on the Thames—you might ask them to instruct you a

little concerning Miss Cecil's doubts, and even pretend you wished to become a Papist yourself. Those conspirators seem such silly fellows, you may catch them by birdlime."

At this moment Lady Tregian was announced. I began hurriedly to tell my uncle her story, but he already knew it all. Her husband was an old acquaintance of his. "They are obstinate recusants," he said, but I quite agree with you that they must not be allowed to beg in the streets. She may join her husband in the Clink, if she chooses. She would not be the first lady of noble birth who has voluntarily shared her husband's captivity. The children will easily find a home in the house of some popish gentilefolk. It is wonderful how willing they are to make sacrifices for one another. There are the Bellams, for instance, at Harrow-on-the-Hill; they have nearly ruined themselves through paying fines and assisting priests and other Papists."

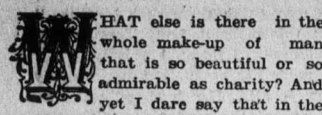
I slipped out by a side door, in order not to be present at the interview between my uncle and the unfortunate lady. Later on I heard that she gladly accepted the proposal that she should join her husband in prison. The children had been taken in, for a time at least, by Lady Paulet, step-mother to Sir Amias, and as fervent a Catholic, as he was a rabid Puritan. It will readily be imagined that the courage and conjugal devotion displayed by Lady Tregian—I may here remark that her voluntary incarceration lasted for twenty-eight years—added to the heroic death of the two young priests, together with all that I had read in the books, I had been studying, served to strengthen the doubts, Miss Cecil had already raised in my mind. However I determined for the present, as far as possible, not to let my thoughts dwell upon theological questions, and to follow Gray's example by laying all the responsibility of my religious tenets at the door of the Queen and Parliament.

The next day I went to the Paris Garden and asked if Babington was there. He was not; but he was evidently well known, and I was told he would probably make his appearance before long. To while away the time, I went to the butts, and practised pistol shooting. A man who had been sitting at a table apart, wrapped in his cloak, with a glass of grog before him, followed me, and after looking on for a space in silence, remarked that I did not seem much used to pistol practice, and gave me a few hints. I handed the pistol to him, and said I must have a proof of his skill before I took him for my master. He replied that an old soldier like himself must be an adept at that business, and three successive times he hit the heart of the Turk, which had been erected as a target. I complimented him on his dexterity, and looked more closely at him; he was a man of average height and muscular build; in walking he dragged one leg slightly, the result as I afterwards heard, of a wound he received at Antwerp. His complexion was pale, but sunburnt; the peculiar expression of his eyes, which were shaded by dark bushy eyebrows, staggered me a little, and made me ask myself whether the man was quite right in his mind. There was however nothing in his demeanor to strengthen this suspicion. When I had finished my number of shots and was about to depart, the stranger came up to me and said had he not heard me inquiring for one Babington? I answered in the affirmative, and asked if he knew him? He replied that was the very question he was going to put to me, giving me at the same time a searching look. I wished to make Babington's acquaintance, I rejoined; and he said he wished to do so too, adding we might perhaps later on become acquainted with one another through Mr. Babington. "Very possibly," I replied, and I told him my name. "St. Barbe," he repeated, "I do not think I heard that one mentioned. All the same my name is Savage, John Savage." Thereupon he bowed and left me. Such was my first introduction to that unhappy individual.

(To be continued.)

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WHAT else is there in the whole make-up of man that is so beautiful or so admirable as charity? And yet I dare say that in the discharge of no other duty are so many of us found wanting.

The rich man will give thousands of dollars to public charities in many instances, because he expects credit and applause for so doing. And yet he will often refuse the smallest pittance when it is plain the need is most urgent.

It is the practical part of our organization to teach charity, and by our example to inspire others to the same good. Let our charity towards each other be such as to condone our faults and failings.

There is a very pretty legend of St. Thomas the Apostle which most beautifully illustrates the workings of charity. It is related that when St. Thomas was in Caesarea, a town in Syria, our Lord appeared to him and said: "Thomas, the King of India, Gondorforus, has sent for the very best workmen that can be found, to build him a palace more beautiful than that in which the Emperor of Rome lives."

and sick all the treasures that had been entrusted to him. The King's subjects were much bewildered at his conduct, and yet he was so kind and charitable that they thought he must be a very good man.

At the end of two years, Gondorforus returned, longing to see the magnificent palace which St. Thomas had promised to have ready for him.

Just at this time it happened the King's brother died. The King was very fond of him, and took no more thought of punishing St. Thomas, but gave himself up to grief for the loss of his dear brother.

It is the practical part of our organization to teach charity, and by our example to inspire others to the same good.

Household Notes

IRONING.—A good way to prevent the hand from becoming heated, when one has a large ironing before her, is to put a piece of thin leather and a piece of paper next to the top layer when making the ironing holder.

A PAIR OF LACE CURTAINS that were washed recently were so badly torn it seemed impossible to mend them; but they are done and you cannot find the repaired places without hunting for them.

A CASE OF INDIGESTION at my house seems to me clearly traceable to eating when fatigued. My better half would come home at noon from her daily round of errands, looking tired enough to drop, but rather than delay lunch she would sit right down and eat—or try to eat.

