

ION NO. 6 meets on
fourth Thursdays of
816 St. Lawrence
Officers: W. H. Turner,
Chair, Vice-President;
Recording-Secretary,
Denia street; James
Turner; Joseph Turner,
Secretary, 1000 St. Denis.

ION NO. 3, meets on
third Wednesdays of
1868 Notre Dame
Officers: A. J. P. Quin,
President, M.P.; J. P.
Quin, Vice-President,
Vivian. Rec.-Secretary,
Denia street, L. Brophy,
in Hughes, Financial
Young street; Com-
man Standing Com-
D'O'Connell, Marshal.

A. & B. SOCIETY,
1868.—Rev. Director,
Denia street; J. P. Quin,
Sec., J. F. Quin,
Vivian street; M. J.
Quin, 18 St. Augustin
on the second Sun-
day month in St. Ann's
Young and Ottawa
D. P. M.

AUXILIARY, Di-
organized Oct. 10th,
are held in St.
92 St. Alexander,
Sunday of each month
on the third Thurs-
day. President, Miss
Denia street; Vice-pres-
ident, Mrs. Denia street;
Recording-secretary,
Denia street; Financial-
secretary, Denia street;
Boyle, 68 Anderson
Denia street; Mrs. Char-
lotte Denia street; Rev. Fa-
chaplains, Rev. Fa-

SOCIETY.—Estab-
lished 1856, incorporat-
ed 1864. Meets in
Hall, 92 St. Alexander,
Monday of each
month. Last Wed-
nesday. Rev. Director,
Denia street; P. P. President,
Denia street; J. C. Doherty;
Denia street; J. Devlin, M.D.; 2nd
Denia street; B. C. L. Trean,
Denia street; J. Green, Correspon-
dent; John Cahill, Recy-
tary, T. P. Tansey.

ING MEN'S SOCIE-
1885.—Meets in its
Hall, on the
each month, at
Denia street. Rev.
C. S. S. R.; President,
Denia street; Treasurer,
Denia street; Robt. J. Hart.

COURT, C. O. F.,
second and fourth
months in their
Denia street and Notre
H. C. McCullum, C.
secretary.

S. T. A. & B. SO-
on the second Sun-
day month in St. Pat-
rick's. St. Alexander
St. Vespers. Com-
management meets
first Tuesday of ev-
ery month. Rev. M. J. Me-
President; W. P. Vice-
President; Jno. Secy.,
Denia street; G. H. Merrill

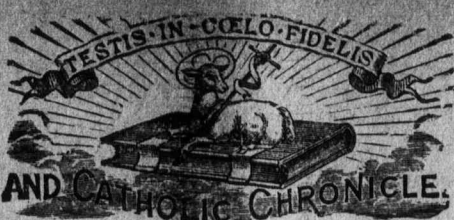
CANADA, BRANCH
d, 13th November,
26 meets at St.
1, 92 St. Alexander
Monday of each
regular meetings for
of business are
and 4th Monday
at 8 P. M. Spiritual
M. Callaghan; Chan-
Curran, B.C.L.; E. J.
J. Searns; Recording-
J. Costigan; Finan-
Robt. Warren;
H. Feeley, Jr.; Medi-
Mrs. H. J. Harrison,
y and G. H. Merrill

190

which

The True

Gardien de la Salle de
Lecture 1901
Assemblée Legislative



Witness

Vol. LII., No. 46

MONTREAL, SATURDAY, MAY 23, 1903.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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

2525 St. Denis Street, Montreal, Canada. P. O. Box 1138.
SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of
Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland
and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms payable in
advance.
All communications should be addressed to the Managing Director, "True Wit-
ness" P. & C. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

SCHOOL EXERCISES.—The season is rapidly approaching when the school term will be over, and when, in the different institutions, the distribution of prizes, with the accompanying entertainments will take place. It may not be entirely out of place, since others have dwelt upon the subject, to occupy a brief space in dealing with this matter. We were rather amused on reading some comments which appeared in one of our American Catholic contemporaries in regard to the closing exercises in the schools. We do not know exactly how our readers will view the question. Here are the comments:—"Our esteemed contemporary, 'The Catholic Columbian,' offers a timely suggestion on a matter of common interest, that will not come amiss even beyond the immediate field so ably cultivated by the 'Columbian.' The Ohio journals appeal to the faculties of schools and colleges and those charged with the arrangement of programmes of 'closing exercises' for such institutions, to consider also the comfort and powers of endurance of patrons of this form of entertainment. It reminds whom it may concern, that grown folk do not care for tiresome plays produced by children. They get weary of essays that reach the empyrean and of musical pieces that only a Paderewski could properly play.

"Give us a simple programme—a few songs, some class work that will show what the pupils have learned, a piece of declamation or two, and a little good music by some expert performers. Then choose for speakers men who have sense enough to 'cut it short' on a hot night in June, when the prize medal is more than a master's oration and when the audience are out of temper for a sermon disguised as an address.

"To all of which a fervent and heartfelt 'Amen!' will ascend from thousands of responsive hearts of 'grown up,' throughout the length and breadth of this blessed land."

From the standpoint of the aged, the infirm, the hurried business man, and the generally disinterested, or rather uninterested, this is very fine. It is such a fatigue to attend the closing exercises of the school, why not refrain from going? If parents have no more ambition for or pride in their children than to wish to get away as soon as possible, they should let it be understood in a less public manner. There are a hundred excuses why they could not attend; but not one excuse for impatience once they have gone there. All this is purely from the worldly standpoint; the matter is simply considered in the light of the rush and tumble methods of affairs at present. But the closing exercises are especially intended for the pupils, and no person seems to look at it from their standpoint.

It must not be forgotten that this event takes place only once in each year, and that the children look forward, during long months, for the enjoyment and triumph that it will afford them. Each one of them, from the oldest to the most tiny lad, has his personal ambitions, and is anxious to have his turn in the display. It may not be of much importance to the reporter, or the business man, or the politician; but it is of paramount importance to the boy, or girl. And we are of the opinion that the young people should be allowed their own field-day in full. They have earned by their work during the past nine or ten months; and they should be afforded the encouragement that they so richly deserve. It is thus that we consider the subject.

We may not be in harmony with

those whose individual ease goes before "the luxury of doing good," but we cannot sympathize with the people who advocate the abolition of prizes, and who would reduce the school's closing exercises to a mere class review on an extended scale. We do not believe in placing the slightest damper upon the legitimate aspirations, ambitions, or enjoyments of the young, and especially when such would merely be for the gratification of the whims or conveniences of those who should have at heart the success and the happiness of the younger generations. We hope the day will not come in this country when children will no longer work with eyes fixed hopefully upon the prize distribution of closing exercises.

TO PROLONG LIFE.—Here comes another of these dreamers who wants to prolong human life to about double its present "allotted span," and who claims that the one hundred and fortieth year will bring with it a welcoming of death. We are not going to enter into the details of a subject, that, like many of a kindred nature, are merely of a semi-sensational class. They are claims to depth, scientific knowledge, and medical research, based upon wild theories that invariably spring from an anti-Christian source. Here is the startling announcement:—

Paris, April 30.—At last the Pasteur Institute has spoken definitely of its cytotoxic serums, the best-known of which is that against "old age"—that is to say, senile decay. At last Professor Elie Metchnikoff has fixed the minimum limit of man's natural life as promised by it. At last the fear and agony of death is promised to be done away with for those willing to live by the rules of a scientific hygiene.

In an epoch-making book of what Professor Metchnikoff describes as "optimistic philosophy" and entitled "Studies in Man's Natural History," fear of death is promised to become desire for death when man on reaching his one hundred and fortieth year shall begin to feel himself "full of days."

This is refreshing as a theory; but when it comes down to practical investigation we find that the great inventor, or discoverer, as the case may be, falls back upon the privileges of professional secrecy. He has not yet fully developed his scheme, or he has just come within sight of the solution, or, at some later period he will be in a position to tell the world just exactly how he is going to obtain the much-vaunted results.

Some one has asked this particular professor for practical use, in order that we may all live to attain the serenity of welcoming death, as the tired man welcomes sleep. The Professor says that the task seems easy, and he adds:—"We have only to inject into horses (or other proper animals) certain human organs finely mashed—such as the brain, heart, liver, kidneys and so forth—to obtain, a few weeks later, serums acting on those organs in man. In reality, however, the task is difficult. Where are we to get the human organs?"

That is exactly the question. At first the Professor cried out that it was very easy to do what he had been asked to do; but when it comes to a practical test he falls behind the trenches of the difficulties in execution. Where is he going to get the man who will consent to be sacrificed even for the procuring of such a boon for the rest of the human race? Even were the result a foregone certainty we doubt, short

of murder, if he could procure heart, brain, or any other organ from a human being. But when even the result is simply a theoretical one, we cannot possibly conceive how he is going to get the material needed in his speculative operation.

The fact of the matter is that this, as well as all such theories and experiments, are simply so much humbug and are so many pre-ordained failures. It is absolutely useless for any man, no matter what may be his scientific attainments, to attempt to wrestle with the order of nature. If one man could possibly overcome death, could prolong even his life into the hundreds, it might be accepted as a commencement of proof that the story of Eden, as well as that of the Redemption and Resurrection, might be fiction. But until some one can, by actual performance, establish that death has not been made a general law that can bear of no exception—save that of God's own death and resurrection—we have no need of running counter of the entire and unbroken experience of ages, which establishes the great truth that it is written "that every man shall die." All these puny efforts, which amount to nothing, save the confusion of their perpetrators, simply go to show how vainly man seeks to escape from the consequences of a Divine Law, which he would gladly efface, but which remains to his eternal confusion.

THE ASCENSION.—On Thursday last the Church celebrated, with usual pomp and ceremony, the great feast of the Ascension. It was on that day that Our Divine Lord completed his earthly career. In fact, from the Christmas night at Bethlehem, till the Sunday morning of the Resurrection, during all those thirty-three years, the Son of God performed to the letter the prophetic announcements of the Old Testament. And after that arising from the grave, He deemed it well to establish the fact of His triumph, by remaining for forty days on earth, appearing at intervals to various people, and giving His Apostles and other followers tangible proof of His divinity. But finally the time came; and after those forty days, He decided to return in glory to His Father, to await the coming of others, to watch over His Church, to send the Holy Ghost to enlighten and guide Her, and to leave the bark of Peter to breast the waves of succeeding centuries, until such time as it would please Him to return to judge the living and the dead.

Therefore on that memorable Thursday He went up to the mountain top, and there, while surrounded by His friends, His Apostles, His Disciples, and the Holy Women, He said farewell to them, gave them parting admonitions, and slowly arose, before their eyes, and ascended into the glory that human eye hath not seen and amidst angelic hymns of welcome that human ear hath not ever heard. It was on a mountain-top that the ark rested after the deluge; on a mountain-top that the laws were thundered by the Almighty to Moses; on a mountain-top that the Transfiguration took place; on a mountain-top that the Son of God defeated the tempter; on a mountain-top that the crucifixion took place; and it was meet that from a mountain-top the Savior of the world should ascend to His Father in Heaven.

And now that He has ascended, we are to look forward to the coming of the Holy Spirit in the fires of Pentecost, and to the fulfillment of every promise that Christ made concerning the perpetuity of His Church.

A TRIBUTE TO MARY.—It has been repeatedly stated that the Church, in honoring, as she does, the Blessed Virgin Mary, has done more, than all other influences combined, for the elevation of womanhood and the happiness, honor, and glory of the mothers of the human race. We could not find a more delightful illustration of this great truth than in a certain trait referred to by Charles Wagner, in one of his admirable pages. He said:—

Suso, the great monk and mystic, one of the simplest and best men that ever lived, had a touching custom. Whenever he encountered a woman, where she the poorest and old-

est, he stepped respectfully aside, though his bare feet might tread among thorns or in the gutter. "I do that," he said, "to render homage to our holy Lady, the Virgin Mary."

This simple practice of the holy monk, is one that, in another sphere is carried out by countless Catholics. There are we know not how many children of the Church, who, through their devotion to the Blessed Virgin, and the teachings they have received in that direction, have an admiration, a respect, a real veneration for womanhood. They love their mothers, sisters, wives, or daughters, as the case may be; but they see in all good woman the type of the one whose name is called Blessed by every generation. It is a holy sentiment that sways them; and they owe it to the grand dogmas concerning Mary that have been taught by the Church of Christ. One of the most unfortunate tendencies of Protestantism is that whereby its adherents disregard the claims of the Mother of God.

The result of this unholy sentiment is to be noted in all the ramifications of society, and in the very homes of the people. That regard for the heart and feelings of woman that should mark the Christian are not to be found. The result is that divorce walks in and shatters the domestic hearth, that infidelity makes its appearance and effaces all idea of happiness, that sin leaves the heritage of shame to the offspring and that the whole social fabric has become rotten to the core. How different the case with those who love and venerate the Mother of God, and see the reflection of her glories in the form of less perfect womanhood.

THE SWAY OF VANITY.—In the Scripture we are told of the severe account that the unfaithful steward had to render for the talents confided to him and which he had squandered. It would seem, if we judge the world to-day, by the millions of dollars that are wasted on vanities, that there are not a few unfaithful stewards abroad, and that the reckoning will be terrible when that day comes. In a report concerning the importation of diamonds and other jewels into the United States, in which it is sought to show, how very much the trade has been revolutionized by new methods, we find the following statement:—"In 1897 the importations were \$6,276,729; \$10,162,941; 1899, \$17,208,531; 1900, \$113,561,588. These values were further enhanced by the setting of these stones when they were put on the market here and the work necessary to make them thus wearable."

This means that in four years, \$147,209,789 worth of diamonds and other precious stones was imported into the United States. This does not include, by any means, the vast amounts of less pure and less costly jewels that are sold each year. Now the question that flashes on our mind is this: how many people in that country invest in these stones? There is no doubt that a far greater sum than that above mentioned is spent in this ornamentation of luxury. We are not finding fault exactly with the trade, nor do we say that people possessed of great wealth should not devote a portion of it to such objects. But we are struck with the absurd vanity of the whole matter. Vanity, we mean in the sense of practical uselessness.

Imagine one hundred and fifty million dollars given to the cause of education, or to works of mercy, or to the elevating of poverty, the building up of homes for the indigent, the protection of the orphan, the care of the sick, infirm, or aged. See to what a length such would go. It would actually change the lives of thousands. But it is spent for stones that sparkle, that adorn the person, that can neither feed the body nor clothe it, that can neither instruct the mind nor elevate the soul. This may be a peculiar way of considering the subject, but we could not help being struck with the enormous figures that tell the story of the vanities of life in the great world's social domain. How many of these dollars will be marked down as squandered talents in the great book of the Recording Angel?

THE CHAZE FOR LIFE.—Either

men have become so contented with this life that they fear the possibility of being taken away from its enjoyments, or else they are becoming so morally degenerate that they dread death on account of its consequences. In another column we refer to the fad of a scientist. Be it the one of the other case, it is a positive fact that the world has gone mad seeking for some artificial means of prolonging mortal life. People grasp at every straw. The moment a quack appears with some new-fangled theory of prolongation of life, men seize on it as if it were a promise of salvation, and cling to it as the drawing man would to a piece of timber.

Then every imaginable means is being tried to augment the physical powers of endurance, to build up constitutions, to prepare the system to meet and to conquer death—or rather to keep it off as long as it is possible.

Very different the thoughts and aims of the religious of other days, and even of to-day. While they do not court death, they have no horror of its ultimate consequences. They accept the inevitable, they bow willingly to the will and plan of God, and they occupy their time rather in preparing for the next life and thus in drawing the only great sting from death.

But the man of the hour looks upon them as dreamers, fanatics, fools; and in his wisdom he goes on hunting for the means of attaining the unattainable, and when comes the end—as it must come to him, sooner or later—he is absolutely unprepared for the change, unready to enter into the new existence, unfit to face the ordeal of eternity. It is then that he learns that he it is that was the real dreamer, the actual fanatic, the positive fool.

Happenings in Sherbrooke

In the diocese of Sherbrooke, with the approval of Mgr. Falcois, former Apostolic Delegate, Mgr. Larroque has established a most unique museum. In English the institution might be called the Blessed Virgin's Museum; or some other such term to indicate that it is a place prepared for the reception, collection and exposition of all manner of objects that in any way tend to the glory of Mary, or the propagation of a devotion to her as the Mother of God.

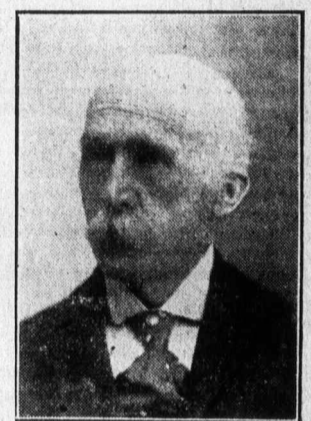
It is a regular museum, containing ever species of object calculated to show the extent to which the devotion to the Blessed Virgin has been practised since the time of Christ. From the most tiny medal to the largest masterpiece of painting, from the minute statuette to the facsimiles of the Bulls promulgating dogmas concerning Her, this museum will contain a veritable testimony to the glories of Mary.

Already several European countries have taken an interest in the institution and have forwarded contributions and exhibits. From Belgium alone have come statuettes of Our Lady of Courtrai, and about 300 pictures, stamps, photographs of miraculous statues, as well as photographs of the Madonnas of Rubens, Van Dyck and other Flemish painters. Also an original painting that was used as a model for the making of the superb banner of Our Lady of Lourdes. There are also a vast number of monographs that give a fine idea of the faith of the Belgian people in the Immaculate Virgin Mary.

Rev. Abbe Lavallee leaves on June 20th for Europe, and especially in Italy will he seek out material for the decorations of this unique museum. It will take years to complete the work; if ever it can be said to be completed, for there will always be something new, in books, pamphlets, prayers, pictures, etc., that tend to glorify the Mother of God. It will, we trust, become a real monument of devotion for Canada, and will certainly be the means of drawing down upon our country the blessings of God through the intercession of His Holy Mother.

Catholic Sailors' Club.

Branch No. 54, C.M.B.A., assisted by their friends, and a number of the seamen of ships in port, furnished a most enjoyable programme for the weekly concert of the Catholic Sailors' Club on Wednesday evening last. The chair was occupied by Mr. Cornelius O'Brien, Chancellor of the Branch and a stalwart worker in Catholic fraternal and Irish national organizations of this city.



MR. CORNELIUS O'BRIEN.

In opening the proceedings, Mr. O'Brien made a very enthusiastic speech, during the course of which he eulogized the management of the Sailors' Club for their admirable work in aid of visiting seamen.

The following ladies and gentlemen contributed to the programme: Miss M. Dineen, accompanied by Miss Brunet; Messrs. Jos. Maiden, Thos. F. Cuddey, Johnson, D. Allen, Holland, Master Riddle, sailor's hornpipe; the enthusiastic and talented veteran, P. Morning. The following seamen also assisted: Wm. Ferris, Glenarr Head; Wm. Wittang, J. Woodworth, Clem Fith, steamship Montague; John Carey, steamship Dominion; Wm. Sweeney, steamship Jacona; J. Davis, steamship Roman; Miss Orton, accompanist. The concert next Wednesday will be under the management of St. Ann's Church choir, directed by Prof. P. J. Shea.

OBITUARY.

Mr. John P. Roche, well known in athletic and musical circles of Montreal and for nearly two decades associated with the editorial department of the "Gazette," of this city, died on Wednesday last, after an illness of two months.

Mr. Roche was born in Dublin, Ire., forty-three years ago, but spent a good deal of his boyhood in England, where he received his education. In 1876, the year of the Centennial Exhibition at Philadelphia, he took up his residence at the Quaker City. After residing several years in Philadelphia and Boston he came to Montreal.

He will be lamented by a wide circle of friends. As a newspaper writer he wielded a clever pen. While he devoted his career to the inviting field of athletics, he was well versed in literature, art and music.

Mr. Roche conducted the Lenten Mission, conducted by the Passionist Fathers in St. Patrick's Church, a few months ago, and during his illness was attended by Rev. Dr. Luke Callaghan, of St. Patrick's and Rev. Father Reilly, of the Hotel Dieu. As we go to press, the funeral is being held to St. Patrick's Church, where a solemn Requiem Mass will be chanted, after which the remains are to be transferred to Cote des Neiges Cemetery for interment. May his soul rest in peace.

A NEW CHURCH.

A handsome church is being erected in Kilece, Co. Cork, in the centre of the parish and near the public road. Its site was given by Lieutenant-Col. Townshend.

The British Prime Minister On the Irish Land Bill

During the debate in the second reading of the Irish Land Bill in the British House of Commons, Mr. Coghill moved the rejection of the Bill, claiming that there was another person to be considered besides the Irish landlords and tenants, namely, the general taxpayer. He disputed the contention that the Bill was necessary for the prosperity of Ireland; that the country was now more prosperous than at any period in her history, as was shown by the savings bank returns. The establishment of an institute of industry was a better omen for the future prosperity of Ireland than all the misguided Land Bills of enthusiastic but visionary statesmen. (Laughter). There was no originality in the present Bill. It was precisely the same measure as was brought in by Mr. Gladstone in 1886—only much worse. (Laughter). One of the questions he desired to put to the Government was whether they intended to introduce Home Rule. But whether the answer was yes or no he did not care, his point being that by the Bill under discussion the Government were giving Home Rule by a side wind to Ireland. If once the Bill were passed it would be impossible to refuse Home Rule or anything else which the Irish people demanded. (Nationalist cheers and laughter). He also objected to the lack of security for the dole of 150 millions. It was, in his opinion, an utterly bad Bill. Its finance was unsound, and it was based upon false hopes and sentiments. If this great revolution passed it ought to be followed by an immediate appeal to the country. In that case he was sure the verdict of the British taxpayer would be that by those men whom he had placed in power to safeguard his interests he had been cheated, defrauded of his money, duped, deceived, and betrayed. (Loud ironical cheers and laughter).

Sir G. Bartley seconded the rejection of the Bill. It would impose a burden of half a million on his constituents, many of whom were as poor as any in Ireland.

Premier Balfour, in speaking to the amendment made a vigorous speech, which will be read with much interest, as it goes to show what a sweeping change has occurred even in our day in the opinion held by certain parties in public life in Great Britain.

The Prime Minister said he did not interpose at that early stage of the debate for the purpose of dealing with the able and detailed criticisms of the member for Waterford, which, no doubt, gave food for consideration, but which, as the hon. member had himself admitted, must be referred to a later stage. He had merely risen for the purpose of replying to the speeches of the mover and seconder of the amendment, speeches which had gone to the root of the matter. All Irishmen were apparently agreed that the Bill had sufficient merit to justify the House in reading it a second time; but the mover and seconder of the amendment did not grant it even that modest amount of merit. He (Mr. Balfour) did not wish to go into the matter in any controversial spirit, but he wished to prove to the two hon. members that the party of which they were such distinguished ornaments—(much laughter)—did not deserve all the attack and all the obloquy which, at all events, Mr. Coghill had seemed desirous of pouring out upon it. (Ministerial cheers). It made him (Mr. Balfour) feel how old a member he was when he found that the history of land purchase was so much understood by hon. friends of his. It was just twenty years since he had begun to preach the cause which he was now pleading to the best of his ability. Between the scheme of his right hon. friend and the scheme of Mr. Gladstone, as embodied in the Land Purchase Bill of 1886, there was some analogy, and he was therefore surprised that Mr. Coghill, who had said so much about the Bill of 1886, had not referred at all to the Bill of 1891, which was an exact parallel to the present Bill. He supposed no hon. member would get up to speak on the question of land purchase without knowing that there was an 1891 Bill. (Laughter). Reference had been made to 150 millions—in fact, the Bill only dealt with a hundred millions—and without going to the land at all he was told by his

right hon. friend that in the guarantee fund alone he had absolute security for at least 90 millions.

A gloomy picture had been drawn of the whole of the Irish tenantry repudiating their liability, but he did not think they need disquiet themselves with vain imaginings. He agreed that when the Government of 1891 had brought forward what he might call the parent Bill there then might have been room for gloomy anticipations. Since then Ireland had gone through many changes, but all through that intervening time the instalments had been paid with absolute punctuality. Public sentiment in Ireland was not in favor of repudiating debt—(Nationalist cheers)—and he had no reason to think that the time was likely to come when it would be thought an honorable or tolerable transaction that the Irish tenantry should repudiate their obligations. (Renewed cheers). Moreover, in the event of repudiation, the community in Ireland would lose the Imperial contribution. It had been urged that the tenantry of Ireland should not be singled out for special treatment. It was a fallacious argument. As he (Mr. Balfour) had said on previous occasions, this was not a local question but one of Imperial importance. It had to be remembered that whilst English and Scotch land was a marketable commodity Irish land was not, in any sense of the word, nor had it been for many years. The only purchasers were the tenants. Why? The reasons went far back into the beginnings of Irish history and English rule in Ireland. Who would buy a commodity the value of which was settled not by the free play of supply and demand, but by judges and land commissioners whose decisions satisfied neither party. Again, unlike the landowners in Scotland and England, the Irish landowners did not spend a shilling upon their land. (Nationalist cheers). He thought that in Ireland they had the most intolerable land system which the world had ever seen. There was no evil attaching to any land system which did not attach to that of Ireland. (Nationalist cheers). Were the Government, then, to sit by and see these evils not diminishing, but gradually accumulating? (Cheers).

The present Bill was not intended to turn disloyal people into loyalists of Home Rulers into Unionists, but it was intended to take away one of those sores which festered, and which aggravated every political movement which otherwise might be innocuous. If his hon. friends thought that loyalty was to be promoted and the Union aided by keeping up in Ireland anything in the nature of the intolerable and absurd system which now prevailed there, surely they were mistaken. The Government did not recommend the Bill to the House as a means of converting any man to the political opinions of the Government, but they believed that good Government and contentment ought at least to tend, and would tend to harmonious feeling between every section of the community, whether living in Ireland or Scotland, but the primary object of the measure was to substitute a good system of land tenure for a bad system, and to remove some of those intolerable circumstances partly due to evils handed down from ancient times, and partly due to the well meant but erring attempts of England to cure land laws chaos, and a bye-word which reflected the utmost discredit upon the powers of British statesmanship, and which he trusted the Bill of his right hon. friend would do much to remove. (Loud cheers).

Bishop of Waterford On Intemperance

The Most Rev. Dr. Sheehan presided at the fifth annual meeting of the Connell and District Branch of the National Society for the Prevention of Cruelty to Children, and in moving the adoption of the annual report, which showed the society to be in a flourishing condition, said that some objected to the establishment of these branches from a feeling of local patriotism that no cruelty existed in their community, while others who admitted that the society might do good, objected to it on the ground that it invaded the privacy of homes and would do evil. He ventured to say that after four or five years' work, those who were loudest in objecting to that society would now be loudest in its praise. Continuing, His Lordship said, Cruelty has been found, and anxious as we may be to deny it if we could, it probably will be found in every corner throughout the length and breadth of the land. For unfortunately drunkenness is to be found in every corner, and wherever there is

drunkenness there is cruelty. I, for one, have always been of that opinion, and the longer the experience that I gain of the working of the society, the more I am convinced of the fact. There is no cruelty in the Irish heart. I believe there is rather much more of the excessive love of home and those who are there. But there are times when the Irish heart ceases to be the Irish heart; there are times when the devil of intemperance gets hold of the Irishman and the Irishwoman—changes their entire nature, and from loving fathers and loving mothers they become in truth and for all practical purposes savages. They forget the sacred ties that bind them to the members of their family; they trample upon the obligations which they owe to husband, wife, or child, and then, and only then, they become cruel. One has only to turn to the report and look into the history of the specimen cases given there to find in it very lurid light. Here you see from beginning to end it is the same story—drunkenness first and cruelty afterwards. We have often, unfortunately, in every corner of the land, this drunkenness, and as long as there is cruelty to children the existence of this society and others like it is justified in every Christian land.

But you have passed from this stage, for not only is it proved that the society deals with that cruelty in a manner which is in perfect harmony with its mission, but against its methods no man can say a word. The society calls itself the Society for the Prevention of Cruelty to Children, not a society for punishment. There are times when punishment is necessary, but punishment is adopted as one of the means of prevention, and that punishment can be effective in a case of this kind where no other means can do it—who knows anything at all of human life will doubt. There are persons in every community in the land, and especially when they are victims of intemperance, and no other force is available with them except the force of the law. Moral power, moral suasion is lost on them. They may call themselves Christians, but they are as far removed from all real reverence or submission to the law of Him whose name they bear as savages in the back woods of America that never heard of the name of God.

The society is justified, and now you are entering upon the second stage, and let me say that I think the second stage, if it has not the difficulties of the other, has nevertheless difficulties of its own, and these are considerable. The figures in the report speak of the work that has been done, but more important still are the cases of prevention which neither you nor I can tell about. And there are a great many other ways in which, I cannot help thinking, this society is doing excellent work. Its direct purpose is to prevent cruelty, but many a time, no doubt, indirectly it brings the children to school and places within their reach, the incalculable blessings of education. Many a time, too, I have no doubt, it has a share in the glorious work of preventing intemperance, but its direct results are large enough without seeking to bring for its praise those that are of a more indirect character. You are here to-day to hear the history of the society's work, and when you leave this meeting, and when the proceedings of this day are reported in the newspapers, I hope the result will be to enlist a still larger number of friends in the society's cause—to gain for it a support even above the liberal support which it has hitherto received in this town and neighborhood.

A vote of thanks was passed to the Bishop on the motion of the Mayor (Alderman Thos. Morrissey), seconded by Gen. Sir Chas. Gough, C.B.

THE AIR CURE.

"It's queer to me," said a healthy looking citizen, "that more people don't take the air cure. There's nothing like a breath of fresh air; it is delightful and refreshing, renovating and renewing, uplifting and invigorating, stimulating and exalting, and without any depression, and all this is absolutely free. There are far more people now than ever before in this country that go in for outdoor sports, for bicycling and all that sort of thing, and so get the fresh air; but there are many left who do not give themselves the benefits of it as they might. It isn't necessary for a man to have a bicycle or a horse or a steam yacht to enable him to take the air cure; such helps, of course, might make it easier to take, but they are not essential. It can be taken effectively walking; and there's nothing like it. Air might not heal a broken leg, but for many ills of mind and body it will be found a sovereign remedy."

French And Irish Catholics.

We find in "L'Union," a monthly review of Catholic workmen's associations, published in Paris, says the New York "Freeman's Journal," an article entitled "Resurrection," in which the writer seeks to keep French Catholics from losing heart on account of the temporary success that has crowned the efforts of the enemies. He bids his countrymen to consider how Irish Catholics resolutely fronted a far more relentless and far more devastating persecution than that to which French Catholics are now subjected. In the end the Irish were victorious over the enemies who would have robbed them of their religious faith.

We translate the opening sentence of the "L'Union" article: "At this time, when a considerable number of Catholic religious works are so seriously hampered, and when very many of them have been utterly destroyed, it would be well for us to look around us and see how elsewhere the tempest of persecution spent its force, and note whence came the resurrection. For our purpose it will suffice to consider the actual condition of Ireland, filled with priests and religious and covered with splendid churches and monasteries, in a flourishing condition. Let us, then, recall the history of Ireland from 1534 down to our days." The writer then goes on to state that when the much married founder of the Church of England began his war upon the Irish Catholics there were in Ireland about eighty Dominican and Franciscan monasteries, besides monasteries belonging to their religious orders. There were a thousand Irish Franciscans. After the persecution had raged for thirty years there remained in all Ireland only four Dominicans.

