

The True Witness

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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

THE LONG VACATION is again at hand. We have now reached the season when the young people are about to lay aside their books, to rest from their studies and to enjoy the weeks of well earned repose that come to them yearly. Each year we have had our word of advice to give to parents in regard to the manner in which their boys and girls should spend their summer holidays. For a change we shall address ourselves briefly to the young people this year. Remember that the summer vacation is a time of rest and recuperation; it is a season during which the mind should be freed from the ordeal of daily tasks. Thus it is that fresh vigor is acquired to be used in the term that will commence with September. But while it is proper that the drudgery of study should be avoided, it is well not to let the mind grow rusty, nor to forget in a couple of months all that you learned during the ten long months of your scholastic year. It is proper that from time to time, but not in a manner likely to cause fatigue, you should review what has been so carefully learned and cast a glance over what is likely to be the subject matter of the coming year's studies.

The next point that we desire to emphasize is that of the locality selected for the vacation. In all probability the greater number will spend the summer months in the homes of their parents. But there is a certainty that many will go to the seaside, to summer resorts of different kinds. What we have now to say applies to both the parents and the young people. Before selecting a place for the summer vacation make sure that there is a church within reach and that it is there possible to attend Mass. Not only does the obligation of hearing Mass on Sunday exist during the holidays as well as at any other time of the year, but there are other considerations of a grave nature. At all times and in all places we are exposed to the dangers of sickness, and in vacation time more than ever to the dangers of accident. It is well to know that we are within reach of a priest, for we know not the moment nor the circumstances under which we may be obliged to call upon him for services that he alone can render. It is not necessary to dwell any further upon this phase of the subject. The hint is plain and can be readily understood. Go to some place where there is a Church and a priest within reach. The former is, always necessary, the latter may become indispensable.

With these brief reflections and without wishing in any way to enter into all the considerations that this season suggests, we will wish the young people a very happy and beneficial vacation, and in expressing this wish we desire to extend it to the teachers. Too often do we forget the teachers when referring to the holidays. Perhaps, on account of the number of pupils being so great and that of the teachers so few, in comparison, we are led to think that the holiday relaxation is entirely for the benefit of the younger people. But none require the rest and recuperation more than do the teachers. Their task is an unending one. For the pupils a vacation will come day when there will be no more return to school and studies; not so with the teacher. He, or she, must go on year after year, in the same routine, until comes the great long vacation of unending rest and eternal reward.

COST OF ADVERTISING.—

cently the faculty of a Catholic College spent \$805.50 in sending circulars to 1000 priests and 10,000 Catholics, in order to advertise the institution. It cost that much for postage, stationery, printing and salaries of clerks. The Principal of the College told a Catholic editor of the amount he was spending to have his institution known to the world, and the editor most aptly replied: "Your ideas of publicity are good, but your means of securing it are costly and laborious. My paper goes into 10,000 of the choicest Catholic homes—a better list than even the good list you got by writing the clergy."

"Now, I will print your circular, which is ten inches long and four inches wide, at the top of the best page in my paper where it will be seen—where it will attract attention, and I will charge you \$20 for the service. I will run it twelve times in my paper in July and August and September, where it will be seen week in and week out for about half what you have expended on one circular." This is business and is common sense. We now call attention of all our friends in the various educational institutions of this country to this item. Possibly they may take a hint that will save them money and help the Catholic press.

"A HOLY CONFRATERNITY."—His Grace the Archbishop of Westminster, Dr. Bourne, speaking of the League of the Cross, the great temperance organization, called it a Holy Confraternity. He begged that all those who were launched in the temperance boat would stand to their oars, and never relax for a moment their efforts. The task is huge, he admitted, but there is the inevitable blessing for those engaged in the great work. He said that every word wisely said or done earns a reward that delayed success cannot lessen. It is evident that, like his illustrious predecessors, the Archbishop of Westminster is a determined advocate of temperance.

DANGER OF WATER.—All the elements have their elements of danger, fire, air, water. In the summer time the water seems to us to be the most fatal. There is danger in drinking cold, and especially ice-cold water in the warm season. In nearly one-tenth of the cases it proves fatal. But the still greater danger is that of the water abroad on lake and river. Our Ottawa correspondent, in his correspondence of last week, stated that ten bodies were taken from the river, near the Capital, in one month. It would not be easy to keep a record of all that are found in the St. Lawrence during the course of a season. In fact the Lachine Canal seems to be a most fatal place, for the number of yearly drownings in its waters is very great indeed. We find that most of these sad events are due to boating. For the one who is drowned while bathing there are ten drowned from skiffs, canoes and sail boats. And the list seems to be yearly on the increase. Yet people without experience still keep on going out boating, and people with experience keep risking themselves in dangerous places. It is very remarkable that more fatal drowning accidents occur on Sunday than any other day of the week. This is quite easily explained. Sunday being the one day of rest, people take advantage of it to go out in great numbers, and the water seems to have a special attraction for the majority. We would wish that our warning

could go into every home in the land and that every individual could hear it. Keep away from the river on Sundays as much as possible.

BISHOP ARCHAMBAULT.—The announcement has been made of the appointment of Mgr. Archambault the Vice-Rector of Laval University, Montreal, to the newly-created See of Joliette. The creation of the new diocese had been long expected, and it was partly surmised that the coming Bishop would be the learned and energetic Vice-Rector. No more happy selection could have been made. Although comparatively young in years, the Bishop-elect has done great and good work, has left the impress of his zeal and administrative capacity on both diocese of Montreal, of which he was canon, and the University which he has directed in a masterly manner, during the brief period of his administration. The new diocese of Joliette presents a grand field for his activity and devoted zeal. His hand will write the first pages of the history of that new diocese, and they will be memorable and brilliant. As the organ of the English-speaking Catholic element in this district, we desire to convey to the new Bishop the sincere expression of our most hearty congratulations, the best wishes we can form, and our fervent prayers that he may be accorded many long years to commence and carry on the glorious mission that Providence has given him in the Church.

A NOTABLE ANNIVERSARY.—On the 24th June, the city of St. John, New Brunswick, was in a state of high festival. Flags floated to the breeze, and the entire place put on an air of festivity. It was the three hundredth anniversary of the landing on American soil of the great French explorers, De Monts and Champlain. It was they who founded that city and called it St. John, because they reached its side on the 24th June, 1604, the feast of St. John the Baptist.

At daybreak salves of artillery were fired by the French, English and American men-of-war in the port. They, as well as all the merchant shipping in the port, were decorated in gala style. The most interesting part of the ceremony was the reproduction, as perfectly as possible, of the landing of De Monts and Champlain. An old sailing vessel, made to appear, as much as possible, like the one that had carried the explorers, entered the port, followed by some fifty yachts and pleasure boats. When it was tied to the wharf, persons dressed in the costumes of the seventeenth century, representing De Monts and Champlain, and their companions, disembarked. The procession moved up the streets, followed by a vast throng of people.

A tablet to the memory of De Monts and Champlain was unveiled at the Carnegie Library, in presence of the representatives of France and the United States. Several addresses were delivered. These were followed by a reception at the Royal Society of Canada, where an essay on the arrival of the French discoverers was read. The weather was grand, and thousands of people came from all sides, and all parts of Canada, and of the United States. The Mayor, Mr. White, gave a dinner at the Union Club. Among the invited guests were the commander of the "Touche," as well as those of the "Detroit" and the "Ariadne." The city and all the shipping were illuminated at night, and thousands joined in the torch light procession. After the procession the war-vessels left for Saint Croix Island, where, on Monday, the celebration was continued. It is rarely that such important anniversaries are celebrated and it is well for the generations to come that the men of the present will not allow those grand historical events to be forgotten.

IRELAND'S MORALITY.—Many times we have had occasion to refer to the grand moral character of the Irish people. In proof thereof we have often given statistics to show that the percentage of illegitimacy in Ireland is far below that of any country in Europe, in fact in the world. Another evidence of the purity of their principles and lives, and the value of the teachings of

their Church is to be found in the Parliamentary return, which takes the form of the 37th annual report of the Registrar-General of Marriages, Births and Deaths in Ireland. The return gives a series of decennial summaries of the marriages, births, and deaths, and causes of death in Ireland for the years from 1891 to 1900. We will quote from a summary of that report, which in itself is only a summary of the statistics. It runs thus:

"The Registrar-General points out that in the decade under review the births in Ireland numbered 1,055,020, as against 836,035 deaths, indicating a natural increase in the population of the country of 218,985. During the ten years 433,526 emigrants, at 9.5 per 1000 of the mean population, left Ireland. The number of emigrants would thus appear to have exceeded the excess of births over deaths by 214,541. The number of emigrants in the preceding decade was 770,706. The actual decrease in the population of Ireland from April 1891 to the 31st of March, 1901, was 245,975.

The report informs us that the total number of marriages registered during the ten years 1891-1901 was 221,608, as compared with 213,095 during the previous decade, showing an increase of 8513, or 4 per cent, in a decreasing population. The average annual marriage rates per 1000 of the population were, for the two decades, 4.31 for the earlier and 4.84 for the latter. The largest number of marriages which took place in any one year was 23,120, or at the rate of 5.07 per 1000, in the year 1895; the smallest was for the year, 1900, when the number was 21,330 or at the rate of 4.77 per 1000 of the population."

LOCAL NOTES.

ST. ANN'S SCHOOL.—This well known educational establishment, of St. Ann's parish, under the direction of the Christian Brothers, held its closing exercises on Thursday of last week. Rev. Father Rioux, C. S.S.R., the rector of St. Ann's, presided, and beside him were seated Rev. A. Cullinan, St. Mary's; Rev. Thomas F. Heffernan, St. Anthony's; Rev. A. Cullinan, C. S.S.R.; Rev. Father McPhail, C. S.S.R.; Ald. Daniel Gallery, M.P.; Messrs. C. A. McDonnell, John Slattery, Hugh McCormack, P. Kenehan, Dr. Mullally, Mr. Arden and J. I. McCaffery.

The hall was crowded by parents and friends of the pupils, and each item of the programme which we give below was most deservedly applauded.

The intelligent, calm, and business-like manner in which the various performers acquitted themselves was a striking evidence of the high standard of training which the establishment affords.

The programme was as follows:

Chorus—Soldier's Chorus, School Choir.

Addition Club, Juniors.

Musical Review, Music class under the direction of Prof. P. J. Shea.

Duet, See the Pale Moon, Masters E. Ryan and E. Harney.

Typewriting and Shorthand, First class.

Speaking Contest, Masters J. Cloonan, E. Harney, E. Ryan, P. Dunphy, M. Sproule, A. Ryan.

The musical numbers were given with sweetness and precision, and the knowledge displayed of the rudiments of the art which was so entertainingly illustrated during the examination by Prof. Shea, was a feature much appreciated.

The boys of St. Ann's in all departments, literary, commercial physical and musical, and the corps of teachers under the able director, Bro. Prudent, have every reason to be proud of their achievement of last week.

The distribution of prizes evoked much enthusiasm. The prize donors were: The Ancient Order of Hibernians, Rev. Father A. Cullinan, Rev. D. J. McConnin, Hon. Dr. J. Guevin, M.P.P., Ald. D. Gallery, M.P., Ald. M. A. Walsh, Dr. E. S. Mullally, Prof. P. J. Shea, Mr. J. Slattery, Mr. Jos. O'Brien, Mr. P. McCrory, Mr. C. Sheehan, Mr. J. McCormack, Mr. P. H. Ryan, Mrs. A. Gallery, The S. J. ...

The function was brought to a close in the presentation of an address to Rev. Father Rioux, the new Rector of St. Ann's, in which kindly references were made to the efforts of the Redemptorist Order in behalf of education in the parish. The Rector made a graceful and happy reply, during the course of which he eulogized the noble work of the Christian Brothers and the results achieved, of which so marked evidences had been shown by the pupils during the afternoon.

Rev. Father Heffernan, Rev. E. Strubbe, C.S.S.R., Ald. Daniel Gallery, M.P., and Mr. C. A. McDonnell also delivered brief addresses congratulating the Brothers and pupils on the high standard of their studies.

A GARDEN PARTY.—As we go to press a most successful garden party is being held by the new parish of St. Agnes.

PERSONAL NOTES.—Rev. J. A. McCallen, S.S., of Baltimore, so well known in St. Patrick's parish, is now in this city. He is a guest of the Sulpician Fathers at the presbytery of Notre Dame.

Mr. D. J. Byrne, of the well known firm of Leonard Bros., the largest importers and exporters of fish in Canada, has gone on a business trip to Western Canada.

The many friends of Mr. Thomas Burke, a charter member of the Young Irishmen's L. & B. Association, who recently suffered a most painful accident, will be glad to learn that he is now convalescent.

EDUCATION.

Education does not make a man successful in business, but to the man successful in business it is an invaluable aid. The educated man invests business with grace and power. He lifts the mere acquisition of dollars and cents above the groveler, whose only delight is his hoard, and places wealth on the plane where it justly belongs and where its results are beneficial to humanity.—Pittsburg Catholic.

OLD PUBLICATIONS.

(By a Regular Contributor.)

This week I have not much to tell about my old books, for the good reason that I am a long way away from them, and I naturally cannot recall the dates and all the details connected with them. I had the pleasure of giving the readers a lot of information regarding my collection of the "British Essayists"; I have another bundle of old books, of still greater antiquity, and of a very peculiar interest. Before writing about them I would prefer to again look them over and take them in their regular order. Some of them are Italian, other Spanish, and again others are French, German, English and Irish (Celtic). They date back hundreds of years, and the prefaces to them, though all short, are real indices of the characters, characteristics, manners, language and customs of their respective periods and countries.

It may be asked where I got all this collection of old books. Some day I will tell the story. I have one volume that came to me from the late Judge Church, who got it from the father of the late Judge McCord, who received it from a Mr. Wolfe, of Quebec, at the beginning of the last century. Mr. Wolfe signed all his books "Lupus." Now, he got the book from a Mr. Barton, in 1782; and Barton got it, in 1750, from a Mr. Fieldy, in England, and Mr. Fieldy got it in 1709 from a named Grose in "the Cathedral city of York," and whom Grose got it from I do not know. It was published in 1687. Now the story of that volume alone would make a fine essay. But, as I said, I would not like to attempt it, until I again am able to have my books under my hand. And that may be some weeks hence.