IN MAKING DOUGHNUTS it is much the better way, in my experience, to do the mixing needed with a spoon and thin batter rather than dough on the kneading board.

make nicer doughnuts than either one or two whole eggs. Sift in flour slowly and stir well until a batter is made as stiff as can be easily stirred.

FRUIT SALAD.—To make a sweet dressing for a fruit salad, boil one-half cupful of sugar with one-fourth cupful of cold water until the syrup will spin a delicate thread.

SANDWICHES.—Fresh bread is better than stale for sandwiches, but a sharp knife should be kept on hand for cutting it.

There have been times on earth when we have caught our own hearts loving God, and there was a flash of light, and then a tear, and after that we lay down to rest.

BABY'S OWN TABLETS.

Every mother needs at some time a medicine for her little ones, and Baby's Own Tablets are the best medicine in the world for constipation, sour stomach, indigestion, diarrhoea, colic, simple fevers and the troubles of teething children.

A humble soul, full of confidence in the "Divine promises, is not discouraged at the apparent repulses she meets with in prayer.

God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how elegant they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the sincerity of our prayers, how heartspring they are.

BUSINESS LESSONS OF A MILLIONAIRE'S CAREER.

Last week we published an account of the bequests made by Colonel John McKee, of Philadelphia, the colored millionaire, for education and his appointment of Archbishop Ryan as one of the executors of his last will.

"The beacon of Colonel McKee's life effort is best illustrated by his first entry into a game of skill, which he played as a boy in Alexandria, Va.—He did not rest until he had won the marbles owned by his companions, and as far as the stock of marbles among the boys in the old Virginia town was concerned, McKee had them cornered absolutely.

Probably the best evidence of this quality was given by him about a year ago, when, it is said, a syndicate of New York financiers, which included J. Pierpont Morgan, approached him and asked his terms for the sale of large tracts of land which he owned in West Virginia.

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MONTREAL CITY AND DISTRICT SAVINGS BANK. The Annual General Meeting of the Shareholders of this Bank will be held at its Head Office, 176 St. James Street, on TUESDAY, 6th MAY NEXT. At 12 o'clock noon.

PROVINCE OF QUEBEC, District of Montreal, No. 1,024, Dame Mary Anne Thompson, of the town of St. Paul in the District of Montreal, wife of Alphonse N. Brunet, plaintiff, vs. the said Alphonse N. Brunet, defendant.

SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff. Public notice is hereby given that an action for separation of property has been this day instituted between the above parties.

SAVE YOUR EMPTY BAGS! URS OF BRODIE'S XXX Self-Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 12 six pound bags a beautiful colored picture in splendid gilt frame, 12 inches x 16 inches. For 24 six pound bags a larger picture in gilt frame, 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. BRODIE'S XXX is at 12 Bleury St., Montreal.

Subscribe to the "True Witness" Montreal, March 31st, 1902.

A.O.H. DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1869 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary; 1628F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary; 65 Young street, M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. P. 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 8 p.m.; and 3rd Thursday, at 8 p.m. Mrs. Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P.P., President, Wm. E. Doran; 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.C.L.; Recording-Secretary, T. P. Tansey.

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 Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seignours 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 23.—(Organized, 13th November, 1873.—Branch 23 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. Costigan; Financial-Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

W. G. KENNEDY DENTIST, No. 758 Lagache Street. Two Doors West of Beaver Hall.

SUPERIOR COURT. PROVINCE OF QUEBEC, District of Montreal, No. 1,024, Dame Mary Anne Thompson, of the town of St. Paul in the District of Montreal, wife of Alphonse N. Brunet, plaintiff, vs. the said Alphonse N. Brunet, defendant.

SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff. Public notice is hereby given that an action for separation of property has been this day instituted between the above parties.

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NOTES

ROMAN CORRESPONDENT We have so frequently with the secular correspondents from Rome, supply our can press with so-called regarding details of Vatican that we almost have an idea of ever being able upon the public the news being guarded against the tions of news, and these writers that their are not believed by the people. It did not find it queer absolutely outside ecclesies should claim to about the intentions of the details of Vatican nomy, than could the m Papal household expect. The test, for us, of the of these quasi-prophetic is the attributing to other members of the manner of political schemptions, of intrigues to ambitious ends. The mo such theories advanced, read between the lines, an absence of all regula knowledge, and a vain show wisdom and inform expense of truth and at of the Church. Still we prised, for such is, after only, stock-in-trade. But a Catholic correspondent a Catholic paper, and p the same vortex we are stand of being surprised wonder at the heedless Catholic journal that ad "ipse dixit," as bearing authenticity. In a lengtated Rome, such a col goes over the whole probable and improb appointments — setting tionality as the leading ant diplomatic charge— "Since my last letter Missia, bishop of Gorz, hdenly. He was not a fa portance in the Sacred C regard to conclave possi cept inasmuch as he was Cardinal."

This he is again, with al question; as if the factal being an Austria thing to do with his cha day becoming the Vicar But the very term "facto too much of American p sounds like a Republican that such a Democrat "important factor with remination possibilities," fo of a State, or Senator. Questioning the particular held by the late Cardinal ther he was or was n person to have ascended throne; what we find fact the lowering of the sacred the Church to the level of politics with all their intrigues and corruption, ideal we cannot silently s

CATHOLIC TRUTH SOCIETY As our Montreal branch of the Catholic Truth Society has been mental in such a great a good in the community, a members are ever ready any sage advice, or practi concerning its operation, well to take a few extract