The persecutors had done their work in a thorough manner, and might well flatter themselves with having dealt the Catholic religion in Ireland a death blow. But they forgot to take into account the sacrifices the apostolic spirit render men capable of making. When there was a lull in the storm priests belonging to religious orders who had received their education in Spain and France began finding their way back to Ireland. The writer in "L'Union," speaking of their return, says: "They returned hidden away in the holds of ships, like so much contraband goods, just in the same way as Kruger's cannon were smuggled into the Transvaal."

Within fifty years six hundred Dominicans had taken up their residence in Ireland. Again the persecution broke out, under Cromwell, and four hundred and fifty of these heroic souls either suffered martyrdom or were driven into exile. Only one hundred and fifty succeeded in saving themselves by hiding in caves. In 1698 there were in Ireland 875 secular priests and 495 priests belonging to religious orders. Almost all of the latter were transported on infected ships to distant islands. The exact number of those so deported was 424.

The secular priests were forbidden to celebrate Mass, either in public or in private, unless they took an oath that they had cast off all allegiance to the Holy See. Rather than do that they heroically chose to live as hunted outlaws in the fastnesses of the mountains and in caves, all the time exercising their ministry with the ever present danger of a horrible death by disemboweling and quartering staring them in the face. An act of Parliament passed in 1648 ordered all Archbishops, Bishops, Vicars-General, Canons, Jesuits, monks and brothers to leave Ireland before the 1st of May under penalty of being "hanged disemboweled and quartered" if found on Irish soil after that date.

Even as late as the reign of Queen Anne Parliament enacted that the son of a Catholic father who became a Protestant should immediately enter into the possession of his father's property, even though the father was still living. Commenting on this and similar anti-Catholic legislation of the British Parliament the writer of the "L'Union" article says: "It is useless to prolong the enumeration of these acts. When one reflects that it was only in the last century that all these legal disabilities disappeared, one cannot help asking how was it possible for the religious life to survive? How was it possible that the succession in

the priesthood was maintained? How was it possible that eventually all the last ground was recovered? The answer is that God has endowed the Irishman with a love of the Church and of his country to a degree that does not exist among other nationalities. Impelled by these two loves the Irish priest and the Irish religious willingly suffered death rather than leave Ireland. When they were driven out of the northern part they found their way back into Ireland through some southern port. Young Irishmen, burning with zeal, secretly left their country to study abroad and become priests in order to take the place of the priests who had died. Amidst all of Ireland's desolation there was a lack of religious vocations; never did an Irish family oppose such heroic vocations, provided they were to be exercised in the service of the Fatherland."

The French writer whom we have been quoting has a well defined purpose in calling the attention of his countrymen to the trials to which the Church in Ireland was subjected. Those trials led up to a glorious triumph. Undoubtedly there will be a similar glorious ending of the atheistic persecution now in full swing in France, provided French Catholics show themselves of the same unbending fibre of which Irish Catholics were composed. Here is how the writer in "L'Union" puts it: "To-day can we not learn a lesson from these glorious pages of Irish history? Let us stick by our religious work. Let us carry on the fight in doing that work. Let us not be swerved from it either by bitter opposition or by friendly solicitation. Even if there should remain, after a long persecution, only four priests or four religious at Paris, let the survivors at least, have the consolation of being able to say: Hunger, exile and martyrdom have decimated our brothers, but we still remain faithful to the sacred charge. 'Keep watch and ward over what has been committed to you.'"

"We must not only undergo trials and expose ourselves to dangers in defense of what we have, but we must endeavor to maintain under different forms our educational and charitable institutions, for, despite and arsenal of iniquitous laws which menace us, it is well to recall that saying of O'Connell: 'There is no Act of Parliament through which I cannot drive a coach and four.' I may add, provided the horses are willing to go ahead and there is a good driver. The existing state of things is that the horses will not budge, and, unfortunately, the coachmen are not in their seats, while scoundrels sit and vote as a unit (en bloc). The moral of it all is that we must not give up, whether we are in prison praying and suffering, or whether we are engaged working and battling for our rights."

If the advice embodied in the above extract, concludes our contemporary, be carried out all will yet be well with the Catholics of France. Their enemies, who are at one and the same time the open and avowed enemies of God, constitute the minority of the French nation. It would be an eternal disgrace to French Catholics if they permitted their rights as Catholics and Frenchmen to be trampled under foot by a miserable minority which easily can be swept out of power if French Catholics show the same loyalty to the Church and to France that the Irish Catholics manifested toward the Church and Ireland when they were subjected to a persecution far worse than any French Catholics will ever be called upon to face.

THE CHURCH AND FRANCE.

Those who cherish the hope that the struggle now going on in France will end in ultimate disaster for the Catholic Church, are reckoning without their host. M. Combes will triumph for a time, but Rome knows how to wait. The London "Spectator," which not only keeps a shrewd eye upon the transactions of the day, but likewise calls upon its good memory, is not quite sure that the Catholic Church will lose, even in France. It says: "She—the Church fought on patiently and hardily, till—did not yield before Bismark, but by and by the Centre held the balance of power in the German Parliament, and the Falk laws were abandoned as impracticable. Rome then was fighting Teutons, who are always hard to beat, and she won, too, on Parliamentary ground in the chosen arena of democracy."

Friendship that flames often goes out in a flash.

There is a great grace hidden in a sweet command.

American Federation of Catholic Societies.

In our last issue we referred to a statement made by a leading American Catholic exchange that the Archbishops of America at a recent meeting, after discussion, arrived at the conclusion that they could not approve of the Federation. In the following announcements made in connection with the Federation in one of our exchanges, the secretary refers to the reported attitude of the Archbishops. The announcements are as follows:—

National Secretary Anthony Matre received official word from Rt. Rev. James McFaul, Bishop of Trenton and founder of the American Federation of Catholic Societies, that the date of holding the next national convention has been changed from July 21 to August 1, 2, 3, 4 and 5 for the convenience of prominent speakers and Archbishops and Bishops who expect to attend the great congress to be held at Atlantic City. This will be the third convention of this great organization, which has now a membership of over one million. The Federation was launched in Cincinnati by representative Catholic societies from all parts of the United States about two and a half years ago, and has from that time on spread rapidly, so that to-day it is the largest Catholic organization in America, numbering among its advocates the Papal Delegate, seven Archbishops and fifty Bishops.

Secretary Matre discredits the report that the Archbishops at their annual meeting disapproved of the spread of the Federation movement. He states that he has received no such report at his office, but, on the contrary, holds letters from several Archbishops, including the Pope's Delegate, Archbishop D. Falconio, in which these prelates highly endorse the spread of the movement and have given their blessing. But recently he received official word from Rev. Leander Roth, State organizer of Louisiana, that Archbishop P. L. Chapelle of New Orleans, who is also the Delegate Extraordinary to Cuba and Porto Rico, and who has just returned from Rome, has this to say to the Catholic Federation: "I am heart and soul with you; I endorse this great movement, and I want you to urge the committee to do all in its power to make the Federation a grand success." Mr. Matre also received a communication from Bishop Fink, from Kansas, recently, in which that prelate states that he will himself call an extraordinary meeting of all the Catholic societies in his diocese for the purpose of forming a branch of the American Federation of Catholic Societies. A similar step is being taken by Bishop O'Connell of Maine, and Archbishop Farley of New York has already taken the lead in federating the societies in the dioceses of New York.

When the Federation held its first convention in Cincinnati there were only four cities federated. Now there are Federations in the following large cities: Boston, New York, Chicago, Cincinnati, Philadelphia, Pittsburgh, Louisville, Indianapolis, Detroit, Newark, Milwaukee, Los Angeles, Galveston, Kansas City, Cleveland, Columbus, Evansville, Erie, Seattle, Binghamton, Pensacola, and many other cities will be in line in a few months. The national secretary reports that there exist now county federations in nearly all the States, and that Ohio is in the lead with twenty-nine counties federated. Indiana has eleven county federations, Illinois seven, Kentucky three and Pennsylvania ten. With the Federation there are also affiliated 5,000 Catholic Indians and the Porto Rico Federation, which represents nearly 1,000,000 members. A union between the Centro Catholics of the Philippine Islands, a body representing several millions, will also be soon effected, and regular correspondence to that effect has been opened with Vicente Cayanna, the president of said organization.

Keep doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing, and repining are all idle and profitless employments.

Love is always building up. It puts some line of beauty on every life it touches. It makes life seem more worth while to everyone into whose eyes it looks. Its words are benedictions. Its every breath is full of inspiration.

OUR CURBSTONE OBSERVER.

WE are all prone to conclusions upon conclusions upon land are those that correspond to our wishes and desires. The moment the light is in, with a flash, the ulcers, and it is seen to be undesirable, immediately construct mental barriers, and try to seek to change the content of that instantation. In other words, in certain event, the nation that I will arrive in for me; I, therefore, very slow in reaching a decision. But I hear of an and I feel instinctively conclusion will gratify my my inclinations, and I without the slightest overlook many an obstacle the former case I would come. This may not evidence of insincerity; tainly one of bias in my

AN EXAMPLE.—A cottage a fearful fire devoured a portion of Ottawa, a city that had suffered in 1900. It was once that it was the wretched. Very naturally rushed to that conclusion as it seemed to furnish for making some one's punishment. It would seem disaster were more terrible due to a mere accident would not be, then, consolation, not even hope for vengeance. In an individual was arrested had seen him set the fire was ticket-of-leave man; been sent to penitentiary he was a suspicious character much so was his suspicious detective had shadowed day—and did not see him thing that would indicate had been guilty of the crime. But all these combined against him: the mind jumped to the that he was the author. And had he not been might have gone ill with me. I do not say that cent; I do not say that ty; I know nothing about can fully understand his the great mind would some one upon whom blame, and how easy it jump to the conclusion al man was the guilty this case no regrettable; but had there bing (such as so often has the United States, especially of the colored people subsequently the error ed, it would be too late the evil consequences of consequences.

ANOTHER EXAMPLE of America has been filled with a column of more or less sensational tragic event at Rorain which the sister of the was killed and the aged was accused of the part from the people of all of whom were excited majority of whom are Catholics, the press still ungenerous feelings in of the United States. I ter of jumping at conclusions doing so in a spirit There seemed to be a light taken in the revolution should be the obstacle much morbid interest. I surpass the favorable

Topics in Au

PRIVATE CLUBS.—"A Record," Perth, W. A., takes the following a correspondent:— Everyone must have alarm the large number of cases that were granted meeting of the Perth Court. The incident as showing the tendency men of this city, and of the Bench to shut d vate license in fairness proprietors. I am so

ican
ation of
lic
ies.

OUR CURBSTONE
OBSERVER.
On Jumping at Conclusions

are all prone to jump at conclusions; and the conclusions upon which we land are generally those that correspond with our own ideas, our wishes, or our prejudices. The moment the mind takes in, with a flash, the ultimate landing place, and it is seen that it will be undesirable, immediately we construct mental barriers, and instinctively seek to change the whole current of that instantaneous conclusion. In other words, I hear of a certain event, the natural conclusion that I will arrive it is unpleasant for me; I, therefore, am slow, very slow in reaching that conclusion. But I hear of another event, and I feel instinctively that the conclusion will gratify my prejudices or my inclinations, and I jump at it, without the slightest hesitation; I overlook many an obstacle that in the former case I would have welcomed. This may not be a positive evidence of insincerity; but it is certainly one of bias in my mind.

AN EXAMPLE.—A couple of weeks ago a fearful fire devastated a large portion of Ottawa, a part of the city that had suffered in a like manner in 1900. It was concluded at once that it was the work of an incendiary. Very naturally the mind rushed to that conclusion; especially as it seemed to furnish some excuse for making some one suffer as a punishment. It would seem as if the disaster were more terrible if it had been due to a mere accident. There would not be, then, the slightest consolation, not even that of a hope for vengeance. In this instance an individual was arrested. No one had seen him set the fire; but he was ticket-of-leave man; he had once been sent to penitentiary for arson; he was a suspicious character. So much so was he suspicious that a detective had shadowed him all that day—and did not see him do anything that would indicate that he had been guilty of the supposed crime. But all these circumstances combined against him; and the public mind jumped to the conclusion that he was the author of the fire. And had he not been arrested it might have gone ill with the prisoner. I do not say that he was innocent; I do not say that he was guilty; I know nothing about it. But I can fully understand how anxious the great mind would be to find some one upon whom to cast the blame, and how easy it would be to jump to the conclusion that this special man was the guilty party. In this case no regrettable results followed; but had there been a lynching (such as so often has occurred in the United States, especially in the case of the colored people), and that subsequently the error was discovered, it would be too late to rectify the evil consequences of jumping at conclusions.

ANOTHER EXAMPLE.—The press of America has been filled with column after column of details, all more or less sensational, of that tragic event at Rorraine, Ohio, in which the sister of the parish priest was killed and the aged father Walser was accused of the murder. Apart from the people of that place, all of whom were excited, and the majority of whom are bitter anti-Catholics, the press stirred up most ungenerous feelings in every section of the United States. It was a matter of jumping at conclusions, and doing so in a spirit of joyfulness. There seemed to be a savage delight taken in the revelation that a priest should be the object of so much morbid interest. Nothing could surpass the favorable aspect of the

case—I mean favorable to the excitement of curiosity. It was a very great check, a regular afterclap to learn that the priest was innocent. But there was, with some, a species of disappointment. To be obliged to draw back, to abandon conclusions reached in such haste, is, to a degree, humiliating. While the fact of a murder still remained, and of one that should at any time excite public attention, still the case lost almost all its interest, since the priest was not in it, since a sensational trial was avoided, since such a splendid source of scandal was filled up. How very mute the press has been ever since regarding the matter! Columns were filled with the first news of the event; the declaration of the priest's innocence was easily forgotten in ten lines, stuck away in a corner, and printed in small type. Thus it is that the world is so ready to jump at conclusions, especially if the conclusions contain an element of scandal or injury to a neighbor.

IN PRIVATE LIFE.—The examples I have just given are of a public character, and I have selected from thousands, simply because they are the most recent. But in private life; in the family circle; in the very intimacy of the individual's own heart, is it not almost invariably the same. Rash judgments of others; false conclusions at once reached by the most direct routes; simply because we do not weigh matters fully before deciding, study carefully before speaking, and apply the grand rules of Christian charity before risking opinions that may do irreparable wrong, and the effects of which we are impotent to efface. There are some people who have a constitutional weakness for jumping at conclusions—and I, hereby mean unjust conclusions. They are principally of the gossip class, the class that has too much leisure for its own good, and not sufficient serious cares to keep it occupied and prevent it from taking undue interest in other people's business. It is a well known saying that "Satan always finds some work for idle hands to do." And he equally can furnish matter for idle tongues to talk about. In my humble estimation, what would best suit the purpose in such cases, is to have a good and profitable visitation of real personal troubles. The one who is in difficulties, who has serious cares, whose mind is constantly occupied with the obstacles that arise on life's pathway, has little or no time to squander in hunting up the scandals that can be multiplied at will to the detriment of a neighbor. And, even the person who has a fair share of life's anxieties, who has known its reverses, is better able to sympathize with others, to find excuses for mistakes rather than to seek grounds for fault-finding. But it is the person who has everything required to make life contented that is liable to become intolerant and uncharitable. The former rarely jumps at conclusions; the latter is always apt to do so. These few reflections that I have taken the liberty of making, are nothing more or less than the results of my habitual observations. Standing on the curbstone the other day an acquaintance came along to chat with me. In the course of our brief conversation I said that H. D.—a mutual acquaintance—had died suddenly, and it was a case of poison. He at once replied, "His wife is the one that gave it to him, they always were on bad terms." As a matter of fact, both assertions were false; the couple were never on bad terms, and the ferns, and the poisoning was due to a mistake of the man, in using a wrong bottle. Such is what I mean by jumping at conclusions.

tels at any time, much less in the present instance; but I cannot shut my eyes to the fact that the majority of clubs, such as some of those which recently applied for permission to sell liquors to their members, are nothing more or less than private drinking saloons. The ordinary hotel is open to police supervision, and is restricted, very wisely, to certain hours for the sale of liquors. So far it is superior to the club whose license does not restrict its members to any particular hours. The police have no control over the place, so that its members may arouse, unmolested, all night as well as all day, and even on Sunday into the

Topics in Australia.

PRIVATE CLUBS.—From the "W. A. Record," Perth, Western Australia, we take the following notes of a correspondent:—
Everyone must have noticed with alarm the large number of club licenses that were granted at a recent meeting of the Perth Licensing Court. The incident is regrettable as showing the tendency of the young men of this city, and the weakness of the Bench to shut down on private licenses in fairness to the hotel proprietors. I am no advocate of ho-

l bargain. No doubt it is a very praiseworthy idea, that men of a certain nationality, or of any similarity of tastes or calling should meet together, and make merry and enjoy themselves; but why all this could not be done without transforming their meeting place into a public house passes my understanding. The society or the institution of any kind which depends upon drink for its principal bond of friendship and goodwill rests upon a rotten foundation. The licensed club is a source of danger in our midst to our young men; no amount of argument can convince any sensible man that it does not provide them with every inducement to cultivate a love of drink. Will some wise legislator make it his business to see if some beneficial amendment could not be made in the Licensing Act to meet such cases?

CHARLATANRY.—The object of all modern legislative enactments is popularly supposed to be for the public good. In most cases no Act of Parliament is required, either as a deterrent or as an instrument for the infliction of penalties, to guide people in their dealings with their fellow-beings. An unwritten law—the law of conscience—serves the purpose. But there are not a few instances, sad to relate, in which the wise provisions of the criminal, as well as the civil law are most needful to protect people—not only against others, but even against themselves. The case of the fortune-teller and all his kith and kin is one of these instances. Perth is full of them; so are all the principal towns of this State. Like the ancient baytree they thrive and flourish exceedingly. Their votaries are drawn from all classes and conditions of people; none is so great as not to do them homage.

We have these "scientists" of all shades of charlatany. We have the palmist, and the futurist and the mind reader; we have the physiognomist, and the necromancer, and those who read our destiny in the stars. There is no end to them, nor to the variety of their ways. They profess to tell of things past, present, and to come; of our prospects, and of our final end. By a shuffle of the cards they can tell the "fair" girl what the "dark" man thinks of her; and the "dark" girl is flattered and "covers the palm" with the usual piece of silver, and goes home happy. They inform the blushing victim, fresh from Wokemup or Jarraling, that all their future is before them—that they will marry well, grow rich, live happy, and die of old age; and like the "fair" girl those people also will go away and feel happy, and build castles in the air; and neglect to feed the pigs and milk the cows, as heretofore. And all the time those "mysterious" people with the long hair and the bony fingers grow rich in idleness and ease. Their only stock-in-trade is a sad, far-away expression of the eyes—which is calculated to impress upon the "victim the awfulness of the occasion and the wonderful degree of prescience possessed by the person behind the screen. An effort has recently been made in Melbourne and Sydney to get rid of this class of people, and it is nearly time that similar steps were taken in this State also.

Bribery Scandal Follows
Expulsion of Priests.

The "New York American," published last week the following despatch:—
Paris, May 9.—A widespread scandal is promised as a result of investigations into the charge of bribery in connection with the expulsion of French religious orders. The charge is brought against M. Edgar Combes, son of the President of the Council.
It is made in a letter published in the "Petit Dauphinois," of Grenoble, and reproduced in the "Figaro" over the signature of M. Joseph Besson in much the same style as the late M. Zola wrote his famous letter "J'Accuse."
M. Besson affirms that the Carthusians were expelled from France because they would not pay a bribe of \$200,000 with which the expulsion law introduced by the Premier was to have been circumvented. M. Besson further declares that the proposals for the payment of this sum were made on behalf of M. Edgar Combes, who was promised a commission of \$20,000 if he were successful in persuading the monks to pay the bribe. The offers were made by a M. Andre Verwoort.
Spend not all you have, believe not all you hear, and tell not all you know.

"The Bible's Place In Politics."

(By An Occasional Contributor.)

Under the above heading the Toronto "Sunday World," of May 10th, publishes a lengthy and rambling article—delightfully written and delightfully vague—to establish the place that the Holy Scriptures have in the political moulding of human affairs. Our contemporary approaches the theme with a long recitation of the history of religious propagation, dividing the world into two classes, those to whom the Bible was a heritage, and the heathen who worshipped false gods. Then he brings us face to face with the Mahometan problem and quotes Carlyle, as follows:—

"A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by? I, for my part, can not form any such supposition. I will believe most things sooner than that." And again—"A false man found a religion! Why, a false man can not build a brick house! If he do not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house he makes, but a rubbish heap. It will not stand for 12 centuries, to lodge 180 millions; it will fall straightaway."

So far we have nothing about the Bible and politics; but this is interesting reading. Carlyle was a great writer, and probably, it is intended to serve some purpose. Fond of Carlyle, as an authority upon Bible-and-politics, he quotes him again to this effect:—
"No Christians since the early ages or only perhaps the English Puritans in modern times, have ever stood by their faith as the Moslems do by theirs—believing it wholly, fronting time with it, and eternity with it."
We might here take issue with both Carlyle and the author of the article before us; but experience has taught us that Carlyle is so cynical that his serious assertions must be taken with "a grain of salt," while present evidence shows that the "World's" writer is simply beating the air in an attempt to grasp the subject with which he launched forth, but which immediately seems to have escaped him.

In order to explain how it comes that so many hundreds of millions on earth have not yet accepted the Bible he says:—
"Yet it is not victorious nations, nor the eloquence of men, converting others to the beliefs they hold, which has chiefly furthered or controlled that progress. It is the Bible itself which is the great missionary and messenger of Christ."
A nice figure of speech, if a little bold; but it only demonstrates that the Bible is a very slow missionary and messenger, if it has not made greater progress. Leaving aside all rhetorical figures, we would like to know how this missionary and messenger is going to evangelize and deliver the message without an interpreter. It is not a living being, capable of locomotion and expression; therefore some other missionary, of an auxiliary kind if you like, must carry it along, and some living voice must give interpretation to the words of wisdom sealed up within its covers. We Catholics have that interpreter; he has not. But all this tells us nothing about the "Bible's place in Politics," and that is what our friend set out to explain.

Finally as we approach the end of the article we have the following sentence flung in:—
"For the Bible throughout the history of the world has been, and still is—looking at the question from the social and political point of view—the best foundation of a great polity. The polity of the Athenians, broad-based as it was upon the deep thought of some of the world's greatest philosophers, broke down with the test of a few hundred years."
Not so bad; and very true—as far as Athens goes. But show us the great polity that has not "broken down with the test of a few hundred years." We know of only one—the great Catholic Church. If that is what he means, he should say so; if not, then there is no example in history to sustain his contention.

Having placed in the Mohammedan's mouth the objection that the spectacle of the great civil war in America, and of the recent war in South Africa, shows that people accepting the same Bible cannot agree

What Is a Life Worth?

(By An Occasional Contributor.)

The New York Central Railway Company was sued for \$250,000 by a Mrs. William Leys, in damages for the death of her husband. Mr. Leys was killed last January in the Park Avenue tunnel accident. The court, or rather the jury, awarded her \$100,000 damages. It will be interesting to learn how the jury arrived at its conclusion. The question naturally arises: What is the life of a man worth, calculated in dollars and cents? Morally speaking, no estimate can be properly fixed; for it is difficult to measure that which is either a spiritual, or a sentimental value, by a purely material standard. Still it is absolutely wrong to do, as was done in a recent case in the United States, when the loss was of a sentimental character, to say that no estimate being sufficiently high, or no real estimate being possible, it was incumbent on the jury to dismiss the case—thereby virtually holding that there was no loss at all. In the present instance the jury seemed to go about the case in a more matter-of-fact manner. This was the reasoning:—

Lessons and Examples

A MEMORIAL CHAPEL.—The new Coleman chapel in St. Patrick's Cathedral, New York, was opened for inspection last Sunday. It is the most elaborate of the seven side chapels of the Cathedral. The altar which cost \$4,000, is reproduced from an old Irish abbey. Seven kinds of marble from seven different counties were used in the chapel. At the side of the altar are two carved onyx niches in which are marble statues of the two patron saints, St. Brigid and St. James. The chapel is a memorial gift to the Cathedral from Francis Coleman and his brother in memory of their parents. Archbishop Farley will consecrate the chapel in June.

DESERVED RECOGNITION.—It is astonishing how quickly the Catholic laity forget the obligations they owe to our religious orders whose members have ministered to the requirements, educationally or otherwise, of their families. At intervals we note little paragraphs in our Catholic exchanges which serve to illustrate that in some districts the laity realize the debt of gratitude which they owe in this regard. The "Catholic Union and Times" of Buffalo says:—
"The Christian Brothers in this city are meeting with great success in their academy. Every parish has taken an interest in the school and the Catholic societies have each endowed it with scholarships. The Brothers are contemplating the erection of a handsome structure which will be up-to-date in all respects. It will be a three-story building of brick. The top floor will be used for a hall. The commencement exercises of the academy will be held in the Alhambra on June 23. Bro. Superior Aloysius is popular with all classes and justly so, for his humility and his practical ideas on education render him an ideal man for the position he holds."

STUDY OF RELIGIONS.—Very Rev. J. R. Slattery, superior of St. Joseph's Society for the Negro Missions, with headquarters at St. Mary's Seminary, Baltimore, has promised Mgr. Denis J. O'Connell, the newly-installed rector of the Catholic University at Washington, to establish a chair at the university for the study of religions. This is the most important announcement coming from the Catholic University since the installation of Monsignor O'Connell. If unable to give the needed fund—\$50,000—during his lifetime, Father Slattery will make provision for the amount in his will.

FATHER SLATTERY is a native of New York, where his father, who is a man of means, resides. He was graduated from Columbia College and for a time pursued the study of law.

TO BUILD AN HOSPITAL.—Hundreds of Catholic women in Brooklyn, N.Y., borough are engaged in an effort to raise \$150,000 for the establishment of a hospital to be used exclusively for persons afflicted with tuberculosis, otherwise consumption.

PRIEST TO ARBITRATE.—Rev. J. J. Curran, of Wilkesbarre, who did such notable work for the coal miners during the great strike in the Pennsylvania anthracite fields, has been called to New York to use his efforts to settle the rancorous factional fight between the Amalgamated Society of Carpenters and the United Brotherhood.

What Is a Life Worth?

(By An Occasional Contributor.)

"We know, at least, that more, and more of God's creatures year by year read the Bible and learn the teachings of his Son, and we cannot but believe that the increasing knowledge in the world of that Look is part of the great plan, leading humanity at last, in Bacon's splendid phrase, to 'the Sabbath and port of all men's labors and peregrinations.'"

This is absolutely all that we are told in the whole article about that which we are curious to know, namely, what is the "Bible's place in Politics." Nothing could be more vague. We all know that everything in the world; Church, Bible, nature, human races, powers, systems, and all mutations are simply parts of a great plan designed by the Creator for His own purposes and ends—which are not fully revealed to us.

Naturally the Bible is part of that great plan. No person is going to deny the proposition; but what we are desirous of knowing is what is the "Bible's Place in Politics?" That is what the writer set out to tell us; and that is what he has not told us. Besides, we are curious to know what he means by politics. That knowledge might enable us to imagine what he wanted to tell us.

Lessons and Examples

A MEMORIAL CHAPEL.—The new Coleman chapel in St. Patrick's Cathedral, New York, was opened for inspection last Sunday. It is the most elaborate of the seven side chapels of the Cathedral. The altar which cost \$4,000, is reproduced from an old Irish abbey. Seven kinds of marble from seven different counties were used in the chapel. At the side of the altar are two carved onyx niches in which are marble statues of the two patron saints, St. Brigid and St. James. The chapel is a memorial gift to the Cathedral from Francis Coleman and his brother in memory of their parents. Archbishop Farley will consecrate the chapel in June.

DESERVED RECOGNITION.—It is astonishing how quickly the Catholic laity forget the obligations they owe to our religious orders whose members have ministered to the requirements, educationally or otherwise, of their families. At intervals we note little paragraphs in our Catholic exchanges which serve to illustrate that in some districts the laity realize the debt of gratitude which they owe in this regard. The "Catholic Union and Times" of Buffalo says:—
"The Christian Brothers in this city are meeting with great success in their academy. Every parish has taken an interest in the school and the Catholic societies have each endowed it with scholarships. The Brothers are contemplating the erection of a handsome structure which will be up-to-date in all respects. It will be a three-story building of brick. The top floor will be used for a hall. The commencement exercises of the academy will be held in the Alhambra on June 23. Bro. Superior Aloysius is popular with all classes and justly so, for his humility and his practical ideas on education render him an ideal man for the position he holds."

STUDY OF RELIGIONS.—Very Rev. J. R. Slattery, superior of St. Joseph's Society for the Negro Missions, with headquarters at St. Mary's Seminary, Baltimore, has promised Mgr. Denis J. O'Connell, the newly-installed rector of the Catholic University at Washington, to establish a chair at the university for the study of religions. This is the most important announcement coming from the Catholic University since the installation of Monsignor O'Connell. If unable to give the needed fund—\$50,000—during his lifetime, Father Slattery will make provision for the amount in his will.

FATHER SLATTERY is a native of New York, where his father, who is a man of means, resides. He was graduated from Columbia College and for a time pursued the study of law.

TO BUILD AN HOSPITAL.—Hundreds of Catholic women in Brooklyn, N.Y., borough are engaged in an effort to raise \$150,000 for the establishment of a hospital to be used exclusively for persons afflicted with tuberculosis, otherwise consumption.

PRIEST TO ARBITRATE.—Rev. J. J. Curran, of Wilkesbarre, who did such notable work for the coal miners during the great strike in the Pennsylvania anthracite fields, has been called to New York to use his efforts to settle the rancorous factional fight between the Amalgamated Society of Carpenters and the United Brotherhood.

What Is a Life Worth?

(By An Occasional Contributor.)

The New York Central Railway Company was sued for \$250,000 by a Mrs. William Leys, in damages for the death of her husband. Mr. Leys was killed last January in the Park Avenue tunnel accident. The court, or rather the jury, awarded her \$100,000 damages. It will be interesting to learn how the jury arrived at its conclusion. The question naturally arises: What is the life of a man worth, calculated in dollars and cents? Morally speaking, no estimate can be properly fixed; for it is difficult to measure that which is either a spiritual, or a sentimental value, by a purely material standard. Still it is absolutely wrong to do, as was done in a recent case in the United States, when the loss was of a sentimental character, to say that no estimate being sufficiently high, or no real estimate being possible, it was incumbent on the jury to dismiss the case—thereby virtually holding that there was no loss at all. In the present instance the jury seemed to go about the case in a more matter-of-fact manner. This was the reasoning:—

Lessons and Examples

A MEMORIAL CHAPEL.—The new Coleman chapel in St. Patrick's Cathedral, New York, was opened for inspection last Sunday. It is the most elaborate of the seven side chapels of the Cathedral. The altar which cost \$4,000, is reproduced from an old Irish abbey. Seven kinds of marble from seven different counties were used in the chapel. At the side of the altar are two carved onyx niches in which are marble statues of the two patron saints, St. Brigid and St. James. The chapel is a memorial gift to the Cathedral from Francis Coleman and his brother in memory of their parents. Archbishop Farley will consecrate the chapel in June.