OUR OTTAWA LETTER

(From our Own Correspondent.)

There is scarcely anything to be told from here this week but the various local celebrations of St. Jean Baptiste. While the city of Montreal had the great general national demonstration, each parish, or district has apparently selected some day for its own celebration. In Ottawa, in Hull, in the surrounding villages, at Buckingham, at Aylmer, and elsewhere the great Saint, who is patron of the French-Canadian people, has been fittingly honored. It is certainly a good sign to witness all the deep faith that these people display—for each celebration begins with a High Mass and the offering up of the day to God and the invocation of the Almighty, through the advocacy of their patron saint, for the blessings needed for the year to come. Another point that should not escape attention, is the fact that universally these demonstrations are most orderly, peaceful and yet enthusiastic. Rarely does intemperance intrude upon them, and still more rarely are there any discordant notes heard. If ever one forgets himself, the case is such a marked exception that it serves to accentuate the general rule.

THE SESSION.—Last week ended with the memorable debate on the Dundonald affair. This week seems to be given over entirely to the consideration of the estimates. It is true that Dominion Day will make a gap in the legislative progress; but then there is little or nothing left to be done. All the private bills are passed and ready for sanction; all the Government measures, except one, have been disposed of. Perhaps that one—which is the new Militia Bill—on account of the recent Dundonald difficulty, create a certain amount of debate. But that and the Militia Estimates alone can give rise to any protracted discussion. Consequently it is about fair to expect that by the 15th July, the fourth session of this very exceptional and memorable Parliament will be closed.

Then comes the ever-recurring question as to the general elections. We all know how last year it was supposed at one time that there would certainly be elections. But circumstances changed in the course of a few months, and all those who had made preparations, more or less for that event, were disappointed. It may be the same this year. Still, the very fact of so little being said on the subject might incline us to think that there is a greater probability this year than ever there was last year, of an appeal to the people. At all events, we can only rely upon one thing; the general elections will have to take place inside of twelve or fourteen months. And it is a time of fearful turmoil for the country, and few care for it, as the profits it brings to a few never compensate for the disturbance it causes others.

CATHOLIC SAILORS' CLUB.

The concert, this week, at the Catholic Sailors' Club was under the auspices of St. Michael's Court Catholic Order of Foresters, and was a great success. Mr. John Harrington, Chief Ranger, presided, and delivered a neat speech, which he assured the executive of the club that the organization which he had the honor to represent would always be prepared to assist in the good work carried on in behalf of visiting seamen.

The programme was varied and was much enjoyed by the large audience.

The following ladies and gentlemen were contributors:

Mrs. P. Murphy, Miss S. O'Brien, Miss Harrington, Miss Broderick, Miss T. McBride, Miss M. Walker, Miss Coleman, Messrs. M. J. Power, Allan Scott, T. Hogar, J. Brothers, Geo. Morgan, H. Nolan, A. Foran, B. Latimer, M. O'Loughlin, Master Louis Sever, Jas. Owen, R.M.S. Tunisia; Mr. D. Allan, Hugh Riley, S.S. Vancouver, Jas. Clark, S.S. Montreal; Miss Lynch was the accompanist.

ART GALLERIES.

BY "CRUX."

This week I am going to do some copying and culling. It will probably be remembered that some twelve months ago I reproduced a number of extracts from the admirable essays of Thomas Davis. Among them was one on "National art." I am not quite certain, at this moment, for I have not the file of the paper at hand, whether or not I published in my sketch the passage concerning "Art Galleries." If I did not, they will now serve as an introduction to what I desire to give the readers; if I did, then I can only say that they can bear repetition.

WHAT ART REALLY IS. —The first passage I take is the following: "Art is a regenerator as well as a copist. As the historian, who composes a history out of various materials, differs from a newspaper reporter, who sets down what he sees—as Plutarch differs from Mr. Grant, and the Abbe Barthelmy from the last traveller in India—so does the historical painter, the landscape composer (such as Claude or Poussin) differ from the most faithful portrait, landscape or scene painter. The painter who is a master of composition, makes his pencil contemporary with all times and ubiquitous. Keeping strictly to nature and fact, Romulus sits for him, and Paul preaches. He makes Attila charge and Mahomed exhort, and Ephesus blaze when he likes. He pays the most minute attention to truth in his drawing, shading and coloring, and by imitating the force of nature in his composition, all the clouds that ever floated by him, and the forms of the dead, or the stranger, hover over him.

But art has a higher sphere than this. It is a creator. Great as Herodotus and Thierry are, Homer and Beranger are greater. The ideal has resources beyond the actual. The Apollo is more than noble, and the Hercules mightier than man. The Moses of Michael Angelo is no likeness of the inspired law-giver, nor of any other that ever lived, and Raphael's Madonnas are not the faces of women. It is creation, it is representing beings and things different from our natures but true to their own. In this self-consistency is the only nature requisite in works purely imaginative. Lear is true to his nature, and so are Mephistopheles and Prometheus and Achilles; but they are not true to human nature; they are beings created by the poet's mind and true to their laws of being. It is a blunder to require consistency to the nature of us and our world in the works of poet or painter.

To create a mass of great pictures, statues or buildings is the same sort of ennoblement to a people as to create great poems or histories, or made great codes, or win great battles. The next best, though far inferior, blessing and power are to inherit such works and achievements. The lowest stage of all is neither to possess nor to create them. To collect into and make known the best works of our living and dead artists, is one step towards procuring for the country a recognized National Art, and is one of the greatest factors in the elevation and education of a race.

JUST A HYPHEN.—This paragraph is merely a hyphen between what Davis wrote sixty years ago and what Rev. Dr. Shahan, of the Catholic University, recently said, on the occasion of the presentation to Trinity College, Washington, of the "O'Connor Memorial Building and Art Gallery." The address in itself, is a real little work of art, and a study for students of word painting but the great lesson it teaches is the value of art galleries as educators of the people. We will divide it under headings in order to emphasize the different points.

SENSE OF THE BEAUTIFUL. —"The sense of the beautiful is truly innate and original with man, even as the sense of the good and true. But even as the latter need guidance and exercise, lest evil and falsehood should get themselves accepted under the guise of goodness and truth—and what else is Christian education?—so does the sense of the beautiful need training and direction in order that it may not be misled, or corrupted or blunted."

CATHOLIC ART. —"This training goes on easily and habitually, to a certain extent, in all schools controlled by Catholicism, for the Church

is truly the mother and nurse of the fine arts, and can never rid herself of the predilection for them that she has brought along the ages from out the old classical world.

But what an impulse is given to this ancient Catholic tendency by the possession of a noble gallery of paintings, statuary and other art works! The training of the eye, then, goes hand in hand with the development of the imagination; the historical element of art keeps pace with the psychological process; the best works of past ages and every school lies before the youthful beginner; the faithful model is forever there, in silent and changeless perfection, chiding gently but efficaciously the raw and unpromising attempts of the beginner. This was no doubt the reason why in the meeting rooms and chapels of the old mediaeval guilds there were always kept specimens masterpieces of their work that the young apprentice might have ever before him in a finished product both the laws of his craft and the technique of execution."

INTERPRETERS OF LIFE.—"The fine arts are indeed a monumental exegesis, a helpful interpretation of all life. No one can wander through the infinite spaces of the minister at Cologne or look down upon the glorious hand work of the freestone pile at Freiburg, and not feel that he is listening to the voice of the past as truly as if he were reading the pages of Moliere or Cervantes. They represent the highest efforts of those who went before us to translate into visible realities the invisible and vague truths they felt more keenly than they could express. They embody for us an educational ethos or temper of soul, inasmuch as the fleeting vision of the brain or the secret longing of the heart that created them, keep ever infinite, ahead of the accomplishment and so drew out, unfolded, all the capacities of the disciple. Your true artist is dissatisfied in his highest triumph; he has seen a glory and heard a harmony that are a foretaste of heaven but are therefore unrealizable on earth. It is essentially a Christian and not a pagan temperament, the product of faith in another life, and therefore deeply imbued with melancholy, the straining and breaking of the heart for the final land of peace and love and beauty. There are, in our English literature, many moving pages that are inspired by this peculiar educational office and function of the fine arts. And though his lines are trite with much quotation, I cannot forbear to recall the profoundly romantic expression which our national poet has given to this eternal challenging of our better self by the artistic spirit. I mean that vision of the Alpine youth ascending, but in vain, some inaccessible white dome;

"There in the twilight, cold and gray, Lifeless, but beautiful, he lay. And from the sky, serene and far A voice fell, like a falling star Excelsior."

FORMATION OF TASTE.—"There is another advantage that accrues to an advanced school from daily contact with the admirable works of men to whom beauty was truly a religion, a delightful service of the Master of Masters, of that ineffable Beauty that is ever old and ever new. I mean the development of taste. It is not enough that the student should learn to know the nature and limits and purpose of ideal beauty. It is necessary that the student learn to recognize with ease and accuracy the works of that beauty. Taste in the realm of the imagination is akin to a delicate and tender conscience in morals, to correct and pleasing speech in our social relations, to a sure practical judgment in the affairs of daily life. It is a matter partly of natural gifts and partly of constant practice and training in youth. It is the judgment exercising itself with discrimination and nicety in the region of ideal forms and creations. It can be perverted like the moral sense, with which it is in very close contact. It can be dimmed like the sense of truth and learn to see "Helen's beauty in a brow of Egypt." Hence, the most cultivated of peoples does not speak simply of taste, not of le gout but of le bon gout, as though to warn us against the prevalence of a bad and perilous taste. There is in us, after all, a root of barbarism not quite seared, an open flowing cur-

rent of selfishness and animalism that is never quite dried up, a tendency to rebellion and wrong perversion that St. Paul recognized when he spoke of the dualism in our nature, the double law in our members, and that good old Horace felt: Nititur in vetitum cupinose negata."

TRAIN SENSE ARTISTIC. —"So we cannot begin soon enough to train the tender sense of beauty, to crowd the eye with visions of what is according to the best criteria in all the provinces of the fine arts, to stamp with the final authority of immortal names certain positive conclusions in the mind of youth. Fitted out with this array of wise and permanent judgments, it will soon be better enabled to exercise and trust its own independent reasoning, its own personal emotions and impressions. It will vary and extend its judgments as life unrolls before it the panorama of things and events, ever the same and yet ever new for each beholder and participant, since for the individual man and woman the world is ever as fresh and picturesque as when it came from the hands of the Creator. But amid all its individualism the trained mind has once been polarized, has acquired a certain orientation, a certain justesse of thought and appreciation that may be forgotten as it were amid its new acquisitions, but which work on with silent efficacy. Here among the works of the greatest masters of the fine arts, we may hope to see grow in each ardent young intellect, more by the noiseless inoculation of daily intercourse with an aristocracy of genius than by severe instruction, all the principles and criteria of taste. The eye and the heart will hold here an uninterrupted communion from which will grow a harmonious perfection of every natural gift, directed toward the easy recognition and proper enjoyment of all that is truly beautiful, truly worthy of imitation."

A Week's Anniversaries

(By an Occasional Contributor.)

SUNDAY LAST was the fourth after Pentecost. It was also the 19th June, and a day commemorative of many important events. In 1584, on that date the famous Archbishop O'Hurley, of Cashel, was hanged as a traitor—because he was a Catholic prelate—by the British. In 1810 Bishop Conannon of New York died. In 1541, King Henry VIII. was crowned King of Ireland. In 1864 the Kearsage had sunk the Alabama—an event that almost produced international complications. In 1786 General Nathan Greene died. In 1800 the great battle of Blenheim was fought. And in 1863 the State of West Virginia was admitted to the Union.

JUNE 20TH.—In the year 1860, Archbishop Blanc of New Orleans died. In 1632 Maryland's famous charter was signed by Calvert. In 1631 the sack of Baltimore, in Ireland, by the Algerine pirates took place. This is an event which furnished a subject for one of the finest poems ever written by an Irishman, from the pen of Thomas Davis; in 1763, Wolfe Tone was born. In 1815 Napoleon the Great abdicated. It was on the 17th June that Ligny was fought, on the 18th Waterloo, on the 19th he fled to Paris, and on the 20th abdicated. In 1849 James Clarence Mangan died, at Meath Hospital in Dublin. A mere mention of this fact must suffice, for poor Mangan's work was so glorious and his life so miserable that no ordinary volume could tell his story.

JUNE 22ND. — The great fire in New York City took place in 1820. In 1798, Malyneux—"Case of Ireland stated"—was burned by the public executioner. In 1527, Machiavelli, the Florentine, whose name has gone down as famous for the principle that "the end justifies the means," died. In 1535, Bishop John Fisher was beheaded on Tower Hill, London; in 1812, the famous Irish chemist, Richard Kirwin died, and in 1845 the great American General, Andrew Jackson, died.

JUNE 23RD.—In 1780 the battle of Springfield, N. J., was fought; in 1859 the battle of Solferino, the first step along the pathway of glory for Napoleon III., was fought; in 1757, the battle of Plassey was fought; and in 1793 took place the massacre of the white people of San Domingo—just at the time that the Reign of Terror was sweeping thousands into human shambles in Paris.

JUNE 24TH.—In the year 1497 Newfoundland was discovered; in 1817, Thomas McKean, one of the signers of the Declaration of Independence, died; in 1808, Matthew Thornton died; in 1814, Robert Bruce defeated Edward II. at the great battle of Bannockburn; in 1979 Archbishop Hughes was born, and in 1747 John O'Keefe was born.

OUR BOYS AND GIRLS

WHY SHE WAS NOT PROMOTED.—The following story is told by one of our exchanges:

The head of the linen department of a large city retail store was much pleased with the appearance of the new saleswoman who had been assigned to this department. "She is healthy, neat and quick in her movements," he said to his assistant. "She has the face of an intelligent, honest and ambitious girl. I have put her at the towel counter, but if she does well, it will not be long before she is promoted to the lace counter."

"You are inclined to favor her," was the comment. "Only because I think she is an exceptionally clever girl, and will deserve it" was the reply, "I know that she is poor, and needs work badly."