DESERVED RECOGNITION.—It is astonishing how quickly the Catholic laity forget the obligations they owe to our religious orders whose members have ministered to the requirements, educationally or otherwise, of their families. At intervals we note little paragraphs in our Catholic exchanges which serve to illustrate that in some districts the laity realize the debt of gratitude which they owe in this regard. The "Catholic Union and Times" of Buffalo says:—
"The Christian Brothers in this city are meeting with great success in their academy. Every parish has taken an interest in the school and the Catholic societies have each endowed it with scholarships. The Brothers are contemplating the erection of a handsome structure which will be up-to-date in all respects. It will be a three-story building of brick. The top floor will be used for a hall. The commencement exercises of the academy will be held in the Alhambra on June 23. Bro. Superior Aloysius is popular with all classes and justly so, for his humility and his practical ideas on education render him an ideal man for the position he holds."

STUDY OF RELIGIONS.—Very Rev. J. R. Slattery, superior of St. Joseph's Society for the Negro Missions, with headquarters at St. Mary's Seminary, Baltimore, has promised Mgr. Denis J. O'Connell, the newly-installed rector of the Catholic University at Washington, to establish a chair at the university for the study of religions. This is the most important announcement coming from the Catholic University since the installation of Monsignor O'Connell. If unable to give the needed fund—\$50,000—during his lifetime, Father Slattery will make provision for the amount in his will.

FATHER SLATTERY is a native of New York, where his father, who is a man of means, resides. He was graduated from Columbia College and for a time pursued the study of law.

TO BUILD AN HOSPITAL.—Hundreds of Catholic women in Brooklyn, N.Y., borough are engaged in an effort to raise \$150,000 for the establishment of a hospital to be used exclusively for persons afflicted with tuberculosis, otherwise consumption.

PRIEST TO ARBITRATE.—Rev. J. J. Curran, of Wilkesbarre, who did such notable work for the coal miners during the great strike in the Pennsylvania anthracite fields, has been called to New York to use his efforts to settle the rancorous factional fight between the Amalgamated Society of Carpenters and the United Brotherhood.

Subscribe to the
"True Witness"

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, May 18.

THE TOPIC of the great fire seems to have given place to that of the great heat. Ottawa has had from four to six degrees higher temperature than Montreal during the past few days; and the few attempts that the rain made to come down actually seemed to aggravate the situation. But I cannot occupy space talking about weather, when there are so many other interesting things going on. Thursday being a Holyday of obligation, and Monday next being the day on which the 24th May will be celebrated—a double holiday, in commemoration of the late Queen's birthday and of the present King's annual feast—the House of Commons will adjourn from Wednesday night till next Tuesday, the 26th May. The result will be a degree of exceptional rush during the first days of the week and of unusual silence during the last days. It looks as if prorogation had taken place. Members gone away, and the heat of the tropical season—even if it be May—surprising the entire Parliamentary surroundings. Consequently, there is nothing of a political character to tell.

THE ROYAL SOCIETY commenced on Tuesday its meetings, and amongst those who were present, and who will take part in the affairs of the society, in his usual prominent and effective manner, is Archbishop O'Brien of Halifax. His Grace is decidedly one of the most prominent members of the Royal Society, and the work that he has done in its behalf is exceedingly appreciated by the officers and members of that high-class literary organization. His Grace spent some days in Montreal before coming to Ottawa.

A MISSION.—On Sunday last a mission was opened at St. Mary's Church, Baywater (a suburb of Ottawa), by Rev. Father O'Bryan and Rev. Father Devlin, Jesuit preachers of Montreal. At the close of the eight o'clock Mass, Father O'Bryan preached the introductory sermon. And the keynote of his discourse was the lack of knowledge amongst Catholics of their religion. I will take the liberty of asking you to reproduce the following extracts from the printed report of that sermon. They are, to my mind, of a nature calculated to instruct and stimulate other people than those of Baywater. Father O'Bryan, in one place said:—

"We have a right to call ourselves Christians only in proportion to the amount of Christianity we weave into our daily lives. While this is true, if we ask the ordinary Christian is he a Catholic, he will answer with a qualification. He is an indifferent one. Why is it that Christians have to qualify their answers under these circumstances? Go to the doctor, lawyer, painter or any other tradesman or professional man, ask him about his vocation and the response will be emphatic and without hesitation. Religion is too often a sham, a humbug. This is because we live without thinking. But there is one who watches us constantly and knows where we are drifting. He does not mind whether or not we are classified as Christians and are such only in name. We can co-operate with Him more effectually this way than any other. As well as the evil one, the world knows the true nature of our lives. Alas, there is one who looks down with pain upon us and knows whether or not we are living a life of salvation."

Still more generally applicable, and especially in its final paragraph concerning newspapers, is the passage with which the preacher closed this portion of his sermon. It is so true that it seems to us that we could say that "we knew all that before." Father O'Bryan said:—

"It seems strange that in the presence of schools, colleges and so many institutions, this deplorable circumstance should exist. Catholic men are versed in politics, commercial subjects and worldly matters in general, but they are unable to give an exposition of their faith and cannot answer ordinary objections raised by non-Catholics. Controversy would not be required to show the goodness of the faith if Catholics led exemplary lives. There is no greater need than to be equipped

with every means of placing our creed in its true light before the world. Away back in the ages when there were smaller opportunities to acquire learning there was more knowledge of creed. The world in general is declining in religious sentiment. We may draw a conclusion, from the character of the newspapers, a true index of the age. There are paragraphs and columns on universal subjects, but none devoted to teachings of the Savior. This exponent of the world's fashion shows what a small space Christ occupies in our minds."

KNIGHT OF COLUMBUS.—The members of the Ottawa Council of Knights of Columbus, on Monday evening last, tendered a reception to Mgr. Sbarretti, Apostolic Delegate to Canada. An address was presented, in which the Knights extended their homage and fealty and congratulated His Excellency on his elevation to the office he now holds. The seats on the platform were occupied by guests of honor, amongst them Archbishop O'Brien, of Halifax; Bishop McDonald of Charlottetown, P.E.I., Mgr. Routhier, Vicar-General representing Archbishop Duhamel; Rev. Father Whelan, chaplain of Ottawa Council K. of C., and Rev. Fathers Schaeffer and Stickney, of the Delegate's household. The address was read by Mr. M. J. Gorman, Grand Knight of Ottawa Council K. of C. It was as follows:—

THE ADDRESS.

"To His Excellency, the Most Reverend Donatus Sbarretti, Archbishop of Ephesus, Apostolic Delegate to Canada.

"May it please Your Excellency—The members of Ottawa Council of the Knights of Columbus avail themselves of this, the first opportunity since your arrival, to formally welcome you to Canada, and to offer you their respectful and hearty congratulations on your elevation to the exalted office of representative of the Holy Father in our Dominion. "Our Order, which was founded twenty-one years ago, and which is not circumscribed by any lines of nationality or origin, now numbers, in the United States and Canada, nearly one hundred thousand members, all of whom are necessarily practical Catholics, and all devoted and loyal sons of the Holy Church. We warmly appreciate the encouragement and favor which have been accorded by ecclesiastical authority to our Order since its inception.

"We were honored by the presence of Your Excellency's august predecessor at the opening and dedication of our new club building a year ago, and also on the eve of his departure for the United States, and on both occasions he graciously expressed his approval of our Order, and of the work it was doing for the advancement of the spiritual and temporal interests of Catholics in this country and the adjoining republic.

"Our beloved Archbishop, under whose kind sanction this Council was first formed, and whose representative we are glad to have with us to-night, has, on several occasions, in this chamber, expressed his hearty commendation of our aims and objects; and we sincerely trust that nothing shall ever be found in the future conduct of our Order or its members to merit the withdrawal of the approval which has been accorded to us.

"In conclusion we beg to express the earnest hope that Your Excellency may be long spared to serve the Church in Canada and elsewhere, with the same eminent success which has marked your administration of important duties in the past, and that our Order may always count upon Your Excellency as a protector and a friend.

"Signed on behalf of Ottawa Council,

M. J. GORMAN,
Grand Knight.

S. E. O'BRIEN,
Recorder."

Mgr. Sbarretti, in rising to reply was greeted with applause. He gave expression to the pleasure and satisfaction he felt at hearing the pledges of loyalty and obedience contained in the address. Proceeding he referred to the good there is for the society to do and emphasized the fact that this work can best be done by union. It is absolutely necessary, His Excellency continued, that the end and means be honest and righteous before they receive the approval of the Church. Continuing, Mgr. Sbarretti referred to the part played by societies in the history of the Catholic Church, and spoke in commendable terms of the work carried on by the Knights of Columbus as brought under his notice since his arrival in America.

NOTES.—A circular was read in

the Catholic churches of the city on Sunday asking a generous contribution from the parishioners in aid of the sufferers from the bush fires in the Gatineau and Lievre districts, and the sufferers in the recent conflagration in this city. The collection was taken up during Mass. The circular also ordered that a special prayer be said for rain every morning as long as the present drought continues.

At St. Joseph's Church, on last Sunday, the pastor announced the Rogation days—Monday, Tuesday and Wednesday, and said these days were set aside to ask the blessing of God on the fruits of the earth.

At St. Jean Baptiste Church on Sunday the Rev. Father Jacques, O. P., P.P., announced that a collection at all Masses next Sunday would be taken up for the fire sufferers. He compared the fire of a week ago with that of three years ago, and said that although the extent of the first fire was larger, the latter caused greater suffering, for the same people were the sufferers in both. The cause of the conflagration was the lumber piles, and he strongly condemned allowing lumber to be piled within the fire area. As Mayor Cook said in his speech in the City Hall, the interests of the community at large, not any particular section of it, were at stake. He attributed the preservation of much property to the special intervention of Divine Providence. Compline, Benediction of the Blessed Sacrament, and procession in honor of the Blessed Sacrament took place in the evening.

At St. Patrick's Church Rev. Father Whelan said that on the previous Sunday he little thought, when he announced that a collection for the fire sufferers of the lower Ottawa district would be taken up next Sunday, that a collection for Ottawa fire sufferers was necessary, owing to part of the city being devastated on the same day. Referring to the fire, he said that he could not blame Providence for the disaster. Beyond the changing of the wind toward evening, Providence had nothing to do with the fire. This agitation against the lumber was all very well," said he, "but as long as people are allowed to build tinder-like houses, such as many which were destroyed in the big fire, so long would Ottawa be a dangerous city." Many of the houses shingles, which gave the flames easy access from street to street.

Speaking of the origin of the fire, he ventured to say that if an investigation were held it would be found that some of the engines belonging to the transportation companies who operate in the immediate neighborhood were responsible for the blaze, and not an incendiary as has been alleged.

Continuing, Father Whelan said that Ottawa was becoming an expensive as well as a dangerous city, and this was due to the lumber piles and the wooden structures which border the city. People should be compelled to erect more substantial structures, and this law he did not think would be a hardship to the poorer classes, but in the contrary.

Fully five hundred men stood idle watching the fire in the lumber yard, and had someone called upon these men to lower the piles the fire would have been confined to the lumber and not allowed to cross Somerset street. In olden times, when Ottawa had no fire brigade, there were no disasters like the one a week ago, and this was due to the part the citizens took in fighting fires.

Father Whelan, in conclusion, said that it would not be out of the way to ascertain who was responsible for the failure of the water service; when the fire was raging at its worst.

HOPE FOR TEA DRINKERS.

Mrs. Honora McCarthy, of South Shaftsbury, Vt., celebrated last month her one hundred and thirtieth birthday. Mrs. McCarthy was born in Cork, Ireland, in 1790. The aged woman is living with her son, Dennis, who is 83 years of age and looks 40. She is slightly deaf, but otherwise is in excellent physical and mental condition. Up to seven years ago she was frequently seen on the streets of South Shaftsbury, and once a week walked five miles to Bennington to Mass.

Mrs. McCarthy declares that her long tenure of life is due to a vegetable diet and many cups of strong tea. She had been an inveterate tea drinker ever since she was big enough to hold a cup to her lips, and is well posted on brands.

German Emperor's Visit to France

We have all noted the wonderful cordiality that has sprung up between the Emperor of Germany and the Pope of Rome. But are not all aware of the distance the former has gone in the encouragement of the Catholic Church within his dominions. The scenes that took place at the Cathedral of Metz, a week ago, when, as a Protestant sovereign, for a first time, he made his official entry into a Catholic Church of Lorraine, and with his field marshal's baton inaugurated the new doors of the Cathedral. The French press has been profuse in comments, and correspondents were sent from all the leading journals of Paris to give details and cuts of the proceedings. They all draw a contrast between the conduct of the Lutheran sovereign of Protestant Prussia, who draws closer to the Catholic Church, and Catholic France, which is closing chapels and convents, and driving away monks and nuns. A correspondent of the New York "Tribune" gives a neat summary of this journalistic comment, and places the two pictures thus before us:—

"Great stress is laid upon the submissive attitude of Emperor William, who, according to the description telegraphed by M. de Maiziere, the correspondent to the 'Gaulois,' listened to the inaugural address pronounced by Monsignor Benier, Bishop of Metz, standing with military deference like that of a subordinate toward a superior. The imposing Catholic ceremonies in which Emperor William has taken part, and which the Emperor carefully arranged with the skill of an impresario, present an object lesson to the Catholic world in the pictures everywhere reproduced and commented upon of the Emperor standing, booted and spurred, beside the Pope's delegate, the Cardinal Prince Bishop of Breslau, accompanied by the Archbishop of Cologne, the Bishop of Metz, and the Roman Catholic Chapter of Lorraine. French Catholics note the devotional respect and low reverential bows with which Emperor William received the Pontifical Benediction pronounced by Bishop Kopp and listened to the 'Domine Salvum Fac Imperatorem' chanted by the choir to the accompaniment of the cathedral organ, blending with the strains of the regimental bands assembled before the edifice by the Emperor's command."

Here is the other side of the picture:—

"The Parisian press also notes that while these Catholic fetes were going on at Metz, Premier Combes was signing decrees of expulsion of the religious recalcitrant associations at the Ministry of the Interior in the Place Beauvau, while in the Church of Saint Philippe de Roule, only a hundred yards distant, young Emile Loubet, son of President Loubet, the 'Little President,' as he is familiarly called, was undergoing the ceremonial of his first communion according to the rites of the Roman Catholic Church. Little Emile Loubet was attired in black, with white trousers and a large broad white sash over his shoulder, and white gloves. He received the benediction with impressive reverence similar to that of Emperor William. By an odd coincidence, among the young girls who received their First Communion in the Church Saint Philippe de Roule at the same time as young Emile Loubet was Mile. Emmanuela de Luynes, daughter of the Duke de Luynes, Chamberlain of the Pretender Duc d'Orleans and granddaughter of the Duchess d'Uzes, who is being proceeded against for aiding and protecting the recalcitrant nuns. The public is profoundly excited by these picturesque but disconcerting features of the impending conflict between church and state, and it adds zest to the approaching reassembling of the Chamber of Deputies, when it is expected the great battle will begin."

Temperance Legislation in England.

While we in Canada, and above all our friends in Ontario are eternally talking about Referendums, Scott Acts, Dunkin Acts, and all kinds of anti-liquor legislation, and while we are talking and nothing more, the people of England seem to be taking a practical way of putting down intoxication. The new law just passed provides very severe penalties, and while we cannot agree with all its provisions, at least we know that

one portion of the Act has a good aspect.

The London "Daily Mail" after telling how many men there are who are habitual drinkers and yet retain all their lovable characteristics under the influence of liquor, proceeds thus to explain the new situation:

"Heretofore a necessary condition to getting into trouble was that a man should be both drunk and incapable. Now it will be enough that he be drunk. Persons seen drunk in a public place can now be summarily dealt with. Any person found in that condition while in charge of a young child becomes liable to a month's imprisonment, with hard labor. A record is to be made of the names of habitual drunkards, and this record will be supplied to license holders who must not thereafter serve any one so pilloried on pain of being fined £10 and upward. Moreover, any one 'treating' a convicted habitual drunkard will be liable to be fined 40 shillings or sent to jail and hard labor for a month. As for the convicted habitual drunkard himself, if within three years of his conviction he merely applies to be served with drink, he can be fined £1."

The worst feature, to our mind, of this phase of the enactment, is that it is intended to leave the enforcement of this law entirely in the hands of the policemen of the city, and to depend totally upon their sense of discrimination. We would like to see the law in operation for a time, before we would be prepared to give this phase of it our individual support. We think that much will depend, for its success, upon the manner in which the magistrates deal with the various cases as they are brought before them.

There is another clause of a more practical kind and it is thus set forth:—

"All clubs where intoxicating drinks are sold must, under the new law, be registered. It has been made an offence to supply or keep intoxicating liquor in an unregistered club. A court of supreme jurisdiction may make an order directing a club to be struck off the register on certain grounds, and a justice may grant a search warrant to a constable when there is ground for supposing that a registered club is mismanaged, or that intoxicants are being supplied at an unregistered club."

This is more like the thing. It is the Club that should be brought under control, more than the individual who leaves his club peacefully to go home. If the club is responsible its officials will see to it that none of its members are abroad under the influence of liquor. In fact, the law seems to have been projected for the direct purpose of dealing with what are called "respectable people," and these are principally of the club-frequenting class. Now, if the law takes hold of the clubs, forces them to be registered, and has a close eye upon their operations, a great amount of evil might be obviated. We would gladly see the entire abolition of clubs; but since they must exist, then let the law have the upper hand with them.

Duties of Clergy and Laity

(From The Western Watchman.)

Mr. Desmond suggests that it might not be a bad idea for superiors of theological seminaries to invite distinguished lay Catholic gentlemen to give their students a course of lectures on the questions of the day, just before their ordination; and mentions the names of Mr. Bonaparte, of Baltimore, and Onahan, of Chicago. If we were disposed to second the motion we should add the name of Mr. Desmond, of Milwaukee; but we are not. Our experience of lay guidance in the Church has not been of a character to encourage its extension. Montalembert was a very good Catholic; but proved unsafe. Brownson was a very good Catholic but so enamored of burning questions that he scorched his shins studying in the nursery department of Hell. Mivart was a very good Catholic; but he, too, made too many excursions in the realms of the damned. We do not remember that Mr. Bonaparte or Mr. Onahan ever uttered any startling proposition in churchcraft, and Mr. Desmond was never guilty of any indiscretion beyond giving the Pope his opinion upon the temporal power. Still we incline to think with St. Paul that priests had better let worldly questions to men of the world; and men of the world church questions to priests. We are not thin-skinned in the matter at all, and have never resented lay advice in ecclesiastical matters; but it is one thing to advise; quite another to assume leadership. Only clergymen can aspire to the latter role.

Topics in Ranks of Non-Catholics.

(By An Occasional Contributor.)

The Protestant Episcopal Church of America is having a critical period. There are those of its communion who have such a craving for the word "Catholic" and such a dread of the word "Protestant" that they want to have the name of their church changed to that of the "Catholic Church of America." It would seem, however, that the majority of their bishops think otherwise—naturally feeling that it would be playing with danger to approach any more closely to the Catholic Church. They say that the agitation is a logical consequence of the Oxford or Tractarian movement, which began in a conference of certain Anglican clergymen in 1833, conspicuous among them being Keble, Pusey, and John Henry Newman, afterwards a Cardinal in the Roman Catholic Church to which he passed over twelve years later.

We can quite understand that, if this is a movement along the lines of that started by Newman, there will be no end of opposition to it—it would naturally tend in the same direction as the former one—namely towards Rome.

We quote a pertinent passage in connection with the movement:—

The agitation which has now become so intense among the "Catholic" party was most inflamed, however, by a memorial to the last General Convention, at San Francisco, in 1901, from the Milwaukee diocese, entreating it "to grant relief by selecting in place of the title 'Protestant Episcopal Church' a name which shall imply an organic relation and connection between this Church and the historic Catholic Church of the Christian ages." It asked for the adoption of "the American Catholic Church," "as indicative of the separate branch of the Catholic Church in distinction from the 'Roman' or 'Greek' communions, which also officially use the term 'Catholic,'" so that "there would then be at work in this country bodies of Christians calling themselves Roman Catholics, Greek Catholics, Old Catholics, and American Catholics; representing, indeed, sundered and sometimes antagonistic communions, but each alike claiming organic relationship to the Holy Catholic Church of the creeds and of history."

According to all that we can find in the subject we must come to the conclusion that, strong as the "Catholic" part in that Church may be, still the "Protestant" predominates, and it is not likely there will be any change of name for the present. And whether there is or there is not is a matter of small consequence.

But what appears the most striking on the face of it, is this perpetual desire to bring the True Catholic Church down to the level of a denomination. They want a Roman Catholic, a Greek Catholic, an Old Catholic, a Greek Catholic, an American Catholic, a Greek Catholic, and any other kind of Catholic churches; all to be branches of the "Holy Catholic Church." Now this is pure fiction-building. Let us suppose that all these Catholic churches exist, and that they all claim "relationship to the Holy Catholic Church of the creeds and of history;" will they kindly place a finger on that Holy Catholic Church and tell us where she is to be found, what her dogmas are, and how we are to know her. She cannot be the Church of Rome, since she is to be only a branch thereof. She cannot logically be the Church of creeds (creeds in the plural) for she could not then be Catholic; she cannot be the Church of history, for the Roman Church alone can trace back her story through the entire history of the new dispensation. Where then is she? Evidently she exists only as a phantom in the minds of these innovators. No such a Church actually exists; it is a mere ideal that they have formed to suit their purpose, and to serve the other and stronger purpose of denying to the Church of Rome the Catholicity which to her alone belongs. What is the use of men, claiming to be serious, sense and education so palpably utilizing themselves? Analyze the words above quoted and you can't fail to see how hollow and how entirely meaningless they are.

Here it is that we behold the inherent weakness of Protestantism and its aching to be recognized as Catholic, while holding the contradictory and illogical stand of denying to the Catholic Church her attributes when seeking to appropriate them to its own use.

A Plea For Ritualism

(By a Regular Contributor.)

No accusation against the Catholic Church is more widespread than that which she is mummery, needless display and harmful ceremonialism. So accustomed became to this long-established species of argument or no attention is now given to the fact, the High Church branch of the Church is coming in, during more criticism and that direction, than is to be looked upon as a characteristic of the institution with the former it is a restriction and a something. Still, our purpose contrast, nor compare Anglican rituals; that is different subject. We reproduce some portions from an Anglican Bishop of ceremonies in the God.

The very severe discussion in our religious circles in England and America of ritualism, published in "The Christian" Magazine" for April, by one of the most prominent ritualists—Bishop Pond-du-Lac. The Bishop, for ritualism, by urging based on divine sanction by the good works of it and is adapted to human nature.

We do not purpose lengthy arguments from interesting articles; but that, in a limited sense, Bishop set forth as real ceremonial in divine worship pretty well to the when considered from standpoint. The sole this, that the Catholic stance as well as to while the Ritualist posture the externals without. However, the argument Bishop Grafton will be edifying. He says:—

"God is a Ritualist. God thinking out loudly in the truthful precision, as, according to square of their distance bodies curtsy and bow other. He, who is not a Ritualist, but Beauty itself in marriage together that the beautiful. The same make for health and life in its sunset color the bending grain of light."

This is really beautiful really true. It is an what we do not all language. It is clearly the Bishop has a poet that it associates the beautiful, and the true idea of worship.

Then, in continuing Bishop Grafton says: "As the Almighty, hide His power. Verily phat: 'Thou art a God Thyself.' The material but a valamen Domini hidden as Love, He is known. So all Nature bow of Himself. If we stand its inner meaning verse would be seen to sion of the Christian is the Eternal and the Days is yet also Eternal so all Nature is full of an ever-enduring life. and claw,' her pessimistic interpreter may see no the blood-stains that; but Nature cried out: and death do all thin higher life.' Truth, be-ism—these are the elements, and so God is a If we were to take it not only to the blame, the inspiring amonies of our Church it going even beyond al, the mere form. 'symbolism'—these are ingredients of our ad 'Truth' we have in sence on our altars; t in the external man inward faith; the 's to be found in all of nature drawn upon soul and to preach to senses. Of course, we regret that the Bishop-despite his very exal lofty conceptions, lack of quality of the reality

s in
s of
Catholics.

A Plea For Ritualism.

(By a Regular Contributor.)

No accusation against the Catholic Church is more widespread than that by which she is accused of mummery, needless display, useless and harmful ceremonials, and finally idolatry. So accustomed have we become to this long-standing and vain species of argument that little or no attention is now paid to it. In fact, the High Church, or Ritualistic branch of the Church of England is coming in, during these days, for more criticism and censure, in that direction, than is the Catholic Church. With the latter it has come to be looked upon as natural and characteristic of the institution, but with the former it is regarded as an imitation and a something not genuine. Still, our purpose is not to contrast, nor compare Catholic and Anglican rituals; that is an entirely different subject. We simply wish to reproduce some portions of a plea, from an Anglican Bishop, in favor of ceremonials in the worship of God.

The very severe discussion now going on in religious (Protestant) circles in England and America, on the question of ritualism has called forth an article, published in "Munsey's Magazine" for April, written by one of the most pronounced American ritualists—Bishop Grafton, of Fond-du-Lac. The Bishop appeals for ritualism, by urging that it is based on divine sanction, is justified by the good works of its supporters, and is adapted to human needs. We do not purpose reproducing any lengthy arguments from this highly interesting article; but we consider that, in a limited sense, what the Bishop sets forth as reasons for high ceremonial in divine worship, applies pretty well to the same subject when considered from a Catholic standpoint. The sole difference is this, that the Catholic has the substance as well as the externals, while the Ritualist possesses only the externals without the substance. However, the argumentation of Bishop Grafton will be found very edifying. He says:—

"God is a ritualist. Nature is only God thinking out loud. He speaks in the truthful precision of mathematics, as, according to the inverse square of their distances, the stellar bodies curtsy and bow to one another. He, who is not only Beautiful, but Beauty Itself, can but join in marriage together the useful and the beautiful. The same laws which make for health and life paint the sky in its sunset colors and clothe the bending grain in ripples of light."

This is really beautiful, and it is really true. It is an expression of what we do not all convey in like language. It is clearly evident that the Bishop has a poetic soul and that it associates the grand, the beautiful, and the true with the idea of worship.

Then, in continuing his plea, Bishop Grafton says:—
"As the Almighty, He loves to hide His power. Verily said the prophet: 'Thou art a God that hidest Thyself.' The material universe is but a valamen Domini. As Power hidden as Love, He makes Himself known. So all Nature is but a symbol of Himself. If we could understand its inner meaning, the universe would be seen to be an expression of the Christian creed. He who is the Eternal and the Ancient of Days is yet also Eternal Youth; and so all Nature is full of the song of an ever-enduring life. 'Red in tooth and claw,' her pessimistic poetic interpreter may see no sign of love in the blood-stains that rest upon her; but Nature cried out: 'Only by pain and death do all things enter into higher life.' Truth, beauty, symbolism—these are the elements of ritualism, and so God is a ritualist."

If we were to take this and apply it not only to the great and sublime, the inspiring and blessed ceremonies of our Church we would find it going even beyond the mere ritual, the mere form. "Truth, beauty, symbolism"—these are exactly the ingredients of our adoration. The "Truth" we have in the Real Presence on our altars; the "Beauty" is in the external manifestations of the inward faith; the "symbolism" is to be found in all the resources of nature drawn upon to teach the soul and to preach to it through the senses. Of course, we are forced to regret that the Bishop in question, despite his very exalted ideas and lofty conceptions, lacks the substantiality of the reality in his ritual

and ceremonial. Were he possessed of that faith his would be a grand and exact conception of what is due to God, by man, when the latter draws near to his Creator to adore. In another place the Bishop says, in reply to those who make objection that "this dressing up of the ministers, and waving candles to and fro, and marching ceremonial, is entirely puerile and un-American," that "American men like ritual very much. A large number of our best business men, lawyers, and statesmen belong to secret orders in which vestments and lights and ceremonial prevail. The fact is that ritual is what keeps these orders alive."

Here again we have one of the differences between these orders and our own Church. Their rituals and regalia have been necessary in order to keep them aloft, while in the Catholic Church the ritual is merely an accessory and not at all fundamental as a basis of the faith. However, we cannot but admire the manner in which Bishop Grafton fights for the cause of ritual and ceremonial, and we can only regret that, with his fine mind, lofty ideals and keen perception of the beautiful in nature and the manifestation of God's Beauty in His sublime creations, he cannot enjoy the undivided consolation of having the substance of worship with the externals of the same. But who knows but one day he may be led, through all these fine ideals, to a realization of the one great Truth.

Municipal Paternalism.

All the world over there is a tendency to have governments take charge of institutions, or industries, and for municipalities to replace corporate bodies. In the educational sphere we find the state—in more than one land—trying to take the place of parents and to educate the children. In some lands, even here, we have the governments owning and running railways. In Glasgow the city has made a wonderful success of the street railway system. And so it is in other industries. But in Italy we meet with the novel process of the municipality baking the bread for the people—and actually selling them better and cheaper bread than the bakers can do. In several cities the strikes of bakers have forced the Government to intervene and establish ovens, and the plan has proved quite successful. Catania seems to be the largest place as yet in which the attempt has been made.

In connection with this movement there is a highly interesting correspondence in the "Evening Post," in which a fair idea is given of the mode of living in Italy, especially amongst the working people. The writer takes the inhabitants of Pasitano as an example, and, in view of the great number of Italians—from daily laborers to organ-grinders—that we have in Montreal, and the wonder we experience when trying to study how they eke out a livelihood, the paragraph on this point may prove of interest. Dealing, then, with Pasitano, the writer says:—

"Like the greater part of the towns of Southern Italy, it has been left behind in the march of the world's progress. Its young men leave their homes, the guidellos have been saying, and travel through the ex-kingdom of Naples as hawkers; but now it is nearer the truth to say that of its 3,000 natural inhabitants more than a third are in New York. 'With the exception of a few boatmen, the population therefore consists chiefly of old men, women, and children.' The old women, with distaff and spindle and old hand-loom, make a coarse sacking from refuse hemp, and earn a lira a day. The young women have been taught lace-making in the public school, and pins may be found in all the houses. Their work is slower and more exacting, and they earn even less than a lira a day. The shoemaker works more than two days making by hand a pair of low shoes, walks to Sorrento, two hours distant, to buy his materials, for which he pays more than four liras, and he asks seven liras for his product—hardly more than a lira per oem. The letter-carrier, barefooted and ragged, a span-new leather pouch his only badge of office, is paid half a lira a day, and receives a dole at the door when he brings a package or registered letter. How can he live on his wage? He doesn't, fortunate man, he has a hard-working son in New York. But the women who bring down large bundles of legots on their shoulders from the mountain villages do not seem to

earn more than the postman, if one may judge from their bare feet and legs and their patched, short calico dresses."

Now as to what they eat:—
"For breakfast one eats five centimes' worth of bread—a cent's worth at noon, more bread, a raw onion or tomato, or occasionally a piece of fish, and this costs a man twenty centimes. At night he may eat macaroni with a vegetable, beans or polenta (cornmeal mush), and bread and perhaps a little wine; and this costs him sixty centimes. If one adds three cents for contingencies, rent, clothing, et cetera, the lira a day is consumed. Fuel to keep himself warm he never has, rarely needs. His home usually has but one or two rooms, and, if he has not inherited it, he can hire one of three or four rooms, rather weak in doors and windows, yet habitable enough in this climate, for four cents a day. A quart of wine, costing nine or ten cents, lasts a moderate man a week. He may choose bread and water for breakfast and supper, and a minestra, a meal of soup, made of bread and water and vegetables and a little fat. A few figs or a little fruit, an orange, or a medlar or two, may sometimes afford a change of diet; all, perhaps, grown just outside his door."

It can thus be seen that bread is their main staff of life. It is not possible for us to enter into all the details of the subject, but we might glance at the special paragraph in which it is stated what results followed from the "municipalizing of the bread," as they call it, in their very round-about way. It reads thus:—
"The three chief advantages alleged by Catania to have been secured by its experiment are that its inhabitants have never before been supplied with bread of so good a quality, never at so low a price; and this result has been effected not only without expense to the city, but with an actual profit at the rate of 50,000 liras a year. The bread now provided is made of unadulterated flour, and consequently is more nutritive and healthier, whereas that previously sold was too often made of dishonest mixtures of the poorest qualities of flour, even when nothing worse entered into its composition. Consequently, it is claimed as an advantage arising from this socialistic experiment that there ensues a greater freedom from disease among the laboring classes, fewer working days are lost, and less money needs to be spent for doctors and medicines."

We do not claim that a like system would have like success everywhere, nor that it would be necessary, nor even generally practicable; but there is no doubt that when the individuals or a trade fail to meet the requirements of the masses, it is not unwise to allow the municipal, or governing body to attempt the task.

Ordained at Quebec.

Many of the old students of St. Laurent College, as well as their parents, will be pleased to hear of the ordination to the holy priesthood of Mr. S. J. McCawillif, a former tutor and master at that well known and highly esteemed institution.

The ceremony took place in the Basilica of Our Lady, on Sunday last, 17th inst., His Grace Archbishop Begin officiating. Father McCawillif has just finished his theological studies in Quebec Seminary, where he enjoyed to a marked degree the esteem, respect, and affection of all with whom he came in contact.

We certainly regret that the reverend gentleman is obliged to proceed at once to his adopted diocese, that of Sioux Falls, U. S. A., nevertheless the good will and well-wishes of his old co-workers, pupils, and friends, will accompany him to his new field of labor. Ad multos annos!

HENRICUS.

The talents granted to a single individual do not benefit himself alone, but are gifts to the world; every one shares them, for every one suffers or benefits by his actions. Genius is a lighthouse, meant to give light from afar; the man who bears it is but the rock upon which the lighthouse is built.

Life will bring cares, many of them doubtless heavy and bitter. Troubles that are far more sad than many fortunate ones; ever know; but there is one generally safe and certain cure for all, and that is work. Occupation for others must bring with it the great panacea for all unhappiness, dullness, or ennui.

Old Letters.

(By a Regular Contributor.)

The letter which I have selected for this week's contribution to this column does not need very much comment. In fact, it might, as the reader will see, be the basis of a small volume; whether we consider the subject, or the life and works of the author, there is absolutely no limit to the extent of amplification. Therefore I prefer to allow the letter to stand upon its own foundation, and leave to the reader the pleasant task of imagining the comments that might be made. However, it will be necessary to explain that this letter was sent to the writer of an essay on Longfellow's poem "Hiawatha." The essayist sent a copy of his production to the poet, and as an acknowledgment the following letter was written:—

Cambridge, Mass.,
19th April, 1879.

My Dear Sir:
I need not tell you that I am grateful for your courtesy in permitting me to peruse your very interesting and able essay. I fully appreciate all the kind things that you are pleased to say regarding my works. That which has afforded me the most satisfaction is the frankness, and justness, with which you point out some of the gaps that you have perceived in the poem.

It is not possible for me to tell by either your essay or your letter whether you are a young man, or one advanced in life. Your criticism, which is really fine, would lead me to suspect that you are rather young than old. You very truthfully say that my poem "Hiawatha"—does not contain the entire legend,—that is to say the legend in all its details. You are right in that contention; but were the poem to touch upon every minute detail, it would be never-ending. I sought to select the material that was best calculated to constitute a continuous and complete poem. But there are scores of legends, all springing from the one source, all circling around the one personage; some of them preserved in one tribe, others of them in other tribes; all of them of the same character. To blend them in one poem, or story, would mean confusion and needless repetition. Were I to have chosen any one of them, in particular, I could not have fully attained my own ideal. But, by drawing upon this one and that one, the entire story was fashioned.

You can readily perceive, my dear sir, that my appreciation of what you have written must be keen, and that your kindness has affected me.

During the past couple of years I have commenced to experience the effects of age; I am gradually becoming more and more a lover of quiet, retirement, and repose. My communications with the world are daily becoming fewer. It is only on rare occasions that I read over any of my own productions. But your very honest and careful appreciation of "Hiawatha," and the gentle letter that came to me with it, have caused me to peruse once again the poem, and to do so with satisfaction akin to that which, in younger days, I glanced for a first time over my completed work.

I am very thankful, and your kindness will excuse these few remarks, especially as they convey the sentiments of your sincerely,

HENRY W. LONGFELLOW.

Britain and Its Colonies.

Few speeches of this year have produced a more far-reaching effect than that of Hon. Joseph Chamberlain, delivered in Birmingham, on the fifteenth of May. What has made that speech most remarkable was the circumstances surrounding its delivery. To summarize the situation we may take a couple of extracts from a very careful review of the situation. A correspondent of the American press, cabling on the 16th May, says:—
"Yesterday afternoon Mr. Balfour, as Prime Minister, addressing a despatch comprising Mr. Chaplin, an ex-colleague in the Cabinet, and the Duke of Rutland, the sower of the

old English nobility, and many influential supporters, took his stand as a free trader. He stoutly, almost angrily, declined to continue the thread tax or to introduce protection silently, as if by accident, by such expedients as a cereals duty, beyond the needs of revenue. He would welcome with unfeigned pleasure a fiscal union of the empire were that only feasible. A trifling duty upon food imports might then be adopted, but if the fiscal system were to be changed the movement must come not from any one particular industry, or class, but from the heart, conscience, and intellect of the great mass of the people."

Then comes the other side of the picture:—

"Three hours later, Mr. Chamberlain, addressing his own faithful people in Birmingham, assembled to welcome him home after his South African tour, hesitated not. Mr. Balfour's Imperial fiscal unity hidden in the clouds of an indefinite future became in Mr. Chamberlain's hands a definite issue for the next general election. For himself, he said, as Colonial Secretary, he would have gladly accepted the colonial suggestions for the exemption of colonial products from such taxes as the cereals duty. 'Do you,' he went on in effect to say, 'want the empire, or do you not? If you do, you must act as Imperialists, work to make the empire self-sustaining and self-sufficient, admitting colonial produce to tariff preferences in the British markets in return for the tariff preferences which the colonies now offer to British manufacturers, retaining a free interchange of trade with the rest of the world, but only so far as is consistent with a policy of the empire first, an empire one and indivisible.'"

As far as the Empire is concerned, those who would like to see disunion between the members of the present administration, claim that this is a bid for the premiership; while those favorable to the Government of the day hold that there is no contradiction between the speeches of Premier Balfour and Colonial Secretary Chamberlain. But who is to decide? It all remains with the future. What stand will be taken by the other members of the Cabinet?

But we in Canada have another and a special interest in the turn that is about to be taken in British politics. Mr. Chamberlain's allusion to the Canadian budget brings the matter right home to us. When we look at our own side of the water we are actually as confused as when trying to study the situation in the old country. Here the Government claims that this is a triumph for its policy; that it is the direct result of the conference in London and the part taken therein by the Canadian Premier; that it is the outcome of the stand taken by Mr. Fielding in his budget speech. On the other hand, the Opposition claims that this is an endorsement of the policy it has been advocating ever since it last held the reins of power—and even prior to that time. It claims that it has broken through the stone wall of free trade that has been built around the policy of Great Britain. Which is right? Which is wrong? Or are both right and both wrong?

In this case, as in that of the Imperial Government, we have to allow time to tell the story. But he the result what it may, surely there is a mighty change coming over the dreams of British statesmen. We have seen this vast change commencing when the Government undertook, in an honest way, to deal with the troubles of Ireland; we have seen it in the very attitude of Mr. Chamberlain, who wheeled about from being an anti-Home Ruler, to become the supporter of the new scheme. What will be the outcome of all these mutations? Time alone can tell.

A PRIEST AND DUTY.

Father M. A. Kelly violated a law one night last week by deliberately entering a quarantined house in Springfield, Mass., in order to baptize a child dying of smallpox. The gentlemen of the A. P. A. can point proudly to the fact that no minister of any other church was ever caught in any such crime as that.—Boston Pilot.

AID FOR IRELAND.

Subscriptions to the Irish national defence fund, says the Boston "Pilot," are coming in rapidly, and the national treasurer, Mr. T. B. Fitzpatrick, of Boston, expects to be able within a short time to forward to the national trustees in Ireland a subscription of \$10,000, which will make \$50,000 in all sent by the United Irish League of America, the amount pledged at the national convention of the League held in Boston last October.

The Kishineff Massacre.

(By a Regular Contributor.)

The horrid details which have come to us of the recent massacre of Jews at Kishineff, the provincial capital of Bessarabia, in Russia, are calculated to make the heart quiver with indignation and condemnation. It seems scarcely possible that such barbarism could still prevail amongst nations that claim to belong to the sphere that circumscribes modern civilization. It is even reported that the police and military encouraged the murders and torturing; that the only manner in which they interfered was to point out to the mob the Jews, to tell them which houses were inhabited by Jews and which by Christians.

We have no doubt that the Jews may have rendered themselves distasteful to the inhabitants of that section of Russia, and that latter saw with jealous eyes the encroachments of the former in the domain of commerce. But no plausible excuse has been given, and, in our mind, none can be advanced for the outrages that are recorded. Not the savage Iroquois ever went so far in the torture of his victims. The outrages on women and children, the sawing off of human limbs, and all the most abominable devices of barbarism brought into play, make humanity shudder, and cause us to question the Christianity of the nation that purposely closes its eyes and practically encourages such deeds.

The Divine Founder of Christianity set us an example, even of the cross, of the manner in which we should treat our enemies. And even were the Jews the deadly enemies of the followers of Christ, then there would still be no palliation for the wholesale murdering of them. There must be something radically wrong in the heart of the nation that permits and that encourages such outrages. And we were still more surprised to find that the Russian Government was indignant with the American press, because of its severe criticisms. The Russians retaliate with the accusation that the Americans were equally as barbarous in the Philippines. That may be true; but two wrongs do not make a right. No matter what others may do it is certain that their evil deeds are no justification of our misconduct. While we can have no possible sympathy, in matters of religion, with the Jews, still the very religion that we profess ordains that we should sympathize with them in their sufferings and feel for them under such an ordeal of barbaric persecution.

THE CREMATION CRAZE.

A despatch from Louisville, Ky., says:—

Capt. William F. Norton, millionaire citizen of Louisville, died to-day at Coronado Beach, Cal., where he went for the benefit of his health. The body will be cremated and the ashes brought to Louisville for interment. If a wish expressed in Capt. Norton's will is carried out, a party of friends will meet the train with a brass band and rag-time music will take the place of the funeral march."

We might seek an explanation of this man's queer whim, had it not been that the same report says:—

"Capt. Norton was one of the most eccentric men in Kentucky. The Auditorium Theatre was always his plaything, and it proved to be a costly one. The amphitheatre, although seldom used, was maintained on the same scale. The first track exclusively for bicycle racing in the world was built there, and there the first races by electric light were held."

He was, it appears, a very generous man, and being immensely wealthy (having left between \$5,000,000 and \$7,000,000), he was the recipient of the hard-luck stories and had found it necessary to appoint a day in the week for that kind of business. Therefore, each Friday was reserved for the purpose of hearing complaints, receiving beggars, and handing out cash.

Considering all these eccentricities we do not think that any great importance can be attached to his will, especially the dispositions thereof that deal with cremation, brass bands, and such like. It was evidently only a whim that came upon him at the time he was making his will. The cremation craze had seized him and he was too eccentric to shake it off.

NOTES FROM IRELAND

PASTORS AND PEOPLE. — The Archbishop of Tuam on the occasion of a recent visit to the parish of Athenry, delivered a very impressive sermon, from which we take the following extract:—Having pointed out the relations which should exist between a pastor and his flock, he said he thought he might say this—and it was not the first time that the thought occurred to his mind—that there was not in the whole Church of God and country where the relations of pastor and people, as described by Our Saviour in the Gospel were so entirely fulfilled as they were in Ireland, and so faithfully discharged, or any other country in the world where the devotion and love of the pastors for the people, and of the people for the pastors, was so intense, or so tender, or so enduring. Those outside the Church marvelled at it.

MR. DEVLIN, M.P. — That Mr. Charles R. Devlin is displaying some energy and enthusiasm in the discharge of his public duties may be inferred from the following editorial reference of the "Galway Observer." It remarks:—

During the past week Mr. Devlin submitted in the House of Commons several questions, one was the dredging of Galway harbor. He also had up the case of Mr. Keane, late National School teacher of Barna. We also understand that he proposes directing attention to the ruins and waste property in the city of Galway. Certainly it is time that some action ought to be taken in the latter, for it is one of the crying grievances of Galway, as well as many eyesores to every citizen.

DESERTING THE OLD LAND. — Notwithstanding the promises of ameliorative legislation and the high hopes which have been raised of a brighter future for Ireland, says a correspondent of the Catholic "Times," of Liverpool, the people are flying from the country. The emigration returns from the first quarter of this year show a large increase over those of the corresponding quarter last year, while the number of young men and women who left Queenstown during the month of April is simply appalling. The emigrants are mostly from Kerry and West Cork and are all in the bloom and vigor of youth, being between the ages of 18 and 26. They evidently do not believe in the "live horse and you will get grass" theory, and it is hard to blame them, but it is very sad to see the country becoming depopulated at such a rate.

THE MANGAN CENTENARY. — The 100th anniversary of the birth of Clarence Mangan was celebrated recently in the Rotunda by a large and enthusiastic gathering of the citizens of Dublin. That the interest now being taken in the memory of the great poet is due to the Irish revival is beyond doubt and was borne witness to in an excellent letter from Father Sheehan, of Donegal, to the lecturer on the occasion. The celebration consisted of a concert composed of a varied and excellent selection of Mangan's poems, after which Mr. W. H. Gratian Flood delivered an excellent lecture dealing with the poet's life and works, for which he was warmly applauded by the large and enthusiastic meeting.

IN AID OF HOSPITAL. — In every city of importance the Catholic laity, led by their spiritual guides, are manifesting a deep interest in hospital work. In Montreal, our section of the community, seem to concern themselves but little in this regard.

In Ireland, recently, the Rev. Liguori Doherty, O.D.C., delivered an appeal on behalf of St. Vincent's Hospital in the Church of St. Andrew, Westland-row. Taking as his text the words, "As long as you did it to one of the least of My brethren, you did it unto Me," from the Gospel of St. Matthew, the preacher delivered an impressive discourse, in which he graphically described the sufferings of those who, cut off from the enjoyment of active life, lie ill in St. Vincent's. To heal these their sick fellow-creatures, to send them back restored in health into society, and thus to enable them to give bread to their families and peace to themselves, was the grand work to which the Sisters of Charity had by their pure and warm inspiration of their own lives devoted their lives. Engaged in the work of this noble institution were some of the

most esteemed members of the medical profession, when whose skill and experience enabled them to trace out the causes and supply the remedies of disease. The trained nurse, too, applied her skill with fidelity and sympathy. Day and night, together with the gentle Sister of Charity, she might be seen moving noiselessly from bed to bed. An institution whose work was so useful to their fellow-creatures and so acceptable to God was surely worthy their admiration and gratitude.

A PROTEST.—The Catholic clerical managers of National schools in the province of Armagh met in the Synod Hall on the 21st April, the Right Rev. Monsignor Byrne, P. P., in the chair. Among the resolutions which were adopted is one in which they say: "That having had further opportunity of comparing Dr. Starckie's revised address with the reports of the inspectors, by which he attempted to justify his unwarrantable attacks on school managers, we declare that he has utterly forfeited the confidence of Catholic school managers of primary schools in Ireland; that we regard his continuance in office as a grave danger to Catholic education, and that we call for his removal from the position of Resident Commissioner."

CURIOUS NATIONAL PRAYERS

The Philadelphia "Record" has made a collection of some of the curious prayers which have been made at the opening of legislative bodies. The "Record" says that while the maintenance of political chaplains may be a well-meant concession to religious sentiment, the chaplains are doing their best, by a too great mingling of political zeal with devotional fervor, to get their offices abolished.

Only a few days ago the Republican chaplain of the Utah Legislature prayed for a "blessing upon the minority members of the House. We are under no obligations to them, but realize that they have been neglected and are in sore need of help." There is precedent enough for this sort of mingled impudence and irreverence, and the only wonder is that chaplainships have not been abolished. On the eve of the Spanish war the chaplain of the House of Representatives at Washington prayed God to make the people "quick to resent any national insult," which was not offensive partisanship, but most offensive Christian ethics. Nine years ago a chaplain prayed God in an Iowa Republican convention to hasten the day when the "infamous Democratic party should be exterminated," with a good deal more of the same sort of thing, which evoked cheers from the delegates. It was inoffensive, but in poor taste, when a chaplain in the Delaware Legislature prayed: "O Lord, Thy servants are in a deadlock. Give them the key."

Seven years ago the chaplain of the House of Representatives prayed for "additional protection to American manufacturers." During the last Ocean insurrection a chaplain in the New York Legislature prayed "that the United States might supply with arms, if necessary, those in Cuba who were struggling for liberty," and that we "might insist upon upholding the Monroe doctrine." During the silver excitement of the chaplain of the Missouri Republican Convention prayed the Lord to "preserve the nation from financial dishonor," and the chaplain of the Illinois House prayed God to "contract the capacious maw of the penal reformatory, charitable and educational institutions of Illinois. May they learn to be content with less money, and may we who refuse to worship a golden calf also refuse to worship gold in any other form."

The chaplain of the Populist convention in Arkansas prayed that the state might be diverted from Democratic control. In the Colorado Legislature Dean Peck prayed that the Populists and Democrats might be resigned to their fate. A Populist chaplain in Kansas prayed God to "palsy the brain and still the heart of the treasonable conspirators," to wit, the Republicans.

It was many years ago that the Rev. Moses Shinn of Iowa prayed for "sound currency, pure water and undefiled religion." In a Massachusetts campaign a minister prayed for the triumph of righteousness and then broke out: "O Lord, what's the use of beating about the bush? Give us Griggs for Governor."

THE COMING CONSISTORY.

The Holy Father will hold the next consistory at Rome in the middle of next month, when the new cardinals will be created.

Echoes From Scotland

PRISONERS' AID SOCIETY.—A fairly attended meeting of the Catholic Prisoners' Aid Society was held in the Diocesan Hall, Glasgow, on May 4, says a correspondent of the London "Univers." The Very Rev. Provost Chisholm (Paisley) presided. Mr. Hugh O'Hare submitted the annual report, which showed that the society had received official recognition from the Scottish Secretary of State. The work of the society began on the 6th October last. The present offices of the society will be given up at the term, the society having secured more suitable premises in John Knox street. The society desired to acknowledge the assistance they had received from Mr. Lawson, the governors of the various prisons, and the officers of Bailinzie and Duke street prisons. Of the female prisoners dealt with six were sent to the Good Shepherd Convent, Dalbeth, one to that in Bristol, five to Sisters of Mercy in Edinburgh, 12 to Ireland, 18 were started in hawking, 40 taken to parents, 150 received clothing, and 260 visits were paid to police courts and 629 to prisoners in cells. Of male prisoners 22 were found work in shipyards, six in chemical works, two in tailors' shops, six with farmers, three sent to Belfast, 17 employed by contractors, three employed as window cleaners, 21 sent to friends, two sent to sea, four started as hawkers, 33 employed as laborers, 133 clothed, 66 lodged and fed, whilst 83 ex-prisoners were now constantly at work. The treasurer's report showed that the last balance had been £146 9s., and subscriptions received £221 15s. His Majesty's Commissioners of Prisons had contributed to this £10 and subscriptions received £221 15s. 4d., the latter sum not being included in that report. There was a balance now of £37 0s. 3d.

Mr. Frank Henry J.P., moved the adoption of the report. In seconding, Mr. D. J. M. Quinn, J.P., urged upon the Catholic community to aid the society by becoming annual subscribers.

The report having been adopted, Colonel M. Hardy, C.B., chairman of the Prison Commissioners, congratulated the society on its first annual meeting.

LITERATURE FOR BOYS.—Father Hugh Kelly, of Dumblarton, recently made an eloquent and practical appeal that Catholic lads should be supplied with and encouraged in the reading of good, wholesome literature; and nowhere could this want, he pointed out, be better found than in our present-day Catholic periodicals, books, and newspapers. Let parents encourage their boys to buy and read these.

A RETREAT.—A most successful Retreat, at St. Alphonsus, Glasgow, which has been conducted for the last fortnight by Fathers Creagh and Boyle, C.S.S.R., was closed for the men at four o'clock on Sunday afternoon by the renewal of the baptismal vows, and the last service for both men and women took place at seven o'clock in the evening. Those who were present at any of the services on Sunday witnessed scenes which they will never forget. At the early Masses it seemed as if everyone in the church approached the altar rails.

AN UNIQUE CELEBRATION.—There was considerable rejoicing at Dalkeith on the occasion of Mr. Henry Philip Kerr, son of Lord Ralph and Lady Anne Kerr, Woodburn, attaining to his twenty-first birthday. In commemoration of the majority the clergy and congregation of St. David's parish, of which the young gentleman is an esteemed member, presented him two weeks ago, with an address of congratulation, suitably worded, which was read by Father Head, and signed on behalf of the Catholics of Dalkeith and district by the Sisters of St. Andrew's Convent and the Jesuit Fathers of St. David's. The proceedings took place in the schoolroom, Lady Anne Kerr being present. Lord Ralph Kerr, owing to illness, was unable, to his own deep regret, to be present. Mr. H. P. Kerr made a manly and splendid reply to the address.

THE LEAGUE.—That the Gaelic League is popular in Scotland there can be but little doubt. One by one the different country districts are forming branches. The clergymen all over the country are forming branches. The clergymen all over the country are sympathetic

with its objects, and rightly so, for as one remarked to a correspondent of the London "Univers." "If their principal object was never gained (and I am sure in course of time it will be) it makes its men and women better parishioners by setting before them high ideals. It gives them pride of race, and a desire that in their own persons Ireland will not be disgraced. And their spirit reacts throughout the parish."

Rumors and Stories

At the annual meeting of the International Catholic Truth Society, held in the Catholic Club rooms, New York, recently, Archbishop Farley made reference to the way in which false stories are circulated concerning the Church and its institutions. The case referred to by His Grace was to the effect, that through scheming the land upon which St. Patrick's Cathedral, of New York, is built was secured from the city for the sum of one dollar. That statement, said His Grace, had been contradicted repeatedly in the press, and after a while it occurred to me—one of the few bright things that came into my head—to print a leaflet—that was the beginning of the leaflet system—in which the whole history was given, taken from the abstract of title and from the records of that property for nearly one hundred years, showing how much was paid for it, the names of the parties into whose hands it passed, and tracing it until it came into our own hands, the hands of the trustees of St. Peter's, the first Catholic Church in New York, down to the present time. All that was printed on the leaflet, and to everybody who asked me the question, "Did you get that property for a dollar?" I gave them the leaflet and said nothing.

"I do not know how many hundreds of those leaflets were distributed, but I know that it was printed thousands of times, and I am sure most have gotten into the hands of hundreds of thousands of people. But would you believe, after all this—and I tell you this to show you the necessity of this International Catholic Truth Society—that only last evening I received a letter from a distinguished gentleman, a Catholic gentleman of New York, sending me a copy of a letter that he had received from the vice-president of one of the first commercial establishments of New York, asking him this question, 'Is it true, my dear sir, that the Cathedral acquired the property on which it stands for one dollar?' I am very sorry I did not bring that letter along with me to this meeting. I had it on my table before I left home. Now, isn't it true that a lie dies hard?"

"Another instance of the difficulty of killing a lie like that is this: A gentleman whose name is Strong, I think, has written a history of New York city which is pretty well known and has had a considerable circulation, and he has that same lie in his book. Some fifteen years ago, a friend of mine, the president of a bank here, called Mr. Strong's attention to this mistake, and handed him one of these leaflets. He said he would correct it in the next edition. The next edition came out, and there was the lie again, and never a word said about it. He called his attention to it a second time, and he promised to correct the mistake in the third edition, and he gave him another leaflet. The third edition came out, and I think that if you can find that edition you will find the same lie there. Now isn't that too bad? Does it not show the necessity for this society of 'ours, even if there was not a single other fact to be recorded?"

THE DEADLY SUNDAY SUPPLEMENT.

"When the destruction of the American home becomes an accomplished fact," says the "Catholic Union and Times," "no small part of the blame may be laid at the door of the illustrated supplement of the Sunday paper. Week after week these crimes in color hold parental authority up to all the ridicule which the cartoonist can crowd into his work. The American boy, who is the most eager devourer of the Sunday supplement, must be pretty well imbued with the notion that the chief purpose of fathers and mothers is to afford opportunity for giving vent to the innate rascality of bad little boys. The subject may appear to the unthinking to be trivial, but there is nothing more certain than that these publications, scattered broadcast over the land, are all doing deadly work."

Walter C. Kennedy,
Dentist,
883 Dorchester Street, Corner Mansfield

Richelieu and Ontario
Navigation Company



AMERICA'S INCOMPARABLE SCENIC AND PLEASURE ROUTE

SUMMER HOTELS

THE MANOIR RICHELIEU
MURRAY BAY, QUEB.

THE TADOUSSAC
TADOUSSAC, QUEB.

Owned and operated by the Company, and charmingly situated on the Banks of the St. Lawrence.

Magnificent Palace Hotel Rochester, Kingston
Leave Toronto for Clayton and Intermediate Ports

Embracing a delightful sail across Lake Ontario, a trip through the fascinating scenery of the Thousand Islands and the marvelous rapids to

MONTREAL (the Metropolis of Canada)

Where connection is made for cool and refreshing night ride to the famous old walled city of

QUEBEC (America's Gibraltar)

Thence on to Murray Bay, Tadoussac and Points on the grandeur and variety. For further particulars, apply to

H. FOSTER CHAFFEE, W.P.A., 2 King St. E., Toronto, Can. **JOS. F. DOLAN, C.P.A.,** 128 St. James St., Montreal, Can. **L. H. MYRAND,** Dalhousie St., Quebec

Or to **THOS. HENRY,** Traffic Manager, Montreal, Can.

\$1.50 = \$1.50

OUR DONGOLA KID LACED BOOT FOR LADIES
at this low price is very neat, stylish and durable,
made with Extension Sole and nice Military Heel.
WARRANTED to give satisfaction.

RONAYNE BROS.,
Chabouilles Square, 2027 Notre Dame Street.

\$1.50 = \$1.50

Catholic Sailors' Club.
ALL SAILORS WELCOME.
Concert Every Wednesday Evening

All Local Talent Invited; the finest in the City pay us a visit.
MASS AT 9.30 a.m. on Sunday.
Sacred Concert on Sunday Evening.
Open week days from 9 a.m. to 10 p.m.
On Sundays, from 1 p.m. to 10 p.m.
Tel. Main 2161.

ST. PETER and COMMON Sts.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the True Witness.

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

SYNINGTON'S
ROBBERSON
COFFEE ESSENCE

JOHN MURPHY & CO.

READY-TO-WEAR GOODS.

General prosperity everywhere in this GREAT COUNTRY OF OURS, the sun of prosperity has shown bright for several years, and every prospect of its brightness continuing; therefore let us prepare for a good outing on Empire Day, the first Summer Holiday of the Season. We can help you at SMALL COST.

This week we are offering

600 Ladies Blouses

made from White Lawn Scotch Ginghams, and English and American Printed Percales. This is an assorted lot and worth \$1.00, \$1.25 and \$1.50. CHOICE ONLY **35c**

Stylish Outing Dresses, made from best English Prints and Linen Lawns. Prices from **\$2.65**

Received from New York, hundreds of **OUTING HATS**, in White and Ecru. Prices from **\$1.00**

A large display of these Ready-to-Wear Hats in our Millinery Show Rooms.

Our Irish Lace Collars, Collarettes and Capes are having a large sale. No such display can be seen elsewhere, and our values are always right.

We are the Agents for the Irish Lace Industries.

In Case It Rains

We can provide you with the best English Rainproof Coats, with Fancy Checked Rubber Linings, for **\$3.95**

Every garment worth from \$3.50 to \$5.

Also another line, same styles, and worth from \$10.00 to \$15.50. CHOICE ONLY **\$3.95**

We have 600 Ladies' Sailor Hats, mostly in white, burnt black and navy; we are not selling them as freely this season as we expected, therefore have decided to clear the lot at **15c**

Regular prices \$1.00 to \$1.50. **15c**

Nothing better for Country Wear.

JOHN MURPHY & CO.
2222 St. Catherine Street, corner of Mansfield Street.
Toronto, Ont. Telephone Up 3740

The Reformatory And Its Effect

Right Rev. P. F. O'Connell recently delivered a sermon in aid of St. Ignace, the report of which is in the New York Journal. It is as follows:—This is particularly a phrase. "The catchword great factor in public life. Its charm has hold upon the mind of and its fascination is irresistible. Political conflict fought under its banner by its verdict. It serves for much evil; it hides of misdeeds, it deludes and the immature mistakes the spurious as genuine. Useless were as valuable power of phrase-mongers of the precincts of life fled it; it throws science, and destroys meaning of language. of the uninitiated it has false interpreter of his mischiefmaker in the affairs of individuals and influence is felt in the nation, and in its pernicious laws are unjust impositions against the people. Yes, or of phrases and words there were erected the worship of this Democracy! What has that word? What is it has on the mass can define it; not its meaning. Yet at the multitudes go into sound of this word vespell, and its into works like magic upon the populace. Not this has but recently been was up to now unknown but the word has rec interpretation, a difference is now put upon it, and ascribed to it, and the of phrase-mongery pursued effect for the self its sponsors.

The word "liberty" these phrases which nation, abolished dynastied kingdoms and established civilized societies the heritage of mankind; precious jewel among the gifts, the foundation human society, for wity fought innumerable whose brow she adorned laurels of her own vantage become a mere shous and meaningless for the perversion of a cloak to hide the selfish leaders and a hands of unscrupulous and the forerunner tion. In that better had a definite meaning was used for conveying truth, the stood for something in this age of phrases lost its meaning; everything unrighteous.

There is another used and so little one of such vital importance, and that is the ation." Five centuries humanity was enjoying the labor of the apemartyrs; when Christianity force in human law, order, civilization; where, when education and culture was home, and the a found a shelter in the ary of the Lord; wherope was united by one vital principle, was the inspiration when the various nations were united by the one Brotherhood, born of God's Fatherhood, the Blessed Redeemer ity was just ripe and forward progressive life and in all things man society, then the demons snapped the vows asunder, and the precincts of an Augustine came a monk, tion, who was unwelhe wore, whose vercontamination, and ings and conduct the-civilized society and with one blow gious and civil author of Martin Luther, ity shudder as his

Diagara to the Sea"

PLEASURE ROUTE
West, Kingston
On and Intermediate Ports.
Ontario. A trip of the Thousand Islands (the exciting descent of all the rapids of Canada)
Cool and refreshing night views of Gibraltar
and Points on the river unequalled for wild beauty.

L. H. MYRAND,
Dalhousie St., Quebec
Can.

\$1.50

OR LADIES
and durable,
Military Heel.