Miss Scott, the girl in question, soon impressed all the other saleswomen with the conviction of her cleverness. She talked well and upon every subject, but—linen. She had thought more than any of her companions upon the question of suitable occupation for women, and startled them by her fluency.

"Why should not women be educated in the law, sit in the judge's seat?" she said to her companions. "Are they not quite as likely to be honest as men? Did you read that decision in the railroad case to-day? Anything more unjust—"

"Have you any huckaback towels?" asked a customer. Miss Scott turned, apparently irritated at the interruption, swung down the package, and went on whispering, "If I had been the judge in that case, or the prosecuting attorney

"These are not huckaback." "Then we have none."

The customer turned away. "A more atrocious injustice—" continued Miss Scott.

The floor walker happened to be near and overheard what had been said.

"Miss Scott, we have a large line of huckabacks," he said sharply. Show them.

The next day Miss Scott was explaining to the other girls what she would do if she were an artist. "I have no patience with women who are content to paint china plates and menus. If the time ever comes when I can devote myself to art—noble figures—"

"Double Irish damask, fringed?" said a busy matron, memorandum in hand.

Miss Scott placed some goods before her.

"No, these are Scotch, I want Irish."

Miss Scott looked hopelessly among the shelves. The floor walker, who had grown anxious with regard to her, stood near, and motioned to another clerk to take the customer.

"Why do you not learn the shelves when you are not waiting on customers?" he asked. He caught sight of a pamphlet hidden under the counter. "Higher Employment for Women," and understood the cause. One day, two or three weeks later, Miss Scott's mind was so full of opportunities for girls to hold responsible places in this country that she made a mistake as to the price of Russian crash, and her check was returned to her from the desk.

"I really have not learned the meaning of all the tags on the goods," she said to the head of the department.

"Then you must go elsewhere to find other work."

The next day Miss Scott was told politely her further services were not desired. Then the manager added kindly, "To be faithful in selling toiling committed to one's care might prove one's true worthiness for greater responsibilities."

OUR CURBSTONE OBSERVER

This week I am not exactly going to relate any of my experiences on the curbstone, that is to say my observations in the regular form. It has been too warm this week, and not feeling too well, I kept indoors. However, within I hear a great many things that might have never come to my ears had I been outside. I am just now reflecting, in a more or less lazy way upon the remarks that attracted my attention.

"THEY SAY."—Invariably I have found that when people have any unpleasant story to relate about a neighbor, a bit of scandal to take up and send on its way, a bad report to circulate, or anything to tell that they might feel ashamed of, or perhaps would not like to be held responsible for, they begin with "they say." For example that "they say John Smith has taken to drink," "they say that there is trouble up at old man Brown's"; "they say that Mr. Jones is beginning to put on a lot of style, they all wonder where the money comes from." I might go for a whole column repeating the various things, good, bad and indifferent, that "they say."

All this time the person who is really saying the thing, and actually doing the harm, does not seem to think for a moment of the responsibility and sin thereof. In all probability he, or she, thinks that "they say" is sufficient to cover the whole affair, to whitewash the scandal-monger and to shift the responsibility on to other shoulders. But "they say" is not a person or persons, with any shoulders or soul, to bear the burden or to be answerable therefor. Yet it is a delightfully handy fiction to help the lover of scandal and the possessor of an evil tongue, when retelling the evil that has been gathered in, or imagined.

A COWARDLY WAY. — Whenever I hear a person commencing to relate something to the discredit of a neighbor, by saying, "they say that, etc." I at once have a feeling that the person in question must be very much of a coward. Perhaps not a physical coward; more likely, in that sphere, a bully: But certainly tinged

open, in the courtyard of his father's palace. His nurse, who had gone to have a little chat with another servant on the opposite side of the yard, was suddenly startled by seeing a whole swarm of bees fly towards the cradle, circle about it for a moment or two, and then settle upon the baby's face. The woman was alarmed lest the insects should sting the child; especially when she saw one after another fly into the baby's mouth and fly out again in a regular procession.

She was just going to "shoo" them away when little Ambrose's father came along, and, noticing the strange behavior of the bees, he told the nurse to let them alone. After a few minutes when the queer visitors had all paid their respects to the baby, they flew away of their own accord and went right up in the air—so high that they were soon lost to view. Ambrose's father thought he saw in so strange an occurrence a mysterious sign, and remarked: "If God grants this child length of days he will one day be something great." And everybody knows how true his prediction became.

There is another story about bees related in the life of St. David of Wales.

One of St. David's monks, an Irishman, named Madonnoc, could not resist, in his old age, the desire to see once again his native country. Such a longing is very common in people of all nationalities; they like to die where they were born.

Well, Madonnoc received the necessary permission from his superiors and went on board the vessel that was to carry him to Ireland. No sooner had the monk embarked, however, than all the bees of the monastery flew down to the shore and established themselves on the vessel's bowsprit. Madonnoc denounced them to his superior, and tried repeatedly to chase them back; but it was of no use, the bees hadn't taken any vows of obedience, and they persisted in sticking to the vessel and accompanying Madonnoc to the Emerald Isle.

Ever since that time bees have been found in Ireland. Some historians say that previously they were

with moral cowardice that is very unpleasant to encounter. That expression "they say," is at once put on as a mask, just as does the burglar put a mask over his face when about to commit a crime. He thinks and hopes that the piece of black cloth that hides his features will preserve him from detection and consequently from the punishment due to his breach of the law. So it is with the scandal-lover; he covers the identity of the inventor of the evil report with the flimsy mask made out of the two words "they say." Take such a person to task for some bad report about a neighbor, and he will at once seek refuge behind his shield—

"I only repeat what I heard, I did not invent, or start the story, I am not to blame, I simply said what everyone else says: Then ask him: "who are they that say so?" He will probably reply: "Every person," or "a lot of people" But he will be very careful not to give you the name of any one in particular. He fears that he might be held responsible; he knows that there is such a thing as libel, defamation of character, or whatever else you may call it. Consequently he did not start the rumor; not at all, he merely gave it a good shove around to keep it going and see that it did as much injury as he could manage to make it do. Never for a moment does he reflect that his action is just as bad and, possibly, worse in a certain sense, than that of the one who first told the evil to a neighbor. And even should he never be held answerable for it in this world, he need not imagine that when God calls him to account for the slander there will be any excuse before the Almighty. It will be no use saying to God, "they said it." Let them—if others there be—look after themselves. You are only responsible for your own acts, words and thoughts, and the deeds of others will neither bring you a condemnation nor save you from one.

I will admit that the expression "they say" has become so common that many use it without any evil intent—simply through a force of habit. But, all the same, you should always "take with a grain of salt" whatever is told you injurious to others, when it is prefaced by "they say."

unknown in that country; although the green Isle is so sweet a place that I think the bees must have made honey there ever since Noah let them out of the ark.

GOOD MANNERS. — There is one charm within the reach of every girl and that is the grace of good manners. Some faces are fairer than others, some voices are naturally musical, while others are harsh, but each of them can be sweetly courteous. Instead of envying another girl the charm of manner by which she has won her way into hearts, resolve to possess it for yourself.

REVERENCE TO PARENTS. — Do not forget the pains and weariness, and watching, and fatigue, which your parents have experienced for you, says the "Orphan's Friend." You think them peevish, perhaps. Did they never bear with fretfulness never pass over your faults, and look with a tender eye on all your mistakes? You are busy, it may be, and cannot spare the time to render them any attention. Were they too busy to watch over your helplessness to guide your unsullied feet, to sit by your sick bed, weary days and more weary nights? They are old, and you can enjoy yourself better with your companions. Your young companions may be pleasant, and you may pass your time very easily among them, but who of all the number will care for you as has your own tender and forsaken mother?"

"Forget not thy mother when she is old." Then is the time she needs your support, your presence, your cheerful voice, to comfort her heart, and guide her trembling steps during the last and most difficult part of the journey. Whatever may be the opinions and practice of others, let nothing cause you to withhold the love and respect due to your parents. Do not give them a rude or impatient answer; you will be sorry for it when they are dead. Do not leave them to be cared for by others, or to take care of themselves; you will regret it when they can not more be benefited by your attention.

OTHER SAINTS. — Other Saints of June, mention St. Basil the Great, the famous Archbishop of one of the greatest Doct

SOME SAINTS

ST. BARNABAS. — Saint was not one Apostle, still he was the by St. Luke, and remained with him. He was of Cyprus, and his first name was Joses, but the Apostle called him Barnabas, which means "Son of Consolation." He was one of the first of Jerusalem to sell all to the poor and the Gospel. He worked at Antioch. By a sign of the Holy Ghost, he was sent to convert his journeys are related in the Acts; and it is believed he was born, he final life for the faith.

ST. ESKILL. — This was both a Bishop and an Englishman. He was the Swede abandoned in the 11th century, he was a saint, and was a king's kinsman. St. Eskill of York. They fulfilled mission, and before England St. Eskill was a Bishop. The "Bloody" became King. He revived paganism, and back to save his people. As the people were to him, he prayed to a sign of His power, arose that overturned tar and the sacrifices. But the sign of God's only enraged the people turned on St. Eskill to death.

ST. ANTHONY OF PADUA. — Saint was the great v of his age, and his name hold word in every C. So important is his f. All the following s. and labors, which will deep interest by all:

"Born at Lisbon, in christened by the name which he changed on the Franciscan Order, St. Anthony of Egypt saint of the chapel in the habit. At fifteen he entered the regular St. Augustine, but ten joined the Franciscans. He went to Africa to preach to the Moors, but through a was obliged to return the journey the ship in ed touched at Messina where he was informed Francis was holding a ter of the Order at Assisi he repaired to pay his the seraphic saint. In closer touch with St. thony begged that he n Italy, and was accord to the hermitage of near Bolonga, where he was to serve in the learning, however, came his superior insisting on a discourse to an Franciscans and Domin Forli. St. Francis, he discourse, which was by eloquence and erudi its author to Vercelli, made to go through a of theology, which fitted wondrous work of contr converting heretics and Gregory IX., who heard preach at Rome in 122 styled him the Ark of t to express the spiritual regarded him as displayi France, Spain and Ital market-places and fields places which would hold diences, he preached. of St. Francis, the seco the Order, Brother Elias veral abuses, mainly of to creep into the Order, many of the provincia dians willing to let thing. But St. Anthony and named Adam pressed f ary reforms, and had to appeal to the deposed Elias. St. Ant advantage of this to see Pope permission to relig- clanship of Romagna, at seclusion at Padua. (1231, being then only St. Anthony died. Nun cles testified to his sac even at his death the ven the streets proclaimed, "The Saint is dead." he was canonized by P IX."

OTHER SAINTS. — Other Saints of June, mention St. Basil the G

ownard Archbishop of one of the greatest Doct

SOME SAINTS OF JUNE

ST. BARNABAS.—While this great saint was not one of the twelve Apostles, still he was called an Apostle by St. Luke, and the title has ever remained with him.

ST. ESKILL.—This great Saint was both a Bishop and a martyr. He was an Englishman by birth. When the Swedes abandoned Christianity, in the 11th century, he went to convert them, and was accompanied by his kinsman, St. Sigefride, Archbishop of York.

ST. ANTHONY OF PADUA.—This Saint was the great wonder worker of his age, and his name is a household word in every Catholic family.

"Born at Lisbon, in 1195, he was christened by the name of Ferdinand, which he changed on his entry into the Franciscan Order, in honor of St. Anthony of Egypt, the titular saint of the chapel in which he took the habit.

His learning, however, came out through his superior insisting on his delivering a discourse to an assembly of Franciscans and Dominican Friars at Forli.

OTHER SAINTS.—Among the other Saints of June, one should mention St. Basil the Great, the renowned Archbishop of Caesarea, and one of the greatest Doctors of the Church.

Church. Then we have St. Vaughan the Hermit, a priest of the Archdiocese of Armagh, who lived in the sixth century. He fled from Ireland to avoid being created Archbishop.

A. O. H. DECORATE GRAVES.

The New Freeman, St. John, N.B., in its issue of June 18th, says:

At 2 o'clock on Tuesday afternoon the members and Knights of Division No. 1, A.O.H., formed in procession at the head of King street and marched to the old and new cemeteries, where they decorated the graves of their deceased brethren.

Twenty-six crosses of roses, carnations and smilax from the Ladies' Auxiliary of the A.O.H.; Mrs. John Murphy, bunch of sweet peas; Mrs. J. Ritchie, basket of sweet peas; Miss McCoskey, bunch of roses and carnations; Miss M. Delany, bunch of carnations; R. O'Brien, wreath; Miss M. Williams, wreath; Mrs. A. Scott, basket of flowers; Mrs. J. Callahan, basket of flowers; Mrs. E. Finnegan, six bouquets; E. Driscoll, cross; J. L. Mullaly, large bunch; Mrs. P. Fitzpatrick, three large bouquets; Mrs. John Grady, Miss L. Burke, Mrs. Thomas Kichham, Mrs. Wm. Logan, Mrs. J. Bowes, Mrs. John Cliff, Mrs. William McAvay, cut flowers; John Crowley, bunch of roses; Mrs. J. S. McGargan, roses and carnations; Mrs. T. Burns, crescent of roses and carnations and bunch of roses; Mrs. O'Connor, cross; Mrs. A. McGourty, pots of flowers; Mrs. P. Sullivan, pot of shamrocks.

It will thus be seen that in the year ending 31st March, 1903, the gain to the Imperial Exchequer from Ireland was £2,852,000. That is on the assumption that the police and all the other charges mentioned were to be treated as local Irish charges.

Patent Report.

Below will be found a list of patents recently granted by the Canadian and American Governments through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.:

- Nos. CANADA. 87,686—Albert Tyson, Montreal, feather renovator. 87,871—George Bryar, St. John, N. B., nut lock. 87,875—Fabien Beauregard, Montreal, Que., washing machine. 87,884—John M. Young, Keremeo, B.C., rail chair. 87,887—James P. Donald, Lindsay, Ont., improvements in leggings.

UNITED STATES.