\$1.50

MURPHY

TO-WEAR

MODS.

ity everywhere in this
Ours, the sun of pros-
bright for several years,
of its brightness con-
us we prepare for a good
Day, the first Summer
son. We can help you

re offering

ies Blouses

Lawn Scotch Gingham,
American Printed Per-
a assorted lot and worth
1.50. Choice Only **\$3.00**

Dresses, made from best
Linen Lawns. Prices
\$2.65
New York, hundreds of
in White and Ecru
\$1.00
of these Ready-to-Wear
ry Show Rooms.

Collars, Collarettes and
a large sale. No such
seen elsewhere, and our
right.

It Rains

on with the best English
ith Fancy Checked Rib-
\$2.95
worth from \$2.50 to \$3.
ie, same styles, and worth
1.50. Choice Only **\$3.95**

adies' Sailor Hats, mostly
ack and navy; we are not
ely this season as we ex-
ave decided to clear the
15c
\$1.00 to \$1.50. **15c**

for Country Wear.

MURPHY & CO.

Telephone Up, 3749

The Reformation And Its Effects.

Right Rev. P. F. O'Hare, LL.D., recently delivered a lecture in Brooklyn, in aid of St. Leonard's Academy, the report of which we take from the New York "Freeman's Journal." It is as follows:—

This is particularly "an age of phrases." The catchword is the great factor in public and commercial life. Its charm has a peculiar hold upon the mind of the masses and its fascination is almost irresistible. Political campaigns are fought under its banner and decided by its verdict. It serves as a cloak for much evil; it hides the ugliness of misdeeds, it deludes the young and the immature mind, it advertises the spurious as valuable goods. The useless ware as valuable goods. The power of phrase-mongery has inviolated the precincts of literature and defiled it; it throws confusion into science, and destroys the definite meaning of language. In the hands of the uninitiated it has become the mischiefmaker in the most vital affairs of individuals and nations. Its influence is felt in the halls of legislation, and in its name the most pernicious laws are being enacted and unjust impositions committed against the people. Yea, by the power of phrases and popular catchwords there were erected altars to the worship of this new idol and devotees multiply daily.

Democracy! What homage is paid to that word? What enchanting power it has on the masses? But few can define it; not many understand its meaning. Yet at its very sound the multitudes go into ecstasy. The sound of this word works like a spell, and its intoxicating effects work like magic upon the mind of the populace. Not that this name has but recently been invented; it was up to now unknown in history; but the word has received a new interpretation, a different construction is now put upon it, new power is ascribed to it, and this shallow age of phrase-mongery produces the desired effect for the selfish purposes of its sponsors.

The word "liberty" is another of these phrases which has defiled religion, abolished dynasties, overturned kingdoms and spread horror in established civilized society. Liberty, the heritage of mankind, the precious jewel among heaven's favored gifts, the foundation of stability of human society, for which Christianity fought innumerable battles and whose brow she adorned with the laurels of her own virtue, has in this age become a mere shallow, ambiguous and meaningless phrase, a tool for the perversion of a noble idea, a cloak to hide the evil intentions of selfish leaders and a weapon in the hands of unscrupulous demagogues, and the forerunner of every revolution. In that better age when words had a definite meaning, when language was used for the purpose of conveying truth, the word "liberty" stood for something noble and high; in this age of phrase-mongery it has lost its meaning and makes for everything unrighteous.

There is another phrase so often used and so little understood, and one of such vital historic importance, and that is the word "Reformation." Five centuries ago, when humanity was enjoying the fruit of the labor of the apostles and the martyrs; when Christianity was the vital force in human society, and law, order, civilization reigned everywhere; when education was established and culture was the joy of the home, and the arts and sciences found a shelter in the very sanctuary of the Lord; when civilized Europe was united by the adherence to one vital principle, and one ideal was the inspiration of all peoples; when the various nations were permeated by the one idea of Christian Brotherhood, born of the idea of God's Fatherhood, as revealed by the Blessed Redeemer; when humanity was just ripe and ready to forge forward progressively in the higher life and in all things that adorn human society, then the evil of the demons snapped the bonds of holy vows asunder, and out of the holy precincts of an Augustinian monastery came a monk, without a vocation, who was unworthy of the habit he wore, whose very breath was a contamination, and who by teachings and conduct threw the whole of civilized society into confusion, and with one blow undermined the work of the reformation, produced a work which was nothing less than a delusion and a degradation, and the detrimental effect of which are everywhere visible

—Martin Luther's work, which was externally disgusting and internally corrupt, was misnamed "Reformation."

For the last five centuries this word was used for every novel theory, for every vile heresy, for every unrighteous act. In its name the traditions of centuries were cast to the winds, habits which were the growth of generations of national life were uprooted, sacred things were defiled and debauchery invaded the sanctuary of domestic life.

This era which brought into being an intellectual, religious, social and economic revolution, was the mother of the present "age of phrases" and meaningless words; this system of negation and of confusion in which all things lost their meaning, and each individual was by his own private judgment constituted the only and absolute arbiter of all things, hurled humanity into the Babelian confusion of language; and instead of living upon the truth which language was intended to convey, it was feeding like the prodigal son away from the father's house upon the husks of phrasemongery.

The question which interests us is, was the work of the sixteenth century really a work of Reformation, with all that the word implies, or was it a Deformation? We are gathered here to-night under the auspices of men who have banded together to consecrate their lives to a holy cause under the name of protection of St. Francis of Assisi. The money which secured your admission into this building is to be used to aid these good men in their self-sacrificing work of love and devotion in conformity with the ideas and purposes approved by St. Francis. The religion for which St. Francis was ready to die was assailed by the rebellious monk of the sixteenth century; the doctrine of Faith and Morals which the Seraph was ready to defend with his heart's blood were attacked as false and ungodly; the devotions which he established were branded by Luther and his followers as idolatry and injurious superstitions; the vows which St. Francis regarded as holy and pleasing in the sight of God and in the observation of which he underwent the uttermost privations—cold, hunger, pains from without and pangs from within—Luther trampled under foot as of no binding power and as a detriment to society. If Luther's work was the work of genuine Reformation, then we are all deceived, yea, we are this very evening engaged in a most unholly work. More than this, I am a priest of the Holy, Roman and Apostolic Church, ever ready to submit to utterances of the Holy See, the ruling Pontiff, whom Luther calls the anti-Christ; the very robes I wear are placed upon me by the grace of the Pope and the approval of the Bishop whom the Pope has set to rule over us and whose authority to destroy this so-called work of the Reformation was inaugurated; the rosary which you recite and the very scapular which you wear upon your body were defiled and desecrated by that work misnamed "Reformation." Is it not time that we know whether we are still dead in sin, following false doctrine and false teachers, and practicing idol worship and pagan superstition, or was the work of the sixteenth century the work of Deformation?

This, my friends, is not a mere idle speculation of abstract theories. This question is of the highest importance to our age and to the generations to come. Upon the answer to this question depends the stability of society; yea, the stability of this very nation, the security of the fireside and the happiness of our lives and of the lives of millions yet unborn. This revolutionary work of the sixteenth century, this hideous monster, was clothed in fine linen and placed upon a pedestal; this new deity, conceived in lust, born in passion and nursed upon the breasts of selfishness and vanity; this deity, like that of the Egyptian, is placed on the altar reared by the machinations of men, is covered up by deceptions and falsehood, and presented to humanity by the name of Reformation. Let the curtain be drawn aside, let the flashlight of history be thrown on it, and let us behold the horrible consequences engraved upon the canvas for these many centuries. Let us see whether the evils which now threaten society and sap its very life is not the logical result of the work of Deformation; let us trace to its origin the horrible condition under which this age grows, and which if not checked in time will undermine our very foundations. Let us gaze for a few minutes upon the work which placed the bed of humanity over a volcano, making its very existence insecure.

By the light of historical truth, I say, that the man whose life was a swinging pendulum between religion and sensuality, produced a work which was nothing less than a delusion and a degradation, and the detrimental effect of which are everywhere visible

in our age; and by the same light of historical facts I challenge into the arena the searcher after truth and defy successful contradiction.

The Catholic Church in her teachings declared government a divinely-declared obedience which it demands of the citizen to the civil powers, and at the same time held civil power in check. Thus she was enabled to rebuild upon the old ruins left over from the destruction of the stupendous edifices reared by the Roman Empire, and bring order out of chaos and establish a new and permanent civilization.

In the first battle between Sensuality and Religion in Luther's life he aimed a blow at both the spiritual and civil authorities by the denial of the authority of the Church, which had in its trail the destruction of civil authority also. This soon manifested itself in the revolution known as the Peasant's War, of which Luther was the originator. "The sword is on your throat, and yet you still think that you sit so secure in the saddle that you will not be removed. Such security and foolhardiness will yet break your neck," writes Luther to the rulers of his time. (Janseen 2, 485.)

An eminent Protestant writer and defender of Luther says: "It is but too evident that this revolution was prepared by the reform agitators, and that by such agitators the minds of the populace were deluded by such a swindle which otherwise would not have enflamed so many minds at once." (Plank, Ensteh. Des Prot. Lehb.)

This revolution was but the prelude to all plots, conspiracies and revolutions which have followed since then, and which in our own century have become so frequent, as it was a natural harvest, a necessary evil, and an indispensable element of government life.

Strange as it may seem, Luther was not only a revolutionist, but at the same time, by virtue of his shiftily position and unsteadiness in character, the creator and defender of absolutism and despotism in government under which for nearly two centuries the nations of Europe were oppressed and tyrannized. Whenever the rulers who were looking for plunder in the confiscation of Church property were willing to come to his paradoxical nature showed itself in the defence of the absolutism of rulers against whom he previously instigated rebellion—and, in his bitterness and hostility against the very people whom he used as his tools and finally plunged into misery and desolation. Hear his own words:

"Like the mules, who will not move unless you perpetually whip them with rods, so the civil powers must drive the common people—whip, choke, hang, burn, behead and torture them, that they may learn to fear the powers that be. The coarse, illiterate Mr. Great I am (the people) must be forced, driven, as one forces and drives swine and wild animals."—El. od 15, 276.)

An enemy of the Catholic Church says:—

"Luther was the originator of the doctrine of unconditional surrender to civil power. That two and five make seven he preached that you know. But if the civil government should proclaim that two and five are eight, then you must believe it against your better knowledge and sense. That explains why so many German princes took so kindly to the service policies of Lutheranism." (Scherr, "German Culture." Third edition, page 260.)

That shiftily position of Luther has inaugurated in this century a period of revolution on the one hand, and on the other tyranny and absolutism, so that governments and subjects are at all times at sword's points, and can never regain their balance until the cause of the civil is removed.

When in this age of ours revolution walks like a destroying angel among the nations of the earth and breathes death from its nostrils among the peaceful inhabitants thereof; when the rulers upon the thrones are unsafe; when in this very land of liberty, calling itself Protestant, a Booth strikes down the most peaceful of men, the kindly Lincoln; a Guitau destroys the useful life of a Garfield; when, in the end of the nineteenth century, a ruler chosen by his fellow-citizens is murdered by the hands of the assassin while enjoying the peaceful hospitality of a sovereign State and hurls a loving wife into the loneliness of widowhood; and when you ask for the reason that produced it I bid you turn to Luther and his work, to the work styled falsely "Reformation," producing the result of a deformation. Luther is its father, the sixteenth century its cradle, and deformation its protector and high priest.

The very foundation of society is the family. Religion, civil institutions, manhood and womanhood are there nurtured and fostered and

protected and started upon its journey of duty and civilization. If once the wells are poisoned, malady will spread everywhere; if the home is defiled the whole of life is profaned and corrupted; once the sacred bonds of the home and the ties of family life are loosened the demons are unchained and let loose upon humanity. It is for that reason that the Catholic Church with diligence and perseverance watched over the holy state of matrimony, elevated it to the dignity of a sacrament, made it a union never to be dissolved. "For better, for worse, till death do part us," was the motto in Christendom. Behold among us the institution of the divorce "mill," with all its abominations of infidelity, perjury and appalling results upon society. The establishment in our midst of a system of polygamy on the installment plan through divorce, and permanent polygamy in one of the State of the Union, naturally opened the flood-gates of sensuality, threatening the very existence of society.

I call upon you men who have endured the heat of the day and borne the burdens of life for your daughters and reared them into womanhood; I call upon you, oh ye mothers who have nursed your daughters upon your own blood and life; you who have watched around their cradles and spent the nights at their sick beds and guarded them against all temptations and evils; I call upon you to say with what complacency can you look upon them when they are taken away from your hearths and from under the protection of your roofs; what security is there for their happiness when upon some pretext or another, after they have given all that woman holds dear and sacred, they may be cast aside by the decree of a court in Dakota or some other State and have their lives blasted? All this is, however, the result of a man called a "reform-er," and his revolution, called the "Reformation."

The pendulum in Luther's life was swinging more and more away from religion and more and more to sensuality. He knew that his union with an escaped nun was an illegal act, both from an ecclesiastical and legal standpoint, and that the kidnapping of a nun was then punished by death; and having made himself master of the situation by destroying ecclesiastical and civil authority, as already mentioned, and proven by his own lips, he endeavored to remove all barriers in the way of his own desires, and did so in the declaration that matrimony is not a holy thing, and that it is proper and allowable for a Christian "to marry a pagan, a Jew or a Turk, as much as it is permissible to buy or sell to a Jew or a pagan." (Jena. Second edition, page 156.)

And the only motive for matrimony in Luther's theory was the gratification of the lower passions in man. In the year 1525 he writes to a monk of his own stripe: "Whosoever intends to remain single let him cease to bear the name of man, or prove that he is an angel or a spirit, for God does not allow it unto man." In the year 1523 he writes: "Whosoever wishes to remain single, and takes a vow to do so, does as if one vows to commit adultery or to do something which is forbidden." (Book of the Spiritual State.)

The sacred character of matrimony once destroyed and the safeguards thrown around about it removed, it was but the next step to the wretched institution of divorce, now so common among us. "The husband may drive away his wife; God cares not. Let Vashti go and take an Esther, as did the king Ahasuerus."

"The civil contract theory of marriage," says the Rev. Dr. Morgan Dix, of New York, "is strictly in place in any system which banishes God from the world and human life. I quote the language of the Bishop of Maine: 'Laxity of opinion and teachings of the marriage bond, and on the question of divorce, originated among the Protestants of Continental Europe in the sixteenth century.'" (Morgan Dix, "Lectures on the Calling of Christian Women.")

We have witnessed in this century the open and shameless life known as the Oneida Community. Yet these people might have cited Luther as the champion of their cause, for has not Luther preached openly from the pulpit on the permissibility of infidelity to the marriage vows in language which I dare not repeat? Mormonism in Salt Lake city, in Utah, which has brought so much disgrace to the American people, is but a legitimate outgrowth of Luther and Lutheranism. The similarity between Luther and Joseph Smith, the Mormon prophet, is most striking. The Mormon's defence of polygamy is that plural marriages are a matter of conscience, with which the government has nothing whatsoever to do. Now, mark the words of Luther:

"If a man wishes to marry more than one wife he should be asked

whether he is satisfied in his conscience that he may do so in accordance with the word of God. In such a case the civil authority has nothing to do in the matter." (De Wette, Second edition, page 459.)

In the so-called revelation on plural marriages Joseph Smith uses this language: "God commanded Abraham, and Sarah gave Hagar to Abraham to wife. Abraham received concubines, and they bore him children, and it was accounted unto him for righteousness. David also received many wives and concubines, as also Solomon and Moses." (Rev. Section 132, page 469.)

The Mormon of the sixteenth century expresses himself thus:

"I, for my part, acknowledge that I cannot forbid when one takes more than one wife, for it does not contradict the Scriptures." (De Wette, Second edition, page 459.) "The plurality of wives of princes and great gentlemen is a valid marriage before God, and is like unto the marriages and concubinage of the patriarchs."

The secularization of the marriage bond had as a consequence in our century the degradation of womanhood under the name of "The Emancipation of Women," which is in fact an emancipation from womanhood, from all womanly graces and charms. As long as the marriage bond was regarded as a religious, ethical act, a divine institution, one man and one woman forever united, the union, devotion and self-abnegation of two hearts had in it dignity, nobility and supernatural grace. Woman was regarded as the queen of the home and as mother of children and an honored guardian of society.

That society has not as yet been totally destroyed by these barbarisms; that there is still some ember of the old fire left, is owing to the fact that even nominal Christendom could not entirely rid itself of Catholicity, which is so natural to man and so completely satisfies all the cravings of the human soul.

Ladies and gentlemen, by the light of history, was the work which produced such chaos, such frightful results; which called into existence a condition in society such as exists in our modern civilization; which enables men and women charged with infidelity to procure the service of men who call themselves ministers of the Most High to perform a marriage ceremony; which destroys domestic felicity and makes children worse than orphans, stamping their innocent lives with disgrace and shame; which makes the life of society insecure, breeding either despotism or bloody revolution—I ask you, Does such a work deserve to be called "Reformation," or deformation? I leave you to answer the questions.

For the last five centuries the work carried on in modern life—socially, religiously, politically and economically—was pure and simple deformation, making for unrighteousness. To-day society stands in need of a true, genuine Christian reformation. Be not deceived. "Whatever ye shall sow that shall ye reap." Be not deceived that by the means thus far employed and upon the principles thus far proclaimed you will reform society. We have lived to see the humiliation of making the gospel of Christ impotent and substituting in its place a society for the preservation of purity. Has it borne fruit? After two thousand years of Christian toil and untold labor we find the President of the United States, the ruler of a free people, suggesting offering a reward of ten dollars to mothers who do not commit the crime, the horrible, beastly crime of extinguishing the life of their unborn infant. Will society be reformed by such means? Nay, and a thousand times nay!

There is but one way for reformation. That way has been pointed out by revelation, reason and history. Back to the first principles proclaimed by Mother Church, held aloft for centuries; principles which have indeed reformed human society in the past; principles which have subdued barbarism and tamed savagery; principles which renewed the face of the earth and spread knowledge, civilization and happiness among the nations of the earth; principles which gave foundation to human society, established peace and order by the wholesome doctrine of authority; principles which stood sentinel over the nuptial chamber and guarded the peace of the fireside; principles cherished and proclaimed by the saints of God and their followers. Reformation lies along the path of the Holy Catholic Church. Away from deformation; back to true reformation. "Oh, watchman in the night! Oh, Israel's watchman! how long? how long? Build, oh God, build thy temple speedily!"

Angelico of Pisolo, whenever he was at work on the head of Christ painted on bent knees.

Hurry and Worry.

We delight to point with pride to our great host of so-called "Successful Americans," to our vast army of "Captains of Industry." They are the standard-bearers of the religion of Hurry and Worry. We find these men are duly "strenuous," yet to what purpose? Consider, if you please, the case of one of the most prominent latter-day apostles of the "Strenuous Life." The world-renowned Mr. Charles Schwab—now a multi-millionaire, receiving the highest salary ever paid by a corporation in the history of the world. Yet we are treated to the spectacle of this man, incapacitated for business—away on "sick leave" eight months out of twelve, vainly chasing the elusive Goddess of Health, over many foreign seas, touching at all the famous health resorts of the old world, in one long, restless dash in quest of the unattainable. Any wealthy invalid may engage in these globe girdling races after health, but few, indeed, are they who are caught up with it. The chase is too strenuous. But the little fellows must needs ape the doings of the big ones, so they join the crowd, following the leaders, like sheep to the shambles.

Every busy man may not have his private yacht eating up money at the rate of \$14,000 to \$20,000 a month for running expenses alone while in commission. But, most any victim of the hurry habit who has chartered his birthright of hale and hearty manhood for a sack of gold or a bundle of bonds; may go to Europe for his health; and why not? But here as everywhere we have this hurry craze in evidence. Does he secure comfortable, roomy quarters on one of the large, safe and easy-going ten or twelve-day ships? "Not on your life," says the strenuous gentleman of leisure. Does he desire to enjoy to the full a fortnight's restful, invigorating sea voyage? No. He is still one of the hurry brigade from pure force of habit. Or, is it one of those delightful steamships which make a cruise of the tropical seas, to the Bermudas, the Bahamas, or the Caribbean Islands, that he selects. Never. Such three or four weeks health tours are not run upon the hurry plan, so he will have none of them. It is the racing trans-Atlantic ocean greyhound "for his money." At quadruple rates of fare with extras and incidentals in proportion, with a cabin de luxe—about the size of a sardine box and twice as fishy—with the wild, reckless, dangerous dashing through the waves, instead of over them. The five-day boat which drives on and on, and on, ever at an express train speed, in fair weather and foul, with every soul on board, from the captain of the ship to the luckless stow-away peeling potatoes in the fore-castle galley, keyed up to the highest possible pitch of nervous excitement from the casting off of the last hawser in the home port, until the warping into the berth at the end of the hair-raising voyage. That's the proper caper!

Hurry, Hurry, always Hurry. And so we find the booking offices of the steamship lines fairly swamped under the deluge of applications for accommodation on the "speedy" ships, months before the "sailing days" are even advertised, to the end that no one will willingly take passage on any of the so-called "slow boats"—and the slowest of them are fast enough in all conscience. But it is the "Fifteen-day tour of Europe for your health" which catches the crowd of cheap imitators, when those "in the know" will tell you that even a ninety-day trip "would sap the vitality and strain the powers of endurance of the most robust cigar store Indian that was ever hewn from the trunk of a majestic monarch of the forest.

A friend of mine took one of these fly-by-night trips to Europe last summer. He was five and a half days going and six days on the homestratch. He put in a strenuous ten days "doing" Europe at race-horse speed—and being "done by the Europeans out of everything he had but his return trip ticket. When they carried him ashore at the East River pier upon his return he said, "For God's sake take me to some hospital where I may sleep for a week." When I asked him if he had enjoyed the trip—I shall never forget the look he gave me—but he simply replied: "Say, I'm glad to get back alive, I was never so tired in my life," and he had not had a vacation in twenty years. His little excursion cost him just \$500, in round figures.—From "Vim."

Speeches Of William II.

By a Regular Contributor.

The press of the world has commented to a considerable extent upon the recent visit of the German Emperor to the Pope, and some of the after-effects of that step are already being felt.

While special criticism may be brought to bear upon an isolated speech, or public utterance, of the Emperor, still the surest means of discovering his characteristic and sentiments is to take all his speeches, letters, and other public utterances, and divesting them of whatever local coloring they may have, to seek in them the dominant note.

"Innominate" has made a judicious and careful selection from the most striking passages in this book. In glancing over them there are two predominant notes that we cannot fail to detect.

To illustrate both of these we will select such passages from "Innominate's" synopsis of the book above mentioned as are calculated to accentuate these two points.

Whether as subjects or as soldiers he has esteem only for good Christians: "Whoever is not an honest Christian is not an honest man and cannot be a good Prussian soldier nor fulfil in any circumstances the duties which the Prussian army demands of its soldiers."

The Emperor is conscious of his responsibility toward God: "Wilhelm I. is an example not only for his grandson, but for all monarchs, who are unable to do anything except inasmuch as they are convinced that the function that has been confided to them by Heaven obliges them to give an account of it to Heaven."

The Emperor is conscious of his responsibility toward God: "Wilhelm I. is an example not only for his grandson, but for all monarchs, who are unable to do anything except inasmuch as they are convinced that the function that has been confided to them by Heaven obliges them to give an account of it to Heaven."

"I take here the vow of placing under the Cross of Christ the whole German Empire, the whole nation, my army represented here by this staff; I place myself under it and my family. I wish to live under the protection of Him who could say: 'Heaven and earth shall pass away, but my words shall not pass away.'"

One of the most intimate friends of the Emperor is Cardinal Kopp. Writing about His Eminence to Prince Hohenzollern, January 12, 1887,

the Emperor said: "What a simple, intelligent and good German nature he has." The Cardinal is constantly at court and is the Emperor's adviser in mostly all serious matters.

"Turning now to his expressions concerning other rulers, we find his dispositions well set forth in these passages that are selected by 'Innominate.'"

"He eagerly seizes on all opportunities for having old quarrels forgotten and for softening the conflict between unavoidable rivalries. To the widow of President Carnot he writes: 'Carnot, worthy of his great name, has fallen honorably, like a soldier on the field of battle.'"

"But it is especially 'France, our chivalrous enemy' (Dec. 14, 1891) whose sympathies the Emperor seems to seek. 'Let us celebrate our victories in the great war without any feeling of pride and doing full justice to the unsuccessful courage with which our enemy fought.'"

"On May 24th, 1895, at St. Privat, where Marshal Canrobert destroyed the Prussian Royal Guard under the eyes of the old Emperor, who shed tears of grief, Wilhelm II. thus addressed his troops: 'I wish that this monument, erected to the memory of those who died at St. Privat, should be looked upon as a testimonial of honor for the soldiers of both armies, the French Army as well as ours; for here the French soldiers fell heroically for their Emperor and for their country.'"

"We certainly owe the famous correspondent a debt for having cast such a new light upon the character of Germany's Emperor, and in its beams we can read more clearly the significance of this recent visit to the Vatican and all the deference paid to the Head of the Catholic Church."

Abbe Larocque's Silver Jubilee.

On Sunday last the parishioners of St. Louis de France held a triple religious celebration. It was the fiftieth anniversary of the founding of the parish, the twenty-fifth anniversary of the ordination of Rev. Abbe Larocque, the parish priest, and the fiftieth birthday of the same good pastor. Founded on the 17th May, 1853, the parish has become one of the most important in the city, and it possesses one of the grandest churches in the archdiocese.

Its exterior architecture marked a wide departure from the ideals previously followed out in religious construction. The effect was striking. The facade of cut stone consists of three arches which form a peri-style. The central arch is crowned by a bronze statue of the Church's patron saint, Louis de France. The main tower is 208 feet high. The body of the Church is 240 feet long and 82 feet wide. The Roman style of architecture is employed in the interior, and the furnishings throughout are exceedingly rich and beautiful.

Rev. Abbe Larocque was born near Burlington, Vt., May 18, 1853, exactly a half century ago on Monday. He received his education at St. Theresa College, and afterwards he remained there for several years as professor of Latin literature and the sciences.

In his late twenties he came to Montreal and received the appointment of assistant in St. Gabriel's Church, under Father McCarthy. He remained in this work for a year, and then became chaplain for the Good Shepherds Institution on Sherbrooke street, where he remained until he took charge of his present parish in 1888.

It would take many columns to tell of the grandeur and imposing character of the celebration of last Sunday.

Mgr. Larocque assisted at the High Mass, which was sung by the parish priest, and an address was presented accompanied by a purse of \$1,000—which money Abbe Larocque had long before stated he would not accept as a personal gift, but would use for the benefit of the Church. At the Deaf and Dumb Institute on St. Denis street, there was a magnificent entertainment in the evening. In fact, the entire proceedings constituted a red-letter day in history of the young and flourishing parish.

We desire to join our humble congratulations to those of the parishioners and to wish Abbe Larocque a long lease of years, in health and strength, to carry on and complete the great work that he has so nobly commenced and so valiantly prosecuted for the benefit of the north of our city, for the greater good of the Church, and for the undying glory of God.

D'YOUVILLE READING CIRCLE

Ottawa, May 20, 1903.

At the recent meetings of the D'Youville Reading Circle the French Associations Law has been one of the interesting subjects spoken of under the head of 'Current Events,' which occupy a part of each meeting. That history repeats itself can be seen from the present state of affairs in France which so much resemble the doings in that country previous to the Revolution. It was remarked that this Law is being enforced in the names of Reason and Justice.

Parts of Wordsworth's 'Prelude' were recommended for reading a pro pos of French affairs to-day, and reference was made to a magazine published fortnightly by the 'Messenger,' which contains a strong protest against the French Government and stands for the orders.

Attention was called to the Philippine question, and to a very caustic review, by Rev. Father Middleton, an Augustinian, on two reports published about the question. This report on the reports show them to have been forced and illiberal. In connection with the same subject a paper entitled 'Religion and Education in the Philippines,' was alluded to the Bill concerning Ritualism in England was merely mentioned. After devoting a part of the evening to current events the remainder is taken up with literature.

Ellen Thorneycroft Fowler's descriptions in her book 'Fuel of Fire' were said to be beautiful, while the story itself is a healthy one since it teaches that evil does not really prevail in the world. The March and April numbers of Mosher's magazine containing articles on George Eliot's 'Silas Marner' and Gilbert Parker's 'Right of Way' were spoken of. Among the new books lately received in the library are 'The History of Ireland,' by A. M. Sullivan; the 'Life of O. A. Brownson,' the 'Star Dreamer,' by Edgerton Castle; 'A Book of a Thousand Questions,' by Rev. Father Conway; the 'Glories of the Catholic Church in Architecture' and the 'Gentleman from Indiana.' Our study of the Renaissance shall be continued next year. This term we have reached in our study of the subject the causes, Religious, Social, Political and Philosophical, which led to the Revolution. At the May meeting of the Circle 'Launcelot' was the special literary topic. The beautiful ending given in the original story by Mallory was compared with the different versions by modern writers. Extracts from Conde B. Pallen's exquisite rendition of the atonement and death of Launcelot were read.

At the next and last meeting of the Reading Circle a summary of the year's work and progress will be made.

CLOSING CONVENTS.

Paris, May 16.—The sealing up of the convent at Sartene, under the Law of Associations, was accomplished recently with considerable difficulty. The inhabitants, who had armed themselves for the purpose of protecting the convent, were driven off by the troops at the point of the bayonet. Numerous arrests were made.

DUTY.

Measure your worth by the standard of duty well done, not by the opinion of others.

Every moment of time may be made to bear the burden of something which is eternal.

GRAND TRUNK VICTORIA DAY, MAY 25, 1903.

Return Tickets will be issued at lowest SINGLE FIRST CLASS FARE. Going Dates—May 23, 24, 25, 1903. Return Limit—May 16, 1903.

Where to Spend the Holiday.

Table listing fares to various destinations like Lachine Rapids, St. Anne de Bellevue, etc.

VACATION TRIPS. Write or call on Trunk Railway Agent for copy of 'Summer Tours,' giving valuable and interesting information how and where to spend your holidays.

CANADIAN PACIFIC VICTORIA DAY 1903.

Round Trip Tickets. Will be issued to all Stations in Canada. Port Arthur, Ont., Sault Ste. Marie, Mich. and East at 1.40 p.m.

COMMENCING SATURDAY, MAY 23RD AND EVERY SATURDAY THEREAFTER, BOULEVARD SPECIAL FOR KNOWLTON, MAGOG AND SHERRBOOKE WILL LEAVE WINDSOR STATION AT 1.40 P.M.

On May 24th, Points Fortune local will leave Windsor Station at 1.30 p.m., instead of 5.15 p.m. On May 25th, Special Train will leave Labelle 9 a.m. and St. Agathe 6.15 a.m., instead of Monday.

City Ticket and Telegraph Office, 129 ST. JAMES STREET, next Post Office.

FALSE REPORTS.

ABOUT CATHOLIC PRELATES.—Here is a statement that appeared in the daily press of the city on Tuesday last. We give it exactly as it was published:

'Archbishop O'Brien, of Halifax, and Archbishop McDonald, of St. John's left for Ottawa recently to take part in the conference of bishops and archbishops, which Mgr. Sbarretti, the Apostolic Delegate, desired should be held. It is understood this will be but a preliminary meeting, and no definite decision will be arrived at with regard to the questions which are to be discussed. On request of the Pope, through Mgr. Bruchesi, the Manitoba school question will be thoroughly gone into, as His Holiness desires that the Catholics of the province of Manitoba shall be given the same rights as those of other provinces.'

This is all a matter of surmise. The enterprising journalist has added a few facts together and has drawn from them the foregoing conclusion. Here are the facts, each true to a certain degree, upon which this unfounded statement was founded.

Firstly, His Holiness the Pope conferred with the Canadian Premier last summer on the subject of the Manitoba schools. The purport of that communication no person knows. On the occasion of the visit of King Edward VII. to Rome, it was reported that the Pope brought before His Majesty the subject which he had brought previously to attention of the Premier. On the occasion of his visit to Rome last summer, Mgr. Bruchesi was given some very important information for the benefit of the Canadian hierarchy, the nature of which has not been made public, nor is it necessary that it should, unless so deemed by His Grace.

These are three facts that concern Rome. Now as to Canada; it is true that Archbishop O'Brien and Archbishop McDonald did pass through Montreal and proceed to Ottawa. It is equally true that they there met the Apostolic Delegate, and even spoke on the occasion of the reception tendered him by the Knights of Columbus. But once these various facts have been recorded all information ceases and the fabric of imaginary meetings for supposed purposes appears.

At present Archbishop Bruchesi is diocese. Archbishop Duhamel is a way on his pastoral visitation, and will not return to the Capital till the 30th May. He was represented at the reception the other night by his Vicar-General, Mgr. Routhier. Archbishops O'Brien and McDonald went to Ottawa to attend the meetings of the Royal Canadian Society, of which both are distinguished members. They took advantage of their presence in the Capital to present their homage to the Apostolic Delegate, whom, on account of the great distance from Ottawa to Halifax

S. CARSLEY CO. LIMITED

BOYS' SUMMER CLOTHING.

THE BIG STORE LEADS! Its Stock comprises:—Print Blouses, Shirt Waists, White Lawn Blouses, Cotton Pants, White Duck Coats and Pants, Alpaca Coats, Striped Cotton Suits, Fancy Duck, Linen, Galatea and White Man o' War Suits, also Crash Norfolk Suits, etc.

Table with columns: Boys' Print Blouses, Boys' Navy Duck Blouses, Boys' White Blouses, etc. and prices.

GLOVES YOU CAN DEPEND UPON.

For Fit, Style and Service. To save the seeds of dissatisfaction by introducing doubtful articles to the stock is not our intention.

Ladies' Pearl Kid Gloves, in soft shades of tans, modes, gray, browns, or black, fancy silk points, with 2 stud fasteners, sizes 5 1/2 to 7. Per pair... \$1.50

NECKWEAR OF A BECOMING AND STYLISH CHARACTER.

Ladies' Oriental Lace Collar, Capeline effect, newest designs, splendid quality, in white only... \$1.15

Ladies' Velvet and Net Collar and Revers, Velvet Applique on White Net, finished with Silk Floss... \$1.70

CROQUET SETS.

Hardwood, 4 Balls, 5 in. Mallet, painted Hoops and Stakes, all put up in a strong box... \$1.69

Gentlemen's Made-to-Measure Clothing, Made to Your Satisfaction.

Finer results than are turned out by our Custom Tailors are not procurable. Good serviceable fabrics and trimming the foundation; good style and good workmanship characterize the superstructure. Reasonable charges. Suits delivered at time promised.

SEPARATE SUMMER SKIRTS. LADIES' SUMMER COSTUMES.

To wear with the numerous separate Blouses, which fashion declares every well equipped wardrobe should contain. Ladies' Fine Hemstitched Pique Skirts, cut gored style, a swell Outing Skirt... \$1.70

THE S. CARSLEY CO. LIMITED

1765 to 1783 Notre Dame Street, 184 St. James Street, Montreal.

CARPETS

110, Ready made, for this week. Carpets by the Bale, Piece or Yard. CHINA MATTINGS—Hundreds of patterns to select from, and wonderful value.

BEDS AND BEDDING—Sanitary and up-to-date Sheets, Pillows and Mattresses. FLOOR COVERINGS of every description.

CURTAINS and SHADES, UPHOLSTERY, DRAPE and CURTAIN MATERIALS. All served promptly and in turn. We will do our best for everyone.

THOMAS LIGGETT

EMPIRE BUILDING, 2474 and 2476 ST. CATHERINE STREET

The Montreal City and District Savings Bank, St. Catherine St. West Branch, (Corner McGill College Avenue) IS NOW OPEN FOR BUSINESS.

and to Prince Edward Island, they had not an opportunity of meeting at an earlier date. They were not summoned by the Delegate for any special purpose. No such meeting is to be held, or has been held, either preliminary or otherwise. Archbishop Duhamel did not discontinue his pastoral visits to return and meet the other prelates. And the secretary of the Apostolic Delegate says that there is no information of the kind that can be founded, and that at the delegation there is none to be given out. In a word, the Apostolic Delegate knows nothing about any such meeting, and he is confident that the secular press cannot be any better posted than he is on such a subject.

We have taken the trouble to secure this information from the pro-

A NOTABLE ANNIVERSARY.

The golden jubilee of the introduction of the Forty Hours' devotion into Philadelphia diocese will be celebrated May 24th.

Pride is a fault that great men blush not to own; it is the ennobled offspring of self-love.

The sweet companions of labor, music, and song kept pace with the strides and advancements of man.

Catholic Newspaper

(Correspondent of Ca)

Wednesday, the 22nd 1903, will be almost a day in the lives of Catholics. For on that day they will witness the coming of a new and therefore particularly amount of notice and of the Catholic Newspaper's annual public meeting at the bishop's House, and present listened to a number of speeches which, we must not be altogether surprised to expect from him, might be expected from him, known for his cultured mind, Bishop Hedley was conscious of the importance of the Catholic Press in the bringing of the knowledge to the vast masses of now alien from its fold. He had the greatest respect than he had for its Lordship remarked, what ought to be done men who carried on Press were doing it—under considerable difficulty the everlasting race of horror of doing anything wisely prefers to consulting judgment on the others. The Bishop to he finds them, and grateful for such laborious difficulties, men have effectively urges all to help in circulation and the Catholic papers. It was said, incumbent on the Catholic Press, and would be abundantly

Bishop Bellord spoke generous strain, remained Catholics never olic papers, though we pended to be a newsflash or a priest who s were on sale regularly doors a goodly number. The Very Rev. Dom gins, C.R.L., believed olic Press had never derstood among us— gins is right. He is right again, that Carpers had not been pred; and he was right he remarked that if papers entered the hope they would effect good, and would probably much-needed the false statements Catholic so frequentl the columns of the Clearly the Very Rev is a man with an eye facts without a pair culars.

That the Catholic I ported by Catholics is beyond all doubt roughly speaking, so Catholics in Great B be an unfair guess t twenty of that numb a Catholic newspaper ridiculously small pram inclined to think ther than below the take it as a working go on to ask why th er support given to a olic Apostolate whic days at least, has been necessary. As Don the Press is not qu Some regard it as a Church, as an exte very doubtful value, to a principle of ge which is unpleasant, times perilous. It fo public opinion which well do without. I enough to have hear lar sentiments mys enough to believe th em. A Catholic P o Hedley says, a n times. It goes wher never enter. It tea mystic power of co think of what the s this newspaper land into every house; th often decide every qu sun; politics, theolo science, literature, suicide, divorce—de infamous—nothing c them. They give th their news; lately th illustrating both wic stic drawings—and them! That is the the critic never seen

Y Co. LIMITED

CLOTHING.

Stock comprises:—Printed Cotton Pants, White Cotton Suits, Fancy Suits, also Crash Nor-

ES:

old..... 50c
 .. 55c
 .. 60c
 .. 75c
 .. \$1.30
 .. 1.90
 .. 85c
 .. \$1.40
 .. 1.90
 .. 2.10
 .. 1.45
 0 years old..... 1.74

R OF A BECOMING

YLISH CHARACTER.

ental Lace Collar, Capeline designs, splendid quality, in..... \$1.15

ivet and Net Collar and Applique on White Net, Silk Floss..... \$1.70

ental Lace Collar, Capeline only..... \$3.15

QUOQUET SETS.

4 Balls, 5 in. Mallet, painted stakes, all put up in a strong box..... 60c

Clothing

Satisfaction

at by our Custom serviceable fabrics style and good work-ure. Reasonable priced.

UMMER COSTUMES.

ystery to many how much mes can be made to sell money.

etty Outing Suit, in White and Vest tucked and finished, Venises Lace and Velvet..... \$2.25

as Linen Costumes, Full Bishop Sleeves, Cuffs and tched..... \$3.05

Y Co. LIMITED

ames Street, Montreal

ETS

ne Bale, Piece or Yard select from, and wo

ate Sheets, Pillows and

RAPE and CURTAIN

ir best for everyone.

PIRE BUILDING,
 2474 and 2476
CATHERINE STREET

nd District

t Branch,
 (venue)

USINESS

order to give our read-
 how far they should
 the secular press for
 of importance. And
 flat contradiction on
 ility.

ANNIVERSARY.

ubbles of the introduc-
 forty Hours' devotion
 this diocese will be
 24th.

fault that great men
 down; it is the ennobled
 self-love.

companions of labor,
 kept pace with the
 advancements of man.

Catholic Newspapers.

(Correspondent of Catholic Times.)

Wednesday, the 22nd of April, 1908, will be almost a red-letter day in the lives of Catholic journalists. For on that day they and their labors came in for a quite unusual, and therefore particularly pleasing, amount of notice and commendation. The Catholic Newspaper Guild held its annual public meeting in Archbishop's House, and the members present listened to a series of able speeches which, we may trust, will not be altogether forgotten. As might be expected from one so well known for his cultured and erudite mind, Bishop Hedley was fully conscious of the importance of the Catholic Press in the great work of bringing the knowledge of the Faith to the vast masses of Englishmen now alien from its holy influences. He had the greatest possible respect for what he had for its critics, who, His Lordship remarked, were talking of what ought to be done while the men who carried on the Catholic Press were doing it—and sometimes under considerable difficulties. But the everlasting race of critics has a horror of doing anything; it very wisely prefers to confine itself to passing judgment on what is done by others. The Bishop takes things as he finds them, and helps. He is grateful for such labors as, amid enormous difficulties, Catholic pressmen have effectively performed, and he urges all to help in extending the circulation and the influence of the Catholic papers. It was a duty, he said, incumbent on all to support the Catholic Press, and such support would be abundantly blessed.

Bishop Bellord spoke in the same generous strain, remarking that very many Catholics never took in Catholic papers, though where there happened to be a newsgazer in the parish or a priest who saw that the church doors a goodly number was sold. The Very Rev. Dom Gilbert Higgins, C.R.L., believed that the Catholic Press had never been quite understood among us—and Dom Higgins is right. He held, and he is right again, that Catholic newspapers had not been properly supported; and he was right once more when he remarked that if Catholic newspapers entered the homes of the people they would effect great spiritual good, and would provide an unquestionably much-needed antidote to the false statements about things Catholic so frequently appearing in the columns of the secular press. Clearly the Very Rev. Dom Higgins is a man with an eye, able to see facts without a pair of patent binoculars.

That the Catholic Press is not supported by Catholics as it should be is beyond all doubt true. There are, roughly speaking, some two million Catholics in Great Britain. Would it be an unfair guess that only one in twenty of that number subscribed to a Catholic newspaper? It seems a ridiculously small proportion, but I am inclined to think it is above rather than below the mark. However, take it as a working ratio, and then go on to ask why there is not greater support given to a sphere of Catholic Apostolate which, in modern days at least, has become absolutely necessary. As Dom Higgins says, the Press is not quite understood. Some regard it as a novelty in the Church, as an external influence of very doubtful value, as a concession to a principle of general criticism which is unpleasant, and may be at times perilous. It fosters a spirit of public opinion which we can very well do without. I am old fogey enough to have heard these and similar sentiments myself, and critical enough to believe there is nothing in them. A Catholic Press is, as Bishop Hedley says, a necessity of our times. It goes where the priest can never enter. It teaches with all the mystic power of cold print. Just think of what the secular journals of this newspaper land effect! They get into every house; they discuss and often decide every question under the sun; politics, theology, philosophy, science, literature, ethics, murder, suicide, divorce—deeds famous and infamous—nothing comes amiss to them. They give their views and their news; lately they have taken to illustrating both with excellent artistic drawings—and Catholics read them! That is the one fact which the critic never seem to remember.

Let any folk who think Catholic newspapers are an unnecessary, or at best a necessary, evil, make a tour of inspection round the houses of the poor, and see for themselves what sort of journals are read. Their eyes will be opened. I don't care here to single out any one journal for notice; indeed, they are gradually drawing closer and closer to one type, and that not an altogether pleasant type. Has anyone committed a murder? Here he is; this is his portrait; thus he looked and behaved at his trial, in his cell, on the scaffold! Has some rich plum been stolen from the garden wall of sunny society? Here is her photograph, and here is a full account of all that led up to, was enacted in, and resulted from, her escapade! Thieves and swindlers, fortune-tellers and rogues; warriors and politicians; society beauties and scientific teachers—for one penny you may have a gallery of their portraits and a record of their practices and preachings. Have the critics of the Catholic newspapers no word on all this?

"Well, well," say the critics, "all this is so, of course, and unfortunately; but—but, still, the Catholic papers are not perfect. They do not attain the level which they should and could reach." That, so far as I can gauge the objection, can be avoided in but one way; get the critics to write! If only they would, then, so far as their contributions went, the Catholic Press would be perfect. But the critics won't write; why, they know best. But the critics won't write what the Catholic journalist wants. And, after all, he is the judge of his own requirements. I knew a good man who thought that a Catholic newspaper should every week give an article from the "Summa." I don't know a good journalist who would agree with him. And, as I say, the journalist must be the judge. For his first duty is to make the Catholic newspaper pay. If it can't be made to pay, it can't be made to live; and if it won't live it will die. All the advice from all the critics on earth will not keep it alive, and, alas! the critics furnish criticism, not subsidies. But you can't pay bills with criticism. So, until the critics will convert their criticism into cash, I take my stand with the good Bishop of Newport, and thank the journalists who have been working while the critics were talking. And if the busy journalists have not done everything for us yet, I believe with Dom Higgins that it is because they have not been properly supported. Everybody can manage a drunken woman, except her husband; and I am sure the newspapers published by the critics.

But, in a more serious vein now. It has often struck me that were Catholics to accept the view that, in our modern world at least, newspapers a necessity for men, and so Catholic newspapers a necessity for Catholics, perhaps they would begin to support them, subscribe for them, circulate them, write for them, inform them. Here is the Church spread over the habitable world. Bishops, priests, nuns, everywhere. Yet, let a row take place in Lisbon, say, or Shanghai, or Bombay, or somewhere more than a day's journey from Fleet street, and, unless the Catholic newspaper happens to have a correspondent in the place, it will find it hard to get reliable news about the affair. I called it a "terrible scandal." Their report of the event gets the start; it is copied into other papers and circulated over the land. The "No Popery" press and platform make hay while the sun shines; and by the time the Catholic newspaper receives authentic intelligence the edge of the sensation has been blunted, the public is indifferent, and another lie has been written down to the discredit of the Church, to provide occupation and expense to the Catholic Truth Society in exploding it ten years hence. Why could there not be some scheme, some central bureau of intelligence for ecclesiastical matters, as the world has for secular; a Central News Agency of the Church? When Moses left Egypt he spoiled the Egyptians. Why may we not remain in the Promised Land and imitate such good things as we note among the Philistines around us? Other countries, other customs; and we might do worse than learn from our enemies. The Romans took hints from the Samnites, and Saul had the wisdom not to force David to go to battle in the king's armour.

"It couldn't be done. It has never been done." I admit the latter, but I deny the former. Note paper is cheap, postage is not dear, the mails are regular and expeditious. Why can it not be done? I fancy (but here I speak as one less wise) that a Catholic newspaper, if it received a useful piece of information on a topic which was being misrepresented by the secular press, would very gladly remit the expenses incurred by the sender. But perhaps it is not the

cost, it is the trouble, which would prove fatal to any such scheme! In that case, ought it to do but shrug the shoulders, and lament with clear-sighted Dom Higgins that the Catholic Press is not properly supported—in fact, not quite understood. It is not understood. Its influence is ignored, or not known, with the result that—in even Catholic countries the Catholic cause goes by default. The enemies of the Church have it all their own way. They triumph by adopting the principle that mud sticks, and that the mud sticks best which is thrown first. They start a lie, give it a fine impulse, set it going with a cheer. Everybody turns out to learn the meaning of the noise, Catholics as well as others. But the Catholics don't believe; the others do. The Catholics set to work to find out the truth. After long investigations they find it. But they do not find the rumor.

Parish Work In England.

In a sermon recently delivered in one of the parishes of London, Eng., the occasion being the blessing of 39 new banners for the Sodality of the Sacred Heart, Rev. J. Carey said in part:—Catholics were few in that great city of London, which was becoming more wicked every day, and they were apt to get carried away, lost to their own, by the tide of carelessness and indifference to all that was holy, so that they neglected the sacraments. How very true was that. How many a good father and fond mother were heart-broken when they saw their children leave the Catholic school and their virtue become tarnished by association with Protestants in the workshops where they earned their bread?

How, then, were they to keep the Catholic home up to the standard required by God in the face of all the difficulties by which they were surrounded? How were they to keep fathers sober and mothers holy? How were they to keep up to the standard of fervor they had at Mission time? He (the rev. preacher) knew only of one means, and might God inspire all present that night to take up the means he was going to suggest to them. They needed all the help God's Church could give, all the graces of the sacraments, and every religious influence. But they wanted more than that—something more than the Church and the sacraments. Of what avail was the Church to those people who never went near a church, what profit was the sacraments to those people who month after month and year after year neglected to receive them? They wanted something to make them come to the church and make them frequent the sacraments. What means were they to adopt? He would recall the words of our Lord in his text:—"Where two or three are gathered together in My name there am I in the midst of them." Those words suggested the principle that unity was strength. He told them that when they assembled together and prayed as one then were they strong, because the God of mighty power was in the midst of them.

In this world they noticed business men joined hands and worked together for a common end. Why were large companies formed every day? Why had they such strong branches of trades unions? It was because they came together for mutual protection, because men had come to realize that union was strength. He asked them if worldly men swore allegiance one to another and worked together for a common end, why should Catholics neglect that principle of strength? Might God grant that they who had not already done so would take up that means offered them that night by joining the Sodality of the Sacred Heart. Let them not harden their hearts and close their ears to the golden opportunity offered them that night of joining that sodality.

INGRATITUDE.

M. Waldeck-Rousseau, author of the Associations Bill, had his sick wife carried for nursing to the house of the Augustinian Sisters. His daughter, it is said, is at a convent school. Leon Bourgeois put his sick daughter at Cannes in charge of two Sisters of Our Lady of Good Help. It has been stated in the newspapers that the mother of M. Juarez was cared for during her illness by two Dominican Sisters. The son of General Andre, injured by a fall from his horse, was nursed back to health by the Sisters in the military hospital at Fontainebleau. After this corporal work of mercy had been accomplished, General Andre expelled the Sisters.

State of the Peasantry

BY "CRUX."

WITHOUT any preface, we will simply continue, and close our citations with the last essay of Davis on the "State of the Irish Peasantry." Be it remembered that while this applies in a certain degree to the condition in certain districts to-day, still, it was written sixty years ago, and gives a splendid idea of how matters then stood and of the reforms that were so badly needed. Again, in presence of the critical stage now reached in Irish affairs this brief essay will have its interest.

"In a climate soft as a mother's smile, on a soil fruitful as God's love, the Irish peasant mourns. He is not unconsolated. Faith in the joys of another world, heightened by his woe in this, give him hours when he serenely looks down on the torments that encircle him—the moon on a troubled sky. Domestic love, almost morbid from external suffering, prevents him from becoming a fanatic or a misanthrope, and reconciles him to life. Sometimes he forgets all, and springs into a desperate glee or a scathing anger; and latterly another feeling—the hope of better days—and another exertion—the effort for redress—have shared his soul with religion, love, mirth, and vengeance.

"His consolations are those of a spirit—his misery includes all physical sufferings, and many that strike the soul, not the senses. Consider his griefs! They begin in the cradle—they end in the grave.

"Sucked by a breast that is supplied from unwholesome or insufficient food, and that is fevered with anxiety—reeking with the smoke of an almost chimneyless cabin—assailed by wind and rain, when the weather rages—breathing, when it is calm, the exhalations of a rotten roof, of clay walls—he is apt to perish in his infancy.

"Or he survives all this (happy if he has escaped from gnawing fever), and, in the same cabin, with rags instead of his mother's breast, and lumps instead of his mother's milk, he spends his childhood.

"Advancing youth brings him labor, and manhood increases it; but youth and manhood leave his roof rotten, his chimney one hole, his window another, his clothes ragged (at best muffled by a holiday cotmore)—his furniture a pot, a table, a few hay chairs and rickety stools—his food lumps and water—his bedding straw and a coverlid—his enemies the landlord, the tax-gatherer, and the law—his consolation the priest and his wife—his hope on earth, agitation—his hope hereafter, the Lord God!

"For such an existence his toil is hard—and so much the better—it calms and occupies his mind; but bitter is his feeling that the toil, which gains for him this nauseous and scanty livelihood, heaps dainties and gay wines on the table of his distant landlord, clothes his children or his harem in satin, lodges them in marble halls, and brings all the arts of luxury to solicit their senses—bitter to him to feel that this green land, which he loves and his landlord scorns, is vanished by him of her fruits to pamper that landlord; twice bitter to him to see his wife, with weariness in her breast of love, to see half his little brood torn by the claws of want to undeserved graves, and to know that to those who survive him he can only leave the inheritance to which he was heir; and thrice bitter to him that even his hovel has not the security of the wild beast's den—that Squalidness and Hunger, and Disease are insufficient guardians of his home—and that the puff of the landlord's or the agent's breath may blow him off the land where he has lived, and send him and his to a dyke, or to prolonged wretchedness in some desperate kennel in the next town, till the strong wings of Death—unopposed lord of such suburbs—bear him away.

tent, pillage, war—the gentry shattered, the peasantry conquered and decimated, or victorious and ruined—there is an agrarian insurrection! May Heaven guard us from it! May the fear be vain!

"To whomsoever God hath given a heart less cold than stone, these truths must cry day and night. Oh! how they cross us like 'Banishes' when we would range free on the mountain—how, as we walk in the evening light amid flowers, they startle us from rest of mind! Ye nobles! whose houses are as gorgeous as the mote's (who dwelleth in the sunbeam)—ye strong and haughty squires—ye dames exuberant with tiangling blood—ye maidens, whom not splendor has yet spoiled, will ye not think of the poor?—will ye not shudder in your couches to think how rain, wind, and smoke dwell with the blanketless peasant?—will ye not turn from the sumptuous board to look at those hard-won meals of black roots on which man, woman and child fed year after year?—will ye never try to banish wringing hunger and ghastly disease from the home of such piety and love?—will ye not give back its dance to the village—its mountain plays to boyhood—and its serene hope to manhood?

"Will ye leave a foreign Parliament to mitigate—will ye leave a native Parliament, gained in your despite, to redress those miseries—will ye forever abdicate the duty and the joy of making the poor comfortable, and the peasant attached and happy? Do—if you so prefer; but know that if you do, you are a doomed race. Once more, Aristocracy of Ireland, we warn and entreat you to consider the State of the Peasantry, and to save them with your own hands."

Would it not seem as if this Voice, coming from the grave that has held for sixty years the owner of it, were harked to to-day and that the state of the Irish Peasantry were about to be made that which Davis and all his patriotic band would have loved to see it become? God grant it may be so!

Alcohol From a Medical Point of View

The following statement has been agreed upon by the Council of the British Medical Temperance Association, the American Medical Temperance Association, the Society of Medical Abstemians in Germany, the leading physicians in England and on the continent:—"The purpose of this is to have a general agreement of opinions of all prominent physicians in civilized countries concerning the dangers from alcohol, and in this way give support to the efforts made to check and prevent the evils from this source:

"In view of the terrible evils which have resulted from the consumption of alcohol, evils which in many parts of the world are rapidly increasing, we, members of the medical profession, feel it to be our duty, as being in some sense the guardians of the public health, to speak plainly of the nature of alcohol, and of the injury to the individual and the danger to the community which arises from the prevalent use of intoxicating liquors as beverages.

"We think it ought to be known that:

- "1. Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action and interferes with the functions of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment and of the will, and having other markedly injurious effects. Hence alcohol must be regarded as a poison and ought not to be classed among foods.
- "2. Observation establishes the fact that a moderate use of alcoholic liquors, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease) and shortening the duration of life.
- "3. Total abstinents, other conditions being similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quickly than non-abstinents, especially from infectious diseases, while they altogether escape diseases specially caused by alcohol.
- "4. All the bodily functions of a man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delu-

sion, a result of the action of alcohol on the nerve centres.

"5. Further, alcohol tends to produce in the offspring of drinkers an unstable nervous system, lowering them mentally, morally, and physically. Thus deterioration of the race threatens us and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved, the importance and danger of this increase cannot be exaggerated.

"Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical, and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease, and death, not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled, to urge the general adoption of total abstinence from all intoxicating liquors as beverages, as the surest, simplest, and quickest method of removing the evils which necessarily result from their use. Such a course is not only universally safe, but it is also natural.

"We believe that such an era of health, happiness, and prosperity would be inaugurated thereby that many of the social problems of the present age would be solved."

This is valuable testimony, and ought to be disseminated far and wide.

There are many to whom the moral and social evils of the drink habit do not appeal. The baneful physical effects portrayed by the members of the British, American, and German Medical Associations may make an impression.

We are engaged with a great social problem that challenges our zeal, energy, patience, and perseverance. Our aim is not so much to reform inebriates as to form public opinion in favor of our cause, to create a dread of the physical, moral, and social dangers that result from drink. All of us are what we are owing to environment and immutable influences, natural and supernatural. We are not solitary but social beings. As we depend upon others and receive from them, so they depend upon us, and look to us for help of one kind or another. We are indebted to society, to the Church, to the world at large. We should live in some respects for others; we should keep in mind the principle of Christian society: *Nemo sibi vivit* (No man lives for himself). In Christian society the intent is that all men should live and work for the welfare of the whole community. We are indeed shallow if we do not see that we cannot elevate ourselves without elevating others. Whatever benefits the community benefits each one of us. Whatever injures society injures us individually.

A whole philosophy of life sometimes lies in a noble thought. So, in a great cause such as ours, manifold noble opportunities for elevating these opportunities and not to use them seems to rank us with those who bury their talent and merit condemnation.

Every member of the Catholic Total Abstinence Union of America ought to realize his opportunity for forming public opinion in favor of the cause of total abstinence and his responsibility for preventing the influences that make for social disruption and degradation. The decay of moral principle that goes with intemperance is a near harbinger of ruin for society.

In laboring for the cause of total abstinence we are working for Church, and country, and good citizenship. Our work may not be marked by great tangible results, but with God our aim and purpose has merit, and the desire to help our brother to his immortal destiny is not only a spiritual work of mercy, but also charity of the highest order.—Walter J. Shanley, in "Temperance Truth."

We have only our little part to do, and that is never anything impossible. When we have done this we need not fret about what we cannot do. That is not our matter at all, but some other's, and the other will be ready for his part when it is time to do it.

Our world needs reciprocity in cordial words, kind deeds, the helpful thought gently expressed, which will tend to better work from the standpoint of a broader view; and yet the whole is encompassed in the exhortation of Our Saviour: "Thou shalt love thy neighbor as thyself."

School Children At Westminster Cathedral.

On Sunday, April 24th, says the London "Universe," one of the largest Catholic gatherings ever assembled in the Metropolis was witnessed at the new Westminster Cathedral, the occasion being the offering of the children of the sums of money collected in the elementary schools of the archdiocese for the support and rescue of their destitute brothers and sisters in the faith, who are so well looked after by that zealous priest, Father Bans, and his co-workers. In former years, owing to want of accommodation, only two children from each school could be received, but this year the Cardinal invited five from each school, together with their teachers and parents. Notwithstanding the inclement weather at the time appointed for starting every available space in the spacious Cathedral was occupied, some six thousand being present.

Much regret was expressed that the Cardinal's health would not allow him to receive the offerings personally, and the touching letter from His Eminence, which was read by the Hon. and Right Rev. Monsignor Stanley (who took his place) touched the gathering deeply. Amongst those who supported His Lordship were the Rev. Father Bans, the Dowager Duchess of Newcastle, Miss O. K. Parr, Mrs. Claude Hay, Mr. Stansfeld, etc.

The proceedings opened with the singing of "Faith of Our Fathers" by the vast multitude of children and adults, accompanied on the great organ, and the effect was most impressive.

Bishop Stanley then said he would first read to those present the two following letters:—

My Dear Lord,—I see no chance of being well enough to go to London for Sunday next, so I must call upon you to preside at the Cathedral in my name over the children, whom I thank and bless and praise with my whole heart.—Yours faithfully,
HERBERT CARDINAL VAUGHAN.

"My Dear Children,—It is a great disappointment to me not to receive you myself on this coming Good Shepherd Sunday. I had looked forward with much pleasure to the joy of meeting you, but when God sends old age and illness they bring in their train many privations and disappointments, which are among the crosses which our good and merciful Lord sends us to bear in order that we may better conform our will to His, and so by degrees become more pleasing to Him. Though I cannot be in the midst of you on Sunday to receive in God's name the gifts with which your little hands will come laden, I feel my heart grows quite young again as I think of the goodwill of the clergy, of the intelligent zeal of your teachers, and of your own zeal, activity, and self-sacrifice in collecting together so much money for the salvation of a multitude of poor children, who without your love and help might be eternally lost. It rejoices me more than I can say to see all the Catholic children of our elementary schools enlisted thus early in life into an Apostolic army that is fighting against the power of evil. You carry at your head a great banner which always leads to victory—that is, the blessed and glorious Mother of God, bearing her Son in her arms. Never forget that you are all the special children of Mary, and closely united to her Divine Son and to herself, that you form one army with them. I love to think of you as the children of Mary, carrying out, while you yourselves are still children, the great hopes on which Jesus and Mary have set their hearts—the salvation of souls. May God bless and reward your priests, your teachers, your parents, and yourselves for all the help you are giving to raise up and educate the downfallen, neglected, and suffering little ones, who are looking to the Catholic Church their mother for the graces of salvation.—I am, my dear children, Your faithful and devoted Father,

HERBERT CARDINAL VAUGHAN
"Archbishop of Westminster."

After reading these letters, His Lordship said he felt there was very little he could add to the warm words which His Eminence had written

ten to them, but the sight of them all there compelled him to say something. They had just been singing that beautiful hymn, "Faith of Our Fathers," a hymn familiar to all English Catholics, and they said with one voice they would be true to their faith till death. He was sure when they sang those words they meant them from the bottom of their hearts. He was addressing especially those children who were members of the Children's Crusade of Rescue, and he trusted they all belonged to that Confraternity, which had such a noble object. They were working with the Good Shepherd, the Good Shepherd who loved His sheep, and especially the lambs of His flock, they were working with Him, and the Good Shepherd was honoring them through their chief pastor to join Him in that work of rescuing those who were less fortunate than themselves. They were safe in the fold of Jesus Christ. They were so placed that they were being taught the whole faith, they were learning more of it day by day from those who were placed over them—zealous priests who had charge of their souls and zealous teachers who were instructing them each day. They had, then, a great privilege, they were placed very high, and they were working together with the Good Shepherd in that great work for the salvation of souls. They had the faith, they were being taught daily, as he had said, more and more about it. But they were not satisfied in having the faith themselves; they were not selfish; they were determined as far as lay in their power to spread it amongst those who were less fortunate. There were many children being lost to the Church, and through no fault of their own.