- 761,850—John McLean, Moosomin, N.W.T., scrub hook. 761,968—Alexander Murray, Goldsboro, Ont., gate latch. 762,886—William Cross, Medicine Hat, N.W.T., washing and drying apparatus for photographic films. 762,942—Joe A. Hanson, Carberry, Man. Grain Drill Shoe. 768,005—Hermas Larose, Vercheres, Que., Balling press.

Financial Question In Ireland.

An Irish correspondent of the Manchester Guardian, in a recent issue of that journal, says:

A few days ago I placed before your readers a brief summary of the taxation of Ireland and the increase which will be made to it under the present budget. For the year ending March, 1905, the amount will be £10,998,000. I will now draw attention to the channels of expenditure into which this taxation, each year flows:

The expenditure of the taxation of Ireland is made under six different heads or departments, each of which is quite distinct from the others, and easily measured and understood. These six departments or divisions are: (1) Law and police; (2) Dublin Castle; (3) education; (4) local grants; (5) Post Office; (6) Imperial contribution.

I can give the accurate figures for the expenditure under each of these six heads for the year ending 31st March, 1904. I select that year because in it the taxation of Ireland, including the corn tax, amounted to £10,205,500, being nearly the same amount as that for the present financial year.

1. Law and Police.—This head includes pensions, salaries of judges, police, and what is known as class 7. The cost of this department was £2,212,500.

2. Dublin Castle.—This is used as a genuine name for an institution which comprises and controls seven sub-departments or sub-divisions—namely, the Lord Lieutenant, the Board of Works, the Local Government Board, surveys, collection of taxes, superannuation, Board of Agriculture. The cost of each of these sub-departments was as follows: Lord Lieutenant, £21,500; Board of Works etc., (class 2), £372,000; surveys, £83,000; collection of taxes, £246,000; superannuation, etc., £83,900. Total cost of this department, £1,004,500.

3. Education.—This includes the three Queen's Colleges in Belfast, Cork and Galway, £21,000; and what is known as class 4, £1,345,000. Total cost of education, £1,366,000.

4. Local Grants.—This includes four subdivisions—Exchequer grants, £1,441,000; railways, £124,000; hospitals, etc., £17,000; rates on Government property, £48,000. Total, £1,630,000.

5. Post Office, the cost of which was £1,140,000.

6. Imperial Contribution, £2,852,000.

It will thus be seen that in the year ending 31st March, 1903, the gain to the Imperial Exchequer from Ireland was £2,852,000. That is on the assumption that the police and all the other charges mentioned were to be treated as local Irish charges.

It is possible that a Liberal Government may be in office before the end of the current fiscal year. Whenever such a change takes place it will be found that the question of Irish taxation must be at once grappled with if Ireland is not to be crushed out of existence. The means, or method, or system, whatever it is to be, whereby a body of Irishmen will be empowered to limit and control and utilize taxation is the Alpha and Omega of Home Rule, or what is called the Irish question. The third volume of Mr. Morley's "Life of Gladstone" reveals to us the paramount importance which Parnell attached to the financial aspect of the Bill of 1886.

As things stand at present, Irishmen have no object in saving expenses in any public department. If any item is saved or cut off in Ireland, the saving only goes to swell the already too high Imperial contribution. Moreover, economy in one department may be of no advantage to the people. For instance, Sir Anthony MacDonnell has reduced the expenditure on police and law by £240,000; but this money, by a process of bookkeeping, is transferred to meet interest on the bonus of £12,000,000 given to the landlords under the recent Land Act. Thus the taxation remains the same; the landlords get it instead of the police. So far from there being any inducement to economize, the common idea is to keep and spend as much as possible in Ireland, as any saving will only go to the Treasury.

On the present rate of taxation, if an arrangement were made on the

principle proposed by Gladstone—namely, let Ireland pay a fixed annual sum as her Imperial contribution to the British Treasury—say £2,500,000—the immediate result would be that there would be £7,500,000 on which to carry on the entire Irish administration. From the moment of making such an arrangement there would be every inducement to economize, every saving would then be a saving to Ireland, not to the Treasury, as at present. The intelligent people in Ireland all knew perfectly well that the administration of the whole machinery of Irish government could be well carried on at half the present expenditure. There is not a public department the cost of which would not be cut down 50 per cent. by any reasonable body of Irishmen. In other words, the present taxation of Ireland could, with perfect regard to the interests and efficiency of the public services, be reduced by 3½ millions.

Bearing in mind that in Ireland now indirect taxation now amounts to 75 per cent. of the total, it will be evident at a glance how necessary a settlement on Mr. Gladstone's principle is. It would at once afford a means of stopping that indirect taxation affecting the necessities of life which is pressing upon the Irish peasantry, and driving them to emigrate from the country.

Discussing the effect of the Garrison he says: The garrison means the army of salaried office-holders, place-hunters and pensioners who, by themselves or their relatives or families, or friends, at the present moment monopolize almost every official position in Ireland. The Garrison is, generally speaking, Protestant, but a Catholic will be admitted on his terms of joining in hostility to his country. To their credit it can be said that the Catholic turncoats are not one in ten thousand, strong as are the baits and bribes held out to them.) I am quite within my mark when I say that the Garrison divide among themselves and their supporters at least £1,000,000 a year—that is, one tenth of the taxation. Wealthy men like some of the Irish Unionists peers are the strongest and most active supporters of the Garrison, not for the money for themselves but because they find this a handy means of retaining a powerful political following by what is in reality a gigantic system of bribery and corruption. In other countries bribery and corruption assume the vulgar form of giving and receiving money—in Ireland the method is to keep up a Garrison who will shout for the Union even though they see it is debasing and ruining their country.

If a fair, reasonable annual sum were fixed as the Imperial contribution, leaving the remainder for Irish purposes, under Irish instead of London supervision, the Garrison would be at once dismantled, taxation would be reduced to a comparative trifle, and Ireland would soon become as prosperous as Belgium and other small nations. But the Garrison will struggle hard, with the aid of their English friends, to prevent a reform from affecting their own pockets, which are the measure of their loyalty.

The Armagh Cathedral

"A world's exposition of marble," was the astonished verdict of an American visitor the other day, as he issued from the fine Cathedral, where workmen of many nations were hastening on the final preparations for the solemn consecration and reopening, now but five weeks distant. And such, truly, is the sight which greets the eye when, passing through the graceful entrance porches of Austrian oak and stained glass, just completed by Mr. M'Adorey, of Dundalk, one pauses between the Porta Santa columns of the lofty organ gallery, and gazes astonished at the forest of white marble around the distant choir. There is marble, not merely in such comparatively small works as altar or pulpit; there is the Cardinal's throne with a canopy 32 feet high, side screens to the choir, 24 feet high by 30 feet wide; a high altar reared still loftier than the screens, and an organ gallery front 21 feet high by 37 feet wide, all executed in the most precious of statuary and other marbles.

Only, however, when the visitor passes on to a detailed inspection does he realize that the white quarries of Carrara are but one of a long ago. Those columns in the base of the pulpit? They are a famous marble—Verde Antico—the old color-

ed green of Genoa and Tuscan—found too, in some ancient classical quarries in Thessaly, specially reopened for the new Westminster Cathedral. Yonder is some Breccia, a strange mixture of purple, gray and yellow, with streaks of white. It is Nature's concrete—a mass of chips and fragments of rock cemented together in the bowels of the earth long ages ago. They get some of it near Carrara, like red coral rock from the South Pacific. That is why they call it Brecci Corallina."

Come and see the panels in St. tells us so in excellent English, and being a superior Italian artist, he knows all that is worth knowing about them. Some months ago he might have been dimly seen, away up on the topmost floors of a towering scaffold, painting on the groined roof of the nave and chancel a choice history of the Irish saints, from St. Patrick to St. Laurence O'Toole.

"Beside you there is some Porta Santa Rosa red marble, from near Carrara, with veins of all colors running through it. Here is some old African marble from the Libyan quarries, a deep blood red, with small spots. You can tell why that red marble from Verona under the pulpit steps is called Brocattello; the weight of mile deep mountains brocaded it, wilder variety of places on which Armagh Cathedral has levied toll. Fully a score of different marbles might be enumerated, scattered in artistic profusion through column and plinth, canopied niche and inlaid panel. A dark, draper little man in painter's overalls is busy putting the finishing touches of gold leaf to the splendid front row of dumb pipes for the organ casing. We look at our watches—it is two o'clock. "Give us a few minutes of your dinner hour, Signor Amici, and tell us something about all these beautiful marbles." He is pleased to be of service, and Brigid's Altar; they are the lovely delicate green marble from Switzerland and Greece—the workmen call it "Cipollino" (little onion) because it so resembles in color and grain the familiar vegetable they eat with their coarse bread. Sometimes it is "mandolato," (almond), i.e., with yellowish white spots in it like almonds, sometimes, as in this altar, "marino" way like a rolling sea.

Here in Our Lady's altar you can see the two chief kinds of yellow marble. One of them is Italian, "Giallo di Siena," a bright yellow marble, with large purple streaks, half spot, half vein. The other, Grecian marble from Milos, is a striking contrast—old golden yellow with black or deep or yellow rings. And so on through "Peacock's Eye," "Lapis-lazzoli," "Peach Blossom," "Corsican Jasper," and a host of polished beauties, till our heads swim and we wake to the consciousness that, spite of the blazing sunshine outside, our obliging Italian friend may be troubled by uneasy visions of a cold dinner.

It is interesting to know that the Lady Altar, which with its revedos cost over \$7500, is the magnificent gift of Miss Cross, an Armagh lady now residing in Belfast. From her sister, Miss Maria Close, comes a gift of equal beauty and grandeur, the altar of the Sacred Heart in the south transept, which with its fittings complete cost nearly \$7000.

There is some very beautiful sculpture in the altars of St. Joseph and St. Brigid, but for a masterpiece of modern art the visitor must go to the high altar. On its frontal he will see what is, without exaggeration, one of the most exquisite pieces of sculpture produced in modern times. For two years and more Professor Aurelia, a famous Roman artist, lavished on this beloved work his highest genius and utmost care. It is an ultra-relievo presentation in finest white statuary marble of Carrara, of Leonarda Da Vinci's "Last Supper," that matchless fresco flung so prodigally on the perishable walls of an old Gothic Church in Milan, and now fading out of existence. Words fail to paint the varied perfections which win for this magnificent altar-piece the spontaneous admiration of every visitor, be he trained artist or simple countryman. The snowy purity of the material, the wonderful relief and delicate finish of the figures, the marvellous perfection of detail, make one involuntarily ask oneself if it really is marble at all. And then the living reality of the scene! What a world of varied gesture and expression in so small a space! Each of the twelve figures is an Apostolic biography in stone, each face a type of individual character, and the group tells its story so eloquently that one can almost see coming from the parted lips of the divinely grave and beautiful figure in the centre the words, "One of ye shall betray Me."

It is safe to predict that this gem of classical perfection alone will suffice to make Armagh Cathedral a centre of pilgrimages for the admirers of the beautiful from every land. — Dublin Freeman's Journal.

THE BIBLE'S FUTURE.

(By a Regular Contributor.)

If the future is to be judged by the past, and fit is generally a fair test, the salvation of the Bible, for all time to come, depends upon the Catholic Church. No sane man will to-day risk his reputation for seriousness and honesty, in pretending that any truth ever existed in the old accusation that the Catholic Church prevented the people from having the Holy Scriptures. She alone, throughout the ages, conserved and preserved the Bible. It was only when Protestantism came on the scene, with its private interpretation, that the Bible was exposed to destruction. To-day they are issuing revised and corrected editions of the old King James version; but who are the revisors and correctors? What inspiration can they claim? If the Bible were ever the work of God, it must have been written by men acting under divine inspiration. Yet not nine out of ten of those, who base all their faith on the Bible alone will admit the inspiration of the very Book that they profess to hold Sacred. What is the attitude of the Catholic Church? Read the definition of the inspiration of the Scriptures as it was enunciated by the Vatican Council. It says: "These (books) the Church regards as sacred and canonical, not because they were composed by mere human industry, and subsequently approved by its authority; nor because they contain a revelation without error; but because, being written by the inspiration of the Holy Ghost, they have God as their author, and as such has been entrusted to the Church."

This is a plain, clear statement. It admits of no equivocation. The Church teaches that God is the author of those books of Holy Writ, and that the men who wrote them were only God's instruments, whom He used just as they used their pens. Outside the Church, in the great field of Protestantism, with its conflicting creeds, how do they treat God's inspired word? How do they deal with the very Bible that they profess to accept as their standard of faith? Dealing with the subject, and with the new versions, the New York Sun says:

"At this time, when the new revision is made authoritative, there is throughout Christendom a criticism of the Scriptures which goes far beyond the mere imperfections of any translation. It weighs in the balance and rejects even the authenticity and authority of the Biblical originals themselves. The Bible emerges from its testing furnace no longer the word of God, but the words of men—fallible, legendary, contradictory, defaced by frauds, and limited by an ignorance of the natural laws of the universe which betokens a human authorship at periods when superstitions swayed the minds and governed the religious conceptions of men. The decision in 1902 by the British and Foreign Bible Society and by the American Bible Society in 1904 to put forth both the newly revised version and the old version of 1611 as authoritative translations of the Scriptures is therefore of grave importance at a time of religious revolution due to new conceptions of the Bible."

Nothing could give us a more exact picture of the sad fate of the Bible at the hands of those so-called "higher critics." Out of all this criticism the only practical result is that the Catholic Church alone remains the infallible and faithful custodian of the sacred Book, and that the very sects of error that base themselves upon it are tearing it leaf by leaf to pieces.

DEATH OF MR. THOMAS EGAN

The death of Mr. Thomas D. Egan, son of Mr. Maurice Egan, of Woodstock, Ont., which occurred in New York recently, has been announced. Deceased was a native of Woodstock. Many years ago he went to New York, and was for a time on the staff of a Catholic newspaper, the "Freeman's Journal." During recent years he had been engaged in business on his own account, of which he made a great success. Mr. Egan leaves a widow and five children to mourn his loss. May his soul rest in peace.

Random Notes and Gleanings.

TOLERATION.—Lord Dudley, the popular Lord Lieutenant of Ireland, recently delivered a most touching address to the Catholics of Cork. He then proceeded to Belfast and there he lectured on the dangers of bigotry and intolerance. Amongst other things he said: "Mutual tolerance and respect are of the essence of a country's greatness; progress is impossible without freedom. We cannot claim freedom for ourselves unless we are willing to allow it in equal measure to those who differ from us." All sensible men will accept this as good advice.

CHURCH BAZAARS.—We had intended commenting upon a paragraph that appeared in the last issue of the London Universe, regarding the custom of bazaars for churches, but as the passage is commentary in itself and gives us a very great truth in very few words, we will simply reproduce it. The London Universe thus refers to a special matter: "Lady Jeune remarked at a Wesleyan bazaar which she opened at Harrow, that 'bazaars are a rallying place for women. They are a centre of our energy and devotion. Without bazaars half the churches and chapels in England would never have been built.' We do not wish to criticize the lady's statement, for it is not far out as regards modern churches and chapels, though she might have pointed out that the great churches and the venerable parish churches which dot nearly every Anglican parish in England, were built from a very different form of devotion, than bazaars, namely, the love of God, practised and taught by monks who are nominally outside the law in England and absolutely outside it in France at the present day."

The point to which we would specially draw attention is that of the manner in which for long centuries before the bazaar system existed, the grandest temples—the cathedrals and churches of the world—were built by the Catholic Church.

EDUCATION REPORT.—The Intermediate Education Board for Ireland has just published its annual report for 1903, and the same has been presented to Parliament. The details are of great interest to those who are now fighting the educational issues regarding Ireland in the British Parliament. Of course we do not find that these statistics affect us in a very direct manner, but all the same they show us such facts as the decrease in the number of examinations and the increase in income over expenditure of the Board. Possibly the most interesting figures given are the following:

"We find that 6461 boys and 2093 girls intimated their intention to present themselves for examination. The actual number examined was 5987 boys and 1922 girls, being a decrease of 100 or 1.06 per cent. in the case of boys, and of 370 or 16.1 per cent. in the case of girls, as compared with 1902. The amount of the school grant paid to managers of schools on account of examinations in 1903 was £27,318, the number of schools concerned being 262. The grant was distributed as follows: Leinster, £22,936; Ulster, £15,573; Munster, £15,077, and Connaught, £3751. The excess of income over expenditure of the Board during the year under review was £5652."

DECORATION DAY. in the United States this year was fittingly observed. Memorial demonstrations at which thousands of citizens assisted in every city and town were held. The grave of Sister Anthony, who went to the aid of the soldiers at the battle of Pittsburg Landing, was decorated by a body of veterans. The old soldiers marched to the famous nun's grave, at the mother house of the Sisters of Charity, back of Price Hill, Cincinnati.

GENEROUS BEQUESTS.—Mrs. Mary Gillow, Hereford, England, who died recently at the advanced age of 93 years, has left \$50,000 to be distributed amongst Catholic charitable institutions.

SOCIALIST IN TROUBLE.—In Brussels the other day as a priest was walking in a well known district, a Socialist tailor cried out, "Down with the priests." The priest, remarks an exchange, who was of the muscular clericalism, gave him his answer in the only form intelligible

and reasonable to him, a thrashing, which was wisely followed up by the police taking the tailor to the police station to answer for causing the disturbance.

A MEMORIAL.—A large meeting of the clergy and laity was held at the Archbishop's House, Westminster, recently, to consider the question of erecting a suitable memorial to the late Cardinal Vaughan. His Grace the Archbishop of Westminster proposed that the memorial should consist of a secondary day school for boys, to be erected as near as possible to Westminster Cathedral. After referring to the fact that the Cathedral would always be a permanent memorial of His Eminence, he said it had been felt that to suitably perpetuate his memory they should look for some work of more urgent necessity. His Grace considered they had found that work in proposing to erect as near Westminster Cathedral as possible a first rate secondary school for boys.

DOCTOR'S FEE.—In a recent case before the courts in which a medical practitioner claimed a large fee, the presiding Judge ruled that the wealth of the patient must not be considered in making out the bill. The character of the service, the seriousness of the complaint, the skill and time required, the result reached, may all be considered; not the patient's pocketbook.

MUST BE TEMPERATE.—According to the provisions of the will of a citizen of New York, who has left nearly \$40,000 to each of his children, they are to be cut off if they become addicted to drink.

NOT FOR SELF.—Rev. T. F. Gan, pastor of a parish in Trenton, N.J., some time ago celebrated the silver jubilee of his ordination. On that occasion he was presented with a purse of \$2000 by his parishioners. Father Hogan used the amount in the erection of a beautiful pulpit.

DIOCESAN WORKS.—Bishop McFaul, of Trenton, N.J., has two important works under way this summer. One is the \$33,000 addition to St. Michael's Orphan Asylum at Hopewell, including a mortuary chapel in memory of the late Bishop O'Farrell. The other work, of equal importance, is the erection of the Morris Hall, a home for elderly people, on the Lawrence township farm, which the Bishop purchased a year ago. It will cost \$40,000. Col. Morris, of Atlantic City, whose bequest enables the bishop to make this improvement, was a generous benefactor of the diocese.

A CENTENARIAN.—Mrs. Mary Dillon, aged 102, has just died at Oroom, County Limerick, Ireland. Up to a few months before her death she occasionally walked from her home to Honeyfound, a mile distant, to attend Mass.

THE ROYAL DECLARATION.—The Duke of Norfolk has given notice to move in the House of Lords "that whereas under the Bill of Rights and the Act of Settlement, the Sovereign is required to join in communion with the Church of England, as by law established, and ample securities are provided to secure the Protestant succession to the Crown; and whereas in addition to these securities the Sovereign is required, immediately after his accession, to make a declaration commonly called the declaration against transubstantiation, which is deeply and needlessly offensive to many millions of loyal subjects of his Majesty, this House is of opinion that the declaration aforesaid ought to be amended so as not to include the condemnation or repudiation of specific doctrines which form part of the conscientious beliefs of any of his Majesty's subjects."

MGR. GUIDI DEAD.—Some two years ago, it will be remembered, that after all the difficulties that arose in the Philippine Islands, Monsignor Guidi was sent there to represent the Vatican in the negotiations with the Philippine Commissioners, about the sale of the lands belonging to the Friars to the American Government. Last December an agreement was reached, and the

price paid for the land was \$7,250,000. At the same time Mgr. Guidi was Apostolic Delegate to the Islands. On Sunday morning last the distinguished prelate died suddenly of heart failure. His remains will be taken to Rome in September. The death of Mgr. Guidi recalls, in its suddenness, that of Mgr. Conroy and that of Mgr. O'Bryen, both Papal representatives abroad.

A LANDMARK.—A committee has been appointed by the "Landmark's Club of California, to ascertain the condition and cost of restoring the old Franciscan Mission, San Antonio, founded July 14, 1771 by Padre Junipero Serra. Architect Wm. D. Shea reported that in his estimation the monastery could be restored at an outlay of \$1000 and the Church at \$2000. He recommended that the roof of the Church be replaced before the wet season further damages the interior of the edifice.

A MAGNIFICENT CROWN.—In view of the coming grand and universal celebration of the fiftieth anniversary of the definition of the Immaculate Conception, the following item of news from Rome will prove of very deep interest to our readers: "The diamond crown which the Pope will solemnly place upon the head of the statue of the Immaculate Virgin in St. Peter's Cathedral next December on the occasion of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception promises to be one of the most splendid pieces of jewelry in the world. The Pope himself has given some magnificent jewels for the purpose, and in the last few days the committee have been very generous. M. Moester de Ravestein has given a ring containing five splendid diamonds, and the Neapolitan Duchess Del Gallo has sent a jewelled crown, a ring, a brooch and two diamond ear-rings. Moss Matete of Gand has sent a diamond cross. Miss Neve, of Brussels, Belgium, two magnificent diamond buckles, a pin and two rings, while the Children of Mary in the famous institution of Itelmet have collected a large number of unset diamonds. All these will be used in the crown, which will be made by the pontifical jeweler, who has charge of the papal tiaras."

HONORING FRANCISCANS.—The Most Rev. Father Schuler, General Minister of the Franciscans, has been named a Consultor of the Sacred Congregation of the Propaganda! At the same time Father Maicinus Eplgulin, General Definitor of the same Order, has been appointed Bishop of Huaraz, in Peru. He is a native of that country. Thus it is that even the humble habit of the monk cannot cover the worth of its wearer from the all-scrutinizing eye of the Church.

ANOTHER DIOCESE.—Still goes the Church on extending her limits and increasing her influence and strength in every land. According to a recent press cablegram from San Juan, a Pontifical document creating the Diocese of Ponce and Mayaguez and elevating that of San Juan to an Archbishopric has been published and it has made an excellent impression. No wonder, for we are constantly told of the falling off of Catholicity in those regions. But facts speak for themselves.

OPONENTS OF THE CHURCH.—Men of the same principles, the same dispositions, the same prejudices and predilections are always pleased to exchange compliments. We have a striking example of this last week in Europe. The Grand Master of the Italian Freemasons, Signor Ettore Ferrari, has sent "heartily congratulations and fraternal greetings" to M. Combes, on his opposition to the Holy Father. What a delightful spectacle! We can figure the Italian Grand Master rejoicing to find a man capable of doing things that he would like to do, but would not dare. How Ferrari would like to pass a Law of Associations in Italy.

REFERRING TO THE STATEMENT OF ARCHBISHOP IRELAND that the report that Mr. James J. Hill is giving \$1,500,000 to the new Cathedral at St. Paul is premature. "The Casket," of Antigonish, remarks: "The Northern Pacific Railway magnate is a Catholic in his wife's name only, but even though his generosity should be as great as reported, it does not constitute an argument for mixed marriages. Mr. Hill's sons are Protestants and married to Protestants; his daughters are Catholics, but married to Protestants. In another generation there will not be a grain of Catholicity in the family. Mr. James J. Hill gave half a mil-

lion for a Catholic higher education home years ago; if he now gives a million and a half to build a Catholic Cathedral, we can only say that we should prefer to see the figures reversed. A Cathedral may be built with the quarter-dollars of servant girls, as has been said of St. Patrick's in New York; no great college has ever been built except by the munificence of the rich. At one time it was kings who provided the funds for the establishment of universities; now it is captains of industry.

Ecclesiastical Notes.

ST. PATRICK'S SEMINARY.—The Rev. Dr. Henry Ayrinhac, S.S., of St. Mary's Seminary at Baltimore, has been appointed Superior of the theological department of St. Patrick's Seminary at Manly Park, San Francisco, which will be opened the coming fall, under the direction of the Sulpician Fathers. Dr. Ayrinhac is an able theologian, and his appointment is said to give great satisfaction to Archbishop Riordan.

LOCAL CHANGES in the ranks of the clergy in Irish parishes have occurred. Rev. P. McDonald, curate for many years at St. Gabriel's, has been transferred to St. Mary's, taking the place of Rev. Robert E. Callahan, who has been named as assistant to Rev. J. P. Kiernan, P. St. Michael's, while Rev. Father Fahey, connected with the latter parish during the past two years, goes to St. Gabriel's.

NUNS QUALIFY.—At the recent examinations held by the Pennsylvania State Pharmaceutical Examining Board, in Harrisburg and Pittsburg, Sister Mary Regina Martin and Sister Mary Cornelius McMenamin, of the Mercy Hospital, Wilkesbarre, passed and received certificates to practice.

HOUSEHOLD NOTES.

TEA—It is said on excellent authority that consumers have a choice of two thousand flavors of tea. The only one familiar to the mass of people is probably not included in this list, because it is not, properly speaking, a tea flavor at all. Good tea is easy to get, easy to make, and to be colloquial, easy to drink. The higher grades only should be purchased, since even at a dollar a pound it costs only about two cents a good sized pot when brewed. The president of the American Tea Association writing in a well known trade journal, says: "There are four exact rules to be followed in making tea, and the neglect of any one of them will render the article valueless. Nearly every housewife neglects at least one." The four rules are these: The water must be freshly drawn from the faucet; it should boil hard for five minutes before pouring on the tea leaves; it should remain on the leaves not less than ten minutes, and should then be poured off into another heated teapot; use one teaspoonful of tea for each cup of water unless a weak infusion is desired.

FISH.—At this season fish should be substituted for meat at least once a week. With too many people a fish dish means fried codfish steaks or boiled cod. Codfish has a high nutritive value, but it is coarse of fibre, and not as easily digested as some other fish. Salmon has a high food value, and so have halibut and Spanish mackerel. The Mosaic code which permits only scaled fish in the dietary, has a sound foundation, as most of the Jewish sanitary provisions have. Generally speaking, scaled fish are cleaner feeders than others.

Our happiness must be the joy of others. It is impossible to feel joyful without those about us sharing it. Therefore it is our duty to cultivate happiness.

PATENT SOLICITORS.

PATENTS PROMPTLY SECURED.—We assist the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts. Preliminary advice free. Charges moderate. Our Inventors' Help, 136 pages, sent upon request. Marlow & Marlow, New York Life Bldg., Montreal and Washington, D.C., U.S.A.

COLONIAL HOUSE PHILLIPS SQUARE.

NOTICE. This Establishment will be closed THURSDAY, at 6 P.M., and will not re-open till MONDAY, 4th July.

ONLY THIS WEEK OF THE PRESENT SALE 10 per cent. for Cash in addition to all other Discounts or Reductions.

REMNANTS! All Remnants of Coloured Dress Goods. Dress Muslins and Challies, HALF PRICE. Etamine Dress Patterns. (Worth \$25.00.)

Balance of these beautiful Dress Patterns. To clear at \$15.00 each—less 33 1/2 per cent. and 10 per cent. extra for cash. Making them \$9.00 each net cash.

Silk Department.

Black and White Shepherd Plaid, all size checks, in Louisine, 80 much used for shirt waists LESS 20 PER CENT. 75c

Japanese Foulard Silks, in stripes, Persian pattern, also dots and floral designs, per yard LESS 50 PER CENT. 90c

Ribbons and Laces.