Some of them might have heard something of the expression "The Leakage in the Church." They all knew what happened to a ship when it sprung a leak. It became filled with water and sank. That was what was happening to many children in that great city of London. Many were losing their faith because they were brought up badly, without the fear of God before their eyes, without the teaching of the Catholic Church, and the Cardinal asked them to help stop that leakage as far as they could. They had responded to His Eminence's appeal in a magnificent way, they had done their share of the work, and a very great share it was. They had come there yearly, and by their offerings had saved many children who otherwise would have been lost to the Church. All he (the right rev. speaker) said was, "Go on, persevere, never be satisfied with what you have done. Altogether you had done a great deal, but determine that by God's grace next year you will do more, determine that you will try and bring more for God's sake." What would they be themselves (asked His Lordship) without their faith? Consider that for a moment. They were fortunately placed safely inside the fold, they were taught their religion inside a Catholic school. What would have been their position if they had had those in authority over them who had not cared for them, but had allowed them to wander far from the Church? Let them not be exalted by pride because they happened to be brought up as they had been, but thank Almighty God from the bottom of their hearts that He had given them that great grace of a Catholic training. Let them, then, think of their less fortunate brothers and sisters. Look around in that vast city of London, and they would see many living without the fear and love of God. So let them lift up their hearts and thank God He had given them that great grace of the love of, and faith in, God. Let them think sometimes what might have become of them if they had not had that faith. Let them not judge others whom they saw living as they should not live, for they did not know what they would have done if they had not had a great privilege. His Lordship then read the four rules prescribed for the members of the Crusade of Rescue, and in conclusion said that in their zeal for their less fortunate brothers and sisters never let them forget their own souls. Sometimes they were so busy helping others that they forgot themselves, but they must always remember their own souls was the first thing they had to think about. But let them bear in mind that the more they helped others the more probability there was of securing their own salvation. After expressing deep regret at the absence of the Cardinal, the Bishop asked all present to offer up at least one "Hail Mary" for His Eminence's recovery.

The children then filed before His Lordship and presented their offerings, and as they left the Cathedral each was presented with an orange. A word of praise is due to the members of the Guild of Our Lady of Ransom, who rendered valuable assistance in marshalling the children.

A Missionary's Story.

Oconee County is situated in the mountain section of South Carolina, far up in the northwestern corner, bordering North Carolina and Georgia. Here there are turbulent mountain streams and the scenery is wild and rugged and magnificent. Here is the home of the mountaineer of song and story, as bold and free as the hills around him. Here the forests are primeval in their density, and the roads are in many instances but blazed trails through which even the frequent traveller may and does lose his way.

Of this I was forcibly reminded one day. I was accompanying and piloting our Right Rev. Bishop (Bishop Northrop) on one of his episcopal tours through this portion of our missions. Far up in the mountains, forty miles from Walhalla and just across the North Carolina line, dwelt a Catholic and his wife, with eleven children, none of whom had been confirmed. They were too poor to go to even the little expense necessary to make the trip down to the "city." I had explained this to the Bishop, and he, in his zeal and goodness of heart, said he'd shoulder his crozier and go up into the wilderness to them. So the next morning we started out, with our baggage behind us and a horse before us that was guaranteed to tear name-string, collar and single-tree to bits rather than stop at any obstacle. All honor to that horse for he nobly did his duty! He had mud to pull through that all but loosened the shoes on his feet and the tires on the buggy wheels, and hills to climb compared to which Parnassus were a race track. I had been over the road before and, with an assurance of which only a novice in woodcraft could be guilty, I emphatically stated that I knew the country like the palm of my hand.

Well, I, of course, missed the road and lost many hours by so doing. But we gained in missionary experience. We stopped at a mountain cabin for dinner. Our host, a tall, lean man, with skin like dried apples and eyes that could pierce the autumn foliage and pick out the squirrel over a hundred yards distant—he gave us the little best he had; and he liked us so well, or rather the Bishop so completely won his heart by exhibiting such-to him—good common-sense about guns and dogs that the woodsman gave us the supreme mark of confidence; he let us know "by many a wink and blink and whispered word" that there was a spring of "Mountain Dew" in which he was interested. Six miles down the road, he said, there's a great rock over-hanging the road (I shall spare the reader the dialect) about ten feet to the left you'll find a tree with a squirrel hole in it a few feet from the ground. "If you are thirsty, mister," he continued, "when you get to this place, just put your bottle and ten cents in that hole, yell three times and go about your business down the road a piece. Give the charm time to work, and when you come back you'll find as good corn 'licker' in that bottle as ever tickled your windpipe. Yes, sir," he ended with a wink, "tis the fairies that does it." We did not avail ourselves of our host's confidence; but when we neared the enchanted spot the shades of evening were turning the shadows into bears and moonshiners with glittering eyes and catamounts and other such animals and then the stories of how innocent travellers had received the leaden messages intended for the troublesome revenue officers sent little electric thrills down our spine which urged us that 'twere best not to linger.

We stopped for the night at a cottage where a priest had never stopped before. When the people found out that they had in their midst a real, live Catholic priest and Bishop, their astonishment can be better imagined than described. But they were kind and hospitable in spite of the unknown danger that threatened them. Here again the Bishop gave proof of his remarkable magnetism and adaptability to circumstances, for in a short time he had broken down their reserve and awakened their interest. They no longer thought of going to bed with the chickens, but asked question after question and confessed that they had heard terrible things about Catholics! To show how deeply interested they were, I might mention that I had gone to the "other" room to finish up Vespers and Compline, for it was near midnight. It was necessary for the "old man" to show me

the way and give me a light. He was in a great hurry about it, and said: "I hope you'll excuse me, mister, but I want to get back in yonder, for I just loves to hear that 'old feller' talk." This may not sound very respectful in which he said it and the "diamond in the rough" who gave utterance to it, it was a compliment that even our Bishop may justly be proud of.

As we departed next morning our host wished us a safe journey, and said with evident heartiness: "It's pow'ful glad you fellers stopped over here; be sure and drop in again." He "follered" me this time; the Bishop did not get all the honor! After many another incident by field and flood we reached our destination; but on account of my knowing the road so well, it took us a day and a half, or sixteen hours of actual driving, to make the trip. We stayed at Mr. —'s two days. The Bishop instructed the children and then confirmed them. The scene was an impressive one. There, in the midst of poverty, it is true, but in the heart of the mighty woods; there where God's majestic mountains stood in place of man-made cathedral walls and spires; where the birds of the air and the wild creatures of the forest spoke of a freedom and innocence and joy that the haunts of men do not know—there God's grace flowed out upon these simple souls and made them soldiers of Jesus Christ.—Rev. A. K. Gwynne in the Missionary.

Growing Old.

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping of the form,
A little more dim the eye,
A little more faltering of the step
As we tread life's pathway o'er,
But a little nearer every day
To the ones who have gone before.

A little more halting of the gait
And dulness of the ear;
A growing weariness of the frame
With each swift passing year,
A fading of hopes and ambitions,
too,
A faltering in life's quest,
But a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;
A bigger claim on the heavenly land
With every passing day,
A little further from toil and care,
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome home.

COULD NOT WALK.

A Young Lady Tells the Torture She Suffered from Rheumatism

Miss Myrtle Major, Hartland, N. B., is one of the thousands who have proved that Dr. Williams' Pink Pills will cure rheumatism. Miss Major says: "I suffered from the trouble for nearly a year. I had the advice of a doctor and took his medicine, but it did not help me. The trouble was located chiefly in my ankles, and the pain I suffered at times was intense. As a matter of fact at times I was quite unable to walk across the room, and for some six months I was confined to the house. I used liniments and other medicines prescribed for rheumatism, but they did me no good. Then some of my friends urged me to try Dr. Williams' Pink Pills. I acted on their advice and before I had used three boxes I began to feel better. I took nine boxes of the pills altogether, and before I finished the last box not a trace of the trouble remained. It is now nearly two years since I took the pills and as there has not been a symptom of the trouble since it proves that the pills make permanent cures."

Rheumatism is a disease of the blood and can only be cured by treating it through the blood. That is why Dr. Williams' Pink Pills always cure this trouble. Good blood makes every organ in the body strong and healthy, and as every dose of Dr. Williams' Pink Pills make pure, rich blood, it follows that they cure such troubles as anaemia, neuralgia, indigestion, heart trouble, kidney ailments, erysipelas, the after effects of la grippe and fevers, etc. They also relieve and cure the ailments from which so many women constantly suffer. See that you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

MAY IN ROME.

May in Italy! It is a sentence to conjure with; it calls up memories of opaline and rose hued sunsets, of days of golden sunshine and azure skies, and, as a contrast of other days when the sun conceals his radiance behind a sombre veil of clouds and the baleful "scirocco" plays havoc with the nerves of humanity in general. It brings before us the breath of roses and the ineffable magic of spring, just as it is merged into the first flush of summer, and its very remembrance animates and lends fresh life and vigor to our love and devotion to Mary. It is pre-eminently the "month of the Madonna," and from Rome's many belleries peal out the summoning bells which call us to the "Mese Mariana." Her altars are decked by reverent hands, tapers innumerable gleam before her pictures and her statues in lofty basilicas, in humble chapels, and before her wayside shrines, and men, women and children, the devout as well as the worldly, those whose souls are unspotted, and those who are smirched with the mud of many sins gather round the pulpits from which the priests of God preach penance, and advocate devotion to Mary Immaculate.

It is also a month of many "festas." On the 3rd, the feast of the Finding of the Holy Cross, the basilica of Santa Croce in Gerusalemme echoes to the strains of dulcet harmony and all Rome flocks to pay homage to the relic of the sacred wood on which our Redeemer expiated our sins. The finger of modernization has spoiled the former beauty of this ancient building, and has not even spared the frescoes of the tribune painted by the inimitable brush of Pinturicchio, but notwithstanding this desecrating touch there yet remains a certain grandeur, an atmosphere of the past that casts its spell upon us as we enter. Here once stood the garden of Heliogabalus, and here afterwards rose the palace of the Empress Helena, mother of Constantine, she to whom the Christian world owes the discovery of the true cross.

On the following day "San Agostino," rich in marbles and gildings, is crowded with those who wish to venerate the hallowed dust of St. Monica, which lies beneath her altar in the church dedicated to her son, and on the 5th Cardinals and Bishops, Roman nobles and American tourists, priests and laymen, seminarists and beggars wend their steps to that vast basilica on the Esquiline where, in a glass sarcophagus, lies the incorrupt body of Pope Pius V. Maria Maggiore, with its clustering memories, its harmonious coloring, and its richly hued mosaics, that St. Peter's "festa" is solemnly celebrated. Let us leave the city behind us, and ascending the steep hill leading to Monte Aventino enter within the walls of Santa Sabina, sacred to the memory of St. Dominic and other Christian heroes—a veritable nursery for saints. "One evening," so we read, "a pilgrim, worn out with travel and fatigue arrived at the door of this convent mounted upon a wretched mule and implored admittance. The prior in mockery asked, 'What are you come for, my father? Are you come to see if the College of Cardinals is disposed to elect you as Pope?'"

"I am come to Rome," replied the pilgrim Michele Ghislieri, "because the interests of the Church require it, and I shall leave as soon as my task is accomplished; meanwhile I implore you to give me a brief hospitality and a little hay for my mule."

Sixteen years passed away and Michele Ghislieri mounted the Papal throne with the title of Pius V., and proved himself an eager defender of the Order and institutions of St. Dominic. On this feast Masses are celebrated in the humble cell, now a chapel, where he spent those sixteen years of prayer and penance, and Cardinals, Friars and Monsignori esteem it a privilege to be permitted to offer up the Holy Sacrifice on that hallowed spot.

The feast of St. John the Silent, St. Boniface, sinner first and saint afterwards, St. John Nepomucen, tortured for preserving the secrecy of the confessional, St. Bernadine of Siena, St. Mary Magdalene of Pazzi, St. Gregory VII., and many other notable saints occur in May, but so far as Rome is concerned the most important is that of St. Philip Neri on the 26th. The "festa" of "Pippo Buono" as the Florentines tenderly

termed him, is a holy day of obligation in the "Eternal City," and the Church of "Santa Maria in Valicella," or as it is more usually called the "Chiesa Nuova," is draped in silken hanging of crimson and gold, and the altar under which rests his body is one mass of roses. A novena precedes the feast of the Apostle of Rome and on each day celebrated preachers proclaim his virtues and strive to inculcate in their hearers the lessons which he taught. In his cell, in the adjoining monastery, we gaze with veneration upon his confessional, his chair, his shoes, his rope girdle and in the little chapel where he was wont to celebrate Mass with such ecstatic devotion is the crucifix which he held when dying, the candlesticks which stood on his altar, and some sacred pictures on tablets which he used to carry to the sick. High festival is also held on this occasion in the old church of San Girolamo della Carita, where St. Philip founded the Congregation of Oratory and lived for many years. Here also his rooms, which are full of interest and contain many hallowed souvenirs, may be visited by those who wish to see them. A non-Catholic writer has described him, who is perhaps one of the most sympathetic—if we may use the term—of God's saints, in the following words, and they seem singularly appropriate:

"S. Filippo Neri was good humored, witty, strict in essentials, indulgent in trifles. He never commanded; he advised, or perhaps requested; he did not discourse, he conversed; and he possessed in a remarkable degree, the acuteness necessary to distinguish the peculiar merit of every character."—Rosary Magazine.

WITH THE SCIENTISTS

TELEPHONES AND DISEASE.

That the telephone-transmitter may serve to carry disease from one user to another has been suggested more than once. The feasibility of such an occurrence has been experimentally tested by Dr. William Bissel, of Buffalo, who reports his results in the Buffalo "Medical Journal." They are negative, as far as they go, and seem to indicate that the supposed danger is rather remote. We quote the following abstract made by "The Medical Record":

"It is well known that an individual to all intents and purposes in good health may be the carrier of noxious germs. For instance, the germ of croupous pneumonia is present in the mouth of every healthy person, and the diphtheria bacillus exists in the nose and throat of many persons who have never suffered from the disease. Again, those who have recovered from typhoid fever and cholera continue to throw off the germs of these respective diseases, while in cases of chronic pulmonary tuberculosis, when expectoration is profuse, the organism is expelled in large numbers. The experiments conducted by Dr. Bissel took place in the early part of this year, the telephones at three of the largest hotels in Buffalo being utilized for the purpose, and the particular organism for which search was being made being the diphtheria bacillus. After the most careful investigation it was found to be impossible to demonstrate the presence of the diphtheria bacillus on any of the telephones. It would thus appear as if there is little or no fear of contracting diphtheria by this means."

MAD COLLIES.—"Several years ago," says the "Revue Scientifique," "to aid the shepherds in guarding their sheep, there were imported into Patagonia some Scotch collies, tame, well-trained, and docile. All went well for some time, but after a while loud lamentations were heard from the shepherds. The collies, instead of protecting the sheep, were eating them! What had happened? The shepherds had left a number of the dogs in the woods and they had bred there; but, being no longer under the influence of man, they had become wild, and as they regarded the sheep as belonging to them as much as to man, they attacked the herds whenever they were hungry. The dogs hunt in packs and attack vigorously, so that even the shepherds themselves are sometimes killed. They are now very sorry that they ever brought in the collies, which they say are worse than wolves. They are quite as strong, and more intelligent and brave. The situation of the shepherds is doubtless bad, but it is not altogether undeserved, and it is certainly not unnatural. However, probably this consideration, if it has occurred to them, will hardly console them."

THE COL

CHAPTER X

HOW HARDRES MET AN OLD FRIEND AND MADE A NEW ONE.

Fancy restored the dress to the society of Eily. He sat by her side, quieting, with the careful fondness, her still rictus and comforting her as he endeavored to share his own steady state. This hope, on his own be acknowledged, was in his sleeping, than in moments; for it was how different his feeling just became after he had home, and when the closure drew near. Youth, all ruined as he indulgence, made him rather with a degree of approach to fear; and dom loved to submit woused to contest, so he careful to avoid, as much any occasion for the his hereditary perseverance. He insisted not so much in authority, as in the m she held over his fil which partook of the distinguished his entire Mrs. Cregan governed her band and her son; but which she employed in r to her own wishes were ferent. In her argument former it was her usual begin with an entreaty a command. On the co she sought to work upon ations of Hardres, she a command and closed treaty. It was, indeed, had frequently experienced task to withstand h when she had recourse expedient. Mrs. Cregan the national warmth of and liveliness of feeling. tually generous people ty is rather the offspring heart than a well re understanding. Mrs. Creg more boundless in her in her exaction of grati only looked for gratitude whom she had obliged, exorbitant as to imagine those likewise, whom wished to serve, should an equal degree of kin dly evince as lively obligation as if her wis favor had been deeds. A selfish world we are to benefits are frequently f the receiver, and somet by cold unkindness c hostility. It is no wond Mrs. Cregan should hav found people slow to a value of her vain desire.

While Hardres was s ing some sentiment of p miration in the ear of bride, he was awakened sure of a light finger of er. He looked up and b in a broad-leafed heav ball dress, standing by and smiling down upon air of affection and re countenance, though it acquired, in a slight d hardness of outline whi approach of the first ma was striking, and even character. The forehead and commanding, the ey hazel, well opened, and rapid in its expression. face had that length which painters employ presentation of the trag character of the ind given to this natural e depth of feeling whic lated to make a strong gloomy impression on tion of the beholder. likewise partook of this character, and was d

THE COLLEGIANS.

A TALE OF GARRYOWEN. BY Gerald Griffin.

CHAPTER XIX.

HOW HARDRESS MET AN OLD FRIEND AND MADE A NEW ONE.

Fancy restored the dreaming Hardress to the society of his beloved Eily. He sat by her side once more, quieting, with the caresses of a boyish fondness, her still recurring anxieties and comforting her apprehensions by endeavoring to make her share his own steady anticipation of his mother's favor and forgiveness. This hope, on his own part, it must be acknowledged, was much stronger in his sleeping, than in his waking moments; for it was extraordinary how different his feeling on that subject became after he had reached his home, and when the moment of disclosure drew near. His extreme youth, all ruined as he was by over-indulgence, made him regard his mother with a degree of reverence that approached to fear; and as he seldom loved to submit when once aroused to contest, so he was usually careful to avoid, as much as possible, any occasion for the exercise of his hereditary perseverance. The influence of his parent, however, consisted not so much in his parental authority, as in the mastery which she held over his filial affections, which partook of the intensity that distinguished his entire character. Mrs. Cregan governed both her husband and her son; but the means which she employed in moulding each to her own wishes were widely different. In her arguments with the former it was her usual practice to begin with an entreaty and end with a command. On the contrary, when she sought to work upon the inclinations of Hardress, she opened with a command and closed with an entreaty. It was, indeed, as Hardress had frequently experienced, a difficult task to withstand her instances, when she had recourse to the latter expedient. Mrs. Cregan possessed all the national warmth of temperament and liveliness of feeling. Like all naturally generous people, whose virtue is rather the offspring of a kindly heart than a well regulated understanding, Mrs. Cregan was not more boundless in her bounty, than in her exaction of gratitude. She not only looked for gratitude from those whom she had obliged, but was so exorbitant as to imagine that all those likewise, whom she really wished to serve, should return her an equal degree of kindness, and actually evince as lively a sense of obligation as if her wishes in their favor had been deeds. Alas! in this selfish world we are told that real benefits are frequently forgotten by the receiver, and sometimes repaid by cold unkindness or monstrous hostility. It is no wonder then, that Mrs. Cregan should have sometimes found people slow to appreciate the value of her vain desires. While Hardress was still murmuring some sentiment of passionate admiration in the ear of his visionary bride, he was awakened by the pressure of a light finger on his shoulder. He looked up and beheld a lady in a broad-leaved beaver hat and ball dress, standing by his bed-side, and smiling down upon him with an air of affection and reproof. Her countenance, though it had already acquired, in a slight degree, that hardness of outline which marks the approach of the first maternal years, was striking, and even beautiful in character. The forehead was high and commanding, the eyes of a dark hazel, well opened, and tender and rapid in its expression. The entire face had that length of features which painters employ in their representation of the tragic muse, and the character of the individual had given to this natural conformation a depth of feeling which was calculated to make a strong and even a gloomy impression on the imagination of the beholder. Her person likewise partook of this imposing character, and was displayed to

some advantage by her dress, the richness of which was perfectly adapted to her lofty and regal air. It consisted of a beautiful poplin, a stomacher set off with small brilliants, and a rich figured silk petticoat, which was fully displayed in front. The skirt of the gown parted, and fell back from either side, while a small hoop occupying the position of the modern Vestris imparted to this interesting portion of the figure a degree of fashionable slimness and elegance. An amber necklace, some enormous brooches, and rings containing locks of hair, the bequest of three preceding generations, completed the decorations of her person. "You are a pretty truant," she said, "to absent yourself for a whole fortnight together, and at a time, too, when I had brought a charming friend to make your acquaintance. You are a pretty truant. And immediately on your return, instead of showing any affectionate anxiety to compensate for your inattention, you run off to your sleeping chamber, and oblige, your foolish mother to come and seek you." "My trim, mother, would have hardly become your drawing room." "Or looked to advantage in the eyes of my lovely visitor?" "Upon my word, mother, I had not thought of her. I should feel as little inclined to appear wanting in respect to you, as to any visitor to whom you could introduce me." "Respect!" echoed Mrs. Cregan, while she laid the light away upon the dressing-table (in such a position that it could shine full and bright upon the features of her son), and took a chair near his bed-side. "Respect is fond of going well dressed, I grant you; but there is another feeling, Hardress, that is far more sensitive and exquisite on points of this nature, a feeling much more lively and anxious than any that a poor fond mother can expect. Do not interrupt me; I am not so unreasonable as to desire that the course of human nature should be inverted for my sake. But I have a question to ask you. Have you any engagement during the next month, that will prevent your spending it with us? If you have, and if it be not a very weighty one, break it off as politely as you can. You owe some little attention to your cousin, and I think you ought to pay it." Hardress looked displeased at this, and muttered something about his inability to see in what way this obligation had been laid upon him. "If you feel no disposition to show a kindness to your old playfellow," said his mother endeavoring to suppress her vexation, "you are, of course, at liberty to act as you please. You, Hardress, in your own person, owe nothing to the Chutes, unless you accept this general claim, as near relative of mine." "They could not, my dear mother, possess a stronger. While I was in Dublin, I thought that both you and my father had broken off the intercourse that subsisted between the families, and lived altogether within yourselves." "It was a foolish coldness that had arisen between your aunt and myself, on account of some free, some very free, expressions she had used with regard to your father. But when she fell ill, and my poor darling Anne was left to struggle, unassisted, beneath the weight of occupation that was thrown thus suddenly upon her hands, my self-respect gave way to love for both of them. I drove to Castle Chute and divided with Anne the cares of nursing and house-keeping, until my dear Hetty's health was in some degrees restored. About a fortnight since, by the force of incessant letter-writing, and the employment of her mother's influence, I obtained Anne's very reluctant consent to spend a month at Killarney. Now, my dear Hardress, you must do me a kindness. I have no female friend of your cousin's age, whose society might afford her a constant source of enjoyment, and, in spite of all my efforts to procure her amusement, I cannot but observe that she has been more frequently dull than merry since her arrival. Now, you can prevent this if you please. You must remain at home while she is with us, entertain her while I am occupied, walk with her, dance with her, be her beau. If she were a stranger, hospitality alone would

call for those attentions, and I think, under the circumstances, your own good feeling will teach you, that she ought not to be neglected." "My dear mother, do not say another word upon the subject. It will be necessary for me to go from home sometimes; but I can engage to spend a great portion of the month as you desire. Send for a dancing-master to-morrow morning. I am but an awkward fellow at best, but I will do all that is in my power." "You will breakfast with us, then, to-morrow morning, and come on a laking party? It was for the purpose of making you promise I disturbed your rest at this hour; for I knew there was no calculating in what part of Munster one might find you after sun-rise." "How far do you go?" "Only to Innisfallen." "Ah! dear, dear Innisfallen! I will be with you, certainly, mother. Ah! dear Innisfallen! Mother, do you think that Anne remembers the time when Lady K—Invited us to take a cold dinner in Saint Finian's oratory? It is one of the sweetest days that ever brightened my recollection. I think I can still see that excellent lady laying her hand upon Anne Chute's shoulder, and telling her that she should be the little princess of this little fairy isle. Dear Innisfallen! If I were but to tell you, mother, how many a mournful hour that single one has cost me!" "Tell me of no such thing, my boy. Look forward and not back. Reserve the enjoyment of your recollections until you are no longer capable of present and actual happenings. And do not think, Hardress, that you make so extraordinary a sacrifice in undertaking this pretty office. There is many a fine gentleman in Killarney who would gladly forego a whole season's sport for the privilege of acting such a part for a single day. I cannot describe to you the sensation that your cousin has produced since her arrival. Her beauty, her talents, her elegance, and her accomplishments, are the subject of conversation in every circle. You will acquire a greater brilliance as the satellite of such a planet, than if you were to move for ages in your own solitary orbit. But if I were to say all that I desire, you would not sleep to-night; so I shall reserve it to a moment of greater leisure. Good-night, Hardress, and sleep soundly, for the cocks-wain is to be at the door before nine." Mrs. Cregan was well acquainted with the character of her son. The distinction of attending on so celebrated a beauty as his cousin, was one to which his vanity could never be indifferent, and nothing could be more agreeable to his pride than to find it thus forced upon him, without any effort of his own to seek it. To be thus, out of pure kindness, and much against his own declared wishes, placed in a situation which was so, generally envied—to obtain likewise (and these were the only motives that Hardress would acknowledge to his own mind), to obtain an opportunity of softening his mother's prejudices against the time of avowal, and of forwarding the interests of his friend, Kyrle Daly, in another quarter; all these advantages were sufficient to compensate to his pride for the chance of some mortifying awkwardness, which might occur through his long neglect, of and contempt for, the habitual forms of society. And of all the places in the world, thought Hardress, Killarney is the scene of such a debut as this. There is such an everlasting fund of conversation. The very store of common-place remarks is inexhaustible. If it rains, one can talk of Killarney showers, and tell the story of Mr. Fox; and if the sun shines, it must shine upon more wonders than a hundred tongues, as nimble as those of Fame herself, could tell. The teasing of the guides, the lies of the boatmen, the legends of the lakes, the English arrivals, the echoes, the optical illusions, the mists, the mountains. If I were as dull as Otter, I could be as talkative as the barber in the Arabian Nights on such a subject, and yet without the necessity of burthening my tongue with more than a sentence at a time. Notwithstanding these encouraging reflections, Hardress next morning experienced many a struggle with his false shame, before he left his

chamber to encounter his mother's charming visitor. What was peculiar in the social timidity of this young gentleman lay in the circumstance that it could scarcely ever be perceived in society. His excessive pride prevented his often incurring the danger of mortifying repression, and it could be hardly be inferred from his reserved and at the same time dignified demeanor, whether his silence were the effect of ill-temper, stupidity or bashfulness. Few, indeed, ever thought of attributing it to philosophical principle to which he himself pretended; and there was but one in addition to Kyrle Daly, of all his acquaintances, on whom it did not produce an unfavorable impression. After having been summoned half a dozen times to the breakfast parlor, and delaying each time to indulge in a fresh peep at the mirror to adjust his hair, which had now too much, and now too little powder; to alter the disposition of his shirt frill, and consummate the tying of his cravat, Hardress descended to the parlor, where, to his surprise, he found his cousin seated alone. She was simply dressed, and her hair, according to the fashion of unmarried ladies at the period, fell down in black and shining ringlets on her neck. A plain necklace of the famous black oak of the lakes, and a Maltese cross, formed from the hoof of the red deer, constituted the principle decorations of her person. There was a consciousness, and even a distress in her manner of meeting. A womanly reserve and delicacy made Anne unwilling to affect an intimacy that might not be met as she could desire; and his never-failing pride prevented Hardress from seeming to desire a favor that he had reason to suppose might not be granted him. Accordingly, the great store of conversation which he had been preparing the night before, now, to his astonishment, utterly deserted him, and he discovered that subject is an acquisition of little use, while it is unassisted by mutual confidence and good-will among the interlocutors. Nothing was effective, nothing told, and when Mrs. Cregan entered the parlor, she lifted her hands in wonder to see her fair visitor seated by the fire, and reading some silly novel of the day (which happened to lie near her), while Hardress affected to amuse himself with Cregan's dog Pincher at the window, and said repeatedly within his own heart, "Ah, Eily! you are worth this fine lady a hundred times over!" "Anne! Hardress! My lady, and my gentleman! Upon my word, Hardress, you ought to be proud of your gallantry. Oh, the very first morning of your return, I find you seated at the distance of half a room from your old play-fellow, and allowing her to look for entertainment in a stupid book! But, perhaps you do not know each other. Oh! then it is my duty to apologize for being out of the way. Miss Chute, this is Mr. Hardress Cregan; Mr. Hardress Cregan, this is Miss Chute." And she went through the mock introduction in the formal manner of the day. The lady and gentleman each muttered something in reply. "We have spoken, ma'am," said Hardress. "We have spoken, ma'am!" echoed Mrs. Cregan. "Sir, your most obedient servant! You have made a wonderful effort, and shown a great deal of condescension. You have spoken. [You have done everything that a gentleman of so much dignity and consequence was called upon to do, and you will not move a single footstep farther. But, perhaps," she added, glancing at Anne, "perhaps I am dealing unjustly here. Perhaps the will to hear, and not the will to say, was wanted. If the fault lay with the listener, Hardress, speak. It is the only defence that I will think of admitting." "Except that the listener might not be worth the trial," said Anne, in the same tone of liveliness, not unmingled with pique. "I don't know how he can enter such a plea as that." "Oh! Hardress! Oh, fie, Hardress! There's a charge from a lady." "I can assure you," said Anne, a little confused, yet not displeased with the manner in which his cousin took up the subject. "I am not conscious of having deserved any such accusation. If you call upon me for a defence. I can only find it in simple recrimination. Anne has been so distant to me ever since my return from Dublin that I was afraid I had offended her." "Very fair, sir; a very reasonable plea, indeed. Well, Miss Chute," continued Mrs. Cregan, turning round with an air of mock gravity to her young visitor, "why have you been so distant to my son since his return, as to make him suppose he had offended you? And she stood with her hands expanded before her, in the attitude of one who looks for "offended me!" said Anne. "I must

have been exceedingly unreasonable, an explanation, indeed, if I had quarrelled with anything that was said or done by Hardress, for I am sure he never once allowed me the opportunity." "Oh! oh!" exclaimed Mrs. Cregan, clasping her hands and bursting into a fit of laughter; "you grow more severe. If I were a young gentleman, I should sink down with shame after such an imputation as that." Hardress found himself suddenly entrapped in a scene of coquetry. "Might not one do better, mother," he said, running lightly across the room, and taking a seat close by the side of his cousin—"might not one do better by endeavoring to amend?" "But it is too late, sir," said Anne affecting to move away; "my aunt Cregan is right, and I am offended with you. Don't sit so near, if you please. The truth is, I have made up my mind not to like you at all, and I never will change it, you may be certain." "That is too hard, Anne. We are old friends, you should remember. What can I have done to make you so inveterate?" "That's right, Hardress," said Mrs. Cregan, who had now taken her place at the breakfast table; "do not be discouraged by her. Give her no peace until she is your friend. But in the meantime come to breakfast. The cocks-wain has been waiting this half hour." The same scene of coquetry was continued during the morning. Hardress, who was no less delighted than surprised at this change of manner in his lovely cousin, assumed the part of a dutious might endeavoring, by the most assiduous attentions, to conciliate the favor of his offended "layde;" and Anne maintained with playful dignity the inexorable coldness and reserve which was the prerogative of the sex in those days of chivalry and sound sense. "We hate those," says Bruyere, "who treat us with pride; but a smile is sufficient to reconcile us." In proportion to the chagrin which the fancied coldness of his fair cousin had occasioned to the quick-heated Hardress, was the pleasure which he received from this unexpected and intimate turn of manner. And now it was, moreover, that he became capable of doing justice to the real character of the lady. No longer embarrassed by the feeling of strangeness and apprehension which has kept her spirits back on their first meeting, and now assumed to him that ease and liveliness of manner which she was accustomed to fascinate her more familiar acquaintances. He was astonished even to a degree of consternation, at the extent both of her talents and her knowledge. On general subjects he found with extreme and almost humiliating surprise, that her information very nearly approached his own; and in a graceful and unostentatious application of that knowledge to familiar subjects, she possessed the customary female superiority. We will not intrude so far upon the peculiar province of the guide-books, as to furnish any detail of the enchanting scenery through which our party travelled in the course of the forenoon. Every new sight that he beheld, every new hour that he spent in the society of his cousin, assisted in disabusing his mind of the prejudice which he had conceived against her, and supplying its place by a feeling of strong kindness. It happened, likewise, that in the course of the day, many circumstances occurred to render him well satisfied with the company of his new associates. The disposition to please and be pleased was general amongst them; and Hardress was flattered by the degree of attention which he received, not only from his own party, but from his mother's fashionable acquaintances, to whom he was introduced in passing. Life, spirit, courtliness of manner, and kindness of feeling, governed the tone of conversation throughout the day; and Hardress bore his part in quality of host with a degree of success and effect, that was a matter of astonishment to himself. One or two of the younger ladies only were heard to say, that Mr. Cregan was a little inattentive, and that he seemed to imagine there was not another lady of the party besides Miss Chute; but it is suspected that even those pretty murmurers were by no means the least sensible of the merit of the person whom they censured. When the evening drew near, and the party left the island for home, Hardress was once more surprised to find that although he had been speaking for nearly half the day, he had not once found it necessary to make allusion to the Killarney showers, the optical deceptions, or the story of Charles James Fox. When he parted from the merry circle, in order to fulfill his promise to Eily, a feeling of blank regret fell suddenly upon his heart, like that which is experienced by a boy when

the curtain falls at the close of the first theatrical spectacle which he has ever witnessed. His mother, who knew him too well to press any inquiry into the nature of his present engagement, had found no great difficulty in making him promise to return on the next day, in order to be present at a ball, which she was about to give at the cottage. The regret which Anne manifested at his departure (to her an unexpected movement) and the cordial pleasure with which she heard of his intention to return on the next morning, inspired him with a feeling of happiness, which he had not experienced since his childhood. The next time he thought of Anne and Eily at the same moment, the conjunction was not so unfavorable to the former as it had been in the morning. "There is no estimating the advantage," he said within his own mind, "which the society of so accomplished a girl as that must produce on the mind and habits of my dear little Eily. I wish they were already friends. My poor little love! how much she has to learn before she can assume with comfort to herself the place for which I have designed her. But women are imitative creatures. They can more readily adapt themselves to the tone of any new society than we, who boast a firmer and less docile nature: and Eily will find an additional facility in the good nature and active kindness of Anne Chute. I wish from my heart they were already friends." As he finished this reflection he turned his pony off the Gap-road, upon the crags which led to the cottage of Phil Naughton. (To be continued.)