Wide Fancy Ribbons 50 per cent.
Pan-Satin Ribbons, 5 inches wide 50 per cent.
Ottoman Ribbons, light shades 50 per cent.
Black Satin Ribbons 50 per cent.
Black Faille Ribbons 50 per cent.
Liberty Silk Neck Ruffs 50 per cent.
Fancy Neck Frillings and Shirtings 50 per cent.
Special assortment of Guipure Collars, 60c and 75c, for 25c
Net Neck Ruffs, black, white, and black, black and white 75 per cent.
Assortment of Black Laces, 20c, and 10 per cent. for cash.
Large assortment of Laces, white, cream and Paris shade 50 per cent.
Assortment of Valenciennes Edgings and Insertions 50 per cent.
Finished Chiffon Veils 20 per cent.

WAISTS.

SCARCE GOODS. Received to-day, a shipment of Ladies' Black Muslin Waists. AMERICAN WAISTS. Sizes 32, 34, 36, 38, 40, 42 and 44 ins., price \$2.50 LESS SALE DISCOUNTS.

MILLINERY.

Further Reductions in Trimmed Millinery, 33 1/3 per cent. Discount and 10 per cent. extra for Cash.

LADIES' CORSETS.

NO JOB LINE. But the choicest of our regular stock at EXCEPTIONAL PRICES. You can make no mistake by buying Corsets or Corset Waists NOW, as the lines are all new and up to date, and of

STANDARD BRAND. If you do not require them to-day, you will be sure to later on, when you will have to pay more. Every detail of these Corsets has been carefully studied, and we have every confidence in recommending them.

ALL STRAIGHT FRONTS.

Noted for DESIGN, FINISH, FIT, COMFORT, AND DURABILITY. Comfortable Fitting Rooms adjoining the department, where all Corsets can be fitted to the figure by experienced saleswomen.

MANTLE DEPARTMENT.

Silk Shirt Waist Suits, less 20 per cent.
Muslin Shirt Waist Suits, 20 per cent.
White Linen Suits, 20 per cent.
Ladies' Wash Dress Skirts, 20 per cent.
Ladies' Muslin Wrappers and Kimonos, less 20 per cent.
Ladies' Black Cloth Costumes, 50 per cent.
Special lines of Waterproofs, 50 per cent.
Ladies' Wash Underskirts, 25 per cent.

WHITWEAR.

We cannot speak too highly of our present stock of **LADIES' UNDER MUSLINS.** For daintiness of material, trimmings, and general effect, together with superior workmanship, these garments excel anything we have ever before shown, both in machine and hand made.

LADIES' NIGHT DRESSES.

LADIES' CHEMISES, LADIES' SKIRTS, LADIES' CORSET COVERS. In small, medium and extra sizes, at 10 per cent. discount, with 10 per cent. extra for cash. The above line represents Canadian, American and English manufacture. Also a full range of **FLANNELETTE UNDERWEAR** in white, pink, blue and stripes, special values, the balance of the sample line advertised last week.

BOYS' READY-MADE CLOTHING DEPARTMENT.

Children's Washable Linen and Galatea Sailor Suits, trimmed navy, light blue and red, 33 1/3 per cent. and 10 per cent. for cash.
Boys' Shirt Waists and Blouse Waists 20 per cent. and 10 per cent. for cash.
Children's and Boys' Norfolk Suits, in English and Scotch tweed, all sizes, 50 per cent., and 10 per cent. for cash.
Boys' Home Spun 3-piece suits, in light gray and fawn, all sizes, 50 per cent. and 10 per cent. for cash.

Present Sale ends Thursday night. All Discounts good till that date.

HENRY MORGAN & CO., - Montreal.

FATHER DRUMMOND ON INDULGENCE.

Speaking to a crowd at St. Mary's Church Sunday night on "Indulgences," the Rev. Drummond, S.J., too "Amen, I say unto you not go out from hence pay the last farthing."

Father Drummond the word "Indulgence" meaning which is at the common use of the words of his text, connotes the human mind naturally, that when on sin must be paid for in order to the last farthing. He said that Christ had for all their misdeeds scriptural to go so far as to put in upon Christ and require thing themselves. Scarcely says that each man according to his work grove to the contrary, distort the Scripture shall be saved by slipping in the word had no right there. He said that the blood of more than was necessary of any number worlds, but that no simply that atonement to he did some good work had the intention of. Once they grasped that man must atone for his way himself, they began giving of the meaning—Indulgence. They were in this no question of sin; it is not sin to commit sin, it is falsely said, nor is it of sin, it is only the the temporal—not the ty due for each sin co every sin there is the sin—its wickedness ago ful and loving God; this given by God, and through the instrument and when a sin is thus sternal punishment of a sinned completely.

But, besides the eternal there may be, an temporal punishment they have several examples, notably the case whose sin was forgiven yet punished for it by David, whose sin was who was indulged to child. An indulgence is remission of the temporal due to sin, and it upon the over-abundant Jesus Christ and of His sufferings, the life, that Christ were infinitely would be necessary to able worlds, therefore the sure of merits unbounded, from which the the right to take what and give to her children cost. This was clear from the commission given and a case is recorded, ians, 5.5, where it was St. Paul, Father Drummond to explain the practice of the Church in this manner with the canonical penance on the first Christians, St. Cyprian as an early the practice of indulgence ther traced the doctrine of the Church through centuries, and lucidly explained by the terms "full," and "partial" indulgences. He said that the word meant a sort of laxity of God by showing the of gaining an indulgence of the best means of devotion in purity of soul, perfection of life. To gain indulgence one must have of mortal sin, no attachment to venial sin or those into which worldly people first requisite, therefore come really sinless notwithstanding but in heart. This required are a good confession; the recital for the conversion of sin spread of truth, all this the Kingdom of God.

Sometimes a strict fast required; so as indulgence being a laxity is really a mortification, a me against the spirit of and making one better Drummond went on to say possible there might

THE CHARACTER OF CHRIST.

The following touching sermon on the character of our Blessed Lord was preached by Rev. O. H. McKenna, O.P., on the occasion of the establishment of the Holy Name Society in one of the parishes of the Archdiocese of Philadelphia.

Father McKenna said in part: "I am the Good Shepherd. I know Mine and Mine know Me, and I give My life for My sheep."—John x., 18. Throughout the Gospels our Blessed Lord presents Himself to us under different figures. One time He tells us He is the way by which we are to travel to eternity; at another as the door by which we are to enter into eternal life. Again, He calls Himself the vine of which we are the branches; that we must cling to Him to have divine life in us. At another time He reveals Himself as the father of the prodigal, showing pity and mercy. Again, as the Good Shepherd. How sad to reflect that this God of love, who suffered and died so much for fallen man, should be the object of their hatred and their blasphemies! That far from loving Him, their studied aim is to insult Him and, if possible, blot out the religion He came to establish. But that is not all. His own children, who believe in Him and adore Him, unite with those bitter enemies in outraging and insulting His Adorable Name. Oh, children of the faith, what has blinded you to unite with these enemies of your religion and your God? One day you must stand in judgment before Him to answer for every insult and blasphemy uttered against His Holy Name. Oh, as you desire to see His face in glory, unite now with His true children in loving and adoring His Holy Name, that you may be found worthy to praise that sacred name in a happy eternity.

Under no character could our Blessed Lord have presented Himself to us more fittingly than under the character of the Good Shepherd. The Good Shepherd loves his sheep, leads them into rich pasture, tenderly cares for the sick lamb, guards his flock from the beasts of prey and risks his life to save them from ruin. Behold, my brethren, a striking image of our Lord, who has so tenderly loved us, instructed us in His heavenly doctrine, safeguarded us from error through His infallible Church, fed us with His own adorable body and blood and gave us His life to save us from hell. What does He ask of us in return? Simply that we know Him and love Him. "I know Mine and Mine know me." He says. Without knowing Him we cannot love Him. Yet it is rigorously demanded of us that we love Him. For St. Paul says: "He that loveth not the Lord Jesus Christ, let him be anathema marantha." (I. Cor. xvi., 22.) Let him be accursed and cast forth from the body of the faithful into the company of reprobates.

It is with a view to our better knowing our Lord, so that we may love Him more, that I have undertaken this discourse. May our Blessed Mother assist us in the knowledge of her adorable Son. We can never know Him enough. We can never love Him as He merits! Alas! how little do we try to know Jesus Christ! How little do we try to know Him! We have time for acquiring useless knowledge, time for amusement, idle reading and conversation, but little time for reading books which would give us a knowledge of Jesus Christ; little time for Catholic sermons or instructions. Let us now endeavor to know our Lord better, so that we may love Him more. If we once love Him ardently, we shall never offend Him in the future. And first we should love Him as St. Thomas teaches, with a love of preference; that is, with a love above all other loves, because of His infinite perfections; and, secondly, with a love of gratitude, because of all He has done and suffered for us. Holy Spirit of God, Spirit of Knowledge and of fair Love, do Thou enlighten our minds and fill our hearts with the knowledge and the love of Jesus Christ.

It is natural, my brethren, for the human heart to love that which is beautiful and amiable. Now there is nothing so beautiful, so lovable and therefore so entitled to our love as our Lord Jesus Christ. Not to love Him, it would be necessary that we never knew Him or never paid the slightest attention to what He is in Himself or what He is to us. Let us apply ourselves to know Him and we shall not only fulfil the primary and of our creation in loving Him, as our catechism taught us long ago,

ing so deserving of our love, nothing that fills the soul with more pleasure.

And first, as to His perfections. He is God of God, light of light, begotten from eternity, without beginning, equal with the Father in power, in wisdom, in goodness and in all things. He is His Father's image, His word, the splendor of His glory, the object of His eternal complacency. With the Father, He created all things, and, as St. John tells us, "without Him was made nothing that was made." Nay, according to the teaching of the great Apostle of the Gentiles, "Jesus Christ is the image of the invisible God, the first born of all creatures, for all things visible and invisible, in heaven or on earth, are established and built on Him, whether throne or dominion, or powers or principalities." "All things are created by Him and in Him." As He would say, "Heaven and earth, men and angels, were created for the inheritance of Jesus Christ."

Becoming man, Jesus Christ elevated human nature to a union with the Divinity, and thereby communicated to this created world an almost infinite grandeur, and rendered it in a measure an object of complacency before the eyes of His Father. The beloved among thousands, the most beautiful of the sons of men, as the Holy Ghost calls Him. He is the desired of the eternal hills. And since we could not gaze on His unveiled majesty, He clothed His glory with the tender innocence of a child to appear under the most lovable form, the tender innocence of a child, to attract our love while He still continues the power and wisdom of His Father.

Teacher of nations, His words are light and life. Sickness and sorrow vanish at His approach. He dried up the tears of affliction, released the captives of the demon, and raising the dead to life gave joy to the afflicted mourners. One ray of His Divinity escapes Mount Thabor, and the prophets and apostles unite to adore Him. Is He born in obscurity? The wise men of the East and the angels of heaven proclaim His royalty. "Does He humble Himself in the waters of the Jordan? A voice from heaven proclaims His Divinity. Accused by false witnesses, His judges proclaim His innocence. Put to death on the Cross, heaven and earth proclaim that He is God. Buried in the tomb, death proclaims His dominion over it. When He wills He mounts to heaven clothed with the sun, and is followed by a vast multitude from Limbo, who proclaim Him their deliverer. He sits at the right hand of His Father, the Judge forever of all nations, the joy, the beatifier of the saints, who share His glory for all eternity. Behold, my brethren, what Jesus Christ is in His two natures. Behold how He unites all that is beautiful and fair, and lovely, and sweet, and gracious through His manhood, being the most beautiful of the sons of men, with the wisdom, and the glory, and the omnipotence of His Divinity.

Having seen what Jesus Christ is in Himself, we shall next see what He is in His doctrine. We must consider the state of the world at the coming of the "Son of Justice." Then weakness and old age and poverty were despised, wealth and luxury and avarice and revenge and voluptuousness were defiled. By two words He revolutionized the ideas of men with regard to suffering and poverty. "Blessed are the poor. Blessed are they who suffer." And suffering and poverty are hailed and embraced with joy by His ardent followers. Tens of thousands of the bravest sons and fairest daughters of the Church forsake the wealth and luxuries of the world to clothe themselves in garments of the poor, and over seven-tens millions of the best and bravest courted the rack and the gibbet, and the fangs of the serpent, and the teeth of the lions in their martyrdom for love of their Master. Two words more, and helpless innocence, and loathsome disease, and abandoned old age, behold the purest and the brightest and the best hasten to their aid. "Love your neighbor as yourself—love your enemy." If to day you see the sons of St. Vincent de Paul going from house to house on their mission of charity, seeking the needy to give them relief; if you see the poor helpless infants abandoned by their unnatural parents lifted up and lovingly pressed to the hearts of those noble daughters of charity; if you see the Sisters of Mercy visiting the suffering in hospi-

als, the Daughters of St. Dominic gathering the orphans around them and caring for them with more than mother's fondest love; if you see the Little Sisters of the Poor gathering neglected old age to lavish on it a daughter's fondest affection; if you see the daughters of the venerable John Udes, the wondrous Sisters of the Good Shepherd, stooping down in all their virgin purity to lift up and press to their hearts the lowest and vilest of their sex; oh, learn that all these were inspired by that other word of Jesus: "Whatever you do to the lowliest of Mine, you do to Me myself."

And now what shall we say of the character of His sermons, the manner of His preaching? Before His time whatever there was of science, of learning, of philosophy, was presented in enigmas, clothed in pompous words, delivered in unintelligible oracles. Oh, how different the character of our Lord's preaching! Possessed of all knowledge, knowing all that has since been revealed or discovered in science or in art, He never leaves the mission His Father gave Him to attract the vain admiration of the multitude by speaking on science. He propounds the most sublime doctrines in the simplest language and by the most familiar examples. The grain of mustard seed, the vine, the field, the seed planted in the ground, the shepherd, the sheep. Oh, wisdom of God, how you confound the misery of our pride by the humility of your example.

What shall I say of His dealings with His Disciples? How gentle in His reproofs, how forbearing with their shortcomings, their rudeness, their mean, petty jealousies, their ignorance, their incredulity and their treachery. Do the Pharisees condemn them? He hastens to their defence. When He is apprehended, He has only one request; it is for the safety of His followers. He even refused the polluted kiss of Judas. The most unkind word that He has for the traitor, is to call him friend. If we have a right to love our Lord for His Divinity, His perfections, what shall we say of the benefits He has conferred upon us? Louis of Granada tells us that noble souls are attracted to love and admire an object because of its intrinsic beauty or worth, while less noble souls are more attracted by the favors which the object of their love confers. Even wild animals are made attached to us by benefits. Let us consider briefly some of the benefits conferred on us by our Blessed Redeemer. Through Him we have a knowledge of the Father and of the Trinity; through Him we are able to call God our Father; through Him the world was enlightened and the darkness of idolatry dispelled. But what shall we say of the "pillar and ground of truth," which for nineteen hundred years has ever been the unerring guide of man in the paths of truth and rectitude? Jesus ever lives in His Church, ever guides her mid all the storms and persecutions of earth and hell. Like a noble vessel freighted with all that is necessary for the health and safety of her passengers, the Church is enriched with food, with medicine, with physicians for the souls of her children. Oh, Blessed God! Oh, loving Redeemer! You said You would remain with us all the days; You are in the tabernacle of Your Church and with her alone; outside of the Catholic Church You are not to be found on earth. But here You are with us body and soul, even as You were with the Disciples on the day of Your resurrection. Alas! how sad it is, brethren, that many of us Catholics, believing as we do, knowing that Jesus is with us, not dead but living in the tabernacles, yet so seldom visit Him. Ah! I repeat, we have time to spend with our worldly friends, we can give them hours of precious time in talking, in gossiping, but we have not time to visit our beloved Prisoner of the Tabernacle.

And what shall I say of the Sacrament of Penance, another of the greatest gifts of the Son of God to a sinful world? We are all sinners and have offended God in many ways. But, oh, God! how few sufficiently appreciate the benefit of this life-giving Sacrament, and how much we need its wonderful efficacy. If the Holy Eucharist is the Sacrament of love, Penance is the Sacrament of mercy. If Jesus lifts us up to himself in Communion, He comes down to our wretchedness and misery to purify us in Confession. Who would dare approach Communion if they did not have the means of throwing away the defiled garments of sin, and making their souls clean and pure in the blood of the Lamb in Confession? Behold some of the benefits conferred on us by the Son of God. But there is one more, the mainspring, the fountain of all these. One that merited all, that purchased all, and it is to this especially the Gospel refers. Behold, we ascended to Jerusalem, and all will be accomplished that was spoken by the prophets concerning the Son of Man. He will be delivered up to the Gentiles, who will mock, and scourge, and scourge and spit upon Him, and after they scourge Him they will put Him to death.

One day a strange sight was witnessed by the Roman populace in the time of Mark Antony. The great orator was seen carrying with him a precious burden wrapped up in a mantle. It was the dead body of Caesar. He commenced to address the people by telling them of the greatness of Caesar, how he loved Rome and fought for her interests. Yet in reality it was not for Rome, but for himself he fought; not to make Rome free, but to become her tyrant, her despot. When the orator had moved the populace to sympathy and to tears, he unfolded the mantle and showed the place where Brutus stabbed the noble Caesar. And when at length the orator had aroused the people to frenzy he said: "Wait until I show you the wounds of Caesar. Let each wound be lips and a tongue to fire you to avenge the murder of the noble Caesar." Pardon me, my brethren, for speaking of Caesar in connection with our Blessed Redeemer. The one sought for his own glory; the other the salvation of His people. The one tried to make men slaves; the other gave His life to purchase our liberty. Oh, Blessed-Lord! that I had the power to shed Your people all that You did and suffered for them; to show them the sacred wounds which bled for them; the loving heart that was pierced for them; that I was able to rouse in their hearts a hatred for sin, which nailed You to the cross and caused You to shed the last drop of Your precious blood for our redemption.

Let us frequently, my brethren, meditate on the sufferings and death of Calvary. Let each day bring us in spirit to the foot of the cross—no moments more profitable than those spent in meditation on the wounds of Jesus. This meditation will fill our hearts with love for our Redeemer and sorrow for sins. It will guard us from offending our Blessed Master in future. It will bring us peace of soul and joy in the Holy Ghost. It will be the means of laying up for ourselves rich treasures in heaven and give us a brighter vision of God for all eternity.



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Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Hon. Mr. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Taney.

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SATURDAY, JULY 2, 1904. CHAPTER XVII.

"My pride again, Cecilia considered what my fastidious friends would say if I were never have the courage to sacrifice, but the thought you, my peerless darling, all others, know that I will do the dictates of my own will the hardest of all to follow I suffered in silence more few can understand.

"Poor dear grandma, you doing yourself a great wrong am truly sorry for you, I will permit it. I will help will it righted without doing sorry I delayed so long. I stand what you mean and to go with you at once to one of your priests and I member of your Church. I been for the awful experience a few weeks ago I might persisted in my blind course. "You mean the fire, grandma? Yes, that awful night inside a Catholic Church, by was brought, as it were, fa with death. All the events life passed through my mind succession, but worse than those doubts. I looked at heart bleeding at what I must be suffering, but I was led to see that a perfect cald on your face, while you were firmly fixed on that subject the priest had placed tar. You appeared to be upon some bright spirit I could see, for there was a smile fact trust on your face, and that you were lifted above the danger surrounding you have given all I possess share of your happiness. I solemn promise to God that were spared from death I say my conversion no longer Cecilia's heart was too full words, but she gently crossed room, and laying her hand grandmother's silvery locks to tears of joy, and the together in silence.

"Grandma," she found voice at last, "are you willing to go with me to my gro Lourdes and say one prayer giving in honor of our dear in heaven, who has sent you wonderful grace?" "Yes, Cecilia, my darling, lead the way."

It was a cold December day the two headed not the chill as they knelt together in prayer the frozen ground at Montreal they did not know that the being watched by both Mr and her sister.

"Do look at that!" exclaimed former; "Who would have believed if they did not see it with their eyes? I really fear that must be doting. I have not she has been acting very strangely. But what a wonderful Cecilia has over her!" "Yes," said the other, "Cecilia has a wonderful power her grandmother, but God ed, it is the power of good, she will lead her as a child in path of right. As for her dear sister, that you were of for her mind is wonderfully clear. "It is more than I ever dared for. She has ever been a model enemy of the Catholic Faith, her presence I have often feared practice my religion as I desire to consume you, but I fear you sometimes been too timid with and as a punishment you are doubtfully about to see your courageous child win the crown might have been yours."

Mrs. Cullen was right, for she had once despised the very Catholic, Mrs. Dalton was ed of a noble intellect, which not have so strongly resisted truth had it not been for her her-in-law's weakness and in matters of religion. It seemed that something was been den from her and she had been proud to inquire until won Cecilia's bright example. To the er Mrs. Dalton's discredit, had often thought within herself there must be something wrong den beneath a religious belief which one of its members was much afraid to speak. But had cleared away the cloud.

THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

CHAPTER XVII.—Continued.

"My pride again, Cecelia. When I considered what my fashionable Protestant friends would say if I became a Catholic, I felt that I could never have the courage to make the sacrifice, but the thought of having you, my peerless darling, you above all others, know that I was false to the dictates of my own conscience was the hardest of all to bear, therefore I suffered in silence pangs of remorse few can understand."

"Poor dear grandma, you have been doing yourself a great wrong and I am truly sorry for you, but if you will permit it, I will help you to have it righted without delay."

"I see it all now, and I am very sorry I delayed so long. I understand what you mean and I am ready to go with you at once to call on one of your priests and become a member of your Church. Had it not been for the awful experience I had a few weeks ago I might still have persisted in my blind course."

"You mean the fire, grandma?"

"Yes, that awful night when, led inside a Catholic Church by you, I was brought, as it were, face to face with death. All the events of my life passed through my mind in rapid succession, but worse than all were those doubts. I looked at you, my heart bleeding at what I felt you must be suffering, but I was surprised to see that a perfect calm had settled on your face, while your eyes were firmly fixed on that golden altar. The priest had placed on the altar upon some bright spirit I could not see, for there was a smile of perfect trust on your face, and I knew that you were lifted above fear of the danger surrounding you. I would have given all I possessed for a share of your happiness. I made a solemn promise to God that if we were spared from death I should delay my conversion no longer."

Cecelia's heart was too full for words, but she gently crossed the room, and laying her hand on her grandmother's silvery locks broke into tears of joy, and the two wept together in silence.

"Grandma," she found voice to say at last, "are you willing now to go with me to my grotto of Lourdes and say one prayer in thanks giving in honor of our dear Mother in heaven, who has sent you this wonderful grace?"

"Yes, Cecelia, my darling, my angel lead the way."

It was a cold December day, but the two headed not the chilling blast as they knelt together in prayer on the frozen ground at Mary's feet. They did not know that they were being watched by both Mrs. Daton and her sister.

"Do look at that!" exclaimed the former; "Who would have believed it if they did not see it with their own eyes? I really fear that mother must be doing. I have noticed that she has been acting very strangely of late. But what a wonderful power Cecelia has over her!"

"Yes," said the other, "Cecelia certainly has a wonderful power over her grandmother, but, God be praised, it is the power of good, and she will lead her as a child into the path of right. As for her doting, I fear, sister, that you were deceived, for her mind is wonderfully clear."

"It is more than I ever dared hope for. She has ever been a most bitter enemy of the Catholic Faith, and in her presence I have often feared to practice my religion as I desired."

"Pardon me, sister, if I appear to censure you, but I fear you have sometimes been too timid with her, and as a punishment you are undoubtedly about to see your more courageous child win the crown that might have been yours."

Mrs. Cullen was right, for much as she had once despised the very name of Catholic, Mrs. Daton was possessed of a noble intellect, which might not have so strongly resisted the truth had it not been for her daughter-in-law's weakness and reticence in matters of religion. It almost seemed that something was being hidden from her and she had been too proud to inquire until won by Cecelia's bright example. To the younger Mrs. Daton's discredit, the lady had often thought within herself that there must be something wrong hidden beneath a religious belief of which one of its members was so much afraid to speak. But Cecelia had cleared away the cloud.

In charity to Mrs. Daton we must also admit that the world is full of unbelievers, narrow-minded bigots, who, having been trained from infancy to despise the truth, refuse to believe and stubbornly adhere to falsehood rather than listen to the truth when golden opportunities are given them. For such there is undoubtedly little chance of salvation, and of this class the lady, from early unpleasant experiences, believed her mother-in-law to be one. This, together with the sad fact that religion was too often considered as a secondary matter after the requirements of society had been fulfilled, was the cause of the lady's reticence.

But Grandmother Daton was of a far different stamp, and needed only good example and patience to teach her the truth she had now so willingly embraced. There are many like her in this world, noble souls they are, and if these spend their whole lives and go to the grave in the darkness of ignorance, is it just to judge them rashly and say that they are more responsible for their error than those who should have been but refused to be their teachers?

For a time Mrs. Daton's conversion was the talk of her friends, many of whom said she was already in her dotage and had been deluded by the women of her household, but her faith had become so firmly rooted that she was able to defend herself among them all, and after a time the gossipers turned their attention to other and newer subjects.

CHAPTER XVIII.

The days following her grandmother's reception into the Church were happy ones for Cecelia. The only thing that now marred the brightness of her home life was the fact that her dear father still remained an unbeliever, but she hoped and prayed with all her heart that the time might not be far distant when he would follow his mother's good example. She wanted only this added blessing, then she would go back to spend her life in the convent where she had been educated. Of the second desire she never spoke, but of the first she could now talk freely with grandmother, who was no less anxious than herself to see his conversion.

Of late Mr. Daton had acted strangely at times, and there seemed to be something on his mind that troubled him deeply, but what it was no one could fathom. Some thought that perhaps his mother's change of religion had something to do with it, but his mind was too little given to such things for that to make much difference. He was pleased to see the ladies of his household all of one faith, and attending church together, but the need of anything of the kind as far as he himself was concerned had never been seriously considered. He always supplied the ladies with money to give liberally to their Church, and that he considered the end of his duty. If he gave any thought whatever to the hereafter, it was manifested in a belief that as he had always endeavored to lead an honest and upright life, he was entitled to a higher place in heaven than many church members whom he knew failed to live up to all the principles they professed.

Once Cecelia ventured to inquire regarding his health.

"I am perfectly well," he answered in his manner expressing surprise, "Why do you ask such a question?"

"Because you seem changed of late."

"Changed! If there has been a change, I am not aware of it."

"There has been, papa, and if you are perfectly well physically, there must be something on your mind that is troubling you."

"Really, Cecelia, you seem to be gifted with second sight."

"I am not to be deceived, papa. I know something must be wrong and I want to do all I can to help you."

"There is nothing you can do, child, but in your lack of ability to assist me I appreciate your good intentions none the less."

"Then it is really so that you are worrying about something?"

"Why ask such a question, child, after I have assured you it is not in your power to aid me?"

"Papa, please tell me has grandma's conversion to the Catholic Church anything to do with what appears to be making you unhappy?"

At this question, which sounded so

absurd to the man of the world, Mr. Daton laughed heartily, and it did Cecelia good, for it not only assured her that she had made a mistake, but if sounded more like her father of old.

"Child, so long as the members of my household live up to their principles, whatever they may be, it matters little to me what church they may attend. My mother has a perfect right to do what she likes, and perhaps, after all, it is better to have you all attending the one church."

"You are right, papa; but do you not think it would be far better still if you, too, were a member of our Church?"

"Perhaps so, Cecelia," he replied, unwilling to disagree with her who was far more to him than life itself; "but I have so much to attend to that I have no time to be troubled with church affairs."

"Papa," she said, reproachfully, "papa, you do not, you cannot mean that. You have a soul to save as well as the rest of us, and should take the time to think of your salvation."

"Cecelia, has your father ever by word or example done anything that you would consider unworthy of a Christian?"

"I did not mean it in that way, papa, for you have ever been in your own home and also in your dealings with others all that a true Christian should be, and I cannot forget your bright example, but it would be untold happiness for me to see your noble life sanctified by the influence of our holy religion, for then in your good works might be found true merit which would bring you a bright reward in heaven."