SCIENTISTS

ES AND DISEASE. — None-transmitter may disease from one user been suggested more feasibility of such has been experiment- Dr. William Bissel, of reports his results in Medical Journal. "They as far as they go, and te that the supposed remote. We quote abstract made by "The " : "how that an individu- and purposes in ay be the carrier of For instance, the us pneumonia is pre- uth of every healthy e diptheria bacillus ose and throat of who have never suf- disease. Again, those vered from typhoid fe- a continue to throw of these respective dis- cases of chronic pul- losis, when expecta- the, the organism is ex- numbers. The experi- by Dr. Bissel took part of this year, at three of the larg- Buffalo being utilized and the particular which search was be- the diptheria bacil- most careful investi- found to be impossi- the presence of vacillate on any of the would thus appear as e or no fear of con- eria by this means."

ES.—Several years "Revue Scientifique," nephers in guarding re were imported in- some Scotch colliers, ed, and docile. All some time, but after nments were heard rds. The colliers, in- ing the sheep, were hat had happened? ad led a number of oods and they had e no longer un- e of mac, they had nd as they regarded long to them as n, they attacked the e they were hungry. n packs and attack that even the shep- s are sometimes kill- ow very sorry that ht in the colliers, y are worse than are quite as strong, gent and brave. The shepherds is doubt- it is not altogether it is certainly not ver, probably this it has occurred to y console them."

THOUSANDS OF MOTHERS

Recommend Baby's Own Tablets. "I would not be without them." is a very familiar sentence in their letters to us. The Tablets get this praise simply because no other medicine has ever done so much in relieving and curing the minor ills of infants and young children. Mrs. Levi Perry, Roseway, N. S., says: "I take great pleasure in recommending Baby's Own Tablets for colic and constipation. I have never found anything to equal them for these troubles." Besides curing colic, constipation and indigestion, Baby's Own Tablets prevent croup, break up colds, expel worms, allay the irritation accompanying the cutting of teeth, sweeten the stomach and promote health-giving sleep. Guaranteed to contain neither opiates nor other harmful drugs. Sold at 25 cents a box by all druggists or may be had by writing the Dr. Williams' Medicine Co., Brockville, Ont.

THE POPE AND PHONOGRAPH.

By the aid of a phonograph, the faculty and students at the Notre Dame, Ind., University last Saturday heard the voice of Pope Leo XIII. in solemn benediction and the responses sung by the Cardinals and the members of the Papal Court as they occurred at Rome. The cylinder was presented to Dr. Zahn by M. Bettini, the scientist, the day the doctor left for Paris. The one condition on which he permitted the cylinders to be made was that they should not be used for commercial purposes. Saturday's recital was the first given in America.

CRUEL DISCIPLINE.

Kansas, always quick to recognize the value of modern improvements, has adopted the use of the "water cure" in the treatment of refractory inmates of the State insane asylum at Topeka. That is to say, the management of the institution took upon themselves the introduction of this humane method of subjugating unfortunates entrusted to their tender mercies. Is General Funston entitled to credit for giving his native Topeka the latest invention of humanitarianism?—San Francisco Monitor.

WAKES IN INFECTIOUS HOUSES

The "British Medical Journal" comments on the fact that though wakes are illegal in Scotland, when the dead person has succumbed to an infectious disease, in England there is no such regulation. The origin of wakes was, of course, the double desire of eulogizing and praying for the soul of the dead, being charity of a high degree. The Church has long ago set its face against "wakes," however, since in many cases they lead to drinking or riotous conduct unsuited to the atmosphere of a death chamber. This attitude of the Church we are pleased to see the "British Medical Journal" recognises.—London University.

A pure hard Soap
SURPRISE SOAP
MAKES CHILD'S PLAY OF WASH DAY

Household Notes.

PIES.—The true test of excellence in a pie, says a writer in "Table Talk," is largely in the crispness of its crust. As a guide to this much-desired end, we submit the following points on pie crust:—

1. Use only the best materials in making pastry.
2. Use winter wheat or pastry flour. If the winter wheat flour is very soft, however, use one-third bread flour.
3. Butter and lard should be fresh, sweet and hard.
4. Have the water ice cold.
5. Make the pie crust, if possible in a cool room.
6. Set it away in a cold place as soon as made, and let it stand as long as possible before using it.
7. Use plenty of shortening, as crust which is tough and heavy is far more indigestible than pastry which is tender and flaky.
8. A little baking powder sifted into the flour will make the paste lighter.
9. Pie dough should be worked or mixed as lightly as possible, just enough to hold the ingredients together.
10. The oven must be hot at first, and after fifteen minutes the temperature should be lowered.
11. In making juicy pies brush over the bottom crust with the unbeaten white of egg to prevent the crust from absorbing the juice.
12. To bake the top crust a nice brown, brush it first with hard, then with white of egg.

SARATOGA CHIPS.—Select potatoes of rather large size, pare them and with a cutter or slicer cut into wafers thin slices. The new vegetable cutter with wafed edge which is now to be found in most house-furnishing stores is very effective, for this purpose. Drop them as sliced into a pan of cold water. When all are done, change the water and let them stand in it for several hours. Drain a few at a time and dry thoroughly on a cloth. Have ready a kettle of deep smoking hot fat. Drop in about a handful at a time, stir with a fork to separate them and skim out on unglazed paper as fast as colored. If you have a frying basket the work will be somewhat simplified. Be sure to keep the fat up to the proper temperature, allowing a few moments in which to bring up the heat after it has been lowered by contact with the cold potatoes. When all are done and the chips well drained, put away in a tin box lined with waxed paper. Reheat by spreading them out on a flat pan and placing in a moderate oven until hot through. Sprinkle with salt the last thing before serving.

RHUBARB.—Possible one of the least expensive of spring delights—at least in the early part of the month—is rhubarb. Its acid will act as a tonic to the system, and it should be frequently served. After stripping off the thin peel it is cut into rich lengths. If to be stewed it should be put into an agate or earthenware saucepan a few spoonfuls only of water added, then be covered and gently cooked until tender. Sugar should not be added until just before it is taken from the fire.

Again it may be packed in a baping dish containing a little water, closely covered and placed in a moderate oven. This is practically an oven stew, in which the rhubarb retains its shape much better than when cooked on top of the range. To either of these may be added as soon as sweetened gelatine soaked in cold water in the proportion of one-half of a box to a pint and a half of the cooked fruit. After stirring until the gelatine is dissolved, the rhubarb is poured into wetted molds and set aside until firm. This dainty dessert served with or without cream may be varied by tinting a portion of the mixture with fruit red, color paste and molding in layers with the uncolored remainder.

A simple charlotte may be made by lining the bottom and sides of a deep dish or mold with inch-thick slices of bread, then filling the centre with alternate layers of fruit, sugar and bread, dotting the top with a few bits of butter and baking in a moderate oven for an hour.

Notes for Farmers.

FAIRS AND WORK.—The Hon. Horace Plunkett, vice-president of the Department of Agriculture and Technical Instruction, at a recent function held under the auspices of the Farming Society of Banbridge, Ire., in the course of his speech in reply to an address, offered some timely advice to farmers which will be of interest to that class in our own country. He said in part:—

He doubted whether in any country at the moment more attention and energy, and more money, too, were being expended upon agricultural shows than in Ireland. And, taking the country as a whole, most of the money comes from public funds, only a small—and he regretted to say, a decreasing proportion coming from private subscriptions. As, however, one-half of the public funds were provided from the rates, he might take it that this method of expenditure had the support of the people. But for this consideration he should have some little fear that the spirit of self-help, which had previously supported such shows for a quarter of a century, might to some extent be undermined. He pointed out to those who no longer subscribed because the Government had stepped in, that a pound given under the new order of things would do at least twice as much good as did a pound heretofore. The Department and the Agricultural Board were so confirmed in this view that they had insisted that in the division of the amount available out of the county fund for show purposes, the amount of local subscriptions should be taken into account. He did not want to see large donations and subscriptions so much as a large number of small contributors. There was no greater guarantee of success for these societies than the feeling that they belong to the people for whose benefit they are intended. The next point he would impress upon farming societies was that with the accession of public funds, and with the enlargement of their functions, they had new responsibilities. They could not expect quite the same freedom of action in the future as they had enjoyed in the past. They must be prepared to submit to supervision from the county committees and from the Department. But these conditions properly understood should not lead to less, but to much greater efficiency and usefulness. He strongly urged agricultural societies to invite county committees to appoint one or more representatives to act on their show committees.

Dealing with the purpose and utility of agricultural societies, firstly, as to shows, he knew from the reports of the Department's inspectors that wherever a successful show was held many evidences of improved breeding and care of live stock, improved cultivation of both farm and garden, and many other direct results of wholesome and friendly local emulation which these shows promote are to be seen. With regard to live stock, the great value of the show was that it induced farmers to keep and use their best stock instead of selling them. But care should be taken to bring the competition within the reach of the owners of ordinary stock, as well as of the owners of pure-bred stock, and this could best be done by limiting certain classes to farmers with a low valuation. Shows should do more to promote improvement in crop production, not only by prizes for farm and garden produce, but also by prizes for good cultivation of the land, for well-managed farms, for neat homesteads, and hedges, for ploughing, stacking, heding, hoeing, and such-like agricultural operations. It was just now of vital importance that farming societies should give special attention to the improvement of methods of cultivation. We

were on the eve of the creation of a peasant proprietary, which we were all determined should be started under the most favorable auspices. Between the voluntary effort of associations like this and co-operative societies on the one hand, and representative bodies working in conjunction with the new Department on the other, they had all the machinery which is required to give small farmers a helping hand. They could render invaluable service by acting as a link between the working farmer and the agencies of education and information which existed for his assistance. Every day he became more impressed with the importance of this function of farming associations—the bringing home to the working farmer the necessity for expert assistance and advice. He warned them against the tendency of relying too much on artificial manures, and spoke of the necessity of the continuous use of the plough, the harrow, and the cultivator.

The annual show should not be the only, although it might be the chief, event of the year. It should rather be a method giving expression and practical illustration to the good which was done by the society throughout the year, and especially in the winter months, when practical questions affecting the business of a farmer could best be considered and discussed. Could not farming societies hold meetings at which papers might be read by the members, or by specialists upon practical questions, to be followed by a discussion? Would it not be of great benefit to the farmers if the farming society were during the winter to discuss the County Committee's scheme of the past year, and to concentrate the opinion of the community upon the modifications or additions which might be required in the coming year in order that the scheme may be more widely beneficial? Ought they not to see that their members took advantage of the instruction on agriculture, horticulture, poultry-keeping, dairying, bee-keeping, and flax cultivation? Should they not arrange field experiments to be conducted by the county itinerant instructor in agriculture in connection with the society? The members ought to take full advantage of the Department's seed testing station and of the provisions of the Fertilizers and Feeding Stuffs Acts. He had only to add that the Department would watch with keen interest the part which their admirable society would take in the work which lay before them and before the country—the work of rehabilitating rural life by adding to the profit, the interest, and the dignity of the patriarchal calling, upon the efficient pursuit of which they had so truly pointed out that the welfare of countless numbers must chiefly depend.

FOREIGN MISSIONS.

During the year last past there died in the Church's foreign mission fields 147 priests. Of this number of the missionaries of the true Gospel to the heathen world 69 were French, 6 Spanish, 5 Belgian, 3 South American, 26 Italian, 10 German, 4 Dutch, 6 North American, 1 Swiss, 1 Pole, 1 Bavarian, 1 Syrian, 1 Chinese.

MR. DILLON RETURNS TO DUTY.

Irishmen the world over will rejoice that Mr. John Dillon, M. P., has returned to resume his Parliamentary duties. His friends are glad to see that he looks quite restored to health, and he says himself that he feels greatly better. He came back a week earlier than he had intended, as he fancied that the second reading of the land bill was down for Monday, as indeed was originally arranged. During the past six weeks Mr. and Mrs. Dillon had as their travelling companion Mr. Bourke Cockran, who, we are glad to say, is now recovered from the very serious illness that overtook him up the Nile.—The Dublin Freeman's Journal.

MORE LIGHT.

A Chicago inventor, George Magrady, has discovered a process of manufacturing a 36-candle power light that will never go out. While experimenting with photographic chemicals four years ago Magrady's attention was attracted by a glow in a small globe. The glow was caused by a chemical which the inventor kept secret. Magrady enlarged the glow and perfected the light by placing it in an air-tight glass. He says there is no reason why the light will not remain brilliant forever, if it is not broken. A company has been formed to manufacture the lights in numerous sizes. A patent hood fits over the globe and covers it completely when the light is not needed.

R. F. QUIGLEY,
Ph.D., L.L.D., K.C.,
ADVOCATE, BARRISTER and SOLICITOR,
Member of the Bars of New Brunswick and Quebec.
—WITH—
Brosseau Lajoie and Lacoste,
Advocates and Barristers-at-law.
7 PLACE D'ARMES, Montreal.

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

C. A. McDONNELL,
CHARTERED ACCOUNTANT,
180 ST. JAMES STREET,
Montreal.
Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty.
TELEPHONE 1182.

Cowan's PERFECTION Cocoa.
FOOD FOR ALL AGES. GET IT FROM ANY GROCER

BRODIE'S CELEBRATED SELF-RAISING FLOUR
Is the Original and the Best.
A PREMIUM given or the empty bag returned to our Office.
10 BLEURY St., Montreal

SUPERIOR COURT.
PROVINCE OF QUEBEC,
District of Montreal,
No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown, Plaintiff,
Vs.
The said Louis Blanchet, Defendant.
An action in separation as to property has been instituted this day against the Defendant.
Montreal, April 24th, 1903.

SUPERIOR COURT.
PROVINCE OF QUEBEC,
District of Montreal,
No. 1708.

Dame Myrtle Hungerford, of the City and District of Montreal, wife of George H. Hogle, of the same place, livery stable keeper, Plaintiff,
vs.
The said George H. Hogle, Defendant.
Public notice is hereby given that an action for separation as to property has been this day instituted between the above parties.
SMITH, MARKEY & MONTGOMERY,
Montreal, 13th May, 1903.

MR. DILLON RETURNS TO DUTY.
Irishmen the world over will rejoice that Mr. John Dillon, M. P., has returned to resume his Parliamentary duties. His friends are glad to see that he looks quite restored to health, and he says himself that he feels greatly better. He came back a week earlier than he had intended, as he fancied that the second reading of the land bill was down for Monday, as indeed was originally arranged. During the past six weeks Mr. and Mrs. Dillon had as their travelling companion Mr. Bourke Cockran, who, we are glad to say, is now recovered from the very serious illness that overtook him up the Nile.—The Dublin Freeman's Journal.

MORE LIGHT.
A Chicago inventor, George Magrady, has discovered a process of manufacturing a 36-candle power light that will never go out. While experimenting with photographic chemicals four years ago Magrady's attention was attracted by a glow in a small globe. The glow was caused by a chemical which the inventor kept secret. Magrady enlarged the glow and perfected the light by placing it in an air-tight glass. He says there is no reason why the light will not remain brilliant forever, if it is not broken. A company has been formed to manufacture the lights in numerous sizes. A patent hood fits over the globe and covers it completely when the light is not needed.

R. F. QUIGLEY,
Ph.D., L.L.D., K.C.,
ADVOCATE, BARRISTER and SOLICITOR,
Member of the Bars of New Brunswick and Quebec.

Brosseau Lajoie and Lacoste,
Advocates and Barristers-at-law.
7 PLACE D'ARMES, Montreal.

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

C. A. McDONNELL,
CHARTERED ACCOUNTANT,
180 ST. JAMES STREET,
Montreal.
Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty.
TELEPHONE 1182.

Cowan's PERFECTION Cocoa.
FOOD FOR ALL AGES. GET IT FROM ANY GROCER

BRODIE'S CELEBRATED SELF-RAISING FLOUR
Is the Original and the Best.
A PREMIUM given or the empty bag returned to our Office.
10 BLEURY St., Montreal

SUPERIOR COURT.
PROVINCE OF QUEBEC,
District of Montreal,
No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown, Plaintiff,
Vs.
The said Louis Blanchet, Defendant.
An action in separation as to property has been instituted this day against the Defendant.
Montreal, April 24th, 1903.

SUPERIOR COURT.
PROVINCE OF QUEBEC,
District of Montreal,
No. 1708.

Dame Myrtle Hungerford, of the City and District of Montreal, wife of George H. Hogle, of the same place, livery stable keeper, Plaintiff,
vs.
The said George H. Hogle, Defendant.
Public notice is hereby given that an action for separation as to property has been this day instituted between the above parties.
SMITH, MARKEY & MONTGOMERY,
Montreal, 13th May, 1903.

MR. DILLON RETURNS TO DUTY.
Irishmen the world over will rejoice that Mr. John Dillon, M. P., has returned to resume his Parliamentary duties. His friends are glad to see that he looks quite restored to health, and he says himself that he feels greatly better. He came back a week earlier than he had intended, as he fancied that the second reading of the land bill was down for Monday, as indeed was originally arranged. During the past six weeks Mr. and Mrs. Dillon had as their travelling companion Mr. Bourke Cockran, who, we are glad to say, is now recovered from the very serious illness that overtook him up the Nile.—The Dublin Freeman's Journal.

MORE LIGHT.
A Chicago inventor, George Magrady, has discovered a process of manufacturing a 36-candle power light that will never go out. While experimenting with photographic chemicals four years ago Magrady's attention was attracted by a glow in a small globe. The glow was caused by a chemical which the inventor kept secret. Magrady enlarged the glow and perfected the light by placing it in an air-tight glass. He says there is no reason why the light will not remain brilliant forever, if it is not broken. A company has been formed to manufacture the lights in numerous sizes. A patent hood fits over the globe and covers it completely when the light is not needed.

M. SHARKEY,
Real Estate and Fire Insurance Agent
1240 and 1728 NOTRE DAME ST.,
Montreal.
Valuations made of Real Estate. Personal supervision given to all business.
Telephone Main 771

CONROY BROS.,
228 Centre Street,
Practical Plumbers, Gas and Steam Fitters
ELECTRIC and MECHANICAL BELLS, etc.
Tel. Main 3552. Night and Day Services
TELEPHONE 3833

THOMAS O'CONNELL
Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers.
Cor. Murray and Ottawa STREETS.
PRACTICAL PLUMBER.
GAS, STEAM and HOT WATER FITTED
RUTLAND LINING, FITS ANY STOVE CHEAP.
Orders promptly attended to. Moderate charges. A trial solicited.
ESTABLISHED 1864.

G. O'BRIEN,
House, Sign and Decorative Painter
PLAIN AND DECORATIVE PAPER-HANGER.
White washing and Tinting. Orders promptly attended to. Terms moderate.
Residence 646, Office 647, Dorchester street east of Bleury street, Montreal.
Bell Telephone, Main, 1405.

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

The Plain Truth Tells
In roofing as in everything else, if your roof needs only a repair we will candidly tell you so, if a new roof is required we give a guarantee for 10, 7 or 5 years, according to price. Our experts are at your disposal, without extra cost. Can we do anything for you?
GEORGE W. REED & CO.,
Roofers, Asphaltes, &c.,
185 CRAIG STREET.
CHURCH BELLS.

MENEELY BELL COMPANY
TROY, N.Y., and
177 BROADWAY, NEW YORK CITY.
Manufacture Superior CHURCH BELLS
WORLD'S GREATEST BELL FOUNDRY Estab. 1857.
Church, Bell and Chime Bells. Large Superior Bells and Chimes. Write for Catalogue to E. W. FANDUEN CO. Bankers Bell Foundry, Cincinnati, O.

SUBSCRIBE NOW

SUBSCRIPTION ORDER
.....190

The True Witness P. & P. Co.'y, Limited
P. O. BOX 1188, MONTREAL P. Q.
I hereby authorize you to send me THE TRUE WITNESS for which I agree to pay to your order at the rate of One Dollar per year.
Signed.....
Address.....
Subscription Rates, Strictly in Advance
Canada, Newfoundland and United States, \$1.00 per year
City and Foreign, \$1.50 per year.

Business Cards.

Society Directory.
A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCaril, Vice-President; Percy J. Quinn, Recording Secretary; 931 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.
A.O.H., DIVISION NO. 3, meets on the first and third Wednesdays of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Galloway, M.P., President; Fred. J. Devlin, Vice-President; 1525F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee: John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Galloway, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.
A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording secretary, Miss Rose Ward; financial secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Cahill, Recording Secretary, T. P. Tansey.
ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.
ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Selkous and Notre Dame streets, H. G. McCallum, C. R. T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets every month at 8 p.m. Rev. M. J. McKenna, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.
C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month). Its regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Searns; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

Business Cards.

Society Directory.
A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCaril, Vice-President; Percy J. Quinn, Recording Secretary; 931 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

A.O.H., DIVISION NO. 3, meets on the first and third Wednesdays of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Galloway, M.P., President; Fred. J. Devlin, Vice-President; 1525F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee: John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Galloway, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording secretary, Miss Rose Ward; financial secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

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

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Selkous and Notre Dame streets, H. G. McCallum, C. R. T. W. Kane, secretary.

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

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

Business Cards.

Society Directory.
A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCaril, Vice-President; Percy J. Quinn, Recording Secretary; 931 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

A.O.H., DIVISION NO. 3, meets on the first and third Wednesdays of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Galloway, M.P., President; Fred. J. Devlin, Vice-President; 1525F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee: John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Galloway, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

THE TRUE WITNESS
IS PRINTED AND PUBLISHED BY
The True Witness P. & P. Co., Limited
P. O. BOX 1188, MONTREAL, P. Q.
Subscription Rates, Strictly in Advance
Canada, Newfoundland and United States, \$1.00 per year
City and Foreign, \$1.50 per year.

NOTES
THE OLD PREJUDICE nearly forty years ago Hon. Thomas D'Arcy speaking in Boston, man to succeed must able to do as much as but ten times as much then, he must begin the ladder more than words come back to we glance over the 6th May, and liar story of a boy O'Neil. The days of with their Mayflower em witch-burners, have tiredly obliterated. In High School of Boston Catholic boy named had the imprudence an exhibit more talent lad in the school. A fact of Thomas being scholar was confined room, all went well; he had the misfortune public conflict with prior merit, and of opportunity of people school learning of a was doomed to a sevical rebuke. It is story is told, and by the "Catholic Union" land—and the languisidering the circumstances "The first trouble a more ago when the st to select those who sl leading parts in the ercises. In past year the rule to give these pupils standing higher and especially has a signed to the one who others. The class met salutorian and value was supposed, as m that Master O'Neil w ed for one of these pos other was selected fo who, it is claimed, w below O'Neil. Of eou of O'Neil at once cha race and religion. The mittee offered a sugges promise by omitting t posed and having pur read essays, and O'Neil The senior class of th ed to take part in a cises. The committee yielded, and then d have any exercises of nature, but to have a some one from out o did not suit the pupils ating class. Feeling h ed in the community, ed that the controve Catholics and non-C members of the scho ought to advertise fo bone as well as a sou It has decided to hav dress by an outsider a any of the pupils to the graduation exerci account of Master Th It is vain that Bos literary superiority, neighbors to the sout claim to universal free liberties for all "free cans." There is some pulsive in this old "g when we contrast the practice.

NOTES
THE OLD PREJUDICE nearly forty years ago Hon. Thomas D'Arcy speaking in Boston, man to succeed must able to do as much as but ten times as much then, he must begin the ladder more than words come back to we glance over the 6th May, and liar story of a boy O'Neil. The days of with their Mayflower em witch-burners, have tiredly obliterated. In High School of Boston Catholic boy named had the imprudence an exhibit more talent lad in the school. A fact of Thomas being scholar was confined room, all went well; he had the misfortune public conflict with prior merit, and of opportunity of people school learning of a was doomed to a sevical rebuke. It is story is told, and by the "Catholic Union" land—and the languisidering the circumstances "The first trouble a more ago when the st to select those who sl leading parts in the ercises. In past year the rule to give these pupils standing higher and especially has a signed to the one who others. The class met salutorian and value was supposed, as m that Master O'Neil w ed for one of these pos other was selected fo who, it is claimed, w below O'Neil. Of eou of O'Neil at once cha race and religion. The mittee offered a sugges promise by omitting t posed and having pur read essays, and O'Neil The senior class of th ed to take part in a cises. The committee yielded, and then d have any exercises of nature, but to have a some one from out o did not suit the pupils ating class. Feeling h ed in the community, ed that the controve Catholics and non-C members of the scho ought to advertise fo bone as well as a sou It has decided to hav dress by an outsider a any of the pupils to the graduation exerci account of Master Th It is vain that Bos literary superiority, neighbors to the sout claim to universal free liberties for all "free cans." There is some pulsive in this old "g when we contrast the practice.

NOTES
THE OLD PREJUDICE nearly forty years ago Hon. Thomas D'Arcy speaking in Boston, man to succeed must able to do as much as but ten times as much then, he must begin the ladder more than words come back to we glance over the 6th May, and liar story of a boy O'Neil. The days of with their Mayflower em witch-burners, have tiredly obliterated. In High School of Boston Catholic boy named had the imprudence an exhibit more talent lad in the school. A fact of Thomas being scholar was confined room, all went well; he had the misfortune public conflict with prior merit, and of opportunity of people school learning of a was doomed to a sevical rebuke. It is story is told, and by the "Catholic Union" land—and the languisidering the circumstances "The first trouble a more ago when the st to select those who sl leading parts in the ercises. In past year the rule to give these pupils standing higher and especially has a signed to the one who others. The class met salutorian and value was supposed, as m that Master O'Neil w ed for one of these pos other was selected fo who, it is claimed, w below O'Neil. Of eou of O'Neil at once cha race and religion. The mittee offered a sugges promise by omitting t posed and having pur read essays, and O'Neil The senior class of th ed to take part in a cises. The committee yielded, and then d have any exercises of nature, but to have a some one from out o did not suit the pupils ating class. Feeling h ed in the community, ed that the controve Catholics and non-C members of the scho ought to advertise fo bone as well as a sou It has decided to hav dress by an outsider a any of the pupils to the graduation exerci account of Master Th It is vain that Bos literary superiority, neighbors to the sout claim to universal free liberties for all "free cans." There is some pulsive in this old "g when we contrast the practice.

NOTES
THE OLD PREJUDICE nearly forty years ago Hon. Thomas D'Arcy speaking in Boston, man to succeed must able to do as much as but ten times as much then, he must begin the ladder more than words come back to we glance over the 6th May, and liar story of a boy O'Neil. The days of with their Mayflower em witch-burners, have tiredly obliterated. In High School of Boston Catholic boy named had the imprudence an exhibit more talent lad in the school. A fact of Thomas being scholar was confined room, all went well; he had the misfortune public conflict with prior merit, and of opportunity of people school learning of a was doomed to a sevical rebuke. It is story is told, and by the "Catholic Union" land—and the languisidering the circumstances "The first trouble a more ago when the st to select those who sl leading parts in the ercises. In past year the rule to give these pupils standing higher and especially has a signed to the one who others. The class met salutorian and value was supposed, as m that Master O'Neil w ed for one of these pos other was selected fo who, it is claimed, w below O'Neil. Of eou of O'Neil at once cha race and religion. The mittee offered a sugges promise by omitting t posed and having pur read essays, and O'Neil The senior class of th ed to take part in a cises. The committee yielded, and then d have any exercises of nature, but to have a some one from out o did not suit the pupils ating class. Feeling h ed in the community, ed that the controve Catholics and non-C members of the scho ought to advertise fo bone as well as a sou It has decided to hav dress by an outsider a any of the pupils to the graduation exerci account of Master Th It is vain that Bos literary superiority, neighbors to the sout claim to universal free liberties for all "free cans." There is some pulsive in this old "g when we contrast the practice.

NOTES
THE OLD PREJUDICE nearly forty years ago Hon. Thomas D'Arcy speaking in Boston, man to succeed must able to do as much as but ten times as much then, he must begin the ladder more than words come back to we glance over the 6th May, and liar story of a boy O'Neil. The days of with their Mayflower em witch-burners, have tiredly obliterated. In High