It was more than Cecelia had ever said to her father before, and she with the devotion and love of God with which her pure heart overflowed. Her father, in spite of the belief that she was carrying things too far, could not help admiring her. He gazed steadily at her for a few minutes. The light in her dark eyes seemed to be growing brighter and more heavenly, but it moved him not.

"I am glad, Cecelia, if your religion makes you happy, and I would not have you give it up, but, as I told you before, I have no time to waste on such things, so please do not talk any more on the subject."

The words, kindly meant rather than otherwise, cut Cecelia to her heart's core and it was hard for her to repress her tears. At length she found courage to say:

"Dear father, I hope it will not be long ere you feel differently. I feel now that there is some trouble on your mind, and I wish I could help you."

"To see my daughter cheerful and happy is all that I ask of her. I must admit that business has caused me some worry of late, and perhaps I do show it in my looks, though I would not if I could help it. But such is the way with many in my position and I trust it will soon all pass over."

"I do not comprehend your meaning dear father, but I wish I could help you. I would do anything and every thing in my power."

"I know you would, Cecelia, and I fully appreciate the kind generosity of your loving heart. You may go now; I have some papers I wish to look over."

"Can I not help you, papa? You look tired."

"No, dear child; I prefer doing it alone."

She was gone from the room now, the light and sunshine of his life, and he sat staring vacantly at the door she had closed behind her, his mind filled with sad thoughts.

"Poor child," he sighed, "how little does she suspect; but I will fight against it and she must not know the truth, for it would break her tender heart. For her sake, it not for the others, I must keep up."

The foregoing conversation had taken place a few days after Grandmother Daton's conversion. With her other multiplied duties, including the demands of society, Cecelia was busily engaged instructing the convert for her first Communion. In this way the secret troubles of her father, who always tried to appear cheerful in his own home, were forgotten for the time, and if she did think of him it was mostly while at prayer, when she poured out her earnest supplications for his conversion. The Christmas holidays had passed pleasantly

and uneventfully, and it was the second week in January when she was called to the parlor, where, to her great surprise, she found her father in company with the manager of the Clinton Opera troupe. The man greeted her most kindly, but she met him with a dignified reserve which she had ever been accustomed to show among strangers.

"You may be surprised, Miss Daton," he said, "to receive a call from me in your own home, but you once rendered us valuable assistance, and I have come to ask another favor of you."

"If it is to sing in public, I fear I must decline."

"I deeply regret to have you speak so discouragingly. Our leading prima donna having completely lost her health, has been forced to resign, and you are the only lady I have ever met who can satisfactorily fill her place."

"I could not think of such a thing."

"You sang for us once, Miss Daton; and most beautifully; will you not try once more?"

"What I did that night was done for charity. Under no other condition would I consent to appear in public."

"If you will but consent to join our troupe for a few weeks you will be well paid."

"Thank you for your kind offer, but I will say frankly that I do not like the thought of appearing before the public, and therefore cannot consent to leave my home."

And she gave a sign that the interview was ended.

"Miss Daton, I deeply regret your decision, but I shall not consider it final. I shall call again in two or three days, when you have fully considered the matter."

"My answer is final," she said, "so you need not trouble yourself to call again. There are others in this city who have excellent voices and some of them would be glad to grasp such an opportunity."

"There are, as you say, many who have fine voices, but it would take a long time and much work to train them to fill the place as you once did. Our present necessity is a trained voice like your own, and the lack of such a voice may cause us to lose much of the fame we have acquired."

He was strongly tempted to tell her that her brilliant beauty was also an important factor, but he was too much of a gentleman for that, and also was fully aware that to a modest young woman like herself such a thing would be highly offensive. He admired her the more for her reserve, and he made a secret resolution that if he were to have the good luck of securing her services he would watch over her and protect her as carefully as if she were his own daughter.

"Father," said Cecelia, after the man had gone, "did you know the object of Mr. Karsten's visit before I came down?"

"I did, Cecelia."

"Then why did you allow him to meet me? Did you not know that such a useless interview would be most unpleasant to me?"

Her father was silent for a time, and when he spoke his voice was sad and wholly unlike his own, so that it almost frightened the girl.

"Cecelia, we all have to meet many unpleasant things in this world, and as you are no longer a child, it is time for you to understand it."

"What do you mean, father? I do not comprehend."

"Perhaps you remember the little conversation we had not long ago?"

"I do, father; but what has that to do with this?"

"You rightly suspected that I was in trouble, but you did not know the nature of it, and I hoped you never should, but I fear it is useless to try and keep my secret longer."

She arose, and crossing the room to where he sat, laid her hand gently on his shoulder.

"Father, what is the meaning of this? Please tell me, and I promise to do anything in my power to help you."

"Do you really mean that, Cecelia? Mean it? Certainly I do. I should consider myself a most ungrateful daughter after all you have done for me if I did not."

He turned and looked her fully in the face, as if he would read in her eyes the inmost secrets of her heart. Holding both her hands, which were growing hot with fear, he said:

"Do you fully realize, Cecelia, what you have promised?"

"I ought to, father, for as you told me, I am no longer a child."

"And would you be willing to make a sacrifice for me?"

He felt her hands trembling, but her voice was clear as she said:

"Anything in my power."

"You are a good girl, Cecelia, and perhaps you may be able to save your father from ruin and keep a home for yourself and parents."

"Father, tell me what you mean. Something terrible, I am sure."

"Only that I am in great danger of going the way that many a rich man has gone before. I have foolishly invested largely in stocks which are in danger of becoming worthless, and we are in great peril of losing the home which was the pride of my father's early days."

For nearly an hour he talked, explaining everything to her, and many times she was on the verge of tears. For his sake she summoned all her strength to the ordeal, and when he had finished she said:

"Poor, dear papa, I am truly sorry for you. And now, what can I do to help you?"

"By accepting the offer made you this afternoon."

"What! go on the stage. You cannot mean it."

"Yes, child, I do. It grieves me sadly to think of your engaging in an occupation so distasteful to you, but after you have sung a few evenings you will not mind it much."

"Is there nothing else? No occupation where I shall not be brought much before the bold gaze of the public? Oh, father, anything but that I would not only be willing, but happy to work hard at home from dawn until dark. But to travel with strangers and be stared at by the public! It is too hard and I cannot do it."

"Cecelia, there would be much difficulty in your getting work to do at home, for there are already too many idle in the city who are looking for such work, and in any event your earnings would be too small to count."

Cecelia bowed her head for a few moments in sad reflection.

"Does mother know of your trouble?"

"Not yet, Cecelia; I dreaded to tell her because I knew too well what a bitter blow it would be."

"Poor mamma, it will indeed be hard for her, and I wish that it could be kept a secret from her."

"I wish so too, child, but this evening she must know all. In regard to your going on the stage, the prospect is no more pleasant for me than to yourself. I dread the thought of being separated from my child, but the hard position in which I am placed compels me to give the matter earnest consideration."

Cecelia could say no more and left her father with a heavy heart. Deep drifts lay around her grotto, so she could not go there with her new sorrow, but on her knees in her own room she gave vent to her feelings in tears and prayers. Within her tender heart a terrible conflict waged between duty to assist her father and her love of retirement. Her tears relieved the tension and through God's grace courage was given her to face whatever might come. It was well for her, for it required all her efforts to console her mother that evening, and to prevent her from revealing the secret which they wished to hide as long as possible from the elder Mrs. Daton and Agnes.

Mrs. Daton had been absent when Mr. Karsten called and did not learn of his visit until after the story had been told. In the sad state of her mind it was at first difficult for her to fully appreciate the tribute thus paid to her daughter's talents, but when convinced that the offer had been made without any thought on the manager's part that he was really doing an act of charity, she began to see things in a different light. Her impending loss was forgotten for the hour in the flattery her pride had received in the promise of her daughter winning fame as a singer.

The girl had hoped that her mother might by her persuasions help keep her at home, but when she learned the contrary she was sorely grieved, and it was only after a long confidential talk with her confessor that she was finally persuaded to make the sacrifice. The good man inwardly dreaded to see such a tender flower of his flock put in so trying a position, but trusting in her virtue to withstand whatever temptations might be thrown in her way, he told her that it might be best to comply with her parents' wishes. He assured her, at the same time, that if she remained faithful to her religion, as she had ever done in the past, God would watch over her and she had nothing to fear.

It was not many days ere Cecelia took her departure from her home, and it is needless to say how many prayers and tears the sacrifice cost her. Her only consolation was in the fact that her confessor had given her his blessing and promised a daily remembrance in his Mass, and Aunt Nellie had gone with her in the capacity of maid and companion and was to remain with her always.

Passing a row of pleasant flats in a respectable though not over wealthy part of the great city of New York, our ear catches the sound of a man's voice singing to an accompaniment played on a sweet-toned violin. We pause to listen, and in the clear tenor tones can distinguish the words of an old and sad negro melody which almost moves us to tears. Can we be blamed if we take the liberty of ascending the flight of broad stairs and entering the apartment from which the sound proceeds? Everything in the interior speaks of home comforts as arranged by the hand of a loving, true-hearted woman. The interior, like the exterior, shows no sign of great wealth, but there can be plainly seen what is far better. In deep boxes fastened to the outside of the open windows are bright colored and sweet scented flowers, which are being attended by a woman little past the middle age, but dressed in deep mourning, which tells the sad tale that she has been robbed of the companion she had chosen for life. Her face still bears traces of early beauty, and she has a noble brow, from which luxuriant locks of once dark hair now streaked with gray are rolled back in becoming puff. Her chief beauty, however, is in her dark grey eyes, which now and then turn lovingly towards her companion.

It is the young man in whom we are most interested, for it is the sound of his voice that has attracted us hither. Allyn St. Clair, in its feature much like his mother, and any judge of human faces might easily see the marks of a noble character. He is a man of about twenty-one, with every prospect of a brilliant future before him. "Surely," one might almost say, "God's image shines from those clear, honest eyes," but no, for he is a confirmed infidel, who is ready to stand up in the face of the world and the strongest religious principles and declare emphatically that there is no God and that the grave is the end of all, excepting the record we may be able to leave on the pages of the world's history.

Some of our Christian brethren may be strongly tempted to censure the youth and to deny him a place in their friendship, where the true Christian, Cecelia Daton, has been enthroned on a high pedestal. But for none true justice consists of judging others not for what they have been trained to be from infancy, but for what they have made themselves. It was no fault of the young man's that his father had been an infidel of note, who had not only spent his own life trying to prove to others the non-existence of a life to come, but his greatest ambition was to have his only child follow closely in his footsteps. For this he had highly educated him in Godless schools. Being a kind and loving father from a purely temporal standpoint, it was not strange that his child firmly believed in what he taught, and at an early age was ready to scorn his young companions who dared in his presence to speak of God.

(To be continued.)

PART SECOND, CHAPTER I.

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These thoughts naturally arise from a recent reading of Mr. Carnegie's last book—"The Empire of Business."

And again: "We can scarcely read one among the few immortal names that were not born to die, or who has rendered exceptional service to our race, who had not the advantage of being cradled, nursed and reared in the stimulating school of poverty."

But the great master of finance goes further. He tells us, and this accords closely with the teaching of the Saviour, that wealth "is a delusion and a snare, and that it never brings happiness or satisfaction."

After the minutes of the previous meeting had been read and passed, the Chairman called upon the secretary for his report.

The spring meeting of the Foreign Missionary Council is usually held at the end of April or early in May.

working mechanic who finally rule in every branch of affairs, without capital, without family influence, and without college education.

Once more, he reminds us that the concentration of wealth may be made the greatest instrument in the advancement of civilization; and few differ with the saying that those who have acquired wealth by their own exertions are the men who are best fitted to use it to the greatest advantage of society.

It would be well if a few more of our millionaires were ready to accept the truth that "wealth is a sacred trust," and use it accordingly.

FOREIGN MISSIONARY WORK.

The half-yearly meeting of St. Joseph's Foreign Missionary Society, Mill Hill, London, S.W., was held at Archbishop's House, Westminster, S.W., on June 11th.

In the absence of the hon. treasurer, the Lady Herbert of Lea, Father Henry read out the list of subscriptions received from zealots, alms-boxes, etc., amounting to a total of £972 4s. 8d.

The report was as follows: The spring meeting of the Foreign Missionary Council is usually held at the end of April or early in May.

with the Pontiff on Thursday, May 8th, set the request before His Holiness, and obtained his most gracious assent.

After reading the report, Cardinal Gotti expressed himself as much gratified at the good work which was being done, and he blessed it with all his heart.

Mention has been made that a General Chapter of the society is to be held at Mill Hill in August next, and at the present time all the Superiors of our various missions are now on their way home.

Before submitting his report to the meeting, the Secretary stated that two generous donations had just been placed at his disposal, one of £20 from the benefactor who had given a similar sum to Uganda, and one of £50 from their vice-president, Mr. Charles W. Clifford.

His Lordship the Bishop of Emmaus having seconded this it was put to the meeting and duly carried. The Marquis of Ripon said he thought he might congratulate the members of the Council and of the Society upon the work which was being done.

Besides the two Bishops mentioned above, the society has some 120 priests laboring in these missions. There are also a number of lay brothers and nuns engaged in teaching.

The number of baptisms administered last year in these missions was as follows: Districts of Madras 1516, Borneo 485, Maori, New Zealand 404, Kashmir and Kashmiran 75, Upper Nile, Uganda 4156.

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More than half the above were baptisms of adults, who had been under instruction for two or three years.

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NOTES

It is natural, and it is the people of any country, by special rejoicings, the day of national holiday. It is associated with traditions that are glorious.

On the other hand, no that such an occasion is a thousand dangers. The of enjoyment leads to the are of a most regrettable and that cast a cloud of the otherwise brilliant natural.

Including accidents during picnics, boating works and the like, we find as present calculations go, list, for the entire Republic of the Fourth of July, 1904, of whom will find each other national celebration a anniversary of a most patriotic. We need not dwell further upon this subject. There may be found in the fact that all along on that day, and that the exultation is contagious drives the young and unfettered excesses that they would never fall into. Still, how national, or how genuine celebration, it is not an exacting prudence to the warring risks that are taken to result in evil for.